

**CAUSES AND CURES OF DUALISM
AND SYNCRETISM IN PRISON –
A MISSIOLOGICAL STUDY**

M.P. Kruger

**CAUSES AND CURES OF DUALISM
AND SYNCRETISM IN PRISON –
A MISSIOLOGICAL STUDY**

Markus Petrus Kruger

Thesis submitted in fulfilment of the requirements for the
degree Philosophiae Doctor (Missiology) in the Faculty of
Theology of the North-West University

Promoter: Prof. Dr. T.D. Mashau

Co-Promoter: Dr. J.J.F. Krüger

Potchefstroom Campus

2006

ACKNOWLEDGEMENTS

This work is presented with a deep-felt gratitude towards the triune God – towards the Father for His election unto salvation, towards the Son for the agonies of hell he braved in an all-consuming dedication to the will of the Father and towards the Holy Spirit Who is applying the fruits of that labour. He is the source of whatever may be found to be good in this work.

My sincere thanks go to Prof. Dr. T.D.Mashau for his tireless patience, his guidance and help in many ways. I also appreciate the valuable guidelines given by Dr. J.J.F.Krüger.

I want to extend my gratitude towards all with whom I had contact during my life. They come from an African and from a Western background and from all walks of life. They were used by God to form whatever good may be found in me through the interest they took in me, through their friendship and their help, through their example and their insights.

A special word of thanks must go to my wife. She sacrificed much and with her loving care she supported me.

The constant encouragement of our children meant a lot to me. Jan-Louis must be mentioned specifically for his generous help in preparing and arranging for printing the copies that was submitted for examination and the copies for this edition.

I must not fail to bring in remembrance the endless help and support my sister and I received from our parents during their lifetime.

If this thesis contributes in some way or other to the coming of God's Kingdom the labours spent will be deemed richly rewarded.

TABLE OF CONTENTS

ABSTRACT	i
OPSOMMING	ii
CHAPTER 1: INTRODUCTION - THE ROLE OF EVANGELISATION IN THE COMING OF GOD'S KINGDOM IN THE KUTAMA-SINTHUMULE REHABILITATION CENTRE	1
1.1 INTRODUCTORY NOTES.....	2
1.1.1 The assumption about the Bible.....	2
1.1.2 The starting point in the Calvinistic Reformed tradition	2
1.1.3 Words used	2
1.1.4 Numbering used.....	6
1.2 BACKGROUND OF THIS THESIS.....	7
1.2.1 The role of evangelisation in the coming of God's Kingdom.....	7
1.2.2 The Kutama-Sinthumule Rehabilitation Centre	8
1.2.3 The need for sound evangelisation in the Centre	9
1.2.4 Basic requirements for sound evangelisation	11
1.2.5 The target group	17
1.3 AIM AND OBJECTIVES OF THIS THESIS	18
1.4 RESEARCH METHODS	18
1.5 OVERVIEW OF THE OTHER CHAPTERS OF THIS THESIS	19
CHAPTER TWO: DUALISM AND SYNCRETISM IN THE LIVES OF PEOPLE IN THE TARGET GROUP	21
2.1 INTRODUCTION	22
2.1.1 People interviewed	22
2.1.2 Questionnaire.....	22
2.2 REPORT OF INTERVIEWS.....	23

2.2.1 Anglican Church	23
2.2.2 Apostolic Faith Mission.....	38
2.2.2.1 Leaders of the Apostolic Faith Mission	38
2.2.2.2 Members of the Apostolic Faith Mission	48
2.2.3 Dutch Reformed Church.....	62
2.2.3.1 Leaders of the Dutch Reformed Church	62
2.2.3.2 Members of the Dutch Reformed Church	74
2.2.4 Roman Catholic Church	83
2.2.5 Shembe Church.....	87
2.2.6 Zion Apostolic Christian Church	96
2.2.7 Zion Christian Church	103
2.2.8 Inmates interviewed as control groups.....	111
2.2.8.1 Inmates who have no ties with any of the churches.....	111
2.2.8.2 Employees of the centre and of another prison.....	121
2.2.8.3 A person outside the target group	123
2.2.8.4 Conclusion on the reports of control groups.....	128
2.2.9 Interviews with members of other religions	129
2.2.9.1 The Islamic religion.....	129
2.2.9.2 The Rastafarian Movement	135
2.2.10 “Israel Vision” Movement.....	142
2.2.11 General conclusion on the reports of the interviews.....	145
 CHAPTER THREE: THE EFFECT OF DUALISM AND SYNCRETISM ON EVANGELISATION IN THE KUTAMA-SINTHUMULE REHABILITATION CENTER	 149
 3.1 INTRODUCTION	 150
 3.2 THE EFFECT OF DUALISM AND SYNCRETISM	 152

3.2.1 Western philosophies and its impact on the church	152
3.2.2 African traditional religion and its impact on the church.....	161
3.2.3 The effect of dualism and syncretism on evangelisation.....	173
3.2.3.1 Considered by looking at the purpose of evangelisation.....	173
3.2.3.2 Considered by looking at need to be filled with the Spirit	182
3.2.3.3 Considered by looking at the motivation for evangelisation	184
3.2.3.4 Considered by looking at the scope of the work	188
3.2.3.5 Considered by looking at different approaches to the work.....	192
3.2.4 Final conclusion.....	197
 CHAPTER FOUR: CAUSES AND CURES OF DUALISM AND SYNCRETISM IN THE LIVES OF PEOPLE OF THE TARGET GROUP	
4.1 INTRODUCTION	200
4.2 Evangelisation in the context of God's war.....	201
4.2.1 The message that is the core of evangelisation.....	204
4.2.2 The importance of knowing the enemy	215
4.2.3 The importance of knowing the Power in support.....	237
4.2.4 The importance of the full armour of God and truth in it.....	253
4.2.5 Internalising of truth into man's thinking and doing	265
4.2.5.1 Internalising of truth is God's gift to man.....	266
4.2.5.2 Man's responsibility in internalising of truth.....	286
4.2.6 Summary of this section	306
4.3 The process of internalising of truth.....	306
4.3.1 Sources of truth and man's capacity to benefit	307
4.3.2 Ways for internalising the truths	319
4.3.3 Who are the people that must be targeted.....	359
4.3.4 Means available for the Spirit's ministry.....	360

4.4 Conclusion on the whole of chapter four	363
CHAPTER 5: GENERAL CONCLUSIONS	365
5.1 Chapter One	366
5.2 Chapter Two	367
5.3 Chapter Three.....	373
5.4 Chapter Four	375
5.5 Suggestions for further study.....	376
BIBLIOGRAPHY	378

ABSTRACT

It is argued in this thesis that the real solution for the problems of the world lies in the progressive realisation of the coming of God's Kingdom in which a crucial role is played by evangelisation through a church in which the Holy Spirit is abundantly active. A church who is in the grip of dead intellectualism and apostasy cannot be God's agent of change. God calls the people of the church to start with themselves. Only after they have seen their own need for repentance and have eventually found new vigour in their spiritual life can they reach out to the world in its depravity to call it to repentance. The vibrant life that the church experienced at different stages in her history was a gift from the triune God. The people in the church must, however, accept their responsibility in making revival the goal of their most earnest endeavours. The Bible must be integrated into the very core of their existence so as to exercise from there its life-changing influence. They must consistently offer most fervent prayers each for their own salvation and for that of the world. Godliness must come to fruition, to be demonstrated in each thought, in all communications and in the whole of life. While each makes his contribution to change no one must for one second doubt that the triune God is Himself the One Who supports all that is done in His name.

OPSOMMING

In hierdie tesis word betoog dat die oplossing vir die probleme waarmee die wêreld worstel, geleë is in die realisering in toenemende mate van die koms van die Koninkryk van God. 'n Beslissende rol in hierdie koms word vervul deur evangelisasie wat gedoen word deur 'n kerk waar die Heilige Gees in oorfloedige mate werksaam is. 'n Kerk wat vasgevang is in die greep van dooie intellektualisme en afval kan nie God se werktuig vir verandering wees nie. God roep die mense in die kerk op om by hulleself te begin. Slegs waar hulle sien hoeseer hulle dit self nodig het om hulle voor God te verootmoedig en waar hulle uiteindelik 'n nuwe vitaliteit in hulle geestelike lewe gevind het, kan hulle uitreik na die wêreld in sy verdorwenheid om dit op te roep tot bekering. Die tintelende lewe wat die kerk beleef het op verskillende stadiums in haar bestaan was 'n gawe van die drieënige God. Die mense in die kerk moet egter hulle verantwoordelikheid aanvaar deur herlewing die doel te maak waarna hulle met al hulle mag streef. Die Bybel moet deel word van hulle diepste innerlike wese om van daar uit 'n ommekeer te bewerk in hulle lewe. Hulle moet volhard in vurige gebede elkeen vir sy eie verlossing en vir die verlossing van die wêreld. 'n Godvrugtige lewe moet tot rypheid kom onder hulle. Dit moet sy stempel afdruk op elke gedagte, in elke kontak met ander en in die ganse lewensopenbaring. Terwyl elkeen meewerk aan hierdie verandering mag niemand vir een enkele oomblik daaraan twyfel nie dat die drieënige God self alles wat in Sy naam gedoen word voortdurend ondersteun.

**CHAPTER 1: INTRODUCTION - THE ROLE OF
EVANGELISATION IN THE COMING OF GOD'S
KINGDOM IN THE KUTAMA-SINTHUMULE
REHABILITATION CENTRE**

1.1 INTRODUCTORY NOTES

1.1.1 The assumption about the Bible

This thesis proceeds from the basic assumption that the Bible is the authoritative revelation of the Triune God, Father, Son and Holy Spirit.

Through the ages this assumption was under attack. The study of controversies, in so far as they are not resolved, will not be dealt with in this thesis for the following reasons:

- It will ask for an in-depth study of its own.
- This study is done from the standpoint of faith in the fathomless love of God, which accepts that with Christ's suffering as the sure foundation of salvation everything else necessary for the completion of this work is guaranteed. This pertains also to the means by which saving faith is instilled and nurtured (Romans 5:8-10; 8:28-39; 10:5-15).

1.1.2 The starting point in the Calvinistic Reformed tradition

This thesis starts out from the precepts of the Christian faith as they are understood in the Calvinistic Reformed tradition. It tries to establish within the parameters of sound Reformed theology a vivid understanding of man's depravity and the reality of the satanic opposition prevalent in the world. It furthermore tries to establish an awareness of the awe-inspiring majesty of the work of the almighty God on earth so as to show the way to shun the wiles of the devil by fleeing into the refuge God provides.

1.1.3 Words used

"He" and "his"

The masculine personal pronoun "he" and the masculine possessive pronoun "his" are used to facilitate writing and reading and not to indicate gender.

Pronouns that refer to God

A capital letter is used in each pronoun that refers to God.

“Africans”/“Blacks” and “Westerners”/“Whites”

Some distinction seems necessary because of cultural divergence.

“Africans”/“Blacks”

The term “Africans” is used in this thesis to refer exclusively to those people who through migration from the north of the continent of Africa settled in the southern parts of the continent. With this term they are distinguished from those who came from Western Europe to settle in the southernmost parts of the continent and migrated from there in a northerly direction. The term has against it that these people are now South Africans.

Because of the fact that the term “Blacks” gained currency in the vernacular it is occasionally used where need arises although it has against it that it is no adequate description of the people involved.

“Westerners”/“Whites”

The term “Westerners” is used in this thesis to refer to those people who came from Western Europe to the most southern part of Africa from where some of them migrated in a northerly direction. It has against it that the people so called have South Africa as their habitat.

The term “Whites” is also used in some cases where it seemed appropriate. Also this term has against it that it is no adequate description of the people involved.

“Evangelisation”

“Evangelisation” is used in this thesis to refer to the church’s task of challenging the unregenerate to a reorientation of their lives, which involves acceptance of Jesus of Nazareth as Saviour and Lord to find in Him deliverance from bondage to own depravity and to satanic aggression and to become living members of God’s earthly community of service to the world by word and by deeds that have the compassion of the love of God as its origin and guide (see Bosch, 1991:411-420 and Kirk, 2002:24).

It is used for the following reasons:

- The word is used in the Bible (Buys, 1986:1 et seq.; Kruger, 1985:29 et seq.).
- It defines what the task is, namely to communicate the Good News to those who do not know or know, but have not as yet accepted the all-encompassing salvation for everyone that truly believes in Jesus Christ (see Kruger, 1985:29-32; Bosch, 1979:20; 1991:412).
- It avoids the impression of racism which is experienced by some in the distinction made in past decades between the use of “mission” for work among Blacks and “evangelisation” for work among whites (see Bosch, 1991:411).

“Life-view”

The term “life and world view” is not used for the following reasons:

- The term “life and world view” is long and cumbersome, especially if it has to be used repeatedly in a written piece like this (see also Wolters, 1990:2).
- It does not refer explicitly to everything meant since God and the gods must be kept in mind (Van der Walt, 1978:7-8).

The term “life-view” is preferred instead of “world-view” (Van der Walt, 1976:1-17) because of the following reasons:

- The term “life-view” refers to the view that a person has on the life of man within the totality in which he finds himself together with the rest of creation around him and God or the gods above him.
- The term “life-view” is neutral in that it does not refer to any one part of this reality and therefore fits well into this use where all that exist are included. The term “world-view” is earth-bound. It is used in a derived way to indicate any realm (“the world of dreams”), any state of existence (“the future world”), people united by a common faith and aim (“the world of religion”), the life of humanity at large, the ungodly part of humanity. See Patterson and Dougall, s.a.: 774.
- The term “life-view” is therefore used although it has against it that the term “world-view” is currently in wide use.

There were other terms to choose from (Wolters, 1990:2):

- “Life perspective” is proposed. It seems to give the idea of seeing things in their relationship to each other. It is, however, even more unusual than “life-view” and also longer. “View” is preferred to “perspective” because it sufficiently describes the activity of looking at the physical and spiritual realities with the mind's eye.
- “Confessional vision” is suggested. This term adds the idea confessing while a person's view of life is not necessarily something he is aware of so that he may never come to the point where he verbalises it although it has a decisive impact on his life. It is therefore also unacceptable.
- “Principles” or “ideals” are possibilities mentioned. They do not, however, cover all that is meant here. The view a person has on life guides him in life's decisions but it is itself more than principles and ideals.
- The Marxists seem to prefer “ideology”. This term, according to Kritzing et al. (1984:100-103), is usually a blueprint of the ideal society and the strategy to obtain it. It is therefore a political term and has also economic, social and religious overtones. It brings to the scene more than what is meant namely a view of the reality man aims at together with a system of values and of support.

- “System of values” is prevalent in secular social sciences. It does not cover all that is meant and its association with secular sciences makes it unacceptable for this thesis.

It seems not very helpful to distinguish, as Van der Walt does, between what he calls world-picture and world-view. A world-picture is for example that of the world as an organism (like in the Traditional African view of life) or as a machine (like in the Modern Western view of life). It is a picture that exists in the brain. It tends, however, to become integrated into the life-view core for which he uses the term world-view. See Van der Walt, 2003:100.

“Inner man”

The term “inner man” is used in this thesis to refer to the deep recesses of the personality of man where his life-view resides. It is also assumed that it is to these recesses that the Bible refers when speaking figuratively of man’s “heart”. What is said here about the influence of a person’s life-view accords with what the Bible says about the impact a man’s heart has on his life (Proverbs 4:23; Joshua 1:8; Psalm 1:1:1-3; 119:9-11; Romans 12:1-2).

1.1.4 Numbering used

The reader is asked to keep in mind that the following system of numbering is used in this thesis:

In referring to the Heidelberg Catechism

The sections and sub-sections of the Heidelberg Catechism are indicated by using a number for the Sunday involved, separated by the forward slash (/) from the number that indicates the question and its answer referred to. In this way Sunday One, Question and Answer One will be referred to as 1/1.

In referring to the Institutes of the Christian Religion

The sections and subsections of the Institutes of the Christian Religion are referred to in a similar way by using numbers separated by the forward slash (/). Book One, Chapter One, Paragraph One is therefore referred to as 1/1/1.

In referring to the interviews

References to the interviews in Chapter 2 are numbered with omission of the initial 2. Where reference is made to inmate 2.2.1.1, the reader has to prefix "2." to locate the correct paragraph so that he will have to look for paragraph 2.2.2.1.1.

1.2 BACKGROUND OF THIS THESIS

1.2.1 The role of evangelisation in the coming of God's Kingdom

God's sovereign rule that was disputed by Satan and through his instigation by Adam and Eve was again brought close with the incarnation of Jesus Christ (Matthew 3:1-2). He is Saviour, highest Prophet, only High Priest and King forever, the very Source of everything necessary for the coming of this Kingdom (John 6:37-40; 10:27-30; see Heidelberg Catechism 11/29; 12/31).

From Him there went out the command to make disciples of all nations by baptising them and by teaching them to obey everything that He commanded. Both gathering through evangelisation on the one hand and protecting and sustaining those brought together on the other hand are involved (Heidelberg Catechism 21/54 and Matthew 28:18-20). The two are interdependent. Gathering of the elect is indispensable. The building up of obedience can only be done when the people to be built up is brought in. Protecting and sustaining on the other hand is vital for the gathering. Where there is not a spiritually vibrant life the gathering is jeopardised. All those added are taken up in God's workforce for retrieving territory lost to the enemy and must be built up and protected so that they will be properly equipped for the work.

The command to make disciples of all the nations (Matthew 28:16-20; Mark 16:15-18; Luke 24:46-49; John 20:19-23) was primarily given to the apostles whom He chose and whom He empowered through His Spirit (John 17:18; 20:21-23; Acts 1:1-8). They accomplished it in a unique way. It is, however, also given to each and every believer. Van Swigchem (1955:246) ends his discussion of this matter with the following conclusion: "Het missionaire element behoort tot het wezen van de Christelijke gemeente". See also Bosch (1988:198; 1991:472 and van Rooy (s.a.: 25). The Church is like a body in which every member, according to his own giftedness, contributes to the growth of the body, both numerically and spiritually (Ephesians 4:1-16; Romans 8:3-8). The zeal with which the Christians of the early church evangelised the world in which they lived made up an inherent part of everything that contributed to the swift expansion of the church (Buys, 1986:5).

This work of the restoration of God's Kingdom is accomplished within the covenant God made with man. Packer (1986) compares this covenant with the covenant between a bridegroom and his bride with the reciprocal vow of "I am yours and you are mine".

1.2.2 The Kutama-Sinthumule Rehabilitation Centre

The Centre has the capacity of accommodating 3024 prisoners, which makes it one of the largest privately operated prisons in the world (Minister of Correctional Services in a speech at the opening of the Centre, 2002:2). The prisoners are serving sentences that range from 15 years upwards. In one case an accumulated sentence of just over 300 years was given¹.

¹ A professional in the legal trade, however, views this sentence as absurd. A running simultaneously of sentences for different crimes committed by the same offender is the norm.

1.2.3 The need for sound evangelisation in the Centre

Large-scale derailment in the lives of most of the people incarcerated may be accepted as the cause of their being in the Centre. This derailment can only have originated in lives lived without God and in rejection of what is true, noble, right, pure, lovely, admirable, excellent, praiseworthy (Philippians 4:8; Ephesians 4:17-19). Some bad influences that contributed to derailment in the lives of many were terminated by imprisonment. Substance abuse is one of them. Others were, however, added. Pressure is sure to be exerted on a newcomer to join one of the prison gangs if he is not already a member. These gangs are known to operate in all prisons in South Africa and also in the townships. Each has its own disgusting agenda. Violence among inmates is not uncommon. An extraordinary instance of this was the general uprising the Centre suffered during February 2006 in one of its three sections. Damage was done to property, many were injured and one died. It may be said of the violence in general that much of it is gang-related. Sexual misbehaviour is also rife. Inmates whose views seem to be trustworthy say that the objective of many in prison is “to have fun” and that sex is part of it. Some of the sexual misbehaviour is gang-related. The number of the inmates who are HIV-positive seems to be very high.

Many frustrations also accompany incarceration. It deprives a person of the opportunity to make a meaningful contribution to the support of his family. This leaves many of them frustrated. While offering opportunities for exposure to classes for training in life-skills and occupational skills, prison-life does not always allow a person to be meaningfully occupied in the things he is interested in. It may be assumed that readjustment to society after release will also be difficult. Years of incarceration seems to leave its stamp on a person². In addition, not all will have supportive people around them on release. Only a few will have a job waiting for them. Their age on release will be a drawback when looking for employment with the added burden of a

² A special study of this is necessary.

criminal record. Some receive treatment for depression. Threats of suicide and attempts at suicide sometimes occur among inmates.

What is seen in the lives of these people is in direct opposition to what God had in mind for man and to what will be restored in the lives of the elect as formulated in His covenant with Abraham which can be summarised in the following statement: He will be their God providing in their every need and they will be His people fully dedicated to His service (see Genesis 17:7-14; Isaiah 40:1; 41:8-20). If not converted the people incarcerated will continue on a way of self-destruction that will end in eternal damnation (Ephesians 5:18; Romans 6:20-21; Revelation 20:11-15). Although this will happen according to God's decree established from all eternity, God will keep His Church accountable for every failure to signal the appropriate warnings of doom to come and to give people a valid opportunity to reorientate themselves (Ezekiel 33:1-20).

The name of the Centre was at first "The Kutama-Sinthumule Maximum Security Prison". It has now been changed to "The Kutama-Sinthumule Rehabilitation Centre". With this change of name the goal of rehabilitating the offenders in custody in the Centre is articulated. It is assumed here that all the work done in the Centre to rehabilitate the incarcerated offenders, valuable as it is, can be successful only up to a certain level. Real change must start in the deep recesses of the inner man when through the work of the Spirit insight into man's lost state grows so that the offender progressively accepts it that he is by nature bound to act offensively (Psalm 51:7). Together with this must go the conviction under the Spirit's guidance that the only way opened by God to a stable life is in Jesus Christ. The real need in a Centre for rehabilitation is for sound evangelisation.

The work of evangelisation in the Kutama-Sinthumule Rehabilitation Centre is in different degrees counteracted by adherents of other religions: The Islamic Society is known for campaigning against Christianity.

The followers of the so-called “Israel Vision” adhere to errant concepts of who the saved are and of what comprises the inspired canon of Scripture. Detrimental effects of the operation of this group are in evidence.

Only sound evangelisation can have effect on unbelievers and overcome opposition (Matthew 5:13-16; 1 Peter 3:1-2).

1.2.4 Basic requirements for sound evangelisation

For the target group to effectively do the work of evangelisation the following requirements will have to be met:

The requirement of Spirit-filled lives

God is at work in true evangelisation. It may therefore be said that evangelisation, to be done in a proper way in the Centre must be a work of the sovereign King of heaven and earth Who in His own time and by His own methods, according to His own good will, works when and as He knows it to be best (Van Rooy, 1991:258). He, however, incorporates His church in this work (Matthew 16:13-19; 1 Peter 2:9-10). For this they are empowered by the Holy Spirit. In the light of Acts 1:8 and the subsequent history in Acts it is clear that the Gospel is preached effectively where the Spirit is at work in both preachers and listeners.

The people in the target group must therefore of necessity be Spirit-filled. This thesis gives the result of an investigation of which the objective was to determine the extent in which such Spirit-filled work is being done in the Centre (see chapter two), and the detrimental effect of any lack found (see chapter three). It also offers an exposition of causes for such lack and how it is to be rectified (see chapter four).

The requirement of an integration of the Biblical life-view

Fundamental to a Spirit-filled life in which the Gospel is proclaimed by word and deed is an integration of the Biblical life-view into the inner recesses of man.

With the term “life-view” is meant the view that the people of any specific culture have of the reality that is encompassing man (that is God or the gods above him and creation around him). This life-view is the core of culture that controls to a great extent everything that is done by each member of that culture (Shaeffer, 1983:19; Kraft, 1988:53; Sire, 2004:11,16-19). . It is further accepted that life-view as defined here cannot be seen and will have to be derived from the manifestations of it in the lives of people (Van der Walt, 2003:97).

In the following classification of life-views Scripture is the point of departure (see Van der Walt, 1978:6-17):

- The Biblical life-view;
- Godless life-views
- A mixture of one or more of the Godless life-views with elements of the Biblical life-view.

As far as the mixture of elements of Godless life-views with elements of the Biblical life-view is concerned, two types are discerned in this thesis for which the terms “dualism” and “syncretism” are used.

Dualism

The term “dualism” is used to indicate the practice of adhering to non-Christian concepts and practices while professing faith in Christ with different measures of sincerity.

This may take on different forms:

- Lovelace (1979:92-93) identifies what he calls a “dead goodness” where people are living respectable lives but not through love which is fruit of the Spirit (Galatians 5:22-23). It may be conditioned by tradition that is followed unthinkingly just because it is the thing to be done. What they do may therefore be done just to appease the conscience. It may also be done out of a desire to earn credits in the eyes of people. All of these lie imbedded in the old nature, which operates in aversion to God (see the exposition of Ephesians 4:17-19 in chapter four). This is religious formalism of which Paul wrote in 2 Timothy 3:5. Although it is not restricted to the so-called “mainline churches” it may happen especially among them.
- At the opposite extreme there is also a lot of active religiosity manifesting in singing and clapping of hands and dancing but which is not coming from the Spirit. Lovelace cites the unconverted Saul (Acts 8:1-3; 9:1-2) who prior to his conversion raged against the sect of the Nazarene out of misplaced religious zeal. Paul accused the Jewish crowd who tried to kill him when he visited Jerusalem at the end of his life of the same misplaced zeal (Acts 22:3-5). Behind all this campaigning against Christ looms the sinister figure of Satan who is forever trying to destroy the Church with all his might. It was found that one of the people interviewed before his arrest was excelling in the way in which he expressed his worship of God in one of the charismatic churches to which he attached himself. Nevertheless his life at that stage was not in harmony with God.

In essence there is no distinction between these two types. They merely differ in the way in which religiosity is expressed. The difference may be caused by difference in temperament and/or the environment in which the person finds himself, being member of either a group where there is a minimum expression of emotion or of a group where emotions run high and find expression in music, songs and the involvement of joyous bodily movements. Examples of both of these two types were found in the Centre.

A distinction must be made here. Any person described above may on the one hand be still unconverted so that whatever he is doing is just pretence.

On the other hand he may be converted but his faith and love is still small so that the little he has is entangled with pretence.

It is helpful to be reminded of the profile that Jesus gave of the Christian life so that it may be clear what is meant by "dualism". In John 14:15 He says, "If you love Me you will obey what I command" (see also John 14:21,23; Morris, 1977:647-655). The saying "saved to serve" expresses it well. Obedience in love can be described both in a negative and in a positive way:

- The things a Christian must shun are listed in Colossians 3:5,8-9: sexual immorality, impurity, lust, evil desires, greed, anger, rage, malice, slander, filthy language (see also Ephesians 4:25-31, 5:3-5, 1 Peter 2:11, 3:10, 4:1-3).
- A Christian must have what Colossians 3:12-14 lists: compassion, kindness, humility, gentleness, patience, bearing with one another and forgiving whatever grievances there may be (see also Ephesians 4:32-5:2, 5:18-6:9, 1 Peter 2:12-3:9, 4:8-16, 5:5-7).

The letters in Revelation 2 and 3 are of interest here. They were written within the context of the evangelisation of the world by Jesus the Christ (see Revelation 1:1). The seven churches to whom they were addressed are pictured as seven lamp-stands surrounding the Son of man as if to put Him in the brightest of light. In many of these churches faith in Christ was professed but in most of them loving commitment to Him was absent:

- The members of the church in Ephesus, first of the seven churches to whom the letters of Revelation 2-3 were addressed, lacked love which is the essential ingredient of the Biblical lifestyle, and that in spite of their strict adherence to orthodox doctrine (Revelation 2:1-7).
- The fifth church, the one in Sardis, had a reputation of being alive, but the world had taken over (Revelation 3:1-6)
- In Laodicea, the last of these churches, the members were puffed up with the idea they had of themselves. They thought to have all that is needed to be followers of Christ. In reality they were detestable to Him (Revelation 3:14-22).

The point to be made here is that dualism with its mingling of confession of faith in Christ with whatever measure of indulgence in sin, is detrimental to the work of evangelisation because it puts the message across that there is no God who instils in his followers so much respect that they dare not be disobedient (see Isaiah 6:1-8) and so much love that they are willing to give whatever they have in serving Him (Romans 12:1-2). The true believer will never be perfect but he will be humbled by his failures and he will be striving to do better (Heidelberg Catechism 44/115). This will be clear to the onlooker by the apologies he offers for wrongs done by him.

Syncretism

The term “syncretism” is used in cases where dualism is practised openly. Elements of one or more of the Godless life-views are openly combined with elements of the Biblical life-view so that irreconcilable elements are brought together in one system of thought and practice (Van Rooy, 1964:2-3; see also Mashau, 2005:51).

The third and fourth churches of the Revelation letters may be taken as Biblical examples of syncretism (the church in Pergamum in Revelation 2:12-17, and the church in Thyatire in Revelation 3:18-29). Permissiveness is openly propagated by some and left unchallenged by the rest.

Some of the inmates who are of African descent are said to profess Christ to be their Saviour and Lord while at the same time they openly keep ties with their departed ancestors. This is syncretism par excellence (Mashau, 2003:127). It is in accordance with Turaki’s comment on the persistence of the Traditional African life-view and its ability to recast Christian concepts into its own categories of thought and mentality (Turaki, 1999:6). Incorporating elements of the African Traditional Religion into the teaching and practice of the church is open disobedience to God. An example of this is the ancestor worship which goes against for example Deuteronomy 18:9-14 and Isaiah

8:19-20. In doing so the people involved open themselves to the meddling in their lives by satanic forces.

The seven churches of which mention are made in Revelation 1-3, are likened to lamp-stands surrounding and illuminating a figure who bore likeness to the Son of man. He was seen to be the Judge of heaven and earth in all His fear-inspiring awfulness (Revelation 1:9-16). He, however, revealed Himself to John as also the Redeemer from eternal damnation for those who put their trust in Him (Revelation 1:17-18). In most of these churches much is found that made them unfit for the work. Repentance is called for. Warnings of rejection and judgement are repeatedly uttered should change not be forthcoming (Revelation 2:5; 2:16; 2:23; 3:3; 3:16):

The refrain in some form or other of the call to listen to what the Spirit had to say to these churches summons all believers of all ages and all places to take serious note of what the Spirit said to these churches (Revelation 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; 3:22). This is surely meant to apply also to the target group. Also the people in the target group are to proclaim by words and works that Jesus is the Judge, but also the Redeemer of the world. Also the people in the target group must repent where necessary. Also the people in the target group face rejection and judgement if they fail to take heed.

The requirement of a proper vision on the scope of the work

Various international missionary conferences since the 1950s formulated evangelisation as “the whole church bringing the whole Gospel to the whole world” (Bosch, 1991:10). This may be explained in the following way (Bosch, 1991:10-11):

- The task of the church in the world is as wide and deep and as coherent as the need of human life. The church cannot close its eyes to the escalating poverty, corruption and violence, the discrimination, oppression and injustice in society. It must participate in God’s love directed at the world in need (Matthew 5:45; Matthew 4:23-25; Galatians 6:10; 1 Thessalonians 5:15). The Bible talks of the church as a body that builds

itself up in love (Ephesians 4:1-16; Romans 12:1-15:13; 1 Corinthians 12:1-14:39). Believers attract people through the love they demonstrate (Matthew 5:13-16, Acts 2:42-47) and the hope that is in them (1 Peter 3:15). While bringing the Gospel the church must itself be the Gospel, God's experimental garden on earth, a fragment of God's Kingdom, a people that has the Spirit with His first fruits, which promise that greater things are to come (Bosch, 1991:11; Romans 8:23; see also 2 Corinthians 1:22).

- The primary task of the church is, however, the proclamation of salvation in Christ to those who do not believe in Him. People must be convinced of their lost state and called to repentance, with the promise of forgiveness by grace alone for those that heed the call (Ezekiel 37:1-14; Romans 1:15-17; 1 Thessalonians 1:8). Those that repent are thereby incorporated into God's earthly community, the church, sharing in a life of service to others in the power of the Holy Spirit (Romans 1:5; 12:1-15:13). In its involvement in the world the church must therefore be both God's "yes" to the world in solidarity to its physical and emotional needs, and God's "no" to the world in its intellectual, emotional and volitional aversion to Him (2 Timothy 3:14-17).

1.2.5 The target group

Churches are invited by the Centre to minister to the inmates. Those that avail themselves of this opportunity have the use of the different facilities inside the Centre where they can meet with inmates. Attendance by inmates is voluntary. Contact of the representatives of the churches from outside with the incarcerated people is in consequence affecting only a part of the total population in the Centre. It is mainly the responsibility of those inmates who are in some stage or other of a growing relationship with the Lord Jesus Christ to reach out to the unconverted. This makes them important for the work of evangelisation in the Centre.

Especially the inmates that are attending religious meetings inside the Centre, are the focus of this thesis. They will be referred to as “the target group” or “the people/members of the target group”.

1.3 AIM AND OBJECTIVES OF THIS THESIS

The aim of the thesis is to come up with proposals of strategies that may help curb dualism and syncretism in the target group so that ineffectiveness in evangelisation, which results from these phenomena, may be cured.

The following objectives flow from this aim:

- To determine the extent of dualism and syncretism in the target group.
- To study and outline the effect dualism and syncretism have on evangelisation done in the Centre by the people of the target group.
- To determine the causes of dualism and syncretism among the people of the target group.
- To propose strategies that can help stimulate the integration of a thoroughly Biblical life-view among them so that they can effectively challenge the unconverted inmates in the Centre to a reorientation of their lives by accepting Jesus Christ as Saviour and as Lord (Bosch, 1991:420).

1.4 RESEARCH METHODS

This thesis is done from within the Reformed tradition and the following methods were used:

With the help of a literature study it was determined how Godless life-views may have influenced the people in the target group to be dualistic or syncretistic in their outlook on life and in their lifestyle, and what effect dualism and syncretism may have on evangelisation done by them.

An empirical study was conducted to determine the extent of dualism and syncretism among the people in the target group, and how these phenomena

affect evangelisation done in the Centre. For the purpose of sampling for data collection, unstandardised interviews with open-ended questions were used. Qualitative research methods were in other words employed. To avoid the researcher's biases, the people interviewed were supposed to comment on the researcher's findings as well as his evaluation and interpretation of the findings.

At least the following focus groups were envisaged:

- Focus groups of four people each from a maximum of eight different Christian traditions, excluding pastors and other leaders were interviewed.
- Two focus groups of four people each from pastors and other leaders of different Christian traditions working in the Centre were also interviewed.
- A focus group of people not attached to the churches operating in the Centre were interviewed as a control group.

Biblical principles were used in order to propose strategies that may help to stimulate the integration of a thoroughly Biblical life-view in the members of the target group to curb dualism and syncretism. In this way it is hoped that a contribution can be made to cure ineffectiveness in evangelisation done in the Centre . Exegesis of relevant Biblical passages were done according to the grammatical-historical method (De Klerk & Van Rensburg, 2005).

1.5 OVERVIEW OF THE OTHER CHAPTERS OF THIS THESIS

The results of the interviews with inmates are given in **CHAPTER TWO**. The detrimental effect on evangelisation of the lack found is discussed in **CHAPTER THREE**. Some of the causes for the lack of effectiveness in evangelisation and suggestions of how it may be rectified are discussed in **CHAPTER FOUR**.

It is the prayer that this thesis may help the people in the target group to bring the Gospel in an effective way to the whole of man, to be God's eyes, ears

and hands, reflecting God's heart of compassion to the needs in the Centre, proclaiming by word as well as by deed the salvation in Christ.

CHAPTER TWO: DUALISM AND SYNCRETISM IN THE LIVES OF PEOPLE IN THE TARGET GROUP

2.1 INTRODUCTION

2.1.1 People interviewed

Interviews were conducted with members of some of the churches in the Centre. These interviews provide the material for this thesis. Individuals were also interviewed who do not belong to the churches whose members attend religious meetings in the Centre. This was done to control the findings. The control group is made up as follows:

- Inmates with no attachment to any of the churches in the Centre
- Officials working with prisoners
- Somebody that has no contact with the Centre whose testimony is deemed to be relevant to the investigation
- Adherents of other religions

2.1.2 Questionnaire

At the start of the interview It was explained to the person interviewed that it is part of a private study and that it has nothing to do with any assessment for getting a profile for the Management of the Centre for whatever reason.

An extensive list of questions was drafted to serve as basis for the interviews. Questions focussed on the following areas:

- About things the person gets excited about
- About negative things in his life and how he bears with them
- About his experience of God
- About his views on the African Traditional Religion
- About relief for the human misery around him

A question that proved to set many at ease was the following: "Who among those outside and inside of prison had a good influence on you (for instance members of your family, friends of yours, teachers you had, prison officials)?"

The following criteria drafted by Jonathan Edwards in defence of spiritual revivals (Packer, 1986) were used to get a useful overview of the response of the persons interviewed:

- The Spirit raises men's esteem of Jesus born of the virgin Mary and crucified outside the gates of Jerusalem. The Spirit fosters greater regard for the truths of the Gospel, namely that Jesus is the Son of God, the Saviour of man (see 1 John 4:2-3). Satan, on the other hand, has the bitterest enmity against Jesus since He is the Saviour of man. He will not encourage in man honourable thoughts about Jesus.
- The Spirit inspires greater regard for the Holy Scriptures, their divinity and their infallibility (see 1 John 4:6). Satan will not encourage man to look for direction from the mouth of God.
- The Spirit makes man more sensitive to the facts that there is a God, magnificent in his greatness and most rigid in his hatred of sin, that life is short and very uncertain, that he has an immortal soul and that he will have to give account of himself one day (see 1 John 4:17). The Spirit of darkness will never reveal these truths to man.
- The man of the Spirit does not succumb to the depravity in and around him (1 John 4:4-5). The Spirit fills men with love for God and man (1 John 4:7-13). The devil will not encourage anyone to leave his worldly lusts. He will not convince man of the dreadfulness of sin and the misery it begets.

2.2 REPORT OF INTERVIEWS

2.2.1 Anglican Church

All of the Anglican Church inmates interviewed are Africans.

2.2.1.1 Anglican Church member 1

The facts about his life before he met the Lord and the facts about his life after he was converted are extensively quoted to serve as background for his witnessing to the dualism and syncretism in the Centre.

What relationship does he have with Jesus?

His life changed dramatically when Jesus Christ became a reality in his life. This is evidenced by the fact that now it is easy for him to talk with people about the Lord and what He did for him and is still doing for him.

The desire to become a Christian had been in his mind for quite a time. He realised God could free him from addiction. There were, however, too many things in his life that led him astray. Here in the Centre he found a much better environment. One of the good things is that they do not have dagga here. The Centre also has more opportunities for education and recreation. Here he met Jesus and openly confessed Him as Saviour and as Lord. After that his life was changed. He no longer saw members of other gangs as enemies. He lost interest in worldly TV programmes. He sought the company of believers. His way of talking was changed, and so was his way of walking.

How does the Bible operate in his life?

The Bible means a lot to him and he knows that it can make a difference in the lives of others.

Does he fear God's judgement?

He does not have any fear of God's judgement. He experience it that he is fully reconciled to Him through Jesus Christ.

He did not enjoy a good religious education during his childhood:

- His family was not stable. His mother was sixteen when he was born. His father could not take care of the mother and child and his mother was still very young. He was given in the care of his grandmother. In the course of time his father died.
- His grandmother taught him Psalm 23 and the Lord's prayer when he was four years old. He also used to attend church with her. He grew up knowing there is a God.
- Although his grandmother was a churchgoer she was drinking a lot of alcohol. His family was also involved in worshipping their ancestors. People used to put out an earthen vessel with beer in it so that the spirits could drink of it. Snuff was also put out. As a youth he joined in Holy Communion without the elders of the church knowing it. He did not understand what it was all about. This lack of knowledge and disrespect may be seen as symptomatic of his life in those early years. He sees it as contributing to his derailment in his later years.
- The religious influences he had as a child can be described as dualistic in the sense of living a double life as a Christian but also as a person of the world including a full immersion in African Traditional Religion.

Does he love and serve God?

Yes. He enjoys it to pray and worship God.

He is happy when he succeeds in helping people knowing that the Lord is pleased with compassion.

He likes it to challenge offending behaviour and to encourage people to change their attitudes. God gave him boldness for doing it. He shared something about the following topics:

- People must realise that God is bigger than their problems. They must allow Him to help them.

- People are poor in material things mostly because they lack vision. Poverty is not the problem but the mindset that causes poverty is the thing that must be addressed.
- He would like to develop the youth of this country. In prison he is actively involved in the work of Fear Free Life where he is counselling people and trying to convince them that they can make it without the gang. They must have a good self-esteem and love themselves. They must not submit to depression. They must smile. It is a choice. They must break with habits that prevent them to achieve. He encourages them to have dreams about a big future and they must study so that they can secure employment on release from prison and make their dreams come true.

He has an aversion to hanging around doing nothing. He likes to study and has already successfully completed several technical courses. He is at present enrolled in a theological course. He regularly goes to the gymnasium to exercise, preferably doing weightlifting. He likes to socialise with people.

He especially feels attracted to doing evangelisation. He feels that God called him to be an evangelist. If weeks pass without doing evangelisation he feels unfulfilled. He prefers personal one-on-one evangelisation. He does not hide it from the people he works with in Fear Free Life that evangelisation is part of the project. His modus operandi is the following:

- He will pray about a person before he tries to make contact.
- He will then go to the person in humility.
- He does not force himself on a person³. Everything has its own time. He will, for instance, apologise if he came without prior notice. He will not stay for a long time but rather try to make friends over a period of time. He will, however, make it clear from the start that he wants to talk about the Word of God.

³ Movement of inmates within limits is rather free. The Centre is divided into three prisons and it is not allowed for an inmate to visit somebody who is housed in another prison. Within his own prison an inmate can most of the time move around fairly unrestrictedly during certain times of the day. During the mornings most of them are occupied with life-skill classes or some trade like metal work etc. Many of them are busy with private studies. Others have hobbies.

- He does not carry a big Bible around like some do. He is afraid that it may scare the person. They might say, "Here comes the evangelist". He will have a small Bible somewhere on him.
- He is sensitive to their feelings. He realises that truth may hurt. He will not start condemning a person who grew up with African Traditional Religion as background. He takes into consideration that the things of this religion are part of everyday life and that what they believed in is true in their mind. He will tell the person that he himself grew up with these things.
- He will ask about any problem the person may have and offer to pray about it.
- He will invite the person to a service. He will not be discouraged when his invitation is not followed up immediately. Some may even end up being enemies. The decision is theirs.
- In all this he follows the leading of the Spirit rather than his own judgement. He learnt that when you follow your own ideas you are in danger of making mistakes.
- He sees the need of supporting newly converted people to have an answer to questions that pop up which may be undermining their faith.
- He is happy to tell that all the members of his own family are now Christians. His mother attended the Rhema Church for some time and watched Bop-TV. She also got involved in Sunday school teaching. She was, however, discouraged when the leaders wanted her to be married to a man that was member of the church but of whom she knew that he leads an immoral life. On family day in October 2005 he received a visit from his mother and a boyfriend of hers. Although they were delayed and had only a very short time together he and a religious worker of the Apostolic Faith Mission had enough time to talk to them and to encourage them to really accept Christ and they did it.

This was not what he did in his earlier years:

- When he was still a child he was sexually abused. He got interested in sex and hooked on pornography. Once he overheard people having sex. This

aggravated his interest. To get free from addiction is not easy (see Matthew 5:27-30).

- In school it became clear that he was intelligent. He enjoyed learning but he was disobedient and stubborn.
- When his grandmother had to be taken up in hospital, it was arranged for him to go to the reformatory school in Van Rhijnsdorp, Benoni. This school was good. They tried their best to help the children. During holidays they would, for instance, visit interesting places. The company he had there was bad. He was rebellious. He did not profit from what they tried to do in this school and in the end he ran away from it and became a street-kid.
- He knows the suffering street-kids go through. He ended up in burglary. More than once he was picked up by Christian workers. They took him to a shelter of the Rhema Church and he went back to school. This lasted only for a year. He was naughty and used dagga and other drugs and also alcohol. Because of this his performance in school declined.
- He was eventually sentenced and sent to the Johannesburg Prison. There his life was not changed. He got involved in gangsterism and became a gang leader. He continued to smoke dagga. Many officials in the prisons of the Department of Correctional Services are smugglers.

An enormous turn-around occurred in his life.

How does he experience the churchgoers in the centre?

Many have wrong reasons for attending services:

- Some think they do the church a favour to attend services.
- Others serve God to come out of prison because they believe that attendance will earn them a good recommendation with the parole board or they go to church, read the Bible and pray to satisfy their conscience and not because they desire to experience God. These people do not take it to heart that Jesus died for their sins. This would have helped them to keep straight when released from prison, but now they fall off as soon as they get out.

- Some are looking only for an experience but remain weak in knowledge. They are therefore prone to making mistakes. Each time they are sick they will, for instance, think that it is because God wants to correct them.

People make themselves guilty of different things. He listed the following:

- Some are gossiping about what people did or failed to do.
- There are those who make themselves guilty of all sorts of misbehaviour. Smoking dagga is one of it. Even members of churches want transfer to prisons of the Department of Correctional Services because dagga is available there. This type of person fails to conform to the standards of God's Word.
- The lives of some church members are ruled by their stomachs. They leave the church and become Muslims because of the chicken they may eat while the others eat eggs and for the spices they get there.
- Some are dishonest with God out of fear for man. Family members will expect of them to keep to the old ways. They fear that their parents will disown them if they fail to comply. They are afraid that Christ will make them poor. They fail to trust Him to provide in their needs. They are also not prepared to suffer for Him.

There are some that are bound by traditions like wearing long sleeves when going to a service. These traditions lead them to make of the Gospel a new law and they rob themselves of the privilege to enjoy God.

There are those that turn their backs on the church because of what a Christian did. When somebody of the world does a wrong thing it will hardly be talked of but the moment a child of God makes a mistake the whole prison will know of it.

In summary

He is friendly and hardworking with a passion to help people especially in their spiritual need. Therefore one can take notice of what he says about other people.

The dualism in his family contributed to his derailment. He nevertheless takes co-responsibility for his bad behaviour.

He comments on churchgoers who become members of a church for the wrong reasons. Many churchgoers misbehave and cause the Gospel to be discredited by malicious people.

In his case God overcame his aversion and used his derailment to prepare him for service of others. His own bad history made him humble. His suffering because of his own wrong attitudes makes him to have compassion with people in similar situations. He also knows how to obtain entrance in their lives because he was one of them.

2.2.1.2 Anglican Church member 2

Also in his case some facts are given about his conversion and what he is doing now to serve as background for his testimony about dualism and syncretism in churchgoers.

What relationship does he have with Jesus?

Before his conversion he was a typical follower of the African Traditional Religion, doing some harmless but meaningless things like not eating with a hat on his head. Some of the other things in which he believed are not only meaningless but also harmful. God will not bless people who do wrong things. He is convinced though that that one must love a person irrespective of

culture. He gave the following examples of sinful prejudice and habits in the African culture:

- A person who has not attended the initiation school is not treated with the respect a man should receive, but the things they undergo at these schools are meaningless. They are circumcised. They eat funny stuff. They are also taught the special language that is known only to the people that attend the school. Only Jesus can make a real man out of someone
- People wear a rope around their waist or neck for protection against evil spirits and witchcraft. They put the head of a goat at the door of their houses for protection. Things like these cannot protect one, only the blood of the Lord can do that.
- When there is need for it they talk with the spirits of the deceased by slaughtering a sheep. When one needs employment, for instance, the elders in the family are called. They go to the grave where they offer alcohol and snuff. They kneel down and speak with the spirit. They keep strictly to the order that is determined by birth, first the father, then the firstborn, etc. None of these has any value since only the Lord can help one.
- At a funeral the women wear long dresses with nothing on their heads and the men wear coats. A blanket is buried with the corpse since the dead is thought to be in need of things like that. Snuff is put at the grave. After the funeral they wash their hands to remove any bad luck they may have brought from the grave. All of these things are of no use to the living and the dead. Without the Lord they are lost.
- The respect Africans have for their ancestors borders on fear. They believe, for example, that illness can be caused by the ancestors. They also believe that certain measures must be taken to protect them from harm caused by the ancestors
- They cannot leave their culture. It is like the Jews who thought more of their culture than of the Word of God.

He was converted from these things because he saw that it did not work for him. Before he went to the city he did many things to protect him. He even

cleaned the grave, but when he came to the city he was arrested. After that happened to him he thought that he had to remove bad luck, but the things he did to remove bad luck were of no use because he was again arrested and sentenced.

How does the Bible operate in his life?

Asked what it was that helped him to change his life he replied that he at first felt sorry for himself. He asked himself: "Why am I here in prison?!" Then a preacher came to prison one day with a sermon on Ezekiel 37. He told them how God can change even dried out bones of dead people into living men. He came to believe that Jesus became a man to save people. He accepted it that Jesus is the only way to God. He started to pray and to fast, sometimes for a whole week and to do Bible study.

He is changed totally and can pray now and he has a love for other people. He is not short-tempered any longer, but can control his anger. He has a forgiving heart and believes that if he forgives, God will also forgive him. He is now also reconciled with his family.

He prefers Bible study to preaching. In a Bible study a person can discuss the passage and ask questions. In a one-on-one meeting a person can discuss his problems. When someone preaches he concentrates only on a certain subject and he talks alone.

What he is doing is to read the passage that was preached about after the service and to meditate on it.

Does he fear God's judgement?

He loves people. He therefore does not fear God's judgement.

Does he love and serve God?

He does love God.

He likes reading. He is especially interested in religious books that help him to love and serve God.

He said that it is wrong to hate other nations because all people were made in the image of God. God who is love expects love from those He created.

He does not ignore a person when he sees that he is going through a difficult time. He tries to find out what is the problem and then he tries to motivate him. He will, for instance, try to convince him that there is life after prison and that he can make it. Many lack knowledge. In such a case he will draw the attention to the fact that in prison one has time and opportunity to get it.

When he speaks with people who are naughty, using drugs and doing sodomy, he tells them that he was also there and his whole desire is to help people to be released from the bondage.

He wants to know more about other religions. He has respect for the members of other religions and feels sorry for them. He wants them to know the truth. The Muslims are examples of this. They hate Christians and argue about Jesus. He has no desire to argue about Mohammed. They have no respect for people other than Muslims. Just like the gangsters the Muslims say that when you scratch one you scratch all. Muslims are vengeful. They are very punctual in doing all their rituals but all of it is worthless because they are following a wrong teaching.

The members of his family are not believers. His mother never attended church services. After his conversion he started to write to his family, encouraging them to believe in Jesus and he sends them magazines and tracts.

How does he experience churchgoers?

Many of the people attending church services inside prison are only churchgoers. People like to argue and to tell foolish jokes. They get angry and fight. You can see no difference between the churchgoer and the person of the world. They defile the name of God. People like these outnumber the true Christians. On release they go back to their old ways. They will drink alcohol, they will smoke and use vulgar language. It is difficult for churchgoers like these to repent because they think they are right. It is easier for a person who is still fully of the world to repent.

There are many real Christians in prison. If you should have a problem you can go to them and find help. After release they still show love.

Specific needs

He would appreciate it if there could be people who from time to time pay him a visit here in prison seeing that his family is very far away and not able to come and visit him.

In summary

The practices of the African Traditional Religion did not help him. This was a preparation for his conversion to Christianity through his contact with the Bible. Now he can control his anger and he can forgive. He loves people, also those of other nations and of other beliefs.

He acknowledges the presence of real Christians in the Centre. There are also unconverted people attending church services. They defile the name of God among those outside the church. For people like these to change is very difficult in his opinion.

He himself could fortunately come to the point where he no longer blames Christianity for the misbehaviour of people like these.

2.2.1.3 Anglican Church member 3

What relationship does he have with Jesus?

The Gospel of forgiveness through Jesus is preached in the services. He still seems to have a load of guilt on his conscience, however. He needs more counselling.

How does the Bible operate in his life?

He was seen a few days after the first interview and he commented with appreciation on the service that he had attended in his church in the time between the two interviews.

Does he fear God's judgement?

He is not at peace with God. His wife died after a long illness that paralysed her lower body. He feels that his incarceration affected her so badly that it hastened her death.

Does he love and serve God?

The offence that brought him to prison shows a shocking promiscuity in the society where he comes from.

He wants to write a letter asking the victim and her family forgiveness. He is guilty, but some of the charges against him are false. It gives him comfort, though, to know that God is fully aware of the real facts. In the letter to the victim he does not want to discuss the details of incorrect charges, but just wants to ask forgiveness.

He realises that he failed to give his children a good example and the bad relationship with his in-laws was probably caused by the shame he brought on himself and the family. He desires reconciliation with his family.

He seems to be in need of assistance in accepting total forgiveness and he will have to work on change in moral values. As someone said, Christ can be the owner of the house but the roof may be in danger of severe damage if a termite plague is left unchallenged.

How does he experience churchgoers?

His preoccupation with his own guilt does not give him much appetite to talk of others.

Specific needs

He needs more counselling. Passages like Psalms 32, 51 and 103 were discussed with him.

The trouble he allowed himself to fall into through a dualistic lifestyle of promiscuous moral values must become an incentive to a total dedication to the Lord.

Because of a bad relationship with his in-laws he is hoping for a good foster home for his children. This poses a challenge to the church outside. Is there enough love in the church to rise to the challenge?

It may be hoped that his conduct was so repulsive for his children that it shocked them out of tendencies towards derailment.

In summary

His immorality is sad evidence of a dualism in his life as Christian before incarceration.

2.2.1.4 Anglican Church member 4

What relationship does he have with Jesus?

He sometimes makes the impression of attending church activities for the benefits he can get out of it and not because he has a relationship with the Lord.

How does the Bible operate in his life?

He left the Anglican Church to attend elsewhere when they could not provide regular services in his section of the prison. He is regularly attending religious meetings in his new church.

Does he fear God's judgement?

While he was married he had a girlfriend and he still seems to think that this is normal behaviour. This does not demonstrate fear of the Lord.

When admonished because of wrong behaviour he proved to be a very sensitive person to the point of even crying.

Does he love and serve God?

He poses a challenge to church-people to use the contact with him to encourage spiritual growth.

How does he experience churchgoers?

He testified about a bad attitude in an inmate who sometimes takes the lead in church services. It may be feared that this behaviour discredits the Christian religion.

In summary

He makes the impression of a weak Christian that needs strengthening in faith. The insensitive act of a leader in one of the churches is not encouraging trust in the Lord of the church.

2.2.1.5 Conclusion of the reports on the interviews with members of the Anglican Church

The presence of dedicated Christians is strongly attested to (2.1.1 and 2.1.2).

Strong testimonies about bad behaviour in churchgoers were also given by 2.1.1 and 2.1.2 and 2.1.4. Two of those interviewed seem to be in different stages of their growth to maturity and in need of support (2.1.3 and 2.1.4).

In 2.1.1 an example was found of the way in which God overcame the aversion of an offender and used his experiences during the time of derailment to prepare him for effective outreach to unregenerated people.

2.2.2 Apostolic Faith Mission

All of the people interviewed are Africans.

2.2.2.1 Leaders of the Apostolic Faith Mission

2.2.2.1.1 Apostolic Faith Mission leader 1

Much about his life is related here to try to get a profile of him.

Does he have a relationship with Jesus Christ?

He was converted while in police custody for only a minor offence although he was guilty of many crimes. He says that the love of the Lord that flooded his

heart in his cell the night after his conversion made him cry as never in his whole life. He realised that he was one of the vilest of criminals. That the Lord was prepared to forgive even a person like him overwhelmed him. He immediately started to talk about the good news that changed his own life. He did it in the cell, in the vehicle that took them to the court hearings, in the corridors of the court building, in the hearing itself before the judge and those present.

How does the Bible operate in his life?

He voiced appreciation for the fact that he as a Christian was allowed to grow stronger in knowledge and in maturity in the sheltered safety of prison-life.

Letters he writes give evidence of sensitivity to the encouragement the Bible has in store for God's children. The same applies to his addresses in public.

Does he fear God's judgement?

He was overcome by the immensity of the love of God that saved him from doom to come.

Does he love and serve God?

Yes he does. After his conversion he confessed to the police all the crimes he had committed out of respect for God who demands truth. The law took its course so that he was sentenced to a very long time in prison.

He is surely not perfect. No one is. It may be assumed that he is in all seriousness busy to eliminate offensive behaviour.

In the Centre he started a Bible study together with other inmates. With persuasion born from love for the people he encourages them to accept forgiveness from God and to get their lives in order by mending their ways and by trying to be reconciled to the people they offended. He works successfully,

because he is also guided by knowledge of them and their problems. His work was crowned with success in the lives of many of the inmates. The Bible studies went on for the whole day and people would drop in whenever they were free from whatever commitments they had. These Bible studies are at present fully integrated as part of the programmes in the Centre and scheduled for set times.

He is also not just talking. He helped an inmate recently released with some clothes he had in his locker in Admission⁴. One of the churches heard of this and stepped in to help the inmate with some extra clothes, with overnight accommodation and with transport money to his hometown.

He is very active in organising visits for pastors and religious workers from outside who have a ministry blessed by the Lord. The events he organises are always great successes with music and devotional singing and a good attendance.

The message he has for South Africa is clear: Crime does not pay. He knows from own experience that many people do not commit crime because of poverty but from greed for possessing the things of the world and to be feared and respected by others. What God gives in terms of inner peace, joy and deeply satisfying fellowship far excels anything the world of crime has to offer.

His services are recognised by people in charge in the Centre. After the uprising in the Centre in the beginning of 2006 many inmates had to be sent to prisons under the control of the Department of Correctional Services to accommodate inmates from the damaged areas where reconstruction work was to be done. He was one of those to be transferred. The Prison Director himself interfered and sent him back to his cell.

⁴ All the private property of an inmate is kept in a sealed box in a special section of the Centre called "Admission" with strict control over it.

What has he to say about churchgoers?

He does not talk much about them but a lot with them.

Specific needs he has

His family is suffering through lack of support. There are fortunately some believers that try to help financially. In this way some people from outside try to step in and support the good work he is doing in the Centre. After years of struggling to make ends meet, his wife succeeded quite recently to get good employment for which she is very well equipped through her training and the experience she has of the work.

In summary

He seems to be an example of a Christian that in word and deed serves the coming of the Kingdom.

He surely is not immaculate as no one on earth is. It can be expected that he is sorting out whatever is offensive.

He has a burden for the evangelisation of the criminal elements inside and outside of prison and especially for the youth of the country and also to eradicate corruption in whatever places it occurs.

2.2.2.1.2 Apostolic Faith Mission leader 2

It needs to be said that he is a Venda-speaking person from Nzhelele in Limpopo Province. He is therefore from a rural area in the same province as the Centre. It may turn out to be useful in future.

Does he have a relationship with Jesus Christ?

He grew up in a Christian family but it did not keep him from a life of crime. He is converted now and dedicated to serve the Lord and to serve others.

He sees culture change as a process in which a person must relinquish his past and grow into the likeness of Christ. This process is in danger of derailment when tradition is taken up into the system of accepted truth and practice like in the ZCC and the ZACC.

How does the Bible operate in his life?

He reads only the Bible. Other books do not interest him. In each and every decision that he takes whether big or small he tries to find God's will for him from the Bible. He is in possession of a whole collection of certificates for Bible Correspondence Courses he has completed.

He is one of the facilitators of the so-called "Life-Skill Classes" conducted in the Centre where subjects like anger management, substance abuse etc. are taught. He says that he finds the instructions of the Bible very useful in helping people with their rehabilitation through these classes.

Does he fear God's judgement?

The fear of judgement is replaced by love for the God of salvation.

Does he love and serve God?

He does not have a judgemental attitude. He brings sympathetic patience to the role of leadership. He asks for patience with the shortcomings of others and a willingness to help overcome whatever weaknesses with which a person is struggling.

He wrote a booklet in which he deals in an innovative way with the subject of reconciliation with God drawing from his experience in the Life-skill Classes. It will be published as soon as it is edited.

What does he have to say about churchgoers?

He is aware of their mistakes but he does not want to judge them because he realises that he does not know all the reasons for their misbehaviour. When it comes to his attention that someone has erred he pays him a visit in his cell where he can speak with him in private. His whole demeanour is that of sympathetic encouragement.

In summary

He is an example of dedication in the service of the Lord and he combines his attitude of loving interest in the people around him with sympathetic encouragement to break down destructive behaviour.

2.2.2.1.3 Apostolic Faith Mission leader 3

Does he have a relationship with Jesus Christ?

He is a committed follower of the Lord Jesus. He makes mistakes from time to time so that he is aware of living by grace alone.

How does the Bible operate in his life?

He has a keen interest in understanding the Bible. It provides him with answers to life's questions. Quite recently he was struggling to get clarity on the Bible's teaching about God's provisions in the physical needs of his children in this life.

He is making regular use of the time-honoured commentary by Matthew Henry.

Does he fear God's judgement?

He is reconciled to God. He is a good example of deeply felt gratitude for what Jesus Christ did for him and for what He is doing.

Does he love and serve God?

He invests much time and energy in helping others with his teaching of the Bible and in many other ways. It came to light recently that he was one of the persons that helped a young convict from Chokwe in Mozambique with his academic studies and eventually in accepting Christ's love.

The sympathetic and enthusiastic love that he has for others contributes largely to his success with people. He is a born teacher with a hunger for truth and he has the ability to teach it to others. It is his ideal to carry on with this work also after his release.

Specific needs

He does not enjoy good health at present although there has been a marked improvement in his condition recently.

In summary

His life is an example of the impact unselfish love can have on an unconverted person.

2.2.2.1.4 Apostolic Faith Mission leader 4

Does he have a relationship with Jesus?

Jesus Christ is for him the Master of his life.

How does the Bible operate in his life?

He lives by it.

Before his arrest he lived in affluence from the proceeds of his robberies. During his stay in Matadzhe Prison near Thohoyandou in the Limpopo Province he was attracted by Gospel music. In that time he was touched by a sermon of a visiting pastor to such an extent that he accepted the salvation offered by Jesus Christ. In the course of the Bible studies he subsequently attended, he realised that attendance of church services was not enough but that his whole lifestyle had to change. He consequently decided to stop smoking tobacco and dagga. He also had some dreams that made a big impression on him. Up to that time he was very much disturbed by his imprisonment but he now became aware of the opportunities in prison to talk to people about what he found in the Bible. He did it in spite of criticism from his friends.

Among the religious material he read was a book from a pastor whose car was one of those he stole. There was not enough evidence against him so that he was set free on the charge brought against him. He now wrote him a letter confessing his guilt. It came to light in the answer he got from the pastor that he and his congregation were praying for his conversion. A strong friendship developed between the inmate and this pastor and a lively correspondence followed. Others were also blessed by this example of how God answers prayers.

He also came to realise that he could not keep the stolen property he had at home as well as the things bought from the proceeds of stolen property. He asked his family to get rid of everything by giving it to the poor or burning it.

Does he fear God's judgement?

Respect for God who will judge the living and the dead took over in his life. Together with this came deeply felt gratitude for the promise of eternal life to those who accept Jesus as Saviour and Lord.

How does he serve God?

He successfully completed a UNISA course in prison ministry to prepare himself for the evangelisation he is doing in prison.

The problem leaders of his church had with him when in his zeal he wanted to dominate is resolved.

The programme department of the Centre scheduled him to lead in several hours of Bible study per week. Apart from that he is continually busy with personal evangelisation. Not long ago he was privileged to be instrumental in the conversion of a Satanist. He got permission for the man to be transferred to his cell so that he may have more time with him to build him up in faith and in dedication to the Lord.

He is deeply aware of the fact that God is the only One that can change someone's life. He is therefore spending much time in prayer.

What does he have to say about churchgoers?

He was formerly exposed to the African Traditional Religion so that he understands its derailments into occult practices and can help people to overcome them.

Young Christians face a lot of pressure. He gave the example of a young man whom he saw in visitation proudly showing his mother the Bible he was given and telling her that he is now a Christian. She was not interested in it. She brought with her his little nephew who was very ill and wanted him to put snuff on the ground for the ancestors so that the child could be healed. . He objected but she persisted. Eventually he gave in and after looking around to see if someone of the church was present that could see him he did what they expected of him. He, however, felt ashamed because of the fact that he gave in under pressure and in so doing compromised. He failed to give to his family the clear message that the things of the African Traditional Religion was of no use and stood in their way of getting true deliverance through Jesus Christ Who is the only One that can really help. The inmate's relationship with God was seriously affected (Ephesians 4:30).

In summary

His message about damnation and forgiveness is bearing fruit.

The example he gave of someone who failed to stand firm under pressure is also of importance for this thesis.

2.2.2.1.5 Summary of the reports on the interviews with Apostolic Faith Mission leaders

Each of the leaders interviewed was found to make a contribution to the church's message of hope to the inmates of the Centre, each according to his own giftedness and his life's experience. One is leading the way to salvation through his ability to organise and to motivate (2.2.1.1). Another is busy in an inconspicuous way to make a deep study of the meaning of Scripture and also he succeeds in leading people to salvation by building them up in knowledge and in love for the Lord (2.2.1.2). One is making impression with his sympathetic patience (2.2.1.3). The last is conquering the world with his boldness in personal evangelisation (2.2.1.4). Each is making his contribution to spread the Gospel in his own God-given way.

Dedication to the Lord in love for others as well as in preaching and teaching was found to be in all.

2.2.2.2 Members of the Apostolic Faith Mission

2.2.2.2.1 Apostolic Faith Mission member 1

His history is related in some detail because it reveals a tragic side of prison-life.

Does he have a relationship with Jesus Christ?

This inmate previously spent a term of sixteen years in prison, was released and then sentenced for seventeen years for another incident. He is now sentenced to do twenty-four years. It is made up of two sentences, one of nineteen years and another of four years plus one year that was suspended in a previous sentence. His family suffered a lot by his criminal conduct.

For a short while this inmate had been a follower of Islam where he became aware of the fallacies of Islam in contrast to Bible revelation. In his opinion his membership of Islam was a stepping-stone from African Traditional Religion to Christianity. He came to appreciate the sacrifice of Jesus Christ as the only way through which salvation is possible. He knows of other people who also came into Christianity through comparing Christianity with other religions and syncretistic churches.

How does the Bible operate in his life?

He came to faith in God's love through a video that he saw of a campaign led by Pastor Reinhardt Bonnke⁵.

⁵ Outstanding in the theology of pastor Bonnke is his enthusiastic conviction that it is the Holy Spirit Who inspires the preachers and Who opens the hearts of the listeners (see Acts 1:8 and the fulfilment of it in the rest of the book of Acts). The work of pastor Bonnke needs research by someone from the Reformed Tradition if it has not yet been done. His

Some of the inmates are Christians because their families are Christians. Some like himself became Christians in prison. Here he started to know more about the Word of God and he became a Christian because of that.

Does he fear God's judgement?

He expects that the conviction he has of God's love will endure by the grace of God⁶.

Does he love and serve God?

He had had no sexual experience when he came to prison. He knew nothing about it. In 1995 he was raped and after that continually sodomised until 1998. Because of these experiences he became addicted to sex. He would approach some youngster like himself to have sex with him. Some refused. Others agreed. Because of this sexual promiscuity he felt dirty and useless. He blamed himself and felt ashamed. He felt abandoned and suffered from depression. Sometimes he saw no reason for living. At times he came near to committing suicide. The thing that kept him from it was the conviction that grew in him that God loves man.

During this time he became a member of the number 28 gang which specialises in violence. He was not co-operating with the authorities. He vowed that he would die in prison.

He is HIV positive because of sexual abuse in prison in 2001. He was severely tortured during those incidents. He lived in constant fear of the

healing ministry may be controversial among people of this Tradition but the Scriptural basis of much of his evangelisation and the real love that emanates from him is exemplary.

⁶ It seems that He is in need of teaching about the faithfulness of the electing God. Paul could write to the Philippians that he is confident "that He Who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6). This does not exclude the use of all that God gave to strengthen faith and to continue in love as it is explained in this thesis.

people that did it to him. Some of them are ruthless killers. He was severely traumatised. He was also immensely angered by the fact that they destroyed his future.

The wardens took no notice of his complaints and did nothing to help him. Some even co-operated with the perpetrators. Nobody else was prepared to help him. He eventually found refuge in writing letters of complaint to organisations like the Public Protector and the Treatment Action Campaign.

Sometimes he is still attacked by feelings of fear and inferiority and a tendency to commit suicide. He experiences, however, the power of God. About his relationship with God he said the following:

- He manages to survive through the stand he takes in what the Bible reveals. In his quest for better knowledge and understanding of the Bible he attends Bible studies.
- He is encouraged by other inmates who are brothers in the Lord. He is also corresponding with people from outside whose advice and prayer support mean a lot to him.
- Prior to the uprising in early 2006 they had prayer meetings in their places of detention (in short called "pod"). The Bible played a big role in these meetings and people delivered inspiring messages. Somebody would say after a presentation by a member of the group, "Nobody ever preached the Gospel like this before". The group was dispersed by the transfer of people after the uprising. Re-establishing of such meetings is a must. By own strength no one can survive. In a community of believers they support each other.
- He is in a cell with a Christian who had also been sodomised. They rely on God for the control of evil desires. They are three in the cell for four. However, the third person is not yet a Christian but he behaves himself. Another one has been taken to solitary confinement and will probably not return.

He longs to get outside to convince people that crime does not pay. He wants to encourage them not to succumb to peer pressure and to tell them what the disadvantages are of gangsterism. Youngsters come under the influence of gangs during their late primary and early secondary school years. They start smoking dagga and carry knives and guns. They attend night-clubs and become involved in sex. They must be taught to attend school and to respect other people. Their future is at stake. He will need the support of people outside like HIV/AIDS organisations.

He is attending programmes offered in the Centre of which the ones about substance abuse and conflict resolution proved most relevant to his situation.

He is also busy with ABED and training in metal work. Gardening, artwork and decorating are among his hobbies.

What does he say about churchgoers?

There are churches that mix elements of African Traditional Religion with Christianity. He gave the example of ancestor worship, which he found to be rife in some churches. Many of the members of these churches do not commit their lives to Jesus Christ. Some become aware that this is against the Word of God and they leave these churches.

Some members contradict their confession of commitment to Christ. There are some that even live in sodomy. Unbelievers criticise the church for it. He gives the examples of Romans 2:24, "God's Name is blasphemed among the Gentiles because of you" and of Matthew 18:6-7, "If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea".

There are people who attended church services but they no longer come because of their involvement in sodomy. Even after they stopped with it they still feel shy. There are also hypocrites in church who reject these people

instead of encouraging them to repent. By doing so they chase them away not thinking of it that they destroy their lives.

Specific needs he has

He is now being considered for early release on medical grounds. His blood count has improved since last year. Eating the right food and training helps a lot. They are on a special diet but he finds that it is still insufficient.

He longs for visits from relatives but they can come only infrequently because of distance. Fortunately, however, he has a Christian girlfriend nearby who has a very positive influence on his life. Visits by Christians in the community can help.

In summary

He testifies about people with a dualistic lack of commitment to God who gives the enemy opportunity to blaspheme the church and all it stands for. He views it in a very serious light because the evil talking about the church and its message affects people who are not strong in their faith.

God's providential love can be seen in bringing a Spirit-filled preacher in his life through whose ministry he was led to conversion. This provision of God can also be seen in the assistance from Spirit-filled Christians inside and outside of prison who help him in his struggle to survive as a Christian (Romans 8:28-39; Ephesians 1:3-14; Romans 12:3-8; Ephesians 4:7-16).

The importance of supporting sinners on their way to repentance instead of rejecting them is stressed. It reminds of the parables of Luke 15.

2.2.2.2 Apostolic Faith Mission member 2

Does he have a relationship with Jesus Christ?

Outside he utterly disappointed his family by his stubborn persistence in a life of crime.

He came to repentance in prison because of what the Lord did to him through individual Christians. After this he dedicated himself to the service of the Lord.

How does the Bible operate in his life?

He reports backsliding among Christians since they do not show the same zeal they once had in doing Bible study and in reaching out to unbelievers. He is also guilty of this.

Does he fear God's judgement?

He is reconciled.

Does he love and serve God?

Yes.

What does he say about churchgoers?

Members of the Apostolic Faith Mission and of other churches are guilty of backsliding.

Love is lacking among them. He refers to the first letter of Revelation, which was written to people who worked hard and were diligent in fighting for the truth and persevered in hardships, but love was missing. An example of a lack of love among the members of churches in the Centre is the way in which

difference in understanding the Bible divides people. Some terminated their membership of one of the churches because women from outside came in to conduct services. About the laying on of hands there also exists difference of opinion. He wants Christians to focus on what unites them. No difference exists among true Christians about the most important facts of the death and the resurrection and ascension of Jesus Christ and the atoning value of his work for those that believe in Him (1 Corinthians 15:3-4; Galatians 5:6; 6:15).

The things of the world are also taking over among them as in the churches of the third, fourth and fifth letters of Revelation 2 and 3. When an important soccer match is broadcast on TV, the attendance at the Sunday afternoon service drops dramatically. Christians who work in one of the places where food is served out to inmates are smuggling food in from the kitchen. Incidents are known where church members are not just smoking cigarettes but some are also smoking dagga. Even cases of sodomy among Christians are reported.

In summary

His own history of conversion is evidence of the role played by people that are truly converted. The backsliding among Christians in both studying of the Bible and in their life is therefore all the more to be bewailed.

His criticism of churchgoers seems to miss the patience and hope that comes from faith in God's love for sinners and the power of the Word of God through the work of the Holy Spirit (Matthew 11:20-30; John 13:36-14:26).

2.2.2.2.3 Apostolic Faith Mission member 3

Does he have a relationship with Jesus Christ?

In 1989 he was born again. Before that he was only a churchgoer and nothing more. He realises that he is not perfect and that is why he perseveres in walking the narrow road of self-denial and dependence on God.

How does the Bible operate in his life?

He finds strength in daily Bible reading. If he succeeds to arrange for light in the cell he uses the time from 20:00 to 04:00 for Bible study and prayer. In the morning he again prays from 08:00 to 09:00. In the afternoon after lunch he reads the Books of Psalms and Proverbs. The programmed life of the Muslims and the people of Shembe inspires him to do the same type of thing.

He makes use of daily devotional booklets. He receives spiritual magazines like the monthly "Open Doors" and "Bridges for Peace" and the two-monthly "Jericho Walls". He also follows religious courses and reads spiritual books. He watches religious videos like that of Kobus van Rensburg and Kenneth Copeland and he listens to Radio Pulpit.

Does he fear God's judgement?

He finds consolation from the Bible.

Does he love and serve God?

He lives praising and honouring God and giving Him thanks. He starts with a morning prayer. While moving about in the day he is silently in his heart continuing with his prayers asking God to have mercy on him and to make him a successful Christian and a witness for Christ.

He shuns pornography and the soaps on TV like “Days of our lives” and “Backstage”, and watches only market-related programmes and sometimes sports and religious programmes. He is growing spiritually. He is striving for perfection in obedience although he knows that in this life no one will reach it. He is doing personal evangelisation, visiting people in their cells. It is difficult for the natural mind to accept the things of God. With the help, however, of the Holy Spirit people manage to make a mental shift and get a change of heart. He is trying to guide them away from their idea of a relationship with the dead. The people of the African Traditional Religion are under pressure of evil spiritual forces. They believe that their ancestors are intermediaries between them and God. This is to make demigods of them and to limit the intercessory work of the Lord Jesus Christ. God said He would not share his honour with another. He compares it with somebody that must take his BMW to the BMW dealers.

He had good training in construction work and now aims at BComm. Law. He keeps his eyes open for Government projects for developing communities and is looking for ways in furthering his studies also in this regard.

He is interested in a future prison ministry (Hebrews 13:3). In an edition of a newspaper of early 2004 there was an article about an American Prison that was plagued by gangsterism. Religious studies were made compulsory and after three months a change in attitude set in. He longs for something similar to happen here. He is also interested in the work of organisations for the support of inmates after their release.

What does he say about churchgoers?

Previously he was a member of the Zion Christian Church. He says these churches are not operating according to the Bible:

- The ZCC is not focussing on Jesus Christ. They say you must not mention the Name of Jesus in your prayers. For them Barnabas takes His place. They talk of the God of Barnabas and relegate Jesus to the position of one of the prophets. However, John 15:5 says, “Apart from me you can do

nothing” and John 15:7 says, “If you remain in me and my words in you, ask whatever you wish, and it will be given you”. They are like the Israelites who were travelling in the desert for forty years because of their unbelief. They did not fully accept the message of salvation that they got from Moses with the result that they did not trust the Lord completely. He says the ZCC get their power to heal from the devil. According to them, he causes disease. He can therefore also take it away. He controls the evil spirits responsible for disease. It is the same as the magicians in Egypt who could do the same miracles as Moses and Aaron. God, however, outdid them. When the ZCC prophet says something and it comes out God is testing his people to see whether they will remain faithful to him.

- Church laws are man-made. An example of this is the stipulation that you must follow certain procedures in the church building. In Shembe the bishop must lead the congregation into the building. In this they are following the hierarchical order of the African Traditional Religion where the mystical power flows from the older person to the younger one. Another law says that you must wear a jacket when you teach from the Bible. Yet another thing is the fact that they teach the New Testament in Old Testament terms. A good example of this is the law of an eye for an eye in contrast to the New Testament law of love for your enemies. They do not understand that to love God and to love your neighbour as yourself were also in the Old Testament the two pillars of the law. Jesus commanded his disciples to love one another (John 15:12). Paul followed Him by saying that we are nothing without love (1 Corinthians 13:1-3). If you can say in the church of Shembe, “The Head of the Church said...” it will end all doubt and all opposition. Our fundamental quest must be to know what the will of God is. It must be asked what God’s culture is. He sees that secular culture takes precedence today

Some see the truth but they are afraid of coming out openly for it. They are like Nicodemus about whom John 3 informs us. Those that cut something out of the Bible will meet their doom (Revelations 22:19).

He says the young leaders of the churches in Green Prison seem to reject the older people. They seem to him to be arrogant.

In summary

His own life is an example of dedication and the struggle to maintain it.

Because of the fact that the bishop takes the place of Christ in churches like the ZCC they lost the very core of Christianity. This is the result of accommodating elements of the African Traditional Religion with Christianity. He sees satanic power at work in the healing that takes place in this Church.

He says that man-made laws are honoured in these churches.

2.2.2.2.4 Apostolic Faith Mission member 4

Does he have a relationship with Jesus Christ?

He ascribes his progress and his eventual release directly to the Lord. The reality of the help he received from the Lord caused him to trust Him in everything of his life. Hebrews 11 (with stress on Hebrews 11:35(b)-38) was discussed with him to prepare him for any hardship he may encounter in Mozambique after his release. The church will also try to help him where possible. He knows the Dorothea Mission that is operating also in his hometown, Chokwe.

How does the Bible operate in his life?

He came under the influence of the Bible in a remarkable way.

He came into South Africa as illegal immigrant and looked for a job in Klerksdorp where his father was working in the mines. He had no success and went to Johannesburg where he worked for a Portuguese man in the building

trade. After a time he returned to Mozambique. When he came back to South Africa he found no job. He met with friends from home who were involved in crime. He ended up shooting one of them in a fight about sharing the loot they took. Some cases against him were dropped. For the murder he was eventually sentenced fifteen years.

He was initially invited into a meeting of a Bible study group in the Centre to interpret for someone who could not understand any of the languages spoken in the group. In the course of time the person for whom he had to interpret discontinued coming to the meetings, but he kept on going there. At first he understood very little. He was, however, encouraged by the love these people had for each other. They showed the same love towards him. As time went on he gained a better understanding of English through listening. His reading of the Bible in English also helped him in getting a better control of English. His exposure to the Bible in the company of Christians, who took him in their care and helped him, brought him to realise the reality of the love of the Lord. This totally changed his life. Today he experiences the power of the Lord in all the blessings he enjoys.

He completed a third of the sentence and is now released. He was never a violent person. Even during the armed robberies he never shot anybody. In prison you are with criminals, some worse than yourself. He says chances for change are not good, humanly speaking.

The friends with whom he joined in crime are either killed or still in prison.

Does he fear God's judgement?

It was not discussed, but it can be assumed that it played a role in his conversion. The people with whom he was in the Bible study group are diligent teachers of Bible truths.

Does he love and serve God?

He totally renounced crime and wants to start some project in his hometown to generate income. He especially wants to share his knowledge of the Lord with his people.

In Mozambique he went to public school where he completed only standard 3. In the Centre he did ABED 1-3, which include agriculture, mathematics and English. He is good at English because of his attendance in Bible study and his reading of the Bible.

What does he say about churchgoers?

He did not experience it that the members of the Zion Churches trust Jesus. They sing and dance but they do not teach the Bible. The songs in these churches talk about Old Testament people like Abraham, Isaac, Jacob and Moses, not about Jesus. They worship their different bishops (like Barnabas and Shembe), saying that these bishops are the prophet of whom Deuteronomy 18:15 is talking. They disregard Jesus.

These bishops are seen as mediators who can reconcile those ancestors with God who during their earthly lives did not hear about Christ.

The prophets in these churches explain to people the meaning of their dreams. They will also tell the members what the members' problems are. Sometimes they are right, sometimes not.

Specific needs he has

High priorities for him are reconciliation with his wife who got a child from somebody else during his incarceration and with his victim's family and to earn a living in Mozambique.

In summary

He says that Jesus is disregarded in churches like the ZCC and the Shembe Church.

His history shows the providence of God, which led him into a situation where he met with the love of Christians that made all the difference in a place like a prison where he did not expect to find love.

2.2.2.2.5 Summary of the reports on the interviews with Apostolic Faith Mission members

Inmate 2.2.2.3 saw satanic influence in the African Traditional Religion's respect for the ancestors' spirits. This he also applies to the teaching and practice of those churches where ancestor worship is given a place (see inmate 2.2.2.1). This may be assumed to be correct in view of the vehemence with which God opposes this cult (see Deuteronomy 18:9-14). The fact that certain Africans see the Bible as the White man's book seems also to prove the truth of this assumption. To discredit the Bible is exactly what can be expected from Satan because in it God speaks words that give life.

Churches where elements of the African Traditional Religion are incorporated are therefore also under suspicion of being under satanic influences. This is confirmed by the way in which in these Churches the Bishop takes the place of the Lord Jesus Christ according to the testimonies of some of these inmates (2.2.2.3 and 2.2.2.4). Satan has only bitter enmity against Jesus who is the Saviour of man. He will not allow anybody to appreciate Him but will want to shift Him to the margin or totally out of the picture. One said that the healing that takes place in these churches must also be ascribed to the devil (2.2.2.3). Inmate 2.2.2.3 sees many man-made laws in these churches by which they leave the clear teaching of the Bible.

They commented on sinful lives of many churchgoers (2.2.2.1 and 2.2.2.2), which is seen in a very serious light (2.2.2.1). The contrary is also confirmed

by the report of the good influence of Christian love on a person that was not yet regenerated.

A lack of spiritual maturity caused some members of churches to be judgemental and not prepared to reach out to perpetrators or accept them back after they have turned from their wrongdoings.

God has his way with each of the elect to lead them to the acceptance of his grace (2.2.2.1 and 2.2.2.2). In this God uses men filled with the Spirit, whether it be preachers or other members. The important role of the Bible, of prayer and of Christian love was stressed. Witness to practical everyday sustenance and guidance by the Lord was also given (2.2.2.4).

2.2.2.2.6 Conclusion on the reports of the interviews with Apostolic Faith Mission leaders and members

A substantial element of true faith and real dedication in love was found in both leaders and other members.

The presence of heinous acts of transgression of God's laws among churchgoers was reported as well as backsliding among dedicated Christians.

2.2.3 Dutch Reformed Church

2.2.3.1 Leaders of the Dutch Reformed Church

2.2.3.1.1 Dutch Reformed Church leader 1

It is necessary to mention that he is a Westerner.

Does he have a relationship with Jesus Christ?

Yes.

Asked what the most exciting thing in his life is he answered that he experiences answers to his prayers. His children for instance got employment and his wife said she would support his plea for early release.

He confessed to have been in a state of serious backsliding at the time of his offence. His work prevented him from regularly attending church services. Private and home devotions were not taking place. He had bad friends and watched television programmes that had a bad influence on him. He allowed himself to be drawn away by all these influences.

His imprisonment brought him back to God. He at first struggled to accept forgiveness for what he did. He now fully accepts it and is deeply grateful for it.

How does the Bible operate in his life?

He is diligently reading the Bible. He makes use of any devotional book he lays hands on. In his letters to his family he liberally quotes from the Bible. These letters seem not to succeed in encouraging his wife into a closer relationship with the Lord. There is no testimony available about his daughters' spiritual life. They still love him and respect him in spite of what he did.

He successfully completed the Course for Church Leaders of the Nehemiah Bible institute in Wellington and is very delighted about it.

Does he fear God's judgement?

It took him a considerable time to accept that God is prepared to forgive him for what he did. He is now at peace.

Does he love and serve God?

His desire is to serve the Lord with the knowledge he gained from the Course for Church Leaders at the Nehemiah Bible Institute.

What does he say about churchgoers?

He was not asked about his opinion of other churchgoers.

Although his backsliding was his own doing the members of his church and the church council seem to have failed to reach out to him and his family in their time of backsliding and to call them back to God.

Specific needs he has

He still hopes for reconciliation with his wife who divorced him after his conviction.

In summary

In the life that led him to imprisonment he with his family is an example of the dualism that seems to be typical of many Whites in South Africa. He grew up in the church and he and his wife and children were at one stage active members of the church. He allowed the world to take over.

The influence of his derailment on his family cannot be determined. He has overcome it in his own life and is busy to work on it in the lives of his family.

He is now active in the church.

2.2.3.1.2 Dutch Reformed Church leader 2

He is also a Westerner.

Does he have a relationship with Jesus Christ?

He lives in an intimate relationship with the Lord.

How does the Bible operate in his life?

He is released from prison now, but when interviewed he was an example of a person doing committed daily devotional reading of the Bible. He also took an active part in group Bible studies.

He developed strong convictions of what he considered to be right and wrong in doctrine and life. He felt strong inner convictions about these things of which he was convinced that God led him.

He saw, for instance, the dangers connected to what may be called the "health-and-wealth" teachings in prison. He fiercely opposed the book "The Purpose Driven Life" by Rick Warren because of a humanist strain he meant to discover in it. He could not accept the doctrine of the election of some to salvation and the rejection of others to damnation.

Does he fear God's judgement?

He was sure about reconciliation through Jesus Christ and he responded with love.

Does he love and serve God?

An inmate who suffered a lot under hypocrisy in his own family was favourably impressed by the sincerity of this inmate and by his willingness to ask forgiveness whenever he offended someone. He was, on the other hand, very strict in his dealings with fellow inmates when they erred.

He was elected elder of the Dutch Reformed Church.

What does he say about churchgoers?

He agreed with two friends that they would correct each other the moment they became aware of a divergence from truth or correct living.

They pledged not to talk about anybody that erred but to talk with the person to encourage him to improve where necessary.

In summary

His close walk with God made a good impact on the lives of many inmates.

2.2.3.1.3 Dutch Reformed Church leader 3

He is an African.

Extensive background is given as a backup for what he has to say about the church.

Does he have a relationship with Jesus Christ?

He has a living relationship with the Lord. He is maturing into a radiantly happy servant of the Lord Whom he thanks for everything he has and on Whom he depends for everything he needs.

The conviction about God's love came early in his life being guided into it by his father who spent time with him taking him out into the open fields surrounding his village and pointing out to him the wonders of God's provisions in creation.

He, however, had a long search for truth. He would work in the fields all by himself, talking with God in the way he was taught by his father, which is

through his ancestors. He is convinced that God saw the longing for truth that was in his heart. The turning point came when he started to question the ways in which the witchdoctors robbed him. They left him with nothing in his pocket. They demanded from him so many things: a hen, a pig, a cow, a bull although he was still young and poor. The question he was left with was "How can my God do this to me if he loves me?"

How does the Bible operate in his life?

He completed many Bible Correspondence Courses.

There are different religious programmes on the radio to which he listens for edification and to help him in his ministry to other people. One programme in Pedi broadcasts from 22:00 to 02:00 in which people are given the opportunity to voice their problems and get help.

The firm stand he takes in connection with syncretism in churches gives evidence of the impact the Bible has on his life.

Does he fear God's judgement?

He is sure of reconciliation with God.

Does he love and serve God?

He loves God with his whole heart.

He is actively involved in inter-church Bible studies.

He is appointed as elder of the Dutch Reformed Church and he faithfully performs his responsibilities in this regard.

He is concerned about people coming back to prison after release. Many of the inmates of Kutama are not first-time offenders. In many cases the reason for their backsliding may be found to be friends whom they try to impress.

There are many things that are being done in the Centre to curb this tendency. He offers the following comments about them:

- Officers take active interest in inmates. They regularly come to see what they are doing and encourage them to read and study and develop their skills. The rehabilitation programmes are effective and better than in DCS. So are the programmes for developing skills.
- Control of gangsterism is slack in DCS prisons. That is one reason why some want to go back to these prisons. There is healthy competition among the three prisons within the Centre in connection with the control of gangsterism. In the prison where he stays there is an anti-bullying committee whose work already had good results. The general lock-up of inmates in their cells because of gang-related incidents is diminishing.
- On Saturday mornings prayer meetings are regularly being conducted. They come together to pray for whatever need arises but also and especially for revival in the Centre. He wants to ascribe the improvement of the situation in the Centre especially to the answering of prayers like these.

He has a lot to say about converting unbelievers:

- The Christian will not convert anybody by accusing him of following a false religion. This religion is the one his parents taught him. It will only result in estrangement, which will bar the way for future talks.
- In starting with appreciation for the good there is in the African Traditions one may make a person willing to listen. This he sees in what Paul did when he started to praise the good in the religion of the people in Athens (see Acts 17:22-34). He finds Peter doing the same with the Jews when he went back in their history and connected faith in Jesus to that history (Acts 2:14-36; 3:11-26; 4:8-12). One thing he values about the African Tradition is the respect they teach their children.

- The unregenerate must see love among the members of the church. They must become aware of God's love for man, which evokes love and respect for Him and for other people. Some of the Christians in his section of the Centre started with financial support of inmates whose families fail to do it. He is very skilful in drawing and doing calligraphy and he is making cards that he sells and the income goes for this fund. By acting like this they hope people will be encouraged to leave the gangs and may eventually become willing to listen to the message of salvation and be persuaded to come to Jesus for help.

He has a family outside and his fervent wish is to be able to support them especially in maturing spiritually. . His father who is the headman of his tribe is not a member of any church. He would very much like to help his father to understand that God, through the love about which he himself taught his children, sent his own Son Jesus to die for the world. He talks to him by telephone and through letters, but that is not the same as when he could talk to him in person. His wife loves God and she faithfully reads the Bible. It is, however, difficult for her to speak to his father in a community where the African Traditional Religion is strong because in this tradition it is not allowed for a daughter-in-law to communicate freely with her father-in-law.

What does he say about churchgoers?

He experienced it that people that were brought up in the African Traditional Religion do not want to part with their culture when they join a church There are different reasons for this:

- People lack a good knowledge of the Bible because they do not make a good study of it and they also do not pray. There are those who even say the Bible was written by people like the Westerners. This was said also by a pastor of one of the churches he attended. Such an attitude stands in people's way of taking seriously what is written in the Bible. In this way the devil is obscuring the truth through which people can be saved.

- He sees in the ancestor worship the wiles of the devil. The devil knows that people respect and love their parents and therefore the evil spirits masquerade as the ancestors. Through their involvement in this cult of the ancestors the people now open their lives to the devil. At the same time their way to Christ Jesus is closed. With all the ceremonies the devil misleads people into believing that they will find peace. It is the same as when the devil makes people believe that they can have fulfilment and peace through money or through beautiful women. This is very sad because Jesus is the way to God. Peace will not come through any of these things. Real peace comes only from the Lord Jesus Christ. He said, "Remain in Me, and I will remain in you" (John 15:4).
- Money is also a factor. Any person who commits himself to the duties of the ancestor cult stands a chance to become a traditional doctor. There is a lot of money in being a traditional doctor. He fulfils an important role in society and for every single thing he does he gets paid. People come to him to consult the ancestors and he will give them instructions from their ancestors about what they must do to appease them. They will also come to people's homes to bury protective medicine around the house. This ceremony must be repeated yearly.

He was himself a member of the ZCC. In these churches he sees the following derailments:

- Jesus Christ is marginalised. The ZCC worship the ancestors. They put them in the place of Christ as mediators between them and God. They believe that the ancestors take their prayers to God and that they give them the help they need. The ancestors are thanked for whatever good fortune comes their way. The parents officiate in these thanksgiving ceremonies. This is against the clear teaching of the Bible in places like Deuteronomy 18:9-14, which forbids man to try to communicate with the spirits of the deceased.
- One of the main concerns in this church is healing. They drink the prescribed number of cups of Joko tea and this causes them to vomit. They also have to take the right amount of water from the river. They get

their power to heal from the devil. He causes disease and he can therefore also take it away. He controls the evil spirits that are responsible for disease. It is the same as the magicians in Egypt who could also do miracles.

Islam is the same as the ancestor cult. In Islam Allah is their God whom they worship, but he is not the same as the Father of the Lord Jesus; they are in actual fact serving the devil who is forever obscuring the knowledge of Jesus Christ, Who is the only way to reconciliation with God, and not all the rituals and observances people invented for themselves.

In summary

He sees that Jesus Christ is marginalised in churches like the ZCC because the ancestors take His place as mediators. In this he finds the working of the devil.

Recovery from diseases which takes place in these churches he also thinks to be the work of the devil.

In the fact that many Africans regard the Bible to be a book written by Westerners he sees the hand of Satan.

In his commitment to Christ and to service in his Kingdom he joins with others to be God's experimental garden on earth.

2.2.3.1.4 Dutch Reformed Church leader 4

She is not an inmate, but does voluntary religious work among Dutch Reformed Church members in prison.

Does she have a relationship with Jesus Christ?

Yes.

How does the Bible operate in her life?

She is actively involved in personal Bible study as well as in group Bible study. Her life among her friends and family bears witness of the deep influence the Holy Spirit has on her life.

Does she fear God's judgement?

There is no fear in love. She is at peace with her Creator.

Does she love and serve God?

She is a dedicated teacher who led many children to Christ and helped many others to mature in their faith. Together with other people she successfully completed a course in homiletics under the auspices of the University of Pretoria to prepare them for the prison ministry.

What does she say about churchgoers?

She talks out of her experience over many years in Bible study with friends, older people and young married couples.

She found that in general people in the Afrikaans churches are not as involved in the things of the Lord as they ought to be. The study of the Bible in a group is a good way of encouraging interest in people for the things of the Lord.

Exaltation of their own church by people of the Reformed tradition is offensive. Sometimes people voice openly the opinion that "we are better than other churches". Preachers say it from the pulpit and members take it over from

them. A Pharisaic closing of the eyes for own faults goes hand in hand with this.

The uninvolved members of the Afrikaans Churches in the things of the Lord is seen in their lack of involvement in the work in the Centre. There is a great need for involvement in praying for the work and for involvement in direct contact with inmates.

In summary

A stark dualism in the Afrikaans churches is attested to although honest and regular confrontation with Scripture combats this in the lives of many.

2.2.3.1.5 Summary of the reports on the interviews with Dutch Reformed Church leaders

Evidence was given by the people interviewed of dualism in different degrees among Westerners (2.3.1.1 and 2.3.1.4).

Inmate 2.3.1.3 found syncretism in the ZCC. He sees that Jesus Christ is marginalised in churches because the ancestors take His place as mediators. In this he finds the working of the devil.

Recovery from diseases which takes place in these churches he also considers to be the work of the devil. In the fact that many Africans think the Bible to be a book written by Westerners he sees the hand of Satan.

Manifestation of the detrimental influence of a life without God was found (2.3.1.1) and, on the other hand, the good influence a close walk with God can have on outsiders (2.3.1.3).

2.2.3.2 Members of the Dutch Reformed Church

2.2.3.2.1 Dutch Reformed Church member 1

He is an African. A little background is given also here just to show what type of person he is. **Does he have a relationship with Jesus Christ?**

Yes.

How does the Bible operate in his life?

He is a diligent student of the Bible. His Bible is still firmly in one piece but weathered by intensive use and underlining. The fruit of his exposure to it can be seen in his whole attitude of humility and loving encouragement and in his wisdom.

Does he fear God's judgement?

He is at peace as only a child of God can be.

Does he love and serve God?

He became one of the most faithful people in attending meetings for church services and Bible studies and he has a positive influence in them. When some turned their backs on church services and Bible studies because of offensive conduct of one of the leaders, he was the one that remained positive towards him. He encouraged him not to stop working in the church but to mend his ways. He also regularly voiced appreciation for his work. He offered the following comments about leadership:

- A leader must be sensitive to the person he is speaking to. It is not all who will understand when you say certain things or when you say things in a certain way. He gave the example of somebody who is afraid of his ancestor spirits. Such a person's fears must not be ridiculed but must be

treated with respect and he must be helped to get rid of such fears. Some are still weak in faith. These people must be given soft food like a child who is able to use only milk.

- It can be expected of each Christian and especially if he is in a position of leadership to talk in private with a person who misbehaved instead of talking about him with others. Criticism in public destroys trust.
- A leader must be reserved when it comes to his own personal problems. Not all his listeners will be sympathetic. Others will not like to be burdened by it.

He took a balanced stand about people that fail to attend services. If a person is absent from services there may be many reasons. Perhaps he was sick. Perhaps he feels neglected for some reason. A family member could, for instance, have died and he was not visited. He pointed out the need for religious workers to visit anyone who repeatedly fails to attend.

Religious work must be more than just the imparting of knowledge for its own sake. Conversion must be the goal of all work done.

What does he say about churchgoers?

He had formerly been a member of the Islamic religion. His membership there did not bring him any true satisfaction.

In summary

The patience and loving care that he asks for and practices are the things that won over people to the company of the saved.

The good that comes from exposure to the Bible is witnessed in his life.

2.2.3.2.2 Dutch Reformed Church member 2

He is a Westerner.

Does he have a relationship with Jesus Christ?

He was rescued after an attempt at suicide. Thereafter he found peace of mind and a new hope for the future through accepting salvation from the Lord. During this time he was eagerly reading the Bible. At present he is recovering after a period of backsliding.

How does the Bible operate in his life?

In the cell that he shared with another member of the same church they had morning devotions together.

He started what he preferred to call a “home church”. His idea was that the members should submit totally to the leading of the Bible inside and outside of meetings and that they would support each other emotionally and spiritually and also materially as far as that is reasonable and possible.

His mother reported a hunger in him for good books on spiritual subjects. He sent home literature like the Wild West cowboy books.

Does he love and serve God?

Right from the beginning he tried to reach out with the Gospel to other people.

He reported progress in his own spiritual well-being. He set himself ten goals each day and checked himself in the evening (like: “How did I greet people?” “How did I pray?”). If he failed in some area he would put it higher up on his list of priorities. He reported that he no longer reacted in anger to people’s bad

behaviour. He could listen sympathetically to what others say. He stopped smoking.

In his youth there were incidents of severe neglect and maltreatment so that he had a lot of bitterness in him. He succeeded to forgive and to accept forgiveness. He also made friends with an inmate he initially could not bear.

He felt remorse that conversion came so late in his life. He accepted it, though, that God knows why he allows certain things to happen (Romans 8:28 in the context of Romans 6-8). He was full of plans for work among youngsters outside of prison warning them against the dangers of derailment and the way in which it starts in a small way.

He could not understand why the young man with whom he shared morning devotions could not find relief from his frustrations in spite of regular exposure to the Bible. To get relief from the built-up tension in him he used tablets that he bought from inmates who were issued with them by the Health Care Unit in the Centre.

Some time later he had a fall-out with one of the White officers because of continued disrespectful treatment by the officer. It filled him with such resentment that he refused to pray for the person (Matthew 5:43-48).

For some reason not yet fully clear he no longer attends religious meetings. His relationship with his family also deteriorated.

What does he say about churchgoers?

He has respect for some of the churches.

The ZCC is full of strange things though. They have a ritual in which they form a circle stamping their feet with accompanying singing and at a sign of the leader they jump up in the air to land on the same spot where they were standing. He was told that they do it to kill the devil. It looks attractive if one

thinks of the opportunity to get rid of some of the frustrations caused by the father of lies and of all types of other filth. It may serve as a motivator to resist him. It cannot, however, have any real value. This is to be found in the atoning sacrifice of Jesus Christ only.

The church called "Church of Christ" gives the impression of exclusiveness⁷.

The Shembe people he finds strange. One thing he commented on is their hairstyle.

One of the Watchtower followers wanted to give him a pamphlet. He refused to take it. The person then gave it to someone else with a remark that was clearly meant to hurt him. He said that such behaviour does not impress him one little bit.

Many go to church only for the financial help they hope to get.

In summary

He is still growing and very much in need of spiritual guidance and prayer.

Important for this study is his observation that some people come to church only for the material benefits that they hope to get.

He poses a challenge to the loving care of the church.

2.2.3.2.3 Dutch Reformed Church member 3

He is an African.

⁷ This remark must put the church on guard not to create wrong impressions unknowingly.

Does he have a relationship with Jesus Christ?

He has an intimate relationship with the Lord. This came to light in an interview long after acquaintance was made with him.

He had been a member of the Dutch Reformed Church since early in life. In Tulbagh in the Western Cape where he grew up he regularly attended church services. In the Centre he carried on with it from the beginning when services were started for the inmates who were members of the Dutch Reformed Church. On one of these days he passed by the facility where the DRC service was to be held and went to a special service of the Apostolic Faith Mission instead. The service was held in the same area of the Centre and a visiting German evangelist was preaching. He said that he was captivated by the preaching as never before. He listened with fixed attention and with uncommon insight. He responded to the altar call and when the evangelist laid hands on him he fell to the ground – a thing he was always very sceptical about. He was at that time a member of one of the prison gangs. Back in his place of detention (“pod”) he tried to convince some of his friends to come with him to the second service that afternoon. Not one responded. In spite of strict security measures at that time, allowing only people whose names were on the list for the specific event, he went back. He experienced the same interest for the preaching as in the first service. Up to date it has never subsided. His interest in the Bible remained with him and he grew in faith and love.

It will be difficult to explain the impact this evangelist had on him. Was it the enthusiasm of the people attending and the accompanying music and singing? Was it perhaps the spirited way of the preacher or the contents of his message? It could have been prayer support of the event before and during delivery. One thing that seems obvious – is that this was clearly the day the Spirit chose to touch his heart after years of exposure to the very same Word. All these possible elements will be discussed subsequently in this thesis. That he fell down under touch by the evangelist is something not known from

Scripture unless his experience was equivalent to that of John as described in Revelation 1:17.

The impact this experience had on his spiritual life may be taken as indication that it was really God at work in him.

How does the Bible operate in his life?

When he prays after a sermon he can give the essence of the sermon in one or two sentences in his prayer. He impresses also with the boldness with which he prays.

Does he fear God's judgement?

He is at peace with God.

Does he love and serve God?

He is regular in his attendance of church services.

He is preparing himself for life outside of prison by studying mathematics with UNISA and he is doing well at it. It may be that a degree in mathematics will open the way for him to earn a living outside so that he may be in a better position to serve the Lord as breadwinner and as spiritual leader in his family and as witness to the Lord in the community at large.

In summary

It may be an accusation against the church that nothing like this happened to him during all his years as churchgoer,

He is a messenger of the good news of salvation through Christ now.

2.2.3.2.4 Dutch Reformed Church member 4

He is a Westerner.

Does he have a relationship with Jesus Christ?

He is a Christian that actively propagates his faith in Jesus Christ.

He was the first in the Centre to attend a class of the Dutch Reformed Church to prepare himself for baptism. His desire to be baptised came from the interest an old man took in him in the Zonderwater Prison near Pretoria. This person came to the prison on a regular basis as religious worker. The inmate enjoys the support of the all religious workers of the Dutch Reformed Church coming to the Centre in Makhado (Louis Trichardt).

How does the Bible operate in his life?

He conscientiously studied the Heidelberg Catechism and enjoyed it. He was baptised after completion. He is a diligent student of the Bible and shares what he finds with other inmates and with his people at home.

He could withstand the so-called Israel Vision People through his faith in the God of the Bible Who gave it and Who has been protecting it through the ages.

He contributes freely in discussions in Bible studies.

Does he fear God's judgement?

He is reconciled to his Creator.

Does he love and serve God?

He says the Heidelberg Catechism was an eye-opener for him of what is right and what wrong.

During the course of his work in the prison kitchen he at one stage did something wrong. It soon grieved him and he went back confessing what he did and correcting his wrongdoing. He is hardworking.

He communicates his faith to others.

He complained together with some other members about a leader in the church who gives offence by his conduct. He was also personally offended. Some stay away from services of the church because of it. He, however, chose to address it.

In summary

He came to Christ through the loving and respectful attention given to him by Christians. This shows how important love and respect is.

It became obvious that the unacceptable behaviour of church members has a detrimental effect on people's involvement in religious activities.

2.2.3.2.5 Summary of the reports on the interviews with Dutch Reformed Church members

Confirmation was given of the fact that some attend religious activities for the wrong reasons (see report by 2.3.2.2). This may cause damage to the evangelisation of the church as it was shown in the report of an interview already taken up in this chapter (see the report on inmate 2.1.1.1). See also the report on inmate 2.9.1.4. The impact of loving respect was seen (2.3.2.4). Even a person attending out of habit or for whatever other reason may be touched by the Lord in whatever way He pleases (2.3.2.3).

2.2.3.2.6 Conclusion on the reports of the interviews with Dutch Reformed Church leaders and members

Evidence was given by the people interviewed of dualism in different degrees among the Westerners and of syncretism among the Africans. Satan's hand is discerned in both.

2.2.4 Roman Catholic Church

2.2.4.1 Roman Catholic Church member 1

Does he have a relationship with Jesus Christ?

Yes he has. Jesus changed his life.

How does the Bible operate in his life?

He has no specific time for reading the Bible.

Does he love and serve God?

He has respect for all. Before his conversion he was doing only what he thought was good for himself.

He is fiercely opposed to sodomy and believes that one may be successful in changing the ways of a person who is one's friend. Otherwise it will be difficult.

In summary

Dedication to the Lord seems to be established.

2.2.3.2 Roman Catholic Church member 2

Does he have a relationship with Jesus Christ?

Yes. He has a great respect for Him and he gets a lot of consolation out of His suffering for man. As a child he did not like to go to church. He is now a dedicated member of the church.

How does the Bible operate in his life?

He has no specific time for reading the Bible. He found consolation in God's love. If God is for you who can be against you (Romans 8:31-35; Ps 90:1). He also takes to heart the encouragement of a verse like Proverbs 4:20 which encourages man to pay attention to the counsel of the Lord.

Does he love and serve God

Yes.

His parents were always there for him, advising him and encouraging him. This they did also after his arrest.

He was sentenced for a crime he never committed but he was guilty of other offences and he accepts it as God's punishment for them. He forgave those that had framed him.

He wants to become a better person.

In summary

The suffering of the Lord for man and the dedication of his parents to him elicited from him an eagerness to change his ways.

2.2.4.3 Roman Catholic Church member 3

Does he have a relationship with Jesus Christ?

Yes, he has a saving relationship with Him through the prayers and encouragement of his mother and grandmother and the friendship of a dedicated member of the Apostolic Faith Mission.

How does the Bible operate in his life?

He reads from the Bible especially in the evenings between 19:00 and 20:00. The Roman Catholic Church monthly issues a reading companion that he finds very helpful.

Does he love and serve God?

He uses the rosary to assist him in his prayers.

Two of the people with whom he stays in the cell are committed Bible students. They encourage each other.

In summary

Dedicated prayers and love from his family and from other people brought him to repentance.

2.2.4.4 Roman Catholic Church member 4

Does he have a relationship with Jesus Christ?

He is a dedicated follower of the Lord Jesus Christ.

How does the Bible operate in his life?

He hadn't been a faithful member of his church outside. Since his incarceration he has changed immensely.

Does he love and serve God?

He contracted tuberculosis. Because of it people did not want to sit with him at the same table. He prayed to God, saying, "God, You know my predicament". After that he found consolation in the Bible. He also got well.

He is a humble, kind and sympathetic person that can be a worthy ambassador of his Redeemer and Benefactor.

In summary

God changed him and made out of him a faithful servant.

2.2.4.5 Conclusion on the reports of the interviews with members of the Roman Catholic Church

Three of the people interviewed explicitly said that God changed their lives (2.4.1; 2.4.2; 2.4.4).

The impact of the encouragement of family and friends was mentioned by two (2.4.2; 2.4.3). One said that the only way to help change a person is within friendship with him (2.4.1).

Confirmation of a dedication to the Lord, serving Him also in helping other people on their way to maturity in their faith and love, was found in different degrees in all of these inmates.

2.2.5 Shembe Church

2.2.5.1 Shembe member 1

Does he have a relationship with Jesus Christ?

Asked what the place of Jesus was in his life he replied that he accepted what the Bible says in 1 Timothy 2:5 that He is the Mediator.

He, however, puts Bishop Shembe on the same level with the Lord Jesus. He believes that the Spirit came into the body of the Bishop and therefore the voice of the Bishop is the voice of the Spirit. The Bishop also has power to heal people. God gave him to all the people of Africa⁸.

How does the Bible operate in his life?

He stresses the importance of respect for the leaders of the church. The leaders give the rules and these rules are seen as the rules of God. In respecting the rules they also respect themselves because the rules are beneficial⁹.

He says that they take Saturday as their day of rest because the law of Exodus 20 commands the seventh day to be the day of rest. Jesus said according to Matthew 5:17—19 that He did not come to take away even the smallest portion of the Law¹⁰.

⁸ This doctrine about the Holy Spirit coming into the body of Bishop Shembe reminds of the Rastafarian ideas about the Emperor Haile Selassie. This makes a mere man into God. The placing of the Bishop on equal standing with the Lord Jesus seems to have something in it of the idea of African Traditional Religion that the king is close to God.

⁹ Man is also here ascribed an authority that infringes on that of God which He exerts through his Word.

¹⁰ Although there is difference of opinion among churches about Saturday as the day of rest the obedience which the Shembe people show to what they take as commanded in the Bible, can be respected.

He declares that a person must follow his own culture. He is not allowed to destroy his own culture. The Venda people must therefore follow their culture, the Tsonga people theirs and the Zulu people theirs. In the same way the Western people must follow theirs and the Indian people theirs. It is their heritage¹¹.

Does he fear God's judgement?

They are people who exemplify respect for authority.

Does he love and serve God?

The taking off of their shoes before they enter a room where the service is to be held is intended to create respect for God. Before they enter they also announce their coming in by shouting out a set formula¹².

In summary

Judged by the testimony of this inmate the Shembe Movement is syncretistic.

Bishop Shembe is seen as the Holy Spirit incarnated and therefore he is given a place of authority as voice of God and as healer. According to the Bible the task of the Holy Spirit is to witness to the unique place of Jesus Christ as the Son of God, anointed Priest, Prophet and King (see inter alia John 20:30-31). Although Jesus is professed as the only Mediator according to 1 Timothy 2:5 He does not receive a prominent place in their thinking.

According to him the leaders of this Movement make the rules and these rules are accepted as coming from God. This is nowhere authorised in the Bible. It is all the more dangerous since they claim retention of traditional heritage as

¹¹ This is a dangerous standpoint. The African Traditional Religion is part of the African cultural heritage. Inter alia it is giving to the deceased ancestors a place in their lives which is directly against clear instructions of the Bible. They are combining two opposing systems of religion into their church doctrine and practice. They are therefore syncretists.

a right for each people group which means acceptance of the African Traditional Religion.

On the other hand, he claims obedience to the Bible and points to their honouring of the seventh day as proof.

Syncretism is found in this Movement. The Biblical life-view is mixed with elements of a man-made non-Biblical life-view.

2.2.5.2 Shembe member 2

Does he have a relationship with Jesus Christ?

He believes John 14:6 that says that Jesus is the way, the truth and the life and that nobody comes to the Father except through Him. They pray to Jesus. When he goes to sleep he prays to Jesus to look after him. When he wakes in the morning he knows that it is through Jesus that he is still alive. They keep Good Friday like the Christians do. They believe Jesus died because of the wrong things men do.

He says the Bishop is a prophet who shows them the way. They go to him twice per year (in June and July). He does not go so far as to say that Bishop Shembe is on the same level with the Lord Jesus and that the Spirit came into the body of the Bishop (see inmate 2.5.1). He might deliberately have kept it back because it would be offensive to the interviewer.

The ancestor spirits did not depart from them, according to the inmate¹². He also believes that there are bad spirits.

¹² In their lives they excel in orderliness. For this reason they enjoy the goodwill of the prison authorities. It may be accepted that they will not bear with a thing like sodomy.

¹³ In this he left the teaching of the Bible.

How does the Bible operate in his life?

The Bible does have a place¹⁴.

Does he love and serve God?

He became a member of this church because he had a high regard for the discipline to which the members subject themselves and because of the respect they show for God. This respect they show by praying before they enter the room where they will have their worshipping service. When they pray they kneel on the floor.

Anything that is wrong is sin. It came from the fall of the devil. With wrong he clearly means morally wrong.

In summary

He seems not to be as outspoken as inmate 2.5.1.

The fact that he says the ancestor spirits are still with them may show allegiance to the African Traditional Religion.

He accepts 1 Timothy 2:5 and has a very high regard for the Lord Jesus Christ. He also accepts the doctrines of sin and he is aware of the devil operating in the lives of people..

If his views are representative of the views of the Movement they can be classified as syncretistic, combining elements of opposing life-views into the Movement's system of thought and practice.

¹⁴ The impression is created that he uses the Bible selectively as far as it does not interfere with their culture.

2.2.5.3 Shembe member 3

Does he have a relationship with Jesus Christ?

He became a member after his incarceration.

He has known this church since the time when he was outside. He was attracted by the way in which they combined the teaching of Jesus with culture.

How does the Bible operate in his life?

It is very important for him to do what he finds the Bible to command. On a question about the Lordship of Jesus he responded that he follows the law which is given in the Bible.

He sees their services on the Sabbath as in accordance with the teaching of the Bible. On Saturday no work is to be done. In this they obey the law that is found in Deuteronomy, he says.

He used to attend Bible studies while in another section of the prison. His secular studies at present are keeping him from attending the meetings and even from reading the Bible for himself.

They pray for the ancestors, not to them. Their prayers are for the salvation of those who died without having the knowledge of the Saviour. They see it as the same as when one prays for someone in hospital. It sometimes happens that an ancestor can talk to one in a dream. He/she will then ask that sacrifices be made for reconciliation with God. The children will do that and they experience blessings because of it¹⁵.

¹⁵ If this is really so that they pray for the ancestors and not to them it will still not have the backing of the Bible. Hebrews 9:27 says that man will face judgement after death with no chance for repentance. The idea of sacrifices that must be made for the benefit of the

Does he fear God's judgement?

This was not discussed. It may be assumed¹⁶.

Does he love and serve God?

One of the things that attracted him to this church was the disciplined way in which they live, the respect they show to people and the way they conduct their worship services. They start their services by taking off their shoes. In this they follow the history of Moses at the burning bush. The taking off of their shoes teaches them to come with respect into the presence of the Lord. Someone will then shout something that serves to report that they are getting in. Before they get in they kneel down. They pray that their heart will not leave them but that they will be attentive. They then enter. Outside of prison they have a traditional mat. Here they do not have it so that they use a towel instead. Under normal circumstances they gather in the open, but here in prison that cannot be done. Even when the rain starts falling they will not disperse. They see it as a blessing from the Lord. They believe that God is an umbrella for them so that harm will not befall them. They live close to nature. In the service there is one who leads. That is done so that there can be order. They give people the opportunity to tell what God did for them.

In summary

He says that he honours Jesus and that he respects their tradition.

His respect for the Bible is shown in the fact that he attended Bible study meetings. His exposure to the Bible is at present restricted to what may be read from it in their services.

ancestors is also more in line with the African Traditional Religion, where people exert themselves to assure successful transfer to the realm of the dead, than with the Bible.

¹⁶ The problem will be that their strict adherence to church rules may give them a false sense of righteousness before God.

It is interesting that he declares not to pray to the ancestors but for them. To what extent dependence on the ancestors is still figuring is difficult to tell from what was learnt in the interview. Extensive research with many people interviewed may establish that.

The way in which they show respect for God in their services is impressive.¹⁷

Syncretism cannot be ruled out. The testimony of the other people interviewed may serve as confirmation of this statement.

2.2.5.4 Shembe member 4

Does he have a relationship with Jesus Christ?

He replied with conviction that Jesus is the Son of God, his Saviour who was sent to earth to save man from his sin.

How does the Bible operate in his life?

He attended Bible study in 2004. He still reads his Bible to find verses that he uses during the service. It is very important for him to do what he finds the Bible to command.

They mix their religion with their culture. When prophet Shembe came during the war he found it difficult to stop culture. He taught them the Word of God, but he allowed them to bring into the church different items of clothing and things like the calabash and the head-dress. They use a special brand of Vaseline with no perfume in it (Blue Seal). This custom comes from what they read in James 5:14. They will smear it on the body and when they are sick they will also take a little with their finger and eat it. Water is prayed over and put into small containers. They will drink it when they are sick.

¹⁷ It is most probably dictated by their culture. In another culture people may show respect and love and joy in the Lord in a relaxed atmosphere and with much singing and clapping of hands, etc.

They have four times of prayer: at 4:00, at 9:00, at 18:00, at 24:00. In these prayers they try to get close to the Lord. They ask for his guidance. He says that before his examinations he always prays. He knows that he cannot do it on his own.

Does he fear God's judgement?

This was not discussed¹⁸.

Does he love and serve God?

He surely tries to do it.

He became a member after his incarceration. He knew the church from the time he was outside. His relatives were followers of the African Traditional Religion and one of his late grandparents was a member of the Church of Bishop Shembe. He was attracted to the church by their rules and regulations.

In summary

Also he confesses, and this in a convincing way, that Jesus means a lot for him.

The strict order they maintain in this Movement attracted him to it. His exposure to the Bible is more than that of inmate 2.5.3.

Some of the retained cultural items he listed seem harmless. The background of their use of Vaseline and water that is prayed over may have something to do with the African Traditional Religion idea of transfer of life-force as described in this thesis.

¹⁸ A false assurance of attainment may come from the meticulous adherence to their church rules.

Against the background of the other interviews and especially the one with inmate 2.5.1 syncretism cannot be ruled out in his case.

2.2.5.5 Conclusion on the reports of the interviews with people of the Shembe movement

The movement is unmistakably syncretistic.

It seems that trust in the Lord and love for Him is part of their lives in different degrees (2.5.1; 2.5.2; 2.5.3; 2.5.4).

In the person of the Bishop (2.5.1) and of the leaders (2.5.1) human beings are given a place in their system in which the role of the Holy Spirit is usurped. Harmless elements of their culture are retained (2.5.4) but other things not so harmless are also adhered to (2.5.4).

They see themselves as obedient to what God says in the Bible (2.5.1; 2.5.3). They point to their observance of the seventh day as a day of total rest (2.5.1; 2.5.3) and the respect for God which they show in their services (2.5.3; 2.5.4). They also keep to the moral law (2.5.2).

The most important fallacy of this Movement seems to be that the Holy Spirit's ministry is usurped (2.5.1). This evidently does not mean that they succeed in stopping Him from witnessing about the Son of God in the glory of His redeeming work. The honour and love and dependence voiced by some are clear evidence of His work among them (2.5.2).

The exact extent of this derailment will have to be determined by extensive research (see their outspoken respect for cultural heritage in the reports on 2.5.1; 2.5.3; 2.5.4 and their relationship to the ancestors in the report on 2.5.3). An important questions to be answered may be the following: Is Jesus the unchallenged Redeemer and King of all the people of this Movement and to what extent do they succumb to harmful elements of the African heritage?

2.2.6 Zion Apostolic Christian Church

2.2.6.1 Zion Apostolic Christian Church member 1

He is an elderly person in his late fifties.

Does he have a relationship with Jesus Christ?

He declared without a moment's hesitation and with singular conviction and love "He is my Lord and Saviour". He has been a member of this church since birth. His mother belongs to the same church, and is still very much involved in the African Traditional Religion. She arranged for him to go to a traditional doctor after release from prison to wash off whatever defilement that he might have encountered during his stay in prison. He wrote her a letter of eight pages to explain why he cannot agree to do it. In his opinion these things are worthless and even dangerous. They will also use money they cannot afford. God will bless them if they would rather give the money to the poor.

He was asked whether the other members of this church are of the same mind as he. He replied that unfortunately there are different influences at work in prison. People coming from different traditions join the church. Each person will eventually be judged on his own belief¹⁹.

How does the Bible operate in his life?

He was asked if he thinks that it is possible to combine African Traditional Religion with Christianity. He unequivocally opposes the idea. The Holy Spirit guides man in the truth. To put your trust in the things of the African Traditional Religion is the same as to put your trust in money, which the Bible equates with worshipping the pagan god Mammon. It is idolatry. The rich man

¹⁹ His own mother who is also a member of this church is not of the same mind as he, as stated above. Another inmate who once was a member of the Zion Apostolic Christian Church said that they worshipped the ancestors in the congregation of which he was member.

landed in hell because of making money his god instead of the God of his fathers Who is a God of compassion (Luke 16:19-31; Luke 10:25-37).

Forgiveness for the sins of the cultures must be sought.

Does he fear God's judgement?

He is reconciled with God.

Does he love and serve God?

His whole demeanour is one of respect and loving-kindness.

What does he say about churchgoers?

He speaks of members of his own church who succumbed to bad influences in prison. He did not comment on the situation in other churches.

In summary

He is convinced of the worthlessness of the rituals prescribed by the African Traditional Religion and is against the waste of money it involves. His conviction and the love he emanates makes him a worthy representative of Jesus who suffered so much for this world and Who became man's only hope.

According to his own testimony the choice he made for Christ is not shared by all members of his denomination. He bewails the backsliding of some of the members of his church.

Syncretism is a reality in this church but clearly not with all. A dualistic involvement with sin by members of this church is attested to.

The inmate himself is a worthy example of dedication in love to the Lord.

2.2.6.2 Zion Apostolic Christian Church member 2

He speaks only Xhosa and the interview had to be conducted through an interpreter.

He is a baptised member of this church taking part in the Lord's Supper. His brother is also of this church.

Does he have a relationship with Jesus Christ?

He was asked who Jesus Christ is and what he did for him. He answered that He is God. Since he was arrested he had experienced many things in which he saw the hand of God. He prayed and God answered his prayers.

Asked why Jesus died on the cross he answered that he died for our sins.

How does the Bible operate in his life?

He reads his Bible nearly every day.

Does he fear God's judgement?

On a question about man's sinfulness he responded saying that he accepts that he did wrong and deserved to be in prison. It was then pointed out to him that the question was not asked with only him in mind. No man is righteous. Jesus told the rich young man that came to him (Luke 18:18-30) that no man on earth is without sin. Only God is good.

Does he love and serve God?

He seems to be intent on serving God.

He is a young man in his twenties. He has a wife and three young children. His father and mother passed away. He has only a brother left. He was

sentenced in 2005 for life. His brother has visited him since his arrest and helps him in many ways. He visits him here in the Centre even though he lives far away in Soweto. He has regular contact with him by letter and by phone.

He did ABED 1.

He is therefore left with a huge responsibility, very little academic training and only a brother to help.

He has the opportunity in prison to attend Life-Skill classes and to further his academic studies and his technical skills. He needs encouragement to acquire a working knowledge of English and to be helped out of any syncretistic tendency that may still be with him.

In summary

He has faith in the saving work of the Lord and in his help in many things.

2.2.6.3 Zion Apostolic Christian Church member 3

He was born in this church.

Does he have a relationship with Jesus Christ?

He was asked who Jesus is for him. He answered that He is for him a Father and a Shepherd. He is his All. Because of his relationship with Jesus he knows no fear. God is not angry for long.

How does the Bible operate in his life?

He reads the Bible nearly daily. He seems not to have specific times for reading it. He reads as needs arise to find the right attitude towards people and how to react to them.

Does he fear God's judgement?

He sees himself as fully redeemed.

Does he love and serve God?

Yes he loves God.

Although he tested positive for HIV/AIDS in 1997, he did not get worried about it. He took it as a disease to fight against just as any other disease. At first he was hospitalised in Baragwanath. At the time of the interview his blood count was again low. He could feel it in his body. That is why he asked for special treatment and was admitted in the Centre's Health Care Unit.

God is all over. He sees heaven as the place where God is but it is an unknown place to him. He knows only the earth where man stays and of which it is said that the feet of God are resting on it, figuratively speaking (Psalm 99:5; 132:7; 110:1).

He trusts God as Father Who leads him like a Shepherd in what He has chosen for him.

What does he say about other churches and religions?

In his encounter with people he is not concerned with the question of what church they belong to but whether they belong to Christ.

He does not want to judge. He sees, however, that churches like the ZCC do what is against the Bible. They for instance pray to God through their Bishop Lekganyane. He is praying for people like that. He can worship with them but he will worship in his own way and that is through Jesus Christ as the only Mediator.

People will not appreciate it and pay attention to your teaching if you are criticising their beliefs. He lived with them and he understands them and he has a way to encourage them to leave their traditions and to accept the love of Christ.

In summary

He has a very real relationship with God through Jesus Christ, finding in Him everything that he needs to sustain him in the difficulties of his life. He has turned his back on the African Traditional Religion. He tries to apply the Bible to everyday life.

He finds syncretism in churches like the ZCC.

He encourages people in a considerate and loving way to leave their tradition and to accept the love of Christ.

2.2.6.4 Zion Apostolic Christian Church member 4

Does he have a relationship with Jesus Christ?

Yes.

How does the Bible operate in his life?

He quotes freely from it and in a way that proves its authority in his life.

Does he fear God's judgement?

He is very much under the impression of judgement on sinners and wants to warn them.

Does he love and serve God?

Yes he loves God.

In connection with the law of the country that legalised homosexual marriages he refers to 2 Timothy 2:19, Leviticus 20:13, Deuteronomy 30:15-20.

The Lawgivers show their allegiance to the beast of Revelation 13 in this.

It grieves him that there are even pastors who are in homosexual relationships. They are the people who are supposed to know God's will and to lead the people.

Even some prisoners he lives with in the Centre want to protest against this law.

We live in a lawless country. God commands man not to kill. The law punishes murder. But then the Lawgiver turns around and makes a law that legalises abortion.

The children of God must follow Jesus who cleaned the temple. He did not fear the anger of the authorities.

If the evil spirit is chased out he has nowhere to go. When he comes back and finds the house clean but empty he will go and bring many evil spirits even more evil than himself. The end of that man will be far worse than he was.

Man must repent. Jesus will accept him and release him.

In summary

He shows exemplary zeal for righteousness and a keen understanding of the wrath of God and of the task of the church to call the world back to God and his grace in Christ.

2.2.6.5 Conclusion on the reports of the interviews with people of the Zion Apostolic Christian Church

Syncretism is part of this church's life but not all succumb to it (2.6.1).

All those interviewed broke with African Traditional Religion.

They are ambassadors for Christ (see 2.6.1; 2.6.3; 2.6.4).

2.2.7 Zion Christian Church

2.2.7.1 Zion Christian Church member 1

Does he have a relationship with Jesus Christ?

He says yes. And he says it is not good to mix African Traditional Religion with Christian religion. He says that ancestor worship is not practised in the this church. This is not in accordance with what is said by other informed witnesses. He is a respected person but on this point he is for some reason or other not a reliable witness.

How does the Bible operate in his life?

He is regularly reading the Bible. He also receives pamphlets from a lady who faithfully visits the prison and has contact with scores of prisoners.

Does he love and serve God?

He has a concern for people in need.

His mother brought him R250,00 the other day. He says he is well cared for in the Centre and does not need it. Outside, however, people are very poor. He therefore gave it to the lady who regularly visits him to help some of those

people. There are for instance children in Thohoyandou who have no parents. She could also use some of it to help inmates by for instance buying stamps for them so that they can keep contact with their families.

When the father of someone in prison died he helped him with money he had in his voucher²⁰ to phone his people at home.

He experienced it that even pastors are afraid to discipline people. He feels free to show offenders where they went wrong and to encourage them to do what is right. He thinks that people who harm you do not realise what they are doing to you.

What does he think of religious life in the Centre

It is the official policy of the Centre not to allow the practising of African Traditional Religion. However, even a Centre like this with all its strict security measures cannot succeed in keeping out things they do not like. There are traditional doctors among the officers who bring traditional medicine in with them and they are paid by the relatives of the inmates. The inmates use it to bring luck. They mix water with the medicine and use it to wash their bodies and to drink the mixture.

Specific needs he has

He hopes to see the parole board soon. People of influence trust him. The Chief of his home-village used to come to him for advice. She is his sister-in-law.

In summary

He has a heart for people

²⁰ No cash is allowed in prison. The money they get from outside and the little they earn inside for services rendered in the Centre is deposited on their account.

Syncretism is an established fact in the ZCC.

2.2.7.2 Zion Christian Church member 2

Does he have a relationship with Jesus Christ?

It seems that he does not yet have a saving relationship with the Lord.

He grew up with a grandfather and a grandmother who were members of the Zion Apostolic Christian Church and they forced the children to attend the Sunday services and mid-week services with them. When they moved to the townships it changed. One's environment has an influence on one. Their mother started to go to the Zion Christian Church. She encouraged them also to go to this church as well. Because he was a soccer player and had to play on Sundays as well he started to compromise in his attendance of services. His mother reprimanded him. Then he got sick. The people of the Zion Christian Church prayed for him and he recovered from his disease. In this way he became more faithful in his attendance. He was not very committed. However, he attended a service at least once per week.

How does the Bible operate in his life?

It could not be determined beyond any doubt that the Bible does operate in his life. He seems to be still involved in the things of the African Traditional Religion whether by witchdoctor or through the Zion Christian Church.

Does he fear God's judgement?

It seems not to be a source of much concern for him at present.

What is his opinion about the different religions?

According to him a person will think of the ancestors in the way he was brought up. In the African Traditional Religion each family has its own ways. Snuff is an important ingredient in the communication with the ancestor spirits.

The traditional doctor believes in what he is doing. For the inmate the thing that determines what you do is your belief. On a question he replied that there were people who said that a particular disease could only be healed by a traditional doctor. A witchdoctor on the other hand can bewitch you. The x-ray will show nothing, but a traditional healer can make you vomit and he saw himself a frog that came out of a person.

In the Zion Christian Church they need not go to a traditional healer. They have their prophets. You need not go to him to ask help. He will call you aside and tell you that he knows you are suffering from this or that disease. Sometimes it is true, sometimes not.

Learning and technology is something else. Sometimes help must be sought from the people that have this type of knowledge.

There was a case of another nature. A friend of his mother became ill. She went everywhere to get help. She went to the traditional doctors. She went to the Zion Christian Church. She went to a hospital. She ended up staying at home and praying. There she was healed. The truth he learnt from this is that Jesus has power to heal.

Why do people feel a favour done to them must be repaid? He sees it as natural. People feel they are suffering together. If someone gives out of the little he has you feel to do him a favour as well. If you may happen to have a friend who is not as successful in life as yourself you will feel to help him when he is in trouble for the sake of the friendship of the old days.

Specific needs he has

Freedom is much needed. He is not necessarily talking about freedom from imprisonment but to have freedom in mind. He gives the example of the delayed notice he got from the authorities about his father who died on 21/06/2005. It was a full month before news of it got through to him. Freedom is to have peace of mind and not bitterness and grudges because of wrongs done to you.

Kutama-Sinthumule Rehabilitation Centre is good but there are also bad things. What is good is the following:

- Compared to other prisons the Centre is very good. This applies to the food and the facilities here. The classrooms they have here make a person already feel uplifted. In DCS they use the cells.
- The programmes for rehabilitation in Kutama are also very good. If a person wants to contribute to his rehabilitation he can succeed. He was himself involved in the rehabilitation programme of prisoners in Barberton
- The Management of the Centre disappoints:
 - The inmates do not get things like soap or the cleaning materials for their cells in good time.
 - Sports does not get the support it needs. He is a good soccer-player. He has been waiting for tackies for a long time. The boots they were given cause leg-injuries when playing soccer.
 - Study-materials are also lacking. Distance learners get material late. They pay up to R750 for materials but they reach them very late so that they do not have enough time to study.
 - Gangsterism is not suppressed. Top Management can analyse them but that is not enough. Posters on the walls do not help. The problem is that the officers are not aware who the gangsters are. A gang member cannot be identified as such by outward appearance. The gangs work with intimidation. They make you their servant. They will take whatever you have if they want it. This applies to your money and other belongings. It also applies to your body. In the gangs they sodomise. If

somebody from outside the gang sodomises a gang member, even with the consent of the person himself, they will retaliate.

- Injuries can give you HIV/AIDS. In the barbershops they sterilise instruments with spirits in water. If you are unlucky you may even get it there.

He said, however, that he could absorb pressure whether it comes from the Management or from his family²¹.

In politics greed plays a big role. They use a lot of money for travelling overseas but the people of the land are suffering. He refers to the example of the street-kids. Why do they not build them a place to stay? The same applies to the anti-retroviral tablets for HIV/AIDS patients. Why do they not donate a large amount to help people get this expensive medicine?

Trouble is that the problem is not attacked but the person. In any act of discipline love must have its way. You can also reprimand in an indirect way.

In summary

He seems not to have any strong convictions about religion unless he is hiding his allegiance to the African Traditional Religion behind the opportunistic outlook, which he professes. What works seems to be good in his opinion²².

²¹ He seems to have a type of stoic acceptance of difficulties. The Christian is expected to find refuge in prayer and to do something to improve what is bad. Just to accept frustrations doing nothing to solve it is dangerous. This was clearly demonstrated in the Centre when things like these were allowed to accumulate and perhaps blown out of proportion. It ended in an uprising in which damage of millions of Rands was done to property, records were destroyed, the lives of many were disrupted and one of the inmates was killed. It meant unnecessary travelling of inmates taken to other prisons while repairs were being done and of high officials that had to come from overseas to assess the situation and to help in cleaning up the mess.

²² His pragmatism may be in line with what seems to be a basic element in the philosophy of the Zion Christian Church.

His stoic acceptance of problems may come from the contact he has with the African Traditional life-view²³.

2.2.7.3 Zion Christian Church member 3

This inmate was referred to the interviewer because of a very serious accusation of his against a member of one of the other churches. He produced letters allegedly written by the accused, which seem to give clear evidence of a homosexual relationship with another inmate.

Since the letters refer to help from a religious worker in counselling the alleged partner of the accused suspicion was raised that the religious worker and even the church for which he is working knows of the relationship and approves of it.

The accused denied guilt but because of the suspicion he decided to resign as member of the church so as not to implicate the church. Pastoral contact with him is upheld.

This encounter serves to show how a wrong lifestyle, if left unchallenged, may damage the good name of the church and all that it stands for.

In summary

If wrongdoers are not disciplined the good name of the church may be jeopardised and this can have a bad effect on the work of evangelisation the church is called to do. For some it may even create the perception that God does not care about what is happening on earth and will not punish wrongdoings²⁴.

²³ According to African Traditional Religion it is a virtue to be satisfied with the place you were born in within the hierarchical order seen to be prevalent in creation.

Dualism cannot be left unchallenged.

2.2.7.4 Zion Christian Church member 4

Does he have a relationship with Jesus Christ?

He said he has a high respect for the Lord Jesus Christ.

Does he serve the Lord?

He sees himself as a Zion Christian Church prophet and because of it he was in need of a special diet.

He sees himself as a man of the Spirit.

An inconsistency arises here.

He is allegedly involved in a homosexual relationship and he seems to be very adamant about it. The person he is involved with is said to have broken the relationship and he does not accept it. He allegedly tries to force himself on this person using also his position as prophet to get what he wants. Although the Zion Christian Church is known to allow polygamy it is said to be against homosexuality. This could mean that this person misuses his position as prophet to claim for himself what neither God nor his Church allows.

In summary

The involvement of this person in a homosexual relationship and the misuse he makes of his position as prophet may be seen as a warning of danger where superhuman powers are ascribed to a human being prone as he is to sin and self-delusion.

²⁴ Many inmates are disturbed about the law legalising homosexual marriages. This shows

2.2.7.5 Conclusion on the reports of the interviews with people from the Zion Christian Church

The interviews seem to prove syncretism in the ZCC (2.7.2).

Evidence was found for a concern for the needy (2.7.1; 2.7.2).

2.2.8 Inmates interviewed as control groups

People who were not part of the target group were also interviewed. Most of them had the opportunity to experience members of the target group for a considerable length of time so that their opinions of the people in the target group may be expected to be of value. They were hand-picked and the reason for their inclusion will be stated in each case.

2.2.8.1 Inmates who have no ties with any of the churches

2.2.8.1.1 Independent inmate 1

The interview with this inmate is included because of the fact that he had been in managerial posts for the most of his working life . He worked with artisans who did very well in their work. Many, however, were guilty of substance abuse. They had no willpower. They lived a life of debauchery. He tried to help them fight their weaknesses. He is an exceptionally responsible person with a good knowledge of people, which he gained through these years of working with different types.

The opinions he formed of people that belong to the target group proved indeed to be valuable.

that the homosexual practices of some inmates are detested.

Does he have a relationship with Jesus Christ?

Yes.

This is illustrated by the following anecdote. On invitation he accompanied a friend to a service of one of the charismatic churches. During the singing people clapped their hands and lifted up their arms in praise of God. This was at first unacceptable to him. He soon came to feel, however, that he is dishonouring God in a shameful way. Christ did so much for him and he failed to show appreciation. During a next visit he joined in clapping and lifting up his arms in praise.

How does the Bible operate in his life?

He makes regular use of it. He also reads devotional books.

Does he fear God's judgement?

He is reconciled with God through his faith in the Lord.

Does he love and serve God?

Yes.

This shows in the compassion he has for other people. Before his incarceration he would pass a prison without thinking for one moment about the people inside. Ordinary people get into jail. It may take only seconds to destroy a whole life.

What does he say about churchgoers?

In his time in prison he learnt a lot about the way people think.

Many people of Western background expect their bread to be buttered on both sides. They belong to a church but they still live in sin. Pornography plays a big role in the lives of many of them. This is stark evidence of a dualistic life of attending church services but of still indulging in sinful lusts of the flesh

He also had the opportunity to talk with many of the inmates of African origin. In this way he gained insight in their way of thinking. Many of the churchgoers among them are still involved in the African Traditional beliefs with which they grew up. These people believe in things like the so-called “tokoloshe” and in witchcraft.

He was not amazed to hear that churchgoers were part of the uprising in a section of the prison in early 2006 that caused a lot of damage.

He came under the impression that some inmates do not belong in prison. They have the firm resolution after release never to come back again. There are others, however, who show by their behaviour and their attitude that they must never be released.

In summary

He is a reliable person with sound judgement.

He confirmed that dualism and syncretism are present in the Centre.

He makes a strong plea for more empathy with inmates from the Christians in the community.

2.2.8.1.2 Independent inmate 2

The interview with him is included because he has an intimate knowledge of the church of the Lord Jesus Christ and he has had extensive exposure also

to the world of the occult. He came in contact with something that can be labelled as “white magic”. Even this he experienced as something from the devil. The devil can heal. He looks after his children. His exposure to the world of the occult makes his opinions of the practices of people of African descent valuable.

He sees satanic forces operating in the African Traditional Religion and therefore also in the churches among Africans where syncretism is rampant. .

Does he have a relationship with Jesus Christ?

In Jesus Christ he found release from all evil forces.

Sometimes he still feels gloomy on entering a place or when he is in the presence of some or other person.

He says that he has had amazing experiences with dreams. Many of the things he dreamt about happened as time passed.

How does the Bible operate in his life?

He has a long-standing practice of looking back on each day, each week and each month to determine whether he succeeded in looking at the things he encountered in the light of the Bible and whether he shared his insights with someone else. He compares his experience of the Bible to a tarred road with gravel on the shoulders of the road. Through the Bible God gives him a warning the moment he goes off the road.

At times he went through dark stretches of doubt. He sees it as God’s way of forcing his people to stick to the church where God’s children can help each other to get guidance from the Scriptures.

He did not know so much about the Bible in his early years. It was in prison that he started to see the light and to begin asking questions. At first he got

answers from churches with racist sentiments similar to those of the so-called “Israel Vision” people. Later on he came to spiritual maturity and accepted it that Paul was sent to people that were not Jews. Before God all people are equal and the Bible is for all.

Does he fear God’s judgement?

He is reconciled with God.

Does he love and serve God?

It is his ideal to share with others the Word of God.

Even with the people involved in gangsterism he has good relations. He shares the things he has with them.

What does he think of occult practices in prison

In prison he comes in contact with different cultures. He sees in much of them satanic influences. The snuff that people spit on the floor²⁵ has connection with these evil forces. The wristband²⁶ has connection with the spiritual forces. He is convinced that he saw the “tokoloshe”²⁷.

Gangsters make much of the occult.

Specific needs he has

He wants to know how things work. He once repaired a tractor. He had no previous experience of the working of an engine. When it broke again he managed to make the necessary modification and it worked after that.

²⁵ This is an element of the African Traditional Religion.

²⁶ This is used in ZCC circles.

²⁷ It is known and greatly feared among Africans.

He gets bored easily. He does not like repetition. In the Centre he is caught up in a dull routine. He already absorbed everything they could teach him in the Centre. There is nothing new left that they can teach him. He is not allowed to do much of the creative work he knows. This would keep him meaningfully employed and can even help to make him financially independent.. This he could do in one of the prisons where he was before he came to the Centre. There he was taught for instance the art of pottery.

After release he will have problems. When he left home to make a living he started with very little but he survived. On release from prison he will be stigmatised. He also refers to research that showed a person can no longer adjust in society after longer than five years in prison. This statement will need to be evaluated.

When it comes to marriage he will be guided not by attractive appearance but by things necessary for a life-long relationship.

In summary

He has had intensive exposure to the realm of spiritual forces and is sensitive to manifestations of the occult among African people in the Centre.

2.2.8.1.3 Independent inmate 3

Because of a history of abuse and disappointment with people whom he trusted he is extremely critical of churchgoers . His opinions seem valuable. This is also the case with the recommendations he made to restore vitality to the church.

Does he have a relationship with Jesus Christ?

He claims to have turned his back on God. He prayed and did all he knew that God expects of man but he sees no response from God.

How does the Bible operate in his life?

He attended Bible studies and church services. He also completed a bachelor's degree in theology.

He discontinued attendance of all religious activities. He sent all his Bibles and religious material out of prison. He still has, though, quite a number of Bible translations and Bible commentaries on a computer in the Centre. to which he has access.

Does he fear God's judgement?

He seems not to have any fear of judgement.

Does he love and serve God?

According to statements he makes he is no longer interested in God.

What does he say about churchgoers?

He was asked if churchgoers really practice what they preach. He found many churchgoers in prison that are not living according to the Bible. Of the inmates he would say one percent are serious with their religion. Also outside prison there are only a few according to what he sees and thinks. He sees the following reasons for this:

- In prison some attend church services for other reasons than to serve God. They come to pass time or to earn credits with the parole board. One or two aspire to positions of authority and to boast about it. Some people just do not give God a place in their lives. God is like a spare wheel , there for the time they encounter difficulties like in their finances or with their health.
- Others get involved in Bible studies and church services honestly experiencing the urge to worship God. They are not, however, consistent

in their allegiance to the Lord. One person he knows sees nothing wrong in using alcohol and in going to parties where there is dancing with people of the opposite sex and at these parties he dances indiscriminately with anyone that appeals to him.

Why is it that people fall back after a revival? He offers the following opinions:

- It is fatal if people make too much of a religious leader instead of focussing on the Lord.
- The people in the church fail to give personal attention to those that came to repentance. People are more likely to talk about their problems and frustrations when visited in their homes.
- Preaching and teaching must not be limited to the basics of Christianity.
- People in church must stop talking in generalities. They must call a spade a spade. They must discuss real life experiences. What will they do, for instance, if someone puts a pistol to their head.
- People must be taught to respect the Lord (see Acts 5:11).
- Discipline must get its place.

He was disappointed by many of the friends he had in church.

He has at least one friend who persistently visits him and a married couple who do a lot for him.

Love, he says, will make a difference in his life. He gives the example of a person who was taught to steal when he was still very young. His family did it and expected him to do it as well. It went from bad to worse and he ended up in prison. There someone got interested in him. On release this person took him up in his home and gave him a bedroom, the first he ever had. The family accepted him as one of them. He started working in the business of his benefactor. He was fully trusted. This changed his life completely. He started to give back instead of taking. This is what he longs for to happen to him.

In summary

He was an active member of a church outside while he was involved in his offensive behaviour. He therefore was one of the people with a dualistic life. He, however, seriously desired release from his addiction. The people of the church failed to help him.

He paints a dark picture of churchgoers inside as well as outside of prison. He sees among them a lack of self-control and he accuses them of pretending to be what they are not.

He asks people to be taught to respect the Lord. To accomplish this needs straight talk and disciplinary actions. Personal follow-up for new believers and sound expository preaching on more than just the basics of Christianity are needs he experienced.

2.2.8.1.4 Independent inmate 4

He has an extremely unhappy history, which left him with bitterness against people who pretended to be what they were not. His opinion of the people in the target group is calling them to serious introspection.

Does he have a relationship with Jesus Christ?

He is a very well-behaved and serious person. It is to be hoped that he has a good relationship with the Lord.

What does he say about churchgoers?

He has no good word for anybody in the church with one exception that he found to be considerate and honest.

He suffered severe maltreatment from people in positions of trust in the church.

Specific needs he has

He sees himself as rejected.

There is encouragement in the unfailing love pledged by God (Isaiah 49:15-16).

He will have to act on the injunction to forgive (Matthew 18:21-35; Romans 12:17-21) and the command to pray for adversaries (Matthew 5:43-48).

In summary

He gives proof of the detrimental effect that a dualistic life of pretence has.

2.2.8.1.5 Summary of the reports on the interviews with inmates that do not have ties with any of the churches represented in the Centre

The presence of dualism and syncretism was confirmed (2.8.1.1; 2.8.1.3).

The detrimental effect of dualism was attested to (2.8.1.4).

Testimony was given of satanic involvement in the African Traditional Religion and in syncretistic churches (2.8.1.2).

Clear distinction will have to be made between, on the one hand, inconsistent behaviour that has weakness as its origin and, on the other hand, pretended allegiance to Christ for selfish reasons (see 2.8.1.3).

The necessity of teaching people to respect the Lord was stressed. To accomplish this, straight talk and disciplinary actions are needed. Personal

follow-up for new believers is important, as well as sound expository preaching on more than just the basics of Christianity. See inmate 2.8.1.3.

2.2.8.2 Employees of the centre and of another prison

Their intensive exposure to prisoners on a daily basis and for long periods of time each day makes their opinion extremely valuable.

2.2.8.2.1 A high official

He has many years of service in prisons.

He has his doubts about inmates saying that they are born again. He cites the uprising of inmates in the beginning of 2006 as example Rioters who ransacked offices did damage of millions of Rand, putting things on fire and threatening the lives of officers. It happened in a section of the prison where the different churches are very active.

He nevertheless encourages religious work by the churches.

In summary

His doubts concern dualism.

2.2.8.2.2 Officials working in the Centre

In a casual remark an officer ²⁸ of the Centre stated it as his conviction that many inmates only pretend to be believers. In church they may give themselves out as well behaved. Outside the services their real selves are exposed.

²⁸ In the Centre they call a warden an "officer".

This opinion was shared by another officer who responded on the presence of religious workers coming in for ministering to inmates. He was very sceptical about the results of all the work going on in church services and Bible studies conducted by inmates among themselves as well as those done with assistance from outside.

Since they spend their shift of service with the inmates in their places of detention ("pod") they know what goes on in the prison.

In summary

Accusations of dualism are made.

2.2.8.2.3 A prison chaplain from Gauteng

A prison chaplain from Gauteng was reported to have said that prisoners in general have the tendency to try to make a good impression on the officials so that they can be released earlier.

Even if it may turn out to be an overstatement it will have to be reckoned with.

If what he says is true anyone who is involved in prison ministry will have to reckon with the possibility of a dualistic life of pretence in inmates.

2.2.8.2.4 Summary of the reports on the remarks from officials working in prisons

What these officials say backs up what was said by many inmates.

Dualism in different shades among Westerners and Africans attending spiritual activities will have to be reckoned with.

It must, however, not close the eyes of any observer to the clear witness of true conversions among the inmates.

It must also be remembered that true conversion in the life of any person will attract resistance from the forces of evil.

2.2.8.3 A person outside the target group

Although he has no contact with the target group this person was interviewed because of valuable insight in the dualism present also in members of the church outside of prison. He decided to break with the church he and his family were attending because of what he experienced as a failure of the majority of members to respond to the reality of God's love. They failed to show love to each other and concern for the welfare of the people in the church. In his experience their behaviour did not promote the coming of the Kingdom of God.

His experience in the church they left and his experience in the church they now belong to proved to be an eye opener that may be of value for the assessment of the conditions prevalent in the target group. Some background is given to evaluate what he is saying about the church.

Does he have a relationship with Jesus Christ?

He was born into a family whose members were without one single exception solid Christians in the Reformed Church in a congregation ministered by a series of preachers who attained high positions in the church. He is a highly intelligent person and he became a very dedicated member of the congregations where he settled with his family serving as deacon and later as elder.

The Reformed Church of the place where they lived went through a very troubled time with a vendetta against the local minister over minor issues. He reached a point where he could no longer take the incessant disruption of harmony. He found it contra-productive to his spiritual well-being and growth and that of his family and in the end they decided to resign from the church.

They found a spiritual home in a church where they experience warmth and mutual respect and care in an environment of dedication to the Lord. People are happily co-operating right through the week in a variety of church activities of singing, Bible study and cell-group meetings. They also from time to time have courses where people are instructed in different elements of understanding necessary for their growth into Christ-likeness.

How does the Bible operate in his life?

He experiences it as the living Word from the living God through enlightenment of the Holy Spirit.

Does he fear God's judgement?

He is reconciled through faith in the atoning work of the Saviour.

Does he love and serve God?

Whole-heartedly.

What does he say about churchgoers?

He wants it to be understood that the criticism he gives is not meant to belittle anybody. He respects what the people of the Reformed Churches have in terms of knowledge and true faith. He also does not look down on anybody with an attitude of self-exaltation because of what he has now. He is not judgemental in the sense of "I am better than you". His criticism must be seen more as given in an attitude of brotherly love out of a concern for what people miss. **Response:** This is accepted in the spirit it is given in.

People were sent to him to talk him out of leaving the Reformed Church. He said to them that he is not saying the Reformed Church is wrong. He is only looking for a church where he is allowed to grow. There was a member in the congregation he left that made a big issue about many things. This created so

much tension that he experienced no spiritual growth. He lists things like the minister's greeting the congregation before he starts the service, the use of small cups for wine in the celebration of the Lord's Supper instead of or alongside the cup, and women in church office. To fight about things like these is for him a waste of time that he wants to spend in attending to things that can help him grow in his faith. It also generates feelings of ill will that are harmful for his relationship with God. Equipping of each other for Christian service is the thing he longed for and which he finds in the church they attend now. **Response:** What he says here is an echo of what was written by Dr Benoon Duvenage in "Die Kerkblad" of October 2006. The tension created by difference of opinion over matters that do not affect the infallibility of Scripture and the heart of the Gospel caused a lot of strife in his old congregation and it eventually drove him from his church.

In the Pentecostal/Charismatic Group they found peace:

In contrast with people in the so-called "Mainline-Churches" who make on him the impression that they go to church services to pacify their conscience and not to grow, the people in his new church enjoy their religion. The equipment courses they get are also more of a practical nature than those he met with outside their circle. In consequence the members of this church are dedicated church members. Between 6:30 and 7:00 each morning their pastor is broadcasting on satellite TV. It is repeated at different times during the day. Each day of the week there is an early morning meeting. On Monday evenings they come together to sing. On Tuesdays they have Bible-study in the evening. Thursday evenings are for cell-groups where communication is more on a personal level. People enjoy all these activities. When they meet on Sundays it is a hustle and bustle as they greet and talk and make music. There is life. The so-called "left behind" people live their religion. They are cheerful and full of the Spirit and they have a lot of wisdom to share **Response:** This intensive and joyful involvement of the congregation is exemplary.

They impress him with the seriousness they exhibit in their quest for an experiential relationship with God. They have a deep respect for the Father and the Son. They experience the Spirit more extensively than what he was accustomed to in churches of the Reformed tradition. He wants it especially to be noted that he is talking of more than only attention to the Spirit. He has in mind an experiencing of the Spirit. This experiencing of the Spirit is through the Bible but also directly. **Response:** What he says about knowledge of the Spirit versus experiencing the Spirit must be taken as a point for serious self-examination. Here most probably is the dividing line between dualistic self-seeking within the church, which causes division among members, and dedication in the service of the Lord that brings people together. The peace that comes from unity in love through an experiential relationship with God is not enjoyed undisturbed in all charismatic churches. It is a precious gift of the Spirit that must be guarded at all cost.

He sees the Church Order and the Confessions of the so-called “Mainline Churches” as the documentation of the insights of people in God’s revelation. It is therefore in principle prone to be incomplete. **Response:** As for the Church Order he may have suffered perhaps through the way in which the Church Order was applied. As a guideline for governing the church it has elements that allow for the well-being of the church to be established and protected. In the Confessions of the so-called “Mainline Churches” knowledge of the Holy Spirit is extensively incorporated (*The Belgium Confession*: articles 3, 5, 8, 11, 14, 18, 22, 24, 27, 29, 33, 34, 35; *The Heidelberg Catechism*: 1/1; 3/8; 7/21; 7/23; 8/24; 8/25; 12/31; 14/35; 18/47; 18/49; 19/51; 20/53; 21/54; 25/65; 26/67; 26/69; 26/70; 26/71; 27/72; 27/73; 27/74; 28/76; 29/79; 30/80; 32/86; 38/103; 41/109; 44/115; 45/116; 48/123; 52/127; *The Canons of Dordt*: 1/1/7; 2/1/4; 2/1/8; 3,4/1/3; 3,4/1/6; 3,4/1/11; 3,4/1/16; 3,4/2/4; 3,4/2/5; 3,4/2/6; 3,4/2/7; 3,4/2/8; 5/1/1; 5/1/2; 5/1/5; 5/1/6; 5/1/7; 5/1/8; 5/1/10; 5/1/11; 5/1/15; 5/2/4; 5/2/5; 5/2/6). It is true that the gifts of the Spirit is not taught in much detail (see Belgium Confession art 28; Heidelberg Catechism 19/51; 21/55). Extraordinary gifts included in the list of 1 Corinthians 12:7-11 are also a subject of controversy in the churches he refers to.

In the Reformed Church preaching is according to him too academic which he sees as prescribed by the Theological School. Preaching in the Pentecostal/Charismatic churches is exposition of Scripture and application of it to practical issues of everyday life. It is no longer so that preaching is filled with story telling in the churches where he is now. The Bible is taught. People are also motivated to start thinking for themselves and to work on their relationship with the Lord. All of the people in their new congregation are actively involved in investigating the Scriptures for themselves, inspired and guided by the leader. In the Old Testament they see shadows of what became reality in the times of the New Testament. They try to find explanation of difficult sections of the Scriptures in other parts of it. The Bible is clear and the Holy Spirit is promised to teach the disciples of the Lord to know their Lord. One never hears them referring to what some or other commentary says. In the discussions he discerns no discrepancies with what the Bible teaches. People really listen to the Bible and apply what they find in their lives. Under the guidance of the Spirit they experience unanimity of topics and unanimity in the contents of their conclusions. People are not attracted to these churches by tricks. The preachers talk straight. Their message is, "Get your life in order". If you do not want to listen you can go. To go from one church to another is discouraged. Where you can grow is the place for you. As he said in conclusion: The solution lies not in any method or person but in the Spirit. Where He is working there is freedom. He is not claiming to be at all times full of the Spirit but he enjoys at times something of it and he is striving after it continually. Wherever they go during the day they live out their religion. Things like honesty are practised. Many of the members belong to other races. The people are poor, but they give a tithe of their income for the Lord's work. **Response:** It would be disturbing if the preachers in these groups never so much as consult the commentaries of competent exegetes. In doing this they would discard the labours of the Spirit through many diligent students of the Bible some of whom did outstanding work in delivering experiential writings themselves. Matthew Henry is an outstanding example of this. The enlightenment of the Spirit is, however, indispensable.

The liturgy of the Reformed Church he experiences as stale. People take part without thinking. They no longer understand the meaning of the different actions. With all the older church groups there are also a lot of restrictions of what is allowable in a church service and what not. **Response:** The relaxed and joy-filled atmosphere of the services in these groups is indeed something to be coveted. To say that the liturgy of the Reformed Church is stale is one thing but to discard it is another. Experience in services in the Centre shows that the age-old liturgical order can be charged with meaning and life.

In summary

He stresses it that people experience God in the circles where he is now. It is more than just knowing about God. It seems to him that people in the church where he comes from know about God but that they perhaps do not experience God to the extent in which he finds it in the church where he is now.

He experiences among these people during their meetings a joy in their fellowship with each other and in their service of the Lord. He also appreciates their dedication to the Lord in everyday life.

He finds among them unity in understanding of the Bible that he ascribes to the working of the Spirit.

An accusation of dualism against the Reformed Church as a whole is made.

2.2.8.4 Conclusion on the reports of control groups

The presence of dualism and syncretism seems to be without any doubt an established fact among the people who are members of the different churches in the Centre.

Dualism is not restricted to the Centre according to an interview with somebody that grew up in the Reformed Church and is now a member of a charismatic church.

2.2.9 Interviews with members of other religions

Interviews were conducted with members of other religions for different reasons. These reasons are stated at the beginning of the reports of the interviews with each group.

2.2.9.1 The Islamic religion

They belong to a totally different religious tradition as the control group. The spiritual situation among them has therefore no direct relevance to the investigation of this thesis. Interviews conducted with some of them proved fruitful, however, because some insight was gained into how the Muslims experience the moral conduct of the people in the target group. Their total dedication to a strict way of life and worship is built on the assumption that through this dedication they earn their passage to heaven. It nevertheless serves as a call to the people in the target group. The people in the target group have the assurance of free access to heaven's glory by the grace of God in Christ Jesus. They ought therefore to give themselves with joy and thanksgiving to the God who guarantees heavenly glory with a dedication that surpasses that of the Muslims.

2.2.9.1.1 Islam member 1

In the Centre people have long sentences of 20 years and more. The experience of this person is that inmates have the idea "to push time" as they say in prison, which means that they are living for the day they can get out. For the rest they have fun. They are pleasure-driven. A large part of it is drugs as far as it is available and sex. Homosexuality is widely practised in the Centre. Even well-educated people are doing it. This happens in spite of the

rehabilitation programmes offered here. They are also power hungry, for which they find fulfilment in the gangs.

He gives out an SOS to the churches for help in this regard.

He sees Christians as brothers. Both worship the same God, he says. The prayer offered by the interviewer was appreciated. Question is how he experienced it since in Islam they have strict laws governing their prayer life.

In summary

A dualistic life of pleasure-hunting is a danger the church must reckon with.

2.2.9.1.2 Islam member 2

He explains that the word "Islam" means "submission".

There is a saying that goes like this: "Smallness of means, greatness of purpose!" All Prophets that were sent by God were men of few means but they achieved greatness through the beneficial things they left behind for society up to the present day.

Christians are seen as fellow brothers, he says. The Qur'an is the last testament.

There are 73 sects in the Islamic religion. Much of the division is based on the division between tribal groups. The covenant God made resulted in wars. In David's attack on Goliath he sees an example of this and so also in the conflicts between Samson and the Philistines. He mentions Sodom and Gomorrah as God's war against corruption. The past is repeated today.

Pure food is a prerequisite:

- Food must be prepared in a special way. This involves sacrifices performed in a certain way. If food is not prepared in the right way it makes the body unclean and that will affect the spirit that resides in the body and there will be no peace. In consequence prayers will be affected. If they are not sure of the origin of food they use a vegetarian diet. Vegetables produce oxygen. Greenhouse products are not used because the chemicals used in a greenhouse are unacceptable.
- Eggs may also be polluted. The bird flu of nowadays is another example of infection. Some poultry are bred in captivity, which, according to him, is not acceptable for the Muslim.

There will be a judgement day. Heaven is earned. Many things will determine entrance. Certainty about one's destination depends on knowledge and choice. Compulsive behaviour like that of smoking is harmful. God is, however, tremendously gracious. One good deed can bring you to heaven.

In summary

The submissiveness to strict rules is in itself appealing, were it not for the fact that they see it as a way of earning with it their way into heaven. His explanation of the grace of God lacks understanding of the serious depravity of man and of the strictness of God's righteous judgement.

Dualism seen as not practising what you stand for is not allowed among the Muslims.

2.2.9.1.3 Islam member 3

Also he e explains the name "Islam" as having reference to submission. In this name it is indicated that the follower totally submits himself to the will of God.

Two terms are of importance:

- “Haram” which means “unlawful”. It covers anything that is contraband in whatever sphere of life it occurs, food included.
- “Halaal” which means “lawful”. Also this term covers all spheres of life, food included.

If food is unclean it affects also the mind and heart and therefore also the actions. The following was said about food:

- The correct preparation of food starts as far as meat is concerned with the killing of the animal. It must be done after God is thanked for this animal that provides sustenance. Something like “God is great, God is merciful” is said. It is not so that only a Muslim is allowed to handle the food. Outside it happens that a Muslim shop selling fast-food employs non-Muslims to prepare the food and to sell it to Muslim clients.
- “Mooto” is “when you doubt you leave”. That means that in cases of doubt about items of meat they use a vegetarian diet.

If a person has a bad intention but he does not commit the deed it will not be held against him. If he has a good intention and does the good he has in mind, he will be rewarded 700 to 1000 times.

Punishment is here on earth, in the grave and in the hereafter.

The Muslims pray five times a day. In summer prayer-times are as follows: 4:00, 13:00, 17:00, just after sunset and at 20:00. In winter the following times are scheduled: 5:30, 13:00, 16:00, 17:30, and 19:00. Their whole being is working together in their prayers: physically, mentally, and spiritually. They aim at concentration, humility and sincerity. He gave the example of Moses who had to take off his shoes because the place was holy.

God is One. He is eternal. Nothing that you know can compare with Him. He created everything.

They believe that there are 24 000 messengers of God of whom Abraham, David and Jesus are some. Jesus is coming again. He will fight and destroy the devil. Those that do not believe in God and his prophets are called "Kafir".

God created Adam and the angels were to bow before him. Among the angels created by God there was also Lucifer. He did not bow before Adam. Pride, greed and jealousy came into the world. Adam sinned because of greed. Cain killed Abel because of jealousy. Great power and authority are given to the devil to do miracles.

No ancestor worship is allowed. They can in any case do nothing for their descendants. Their descendants must pray for them. If they died without coming to believe in God and the prophets the prayers of their people on earth can bring them forgiveness.

Sodomy is rife in prison. It came from far. The people of Sodom and Gomorrah were destroyed because of their licentiousness. The youth come under wrong influences and it is difficult for them to get out of it.

Special needs

They are in need of a priest from outside that can come in regularly for encouragement and guidance. There were some allegations against a Muslim priest who at one stage came in on a regular basis. The life of a believer is a difficult one because the devil has many tricks. This work needs an older person, well-versed in all the challenges of life.

In summary

They do not know of salvation through grace that is free and guaranteed. They substitute it with a lifestyle governed by a whole system of things that are lawful and things that are not. These cover every aspect of life including a system of disciplined prayer in humility and sincerity. The very name given to

their whole system of belief and practice spells out submission to God's will as they see it.

Ancestor worship and sodomy are not allowed among them.

The Christian who gets eternal life for free are saved to serve not himself but the God Who saved him while he was utterly unworthy of any gift of God. It is time the Christian takes to heart Jesus' words in Matthew 5:17-20. Obedience has the promise attached to it of God's blessings in this and the coming age but that is through grace (Heidelberg Catechism 24/63; John 14:21,23; Romans 2:5-9; Revelation 20:12).

Concern for people like the Muslims who are lost if they continue on their present course can also be expected among sincere Christians who do not have a dualistic outlook on life.

2.2.9.1.4 Summary of the reports on the interviews with adherents of the Islamic religion

They do not know of salvation through grace that is free and guaranteed (2.9.1.2; 2.9.1.3). They substitute it with a lifestyle governed by a whole system of things, which are lawful and things that are not. These cover every aspect of life (2.9.1.2; 2.9.1.3) including a system of disciplined prayer in humility and sincerity (2.9.1.3).

Dualism and syncretism are not tolerated among them (2.9.1.2; 2.9.1.3).

Strictness of lifestyle practised by adherents of this religion is opposed to lax moral values and lifestyle of other inmates in general and of members of Christian churches in particular (see 2.9.1.1). Friendliness was experienced in all three interviewed.

2.2.9.2 The Rastafarian Movement

The interviews with members of this Movement made it clear that they do not have uniformity of doctrine. They form, generally speaking, a distinct group because of the extent in which many of them added foreign elements to the Gospel of Jesus Christ. Differing influence of Christian doctrines on the thinking of the people interviewed came to light. Their inclusion here under the heading "Other Religions" must be seen as preliminary, pending extensive research on the movement.

They, more than anything else, form a challenge to the target group to integrate them into true Christianity which is only possible if the people of the target group themselves have the Biblical life-view integrated into their lives.

2.2.9.2.1 Rastafarian member 1

He sees himself as a member of the Rastafarian Movement but is at the same time one of the Jehovah's Witnesses in the Centre. This explains the fact that part of his life-view shows resemblance with that of the Jehovah's Witnesses. He seems to be a leader in both.

He says that the different cultures found in Africa affect the teachings and practices of the Rastafarian Movement so that from place to place it takes on a local colouring. It seems that he is trying to create a special brand of Rastafarianism among the people under his influence. This is not accepted by all interviewed.

He said the name "RASTAFAR" is a combination of two words "RASTA" which means "fire" and "FAR" which means "spirit". He refers to Moses and Elijah and the role fire played in their ministry.

The Emperor Haile Selassie is seen as the founder of this society.

He says they accept the Bible as God's Word. He himself shows a good understanding of it. He referred to the various Names of God. He knows the "JHWH" consonants, which through the addition of the vowels of "ADONAI" becomes "JEHOVAH". He refers to the Good News Bible concerning the capital letters for the translation of "JHWH". He knows the name "EL" for God as "E" and it indicates according to him God's power. He talks of "E-SHADDAI" which he sees as indicating God as the God of the mountains. Mountains are in Africa often symbols of power. The plural "ELOHIM" is not referring to many Gods but to many powers in the one God. "JHWH SEBAOTH" is referring to God as the commander of either the angels or the armies of Israel. He understands it that the Gospel concerns the Kingdom of God. Jesus is the King. The 144 000 of Revelation he sees as the elect who will reign during the 1 000 years of Revelation 20:4. Whoever has faith and remains obedient will be saved (Matthew 24:13). He says that all will have a second chance after Armageddon.

Management employs him as one of the facilitators of the life-skill classes motivating and guiding inmates in re-orientating themselves to an acceptable lifestyle and he is doing a very good job according to one of the unit managers. He is indeed a person that makes a very sympathetic and strong fatherly impression and is a competent teacher.

In summary

He finds the Bible to be valuable for his teaching in the life-skill classes.

He is a sympathetic character builder, showing patience with the weaknesses of people.

2.2.9.2.2 Rastafarian member 2

Asked what it was that brought him to this religion he said that he was born into it. On the question about people that had had a good influence on him he

answered that his father died early in his life and it was his mother who had a great influence on him.

He was asked what the outstanding things about this religion are. He gave the following facts:

- They have members in the whole of Africa, especially in Ethiopia.
- Their Founder is a man by the name of ELI SILAS. This name has indeed resemblance to the name of Emperor Haile Selassie indicated by the previous inmate as their leader. God sent him to earth as leader of the Rastafarian religion. According to this he is for them what Jesus is for the Christians. He takes this leader to be still actively working although he is no longer living in the body. In line with this he said that this leader is a teacher and a prophet and that he does his work by word of mouth and in writing. He is furthermore the co-ordinator of all the members of the Movement in Africa. They also pray to him. They believe in the existence of a Holy Spirit who convinces people.
- Sin, according to them, is to do what offends or in other words what is not recognised. Stealing is an example. They encourage their members to do the right thing. They do smoke dagga (he calls it with another name: "Ganja"). They do it on 2 November and on Good Friday. The police have no respect for them because of this. They see them as lawbreakers because of their use of dagga, which is against the law of the country. They treat them as criminals and they are very cruel towards them. When he was asked what God will do when one commits a sin he answered that God is good and gracious so that He will forgive the sinner if the sinner accepts it that he committed a sin. Seeing that he thinks their leader is for them what Jesus is for the Christians this comment of his makes it clear that he does not have insight in the most important aspect of the Christian religion (see 1 Corinthians 15:3-4).
- They see themselves as vegetarians although their diet includes fish and eggs. This is a feature also of the section of the Islamic people who see themselves as vegetarians. The Rastafarians eat white bread but in prison they accept brown bread because beggars can't be choosers.

He was asked what he thinks about the Christian church. He had a whole list of objections:

- He has it against Christians that there are so many groups and each group makes its own laws. An example of this is that some allow women to teach in their services. These laws of the Christians differ from that of Exodus.
- He had so far not seen one Christian church that impressed him. He refers to a Zulu proverb that says the one spoiled potato will spoil the rest.
- Outside he saw that church is a business. The pastor makes his living out of it. His best friend with whom he grew up is ministering a church and he sees church as a money-making business.
- He must be honest, he said. Recently a bishop of one of the Christian churches was found guilty of ritual murder. In November of last year a pastor of another Christian church committed murder. This does not give evidence of real spiritual life. No one is perfect, also not the Rastafarians, but what they do is better. It is rare to find that a Rastafarian kills. He has already lodged an appeal against his sentence.
- When he looks around him in the Centre he sees Christians committing sodomy. He refers to Sodom and Gomorrah where people did the very same thing and God destroyed them.
- He experiences the Christian churches as flexible. They are like Tippex in hot water: It dissolves.
- To top up all these objections he said that whenever one attends a service of some Christian church, they come after you asking why you do not continue coming.

People do not like the hairstyle of the Rastafarians.

Cost of living is very high. A person must plan very carefully to make a living. He thinks that a solution for poverty will be that the government opens job opportunities for all. The government officials travel too much. Travel is good because they make friends for South Africa but they overdo it. He must be honest. He thinks that the old government was better. At least there were

plenty of jobs available for different people. Even now he finds that where Whites are in charge of a prison things are better. That was the case in Zonderwater. In the Johannesburg Prison (known as "Sun City" among prisoners and prison officials) there is much corruption. Some even go without food. The food that is dished out is dished out for those that can pay. The prison near Nelspruit (known as "Barberton") is also full of corruption.

In summary

This inmate does not see his religion as part of Christianity.

His generalised criticism of Christianity because of what individual Christians did and is doing is not based on sound reasoning.

He accuses churchgoers of sodomy.

2.2.9.2.3 Rastafarian members 3 (a group of three of them were interviewed together)

They were at first aggressive but soon calmed down when they realised the good intentions of the interviewer. In parting they greeted with what they said is the greeting of the movement. The fist is made and put against the other person's fist. This fist symbolises unity. The thumbs of the two people are then moved against each other. This symbolises brotherhood.

They do not meet in the part of the prison where they stay. The Chaplain refuses to give them a place to meet. He says they are dangerous to other religions.

They said that there are three:

- Jaha is the Father.
- The Son is Jesus.
- The Holy Spirit is the Emperor Haile Selassi.

These three acknowledge Jesus Christ. He was before, He is now and He will be in the future. He is the Word Who was with God and Who was God (John 1:1-2). He came in the flesh to do his work (John 1:14). He is the only way to the Father, the only Mediator (John 14:6). His work is to teach people to believe in God. People come to accept Him through the Gospel (John 20:30-31). He is the Saviour of all who want to serve Him. He came to deliver them from the oppressor, the devil. The devil works through people. These people are those who do not believe.

He promised to come back. He also promised the Holy Spirit to guide them after his ascension. The Emperor Haile Selassie of Ethiopia is the Holy Spirit and while he was still living in the body he was the embodiment of the Spirit. No one can see the Spirit. That is why he became flesh. He would not have come was it not for Jesus the Christ. He traced his lineage from King David. King David made a covenant with his son the Emperor. The Emperor is on the same level as Jesus Christ. He is the Black King of the Africans and the Founder of their movement. He lives in the believers. They are his temple. He teaches people to have faith. He comforts them.

Marcus Gurney was a prophet. He lived in America. The Rastafarianism originated in Africa and was taken by him to America.

They accept the Ten Commandments as it is written in Exodus 20.

When they use dagga they experience communion with God²⁹.

They used the name "JAHA RASTAFAR". "JAHA" is the same as "JEHOVAH". According to them "RASTA" is also referring to "JEHOVAH" and shows Him to be the Father of creation. They understand "FARA" as

²⁹ This is interesting and seems to align with what is reported about some branches of the New Age Movement. The Biblical teaching about communion with God is far richer. Jesus invited his disciples to oneness with Him which could be understood as that they would be reckoned to have died with Him, were resurrected with Him, and would sit at God's right hand with Him (Romans 6:3-11; Ephesians 2:5-7; Colossians 2:12-13). He also said that He would be in them, which can only mean that there would be a mystical union with Him

indicating the Holy Spirit. It also means fire. See the report on inmate 9.2.1 who said that “RASTA” means “fire” and that “FAR” means “spirit”.

They said they have their own special Bible. It is not the same as the Bible the Christians use. They said that some scrolls were stolen in 1934 during a war in Ethiopia. It is kept somewhere in Europe. The Emperor who is the Holy Spirit embodied gave it back to them. Only a prophet is allowed to handle it. It is in any case in a foreign language. This piece of information surfaces here for the first time in the interviews with people of this movement.

In summary

The explanation they give seems to represent a special brand of syncretistic Rastafarianism. In contrast with inmate 9.2.2 who sees the Founder to replace Jesus they give Jesus Christ a place in their thinking which they clearly got from the Bible. He came to teach and nothing more. Those that want to serve Him are saved by Him. They see the devil as their enemy and that he works through the unbelievers. Jesus sent the Spirit. The Emperor Haile Selassie was the embodiment of the Spirit. He is now living in the believers.

None of these ideas was found in the interview with inmate 9.2.1 who is also a leader in the Jehovah's Witnesses. Inmates 9.2.3 accuse inmate 9.2.1 that he ran away from their movement.

Their view that the Christian Bible is not complete and the fact that their Bible is not readily accessible creates a dangerous situation because it opens the way to subjectivism. The idea of a Founder who lives in them and who is instructing them with the authority of God adds to this dilemma.

There seems to be a willingness to make friends.

(John 15:1-8). This union comes through faith alone, which is a gift of the Spirit working through the Word. He does not subdue the mind but invigorates it.

They pose a challenge to the target group to really be the church of Jesus Christ and to reach out to them to communicate the true Gospel.

2.2.9.2.4 Summary of the reports on the interviews with followers of the Rastafarian Movement

Different views were given by the different people interviewed. It is clear that more research is needed on this Movement.

It may be that through establishing a relationship of trust the elements of truth that are present can be used to bring them to unadulterated truth. This seems to have happened to a large extent in the life of inmate 9.2.1.

The criticism that was voiced against Christians may be partly out of reaction to the way they are treated by Christians inter alia. It cannot be ignored, however. Sin that is left unchecked in the church is used by the devil to discredit the church and all it is meant to stand for.

2.2.10 “Israel Vision” Movement

Among the inmates in the Centre are a few followers of the so-called “Israel Vision” Movement (see Malan, 1991:4-9).

Interviews were not conducted with them for different reasons. Some considerations of their views are nevertheless included in this study. One reason for this is the fact that the Movement is a perfect example of syncretism. They allowed their love for their own nation to interfere with the clear revelation of God. For their own sake and for the sake of the Afrikaners who came under their influence they must be led back to the unadulterated truth of God.

They believe the ten tribes of Israel to have migrated to Europe and the British Islands and that they are to be found today all over the world in the people of

European stock. They believe that these ten tribes must not mix with any of the other nations.

They compiled their own Bible, published under the title “Die Apartheid van Jahweh” which had a third impression in March 2000. The same material is published under the title “Die Boek van Herinnering” which had a fourth impression in July 2001. A separate publication is titled “Byvoegsel tot die Boek van Herinnering” and in March 2000 a third edition of it was published. In this book titled “Byvoegsel tot die Boek van Herinnering” they explain their reasons for the publication of their own Bible (2000:799-804). With the direction the new democracy in South Africa is taking at present they see the religious, cultural and moral values of the Afrikaners threatened with extinction (2000:799). They see the publishing of their own Bible as part of their campaign to restore truth among the Afrikaners. They question the legality of the compilation of the 66 books that constitute the generally accepted Bible (2000:799) and the correctness of the 1983 translation of it in Afrikaans (2000:799) so that they went to work on a new compilation (2000:800-803) and a new translation (2000:800-801). As norm for deciding which books can be taken up in their Bible they say to have taken the five books of Moses that is generally known as “the Law” (2000:800). With this as basis they determined what of the rest of the Old Testament books and what of the books of the New Testament must be included (2000:800). In this process quite a number of what they call “apocryphal” and “deutero-canonical” books were taken up in their Bible. They also decided to exclude all the books of Paul and chapters 13 to 28 of Acts. This they did because of the way they

read Acts 9:22³⁰ and because of the multiracial composition of the church of Antioch which served as Paul's headquarters.

In the Centre they undermined faith in the Bible as it was handed down through the ages. However, some saw through their fallacies.

In summary

In "die Byvoegsel tot die Boek van Herinnering" they said that the prosperity which the Afrikaner people had during the course of the 20th century made them arrogant and proud so that they turned their back on their God (2000:799).

It is unfortunate that they allowed an unscriptural ideology to get mixed up with the zeal they have to lead their people back to God.

Syncretism is established. This syncretism cannot fail to stand in the way of the work of evangelisation. The whole movement must be thoroughly researched to refute their fallacies. This is all the more necessary in view of the speed with which their material seems to be distributed.

³⁰ They translate Acts 9:22 as saying Paul proved to the Jews in Damascus that "I am the Christ" (2000:802). This is a grave mistranslation. The Greek they translated in this way reads "ὅτι οὗτος ἐστὶν ὁ χριστός". They mistranslated the demonstrative "οὗτος" in this section with "I". This demonstrative "οὗτος" is used in Greek to refer to someone that was mentioned before (see Abbott et al., 1952:17 in the section on Syntax). Here in Acts 9:22 it is clearly referring to the One spoken of just before in Acts 9:20 where it is said that Paul proclaimed Him to be the Son of God. Acts 9:22 goes further by saying that Paul became more and more proficient in showing that "that One", spoken of in Acts 9:20, namely Jesus, is indeed the Christ. The translation of the demonstrative "οὗτος" cannot be "I". It can only be "that One". They also mistranslated the verb "ἐστὶν" with "I am". The verb for "I am" is "εἰμι". The correct translation of "ἐστὶν" is "He is". Not even a first year student of Greek after his first few lessons will make this mistake. Another mistake crept into their quotation of Acts 9:22 in its Greek form in this paragraph of the "Byvoegsel (2000:802). In the Greek text of Acts 9:22 the letter "ς", as it is written at the end of a word, appears five times. In their quotation of it the sign "?" appears instead of the letter "ς" in each of these five words. This may be a misreading by the computer program. It is strange, however, that such a mistake passed the proof-reading. These mistranslations of Acts 9:22 and these mistakes in quoting the Greek text of Acts 9:22 are all the more strange in view of their detailed reference to well known and acceptable authorities they said to have used in determining the text of the original and the meaning of the text (2000:802).

They also constitute a challenge to people in the target group to stimulate the process of integrating the Biblical life-view into their own system of thought and practice so that with joy and love and compassion they can witness to the truth of God's infallible Word also to this group.

2.2.11 General conclusion on the reports of the interviews

Jesus Christ the Lord is gathering his church also in the Centre, and is protecting it caring for it and strengthening it (Heidelberg Catechism 21/54). People are finding forgiveness and peace of heart. To God they entrust all the affairs of their lives, loving Him in deep-felt gratitude, worshipping Him and serving Him moment after moment. They reach out to those weak in faith and to those who are not yet touched by the Gospel. Each is endowed with own capabilities. For outstanding examples of this fact, see the reports on inmates 2.1.1.1; 2.2.1.2; 2.2.1.3; 2.2.1.4; 2.3.1.3; 2.3.2.1; 2.6.1.

On the other hand the presence of heinous acts of transgression of God's laws among churchgoers were reported. This was done by inmate after inmate (see 2.1.1; 2.1.2; 2.2.2.1; 2.2.2.2; 2.6.1). Uncommitted inmates confirmed this (see 2.8.1.1 and 2.8.1.3). So did all the officials interviewed (see 2.8.2.1; 2.8.2.2; 2.8.2.3). Among members of other religions this was also done (see inmate 2.9.1.1).

This practice of adhering to non-Christian concepts and practices while professing faith in Jesus Christ is what is meant in this study by the term "dualism".

Clear distinction will have to be made between a churchgoer who acts inconsistently because of his infirmities and through the resistance from the forces of evil against what is good, and a churchgoer who is not converted at all:

- Many of the inmates came to repentance only after detention. At the time of committing their crimes others were in a situation of severe backsliding. In prison they find themselves at different stages of their journey to

spiritual maturity. Some are matured to the point where they take the lead in religious activities as examples of piety (see 2.2.1.3; 2.3.1.3). Others are still lagging behind, lacking to a large degree in dedication to the Lord (see interviews with inmates 2.1.4; 2.7.1; 2.7.2; 2.7.4 and also reports by independent inmates 2.8.1.1; 2.8.1.3 and by officials 2.8.2.1; 2.8.2.2; 2.8.2.3 and a report by inmate 2.9.1.1 of another religion). People witnessing about churches outside the Centre attested to a dualistic lack of commitment to the Lord while professing allegiance to Him (see report 2.3.1.4; 2.8.3).

- Many people were reported who attend church meetings not for serving the Lord and for the strengthening in their relationship with Him, but to serve themselves, be it to find financial aid or to get credits for the Parole Board. When the meetings are over they continue serving their own interests, succumbing to their own sinful natures in giving way to lusts of the flesh (see reports by independent inmates 2.8.1.1 and 2.8.1.3).

The impact on evangelisation of transgressions, which are left to continue unchallenged among people who see themselves as Christians, will be considered in the next chapter.

“Syncretism” is the term used in this study for the practice of open dualism. Elements of one or more of the Godless life-views are allowed to merge openly with elements of the Biblical life-view. This was found to exist in different African-based churches. Inmates attested to it (see 2.2.1.3; 2.2.1.4; 2.2.2.1; 2.2.2.3; 2.2.2.4; 2.3.1.3). An independent inmate also attested to it (see 2.8.1.1). Interviews with members of some of these Churches confirmed this. In one instance it was found not to be true of all the members of the specific church (see 2.6.1; 2.6.3). Others churches were found to be syncretistic to the core (see 2.5.1; 2.5.2; 2.5.3; 2.5.4; 2.9.2.2; 2.9.2.3). One instance of syncretism in a Movement among Westerners was found (2.9.3). The following are examples of syncretism:

The Shembe Movement demonstrates in their services outstanding respect for God (see 2.5.2; 2.5.3; 2.5.4). They were found, however, to accommodate

African Traditional culture in their system of belief and practice (see for instance 2.5.1).

It came to light that some members of the Zion Apostolic Christian Church made a real choice to follow the Lord (see 2.6.1; 2.6.3). This was found not to be true of all members of this church. It was attested to by inmates 2.2.2.3 and 2.3.1.3 that in the Zion Christian Church Jesus Christ is dethroned as the only Mediator and Sustainer and His place is usurped by leaders in the movement. This is exactly what the devil would like people to do so as to obstruct the way of the Lord to His people.

The impact of syncretism on evangelisation will be considered in the next chapter.

The following comments must be made on the views of the adherents of three of the other groups included in the study:

Strictness of lifestyle practised by adherents of Islam is in stark contrast to the lax lifestyle of members of Christian churches in the Centre. The very name "Islam" indicates the ideal of total submission to the will of God. This ideal is alive in the movement. It is applied to their whole life, to the food they eat, to the way in which their prayers are organised, to their moral conduct. Ancestor worship is not allowed among the Muslims. For them salvation comes through works. They do not understand that God's righteousness allows nothing but perfection. They also do not understand that the grace of God is totally unmerited. They are in need of the Gospel of God's grace that comes through the acceptance of the meritorious life and death of Christ. They therefore pose a challenge to the Christians to outdo them in dedication to God that will demonstrate the respect of the Christian for the wrath of God and his joy for the salvation in which he has a share.

No strong conviction about Jesus as the Saviour who died to reconcile sinners was found among followers of the Rastafarian movement. The late emperor Haile Selassie of Ethiopia is seen as embodiment of the Holy Spirit and founder

of their religion. They are in need of being challenged to acceptance of the truth of the Gospel of Jesus Christ. This will be a gift of God to them through the dedication to God of people saved from eternal wrath by the life and death of Jesus Christ.

The people of the “Israel Vision” Movement must be challenged to accept the revelation of the Bible about God’s love for all nations. This may be accomplished through the love of Christians of all races.

Both dualism and syncretism involve unfaithfulness to the God of the Bible. This blurs the view onlookers get of God. It must therefore be eradicated among the people in the target group and a thoroughly integrated Biblical life-view must take their place. People who are suffering in different degrees under the infirmities of the flesh must be urged to bring to fruition the fruit of the Spirit through acceptance of forgiveness. In this they must be assisted with strictness embedded in patience. Those that are not yet regenerated must be the objects of loving care and if no repentance ensues, steps must be taken to have them excommunicated from the churches they attend.

CHAPTER THREE: THE EFFECT OF DUALISM AND SYNCRETISM ON EVANGELISATION IN THE KUTAMA-SINTHUMULE REHABILITATION CENTER

3.1 INTRODUCTION

Respect for God needed

Outsiders cannot have any respect for God if the church does not have respect for Him. God envisaged in 1 Peter 3:15 a body of believers who are models of awe and holy respect for Christ the Lord as God's Ambassador so that outsiders will be attracted to them, asking in amazement for an explanation of the hope that is in them.

It is clear that the church must care for its members. It has the command of God to do so (see for instance John 21:15-17). It also has His example. He patiently bore with all their infirmities and their failure to live up to their commitments (see Matthew 26:69-75) and built out of them men worthy of Him and His cause (see Acts 1:6-8). After His resurrection Peter was singled out for an in-depth visit in which the Lord could minister to him the grace of free forgiveness and His correcting injunctions. This happened before the public institution of Peter in, as it seems, his position of leader in the church. The fruit of the Lord's labours in this man's life was clearly shown in the three times repeated assertion of Peter of his love for the Lord. It is really not difficult to see that this was love born from deep-felt thankfulness for undeserved merciful forgiveness and favour.

If the church fails to discipline any person who refuses to mend his ways it will be guilty of associating with such wrong behaviour, demonstrating that obedience to God is not a priority for the church (see inmate 2.7.3 and inmates 9.1.1;

"Again, if the trumpet does not sound a clear call, who will get ready for battle?" 1 Corinthians 14:8.

"Many will follow their shameful ways and will bring the way of truth into disrepute ... Their condemnation has long been hanging over them, and their

destruction has not been sleeping” (2 Peter 2:2-3; see also 2 Peter 2:4-22; 3:6-13).

Contents of this chapter

It is stated in chapter one that the term “dualism” is used in this thesis to indicate the life-view of those who confess allegiance to the triune God of the Bible while failing to live accordingly. It is also said in chapter one that the term “syncretism” is used to indicate the life-view in which dualism is practised more openly incorporating allegiance to opposing religious entities in the official teaching and practice of a church.

In this chapter an overview is given of the main philosophies that developed in Western Europe in the ages after the Reformation of the 16th century (section 3.2.1). These philosophies infiltrated in some form or other the minds and lives of Western people, influencing also members of the church. In as far as people still outwardly conform to the Biblical life-view dualism was the outcome. A discussion of these philosophies is given to get some view of life-views that may have had an impact on members of the target group, contributing to unfaithfulness in thought and life to God Who revealed Himself in the Bible,

An overview of the African Traditional Religion is also given in this chapter and how this influenced theology and church-life in Africa (section 3.2.2). In as far as people outwardly conform to the Biblical religion while still having allegiance to the African traditional religion dualism is the outcome. In as far as dualism is practised openly by merging something of the Biblical Religion into the African Traditional Religion incorporating both in the official teaching and practice of the church, syncretism is the outcome. An overview is given here of what may be the inner core of the African Traditional Religion in an endeavour to get a better understanding of the religion into which the Biblical life-view is merged.

Syncretism is not restricted to the influence of the African Traditional Religion. The Israel Vision Movement is an example of how the Biblical life-view is merged into a secular ideology.

The effect of dualism and syncretism on the work of evangelisation is considered by looking at the purpose of evangelisation (section 3.2.3.1), at the requirement of a Spirit-filled life (section 3.2.3.2), at the motivation for evangelisation (section 3.2.3.3), at the scope of the work (section 3.2.3.4) and at different approaches in doing the work of evangelisation (section 3.2.3.5).

3.2 THE EFFECT OF DUALISM AND SYNCRETISM

3.2.1 Western philosophies and its impact on the church

A rhythm of revival and degeneration can be traced in the Biblical history and all through the following ages (Lovelace, 1979:32-60).

In the history after the Biblical times the 16th century the Reformation was a peak of vibrant life in which the Biblical life-view became an integrated part of many people's lives.

The people of the 16th century Reformation were accused of a lack of zeal for evangelisation. It must, however, be kept in mind that theirs was a struggle for the truth against relentless opposition. They had to defend their faith against age-old heretical doctrines. They gave themselves wholeheartedly to the work of making the Bible available to people in their own language and to explain it and apply it to their lives. They struggled to get their own house in order. And they did it in the face of death itself. The teachings they promulgated had in them the potential for a worldwide propagation of saving knowledge and of change of life. From Geneva, one of the centres of this Reformation, emissaries were sent back into France to form clusters of Biblical thought and life.

Truth uncovered in this Reformation of the 16th century was, however, seriously undermined during the following centuries (Hubert, 1994:196-197 in Turaki, 1999:41). Many came to have a life-view divided into two levels. Their experience of God and spiritual beings was restricted to special times in their lives so that there came to be a clear-cut separation between secular things (not belonging to the spiritual world) and sacred things (belonging to the spiritual world). This was the reviving of a philosophy that had Plato as an outstanding exponent in the last part of the 5th and the first part of the 4th centuries BC (see Overman).

Full-scale secularism could only be expected to take over as time went by. Secularisation in communities right round the globe is reported by Visser 't Hooft (1963:9 in Shenk, 1999:25). The Western man of today is said to have lost his awe for the supernatural. The misuse made of the Name of God in TV stories is clear evidence of this both in the communities of their origin and in those where they are consumed. What people in the West in general seem to be doing with their Sundays is a far cry from what can be expected from God-fearing people. Anything gained from the meetings for worship seems to be lost in secular interests and slumber (Visser 't Hooft *in* Shenk, 1999:25).

Sire (2004:45 et seq.) mapped out a process of degeneration of the Biblical life-view accepted by many in the time of the Reformation of the 16th century. Western thought went through the stages of Deism, Naturalism and Nihilism ending up in the present-day New-Age Movement and Postmodernism. It will be difficult to tell what vestiges of the ensuing stages of this process have an influence on individuals in the Centre. Each of the persons in the target group will have to determine for himself where he stands and that he must do in the presence of God Who fully knows every thought (Psalm 119:1-3).

What is sure is that the media including TV have ready access to the Centre and the inmates who take an interest in reading may very well have met with these ideas, the gist of which is in any case rampant in society.

Deism: Late 17th century and 18th century

See Sire, 2004:45-58.

Deism mainly manifested in France and England. This was the first stage of regression. It taught that the Creator does not love his creation, is no longer involved in it, does not reveal Himself except in what can be seen of Him in creation itself, and does not judge it. God is no longer the God that attached Himself to his people in a covenant relationship.

Where God is no longer seen as Judge no penitence exists, at most self-pity. No trust in God takes root. Allegiance to Him no longer demonstrated in the lives. Man is left lonely and whatever is, is right.

Evangelisation died out here except in as far as moral teaching can be seen as good tidings.

The derailments reported in the Centre could be explained as the result of this type of thinking. Where God's presence is not experienced and trust in his provisions is not alive no fear of Him can be expected and no love for Him either.

Naturalism: From the 17th century onwards

See Sire, 2004:59-86.

Deism is the narrow strip of land between Theism and Naturalism. In Naturalism the image of God is further reduced. God loses his very existence (2004:60) and matter is all there is (2004:61). Humans are complex machines, an interrelationship of chemical and physical properties not yet fully understood (2004:64). Death is extinction (2004:67). New explanations for the mysteries of life and a framework for ethics are now sought from human reason. Morality is becoming more and more permissive. God has totally

vanished out of the picture. Darkness has set in. No word of consolation can be heard. It will also not be received if it does come.

Some people see Tales of Ionia (600 BC) as the father of this brand of Western philosophy. He saw the gods as products of human imagination.

Some in the Centre confessed not to have known anything about God until the time of their incarceration. Others still have no interest in the Bible. What is seen in these cases is in line with a society which is reflected in some of the stories broadcast by "Radio Sonder Grense" in which the total lack of any concern for God stands out and people do whatever they like. The stories seem to be popular because broadcasting is repeated during the night hours and the stories just continue for months on end. The listeners seem to identify with the characters.

Nihilism: 20th and 21st centuries

See Sire, 2004:87-111.

In Nihilism "life is without meaning" (2004:90). Sire sees Nihilism as the natural child of Naturalism (2004:90). Man is the product of forces inside and outside of him and not fully understood by him. He cannot be held responsible. It is more a feeling than a philosophy, a denial of the possibility of knowledge, a denial that anything has meaning, that anything is valuable.

Where God is no longer in the picture man is deprived of his anchors. In a hazardous life full of uncertainty nothing is in sight that can give stability. The only comfort in life and death is lost (see Heidelberg Catechism 1/1).

In as far as depression and suicide are not caused by unresolved traumatic experiences or somatic conditions they may be traced back to this type of life-view. It is the natural outflow of a life in which God no longer is acknowledged and all that are deemed to exist are material things.

Existentialism: From the 20th century onwards

See Sire, 2004:112-140.

Beyond Nihilism lies Existentialism. It is a response to Nihilism and an endeavour to get rid of it (2004:112). Sire distinguishes two types depending on its relation to previous worldviews:

- Atheistic Existentialism comes from Naturalism (2004:113-126). Here human beings are given back much of their dignity (2004:115-121) each one being conscious and autonomous, able to determine his/her own destiny (2004:119-120). God is nowhere to be seen. Psychology that grapples with the emotional ailments of man on a humanistic level may be an example of this (inmate 2.8.1.3 is immersed in it).
- Theistic Existentialism comes from Theism (2004:113,126-139). It is a reaction against dead orthodoxy where God has been reduced to Jesus, who had been reduced to a man pure and simple (2004:127) and where morality lacks the superstructure of the grace of God (2004:139). God is the omniscient and omnipotent Creator. Man, created in His image can know something about Him and can act significantly on the knowledge he gained. Death brings man to a life forever with God or to eternal separation from God. Ethics is based on God's character.
 - Man starts not with faith in God but with what he finds around Him. Much is disturbingly inexplicable. Man can, however, choose to leap toward faith. In terms of eternal destiny too much can be lost if he fails to believe in God. Most of the propositions of Theism come flooding in then.
 - Objectivity in the experiencing of reality is superseded by the subjectivity of a personal relationship with God in which alienation is eradicated. This seems a valuable step away from the fog of an impersonal intellectualism in which religion tends to stagnate. Also knowledge is subjectively experienced. What is perceived intellectually must become living experience.
 - It finds refuge from the intellectual dilemma with Biblical supernaturalism in finding value in the message the Bible transmits.

For instance: Jesus had indeed been resurrected but not in the literal way the disciples took it. No atonement but the new life of the believer is what it is all about. All supernatural dogma is similarly demythologised. The Bible is poetry and for some all poetry becomes Bible. Meaning is created in the subjective world without having an objective basis. Not all go as far as this (Barth for instance accepts the reality of the resurrection).

Man tries to regain something of the equilibrium he has lost. It is in vain, however. An inmate without belief in God or with only beginning to reckon with His existence may rise to one of these levels in a prison system where others determine to a large extent what will happen to him and when it will happen. The Theistic brand is the better of the two closing in on Theism.

Influences from the East: From the 20th century onwards

See Sire, 2004:141-161.

Existentialism in neither of its forms could be acceptable to Western man permeated as he was with naturalistic nihilism. Modern Christians in as far as they are hypocritical and without compassion and for ever quarrelling over doctrine are on the other hand a poor testimony to the viability of Theism (Sire, 2004:141; see also interviews with 2.3.1.4 and 2.8.3 reported in chapter 2). From all his problems of inequality, pollution and wars Western man seems to have found a retreat in the religions of the East.

In Oriental Pantheistic Monism man sought something that could deliver him from his ailments (Sire, 2004:142 et seq.). With its syncretism, and its anti-rationalistic quietism the Oriental religions became a refuge for some. The pantheistic monism of Buddhism is one. Becoming one with the One is the goal. Many paths lead to that. Some techniques applied in quiet solitude are practised. These activities are not concerned with knowledge so much as with metaphysical union.

One must die to the intellectuality of the West to be born in the East.

The hunger for security remains also here because Jesus Christ is the only way to security and peace (John 14:6-7).

New Age movement: From the 20th century onwards

See Sire, 2004:162-210.

It has not yet reached full maturity. .

Psychic evolution is predicted in which man's potential will progressively be developed. Advance depends on each individual. The New Age is coming.

Totally another course was opened by some that started advocating the use of psychedelic drugs to achieve new states of consciousness. A fortunate switchover was made to alternative medicine including hypnotherapy. Occultism is propagated by some.

In psychology, sociology, anthropology, natural science, medical science elements of New Age thinking are to be found.

Man is on the brink of an evolutionary change. This change is sought in a syncretistic combination in one system of elements from naturalism, Oriental pantheism and animism (2004:175-178). Like in naturalism the New Consciousness denies the existence of a transcendent God. The world is on the contrary populated by beings of incredible intelligence and power on the brink of evolutionary change. Like in the East the New Consciousness rejects reason as a guide to reality. Transcending of individuality in a mystical experience retains individuality and this individuality is greatly valued. It also has roots in animism with its belief in the existence of a spirit-world in a hierarchy with at the top a distant Creator-God (see Nida and Smalley *in* Sire, 2004:177). These spirits may be vicious or beneficent. Human specialists

have some influence on them by manipulation and in the whole universe there is a continuum.

Tenets of this life-view are the following:

- Self is the centre, creating and controlling all reality, becoming like God.
- The cosmos is manifested in the visible universe accessible through ordinary consciousness and the invisible universe accessible through altered states of consciousness with the aid of drugs, meditation, acupuncture, ritualised dance, certain kinds of music, etc. Here, according to themselves, demonic realities appear (Sire, 2004:193).
- The core experience of the New Age is cosmic consciousness in which ordinary categories of space, time and morality tend to disappear.
- Death is not the end but transition to another form of life.
- Three stances are maintained about the experiences in a state of cosmic consciousness: One is either seen as existing apart of the self (the occult version), or as a projection of the conscious self (the psychedelic version), or one relates to different conceptions of reality (the conceptual relativist version).

Isaiah already warned man to look but to One for help (Isaiah 41:8-20).

It is interesting that members of a seemingly old religion like the Rastafarian Movement that has followers in the Centre also make use of drugs to gain an experience of God.

Post-Modernism: From the 20th century onwards

See Sire, 2004:211-241.

Western man has moved from the time when God was acknowledged and precepts for living were taken from Him (pre-modernism). Then rose the idea that reason guides to justice (modernism). In this last stage man despairs of getting to know any universal standard for justice (postmodernism). Truth evades man because the meaning of the means of communication is lost. The

bottom-line is that each now must decide for himself what is right, the only kind of truth being the pragmatic truth. Relativism reigns. Stability results from groups of people accepting the same thing to be true (Sire, 2004:223). This makes for oppression of anyone that does not succumb to what is generally accepted (Sire, 2004:224).

What follows logically is that postmodernism is in flux. What is today may not be tomorrow. Sire does see some virtue in all these tenets of postmodernism (Sire, 2004:235-236). There are indeed mysteries the human mind cannot fathom and there is danger of oppression.

Man is bereft of his certainties. The ship of the life of Western man floats without direction.

Postmodernism is naturalism driven to its extremes. The tenets of naturalism are at the bottom of all: No God of any kind exists and all that does exist is the autonomy of human reason.

Sire foresees that post-modern scepticism will survive for still some time (Sire, 2004:240).

Summary on the section about Western life-view

Many people in the Western world are in spiritual chaos caused by their unwillingness to believe in the God Who gave clear revelation of Himself in creation and sustenance of creation and in the Bible. In this derailment many rose to positions from where they gave direction in many lives. Their own depravity and the instigation of the devil cause the downfall of both the leaders that are giving guidance to many and those that follow them.

It can also not be denied that the church itself most probably contributed to this state of affairs. Dead orthodoxy, quarrels over doctrinal differences and practical issues of church-life and a lack of compassion and loving care

possibly drove untold numbers of people into the hands of these wayward Godless life-views that led to despair and further derailment.

Many churches report dwindling numbers;

- Some members left because they experienced no growth in the church of their origin (see interview 2.8.3 reported in chapter 2). They fled from the smothering atmosphere of secularism and of quarrelling over things that do not undermine the truth of salvation in Christ (Revelation 2:1-7) and found a spiritual home in a church where love and vibrant faith prevail (see interview 2.8.3 reported in chapter 2).
- Some of those who left the church seem to be totally out of reach of the Gospel (see inmate 2.8.1.4).

Only those that remain faithful in their humble reliance on the Father of the Lord Jesus Christ and found their way back to His mercy and loving care can resist their enemies and be part of the forces deployed by God on earth to win back territory taken by Satan.

3.2.2 African traditional religion and its impact on the church

Also members of African churches were interviewed.

Of some it became clear that they have a living relationship with the Lord (see the inmates 2.6.1 and 2.6.3 of the Zion Apostolic Christian Church).

The overall picture of these churches, however, is that of a people who merge elements of the Biblical life-view into the brand of African Traditional Religion they come from (see Van Rooy, 1964:47-48; Turaki, 1999:6).

A closer look at the African Traditional Religion is therefore necessary to get a better idea of what is involved.

“Life-force” in African Traditional Religion

According to Tempels the idea of life-force is central among the traditional Africans of the Congo. He came to his theories about life-force in the course of his lengthy stay with them as evangelist, more than through any of the formal investigations he conducted among them (Tempels, 1952:40-44,76-77):

- Their daily conduct showed traces of it.
- The customs prevalent among them gave it away.
- Indications of it were found also in their language. There is for example a set of words that have the meanings of “life”, “force”, “life-force” and “to live with force or power” that refer to something not part of the biological and chemical realities of the physical creation (Tempels, 1952:46).
- It was reflected in their mythology and in their folksongs.

He found support for his findings from other evangelists in the Congo (Tempels, 1952:48-49). In other parts of the world people also attested to its existence. Van Rooy (1976:89 et seq.) found the idea of life-force prevalent among the Venda-speaking people. With few exceptions in minor details he found it to be true for all Africans living in the Southern parts of Africa (Van Rooy, 1976:92). He prefers to call it “cosmic good” (Van Rooy, 1976:91) with which he seems to lay stress on the fact that it is seen by Africans as an order that comprises the whole universe. Also Du Toit found this idea of life-force prominent among the Africans living in these southern parts (Du Toit, 1970:11). Steyn (1990:34) asserts that life-force is a central theme that runs through all animist religions. See also Cole (1989:3), Gehman (1990) and Bavinck (in Van Rooy, 1976:92).

Observers agree that the African sees this idea of life-force as part of the natural order created by God. For him it is not offensive to God. The African assigns to God a place far from his creation with many intermediaries between him and man. This is contrary to Biblical revelation that presents God as immediately and intensively involved with all of creation. He created into it a complicated chemical and biological inter-relatedness which is not for a

moment anywhere separated from His sustaining and energising involvement and His guidance (see Matthew 10:29-31; John 5:17; Acts 17:28; see Heidelberg Catechism 10/27-28). In anything out of the ordinary direct intervention from God comes in (see Exodus 4:1-9; 7:14-12:30; 14:15-31; 15:22-25; 2 Kings 2:19-22; 2:23-24; 4:1-7; 4:8-37; 4:38-41; 4:42-44; 5:1-27; 6:1-7; 6:8-25; Acts 2:43; 3:1-16; 4:29-31; 5:12-16; 8:4-25; 9:32-35; 2:36-42; 14:8-18; 16:25-34; 19:11-16). To clothe any part of creation with power operating in an autonomous way is foreign to the Bible and is tantamount to putting a part of creation in the place where the Creator is operating and is therefore idolatrous (see Heidelberg Catechism 34/95).

In cases where extraordinary things do happen within the context of the African Traditional Religion it will have to be ascribed to satanic influence. That seems to be the reason why God is so vehemently opposed to any endeavour to make contact with the spirits of the deceased, and to sorcery, magic and witchcraft (see Leviticus 19:31; 20:27; Deuteronomy 18:9-14; 1 Samuel 28:1-25; 31:1-6; Isaiah 8:19-22; Exodus 22:18; Acts 16:16-18; 19:11-20). This involvement with the occult is not confined to Africans. It has a long history among Westerners as well. Blatant Satanism also made its entry among them. Inmate 2.8.1.2 is a Westerner and was deeply involved in occult practices until he was set free from bondage to it when he accepted the salvation Jesus Christ offers.

Tempels managed to reconstruct a whole system of thought, which is summarised in the following paragraphs.

Life-force is essence

The Western man thinks of the things that exist in terms of their bare existence and sees them accordingly as beings. The African sees them as life-forces, which they take as the very essence of their being (Tempels, 1952:49-55). They distinguish between the perceptible manifestation of man and the life-force within this manifestation, which is the real man. This life-force "man" has a body which breathes and which throws a shadow. When

the body dies the breath and the shadow disappears as well. In Congolese the life-force in man is called “muntu” which can be translated in English with “man”. The same applies to all other things that exist. The things inside the other outer things are in this vernacular called “bintu”. Their perception is expressed in the saying: “In every thing there is another thing; in every man a little man” (Tempels, 1952:52).

According to them the life-force “man” can operate outside the body while the person is sleeping. On awakening, it again comes into the body. At death this life-force leaves the body permanently to live on under deprived conditions (1952:55). After death it enjoys, however, a higher position in the hierarchy of forces and can exert greater influence on those situated under him in this hierarchy (Van Rooy, 1976:94-95).

Variety of life-forces

Different types of life-forces are discerned and each type is unique (Tempels, 1952:52).

The creator is a life-force unequalled by any other life-force. He surrounds himself with life-forces that up to a certain measure share in his life-force. The life-force in humans distinguishes itself from the other life-forces on earth in that it is equipped with superior intellect and a will (Tempels, 1952:55). The life-force in animals is something on its own having an inferior intellect and also a will. The life force in vegetation has no intellect and no will and so the life-force in minerals.

In addition to this another distinction seems to be made. According to Tempels (1952:72) each element in a being seems to be thought of as a separate life-force. Intellect in man will thus be seen as a separate entity and so is his will. From this the conclusion seems valid that they think of man as a bundle of life-forces.

Tempels (1952:53) also observed that each element of creation (be it man, animal, plant or inorganic object) is seen as something on its own. If this is true it will follow that the universe is not seen as animated by one universal force that permeates everything as some writers seem to think of it, but the whole universe is composed of milliards of forces each on its own, although inter-related with other forces.

Life-forces an integrated totality

In the universe of forces they see interdependence operating not mechanically, nor chemically or organically but by direct communication between the life-forces (Tempels, 1952:58-59; see also Van Rooy, 1976:90-91; Bavinck, *in* Van Rooy, 1976:92). This, as stated above, is not seen as out of bounds for the creature but as belonging to the created order (Tempels, 1952:59).

Life-forces hierarchically ordered

In this interdependence the different life-forces find themselves in a hierarchical order with at the top the Creator (Tempels, 1952:61-64; Van Rooy, 1976:91,92-93).

The whole practice of taboo seems to come from this. A thing or action is taboo because of its connection with what finds itself higher up in the hierarchical order. Contact with it is for that reason dangerous for those life-forces lower down. To disregard a taboo is tantamount to disrespect for the whole order of creation and will end up in disaster (Van Rooy, 1976:93).

Strengthening or weakening of life-force

All forces can be weakened and disappear although it cannot be demolished. Suffering is a manifestation of the weakening of the life-force. Examples of this suffering are the following: When a person is disappointed; when he suffers injustice; when he fails; when he gets tired; when he sustains a wound;

when he contracts a disease (Tempels, 1952:55 et seq.; Van Rooy, 1976:93-94).

Life-force can also be strengthened. Strengthening of life-force is in evidence inter alia in the rites of passage, namely at birth, when puberty is reached, with the contraction of a marriage (Gehman, 1990:52-55).

Since life-force for the African is the very essence of a being, weakening of it is lessening its essence and strengthening of it is enhancing its essence. Weakening of life-force is for the African therefore disastrous, and to retain it is for him of the utmost importance.

The ways in which the Venda expresses himself seem to be evidence of this. The following are examples (Van Rooy, 1976:93-94):

- The Venda will say “Ndo fa nga ndala”. Literally he is saying, “I died of hunger” (Ziervogel et al., 1972:46). According to the understanding of Tempels (1952:47) he is thinking of the lessening of life-force through hunger and therefore as life-threatening. It is not the equivalent of the Afrikaans “Ek is doodhonger” which merely serves to express severe hunger.
- In response to a question about his health the Venda will answer “Ndi kha di tshila” (“I am still living”). This conveys the idea that life-force is still untouched, undiminished. The seriousness with which the possibility of the diminishing of life-force is viewed, looms big in his mind. It is seen as life-threatening.

Man who is life-force endowed with reason and will controls this interaction between the life-forces. For the African his whole life centres on protecting and strengthening himself in his life-force (Tempels, 1952:46; see Van Rooy, 1976:94-96,97-98).

Limited life-force

A very basic peculiarity of this perception of life-force is that it is thought of as present in limited strength so that strength added in one place is seen as taken away in some other place (Van Rooy, 1976:93-94)

- If the children of one of the wives in a polygamous marriage are not doing as well as those of the co-wives, she most probably will keep one or more of the co-wives responsible for diminishing life-force in her children.
- The practice of reciprocity is embedded in this idea of limited life-force (Van Rooy, 1976:96-97). Among the Venda-speaking people each favour must be repaid. The one who fails to do so will find him accused of potting up for himself and detracting from others and in so doing he will forfeit favour he may have enjoyed within the system. If, therefore, at any time somebody finds himself unable to repay a gift at the time he received it, he will send back some sticks with the message "Ri kha di vha na zwitokisini" ("We are still with only these sticks") with the promise implied that they will not forget this favour done to them.
- The same principle applies to the dowry given in exchange for the birth-giving power gained in the woman who is added to the family as wife of one of the sons (Van Rooy, 1976:97).

Ethics and life-force

Man in the African Traditional Religion has a well-developed idea of what is good and what is bad (see Tempels, 1952:119). Things like fraud, theft, adultery are unacceptable (Tempels, 1952:117). See Romans 2:12-16 where the Lord asserts that man even in his natural state of depravity knows right from wrong.

The system of laws that govern African Traditional society is, however, embedded into the view that the Creator brought everything into being to strengthen the life-force which is "muntu" (Tempels, 1952:120).

Bad is everything that threatens this life-force. To bear, for instance, a grudge against someone, which may erupt in harmful words and deeds, is highly unacceptable. The worst form of evil is the termination of the existence of life-force in the body, which is done by the person who is by nature bad (Tempels, 1952:125-127). Because of the record of exploitation that clings to people of Western origin they are seen as bad by nature, bent on the destruction of any life-force they come in contact with (Tempels, 1952:129-130).

According to this view God gave each person the right to work for the strengthening of this essential being in him and to withstand any threat to it (Tempels, 1952:141). It is also the duty of each person to strengthen the life-force which is in those dependent on him and not to allow injury to it let alone injuring it himself (Tempels, 1952:139-140). Life-force in people not of his own group must also be protected and strengthened (Tempels, 1952:135-137). The very being of a person is involved so that injury to it is seen in a serious light.

The ancestors are wronged when their authority is denied when a person, for instance, sells a property without prior consultation of the ancestors, or makes an agreement with a foreigner without prior consultation of them, or when assistance in a legal matter is asked from a foreigner.

Punishment for negligence comes automatically, which in turn will affect those who are dependent on the culprit. The leaders who are still living in the body and those who have left the body also have the power to punish any threat posed to the life-force in someone by not strengthening the life-force in the culprit or by laying a curse on him (Tempels, 1952:141).

Summary of this section on life-force

This life-view is not theocentric but egocentric. God and everything He created works for man and not the other way around. God is also to a large degree moved out of man's life. The whole system is unacceptable (see Bosch, 1991:448). God therefore withdraws from man so that man is given

over to Satan who is forever on the lookout for a chance to destroy (Romans 1:18-32; 1 Peter 5:8-9). Occult bondage comes into play.

Turaki points out that Biblical beliefs and practices may in some cases appear similar to elements of African Traditional Religion but scrutinising of it will make it clear that it is not so (see Turaki, 1999:6).

The impact of African traditional religion in African theologies

Biblical Theology as practised by Africans like Turaki (1999) came as a gift of God in the Dark Age of African Theology in which the intellectuals practising it are accommodating elements of African Traditional Religion in their theologising.

“Indigenisation” is the name given to the African theological movement that flourished in the late 1950s and early 1960s with professor Idowu of Nigeria as one of its key figures. It involved the externals of church life (see Turaki, 1999:18; see also Kritzing et al., 1994:10). Closely related to this was the quest to see an African take-over in church administration and ministry (Turaki, 1999:18-19).

The next step was to produce an indigenous theology. The term coined for this was “contextualisation”. The overriding goal here was to make the essence of Christianity relevant to the African context and understood by Africans (Turaki 1999:19-20). The names of E. Bolaji Idowu of Nigeria and of John S. Mbiti of Kenya stand out (Turaki, 1999:27-30; see also Van der Walt, 2003:522). A principal focus in their books is on the African concepts of God. God’s creative power and his authority receive attention. Redemption in Christ is replaced with traditional intermediaries. Important is the question whether the concept of salvation found in the African Traditional Religion is the same as that of the Bible. Sound answers are given by people like Adeyemo (1979: “Salvation in African Tradition”) and Turaki (1999: “Christianity and African Gods”).

Summary

The theologising of people like Adeyemo and Turaki raised new hopes for the future of African Theology.

The books of people like Mbiti are, however, still read by many Africans. The tragedy is that spirituality and morality are undermined where God is not accepted as He revealed himself in the Bible.

The impact of African traditional religion on the Independent African Churches

Van Rooy (1976:98-103) found in the syncretistic churches in Southern Africa many traces of the idea of life-force.

Back in the 1970s he knew of the existence of more than 3 000 of these churches with a membership of anything between a handful and thousands. Today meetings of the Zion Christian Church in their headquarters near Polokwane are attended by millions of followers.

They use the Bible and offer prayers in the Name of Jesus Christ. Generally speaking all the essential elements of the African Traditional Religion are, however, present in them. The message of Christ was heard but they were not interested in it. All that the majority of them were looking for was protection of life-force and strengthening of it. Preservation of life-force is in the centre of the African life-view and it is for many in these churches still in the centre of their life-view. This is clearly seen in the following things (Van Rooy, 1976:98-103):

- These churches make much of rank. The place of the Lord Jesus Christ seems largely to be usurped by an African Messiah. This is the case with Bishop Shembe (see 2.5.1 and 2.5.2), and Bishop Lekganyane (see 2.2.2.3). There are sometimes more leaders than there are other members. Within the leadership there is a whole range of officials, including men and women. At the top there is a bishop who in many instances is seen as so high that he is inaccessible to ordinary members.

Miriri, bishop of the “United Apostolic Church”, is protected by more taboos than the most important of the Venda chiefs. Only his wives and a few of his superintendents have access to him. This clearly shows influence from the African Traditional life-view with its hierarchy of life-forces. Most leaders of these churches are in polygamous marriages. To have many wives is proof of high rank in the hierarchy of life-forces and this high rank makes them more fit to protect and strengthen life-force in their followers.

- The importance that words have in the strengthening of life-force is reflected in the names they give to their churches. English is regarded as powerful. Especially names of God and of God-related things, areas and persons are deemed to be very useful. They are mostly grouped together to form a long name. The “New Covenant Church of Christ and Apostles in Zion” is a good example. In the Centre members of the “Zion Christian Church” and the “Zion Apostolic Christian Church” are functioning.
- Baptism is ministered in the flowing waters of a river with the belief that these flowing waters contain superior life-force. Baptism is also repeated many times. The practice of sprinkling a lot of water over people returning from the grave instead of the more customary zinc tub with water for washing the hands may have something to do with strengthening of life-force. It may also be the case with the sprinkling with a lot of water of members at the beginning of a church service. The idea may be only that of cleansing, however.
- The Lord’s Supper is not frequently celebrated if done at all. It can be dangerous to partake in it because of the clear warning of Scripture in which some may find resemblance with taboo restrictions (see 1 Corinthians 11:27-32).
- The quest for cure from ailments is a very important reason for joining these churches. The ZCC prophets, according to the informants, have the ability to identify problems without being told by the sufferer. They also prescribe treatment (see 2.7.2). The idea of strengthening of life-force by someone that has a position of rank in the hierarchy of life-forces seems to be in evidence. Another feature here is that a sick person may not lay hands on somebody else because weakening of life-force is feared.

- The view people in Zionism entertain about God is new. Apart from the contact they still have with the ancestors (see 2.7.2 and 2.3.1.3) they do pray directly to God.
- The work of the Holy Spirit is deformed in the African Traditional Religion to something that resembles possession by some spirit³¹. In the interview with inmates of the Rastafarian Movement they made it clear that they see the Emperor Haile Selassie as the embodiment of the Holy Spirit and that the Holy Spirit is thought of as still instructing his followers verbally after the death of the Emperor.
- The Bible plays a minor role.
- “Sin” is not what the Bible makes of it, namely transgression of the law of dedicated love to God and man. It may be the lessening of life-force in someone or it may be the transgression of some or other taboo. Discipline like the Bible decrees, does not exist.
- New birth and saving faith in the redemption by Jesus Christ seems not in the picture. Clear exceptions to this rule were inmates 2.6.1 and 2.6.2 of the Zion Apostolic Christian Church and inmates 2.5.2 and 2.5.3 of the Shembe Movement.

In summary

Because of the presence of African Traditional Religion in the Independent African Churches much of what is done in these churches is worthless. It is also dangerous because it separates people from Jesus Christ as the Source of life. On the other hand it opens up the members to Satan and his destruction.

³¹ The “malombo” rite of the Venda-speaking people is an example. At the top of the ritual the person is invaded by what they say is an ancestor spirit. This spirit speaks through the person in a language supposedly of the ancients in the lineage. A Venda-speaker will speak Karanga, while in the equivalent ceremony among the Tsonga-speaking people the person is reported as communicating in Zulu.

3.2.3 The effect of dualism and syncretism on evangelisation

3.2.3.1 Considered by looking at the purpose of evangelisation

In this section the definition of evangelisation of Bosch is used (see 1991:8-11; 1991:420) to determine the effect of dualism and syncretism on it (see Kruger, 2001:14-33).

According to Bosch evangelisation is

... that dimension and activity of the church's mission which, by word and deed and in the light of particular conditions and a particular context, offers every person and community everywhere a valid opportunity to be directly challenged to a radical reorientation of his life, a reorientation which involves such things as deliverance from slavery to the world and its powers, embracing Christ as Saviour and Lord, becoming a living member of his community the church, being enlisted into his service of reconciliation, peace, and justice on earth and being committed to God's purpose of placing all things under the rule of Christ.

Commitment to God's purpose of placing all things under the rule of Christ

According to this definition "commitment to God's purpose of placing all things under the rule of Christ" is the ultimate goal of evangelisation.

Man was not created for himself but for God's purpose.

God is the highest Sovereign, fully in control of everything (see Isaiah 40:12-18; 40:26-29; Romans 11:33-36; Ephesians 1:11; 1 Corinthians 15:28; Revelation 1:8; see also Grudem, 1994:185-225). He must again become honoured as Sovereign by man (see Philippians 2:9-11) and in a special way by the redeemed (see Matthew 5:17-48; 28:17-20; Romans 1:5; Titus 1:1; Revelation 5:8-10).

In the accomplishment of this coming of God's Kingdom a prominent place is taken up by the covenant of grace that God made with man (see Genesis 15:7-21; 17:7). In this covenant He guarantees fulfilment of the promises He made (see Genesis 12:1-3; 15:1-21; 17:1-16; Exodus 2:23-25; 3:13-14). Man is on the other hand set under obligation to accept the promises and to be committed to God's purpose of placing all things under the rule of Christ.

The coming of the Kingdom reached a decisive stage when Jesus came (see Matthew 1:21-23). In the unfolding of His ministry the place allotted to His followers became progressively clear (see Matthew 16:13-19; 5:13-16; 28:16-20; Acts 1:8 et seq.). Evangelisation is calling man back to this God Who remained faithful to His creation.

This is the core of evangelisation. It concerns the Kingdom of God that made its entry with the birth and subsequent history of Jesus Christ (see Matthew 3:1-2; see also der Walt, 1962:32-56; Ridderbos, 1976:3-15, 18-56). . Salvation is not aiming only at man's well-being but eventually at reaching God's purpose for the whole of His creation (see Romans 11:36).

For man to turn his back on God is the ultimate form of ingratitude. This is exactly what happens in dualism where man for the most part lives as if God does not exist. His times of worship are probably not much better. How can anyone have respect for God if those that are supposed to be His followers do not have it? People who are accommodating traditional practices in their church structures through which alternative sources of power are put next to God or even in his place, can equally not be expected to make an impact. See Heidelberg Catechism 34/95.

The purpose of enlisting people into the service of reconciliation, peace, and justice on Earth

Christ demanded of His disciples to follow His example of selfless love (see John 15:12-17; 1 John 3:16; Philippians 2:1-8; 1 Peter 3:8-12;).

It is significant that Bosch includes "reconciliation" in the list of things he saw as belonging to submission to the rule of Christ. His contact with both sides of the Struggle in the time of Apartheid and his exposure to theologians of a wide range must have given him a bird's eye view of that era in the history of South Africa (see Matthew 5:43-47). In the Post-Apartheid era reconciliation is equally needed since South Africa finds itself in a whirlpool of endless violence in which human life is of little value. The demand for reconciliation is especially pressing in the Centre where White-on-Black and Black-on-White hatred surface from time to time (see inmate 8/8 and a recent comment of an officer reacting on rudeness from a White inmate that "the time of you Whites is running out in South Africa").

Willingness to obey every command of Christ is possible only where a personal relationship with Him exists (see Galatians 5:6 and 6:15). This is obviously not the case in dualism. Only then will it be possible for anybody to work for "reconciliation, peace and justice" when dualism has been replaced by dedication to God (see Psalm 133; Galatians 5:16-25; see also Kritzinger et al., 1994:2-4).

In the Zion Christian Church "reconciliation" is official church policy. They are known for their large prayer meetings in places of unrest. Also the Shembe Church is known in the Centre for their respect for authority and for God and for their self-restraint. The future will show to what extent churches like these with their large number of followers will be a stabilising factor in South Africa (see 1 Corinthians 13).

A very important contribution to the fight against crime can be made in the Centre by a body of believers who have a relationship of respect and love with God and who can with authority proclaim redemption but also judgement (see Cain, 1997:i-ii, 16-18). Arguments for and against restitution and capital punishment as deterrents cannot be discussed here (see Cain, 1997:13-14; see also Exodus 22; Genesis 9:5-6; Numbers 35:16-21,30-34; Deuteronomy 24:7).

Deliverance

Man is indicated as in need of “deliverance”.

Deliverance from what?

The definition sees “the world and its powers” as the masters that enslave.

The Biblical view of man is indeed that of a slave. Man is without exception a sinner (see Romans 1:18-3:31) and sin enslaves (Romans 6:15-23).

The definition does not stipulate in any detail who the masters are. It only talks of the world and its powers. The Greek word for “world” has as its root meaning “order” from which evolved its use to indicate the orderly universe and eventually man as crown of this universe but now alienated and hostile to God (see Hendriksen, 1961:79). Sinful man causes his own downfall (Matthew 15:1-20; Ephesians 2:1-2(a) and 4:17-19). Corporate humanity is part of the problem (Ephesians 2:2(b)). Although in Scripture the spiritual forces of evil remain in the background and emerge only sporadically they are the real instigators of evil and forever encouraging it (see Genesis 3:1-15; Job 1:1-2:10; Zechariah 3:1-2; Matthew 4:1-11; John 8:44; 13:2; Ephesians 6:10-18; 1 Peter 5:8-9; 1 John 3:8; Jude 6; Revelation 12 and 13; 20:7-1).

Deliverance by whom?

The definition talks of an “embracing of Christ” as Saviour and Lord.

The letter to the Romans starts out with the point that all fall short of the glory of God (see Romans 3:23 as summary of Romans 1:18-3:31). It then goes into great length to show that salvation is acquired by trust in the redemptive work of God in Christ Jesus (Romans 3:21-5:21). It is shown to consist in a being crucified with Christ and a being resurrected with Him (Romans 6:1-11). New life is brought into the redeemed person because of this resurrection so that he can now be called on to free himself from the oppression of sinful lusts

and to offer himself to the service of God. He is still subject to many disappointments (see Romans 7) but final victory is guaranteed (see Romans 7:24-25 and 8 with its consummation in Romans 8:28-37).

The message about Jesus Christ the Lord is good news. Abraham and his immediate offspring saw it from afar and rejoiced in it (Hebrews 11:13). The people who came in contact with Him during His sojourn were full of joy (Luke 1:39-56). After the resurrection His disciples were overpowered by it (Acts 2:1-11; see also Ephesians 1:3-14; Acts 2:12-47; 3:11-4:31; 5:17-32; 6:8-7:60; 9:1-31).

Inmate 2.2.1.4 told of a Satanist who killed his wife and drank her blood with the idea that he would gain invincible power. After hearing the Gospel from this inmate the person could not sleep. The following day at the first opportunity he could find, he came to him and was encouraged into accepting the forgiveness God offers. Ever since that he experiences a peace and happiness unknown to him before.

People who are reserving attention to Christ for only certain times in their lives and whose lives do not give evidence of any lasting impact He made on them cannot be expected to have much of an influence. Their apathy may even stand in the way of those who are supposed to be challenged to a commitment.

An opportunity given

It is significant that evangelisation is defined as “offering” the unsaved “an opportunity to be directly challenged to a radical reorientation” of his life. This implies that man has a choice. Natural man resents turning back to God in trust and commitment (see Stott, 1971:128; see also 1 Corinthians 2:14). In regeneration, however, new faculties of intellect, emotion and will are created (see Canons of Dordrecht 3&4/11,12; see also Ezekiel 37:1- 14; 1 Peter 1:23-24). God can now expect of man to make the right decisions (see Canons of Dordrecht 3,4/16-17; see also 1 Peter 1:22-24). Man is God's property

through creation and after the revolt of Adam the redeemed was bought back at a high price. God, therefore, has every right to take over the control of his property. He chooses not to do so but to stand outside knocking, so to speak (see Revelation 3:20 applied generally). In regeneration God is of course overpowering man and being thus empowered man is called to act. Stott refers to his own experience of joy, which followed his decision to give the Lord entrance (Stott, 1971:7-9; 121-129).

There is a dimension in which this new relationship is irreversible. It must, however, continually be maintained. The very picture of Revelation 3:14-22 brings this truth out. This church is in a serious state of backsliding into lukewarmness. Because of the presence of the old nature there is a constant grieving of the Spirit (see Romans 7:21-23; Ephesians 4:17-19; Ephesians 4:30). If this is left unchecked it may end up in severe backsliding (see Hebrews 2:1-4; 3:7-4:13; 6:4-8; 10:26-31). The promise of forgiveness that leads to peace and joy is, however, not taken back (see Hebrews 2:14-3:6; 4:14-5:10; 6:9-10:25; 11:1-13:18). To come to Christ in repentance and in faith seems to be an ongoing necessity. This then results in the joy that is promised in the feast where Christ enjoys the acts of service rendered to Him in love and man enjoys the redemptive acts of Christ (Revelation 3:20).

It must be given in a valid way

A “valid opportunity” is to be given.

Everything necessary is to be built into the presentation. Awe before the majesty of God must accompany trust in Him who has all the willingness and the power needed to release man from his enslavement. It must in addition be done with the utmost caution and sensitivity so as not to repulse but to give room for the Holy Spirit and for reason.

The task is completed when the message is delivered in a worthy way. Regeneration is God’s work, and it is for the person to respond. What the person makes of the message is his own responsibility. The messenger has

the task to faithfully deliver the message and nothing more. But the messenger who is impotent stands guilty before God of not having done what was expected of him (Ezekiel 33:1-20).

A Christianity in which man has largely turned his back on God in his reliance on himself or in someone or something else does not qualify for the task. In dualism man has moved God out to the margins of his life in his reliance on the wisdom and power generated by man. In syncretism God is likewise relegated to a second place and others took over.

It must be given to every person and community everywhere

“Every person and community” is involved.

God wants not the death of the sinner but that he shall repent and live (Ezekiel 18:32). God, therefore, calls in all sincerity (see Canons of Dordt 3,4/8) although not all that are so called are elected (see Matthew 20:16; 22:14). Those that are not elected will be lost not because of any fault in the Gospel or in Christ that is offered by the Gospel nor in God who is calling and who is giving to some the faith to accept. The person that does not accept the calling is responsible (see Canons of Dordt 3,4/9; Matthew 13:p3-23; see also Romans 11:33-36).

Because of the non-commitment of a dualistic life-view, some do not heed the call to salvation (see Revelation 3:14-22). Some fail to heed it because they merged the Biblical life-view into an opposing life-view (see Matthew 6:24). They will be called to give account for what they did to God (John 3:16-21,36) and to others (see Ezekiel 33:1-7).

The church's task in giving this opportunity

The church is responsible

According to the definition this call must emanate from the "church" as a Body. God created the physical universe as an integrated whole in which each section has its specific function in the whole. This is true also of the spiritual universe where each man has his own giftedness and his own function (see Romans 12:3-8; 1 Corinthians 12:1-31; Ephesians 4:1-16). In this way He used His disciples to be His witnesses. What they had to say about the things they experienced of Him was validated by the radiance of their love for Him and their joy in Him (see Acts 2:1-11). This clothed them also with a willingness to serve Him no matter what the cost (see Acts 2:12-36; 2:37-47). Faith in Christ is the indispensable element in the make-up of those who are to be used by Him as foundation (Matthew 16:13-19). Each has also his own unique giftedness that makes him to function in the body in his own unique way (Romans 12:3-8; 1 Corinthians 12:7-11).

The church as a body is to be held responsible to discipline any deficiency among themselves (see Matthew 18:15-20).

It is also the responsibility of the body of believers to enlist and nurture new members (Matthew 28:18-20).

Dualism and syncretism cannot be tolerated in the church. Faith in God brings forth fruits of love for God and man (Galatians 5:6; 6:15). This faith is lacking in both. God in his patience is, however, busy with his immature and offensive children (Matthew 16:18, 21-23).

The means of the church

It is stipulated that this work is done "by word and deed". The words must be made credible by the deeds (see Matthew 5:13-16; James 1:22-25).

Dualism fails to deliver the deeds that have to validate the words. Outsiders may have an open eye for the fact that not all in the church are of the church or if they really belong to God, they may still be weak. It may therefore be that they will not charge the church with failure in this regard. In the interviews examples of this came to the fore. Someone said that the good and the bad are found in each company ³². The tragedy is that the witnessing of the church is incomplete to the extent in which it fails to show compassion and love that reaches out in helping the person in need.

Syncretism may have the compassion, but lacks a true understanding of the God of the Scriptures.

It is also said that the work must be done “in the light of particular conditions” existing in each “particular context”. In the Centre the inmates are separated from their families. This creates emotional and other needs for the inmates and for their families. Each inmate and his family will experience the situation in a specific way determined by the type of persons they are and the type of circumstances in which they find themselves. The situation is aggravated by the operation of gangs that promise an emotional home and protection from other gangs. The newcomer is, however, subjected to the misuse of property and person. This makes assistance from outside all the more necessary.

Within clearly defined limits the needs must be met. One possibility is adoption of the inmate by a family from the local community. There is a reluctance in the community to get involved, though. This can be understood. The inmates of the Centre have the reputation of being hardened criminals, which is not true of all of them. Stories of persons released from prison who disappointed their benefactors are also circulating. Wisdom and clear guidance from God and steadfast obedience to His revealed will are needed here.

³² One Rastafarian (see 2.9.2.2) charged the church with hypocrisy and the pastors with moneymaking just because a close friend of him who is a pastor is doing his work for the money he gets from the churchgoers. It unfortunately manifests even among respectable ministers in respectable churches that they are indeed looking after themselves fairly well.

Neither dualism nor syncretism can produce what is called for here.

In summary

People with a dualistic and syncretistic life-view are not dedicated to the service of God. They cannot challenge anybody to a reorientation of his life as described here. They cannot be God's experimental garden, manifesting something of the glory of the new creation that is evolving out of the darkness of sinful lives to reach completion in the life hereafter (Luke 23:38-43; Philippians 1:20-25; Revelation 21:1-8). They cannot be the fragrance of a better life, inviting and luring people to partake in its feast (Revelation 3:20). They cannot attract people (1 Peter 3:15).

3.2.3.2 Considered by looking at need to be filled with the Spirit

The Holy Spirit is the Force behind the work of evangelisation. In the light of Acts 1:8 and the subsequent history in Acts it is clear that where the Spirit is at work, the Gospel is preached effectively because of the enlightenment by the Spirit in both preachers and listeners.

Evangelisation is a work of the sovereign King of heaven and earth Who, according to His own good will, works when and where and how He knows it to be the best.

In the process He uses His church (Matthew 16:13-19; Acts 1:1-8; 1 Peter 2:9-10; see Van Rooy, 1991:258). The people in the target group must therefore of necessity be Spirit-filled. Then and only then will things like the following be present among them (Van Rooy, 1991:253-257; see also Acts 2:1-11; 4:8; 6:5; 7:55):

- The preaching of men whose eyes God opened to see the bleached bones of the spiritually dead and to call them to life (Ezekiel 37:1-14).

and expecting a lot for themselves sometimes seemingly to the exclusion of real concern for Kingdom-building projects.

- A feeling of unrest in the hearers that grows into a deep-felt insight into their own sinfulness before the eyes of the holy God, and unabated prayers with sincere pleading to God for pardon by grace and through the crucifixion of Jesus Christ (Nehemiah 1:1-11; Daniel 9:1-19; Luke 18:9-14; Acts 2:37).
- Unutterable joy in redemption and a craving for renewing of life through the Holy Spirit and with exertion of all that is in the redeemed (Romans 12:1-15:13; Ephesians 1:3-23; 4:17-6:9).
- A new understanding of the Word of God and an unquenchable hunger for it (Psalm 1:1-3; Acts 2:14-42).
- A burning desire for the propagation of the Gospel so that the Kingdom of God may progressively be realised (Acts 2:1-11; 3:12-26; 4:8-12; 4:18-20; 4:23-33; 5:17-32; 5:41-42; 7:1-60; 8:4-8; 8:26-40).

Inside and outside the Centre there are Christians who stand out through their lives and their testimonies as people filled with the Spirit and who have an impact on unbelievers (see Ephesians 4:11-16; 1 Peter 3:15-16; 1 John 3:16). Inmates 2.2.1.3 and 2.3.2.1 are outstanding examples of this.

Unfortunately this cannot be said of all.

Some churchgoers just do not really belong to the Lord. There is no stirring of the Spirit in them. Spiritually they are dead (see Revelation 3:1-6; 3:14-22; Matthew 5:17-7:28). They come to church for the wrong reasons (see 2.8.1.3). They may come just to pass time. Some hope to get some financial help from the church. Gang number 26 specialises in doing whatever is needed to obtain some or other privilege. Some come because they want to earn credits with the parole board. There seems even to be one or two who aspire to positions of authority and to boast about it. Some are reported to seek favour with God just as an insurance for the time they encounter difficulties like in their finances or in their health.

A lack of empowerment by the Spirit may be the outcome of the infirmities in a person's spiritual constitution. Inmate 2.2.2.2 reported backsliding. Inmate 2.8.1.4 harbours in him a grudge against people who offended him and he has a deep-seated distrust in Christians because of what he personally suffered at the hands of these people who are highly respected in the church. Experience shows that such a life-style grieves the Spirit (see also Ephesians 4:30).

People with a syncretistic merging of Christianity into their African Traditional Religion are also in danger of losing contact with the Spirit because of disobedience to clear commands of God and the danger of involvement with the occult.

In summary

The Lord declared that His followers are to be the salt of the earth. What if the salt loses its saltiness? They have to be the light of the world, a city on a hill so that the mercy and the righteousness of the Lord may be in full sight of the beholder. but if this light is extinguished how dark it is. See Matthew 5:13-16.

Woe to those who cause people to stumble (Matthew 18:6-7).

3.2.3.3 Considered by looking at the motivation for evangelisation

The person with a dualistic view of life lacks a real relationship with God. He will therefore lack the motivation for evangelisation.

The person with a syncretistic life-view is in grave danger of relegating Christ to the margins of his life. Because Jesus is not the centre of his life he will not have the obsession to witness about Him. His involvement with the ancestor spirits brings him in danger of getting involved with the occult. The devil harbours a strong hatred against Jesus, the Saviour of man, so that with everything in his power he will stand in the way of witnessing about Him, To the extent in which his relationship with God is damaged by these realities,

motivation for reaching out to someone and share with him the Gospel of the love of God in Jesus Christ will be lacking.

The following motivators may be considered (see Kruger, 2001:122-127):

Love as basic motivator for evangelisation

The love for the Lord is the basic reason for doing also this work of evangelisation (see John 21:15-17).

This love for Christ Jesus comes from a deep-felt gratitude for what He did (Luke 22:54-62; 24:33-34; Romans 1:13-17; 12:1-2; Philippians 1:18-24; 1 Timothy 1:12-17; Heidelberg Catechism 32/86; Kritzinger et al., 1994:2; Verkuyl, 1987:165; Martin, 1979:5-9; Bosch, 1991:138-139).

This love for Christ causes man to look at his neighbour with other eyes. God loved man so much that He was prepared to make the sacrifice on the cross (John 3:16). This love of God for man will be in the heart of the redeemed and will drive him to share the good news with others (John 13:17; 20:21-23; 21:15-17; 1 John 3:16).

This love makes it possible for the evangelist to endure any difficulty which he may encounter (see Calvin, 1989:288). In hardship and danger he forgets himself (see 2 Corinthians 11:21-29; 1 Thessalonians 2:8-12). People's unwillingness to accept spiritual truths will not deter him (see inmate 2.8.1.4). Neither will their lack of perseverance in the things of the Lord do it (see inmate 2.3.2.2). Also their ingratitude will not stand in his way (see inmate 2.8.1.3). Even active opposition from the world will not stop him (see Acts 13:44-52; 14:1-7; 14:8-28). He will consistently carry on with the work he is given (see Philippians 1:12-25; 2 Timothy 4:2).

Where dualism and syncretism is in evidence this type of love cannot be expected (see Revelation 2:1-7).

The desire to serve the coming of the Kingdom as motivator for evangelisation

Concurrent with the love for the Lord as motivator is the desire in the heart of the evangelist for the Kingdom of God to come on earth when all men will be filled with a consuming love for God.

Man must again be filled with a love for God through which the whole of his life is offered in sacrifice to Him (see Romans 11:36; 12:1-2). For that he was created and that must again be the goal of his life (see Genesis 1:26-28; Matthew 5:17-20; 6:25-34; 22:34-40). Paul gave that as his commission and his heart's desire (Romans 1:5).

The man with the dualistic life-view has love only for himself. He cannot call anybody to the service of God because he is no example of it himself. The syncretist is listening to his ancestors and therefore in danger of missing the only way to the Father from Whom comes reconciliation with God and love for Him (see John 16:6-7). He is in danger also of having opened his life to the devil who is the antagonist number one of God.

The desire to glorify the Lord as motivator for evangelisation

To know God and to be filled with awe and respect for Him is part and parcel of the love for God (Heidelberg Catechism 34/94). Here it is listed separately because knowing Him in all His magnificent attributes is the prerequisite for saving faith and at the same time the end goal of salvation (Verkuyl, 1987:165-166; Kritzinger et al., 1994:1; Grudem, 1994:156-225; John 17:1-8; Isaiah 29:23; Jeremiah 3:17).

It is the Spirit who reveals the glory of God (1 Corinthians 2:10; Isaiah 40:26-31; John 20:30-31; Acts 2:1-11). Where the Spirit is grieved God's greatness cannot be experienced (Ephesians 4:30). The man with a dualistic outlook on life is bound to grieve the Spirit and so the man with a syncretistic outlook.

Obedience as motivator for evangelisation

When the flame of love burns high the desire to obey is alive. When all other motivators temporarily fail because of a lack of fruit on the labours, in the face of opposition or through a breakdown in the relationship with God, the sheer determination of blind obedience to the clear command of the Lord may still keep the work going until the Lord delivers from all adversities (see Matthew 28:16-20; Mark 16:15-18; Luke 24:46-49; John 20:19-23).

Neither the dualist nor the syncretist has a great regard for the commands of the Lord (Matthew 22:34-40; Deuteronomy 18:9-15).

The delight that comes from obedience as motivator for evangelisation

Jesus declared obedience to the commissions from God to be His food (John 4:34-37). Anyone who obeys God will be able to testify to the delight that comes from doing God's will (see Martin, 1979:11).

This delight in doing God's will is most probably not known to either the dualist or the syncretist.

Fear of God's wrath as motivator for evangelisation

Warnings of wrath to come seem to be intended to keep God's erring children on track (see Ezekiel 33:1-9).

Someone who is caught up in dualism has no real experience of God's presence. It is to be doubted that even these warnings will have effect. The warnings against any endeavour to have contact with the spirits of the dead do not keep the syncretist from trying to do it. It is to be doubted that these warnings against failure to do the work of evangelisation will make impression on him.

In summary

Because people with either a dualistic or a syncretistic life-view lack real love for God it may be assumed that none of the motivators discussed here has any effect on them.

There is indeed a big difference between them and those who in dedication to the Lord gave themselves to serving God through evangelisation:

- The report of the Lord's encounter with the woman of Samaria gives a clear example of His dedication to the evangelisation of the unsaved in love and obedience to His Father (see John 4:1-34).
- The followers of Jesus in a singular way cared for each other spiritually and physically (see Acts 2:11; 2:14-40; 2:41-47; Acts 4:1-31; 5:17-42).
- The apostle Paul was unceasingly busy speaking, teaching and preaching in the face of severe opposition and in spite of many hardships and many disappointments (Acts 17:16-20; 1 Corinthians 4:9-13; 15:8-10; 2 Corinthians 1:5-6; 4:7-11; 6:3-7; 11:21-33; 12:10; 1 Thessalonians 1:6-7).

3.2.3.4 Considered by looking at the scope of the work

The different views on what is to be seen as the scope of the responsibilities of the church in evangelisation are considered here so that the effect of dualism and syncretism can be defined in terms of it.

“Missio Dei”

The term “missio Dei” was first used at the Willingen conference of the International Missionary Council in 1952 to designate God's involvement with creation out of his boundless love for man (Kirk, 1999:25). It involves all of God's attributes so that it is merciful as well as just, tender as well as stern. It aims at freedom from all forces that enslave (see Galatians 4:9; Romans 7:24-25; 12-13; Ephesians 6:10-13; 1 Corinthians 15:26).

“Missiones Ecclesiae”

No consensus as yet has been reached within the different Christian traditions about the relationship between evangelism and involvement in practical caring in the needs of everyday living (Kirk, 2002:56-57).

The following is a generalising summary of two opposing views that crystallised in the course of time (Bosch, 1979:29-42).

Among evangelicals the concern is for the conversion of man and for nothing more (Bosch, 1979:32). Reconciliation with God brings the hope of eternal bliss (Bosch, 1979:33). They see the Bible as the infallible Word of God and they base their standpoint on what they think it says on this subject. Bosch likens the church as seen in this view with people in a small boat after a shipwreck rowing in the stormy waters on the lookout for drowning people. They are huddled in the relative safety of the small boat amidst the dangers that surround them. Their gaze is fixed on the far horizon (Bosch, 1979:33). There is generally speaking a lack of involvement in society with all its needs. With this uninvolvedness they create the impression of sympathising with the oppressing structures (Bosch, 1979:35). Some groupings within this line of thought differ from this by their provision of schools, by caring for the orphaned and the sick and with agricultural innovations. This they see either as the servant of evangelisation or as the seed of full-scale change in the community at some future stage (Bosch, 1979:35). A tendency to concentrate on the individual believer produced different missionary societies (Bosch, 1979:35-36). Others emphasise the planting of self-supporting, self-governing, self-propagating churches (Bosch, 1979:36; Taber, 1991:60-1,79-80; Kritzing et al., 1994:4-26). Non-Christian religions are seen as derailments (Bosch, 1978:35).

For the ecumenicals the social, economical and political needs are the only concern (Bosch, 1979:36-41). It must be alleviated at all cost and it is the responsibility of the church to be present in the world for doing that. The 1968 Uppsala meeting of the World Council of Churches identified things like the

emancipation of coloured races, the humanisation of industrial relations and rural development (Bosch, 1978:37). This may even lead to political and revolutionary actions. Shaul (1968:104 in Bosch, 1979:38) says that the church's task is to be the source of dissatisfaction and disruption, calling attention to problems and responsibilities. The church as an eschatological community is called to bring the future into the present as an explosive force, breaking down old barriers. In contrast to the deductive use of Scripture in which Scripture is the point of departure, the ecumenicals work with Scripture inductively, that is from the situation to the Scripture. They try to discover the will of God from the situation. The term "missio Dei" covers the good news that God is a God-for-the-people, loving the world, being involved in the world while the term "missiones ecclesiae" refers to the participation of the churches in this work of God in the world. This takes on particular forms in specific places and at specific times (see Schütz, 1930:245-246). As far as other religions are concerned the aim of the ecumenicals is to help the members of each religion to find the best in their own religion.

Bosch (1978:41-42) asked for more willingness from both groups to listen to each other to try to discover the reasons behind the different viewpoints. In Gunther et al. (1967:20 et seq.) something of this was accomplished with a more balanced stand as result. People live in a series of integrated relationships so that the spiritual sphere cannot be separated from the material. Evangelisation must indeed be God's "yes" to the world in its need but it must also be God's "no" to the world in its aversion, calling to repentance and reconciliation and to becoming living members of Christ's community in the church by taking part in the caring for others.

The majority of the inmates in the Centre can be considered to have contributed to the escalating crime-rate in South Africa³³. What are the people in the target group doing to reach out to the unconverted inmates among whom they find themselves in the Centre in all the ways commanded by God?

³³ The solution for the problem of crime and the need of serious reconsideration of law enforcement cannot be debated in this thesis (see Cain, 1997:11-18).

As far as proclaiming the Gospel is concerned it can be said that some of the inmates in the Centre are actively involved in it (see for instance 2.2.1.1; 2.2.2.1.1; 2.2.2.1.2; 2.2.2.1.3; 2.2.2.1.4; 2.2.2.2.3; 2.2.3.1.3; 2.2.6.3). They proclaim God's "no" to the world in its aversion, giving them a valid opportunity to be directly challenged to a radical reorientation of their lives. A dualist, however, has nothing to offer because no radical reorientation has taken place in his own life. The syncretist is in the same situation.

People who have an intimate relationship with God can not close their eyes to the hardships of inmates in the Centre. Some of the hardships of long-term incarceration seem to defy alleviation: Idleness and failure to make a contribution to the well-being of family members and the community at large cause emotional suffering for many (see inmates 2.2.8.1.2). This overshadows the benefits of opportunities for improvement of qualifications and consequently of chances for release and re-integration into society³⁴. The normal relationship between husband and wife is suspended (see inmate 2.2.3.1.1). Family members living far from the Centre find it difficult to visit him. In answer to these and other dilemmas people dedicated to the will of God will have concern for these people in their time of need. This will spill over into sacrificial deeds of support in different areas like getting involved in their lives and in encouraging them through a positive attitude (1 Corinthians 13:4-7; Matthew 4:23-25; 5:43-48) and offering hope of future glory (1 Peter 3:15). They may try to provide financial aid for the furthering of academic qualifications and technical skills. In this and other ways they will try to be God's "yes" to the world by participation in God's loving care of it (Bosch, 1991:11; Galatians 6:7-10; 1 Thessalonians 5:14-15). This will give credibility to the Gospel and its promise of God's care in this life and perfection in the life to come. A dualist, however, has only himself in mind. He is in consequence not touched by the plight of others. The syncretist may be willing to share

³⁴ Some are eagerly using these opportunities and they find fulfilment in them (see inmate 2.3.2.1).

whatever he has³⁵. He may, however, lack the hope of future perfection because he fails to understand the immensity of his own guilt³⁶ and his need of the Gospel and is therefore not in touch with the realities that guarantee that eternal perfection.

In summary

To the extent in which members of the target group fail to be God's eyes and hands, reflecting God's heart of compassion for the needs in the Centre they may be standing in people's way of getting a saving knowledge of the work of the Lord.

3.2.3.5 Considered by looking at different approaches to the work

The mission station approach

The mission station approach evolved as the missionary's response to the different needs he found among the people he worked with and in the community where he found himself (Kritzinger et al., 1994:118-120). Although this work must be applauded it brought with it some bad results. For many of the people among whom the work was done attention shifted from the Gospel to its by-products. It also tended to be individuals from the periphery of society that were attracted rather than the leaders and society as a whole. In the Centre the same danger exists. The type of person attracted by help given by the church is sometimes the sponger who is not attending out of conviction.

Dualism and syncretism will not be able to function as correctives in the lives of people like these.

³⁵ The Venda-speaking people say, "Vhana vha munna vha tukukanya na thoho ya nzie", which may be translated, "The children of the same father share even the head of a locust".

³⁶ He may think of sin as the transgression of some taboo.

Indigenisation

The Independent Churches in the Centre are not eager to allow White people in their services. Independence has many possible reasons (see Barrette, 1968:85-89; 93-98). A study is not undertaken here of the correlation between the rise of the Independent Churches and the movement for indigenisation of the church (see Venn, Anderson, Nevius, and Allen in Kritzing et al., 1994:120-123). The point that has to be made here is that dualism and syncretism cannot contribute to the redemption of the church from the bondage to syncretism. It has no allegiance to God in itself and it cannot help to instil it into anybody else.

Contextualisation

In contextualisation a dynamic interaction took place with the diverse contexts in which the churches found themselves (Shenk, 1999:56). An outstanding example of this type of evangelisation is the work done by the Japanese Uchimura Kanzo (1861-1930). He was a man of great intellectual ability and personal piety. Instead of surrendering his Japanese character because he was a Christian, his faith in Jesus Christ made him more authentically Japanese. He made a real effort to integrate Christianity into his Japanese culture. Much is still left to be done in this field (see Shenk, 1999:57).

Members of churches that are caught up in dualism cannot make any contribution in making Christianity at home in Africa because God is mostly not part of their experience. Syncretistic churches have sold out Christianity and are left with meagre remnants. The person that has a living relationship with the Lord can stay close to the Lord while moving out into indigenous cultures, retaining what is in accordance with the Bible and removing whatever is not.

Church growth movement

The strong point of the Church Growth Movement of Donald McGavran is their stress on results (see Kritzinger et al., 1994:121-123). It became also their weak point in that they failed to reach out to unresponsive people and tended to miss the patience that is needed to nurse people into acceptance of salvation (Kritzinger et al., 1994:123; see also inmates 2.1.1 and 2.3.1.3). The work of evangelisation in the Centre is for the greater part dealing with unresponsive people who have the reputation of being hardened criminals. Many of them are caught up in the snares of gangsterism. In addition to that the people incarcerated have in different degrees the African Traditional Religion as part of their system of thought. God calls also them to the rest that His peace alone can give (Matthew 11:28-30). Inmate 2.2.1.4 got response from a highly unlikely candidate for repentance when a Satanist was converted to the light. It is surely not for the evangelist to decide whom to pass by.

A dualistic approach to the work will not equip anybody to persevere in the face of unresponsiveness. The dualist does not live by the grace and the omnipotence of God. Syncretism is itself keeping people in bondage.

Body evangelisation

The body of believers must function in a missionary mindset (Van Swigchem, 1955:246; Van Rooy, s.a.:25; Bosch, 1988:198; 1991:472; Kirk, 2002:73). In such a church continual prayer support will not be missing for the work (see Ephesians 6:20) and for those that have to grapple with the issues that stand in their way of change (see Ephesians 1:15-23). The different gifts with which the Spirit endows the church will also be in operation in reaching out to the unregenerate and so with the integration of newcomers (see Kruger, 2001;104-113; Romans 12:3-8; 1 Corinthians 12:7-11).

Research suggests that many people begin to take interest in the message of Jesus when they are attracted by the life of a Christian (Kirk, 2002:73).

In the target group this is done by some (see the testimony of inmate 2.2.2.4). The dualism that is found among them will of necessity hamper the functioning of the body of Christ also in evangelisation. Because the relationship with the Spirit is jeopardised the gifts of the Spirit will not be functioning. Instead of being helped the newcomer will be exposed to unfriendliness and bad examples. This was experienced in one of the churches and testified to by inmate 2.2.2.1. Syncretism causes people to fail in being an example of the radical reorientation asked for.

Mass evangelisation

Mass evangelisation can be instrumental to bring many people to Christ. The crusades of Billy Graham with its emphasis on the spectacular, the use made of devotional singing, the place given to prayer support and the inspiring messages, claimed real and spectacular results (see Romans 10:14-15,17; Stott, 1971:128). There is a danger of emotionalism, which may lead to superficiality when people are manipulated by it into decisions and it may lack opportunity to really attend to personal needs and to motivate growth into a moral and spiritually upright lifestyle (Kritzinger et al., 1994:137-138).

Extensive use is made of this type of evangelisation in the Centre with gifted speakers as guests. Nobody dare belittle its impact . It needs, though, the wholehearted support of the target group to supply exemplary lives that attract people and to be available for considerate personal attention. The dualism and syncretism that were found cannot give this type of support because they lack an intimate relationship with the Lord.

Personal evangelisation

Personal evangelisation must of necessity supplement mass evangelisation. In this type of encounter people may also be reached that may not have been reached with mass meetings because they fail to attend. This type of evangelisation is a method in which the one witnessing inspires change in the first place by the example his own life gives (Matthew 5:13-16) and by the

hope he harbours (1 Peter 3:15-18). People must see as well as hear. In the encounter the dynamics of a person-to-person meeting come into play. Respect and concern and a commitment to confidentiality lead to trust in the person that presents the Gospel.

A person caught up in a dualistic lifestyle where God is hardly recognised and life goes on as if He does not exist is not fit for the task of giving the unregenerate a valid opportunity to be challenged to a radical reorientation of his life. So also the person who still accommodates negative notions of the African Traditional Religion in his life is not fit for this work.

Peters (in Kritzinger et al., 1994:139-143) identifies three forms of personal evangelisation:

- In the *confrontational type* people are aggressively brought in contact with the Gospel (Kritzinger et al., 1994:140-141). The EE III resulted in spectacular growth in the mother church in Ford Lauderdale. A guideline for doing evangelisation from home to home was developed providing for presentation of the Gospel as well as support after the person made a commitment. Campus Crusade for Christ uses four basic truths spelling out God's answer to man's sin and the obligation to accept the offer³⁷.
- In *friendship evangelisation* a genuine and concerned friendship is cultivated. It makes use also of existing relationships (see inmate 2.1.1). The seven principles of Paul Little's "How to give away your faith" (in Kritzinger et al., 1994:141) are derived from John 4:1-26 and focus on the need to establish some mutual interest. Eventually a person must be confronted directly but in a non-accusatory way with the need for honesty before God about own sin. He must then be presented with the possibility of salvation in Jesus Christ. No divergence of the presentation must at any stage be allowed. "The communication of the Gospel through neighbouring" of Carl Kromminga deals with the Biblical foundations and doctrinal perspectives of lay witnessing through neighbourly relationships

³⁷ The good and the bad in these two Movements are not discussed in this thesis because the focus is on the fitness for the task and not on the task itself. No method has in any case any power if the Holy Spirit is not using it.

(in Kritzinger et al., 1994:142). He also gives historical evidence of success and points out practical possibilities. Sincere desire for the total welfare of the neighbour must motivate any communication and not the sense of obligation to do it. He must not be valued for what can be obtained from him but for him as person. Waldron Scott (in Kritzinger et al., 1994:142) stresses the need for guiding converts to maturity so that they will become part of the multiplication process.

- *Dialogue evangelisation* (Kritzinger et al., 1994:142-143) uses a two-way communication where issues are raised that are relevant to the listener's situation.

All of these forms of evangelisation require a personal relationship with God. God is at work in evangelisation and no method can substitute His presence. Dualism and syncretism lack this relationship. In dualism man turns his back on God. In syncretism he half-heartedly accepts the offer of salvation if he does accept it at all.

Summary

Dualism and syncretism cannot in any way produce servants of the Lord that can be successful in whatever method is used in God's work of evangelising the world.

3.2.4 Final conclusion

In this chapter it was found that dualism and syncretism disqualify a person to challenge the people incarcerated in the Centre to a radical reorientation of their lives and that they instead throw up barriers that stand in the way of reorientation. This is unacceptable (Revelation 2-3).

It is true that no person reaches perfection in this life (Exodus 20:1-17; Romans 7:7-26; Galatians 2:11-14). The believer was, however, crucified with Christ and resurrected with Him so that a life of obedience can now become a reality (Romans 6:1-23; Galatians 3:27; Ephesians 2:1-10; 4:1-6:9; Colossians

2:6-4:1). All measures must be taken to assure that the people in the target group progressively live towards a full reorientation of their lives. Strict and consistent discipline with love and patience is needed (see Matthew 18:15-20 Galatians 6:1-5; Ephesians 5:17-6:20).

CHAPTER FOUR: CAUSES AND CURES OF DUALISM AND SYNCRETISM IN THE LIVES OF PEOPLE OF THE TARGET GROUP

A PROMISE AND A TASK A PRAYER AND A PLEDGE,

A promise from Him who rules the universe

“I will surely gather them from all the lands where I banished them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. They will be my people, and I will be their God. I will give them singleness of heart and action, so that they will always fear me for their own good and the good of their children after them. I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me. I will rejoice in doing good to them and will assuredly plant them in this land with all my heart and soul.” Jeremiah 32:37-41.

A task

“As God’s fellow workers we urge you not to receive God’s grace in vain, for He says, ‘At the time of my favour I heard you, and on the day of salvation I helped you.’ I tell you, now is the time of God’s favour, now is the day of salvation.” 2 Corinthians 6:1-2.

A prayer and a pledge

O GOD, OUR GOD, do your will in us, through us, around us. In You we trust, in You alone, FATHER, SON, HOLY SPIRIT.

4.1 INTRODUCTION

The aim of this thesis

This thesis is about efficiency in evangelisation.

It was not the aim to study any one of the different church traditions in any depth but to determine how effective members of the target group are in

evangelisation, to determine what some of the causes are of dualism and syncretism among them and to propose strategies that can help cure dualism and syncretism in their lives so that they can progressively be in a better position to give the unconverted inmates in the Centre a valid opportunity to be challenged to a reorientation of their lives through accepting Jesus Christ as Saviour and as Lord (Bosch, 1991:420).

Overview of this chapter

It is shown that realisation of the goal that God has with his creation is under severe attack. The Holy Spirit's message to the world is delineated. The forces that oppose this message are identified. God's role in allowing this is acknowledged. The church is shown as God's ambassadors doing the work in God's power. The crucial position of internalised truth for this work is shown. The sources of truth are identified. Internalising of this truth is shown to be a gift from the triune God. Man's responsibility in this process is delineated. The chapter ends with a discussion of ways and means by which truth may be internalised in the target group and through them in ever-widening circles in those around them.

4.2 Evangelisation in the context of God's war

God planned for man to be a key figure in the universe of ultimate sophistication that He brought into existence. Man was himself the object of God's lavish provisions in his physical, intellectual, emotional, volitional and spiritual needs to serve the purposes God has for him.

After the fall and the destruction that went with it God's goal for creation has not changed. He plans a complete restoration of everything. In this restored universe man will take up the place God initially intended for him (Grudem, 1994:516-519). God therefore declared war on the enemies of His Kingdom (Genesis 3:15).

God's intentions with man is guaranteed by a covenant of grace that was initially made with Abraham (Genesis 15 and 17) and of which there came in effect a new dispensation (Ezekiel 36 and Hebrews 8 et seq.).

This restoration and the covenant God made with man are not left unchallenged. On the contrary, it is up against deadly opposition. Revelation 12:1-18 gives a bird's eye view of Satan's involvement in this opposition. This surfaces in many places in the Bible. In the Old Testament Job 1:1-2:10 and Zechariah 3:1-2 give some insight into this opposition. In the New Testament the examples abound. It is explicitly stated in the desert temptations of the Lord by Satan (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13). Allusion is made to it in Matthew 16:23. It is seen in the encounters with demon possession recorded in the Gospels. The Letters have references to it (Ephesians 6:12; James 4:7, 1 Peter 5:8, 1 John 3:8,10).

Evangelisation plays a key role in the restoration of mankind to fulfil their original God-given goal within the created order (Matthew 3:1-2; 28:18-20; Acts 1:1-8; see also Grudem, 1994:867-869). It must therefore be accepted that also evangelisation is under attack. The Ephesians letter is proof of this. This letter gives a picture of life in the church as an ongoing battle (Ephesians 6:10-19). It is to be seen, however, as written in the context of evangelisation so that it shows evangelisation also as an ongoing battle.

That the letter must be taken as written in the context of evangelisation is clear from the following considerations:

- Jesus Christ is the Source of life for all (John 1:1-5) and He is it in a special way for the elect (John 1:6-14; 6:37-40; 14:6-7; Ephesians 1:3-14). This He proclaimed by the miracles He performed (John 2:11) and by His preaching and teaching (John 1:14-18; Matthew 11:25-30; Hebrews 1:1-4).
- After His crucifixion and resurrection, and in preparation of life after His ascension, He issued orders to the apostles He had chosen, to go out

and proclaim to the world the Gospel of the Kingdom (John 17:18; 20:21-22; Acts 1:1-8).

- In the Ephesians letter Paul is indicated as author (Ephesians 1:1). This is taken as true (Hendriksen, 1981:32-56 against Best, 2004:6-44). In this letter he declares himself to be apostle of Jesus Christ, His ambassador to the world (Ephesians 1:1). This means that Paul is saying right at the beginning of the letter that he is one of those commissioned to call people to repentance and obedience to God (see Acts 9:1-19; 22:1-16; 26:9-18; Romans 1:5; 15:18; 16:26; 2 Corinthians 10:5; Titus 1:1-3). With this indication he places the letter in the context of his work as evangelist. This assumption finds support in the letter itself. In chapter 3:1-13 the inclusion of Gentiles is discussed. In 6:15 the Gospel of peace is in view. In 6:19-20 Paul refers to his incarceration because of his work of evangelisation asking for prayer-support for his task of proclaiming the mystery of the Gospel.
- The main thrust of Ephesians is growth to maturity (Ephesians 4:1-6:9) in the context of the love of the triune God on the one hand (see Ephesians 1:3-14), and the onslaught of satanic powers on the other (see Ephesians 6:10-18). This growth to maturity can, however, not be separated from the evangelistic thrust of Paul's whole life and all his labours indicated in the opening verse of the letter.
- Philippians 1:20-24 is in full support of this view. Whatever Paul was doing and writing must be seen as part of his work of evangelisation.
- It is assumed therefore that also this letter in which he is stimulating growth to maturity has evangelisation as its ultimate goal.

In this letter Paul as God's ambassador to the world is issuing a serious warning of the spiritual war in which the forces of the Kingdom are engaged and in which also the message they have for the world is opposed (Ephesians 6:10-20).

Some scholars assume that it was a circular letter to churches in the area of Asia Minor (see Hendriksen, 1981:56-61; Packer, 1986; Best, 1998:1-6). If

this is true, the seed of dualism which was present in the churches (see Ephesians 4:17-24) may have come to fruition some forty years later in the dualism rampant in the church at Ephesus to whom the letter of Revelation 2:1-7 was written³⁸ (see Hendriksen, 1976:315). Their degeneration into dualism may therefore be a warning for the church of all times against the dangers of not heeding the serious commands signalled in this letter.

4.2.1 The message that is the core of evangelisation

The message through which the Holy Spirit is changing the lives of people into submission can be articulated in different ways.

Van Rooy (1976:108-120) pointed out that the Pauline teaching could be subdivided into the following themes:

- The cosmological theme in which revelation through creation and sustenance of creation is under surveillance. God takes a delight in creation and wants man to explore , and to develop the riches inherent in it.
- The eschatological theme in which eternal life in damnation or in fulfilment of what God planned for his creation comes into view.
- The previous theme is supplemented by the kuriological theme in which Christ is seen as the Victor over sin and death to be Judge of man and King of the new order in creation that is promised.
- In unison with the foregoing is the soteriological theme in which Christ's reconciliation is brought to attention.

The message according to John 14-16

An overview of the message of the Spirit to the world may also be found in the discourses of John 14-16 culminating in John 16:8-11 in which the Lord Himself indicated what the work of the Holy Spirit will be. This idea finds support from Hendriksen (1961:326-327). The three-point scheme that the

³⁸ They were ardently resisting false teaching but all of this was not accompanied by love, which is the very essence of God and his world-order. See 1 Corinthians 13).

Lord gave in these verses can be traced in all the sermons of Acts and in the letters of the New Testament. To prove this point reference will be made to some of the sermons of Acts and to Ephesians.

This message and its influence in the lives of people are under attack. The truths set before the world by the Spirit must therefore first be put in the light so that the possible impact of the enemies' onslaught on it can be determined.

According to John 16:8-11³⁹ the Holy Spirit will come to do the following:

- John 16:8(b), 9: "He will convict the world of guilt in regard to sin ... because men do not believe in Me".
- John 16:8(c), 10: "He will convict the world in regard to righteousness ... because I am going to the Father, where you can see Me no longer".
- John 16:8(d), 11: "He will convict the world in regard to judgement ... because the prince of this world now stands condemned".

An analysis of these sentences is offered in the following paragraphs:

John 16:8(b)-11: "He will convict the world ..." ⁴⁰

The verb in Greek, translated as "convict,"⁴¹ is in the future indicative active mode. Especially with reference to the usage in the Old Testament it seems warranted to distil the meaning of "bringing to light", "exposing" with the possibility of either rejecting what is exposed, which is tantamount to the sin against the Holy Spirit⁴² (Matthew 12:31-32; Mark 3:28-30; Luke 12:10; 1 John 16-17) and will lead to damnation, or of accepting what is exposed. In

³⁹ John 16:8 και ελθων εκεινος ελεγξει τον κοσμον περι αμαρτιας και περι δικαιοσυνης και περι κρισεως

John 16:9 περι αμαρτιας μεν οτι ου πιστευουσιν εις εμε

John 16:10 περι δικαιοσυνης δε οτι προς τον πατερα υπαγω και ουκετι θεωρειτε με

John 16:11 περι δε κρισεως οτι ο αρχων του κοσμου τουτου κεκριται

⁴⁰ εκεινος ελεγξει τον κοσμον

⁴¹ ελεγχω

this case the person's consciousness of guilt is awakened. The next step may be that he may genuinely repent and cast himself on the mercy of God. See Brown(b), 1992: 140-142 and Hendriksen, 1981: 324-325. This leads to the following understanding of the verses:

- **John 16:8(b), 9:** "He will convict the world of guilt in regard to sin ... because men do not believe in Me".

The Greek noun for "sin"⁴³ originally indicated a missing of the mark and so also of being mistaken. Failure is meant. By taking it one step further it came also to indicate an offence against somebody. In the Old Testament this amounted to a falling away from the relationship of faithfulness towards the God of the covenant. See Brown(c), 1992:577-583. It may be assumed that Jesus used this concept as it was developed in the Old Testament. The Holy Spirit will expose the sin of the world as represented by the Jews. By not trusting in Jesus the Jews transgressed the first and basic command. It is on the one hand understandable that this sin would be uppermost in the Lord's mind. At the time He spoke these words He was in the very throng of the rejection by His own people. This must have added immensely to His suffering but He had the capacity to rise above His sufferings if necessary⁴⁴. He, however, restricted Himself to the rejection, which means that it may be taken as His intention to indicate failure to trust Him as the big sin of the world. It is indeed the greatest sin for the following reasons :

- His sacrifice was the culmination of the love of the Father for the world. In it He demonstrated His love for the world in a way that surpassed everything He did before. This love was now rejected. In doing so the Jews made themselves far more guilty than Adam.
- There seems also to be another reason why not believing in Jesus may have been designated by Him as the most important sin of the world. By

⁴² No other explanation of this sin is possible than to restrict it to those severe cases of ultimate and final rejection of the urging of the Spirit. It seems that such rejection is here meant.

⁴³ αμαρτια

⁴⁴ In the hours of His crucifixion He was concerned about the people crucifying Him (Luke 23:34) and about his mother (John 19:26-27). He used his fading strength to respond to the man who was crucified with Him (Luke 23:39-43).

not believing what the Holy Spirit was revealing about Jesus as the Messiah of the world the Jews were standing in the way of the restoration of God's Kingdom. They were cutting themselves off from it and they were standing in the way of the world to have a share in it. Disaster comes to man because of his sinful nature and all the sins that come from it. In the context, however, of the salvation effected by Jesus it may be said that the ultimate reason for a person's downfall is his failure to avail himself of the chance to be reconciled to God.

- Hendriksen (1961:325) is in support of this train of thought.

The Holy Spirit will expose the sin of the world. This one of not believing in Jesus is the culmination of all sin. Some will indeed genuinely repent and find in the mercy of God forgiveness. Others will continue in their rejection of God in spite of whatever He is doing and face eternal damnation.

Accepting of Christ opens up all the richness of the grace of God who in his mercy broke open the way for man who in himself is worthy only of total rejection. By so doing man can be taken up again in glory in a life dedicated wholly to God's purposes and under His loving care and provision.

- **John 16:8(c), 10:** "He will convict the world in regard to righteousness ... because I am going to the Father, where you can see Me no longer".

The Greek noun translated as "righteousness"⁴⁵ could have the meaning in Classical Greek of the state of having fulfilled all obligations towards gods and men. In the Old Testament this took on the meaning of behaviour in keeping with the covenant relationship between God and man. The Jews took the claim of Jesus to be the Son of God as transgression of the law of the covenant of God and that He in consequence was to be rejected as not worthy to live and as deserving the most cruel death. The Father on the other hand judged exactly the opposite and brought His Son back to Him as the one Who fulfilled God's covenant obligations in dying for the sins of His people.

⁴⁵ δικαιοσυνη

With the resurrection God gave evidence of this acceptance of what Jesus did. The outpouring of the Spirit was a consequence of this and served as a manifestation of God's acceptance of the work of reconciliation done by Jesus and the fact that He was welcomed in Heaven to take up the place at the right hand of God (see Acts 2:33).

Those who were convinced of the meritorious death of Jesus and His state of exaltation in Heaven are accepted by the Father in His Kingdom. The power of the resurrection is now available to them through which they progressively submit themselves to God's sovereign rule (Romans 6:5-14 and Col 2:8-4:6 which reminds of John 1:9-13; see also Packer, 1995:21-27).

- **John 16:8(d), 11:** "He will convict the world in regard to judgement ... because the prince of this world now stands condemned".

The Greek noun translated as "judgement"⁴⁶ generally has the meaning of divine judgement (Souter, 1948:140). The related words allow to think here of judgement after the consideration of the evidence. The Greek verb translated "judged"⁴⁷ is in the perfect mode, which states that the action indicated by the word is completed and the results are continuing (Blass and Debrunner, 1954:211). Reference seems to be made here to the crucifixion, which was then very close. It is in all of history the most important thing that happened. This was the crisis moment that was promised immediately after the fall (Genesis 3:15). The fact that Jesus was accepted at the right hand of God has of necessity the consequence of damnation for those that withstood Him (see Acts 2:34-35). This includes all that were in some way or other involved in the crucifixion⁴⁸. It must be extended to all those who oppose God together with their leader, the devil. The perfect tense of the Greek verb translated "stand condemned" shows finality. No appeal is possible. Damnation is to follow with

⁴⁶ κρίσις

⁴⁷ κεκρίται

⁴⁸ After the resurrection the soldiers were panic-stricken by the appearance of the angel and the women feared but only the women were pacified because they were coming for the crucified (Matthew 28:5-7).

awesome certainty (see for the damnation Revelation 20:10,14-15). With the crucifixion the reconciliation of the elect is completed (see John 12:31-33).

The Holy Spirit will do His work with the express goal that people will have the opportunity of repenting and accepting Jesus whole-heartedly to follow Him and obey His commands. He could have ended everything straight away by giving them all into damnation, not troubling Himself to expose the sin of the world and the righteousness of the Lord. The fact that He did not do it is in total agreement with the character of the covenant God who showed repeatedly how longsuffering He is.

These three points can clearly be discerned in the work of the Holy Spirit through the apostles after Pentecost. The richness of this message is unfolded in the Scriptural records of the work of the apostles in the writings of the New Testament. To really appreciate it in all its facets calls for a study on its own. Only Acts and Ephesians are explored to some extent and glimpses of it given to support the statement made here.

This is the core of the message that regenerates (see 1 Peter 1:22-25; James 1:18; Ezekiel 37:1-14). This is the message that makes what is regenerated to grow up (see 1 Peter 2:1-3). It can of course also hardens the heart (see John 3:16-21; 3:31-36; 2 Corinthians 2:14-17).

This overview in John 16:8-11 of the Holy Spirit's message to the world is the core of the message that is to be brought in the work of evangelisation into the far recesses of the earth and up to the end of time (Matthew 28:18-20).

The message in Acts and Ephesians

In Acts 2:22-41

Peter addressed the multitude that was brought together by the sound as if of a mighty wind.

- *Conviction of sin was done* (Acts 2:22-23): The Jews did not believe in the Lord in spite of all the miraculous signs He had done amongst them. They went so far as to crucify Him under God's allowance. These accusations struck home for many. Three thousand were eventually baptised (Acts 2:37 et seq.).
- *Convincing proof of the righteousness of the Lord was given* (Acts 2:24-36). Clear evidence of it was provided in the resurrection, of which the disciples could testify, and in the outpouring of the Holy Spirit with its accompanying signs clear for all to experience. Scriptural support was provided for both the resurrection and exaltation of Jesus, sitting in a place of honour in Heaven. Emphasis was laid on the fact that Jesus was the Son of David Who was to take His place on the throne of Israel and Who was the representative of the people eventually to be gathered into the Kingdom of Heaven (see Revelation 7:9-17). The whole of Israel had now to take notice of the fact that this Jesus whom they had mocked and crucified was made both Lord and Christ. It is said that many were cut to the heart (Acts 2: 36).
- *Judgement was announced* (Acts 2:34-35): Many were fear-stricken. The ultimate judgement of this world's prince with all who followed him was announced. For those that repented and accepted the righteousness of Christ Jesus as their breastplate, protection was guaranteed against all the accusations of the devil (see Revelation 12:7-12). Joy of salvation could now be theirs (see Acts 2:38-47).

In Acts 3:12-26

Peter addressed the multitude that crowded together after the healing of the lame man:

- *Conviction of sin was done*: The Jews, gathered in the temple after the healing of the lame man, were accused of having given Jesus over to Pontius Pilate. They also disowned Him who was the holy and righteous One asking a murderer to be released rather than Him and in so doing they killed the Author of life (Acts 3:13-15).

- *Evidence of the righteousness of Jesus was given:* The healing of the lame man was explained as the result of the fact that the God of the covenant with Abraham, Isaac and Jacob, had glorified His Servant Jesus (Acts 3:13). God raised Him from the dead of which they were witnesses (Acts 3:15). By faith in the Name of Jesus this man was healed (Acts 3:16). Repentance was called for and a turning to the Lord so that their sins may be wiped away and life can come from the Lord (Acts 3:17-26). Jesus was proclaimed as the prophet whom Moses foretold. Interesting is the fact that the Gentiles were recognised as included in the covenant that God made with Abraham (Acts 3:25, see Genesis 12:1-3).
- *Judgement was announced:* Anyone that does not listen to the prophet that God promised, will be completely cut off from among his people.

In Acts 4:8-12

Peter testified in front of the Jewish leaders:

- *Conviction of sin was done:* The very same leaders of the Jewish nation that reached the verdict of death for Jesus, and towards whom Peter was struck with fear to the point of denying any allegiance with his Lord, were now accused of having crucified the One that God had raised from the dead. This they did with no fear of the consequences to themselves (Acts 4:8-11). Peter referred to the Scripture verse that talks of the capstone and accused the leaders that they rejected Him.
- *Evidence of the righteousness of Jesus was given:* They gave evidence of the resurrection of the Lord. The healing of the lame man was offered as further evidence (Acts 4:10). Peter did not fail to proclaim salvation for each that accepted the revelation concerning Jesus.
- *Judgement was not announce explicitly:* It was implied though.

In Acts 4:23-31

Here the prayer of the disciples after the release is recorded:

- *Accusation of sin:* The actions of the Rulers of the earth foretold in Psalm 2:1-2 were seen as conspiring against God's holy Servant Jesus Who was anointed by God.
- *Righteousness of Jesus was confessed:* He is called the Servant of God, anointed by Him. Salvation is in view in the fact that they prayed for courage to carry on with their witnessing against all opposition and the Holy Spirit answered the prayer with an earthquake and by filling them anew with courage and wisdom. In this way the message of the glorification of the Lord and the coming of the Kingdom was continued.
- *Judgement:* It was not incorporated in the prayer but it is part of Psalm 2 (see Psalm 2:9-12).

In Acts 5:29-32

Peter again testified before the Jewish leaders:

- *Accusation of sin:* They were again accused of having killed Jesus whom God then raised from the dead.
- *Vindication of Jesus:* They are witnesses and so is the Holy Spirit of both resurrection and exaltation to the right hand of God as Prince and Saviour. For Israel that meant an opportunity for repentance and forgiveness. Witnessing by the Spirit was done not only through giving the disciples courage but also by doing miraculous signs (Acts 4:29-30).

In Acts 13:26-41

Paul was addressing the Jews and the Gentiles who accepted the Jewish faith:

- *Exposure of sin was done (Acts 13:27-29):* After a short recapitulation of the history of the Jews he came to David and claimed that Jesus is the promised King from the house of David. He exposed the guilt of the Jews of Jerusalem and their leaders in not recognising Jesus and condemning Him to die and giving Him over to be executed.

- *Evidence of the righteousness of Jesus was given* (Acts 13:30-39): He was raised from the dead and many saw Him. Through His resurrection God fulfilled His promises. Forgiveness of sins can now be proclaimed to all who believe.
- *Judgement is announced*: He referred to the judgement pronounced by the prophet Habakkuk 1:5 over scoffers.
- *Salvation is through Jesus*: This is in so many words indicated (Acts 13:23) and then alluded to in the reference to the baptism which was ministered by John (Acts 13:24-25). The full understanding of the death of Jesus was not dealt with in the sermons recorded in Acts. This is extensively explained in the letters (see Ephesians 1:7) and in Hebrews (see Hebrews 9:6-28).

In Acts 17:22-31

Paul addressed the people of Athens:

- *Exposure of sin was done*: Paul addressed the worshipping of idols he found in the city and exposed it as fallacy (Acts 17:24-29).
- *Witnessing salvation was alluded to*: He testified to the fact that God is close to each person and that he created each person to reach out to Him and to have a relationship with Him (Acts 17:23-28) He even talked of the resurrection of Jesus (Acts 17:31).
- *Judgement is announced*: God is calling all to repent from their idol worship. If they do not avail themselves of this opportunity judgement will befall them.

In the Ephesians letter

The Holy Spirit already did a substantial part of His work in the lives of the readers of this letter. The goal of this letter was clearly to encourage them with the assurance of support in their ongoing battle:

- *Conviction of the sin of not believing in Jesus*: The readers of this letter accepted the gospel of their salvation through Jesus (Ephesians 1:13;

1:15). They were reminded of the glory of God's election (Ephesians 1:3-14).

- *Conviction of the righteousness of Jesus:* They were convinced of the glory of the triune God (Ephesians 1:3-14). Prayers were offered for growth in their knowledge of God (Ephesians 1:15-23; 3:14-21).
- *Conviction of judgement:* This is only alluded to in connection with the battle in which one of the parts of the armour issued is the sword of the Spirit. This will cause the ultimate destruction of evil when the devil and all his followers will be thrown in the burning furnace (Revelation 20:10,14-15).

In summary

It is clear from this survey of the apostolic preaching in the Acts and in the Ephesians letter that the scheme announced by Jesus in John 16:8-11 was indeed the basis of the witnessing of the Spirit in the world. Guilt is exposed in whatever form it exists. Among those who already had knowledge of the salvation offered in Jesus their attitude towards Jesus was their ultimate sin. Among the Gentiles their reaction against the clear revelation in creation and sustenance of creation was exposed (see Acts 17:22-31; Romans 1:18-23). Salvation through the death of Jesus is preached although this was at first only alluded to among the heathens that had no prior exposure to God's eternal plans for the restoration of the world. Even among the Jews the vicarious meaning of the death of Jesus was initially not worked out in full. Judgement if there is no repentance is clearly preached in each case.

The message applied to the Kutama-Sinthumule Rehabilitation Centre

In prisons all over the world there is a basic need for the ministry of the Spirit exposing to man his sin in not accepting Jesus who is the only One Who can redeem man from his depravity. This has the potential of inner change without which all rehabilitation schemes produce only a "polished up convict" (Jones, 1998:88-89).

Sheppard (1993:191) talks of five stages through which a prisoner may go. After recovering from the initial shock he goes through a time of intense feelings of fear and anger to land in a stage where he denies guilt. In this stage he is prone to try proving his innocence. One way in which he may do it is by taking part in religious activities to convince people that he is a good guy. The Spirit must expose his sinfulness in the very core of his existence, which brings forth bad fruits of sinful deeds of which rejection of God and the Saviour He sent is paramount.

4.2.2 The importance of knowing the enemy

This message that is to be brought to the world in the work of evangelisation, is under vicious attack by opposing forces.

To know your enemy is indispensable in any warfare. Any effective strategy to face aggression of any kind starts with studying the enemy.

In this thesis the focus is mainly on what is offered in the Ephesians letter.

Ephesians 2:1-2 is the letter's first indication of a complex power struggle in which man is seen as under constant attack. Best (1998:202) seems to be correct when he observes that the things Paul has to say about these enemies (Ephesians 2:1-3) are of so great an importance to him that he interrupted himself in what he was saying. In this letter Paul is preparing the Christian forces for their confrontation with the enemy (see Best, 1998:586).

The following are the enemies listed here:

Natural man in his depravity

Man's enemy number one is his own sinfulness (Grudem, 1994:494-501).

Ephesians 2:1-3

His state is described in the one-word parable of **Ephesians 2:1(a)** (“... dead ...”⁴⁹) as an insensitivity that includes unresponsiveness to his Creator (see Ephesians 4:17-19; Romans 1:18-23). Man is dead to his surroundings, so to speak. He is created with a natural aptness to understand spiritual truth and to know God (Institutes of the Christian Religion 1/1). Through the fall this sensitivity is seriously incapacitated. Even after regeneration this condition is not corrected in its totality (see the paraenetic section 4:1-6:9 of Ephesians). Man is by nature insensitive to the Spirit’s endeavours to convict him of sin and righteousness and judgement. If no change sets in all God’s labours are in vain. Man is enemy number one of God’s restorative actions.

Ephesians 2:1(b)-2(a) calls it “a life lived in trespasses and sins wherein you once walked”⁵⁰.

Best (1998:202) calls attention to the metaphor of life as a walk (“wherein you once walked”⁵¹). He fails, however, to draw the necessary conclusion from it. Following Packer (2005) it can be understood as a step-by-step movement in a specific direction. The dreadful thing is that man is little by little moving in the direction of eternal destruction. Every step taken in the wrong direction brings him closer to this destruction.

The walk is characterised by the words “through your trespasses”⁵². This noun “trespasses”⁵³ indicated originally a “falling beside”. This then evolved into a “turning amiss”, a “failing one’s duty” and in the Old Testament it came to indicate “deliberate sinning against God” (Brown(c), 1992:585 et seq.). It is therefore adequately connecting man with the original revolt in Paradise against God and is describing him here as continuing in this course of action. What else can be expected of man and his total offspring who died spiritually (Genesis 2:15-17; Romans 6:23; Ephesians 2:1(a))?

⁴⁹ και υμας οντας νεκρους

⁵⁰ εν αις ποτε περιπατησατε τοις παραπτωμασιν και ταις αμαρτιαις υμων;

⁵¹ εν αις ποτε περιπατησατε

⁵² τοις παραπτωμασιν υμων.

The noun “sin”⁵⁴ in the combination “through your sins”⁵⁵ is used to describe man as a failure because of his opposition to God (Brown(c),1992: 577 et seq.). The walk is characterised as a falling short of the ideal set by the Creator. God’s goal with man is temporarily frustrated. The genitive pronoun “your”⁵⁶ says that these characteristics belonged to the readers. These characteristics were inherently present in them.

This is augmented in **Ephesians 2:3**: “among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest”⁵⁷.

Paul turned here from his readers, the majority of whom were probably first-generation Christians coming from the Gentile population of Asia Minor (see Best, 1998:415; see also Ephesians 4:17(a), which seems to point in that direction). With “among whom we also all ...”⁵⁸ he sweeps into his argument all those who were associated with himself. It is logical that he is here talking about the Jewish nation in contrast with the people born as Gentiles. All are alike with no exceptions. The explicit “we”⁵⁹ added to the indication of the first person plural already present in the verb “we lived”⁶⁰ emphasises the fact that the Jews were not different. There is no distinction. This aligns with what he wrote to the people in Romans 1:18-3:31.

The Greek verb translated with “live”⁶¹ is passive aorist “we lived”⁶². In its simplest form it can mean “turning around”. In Classical Greek it acquired the meaning of “turning back and forth” in the sense of “dawdling around”,

⁵³ παραπτώμασιν

⁵⁴ αμαρτια

⁵⁵ ταις αμαρτιας υμων

⁵⁶ υμων

⁵⁷ εν οις και ημεις παντες ανεστραφημεν ποτε εν ταις επιθυμiais της σαρκος ημων ποιουντες τα θεληματα της σαρκος και των διανοιων και ημεθα τεκνα φυσει οργης ως και οι λοιποι

⁵⁸ εν οις και ημεις παντες

⁵⁹ ημεις

⁶⁰ ανεστραφημεν

⁶¹ αναστρεφω

⁶² ανεστραφημεν

“lingering”. The passive of this verb⁶³ was widely used in the ancient world in an ethical sense. A closer description may be added joined with “in”⁶⁴ (See Brown(c), 1992:933-935). The words “in the lusts of our flesh”⁶⁵ picture them as living so to speak engulfed in the lusts of their flesh. The noun “lust”⁶⁶ has in it a Greek noun⁶⁷ that in Classical Greek could mean to be “excited about something”. It is combined with a prefix⁶⁸ which, when used alone, may have the meaning of “to”, “towards”. In the compound noun⁶⁹ it probably functions to show a deepening of the condition. In Classical Greek it is found in earlier literature with a neutral meaning. Later it came to be used to indicate a desire after something ethically bad (Romans 2:14-16 comes to the mind). In the New Testament it is used mainly in a bad sense. Paul sees in it the driving force in man. He combines it here with the noun “flesh”⁷⁰ in which he sees man in his sinful being turned from God to himself so that he put his trust in himself and he lives for himself. This desire is not only sexual desire that covets satisfaction outside the limits set for it by God (Genesis 1:26-28; 1 Thessalonians 4:4-8) but all the other desires blocked off in the ten commandments. In the last of these commandments (see Exodus 20:17) all desires against God’s will are explicitly forbidden (Heidelberg Catechism 44/113). See Brown(a), 1986:456-458 and 675-676. Also here as in Ephesians 2:2(a) the genitive pronoun “our”⁷¹ serves to show that this evil thrust in man belonged to them, was inherent in them.

Paul carries on in the same vein with the words that now follow: “...the desires of the flesh and of the mind”⁷². The noun translated as “desires”⁷³ has the meaning of “will” or “intention”. The idea here may be that the desiring to do something becomes a willing to do it. An advance is made. The generating

⁶³ αναστρεφομαι

⁶⁴ εν

⁶⁵ εν ταις επιθυμiais της σαρκος ημων

⁶⁶ επιθυμια

⁶⁷ θυμος

⁶⁸ επι-

⁶⁹ επιθυμια

⁷⁰ σαρξ

⁷¹ ημων

⁷² τα θεληματα της σαρκος και των διανοιων

⁷³ θελημα

power behind it is now the flesh⁷⁴ and the mind⁷⁵. The noun translated “mind”⁷⁶ can also have the meaning of “thought”, “understanding”. While “flesh” is used in the genitive singular⁷⁷, “mind” is used in the genitive plural⁷⁸. With “flesh” Paul pictures (singular) man in his sinful being, turned from God and focussed on himself. With “mind” (plural) the world of thought of this one being is in view. Thoughts are multiplied. The desire of man to do what is wrong is supported in his mind with many justifications.

Man’s depravity brings over him God’s wrath. The Jews were “by nature children of wrath even as the rest”⁷⁹. The noun “child”⁸⁰ comes from a verb meaning, “to beget”⁸¹. The wrath of God begets untold suffering in the sinner. The noun “by nature”⁸² has in Classical Greek the meaning “origin” or “descent” (from the verb “to grow”⁸³). It is in the dative construction. Damnation will come over man as natural consequence of his sins. A life turned away from God naturally fills God with “wrath”⁸⁴. Death is the unavoidable consequence (see Genesis 2:16-17).

Even after regeneration sin is still a dangerous factor to be reckoned with. This is worked out in the profile given of man in Ephesians 4:17-19 and by implication in the whole section of Ephesians 4:1-6:9.

In summary

Man in his insensitive state cannot repent in spite of the Spirit’s work of convicting him of sin, righteousness and judgement. On the contrary, he is carrying on in sin and is bound for eternal destruction.

⁷⁴ σαρξ
⁷⁵ διανοιαι
⁷⁶ διανοια
⁷⁷ της σαρκος
⁷⁸ των διανοιων
⁷⁹ τεκνα φυσει οργης ως και οι λοιποι
⁸⁰ τεκνον
⁸¹ τικτειν
⁸² φυσει
⁸³ φυνειν
⁸⁴ οργη

Ephesians 4:17-19

Best finds the sequence of thoughts of Ephesians 4:1-24 difficult to explain (Best, 1998:414-415) but it is really not so difficult to understand. Ephesians 4:1-3 starts the admonishing section of the letter. The admonishing is interrupted by Ephesians 4:4-8 which is a consideration of the unity within the diversity among believers, and Ephesians 4:9-16 which talks of the giftedness in the body and the functioning of the body in building itself up into Christ-likeness. Admonishing is then resumed in Ephesians 4:17- 6:9 in which a profile is given of Christ-likeness.

Here in Ephesians 4:17-19 the role played by the old nature is discussed. Temptation comes from many sides including for instance persecution because of their new attitude to paganism (2 Thessalonians 1:4-10) and philosophical ideas (Colossians 2:8). It may be instigated by demonic influences (Ephesians. 2:2(c)). Here attention is given to the old nature of man.

Ephesians 4:17 (a): "I therefore tell you this, and testify to it in the Lord, that you must no longer live as the Gentiles do ...",⁸⁵

According to Best (1998:416), "this"⁸⁶ in "I therefore tell you this"⁸⁷ points forward and not backward as is customary in Greek (see Abbott et al., 1952:17 of the section on Syntax). With two verbs "tell"⁸⁸ and "testify"⁸⁹ he solemnly binds on their hearts the injunctions that follow. The straightforward "tell" is supplemented by the more colourful "testify" (see Brown(c), 1992:1038). Paul seems to talk here of things he knows by experience. Best (1998:416) is probably correct in saying that "in the Lord"⁹⁰ is not meant to make the statement into an oath. This seems not to fit well into the verse as if God is called as witness. It seems more to be a matter of Paul asserting that

⁸⁵ τουτο ουν λεγω και μαρτυρομαι εν κυριω μηκετι υμας περιπατειν καθως και τα εθνη περιπατει

⁸⁶ τουτο

⁸⁷ τουτο ουν λεγω και μαρτυρομαι εν κυριω

⁸⁸ λεγω

⁸⁹ μαρτυρομαι.

he is a trustworthy witness himself as ambassador of Christ (Ephesians 1:1). As such he is working in the context of the grace of Christ from which wisdom flows as ministered to him by the Spirit and not only wisdom logically deducted from his experience. He time and again refers to direct revelation received from God (see Galatians 1:15-20 and Titus 1:3).

“Therefore”⁹¹ (see Hendriksen, 1981:209) clearly draws a conclusion on the discourse about the body functioning in building up itself (Ephesians 4:4-16) in faithfulness to its high calling (Ephesians 4:1-3). What follows after “therefore” are the particulars of the task to which they as body must perform.

The “no longer”⁹² in “that you must no longer walk as the Gentiles also walk”⁹³ is very important for the point made here. The meaning that may be deducted from the present infinitive of the verb⁹⁴ is that they must not continue in their old ways with which they still resembled the unregenerate. Although regenerated (Ephesians 1:13), the recipients of the letter were still suffering under vestiges of their old nature. What Paul has in mind is, according to Ephesians 4:17-19, not just certain things done or not done. It is a corruption of their very being.

In **Ephesians 4:17 (b)** (“in the vanity of their mind”⁹⁵), the noun “vanity”⁹⁶ can indicate emptiness, powerlessness, deception and then vanity (Brown(a), 1986:549-553).

In **Ephesians 4:18 (a)-(b)** the condition of the pagan heart is called a “being darkened in their understanding”⁹⁷ which results in a “being alienated from the life of God”⁹⁸. Both these verbs are passive participles in the perfectum, a form that indicates a persisting condition that resulted from the action of the

⁹⁰ εν κυριω

⁹¹ ουν

⁹² μηκετι

⁹³ μηκετι υμας περιπατειν καθως και τα εθνη περιπατει

⁹⁴ περιπατειν περιπατει

⁹⁵ εν ματαιιοτητι του νοου αυτων

⁹⁶ ματαιιοτητι

⁹⁷ εσκοτωμενοι τη διανοια οντες

⁹⁸ απηλλοτριωμενοι της ζωης του θεου

verb (Blass en Debrunner, 1954:211). It is pictured as a condition that has settled in as the darkness of a moonless night.

According to **Ephesians 4:18(c)** this darkening and its resulting estrangement exist “because of the ignorance that is in them because of the hardening of their heart”⁹⁹. Brown(b) (1986: 407) says that the noun translated “ignorance”¹⁰⁰ can indicate ignorance due to a refusal to accept what is given. No matter what God is doing to reveal himself, man is rejecting it.

It is explained in **Ephesians 4:19(a)** that this rejection made man totally insensitive (“who being past feeling”)¹⁰¹. They ceased to care and the suggestion is that it borders on recklessness (Souter, 1948:28). It includes a prefix¹⁰² that strengthens the idea of the perfect tense in which the verb is moulded. The meaning is then that this insensitivity is total.

In **Ephesians 4:19(b)-(c)** it is said that they “have given themselves over to sensuality” (4:19(b))¹⁰³ and consequently they “indulge in every kind of impurity” (4:19(c))¹⁰⁴. The words “with greediness”¹⁰⁵ that is added, express a lustful drive to gain something at the expense of others (Brown(b), 1986:845). This something is described as “uncleanness”¹⁰⁶.

In summary

Ephesians 4:17-19 then talks of an insensitive state. Here it is pictured as a recklessness that is the result of a refusal to accept what God offers. The gift of reconciliation in Jesus Christ is in danger of being rejected. In this letter the writer is talking with regenerated man. Even they are not free from the pull of the old man. The Spirit’s testimony about the sin of rejecting God and

⁹⁹ δια την αγνοιαν την ουσαν εν αυτοις δια την πωρωσιν της καρδιας αυτων

¹⁰⁰ αγνοια

¹⁰¹ ουτινες απηληγηκοτες

¹⁰² απ-

¹⁰³ εαυτους παρεδωκαν τη ασελγεια;

¹⁰⁴ εις εργασιαν ακαθαρσιας πασης εν πλεονεξια

¹⁰⁵ εν πλεονεξια

¹⁰⁶ ακαθαρσιας

His Son Jesus whose claims to be the Messiah were vindicated, is in danger of making no impact.

This is all the more disgusting in them because they were given a share in the realities that brought Paul to break out in praise of God (Ephesians 1:3 et seq.):

- the reality of God's unconditional election which is the firm foundation of a glorious future (Ephesians 1:3-5),
- the reality of the immensity of His grace shown in the Son He loves by giving Him into death (Ephesians 1:6-11) and
- the reality of the guarantee of full redemption by the Holy Spirit (Ephesians 1:12-14).

Calvin wrote that man can only acquire a true knowledge of the filth of his depraved lack of love for God when he is confronted with the immensity of God's unmerited and tender love for him (see Institutes of the Christian Religion 1/1/1,2). This is seen to be true in these verses when set in the context of the whole letter.

This depravity is first in line in Ephesians 2:1-2 as it is first in line in what God expects of man. Before man can call on the world to repent he must himself first repent, see the ugliness of his own sinful self and lie in utter dependency before the triune God of salvation so that he can be lifted by God to the heights of joyful service.

Corporate humanity's depravity

In addition to the fact that man is suffering under his own sinfulness, he is in danger of derailment through the sinfulness of those around him.

The subject matter of Ephesians 2:2(b) and 2:3 is corporate humanity's corruption.

Ephesians 2:2(b): “according to the course of this world”¹⁰⁷.

The preposition “according”¹⁰⁸ denotes conformity, and the noun following indicates the norm according to which actions are performed (Brown(c), 1992:1200-1201). If the Greek noun translated by “course”¹⁰⁹ is taken to indicate a long time-span (Brown(c), 1992:826 et seq.), reference may be to attitudes and behavioural patterns which developed and established themselves over a long period of time. The content of these patterns is defined by the word-group “this world”¹¹⁰. The noun “world”¹¹¹ in Greek philosophy was used for the world order, the sum total of all things. In Paul it came to designate the sinful human life that unfolded from Adam onwards, widely differing under influence of particular circumstances but common in its rejection of the revelation which the Creator gave of Himself (Brown(a), 1986:521 et seq.). The attitudes and behavioural patterns of this sinful world are idolatrous. Self is in the centre. Inmate 2.2.1.1 was converted in prison and is now serving the Lord with dedication. He has an accumulated sentence of more than 300 years. He declared that selfish lust after the things of the world is the main source of criminal deeds.

To have a sense of belonging can be important for human development and not to have it can be bad (Kirk, 2002:78):

It has great value to belong to a group who lives together in the same geographical area, shares the same language and customs, has its own history and harbours a mutual loyalty and concern, It gives man a sense of security and of happiness that allows him to be himself and to perform to the best of his ability (see Kirk, 2002:78; Genesis 10:2-5,6-20,22-31). Where on top of that people are born and bred in a group where the Biblical life-view is

¹⁰⁷ ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου

¹⁰⁸ κατὰ

¹⁰⁹ αἰῶν

¹¹⁰ τοῦ κόσμου τούτου”

¹¹¹ κόσμος

integrated in the lives God may use it to mould in him a Biblical lifestyle (see Genesis 17:7; Exodus 20:4-6).

The opposite is also true. Defective influences are in play where the conditions under which a person grew up and lives are not good. The following examples can be given:

- The churches among people who live in Western culture are examples of the subtle influence a degenerated life-view has on beliefs and behaviour (see Kirk, 2002:78; see also inmate 2.3.1.1). Culture is so much part of man that it is not easy for him to see its defects. In the vernacular the term “plastic Christianity” is coined to describe a Christianity that has lost its flavour. See chapter 2 for a discussion of the path of degeneration that Christianity in the West took.
- The African traditional culture on the other hand honours God (see Mbiti, 1970) but He is a God that is far away with many intermediaries in the spirit-world. Some try to accept Christianity while still adhering to ideas like this. It is not possible. Christ is either not the all-sufficient Mediator or those that accept Him must find in Him everything they need (Heidelberg Catechism 11/30). Inmate 2.4.2.1 who is a member of the same Movement shows deep respect for the Lord Jesus Christ. He is convinced that the spirits of the ancestors (the “amadlozi”) are still with man but they are in his view subject to the Lord. They are still to be loved and honoured. It was argued in chapter two that the angels of hell are involved in the ancestor worship and not the ancestors themselves. Where Satan is working man is in danger. With inmate 2.4.1.1 who is one of the leaders in the Shembe Movement the process of alienation from the triune God reached a pitch. He puts Bishop Shembe on the same level as Jesus. The Bishop himself is in his view the embodiment of the Holy Spirit.
- In the Centre gangsterism is still a factor in spite of what is done to subdue it.
- Newspapers with its reports on the evils of society outside have free access to the Centre. Television sets are installed in community areas in the Centre giving access to all the vices that go with it. Some inmates say

that some officers watch pornographic television programmes during late hours of the night. Inmates join in, watching through the cell-door windows.

- Where there is a majority and a minority with different cultural backgrounds, polarisation may result. This is a danger in South Africa where the minority was the privileged group and is now overruled by the majority. Real or imagined discrimination in the apartheid era and now in the post-apartheid era may cause mutual suspicion and give opportunists the chance to gain support for the sake of own influence and power¹¹².

It is not safe in seclusion because of own corruption. It is also not safe in the company of others because of the corruption of all men.

In summary

After man has dealt with his own depravity and has found his way to the Throne of grace, he must call on the world to repent, to see the ugliness of sin and to depend on the triune God of salvation for forgiveness. Only in this way can the world come to serve God in all faithfulness and joy.

Satanic forces

In addition to man's own derailment and the influence of depravity in the people surrounding him, Satan is an enemy to be reckoned with (see I Peter 5:8-9 and Revelation 12:1-18).

¹¹² Where differences like these exist Christians will have to handle them in a responsible way so that hostility can be defused (see Romans 12:14-21; Philippians 2:1-11; 1 Peter 3:8-12). Transparency and unbiased investigation of complaints about wrongful treatment can also help to overcome damage to relationships. For an African cadet-officer in the Centre the peace he enjoys in the post-apartheid era is so valuable that the fact that politically appointed African officials in local and other government posts are paid salaries that are out of proportion to the work they have to do does not trouble him. It also is of no concern to him that corruption occurs in government circles.

Satan in the Ephesians letter

The Ephesians letter pays much attention to the impact of the destroying work of Satan (Ephesians 2:2(c); 4:8; 6:10-12).

Since Scripture is taken as authoritative no attention is given to the sceptic views entertained by Best concerning the realm of the supernatural forces of evil (1998:174-180). The speculations of exponents of liberal theology seem not to be based on sound evidence (see Best, 1998:1-94). Its in-depth answer to the liberal vein in which Best writes falls outside the scope of this thesis but asks for ongoing and thorough refutation.

The warning about an onslaught of evil forces must be heeded. See also Grudem, 1994:419-425; Unger, 1977:16-27,43-45; Burger, 2005:72-73; MacArthur, 1992:41-45,64-71; Lindsey, s.a.: 15-30.

Best (1998:585) rightly relates the supernatural battle of Ephesians 6:10-17 with the supernatural sphere in which Ephesians 1:3-3:21 moves. The supernatural comes into view also in 4:30 and 5:18.

Best (1998:585) fails to see the connection between the admonishing material in 4:1-6:9 and the battle that is spoken about in Ephesians 6:10-17. The connection is, however, clear. The depravity of man individually and corporately that is described in the Ephesians letter has Satan and his forces as its ultimate source. With his failure to see this Best fails to appreciate one of the main themes of this letter.

What the devil aims at is the total destruction of whatever vestiges of godliness are present in this world (Best, 1998:585-586). Man must reckon with this. If he fails to do it, he opens the door to total destruction and the voice of the Spirit convicting of sin and righteousness and of judgement will not be heard.

Especially two sections in Ephesians deal with the satanic forces (see also Ephesians 1:21).

First section: Ephesians 2:2(c): "... according to the ruler of the power of the air, of the spirit that now works in the sons of disobedience"¹¹³.

According to Brown(a) (1986:164 et seq.) "the ruler"¹¹⁴ indicates in the Old Testament one of the highest in rank in the ruling of events. Also in the New Testament it is used in the same sense. In Ephesians 2:2(c) it refers to the highest in rank of the evil forces.

The word translated with "power"¹¹⁵ indicates the right of action (Brown(b), 1986:606 et seq.). That the devil received from God the right to act may be seen as punishment of man for his revolt (see Romans 1:18-32).

It is difficult to understand what the intention of the writer is with the indication "of the air"¹¹⁶ (see Brown(a) 1986:449-450 et seq.). The 1983 Afrikaans translation chose to translate it with "invisible".

In the section "of the spirit that works now"¹¹⁷ "spirit"¹¹⁸ comes from a stem which originally denoted dynamic movement of air. It is used in the New Testament to indicate the Spirit of God and that aspect of man that relates to God. It is used also, as here, for the spirit of evil.

"Of the disobedience"¹¹⁹: In the positive it implies that one heeds, pays attention to someone's words and attitudes so that one is influenced by them. The negative is then the exact opposite to it (Brown(a), 1986:588 et seq.). What it boils down to is that this evil force causes man not to pay attention to

¹¹³ κατα τον αρχοντα της εξουσιας του αερος του πνευματος του νυν ενεργουντος εν τοις υιοις της απειθειας

¹¹⁴ τον αρχοντα

¹¹⁵ της εξουσιας

¹¹⁶ του αερος

¹¹⁷ του πνευματος του νυν ενεργουντος

¹¹⁸ πνευμα

¹¹⁹ της απειθειας

what the Spirit has to say. In His work of convicting the world of sin, righteousness and judgement He is opposed by the devil himself.

In summary

The sum total of Ephesians 2:2(c) then gives a picture of an evil power that has the effect of making man disobey any command whatsoever of God.

Second section: Ephesians 6:12: “For our wrestling is not against flesh and blood, but against the rulers, against the powers, against the world-rulers of this darkness, against the spiritual hosts of evil in the heavenly place”¹²⁰.

The verse talks of “a hand-to-hand wrestling combat”¹²¹. This noun originally referred to a hand-to-hand fight between two wrestlers. In time it was applied to a wider range of struggles (Best. 1998:593). The verb that goes with it is translated as “is”¹²². It is in the present mode, which indicates that it is an ongoing moment-after-moment struggle. These evil forces will have to be reckoned with at all times and under all circumstances.

It is a struggle not against “flesh and blood”¹²³. This is a Semitic indication of humanity as relatively weak and transitory as against superhuman eternal beings. Mere human resources will not avail in this struggle. See Best, 1998:593.

“Against the rulers”¹²⁴: In Classical Greek the word translated as “ruler”¹²⁵ was a word much used in philosophical texts where it developed the meaning of the first cause of all that is (Brown(a), 1986:164-169). In the Septuagint it translates a wide variety of words with related meanings. In the New Testament the word denotes priority both in time as well as in prestige and

¹²⁰ οτι ουκ εστιν ημιν η παλη προς αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιαις προς τους κοσμοκρατορας του σκοτους τουτου προς τα πνευματικα της πονηριας εν τοις επουρανιοις

¹²¹ παλη

¹²² εστιν

¹²³ αιμα και σαρκα

¹²⁴ προς τας αρχας

¹²⁵ αρχη

standing as in Ephesians 2:2(c). Satan of whom Ephesians 2:2(c) speaks, is not alone. He has surrounded himself with many powerful beings with enormous authority. The impact of these evil forces is overwhelming.

“Against the powers”¹²⁶: The noun¹²⁷ denoted in Classical Greek unrestricted freedom of action in whatever sphere of life (Brown(b), 1986:606-611). Also in the New Testament it has this meaning. The rulers that are brought in view with the first indication are now shown as indeed exercising their authority. It may be usurped but it is theirs.

“Against the controllers of this dark world”¹²⁸: The noun “world-rulers”¹²⁹ has in it a verb¹³⁰ which can have the meaning “to be strong”, “to rule”, “to control”. It seems that the outcome of the exercising of authority by these rulers is talked of here. See Brown(c), 1992:716-718; see also Grudem, 1994:419-423; MacArthur, 1992:88; Burger, 2005:97-100). Romans 1:18-32 gives some indication of the destruction they are instigating within this free play they are allowed. They are seen in operation inter alia in John 13:2 where infusion of evil thoughts or desires by the devil is revealed. Luke 22:3 says of the same event that the devil entered the individual. John 8:31-47 talks of a total corruption of nature, which is the result of satanic involvement.

“Against the spiritual hosts of evil in the heavenly place”¹³¹: Best (1998:594) suggests that this final term is used as a comprehensive enumeration of forces not yet mentioned just to make sure none is left unmentioned. It seems better to take this last indication as a summary by which the evil of these forces is stressed. The noun “evil”¹³² indicates inter alia that which is opposed to God. God’s love has no limitations (Ps 136). Therefore the hatred and the filth that comes from these forces can be assumed to be near to limitless. Philippians 4:8 gives a list of the honourable things they are

¹²⁶ προς τας εξουσίας

¹²⁷ εξουσία

¹²⁸ προς τους κοσμοκράτορας του σκοτους τουτου

¹²⁹ κοσμοκράτορας

¹³⁰ κρατειν

¹³¹ προς τα πνευματικα της πονηριας εν τοις επουρανιοις

¹³² πονηρια

against. The indication “in the heavenly places”¹³³ needs not be difficult to understand (see Brown(b), 1986:188-196). Satan was cast out of heaven where he was accusing man before the Judge of heaven and earth. It is therefore the destructive work of Satan on earth through which he leads man into sin that are in view here. God originally gave him and his angels enormous power and under His allowance they still exercise this enormous power in their destructive work among men on earth (Revelation 12:12).

In summary

In Ephesians 6:12 a picture is given of formidable forces that have only one goal and that is to destroy in man whatever is good and turn him into an instrument of destruction. The truth about Jesus and the acceptance of Him as exalted Saviour is in grave danger.

Satan of whom mention was already made earlier in the letter (see Ephesians 2:1-2) has under his command these formidable forces. They come in Ephesians 6:12 as last in the composition of the whole letter. They are, however, the prime instigators of evil (Genesis 3:1-7; John 8:44). They are forever leading into temptation and on fruition of evil, spiritual death sets in (Romans 6:19-23; 8:6,13; James 1:13-15). The temptations of the Lord (Matthew 4:1-11) may serve as an example. In 1 Corinthians 10:20 Paul declares that worshipping of anything in the place of the true God is tantamount to the worshipping of demons. Injunctions to abstain from food, drink and marriage are ascribed in 1 Timothy 4:1 to the doctrines of demons. See also 2 Corinthians 4:4; James 4:7; 1 Peter 5:8; 1 John 3:8-12; 5:19.

Over and against the internal corruption of nature spoken of in Ephesians 4:17-19 there is also an external control exercised by the satanic forces. How in each individual case these two are co-ordinated cannot be determined. It is imaginable that Satan and his angels can at times simply stand back and enjoy the hatred and filth emanating from man, monitoring

¹³³ ἐν τοῖς ἐπουρανίοις

his actions, nursing his hatred and encouraging it wherever it is necessary (see Toornvliet, s.a.; Allen, s.a.:7; Burger,2005). Lovelace (1979:69) summarises it by saying that there is a battle going on and the battleground is the heart of man.

If it would depend on man he would not so much as hear the voice of the Spirit trying to convince of sin, righteousness and judgement. However severe the affliction by satanic forces is, man remains accountable before God whenever he succumbs to the pressure (see Heidelberg Catechism 4/9-11). Man is caught up in the war between God and Satan and he is called to stand firm until full victory dawns.

Satan in the Gospels

The Gospels exemplify a special facet of demonic attacks.

In the Gospels the phrase “to have a demon”¹³⁴ is repeatedly used (see Grudem, 1994:419-433). The man of Mark 5:1-20 and Luke 8:26-39 is an example of such a case. He was under full demonic control. Milder cases of demonic manipulation existed (see Luke 13:11,16 about the woman crippled by a spirit). The Jewish leaders acknowledged the possibility of having a demon (see Matthew 11:18 and Luke 7:33 where allegations are reported that John the Baptist had a demon, and John 7:20, 8:48, 52, 10:20 where these leaders are said to have accused the Lord that He was driving out demons because He has a demon). A Christian cannot be completely controlled by demons because in Christ these forces have been overcome (see Colossians 2:14-15). There may, however, be times of backsliding in a Christian’s life when he gives an opening to demons (see Ephesians 4:26-27). In the Gospels demonic occupation manifested at times in bizarre and violent actions (Mark 1:23-24; 5:2-5,13). Irregularities in bodily functions were caused in some cases. Paul had a peculiar experience with demonic attacks that seemingly affected his health (2 Corinthians 12:7; see Matthew 17:14-

¹³⁴ δαιμονιον εχειν

18; Mark 9:17-18,20-22). Other cases showed demonic influence by blaspheming (1 Corinthians 12:3; 2 Corinthians 11:13-15; 1 John 4:2-3). See Grudem (1994:426-427).

In conclusion

The word “occult” signifies something hidden from sight or understanding and from this comes the meaning of something invisible or mysterious. It is used here as term for every extraordinary phenomenon, like mediumistic experiences, in which Satan and his demons are agents, (Fourie, 1979:11-12) and all the bizarre things that are covered by the term Satanism (see Wilson, 1974: 51-57; 59-66)¹³⁵.

Since the symposium of 1987 at UNISA where a large contingent of those present relegated belief in demons to the realm of myths, a substantial change has set in worldwide (see Versteeg, 2002:372-384; Unger, 1977:9; Lindsey, s.a: 31-41; Hawkins, 1996:162-164, 179-184; Burger, 2005:96-12; Anderson, 2002:74-77; Wilson, 1974:44-66).

There is a danger of overreacting in which own guilt can be projected on demons. The Biblical focus is on the human responsibility. Grudem (1994:420-421) calls attention to the fact that Paul does not command the Corinthians to cast out demons to get rid of dissension (1 Corinthians 1:10), or incest (1 Corinthians 5:1-5) or disputes (1 Corinthians 6:1-8) or irregularities in the celebration of the Lord's Supper (1 Corinthians 11:17-34). They are called back to their responsibility towards the One that called them to a unity with Christ (1 Corinthians 1:2-3). Also in Ephesians where the forces of evil are exposed, man is held responsible for his conduct (Ephesians 4:1-32).

¹³⁵ Vergeer (2002: 370) says that there was an increase in criminal acts with Satanism as its source from the 1970s onwards. Murder including transgression of the law on the acquiring and selling of human tissue was among them. In the same period there was also an escalation of study material that became available (Fourie, 2002:371).

Never must man, however, allow himself to forget that he is fighting against a very deceitful enemy. This enemy, in his utter powerlessness to do any harm to God Himself, is bent on the total destruction of man. Like in the wilderness temptation of the Lord (Matthew 4:1-11) Satan is still using many wiles. Unger (1977:17 et seq.) gives some examples of his evil whispering into the mind:

- “God does not love you!” This happened in Paradise (Genesis 3:1-6). It is continued in the life of the unbeliever that is considering Christianity as an option. It may also happen in the life of the believer who is still weak. It happens for instance when trouble strikes (Isaiah 40:27). See, however, James 1:2-5; Psalm 136; John 3:16; 1 John 3:16; Romans 5:5; 8:31-39, James 1:17.
- “I do not exist!” This came in vogue in the secularised society of the years after World War I (Unger, 1977:19; see Grudem, 1994:419-420). It also became prevalent in theological circles (Unger, 1977:19). This is especially dangerous seeing that redeemed humanity is the prime target of the satanic onslaught. The more victorious the believer becomes the subtler and more vehement the assaults can be expected to be (Unger, 1977:16). Where Satan fails to keep man from taking the step to put his trust in God for his salvation all his efforts will be aimed at destroying that faith.
- “I am everywhere!” This is the opposite of the previous argument and manifested widely since the 1960s for instance. People began to see a demon behind every physical, emotional, mental and spiritual abnormality. This cannot be true. In Matthew 4:24 devils were responsible for trouble in only some of the people that came to the Lord. See also the German psychologist Alfred Lechner (in Unger, 1977:20; see also MacArthur, 1992:7-40).
- “Look what I can do!” Under God’s allowance Satan can transcend the laws of nature (2 Thessalonians 2:9; Revelation 13:13). Unger lists the following phenomena (1977:22): clairvoyance, clairaudience, telekinesis, levitation, physical healing. With this goes another thing: “Look what a

nice fellow I am". He comes as an angel of light (1 Corinthians 11:14). Favours he gives may include even physical healing, termination of addiction, foretelling the future. A person that gets involved with occult mediums, astrology and the like, ends according to Unger (1977:21) in occult oppression (see Deuteronomy 18:9-22; Isaiah 8:19-20). A case of fortune telling with the help of tea-leaves remaining in the cup always ended in feelings of depression for the woman involved. She was for that reason reluctant to do it.

- "Worship me!" (see Luke 4:7; 2 Thessalonians 2:4). Man is an idolatrous being. If he does not worship the true God he takes for himself another object of worship. In this way he makes himself into a god (see Packer, 1986). Satanism as a separate cult came on the scene in the 1960s (Unger, 1977:17). In the Kutama-Sinthumule Rehabilitation Centre a Satanist was quite recently converted to Christianity under the ministry of inmate 2.2.1.4. Another Satanist has requested that his church be allowed to meet in the Centre.

Unger wrote (1977:63): "It is impossible for me to convey to any human being the horror of demonic fear"

Two inmates of Western origin attest to it that they were involved in the occult prior to conversion. One found relief on conversion. The other went through sessions of exorcism and is still suspecting the presence of something sinister that might have a hand in a medical condition he is at present suffering from.

It is possible that many supernatural things reported among independent churches may be of satanic origin. In the ZCC the member will not approach the prophet with a request for help. The prophet comes up to him and tells him what he is suffering from and what needs to be done to get help. Many times such a prophet is on target with his diagnosis of the need. Inmate 2.2.2.3 testifies about phenomena of supernatural nature in these churches. He is very negative about it. He has a close walk with the Lord and is a

dedicated student of the Bible. For him these healings are God's way of testing his people by allowing Satan to heal the sick.

Man has to reckon not only with his own depravity, for which he will have to find forgiveness from God, and with the depravity around him which lures him into sinful apostasy from God. He has to reckon also with the wiles of the devil. Together with all who have come to the joy of salvation he will have to fight off each onslaught from the evil one. This includes both the subtle influences that may lead him into sin and the temptation to try to make contact with the spirit world for whatever reason (see Unger, 1977:81).

In all situations he must rely on the triune God in Whose power alone he can find protection.

God himself as enemy

No force could have power over man if God himself did not turn against man.

Disobedience becomes itself a curse from God (Romans 1:18 et seq.).

Man finds himself in a vicious circle. He starts out on a course of disobedience to God's commands and ends up in a hardening of heart as the result of God's anger over his sinfulness and sloth.

Israel was afraid to take the land of promise because of lack of faith in the face of the dangers involved. As a result all of them died in the desert except Joshua and Caleb who advised them to trust God and be obedient. After entering into the land of promise the campaign against Ai was a disaster because of Achan. Hebrews warns of the disaster in which disobedience ends.

As alarming as this truth is, there is comfort. If God is chastising his erring children it is a sign of his love (Hebrews 12:4-13; Romans 2:4; Hebrews 2:1-4

and 2:5-18; 3:7-4:13 and 4:14-5:10; 6:4-8 and 6:9-10:18; 10:19-31 and 10:32-13:19; Revelation 2- 3).

4.2.3 The importance of knowing the Power in support

The message of the Holy Spirit that is being brought to the world is under vicious attack.

Sin leads to death (Romans 6:16,21,23) but a life lived in the power of the resurrected Christ brings life through the mercies of God (Romans 6:3-10:21). In God and in Him alone refuge must be sought. Only in doing this man can stand his ground until ultimate victory is gained (Ephesians 6:11-13).

In harmony with the picture of a power struggle the idea of power available to the believer receives attention in Ephesians 6:10 and is emphatically strengthened by repetition of related words (see Best, 1998:590): “Finally, be strong in the Lord, and in the strength of his might”^{136, 137}.

The verb “be strong”¹³⁸ is imperative passive or medium, both giving the meaning “be strong” (Brown(b), 1986:601).

The words “in the Lord”¹³⁹ remind of the victory of the Lord over Satan. During the wilderness temptations He remained obedient to His Father in spite of utter exhaustion through fasting of forty days. This obedience made Him decline the suggestion of easy power display. This obedience was His delight all His days on earth (John 4:34). It made Him bow even under unfathomable suffering and hurled him into the abyss of infernal anguish (Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1-2; Hebrews 5:8). From this He emerged the Victor. In Him there is victory also for each

¹³⁶ ενδυναμουσθε εν κυριω και εν τω κρατει της ισχυος αυτου

¹³⁷ The difference between the three variant readings in this verse does not amount to much and may be ignored (see Best, 1998:589-590)

¹³⁸ ενδυναμουσθε

¹³⁹ εν κυριω

that will stay in Him through faith that works in love (Genesis 3:15; John 19:30; Galatians 5:6; 6:15). Deliverance from their enemies came for the Israelites through a strong leader as long as that leader lived (see Judges). Now the Messiah, Jesus, who is King forever attacks the realm of darkness and is leading His army against the forces of darkness destroying their control by applying on daily basis forgiveness to individual lives and filling them with the power of the Holy Spirit (see Lovelace, 1979:72).

In the words “and in the strength of his might”¹⁴⁰. His unequalled power is in focus (see Ephesians 1:15-23; also Revelation 12:7-11 where the angels of God are reported as being headed by one with the name “Michael” which means, “Who is like God?”).

The Ephesians letter gives the reassurance of the Father’s election and His protective provisions (Ephesians 1:1-14 etc.), of the Son’s obedient suffering in hell’s anguish and pain that brought forgiveness and salvation (Ephesians 1:4; 1:7; 1:22-23; 2:5-7; 3:17-19), and of the Holy Spirit’s sealing (Ephesians 1:13-14; 4:25-32; 5:18-6:9).

The Father

At no point must the er allow himself to marginalise the Father. His very name designates it that He is the Source of everything. Jesus Christ, the ultimate prophet sent by the Father gives the highest prominence to Him (John 5:17; 14:6; 17:1-8; Matthew 26:36-46; 28:19). The Form for the Administration of Baptism says that in baptism the Father confirms that He has made an eternal covenant of grace with the elect to adopt them as his children and heirs of His Kingdom, so that He will provide all that is necessary, and to avert evil or to turn it to profit.

Honig (1938:709) reminds of the fact that among the good gifts from the Father the Son was his ultimate gift to man. From before the formation of the world the Father went through the agony of giving his Son into hell’s suffering.

The Son

In Him the fullness of God resides (Colossians 2:9). He became the victor over all evil powers and authorities (Colossians 1:10).

He was not only the Mediator in creation but also in the recreation of everything (John 1:1-5; Colossians 1:15-20; Hebrews 1:1-3). He is raised from the dead as the first (Colossians 1:18), the Head of the church (Ephesians 1:18-23; Colossians 1:18) Who made a complete reconciliation (Colossians 1:19-20; 2:13-15), inaugurating the possibility of a new life in which the old nature is put off (Colossians 2:11-15).

All religious observations are set aside as of no use and only standing in the way of the salvation in Christ (Colossians 2:8; 16-23).

The Holy Spirit

The gift of the Holy Spirit's involvement with the believers is the precious gift God had in store for man from the time of his fall in sin (Genesis 12:1-3; Joel 2:28-32; Acts 2:39).

That the Holy Spirit is a separate person and part of the Triune God are facts accepted here as clearly revealed in the Bible (see Grudem, 1994:232-233; 237-238). These facts immensely enrich the meaning of the words for "Spirit" in Greek¹⁴¹ and in Hebrew¹⁴². Both these words bring to mind the picture of a mighty surge of wind or a very strong puff of breath (Brown(c), 1992:689). The word carries the idea of energy set loose, of power in action (Packer, 1995:57). It therefore comes to denote the intense intellectual, emotional and volitional activity of God, the Spirit, and through Him of the soul of man who is God's image-bearer (Brown(c), 1992: 693 et seq.).

¹⁴⁰ και εν τω κρατει της ισχυος αυτου

¹⁴¹ πνευμα

¹⁴² הוּר

It is a good place to discuss the exact meaning of John 7:37-39 where it is said that the Holy Spirit was not yet present. This seems strange because the Holy Spirit was active also in the Old Testament times (Hulse, s.a.: 103-112). It was not only in creation and sustenance that He was involved (Genesis 1:1). The abundance of His work in the realm of re-creation is astounding (Hulse, s.a.: 103-107). The faith and holiness of men and women that lived in the Old Testament times are held out as examples for all times (see Hebrews 11). He inspired a volume of literature more extensive and more varied than that of the New Testament. The record in the book of Psalms about the writers' spiritual life is not found in such abundance in the writings of the New Testament. These Psalms testify to the fact that also there a hunger for God's presence existed and also there jubilation rose to God for his blessings. Isaiah excels by the Old Testament poetic form in which he moulds his communication and the serenity of its contents. The Old Testament also had its extraordinary demonstrations of God's power. The miracles accompanying the exodus and the forty years in the desert were awe-inspiring. The history of the conquering of the land of promise was studded with them. In the times of Elijah and Elisha miracles surfaced again and again. All the miracles done by Jesus may still be reckoned as belonging to the dispensation of which John 7:37-39 says that the Holy Spirit was not yet there. Even the clarity of understanding, the exuberant joy, the boldness and fearlessness with which the disciples witnessed on the day of Pentecost (John 14:21-26; Acts 2:1-36) are not foreign to the Old Testament (see Exodus 14:15-15:21; 2 Samuel 12:1-14; see also Luke 1:41-45; 1:46-55; 1:67-79).

In spite of all this it is reported in John 7:37-39 that Jesus said of the Holy Spirit that He was not yet present as long as Jesus had not yet been glorified. One way to explain this seems to be that His power at work in the disciples after the resurrection and ascension would be so overwhelmingly impressive that all the things He did under the Old Testament would seem as nothing in comparison with the abundance that was to be witnessed under the New Testament dispensation. In the descriptions of the inauguration of the new dispensation of the work of the Spirit in the New Testament era, abundance is indeed time and again testified to. It is described in different ways. In Joel it is

called an “outpouring” (Joel 2:28-32). With this word lavishness is indicated. John the Baptist talked of baptism with the Spirit. Jesus repeated this when he promised a baptism with the Spirit to take place not long after his ascension (Acts 1:5). The verb¹⁴³ has the meaning of submerging (Brown(a), 1986:144). Something overwhelmingly complete seems to be promised (Hulse, s.a.:113). When it happened there was indeed the sound of a mighty wind filling the house and the disciples were filled with the Spirit (Acts 2:1-4). It was indeed overwhelming¹⁴⁴. Hulse (s.a.:113) refers to 1 Peter 3:20-21 where the flood is linked to baptism and Matthew 20:23 where the idea is that of the Lord being engulfed with suffering. Romans 6:4 also alludes to completeness in a unity with the death and resurrection of Christ¹⁴⁵.

It may also be that John 7:37-39 has a reference to the fact that He was not yet active in all the people of God without exception. Joel clearly prophesied (Joel 2:28-32) that all will be included in the blessings of the Spirit. It is in accordance with this that the tongues of fire of Pentecost rested on all believers gathered there (Acts 2:1-4). Even Gentiles were included (Acts 2:39; 10:44-47; Galatians 3:14).

It seems reasonable, therefore, to assume that an abundant work of the Spirit in all believers was to be expected. Through Jesus Christ reconciliation came (Ephesians 1:7) so that the Spirit could now seal the reconciled until the day of full salvation (Ephesians 1:13; 4:30). From this work of the Spirit flows sensitivity for the realities of sin and of mercy (see John 16:8-11; see also Ephesians 2:1; 1:3-14;). Also his conduct towards God is governed by it

¹⁴³ βαπτίζω

¹⁴⁴ All these things make immersion as a way of baptism seem the better way of doing since it brings out the encompassing effect of the work of God in a sinner's life both in his being taken up in the death of Christ and in his being enveloped in the power of the Spirit. In sprinkling there can still be an allusion to this lavishness. Sprinkling seems to be made acceptable as alternative way of baptising by for instance Ezekiel 36:25 and 1 Peter 1:2. The Ethiopian seems to have been baptised by immersion. In the case of the three thousand baptised in Jerusalem on the day of Pentecost sprinkling seems to be the easy way it could have been accomplished.

¹⁴⁵ In the case of Cornelius it is simply said that the Holy Spirit came on them (Acts 10:44) and that they received Him (Acts 10:47). Also they were deeply impressed and they praised God (Acts 10:46).

(Ephesians 5:19-20), and so his conduct towards those around him (Ephesians 5:21 et seq.).

During the course of the history of the church there were indeed times when an abundance of this work of the Spirit was seen. The Reformation of the 16th century is one example. The total dedication to God in the lives of the Reformers is a clear testimony to the reality of the work of the Spirit. Their writings also bear witness to this exposure they had to His work. It deals extensively with this important subject. Calvin in his Institutes of the Christian Religion reflects in the third section on “the operations of the Holy Spirit in regard to our salvation”. The fourth section concerns “the external means or helps by which God invites us to fellowship with Christ, and keeps us in it”, in which he continues the description of the work of the Spirit. Approximately three quarters of the whole Institutes of the Christian Religion deals with the work of the Spirit. It is understandable then that some go so far as to talk of Calvin as the theologian of the Holy Spirit (Wentzel, 1995:746; D’Assonville, 2003:15).

This abundance in the demonstration of the work of the Spirit did unfortunately not last. Packer (1984:25) talks of the tragic fact that the work of the Spirit was totally underscored in later times in the lives and the teaching of some. Berkhof (1955:242-243) wrote as follows about the times that followed this high tide of the 16th century Reformation:

“De heilrijke subjectiviteit van het objectieve Woord werd nauwelijks gevoeld. Het Woord werd tot een slechts uiterlijke grootheid, en het geloof verwerd tot een verstandelijk toestemmen der goddelijke waarheden.”

The following review of revivals through the history is not intended to be extensive. The purpose is to show that the church went through a series of ups and downs caused by several factors and that there is a correlation between revivals and things like exposure to the Bible and prayer (Lovelace, 1979:32 et seq.)¹⁴⁶:

- In the second century Montanus wanted to restore the spirituality and supernatural gifts of the first century and even claimed to have received revelations additional to that of the Bible (Berkhof, 1955:39-40). He found a following even among church leaders like Tertullian. The church took strong measures to counteract the erroneous elements in his ministry (Berkhof, 1955:40-44). They found refuge in the process of canonising of Scripture, in the growth of confessions of faith and in enhancing the power of the bishops¹⁴⁷.
- Augustine formed part of a movement that sought to challenge conformity to the world in the post-Constantinian church.
- From Joachim of Fiore of the 12th century several forces prepared for the Reformation of the 16th century, some of them from the wider society who became restless with usurpation of political and financial power by the Catholic Church of the time. Christian humanists wanted to go to the original sources of truth. By the late 14th century mystical movements were active. Wycliffe asserted the supreme authority of the Scripture and attacked atrocities in the church like the cult of the saints, relics, pilgrimages and the treasury of merit.
- It was the spiritual crisis of Martin Luther that led to the rediscovery of the doctrine of justification by faith with the understanding of the radical depth of sin and the sovereignty of grace. Many found in this doctrine spiritual release. It was unfortunately to a large extent restricted to intellectual and spiritual leaders while great masses of the rest of the membership were

¹⁴⁶ Although Packer (1996:183-184) can't imagine it that God would allow Himself to be restricted by man's unresponsiveness, that is exactly what happened in Nazareth as recorded in Mark 6:5 and what He Himself told the father in Mark 9:23-24. It seems indeed possible that complacency and mediocrity of faith may be the cause of a mediocre spiritual life.

¹⁴⁷ This unfortunately went out of control and grew into the fallacy of the so-called "apostolic succession" in which the thought was to have a guarantee against heretical teachings (Berkhof, 1955:42-44).

left untouched in any depth. A one-sided emphasis on justification without real penitence and with neglect of sanctification led to dead orthodoxy. This happened in spite of the fact that Luther warned against this danger and that Calvin included in his Institutes of the Christian Religion a carefully balanced treatment of sanctification (see Institutes of the Christian Religion 2/16/13) and of discipline (Institutes of the Christian Religion 4/12/1-28). What were left by the end of the 16th century were churches reformed only in their doctrines but not in their lives.

- The 17th century Pietism of Spener and Francke in Germany and the Puritanism in England and America retained the Reformation emphasis on justification but added to it a strong emphasis on sanctification as a work of the Spirit.. By the beginning of the 18th century it had subsided.
- The beginnings of the so-called “First Great Awakening” are traced to the decade of the 1720s. It changed the Christian world in its American phase, in its revival in the English context, and in the Continental Pietism of von Zinzendorf. There is consensus that despite the differences in their understanding of what was happening they all partook of the blessings of the Spirit. All shared the Lutheran emphasis on justification by faith, the experience of regeneration and progressive sanctification. Among American Puritans where Calvinistic doctrine was fairly well known stress was especially on the assuring work of the Spirit in transforming head knowledge into heart experience. In the works-oriented legalism of the English situation the rediscovery of Luther’s stress on justification by faith brought spiritual release. With the Lutheran Pietism the regeneration as an outcome of the justification was stressed to such a degree that it often created the impression of antinomianism. Something may be said about each of these sections:
 - *The Puritan revival in America was Calvinistic.* Christians there are reported to have prayed since the late 17th century for a mighty work of the Spirit among the unconverted rising generation. In 1727 a new surge of vitality was experienced when in the Dutch Reformed Church in New Jersey partaking of the Lord’s Supper was restricted to those who could show real change in their lives. In the year 1734 a revival

shook the church in Northampton where Jonathan Edwards ministered since 1727. He wrote extensively in the defence of the revival. Some of his books are the following: "Faithful Narrative of the Surprising Work of God" (circa 1734), "The Distinguishing Marks of a Work of the Spirit of God" (1741), "Thoughts on the Revival in New England" (1742), "A treatise Concerning Religious Affections" (1746). He stressed the obligation for Christians to unceasingly pray for revival. He viewed the revival of his time as the restoration to normal spiritual life of the people of God after a period of corporal declension. The people came in direct touch with the reality of God revealing to them how deeply sin gripped their lives in either aversion of God or apathy towards Him and not just in isolated acts of disobedience. This realisation left them in agony that broke through to the experiencing of the righteousness of Jesus Christ as the only thing that could reconcile them in a state of such depravity to a holy God. This gave rise to humility, gentleness, mercy, and a craving for righteousness. Edwards called attention to the fact that erring still occurred in spite of the fact that God lifts his church out of a situation of apathy and deadness so that pride and all types of unbalance must not bring the observer to doubt the sincerity of the revival itself. As revival progresses the devil can be expected to strike back. He may come with accusations among unbelievers and unrevived Christians which lead to rejection of the work of God in the revival, He may infuse overreaction among people that take part in the revival to provide evidence for the accusations. He may, if possible, set the leaders of the revival against each other to divide, discredit and conquer. See Lovelace, 1979:41-42 and Packer, 2001:32-45.

- *The Pietistic revival in Germany was Lutheran:* Von Zinzendorf formed In Halle a round-the-clock prayer watch that was inspired by Isaiah 62:1,6-7. This paid off because in August 1724 a working of the Spirit was experienced previously unknown to them. Before this event the recurring rivalry that erupted among people in the commune who were of different church traditions was completely resolved. Von Zinzendorf also organised smaller cells in which people were encouraged to confess their faults to each other and minister to each other.

- *The Wesleyan revival in England was Arminian*: John Wesley, a native of England, came to the realisation of justification by faith through listening to a reading from Luther's Commentary on Romans in one of the cell groups in Halle. This completely changed him. His work after that included his co-operation with Whitefield in open-air mass meetings for evangelisation. Whitefield left him at that work to go to America where he was used by God to combine different conclaves of revival that sprung up everywhere.
- After this revival of the middle 18th century the church experienced a brief decline. In the late 18th century the church was not only assailed at its borders by deism and humanism but itself lost momentum. What ensued is generally labelled as a Second Great Awakening. Prayer, teaching and preaching were again at its basis. Justification was balanced by sanctification backed up by a prayerful dependence on the Holy Spirit. Community life in the style of Von Zinzendorf was practised. It lasted through the first three decades of the 19th century. The following may be said about this revival:
 - Having experienced such a remarkable advance earlier in the century in response to prayer, people in America hoped for something similar. They were not disappointed. Not so well educated preachers had the courage and the calling to go where the frontiers were developing. In Yale University a grandson of Jonathan Edwards in a masterly way destroyed the Enlightenment arguments coming from a non-Christian student body and this brought new leadership to the churches. Evangelists campaigned against things like alcoholism, prostitution, duelling, war and slavery while promulgating the Gospel in preaching and the distribution of tracts and Bibles.
 - This strategy was applied also in the English sector of the awakening. It led to the abolishing of slavery by 1822 also in England.
- Among researchers there is not consensus about the revivals that followed. The prayer revival of 1858-1859 was one. People met daily to

pray for an outpouring of the Spirit¹⁴⁸. The Welsh Revival of 1904-1905 was part of a general surge of religious interest. These revivals had far-reaching consequences for evangelisation in the late 19th century and onwards. The loss of intellectual mastery that marked this era disabled the church to effectively withstand the onslaught of the Godless life-views of people like Darwin, Marx and Freud that affected even theology. At the same time a covetous immersion in affluence was eating away at the spiritual health of the church from the inside.

- The Pentecostal movement of the early 20th century and the new-Pentecostal or Charismatic movement that started round the middle of the century boast of an intimate experience of the triune God. Packer who made it his task to study charismatic life and theologising came to the conclusion that apart from things like speaking in tongues and miraculous healings their experience is after all not unique (Packer, 1996:197-199; see Lovelace, 1979:16-17 agrees). The Puritans and Pietists of former centuries had experiences comparable to what the Charismatics wrongly see as a “Spirit baptism” some time after regeneration¹⁴⁹. These differences may be more a matter of vocabulary. The Arminian

¹⁴⁸ It is generally accepted that it would be wrong to pray for a repetition of the outpouring of the Spirit as on the day of Pentecost (Kuyper, 1927:180; Hulse, s.a.: 108). That was the salvation historical once-and-for-all commencement of the fuller work of the Spirit. It would be wrong not to accept this because it is promised by the Lord that the Spirit will be with his people until all eternity (John 14:16). The certainty of the availability of the Spirit after Pentecost given with this promise seems in danger of being lost when one speaks of a new outpouring. In this praying for an outpouring of the Spirit can at least be appreciated the expression of a desire to experience the Spirit’s blessing as it was given in that initial outpouring, a renewed manifestation of His presence and power, there seems not to be any objection (see Lovelace, 1979:49). The possibility of such a replenishing of the power of the Spirit in the heart and life of man is clearly taught in Scripture. That seems to be what happened in the event described in Acts 4:23-31 and other places in Acts. The Ephesians 5:18 command moves along the same line. It is this idea that is echoed in the Heidelberg Catechism 45/116, where it is said that God will give His grace and His Spirit only to those who with sincere desire continually ask Him and who give thanks for what they receive. The abundant work of the Spirit is to be sought in an ongoing way.

¹⁴⁹ To talk of any special experience of the power of the Spirit as a “baptism with the Spirit” as if some time after regeneration a second blessing must be sought has no Scriptural basis. This is to overlook all the recurring instances of an empowerment by the Spirit in the life of a believer. It also disregards the fact that the disciples of the Lord experienced after their regeneration the salvation-historical once-and-for-all commencement of the fuller work of the Spirit on the day of Pentecost. This term “baptism with the Spirit” is in the Biblical records reserved for the unrepeatable first effusion after the ascension of the Lord (see Acts 1:5) and for the first contact any person makes with the overpowering by the Spirit (1 Corinthians 12:13).

background of some of the Charismatics is another issue altogether and it is not discussed here¹⁵⁰.

Packer (1995:72 et seq.), in talking about the so-called evangelical churches, says that they lack to a large extent the lively experiencing of Jesus Christ which was customary through the Spirit Who operates as matchmaker. What he has in mind is direct perceptions with awe and wonder of God in His infinite greatness and His eternity, His truth, His wrath and His love. These experiences belong to the inner life distinct from that of the outward senses by which we know men and things. They are not under control of man and can therefore not be demanded or predicted. They happen as God wills. They, however, arise through exposure to the Bible and can be identified through Biblical criteria. This communion with God must again become the overriding object of each day's endeavours. Conversations must again be filled with the inner realities of fellowship with God. The whole tenor of life must bear witness to it. See Lovelace, 1979:12-13 and Wentzel, 1995:194-195¹⁵¹.

Prejudices do exist against these phenomena of perceiving God in an experiential way (Packer, 1995:73-75). It may be caused by considerations like the following:

- Evangelicals who see Scripture as the only way that God communicates with man so that anything beyond this is immediately suspect, overlook its Scriptural basis. This objection is clearly not to be honoured. Scripture is indeed all-important (see for instance 1 Peter 1:22-2:3) but direct experience of God can not be ruled out however much these will be inaugurated by Scripture and however much it will stand under its guidance. John 14:15-26 seems to talk of such a direct experiencing of the

¹⁵⁰ To think of an initial influx of grace so that from that point onwards it depends solely on man's acceptance or rejection has no Scriptural basis. This is clearly shown in the present thesis.

triune God. The Psalms also provide a lot of material in which man is conversing with God in an intimate way.

- Doctrinal indifference and resulting unorthodoxy of some of the exponents of the experiential fellowship with God are other obstacles. Anti-intellectualism, antinomianism and fanaticism may be quoted as examples of this. Men like George Fox, Jacob Boehme and William Blake are mentioned here. One can, however, not reject what is Scriptural just because some people behave in an unscriptural way.
- Some equate it with a pantheistic mysticism, which is the equivalent of the mysticism of the East where selfhood is abolished. The Christian mystical spirituality is in no way pantheistic. This misunderstanding, according to Packer, might come from the fact that the awareness of God and the response to Him by believers are at times expressed in terms of love between the sexes. "In the experiencing of lovers", he says, "they have on the one hand an intense self-awareness but on the other hand the height of self-awareness in sexual love is to see yourself as having become part of the other person to the point where the two of you are a single new entity" (Genesis 2:24; Packer, 1995:74).
- Other obstacles that stand in the way of enjoying the experiential perceiving of God are, according to Packer, "the pace and preoccupations of urbanised, mechanised, collectivised, secularised modern life".

Packer (1995:75) experiences, however, a widespread renewal in interest in the experiential writings of, for example, the Puritans. He ascribes this to a hunger that people have for more intimacy and warmth in their fellowship with God. The books of the following writers are mentioned: Thomas Merton, Jonathan Edwards, John Fletcher of the 19th century, and Alexander Whyte and AW Tozer of the 20th century.

¹⁵¹ Wentzel talks of the danger of missing the working of the Spirit through obliteration of it in Biblicism, Confessionalism and Orthodoxy. With this he seems to say that a person can busy himself intellectually with the teaching of the Bible and with its presentation in an organised way in the Confessions of the Churches and in the orthodox dogmas of theology without experiencing the enriching abundance of the work of the Spirit through it and even obstructing this work of the Spirit by the very fact that he is totally taken up by his study of these documents without giving himself time to allow the Holy Spirit to apply it all to his heart.

It may be assumed that it was this intimacy with God that drove the giants of faith in the history of the church to what they lived out and what they taught in their sermons and teaching and in their writings (Packer, 1995:76). The names of Augustine, Luther, Calvin, Owen, Whitefield, and Spurgeon are but some of these.

Their number is indeed complemented by all in whose lives the Spirit fulfils his ministry of glorifying Christ. As Packer concludes (1995:77):

“... I maintain that apart from this God-given certainty concerning the Christ of the New Testament and this God-taught habit of abiding in Him by faith and love and obedience and adoration, there is no authentic Christian living and no genuine sanctification – for indeed, where these things are lacking, there is in reality no new birth.”

Poverty in this area cannot be excused with a reference to the tendency in Old Testament prophecies of grouping together the things of the distant future with what happened at an earlier point in time¹⁵². Abundance in the work of the Spirit is not something only for a distant future. Paul’s command of Ephesians 5:18 to be filled with the Spirit may be paraphrased as “make it your life’s goal to continually strive, by the use of all means God has put at your disposal, to be filled with the power of the Spirit” (see Heidelberg Catechism 45/116). The Holy Spirit is called the earnest of the full harvest so that something far more glorious is indeed still to be expected. This promise must, however, not be allowed to diminish expectations of an abundance of His work in the present.

¹⁵² End-time happenings are included in the Joel prophecy about the outpouring of the Spirit referred to in Acts 2:16-21.

It will have to be assumed that spiritual decline happens because indwelling sin keeps pulling believers down first into formal religion and then into open apostasy (see Edwards *in* Lovelace. 1979:40; see also Ephesians 4:30). There is also another factor that must not be forgotten. When periods of awakening occur because God in His grace breathes new life into his people, the devil is sure to strike back with whatever means available. As said earlier this may be done through accusations in which he tries to discredit the work among outsiders. It may be that he causes dissension among the people involved in the revival. To further discredit the work he may try to encourage people to overreact. He may also plant tares among the wheat. Examples of all of these can be multiplied (see Packer, 1986).

It is of course of the utmost importance to establish whether any movement is self-centred or God-centred. Jonathan Edwards formulated five criteria by which it can be determined whether any movement is of the Holy Spirit or whether it is of the devil (see chapter two).

Each member of the church of today will have to ask himself some important questions about his own spirituality: Is there a manifestation of joy under all circumstances (Philippians 4:4; 1 Peter 1:6-9)? Is there a victorious life as prophesied by the fact that Jesus was to baptise with purifying fire (Isaiah 6:6-7; Malachi 3:1-3; Matthew 3:11; Acts 2:3)? Is there boldness in witnessing for Christ (Acts 1:8; 4:13)? Packer puts it in the following words: "With only the Word you dry up; with only the Spirit you blow up; with the Word and the Spirit you grow up" (Packer, 1995:25).

Lip service to God covering a life lived in the service of self is to be obliterated in the lives of churchgoers in the Centre. Inmates have time to immerse themselves in the Bible and in prayer so that they can come in closer contact with God, or they can continue with the secularised lives they lived outside, indulging in idleness and, if they read at all, in reading newspapers, periodicals and books that appeal to man's lusts for violence and sex, or

watching TV programmes to which they have free access¹⁵³. Those that come to know God in an experiential way long to come out of prison to call the community back to communion with God. Inmates 2.2.1.3 and 2.3.1.3 are not alone in this longing.

In Summary

The Holy Spirit still uses people to communicate his message to the world (see Ephesians 4:1-16; Matthew 28:19-20). This work they can only do effectively if the Spirit saturates them with love (see John 21:15-17) and clothe them with wisdom and courage (see Ephesians 6:19; Colossians 4:5-6). In this way alone will they be able give people everywhere a valid opportunity to be challenged to a reorientation of their lives. Nothing will penetrate anybody's heart, dead as the sinner is in his trespasses and sins (see Ephesians 2:1) unless he is regenerated by the Spirit (see John 3:3-8; Colossians 4:3).

The forces that besiege God's people will render them totally ineffective in this task of evangelising the world unless they have free access to the

God Who is Father Son and Holy Spirit. In Him alone victory is guaranteed. They can be enveloped in the enfolding love of an almighty God Who is fighting with them and through them.

Important is also the fact that the unregenerate may not believe the Spirit's witness of exposing sin and salvation and judgement until the church has regained its reformed and revived self.

To find such refuge he must avail himself fully of everything God puts at his disposal.

¹⁵³ In much of what appears in print and on the TV screen today the publishers, driven by the need to survive and to profit, seem to resort to the sensational and to what appeals to sinful man's indulgences.

4.2.4 The importance of the full armour of God and truth in it

A whole outfit of armour is made available by God to ensure that the Christian soldier will have access to the Source of spiritual vitality in order to stand firm in this battle (Ephesians 6:10,13-20)¹⁵⁴ This armour in itself does not have the capacity to bring victory. Victory is guaranteed by the presence of the triune God. The role played by the armour is to make sure that in the heat of the struggle the Christian soldier does not get separated from the Forces that is in support, so to speak.

The imperatives running through the paragraph set it in a mood of exhortation (Best, 1998:589). He must take his stand. His success to withstand the attacks will depend on how he uses his armour.

The intention that the writer of the Ephesians letter had with the parts that constitute the whole armour seems here and there to go beyond the figure that he uses to represent it (see Best, 1998:597).

“Therefore put on the whole armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand”¹⁵⁵ (Ephesians 6:13).

The verb “put on”¹⁵⁶ is an imperative in the aorist mood signalling a once and for all action (Best, 1998:597; Blass and Debrunner, 1954:208).

Truth first mentioned

Ephesians 6:14(b): “Stand firm then, with the belt of truth buckled around your waist”¹⁵⁷

¹⁵⁴ The ambivalence that Best (1998:588) discovers in this letter between the triumphant victory of Christ so that He is in consequence the victorious Head of the church

¹⁵⁵ δια τουτο αναλαβετε την πανοπλιαν του θεου ινα αντιστηναι εν τη ημερα τη πονηρα και απαντα κατεργασαμενοι στηναι

¹⁵⁶ αναλαβετε

¹⁵⁷ στητε ουν περιζωσαμενοι την οσφυν υμων εν αληθεια

What is meant by “truth”¹⁵⁸?

Both the subjective human virtues of “sincerity”, “faithfulness”, “loyalty”, “integrity” (see Ephesians 4:24) and God’s objective truth (see Ephesians 1:13; 4:21,25) are possible (see Best (1998:599); see also Brown(c), 1992:874-901 who says that the noun translated as “truth” may sometimes have the meaning “faithfulness” and sometimes the meaning “truth”).

Expositors are in two camps:

- Those in favour of translating it as a subjective human virtue are inter alia Hendriksen, “truthfulness” (1981:276), and Fausset, “sincerity” (1948:421).
- Best chooses the meaning “truth”. His reason is that the picture in Ephesians 6:10-17 is of a soldier that is called up to defend himself and armed to be able to do it. Something objective is therefore to be expected. Truth can be a defence against heresies and false philosophies, against pagan religions and whatever other things by means of which the devil can lure people away. Lloyd-Jones translates it also as objective “truth” (1977:185-193,260). So does MacArthur (1992:73-85). Brown(c), (1992:885) points out that Paul uses “truth”¹⁵⁹ for referring to God’s revelation as opposed to the disfigurement people make of it (see Romans 1:18).

The Ephesians letter itself seems to favour the meaning “truth”:

In by far the majority of cases where it is used in the letter it has the meaning of objective “truth”: Ephesians 1:13 (The readers heard the word of truth, the gospel of their salvation and having believed it they were sealed); Ephesians 4:15 (All will remain in truth and so grow towards Christ); Ephesians 4:21 (The leaders were taught in accordance with the truth that is in Jesus); Ephesians 4:25 (They must speak truth with each other). In Ephesians 5:9¹⁶⁰ the meaning seems to be subjective.

¹⁵⁸ αληθεια

¹⁵⁹ “αληθεια”

¹⁶⁰ “The fruit of the light consists in all goodness, righteousness and truth”

The letter abounds also with related ideas:

- The prayer of Ephesians 3:14-21 centres around knowledge of the width and length, the height and depth of the love of Christ as something to be longed for above all else.
- In Ephesians 4:1-16 the picture is that of the church as a body that builds itself into Christ-like love and the apostles are commissioned to be Christ's witnesses as first in the list of those who must equip the members of the body for its task (In Ephesians 4:11).
- Ephesians 4:22,24 talk of the truth they came to know about Jesus which made it clear that they have to put off the old man and to put on the new self (see the context in Ephesians 4:17-6:9).
- In Ephesians 5:6 ("let no one deceive you with empty words") the opposite of truth is mentioned.
- Ephesians 5:8 states that they were once darkness but now they are light in the Lord and must therefore live as children of light. They must have nothing to do with the fruitless deeds of darkness (Ephesians 5:11). The character and the effect of this light are explained in the following verses: Ephesians 5:9 (the fruit of light consists in all goodness); Ephesians 5:13-14 (everything exposed by the light becomes visible, for it is light that makes everything visible); Ephesians 5:14 (they must wake up and Christ will shine on them).

The necessity of truth to be part of the armour becomes even more pressing when Paul's discourse on his message to the heathen world in Ephesians 2:11-3:13 is considered. In Ephesians 2:11-22 Paul reminds them of it that they were considered outside of the covenants but now through Christ they were given a share in the blessings that flow from God. Significant is that they are likened to a building built on the foundation of the apostolic preaching and the ministry of the prophets with Christ Himself as the cornerstone (Ephesians 2:19-22). In Ephesians 3:1-13 Paul talks of the inclusion of the Gentiles as a mystery that was kept hidden for ages and now revealed by the Holy Spirit to him and to the other apostles and to the prophets to be made known in the

world. The content of the mystery is that through the preaching of the Gospel people who are not Jews become part of the nation of God and members of the body of Christ, getting a share in what God has promised (Ephesians 3:6). God's plan, accomplished in Christ Jesus is revealed to the church to be preached to the Gentiles so that they can have a share in it (Ephesians 3:7-9). This mystery is made known also to the evil rulers and authorities in the heavenly realms (Ephesians 3:10). Through the union with Jesus that is formed by faith in Him man can now freely approach God in confidence (Ephesians 3:12). Through the preaching of it in the world he is persecuted and is now a prisoner (Ephesians 3:1, 3:13).

What is said here about the important place given to truth in the Ephesians letter is repeated also in other letters¹⁶¹.

This prominent place given to truth can be traced back to the teaching of Jesus and His apostles:

The prayer of Jesus recorded in John 17 revolves around the teaching of the truth that God gave His Son and the acceptance of it. Nearly each verse carries something of this idea:

- His prayer to be glorified by the Father may mean that in the crucifixion the love of the Son and of the Father *would be seen* (17:1-2).
- *To know* the Father and Jesus Christ Who was sent by the Father leads to eternal life (17:3).

¹⁶¹ The **Colossians** letter is considered to have been written at the very same time as the Ephesians letter and dispatched together. Also in this letter the importance of truth in the life of the sinner stands out. The noun for "truth" is used right from the beginning. Faith, love and hope are wrought in them through the word of truth (1:5). It is also here in Colossians called a mystery that consists in the fact that the Gentiles are included in God's gracious endowments (1:26-27). It is said that they heard these good tidings and understood it and that it bore fruit among them as in the whole world (1:6-7). It is the word of Christ and must be integrated in its fullness in their lives to generate peace and joy and good works (3:16 in the context of 3:5-4:1). Related concepts also appear. They grew in knowledge (1:10). They were rescued from the dominion of darkness (1:13). They shared in the inheritance of the saints in the kingdom of light (1:11-12). In **Romans** Paul declares that the Gospel is the power of God for the salvation of everyone that believes. In **2 Peter 1:19** the writer refers to the Old Testament as a lamp shining in a dark place to which they must pay attention until the day dawns and the morning star rises in their hearts.

- The work Jesus completed as commissioned by the Father (see John 4:34) was *to the glory* of the Father (17:4) which can only mean that He *displayed* God's power and love so that His people *could know* Him and *trust* Him (John 2:11).
- Jesus *revealed the Name* of the Father (17:6). This may go back to Exodus 3:14. They *fully accepted the word* He gave them being God's elect and given to Jesus.
- They *knew and accepted* that what Jesus did and taught came from the Father (17:7).
- He gave them *the word* given Him by the Father and they accepted it and were convinced that He came from the Father and believed it that the Father sent Him (17:8).
- They glorify Jesus, which may carry the idea that their reactions were a display of their trust in Him (17:10).
- He asks the Father to sustain their *knowledge* of the Father (17:11).
- He gave them *the word* that is from the Father (17:14).
- He asks the Father that they will be devoted to the Father by *the truth* contained in *the word* from the Father (17:17).
- Jesus devoted Him to the Father so that they could be convinced of *the truth* of what He taught them so that they could also devote their lives to the Father (19).
- He prayed also for those that through *their words* will come to faith in the Father (17:20)
- He asked for the unity in love among His disciples which will be a reflection of the love between the Father and Jesus and between God and the disciples so that the world *may know* this love and *believe* in Jesus as the One sent by the Father (17:21-23).
- He prayed that the disciples would be with Him so that they could see *the glory* the Father gave Him (17:24).
- Although the world *knows nothing* of God, Jesus *knows* Him and the disciples *know* that He was sent by the Father (17:25).
- Jesus disclosed to them the *Name* of the Father and He is on the verge of giving them *insight* into the depths of the love of God (17:26).

At the end of John's Gospel the writer's aim in giving a selective account of all that Jesus did, is stated (John 20:31): "... these are written that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in His Name".

This aligns with other places in John where truth is a fundamental element in the life of man (see John 5:33; 8:32,40; 44, 45, 46; 14:6; 14:17; 15:26; 16:13; 16:7; 17:17; 18:37; 18:38).

The very existence of the Bible and the way its importance as the living Word of God is stressed bear witness to the importance of truth. It is this truth that grips the minds, activates the consciences, wrenches out of the hearts the cries of anguish and ministers forgiveness to the penitent.

The noun for "truth"¹⁶² is without an article. The writer's intention with this omission must be considered:

- The article would transfer the idea of the known truth (as in "the man about whom we are talking"). In this way it would mean the truth which was set out in this letter (see Blass and Debrunner, 1954:157).
- Absence of the article was used to indicate the kind of thing (like "man as species") (see Blass and Debrunner, 1954:157). This borders on the use of omitting the article where an abstract thing is discussed (see Blass and Debrunner, 1954:160). It seems legitimate to suppose that Paul had in mind internalised truth, truth that is integrated into the personality in contrast to the objective truth of the Gospel that was preached. The truth that the Gentiles are included in God's covenant must have been part of what is meant (Ephesians 2:11-3:13). The truth that man is in utter depravity and rejectable before God (see Ephesians 2:1-3; Romans 1-3) must surely be part of the picture. So must be the truth about the love of God, which endures forever (see Ephesians 1:3-14; Psalm 136). Truth is

¹⁶² εν αληθεια

the exact antithesis of the lies that have their origin in Satan from the beginning (Genesis 3:1-5; John 8:31-47).

Both the 1953 and the 1983 Afrikaans Bible translations insert the definite article “the” and translate “die waarheid”. The New International Version is more literal in omitting the definite article “the” before truth and translates “the belt of truth”.

Totius (1903, *in* “Versamelde Werke” 1977:268) emphasised it that sound doctrine lies at the foundation of a sound life. This accords with the argument of this section.

The truth that is to be internalised is the Spirit’s testimony of which the core is given in John 16:8-11 and which is expanded in the writings of the New Testament. It is the truth about man’s own sinful self (John 4:16-18,21-24; 1 John 1:5-10; Ephesians 2:1-3), the truth about God’s provisions for salvation of sinners (Ephesians 13-14; 2:4-10) and the truth about man’s obligation to live accordingly (Ephesians 4:1-3; 4:20-6:9). This truth becomes internalised when man is brought in a state in which he is sensitive to the Spirit’s teaching and urging. This new birth is worked in man through the Spirit Who uses the very same truth to accomplish it (see 1 Peter 1: 22-25). This truth is also the Spirit’s instrument with which He brings this new life in man to maturity (see 1 Peter 2:1-3). Progressively man becomes sensitive to the teaching of the Spirit.

In summary

Truth plays such an important role in the lives of the redeemed, both in their conversion and in their maturing that it is most unlikely that it could be left out in the picture of the armour of the Christian soldier.

The obvious place to find it among the weaponry is in a place where it is foundational in some way or other to other parts of the whole outfit.

The truths that must be internalised are the very same truths that form the contents of the Spirit's message to the world (John 16:8-11).

The importance of internalised truth among the rest of the armour

The waistband that Paul is using to symbolise truth has the function of keeping much of the rest of the armour in place (see Hendriksen, 1981:276). It can be shown in all the verses that follow that it is indeed fundamental for resisting the onslaught and to destroy the enemy.

In **Ephesians 6:14(c)**: "with the breastplate of righteousness in place"¹⁶³.

Acceptance of truth about the depravity of man and the disgusting manifestation of it in the life of each one (Ephesians 2:1; 4:17-19) is combined with acceptance of the truth about God's saving acts in Jesus as the culmination of the revelation of God's love (Ephesians 1:2; 1:3-14). This acceptance lifts man out of his disgrace and clothe him with righteousness, which is the second part of the armour offered.

It is assumed here that Paul has in mind the imputed righteousness of Jesus Christ (Ephesians 1:7; see also Heidelberg Catechism 23/60)

It may be that the imparted righteousness which man attains under the empowering by the Spirit is included (Ephesians 1:13; 1:15-23; 2:1-10; 4:17-6:4).

Imputed righteousness is blamelessly pure. Imparted righteousness is growing in man and is but a beginning of what it ought to be (Heidelberg Catechism 44/114). It is nevertheless blessed by God (Heidelberg Catechism 24/63; Psalm 119:1-3; John 14:15-24).

Truth does nothing else than to put man in contact with God through repentance and acceptance of forgiveness. Best rightly says (1998:599) that

the possession of the righteousness of Christ is under severe attack of Satan. If he can take that out of the life of man he has victory. With it in place he can do nothing.

This may be seen as the part of the evangelist's make-up that keeps him on track in the work he is doing. His sinfulness will keep on jeopardising his effectiveness in doing his work. He will have to hang on to the reality of his reconciled state before God and consistently strive to make progress in living according to God's holy law of love.

The rest of the armour is added protection in defence (the shield and the helmet) and the weapon for the attack and the destruction of all opposition (the sword). The shoes signifies his reaching out to those around him and to those who must still be challenged to a reorientation.

In **Ephesians 6:15**: "And with your feet fitted with the readiness for the gospel of peace"¹⁶⁴.

The shoes probably represent the desire to share these blessings with the whole world (see the equipment of Alexander's forces that made it possible to conquer large areas of the world).

The Greek noun translated "readiness" or "preparation"¹⁶⁵ may also have the meaning "firmness". Most commentators choose for either "readiness" or "preparation" and take it as a readiness or preparedness for the proclamation of the Gospel (see Best, 1998:599). Best himself chooses for the third sense "firmness" in line with the picture of a soldier standing firm against his adversary. He finds support in some outstanding exegetes (see Best, 1998:600) of whom no one finds in the Ephesians letter any indication of an involvement in evangelisation. This goes against the assumption made in this thesis that the letter is evangelistically inclined. Paul is seen in this study as

¹⁶³ και ενδυσσαμενοι τον θωρακα της δικαιοσυνης

¹⁶⁴ και υποδησαμενοι τους ποδας εν ετοιμασια του ευαγγελιου της ειρηνης

¹⁶⁵ ετοιμασια

calling the forces of God up to stand firm against the enemy with evangelisation of the world as ultimate goal. Victory is for all that hear the Gospel and accept it, trusting in the Lord. It is of high priority therefore that this victory must be announced all over the world to regain lost territory. It will be in line with this reasoning if Ephesians 6:15 is taken as meaning to refer to a readiness to proclaim the Gospel of peace¹⁶⁶.

In Asia Minor where the readers of this letter are assumed to have resided people had an urgent need of this Gospel (see Best, 1998:600).

The Colossians letter, which is seen as a twin letter to the Ephesians letter, gives evidence of Paul's evangelisation-mindedness. In Colossians 4:2-4 he asks they must persevere in prayer of which prayers for the evangelists must be part. In Colossians 4:5-6 he urges them to take part in evangelisation with wisdom and friendliness.

If Ephesians 6:15 is to be understood as pointing to evangelisation, the possibility to incorporate "above all"¹⁶⁷ into it (Best, 1998:600) is very attractive. This would make the call to spread the gospel very important indeed.

In **Ephesians 6:16**: "Above all, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one"¹⁶⁸.

Truth is also the basis of this element in the armour.

The fact that faith in God is offered as a separate item seems to indicate situations where everything seems to fall apart. God sometimes seems so far from man (Isaiah 40:27-31). In his anguish, seemingly deprived of everything that can give stability, blind faith in God is the only thing that can sustain him (John 14:1; Matthew 27:46; Hebrews 11). See Lloyd-Jones, 1977: 296-308.

¹⁶⁶ εὐαγγελίου της ειρηνης

¹⁶⁷ εν πασιν

The shield protects the soldier from Satan's endeavour to soften his target by attacking from some vantage point.

In Ephesians 6:17(a): "Take the helmet of salvation"¹⁶⁹.

In Isaiah 59:17 God as victorious warrior wears the helmet of salvation which He now gives to the believer. An eschatological flavour is in 1 Thessalonians 5:8 where Paul is speaking of "the hope of salvation" as helmet. If this is the meaning in Ephesians 6:17(a) a new element is added to all that are already in place.

Truth is the foundation of the hope that victory is guaranteed and that life after this will be lived in perfect harmony with the Creator in his perfect care and in the fullness of satisfaction that comes from work in the new creation well done (Revelation 21).

In Ephesians 6:17(b): "and the sword of the Spirit, which is a word of God"¹⁷⁰.

This "word of God"¹⁷¹ is not God's creative word because here it is for destruction.

It can be a word from the Old Testament (see 1 Peter 1:25; Romans 10:8). It can be from the literature of the growing New Testament (John 20:30-31). What was envisaged in the Old Testament times became flesh in Jesus (John 1:1-14; Hebrews 1:1-4; see also Matthew 1:21,23; 5:17-48; John 1:29,36) and the message about Him found its way to the New Testament.

¹⁶⁸ εν πασιν αναλαβοντες τον θυρεον της πιστεως εν ω δυνησεσθε παντα τα βελη του πονηρου [τα] πεπυρωμενα σβεσαι

¹⁶⁹ και την περικεφαλαιαν του σωτηριου δεξασθε

¹⁷⁰ και την μαχαιραν του πνευματος ο εστιν ρημα θεου

¹⁷¹ ρημα θεου

The noun “word”¹⁷² lacks the article. A word or utterance is therefore taken from the rich sources available.

God stands behind each of His words and it also reveals Him to the world so that each can rightly be said to be His word. His word has the Spirit as ultimate author and it becomes powerful through the operating of the Holy Spirit in the mind of the one using it. The devil realises the strength of God’s power-driven word and sees its effect on the spirit of his opponent and he beats the retreat. See Best, 1998:603-604.

In Ephesians 6:18-20

The fact that he must keep the line of communication with God in prayer open and that he must receive prayer support from the Christian soldiers who is fighting at his side makes it abundantly clear that he is totally dependant on God. His provisions in everything are vital.

Prayer in all its constituent parts is built on internalised truth and it is in the way of prayer that truth is internalised. The Bible provides the truths foundational for prayer like the truth about the righteous judgement over sin and the love that opened up the way of salvation. The Bible also contains many prayers. In addition to this any text in the Bible can be transformed into a prayer. Every revelation of God’s glorious character can be turned into exaltation, every indication of sin into a prayer for forgiveness, and every command into a request for enabling.

In summary

When the truth that is revealed by God is internalised into man’s system of thought and life a relationship with God is established and protected so that he can stand firm and fulfil his task to evangelise the world. His eternal well-being is at stake and that of the people around him.

¹⁷² ρημα

Among the other pieces of weaponry are the breastplate of righteousness, the covering shield, the helmet of hope and a weapon for attack. In addition there is a sustaining of other people also under attack, which is symbolised in the shoes of willingness for sharing the truth of the Gospel.

With this armour in place the people of God can make progress in withstanding their own depravity and the temptations from the side of depraved humanity around it and from the devil. Effective evangelisation is the outcome.

4.2.5 Internalising of truth into man's thinking and doing

To have truth living in him man must reckon with two seemingly opposite realities:

- Internalising of truth in thought and in deed is a gift from God (Matthew 16:17; Ephesians 2:8-9). It has its origin in the election by the Father (Ephesians 1:3-6), in the atonement by the Son (Ephesians 1:7-13(a)) and in the work of its author, namely the Spirit who works conviction in the heart (Ephesians 1:13(b)-14).
- At the same time man is called on to exercise the choice to internalise truth (Acts 16:30-31) and he must avail himself of everything God has given to him to assist him in this internalising of truth (Acts 10:1-48). He must strive with all diligence to know the Word and to meditate on it and to apply it. But he will do it prayerfully knowing at the same time that internalising of truth is a gift from the triune God.

In many areas of doctrine the church was through the ages brought to clarity of vision. This happened with the doctrine of the Trinity and the doctrine of Jesus Christ (see Berkhof, 1969:83-122). There is today also widespread unity about inerrancy of the books that comprise the Bible in spite of continuing onslaughts on this doctrine. The application and appropriation of

the grace of God is an area where no uniformity exists (see Berkhof, 1969:203-224).

The only acceptable presentation of the teaching of the Bible on this important part of doctrine is to be found in the balanced view developed by inter alia Calvin (see Berkhof, 1996:219-221). As in other respects he also here kept strictly to Scripture even if it is not understood by reason. In this he accepted what is called the “complexio oppositorum” of Scriptural revelation (Praamsma, s.a.: 260). Doing Biblical theology is also compared to walking a tightrope in which the person walking the tightrope must keep his balance (Packer, 1986). Full scope is given in Calvin’s exposition of the sovereignty of God Who is the very Source of salvation and Whose involvement guarantees the perseverance of the elect. At the same time man’s full responsibility for success is acknowledged. Only in this way all Biblical data are satisfactorily accounted for¹⁷³.

The only viable explanation for this controversy seems to be that God realises his election through man’s exertion of all his powers of intellect and emotion and will.

In this way man in all his struggles and stumbling is never left to despair of the outcome. He is on the other hand also protected from inactivity in spiritual matters that is revealed in a carelessness which is not in the interest of the cause of the Lord on earth and disastrous to man and all those around him.

4.2.5.1 Internalising of truth is God’s gift to man

4.2.5.1.1 Internalising of truth has its origin in the election by the Father

¹⁷³ This is something totally different from the Arminian view on the appropriation of salvation where man is seen as eventually the sole agent. In outward appearance the modus operandi of these two views may not be so much at variance because also the Calvinistic view calls for appeal to man’s emotions and will but God is working in man at the same time. The irony of the case is that when it comes to praying, the Arminian seems to outdo the Calvinist (see Packer). By this he seems to live in total dependence on God in spite of his doctrinal stand. If the Calvinist allows himself to be lured into inactivity because of a

Internalising of truth as the fundamental piece in the outfit of the Christian soldier has God as its Source. The gift of the Spirit of truth who internalises truth in man is the outcome in the first place of election by the Father (Ephesians 1:3-6).

Election as ultimate source

Every one of the demands on man in this struggle against the enemies of God's restoration of His Kingdom on earth is backed up by the overwhelming reality of God's actions. He is the ultimate source of a victorious survival in this conflict. The presence of the Lord Jesus Christ in the life of man and the gift through Him of the Spirit come forth out of the deep recesses of the grace of God. Since faith is the prerequisite for being engrafted in Christ (Heidelberg Catechism 7/20) it is also firmly set in God's grace. No blessing is based on any merit in man. See Ezekiel 37:1-14; Romans 1:18-3:31; Ephesians 2:1-9; Titus 3:3-7; see also Grudem, 1994:200-201 and Honig, 1938:709.

Total depravity of man

It is assumed that man, being created in the image of God, possesses personality as God possesses personality so that he can act independently of his surroundings and the impact they have on him, being responsible to God for the way in which he reacts:

- Man has intelligence so that he has the ability to understand reality in and around him and to take part in determining the course of events.
- In addition to this he has the will and the ability to implement his decisions.
- He also has emotions, which can either detract from his well-being and his functioning or add to it.

Within the ordered creation there exists an openness that gives rise to change in course (Sire, 2004:29-31). Both God and man are involved in this change.

wrong application of this doctrine of the Sovereignty of God, he may be the one that is at fault (see Galatians 6:1).

Only in God can man find rest. He is “the perfect fit for our very nature” for the following reasons (Sire, 2004:33):

- He satisfies our longing for interpersonal relationship.
- In his omniscience He is the end to our search for knowledge.
- In his infinite being He is the refuge in all fear.
- In his infinite love He is the cause of our hope for salvation.
- In his infinite creativity He is the source of our creative imagination and of the ultimate beauty we seek to reflect.
- In his holiness He is the righteous ground of our quest for justice.

When man failed to recognise God as the ultimate satisfaction for his deepest needs, trouble arose. In turning against God who was the source of his very existence, he alienated himself from God so that his intellect, will and emotions were defected and so his morality (Sire, 2004:38).

His condition after the fall is described in Scripture as death (Genesis 2.15-17; Ephesians 2:1-3). He is now wholly unable to do anything meriting salvation (Boettner, 1979:61 et seq.). He will not repent of sin, because he loves it and he will not come to God for salvation because he hates Him (John 3:19; 5:40; Job 15:16; 1 Corinthians 2:14; see Grudem, 1994:490-514). This contamination sullies all expressions of life and is damnable both in itself as well as in the fruit that it bears (Romans 5:12; Job 14:4; see the Institutes of the Christian Religion 2/1/5; 2/1/8). In the Old Testament laws the ceremonies of circumcision and of the purification of the mother bring home the point that man comes into the world a sinner so that it needs to be accepted that since the fall human nature has been corrupt in its origin (Boettner, 1979:67; Grudem, 1994:509-510).

All of mankind was affected and became subject to damnation (Romans 3:12; 6:23). It does not mean that any man is as bad as he could be, nor that any one is entirely destitute of virtue (see Hendriksen, 1981:111-112). The virtue of the unregenerate is, however, unacceptable to God because the

fundamental principle of their lives is not service to God out of love for Him but rejection of God in the service of self (Romans 8:8; 14:23; Hebrews 11:6; Boettner, 1979:71).

The future is indeed bleak and full of unspeakable horror. Every speck of suffering is the inevitable outcome of God's love for what is in harmony with his character and his hatred for what diverges from it.

Unconditional election

Quite commonly people will agree to the doctrine of election but they believe that this election is based on God's foreknowledge of man's faith (see Grudem, 1994:676-679). They appeal to Romans 8:29 "For those God foreknew He also predestined..." and 1 Peter 1:2 "We have been chosen according to the foreknowledge of God the Father..." This would seem to bring the doctrine of man's salvation in harmony with all the places in the Bible where man's responsibility to come to God in repentance and in faith is taught (see for instance Genesis 15:6 taken up in Romans 4:2; Isaiah 1:18; Matthew 3:2; Mark 1:4-5; Luke 3:2-20; John 1:12; 3:16; Acts 16:29-31).

The Arminians teach that God bestows a universal grace on man that enables him to respond to the call to salvation (Berkhof, 1969:221). According to this doctrine the call that comes to man through the preaching of the Word exerts influence on his understanding and his will. Everyone who responds with assenting to the truth and with consequently trusting in the grace of God and who obeys the commandments of Christ receives a greater measure of divine grace. He is therefore justified on account of the faith he exercises and if he perseveres to the end he receives eternal life¹⁷⁴.

¹⁷⁴ It seems, however, that an inconsistency exists here. Many times the person inclined to Arminianism will exert himself excessively in prayerful pleading and in praising. He works as if everything depends on him but he prays as if everything depends on God (Packer in an interview).

In England Arminianism led among some people to the so-called Neonomianism according to which Christ met the demands of the old law that was part of the covenant of works and He could then substitute it with a new law of grace according to which God is satisfied with true faith and obedience, although imperfect. This ended in a liberalism, which recognised Christ as only a great prophet who proclaimed the truth and sealed it with His death. See Berkhof, 1969:221-222.

Characteristic of Methodism which is a form of Arminianism is the stress they lay on doom-preaching and when the listeners are emotionally on the brink of hell they proclaim to them the Gospel of redemption, calling on them to accept salvation in Christ. Many of them also believe in a second blessing that brings entire sanctification. See Berkhof, 1969: 222.

A careful look at the verses in Romans 8:18-39 referred to in support of these views shows that it does not teach what the Arminians make of it.

Romans 8:18-39

In Romans 8:18-39 is included the so-called “golden chain” or “salvation chain” of God’s elective work in verses 29-30: “For those God foreknew He also predestined to be conformed to the likeness of his Son, so that He might be the firstborn among many brothers. And those whom He predestined, He also called; those whom He called, He also justified; those whom He justified, He also glorified”¹⁷⁵.

The objects in all of these sentences are underlined in the text. They are all referring to the same people. In this way Paul is jubilantly proclaiming that God is on a steadfast course of redemption with his people in the face of whatever adversity they are facing (see also Romans 8:18 and 8:31-37),

¹⁷⁵ οτι οὗς προεγνώκαι προωρίσεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις, οὗς δε προωρίσεν τουτους και εκαλεσεν και οὗς εκαλεσεν τουτους και εδικαιωσεν οὗς δε εδικαιωσεν, τουτους και εδοξασεν

In Romans 8:28 the “all things” that work together may even include everything that lies outside the field of man’s experience in the election from all eternity and all that belongs to the realm of the spiritual realities in light of what follows in Romans 8:35,38-39.

This understanding of Romans 8:28-30 renders a meaning of the verb translated with “foreknew”¹⁷⁶ out of line if it were to indicate mere knowing beforehand.

A consideration of the usage of the verb translated with “foreknew” supports this assumption. It is also supported by an investigation of the meaning of the other verbs in the chain.

“Those God foreknew...”¹⁷⁷ The verb is in the aorist indicative referring to the act as such. The following explanations are offered:

- (Brown(a), 1986: 692-693) says that in the verb “foreknow”¹⁷⁸ a temporal component is indeed present with the meaning “to know in advance” which makes it possible to read into this verse the idea of faith that was known to God in advance. In Classical Greek it was used of the foreknowledge of the gods. In Paul it acquired according to Brown((a), 1986: 693) the meaning of choose beforehand. A personal relationship is implied. This seems to be a theological conclusion derived from the rest of Scripture. He finds the same to apply in its use in Romans 11:2.
- Grudem (1994:676-677) is in agreement with this view. He points out that Romans 8:29 does not say God knew something about these people but that He knew them. It is a relational knowledge. A paraphrase of Romans 8:29 according to his interpretation would be: “Those whom He long ago thought of as being in a saving relationship to Himself”. He finds support for this view in the use of this verb in Romans 11:2 “God did not reject His people whom He foreknew”. In opposition to rejection lies acceptance.

¹⁷⁶ προεγνώ

¹⁷⁷ οὓς προεγνώ.

¹⁷⁸ προεγνώ

- Also Hendriksen (1980:282) finds here the meaning of divine delight originating in eternity (see Genesis 18:19; Jeremiah 1:5; John 10:14; 2 Timothy 2:19).
- Wuest (1945:40-41) argues convincingly in favour of the meaning of foreordination. He refers to the use of this word in Acts 2:23 “This man was handed over to you by God’s set purpose and foreknowledge”¹⁷⁹ In “God’s set purpose”¹⁸⁰ the verb “set”¹⁸¹ is a passive participle in the perfect mode which helps to communicate the idea that something was decisively deliberated. “Purpose”¹⁸² refers to a decision reached. Wuest accepts that these two elements “set purpose”¹⁸³ and “foreknowledge”¹⁸⁴ in their proximity to each other in the same section of the sentence are overlapping in meaning. “Foreknowledge” must therefore be something more than a knowing beforehand. It will of course be that each of these two verbs retains its own individuality. “Foreknowledge” refers then to the ordaining in love beforehand of the death by crucifixion of Jesus (see Hendriksen, 1980:282). Acts 2:23 deals therefore with a set judgement of God that was the outgrowth of deliberation in love beforehand. Wuest applies this meaning of “knowing in love beforehand” in the sense of “choosing beforehand” to the use of the verb in Romans 8:29. He finds the same meaning in the verb “foreknowledge”¹⁸⁵ of 1 Peter 1:2.
- The 1953 Afrikaans translation of Romans 8:29 follows here the literal meaning of “foreknowledge” in contrast with the 1983 translation that gives preference to “choose beforehand”.

The following may be said about the other verbs in the chain:

- “... He also predestined to be conformed to the likeness of his Son, so that He might be the firstborn among many brothers...”¹⁸⁶. The verb “He

¹⁷⁹ τουτον τη ωρισμενη βουλη και προγνωσει του θεου εκδοτον δια χειρος ανομων
προσπηξαντες ανειλατε

¹⁸⁰ τη ωρισμενη βουλη

¹⁸¹ ωρισμενη

¹⁸² βουλη

¹⁸³ τη ωρισμενη βουλη

¹⁸⁴ προγνωσει

¹⁸⁵ προγνωσιν

¹⁸⁶ προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις

predestined”¹⁸⁷ is in the aorist indicative. It may also be translated with “preordained” or “predetermined”. This verb is followed by a description of what God has in mind for man, which is Christ-likeness. As the Son is the likeness of the Father He is the perfect model for man to grow towards the original state, in which he was created as the image of God (Genesis 1:26-27). See Hendriksen, 1980:282-285.

- “... He also called...”¹⁸⁸ The verb is also in the aorist indicative. According to Brown(a) (1986:271 et seq.) this verb was in many cases a call from one in higher rank, and in such cases it had the weight of a command. Paul uses this word almost always with the sense of divine calling. In view of what follows (“... justified...” etc) it is here in Romans 8:29 a calling out of their bondage under the powers in this world to justification and sanctification (Brown(a), 1986: 275). It is therefore the effective calling that is meant here (see Hendriksen, 1980:285 and Grudem, 1994:692-698).
- “... He also justified...”¹⁸⁹. The verb is in the aorist indicative. According to Brown(c) (1992:352-374) it has the idea of being in the right relationship which means either to comply fully with the demands of the law of God or to be set right with God by the obedience of Christ as demanded by the to the stipulations of the covenant God made with man in Abraham to be his God, fulfilling all his needs. The latter is the theme of Romans (see Hendriksen, 1980:285 and 1980:61-66, 128-131).
- “... He also glorified.”¹⁹⁰ The verb is in the aorist indicative. According to Brown(b) (1986:44-48) the verb came to be used of the state in which God is and the significant fact is that it is also used to describe what man had in paradise and what he will have on the new earth. See Hendriksen, 1980:28289-6.

Blass and Debrunner (1954:205-206) must be quoted In conclusion where they say that the aorist can be used for something that applies for all times. This seems to fit the use of the aorist in Romans 8:29-30.

¹⁸⁷ προωρισεν

¹⁸⁸ τουτους και εκαλεσεν.

¹⁸⁹ τουτους και εδικαιωσεν

All stress is in these verses laid on God's doing. Man's responsibility is much in evidence all over the pages of the Bible including in this letter (see Romans 4:1-12; 6:12-23). Everywhere it must be seen as subordinate to what God is doing (see Matthew 16:17; John 3:3-5; 15:16; see also Hendriksen, 1980:281 et seq.).

Nowhere in the whole process can God be excluded. This much is explicitly stated in this verse.

Support for the doctrine of election is found also in Ephesians 1:3-6.

Ephesians 1:3-6

In these verses election is without dispute shown to be the foundation of all blessings (see Hendriksen, 1981:74-81).

In Ephesians 1:3-4 the praises of God are being sung for a salvation that originates in God and is therefore guaranteed by God: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love"¹⁹¹.

The verb for "chose" in Greek¹⁹² is aorist indicative middle. According to Blass and Debrunner (1954:205-206) the aorist can indicate an action that was taken once and for all. This meaning would fit in perfectly in this context where God's actions are described in view of everything that can be said about God's faithfulness to his promises. The verb means, "to pick out for oneself", "to choose out" from a sizeable number (Brown(a), 1986:536-543):

¹⁹⁰ τουτους και εδοξασεν

¹⁹¹ ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανιοις εν χριστω καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου ειναι ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη

¹⁹² εξελεξατο

It was used in Classical Greek to indicate election of people to perform a certain task. In the Septuagint it was used to denote the setting apart or dedication of priests. Brown(a), (1986: 540) points out that all statements about election as here by Paul arose from reflection on God's work after the elect had encountered Him and been added to the church. It was then that they began to face the question of where the fundamental starting point lay on their own road to faith and of what the foundation was of a church that was able to survive temptation and persecution. For Paul it was most certainly not something that comes up out of own choice. He was forcefully stopped and put on an opposite course (Acts 9:1-19).

The purpose clause "to be holy and blameless in his sight" indicates the vileness of the elect. No merit in them moved God to take them out of the general damnation. They were chosen to be what they were not, and to be made what God wants them to be.

Election is "in Christ". He is the object of election and all the sinners who are saved have a share in salvation because of their unity with Him. See Stott, 1993:75-76. See also Heidelberg Catechism 7/20; 23/60.

"Before the foundation of the world"¹⁹³: God, even before creation became a reality, chose those who will have part in his new creation. This excludes any merit in them and lays the sound foundation for their perseverance. See John 6:39; 17:2,9,11,24 and Romans 9:10-16. See also Stott, 1993:77-81.

From these verses it follows that God out of his free choice moved by grace alone ordained Christ to be Saviour. This is also evident from Ephesians 2:1-8 where the spiritual and moral condition of man is likened to death so that salvation can only come from God working out in man what did not exist in him before. Nothing in man contributes to it.

In Scripture the idea of election is indeed very well known.

¹⁹³ "προ καταβολης κοσμου".

The following are other examples where the Bible teaches unconditional election:

- Romans 9:11-13 “Yet before the twins were born or had done anything good or bad – in order that God’s purpose in election might stand, not by works but by him who calls she was told, “The older will serve the younger.”
- Romans 11:5-6 “So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace”.
- 2 Timothy 1:8-9 “... God, who has saved us and called us to a holy life – not because of anything we have done but because of his own purpose and grace...”

The group of related words that has election as its common denominator¹⁹⁴ occurs more than 40 times in the New Testament alone according to Boettner’s sources (1979:91). The following verses are among them: Psalm 65; Matthew 11:20-28; 24:15-31; Mark 13:14-27; John 6:22-71; 13:18-30; 15:9-16; 17:1-26; Acts 13:44-52; Romans 8:18-39; Romans 9:1-29; Romans 11:1-10 Ephesians 1:4-5; 1 Thessalonians 1:2-10; 5:1-11; 2 Thessalonians 2:13-17; 2 Timothy 2:8-13; Titus 1:1-3; 1 Peter 1:1-2; 2:9-10; 5:13.

These insights crystallised in the Canons of the Synod of Dordt (1618-1619).

Calvin had people like Augustine before him who accepted the authority of Scripture also on this point. Many from his own time like Luther, Zwingli and Bucer joined him in it. He admitted that there is much in this life that will remain concealed for us, and other things in which we only have a limited insight – and these limitations keep us humble (Institutes of the Christian Religion 3/2/4-5).

¹⁹⁴ “eklegomai”, “eklektos”, “eklogê”

In the Kutama-Sinthumule Rehabilitation Centre opposition to the doctrine of election and reprobation was encountered in inmate 2.3.1.2. He found some support. It is as Calvin said to his opponents: If any man would listen more to God's Word than to his own logic he would succeed to see that this doctrine is Biblical which, when accepted, has the potential of carrying man through dark moments of failure and despair.

In his Institutes of the Christian Religion Calvin puts it as follows (3/21/1):

"Those who preclude access, and would not have any one to obtain taste of this doctrine, are equally unjust to God and men, there being no other means of humbling us as we ought ... nor, indeed, have we elsewhere any sure ground of confidence."

It is incorrect, though, to regard the doctrine of predestination as the central dogma of Calvinism (e.g. A. Schweitzer in Walter, 1906:416). Admittedly, it developed to that point for some of the followers of Calvin.

Lack of motivation among people adhering nominally to this Biblical view on the way of salvation is not the fault of the doctrine itself but of the lack of a real relationship with God. On the day of Pentecost the disciples spontaneously overflowed with joy and a desire to share the good news with the world. This is to be expected where people realise that God loves man in spite of what he is and does. Profound appreciation is the only possible response.

Reprobation counterpart to election

The divine decree separates the human race into two portions, ordaining one to everlasting life and of necessity the other to everlasting death. In spite of the fact that all have forfeited claim upon God's mercy the elect members of humanity are rescued from guilt and sin to partake of blessedness and holiness (Boettner, 1979:83). The rest suffer no unmerited condemnation.

Boettner (1979:104-130) is correct when he states that reprobation is logically the counterpart of election. Admittedly this is an unpleasant doctrine. It is, however, the plain teaching of Scripture (see Proverbs 16:4; 1 Peter 2:8; see also Grudem, 1994:684-689).

How is the love of God to be reconciled with a decree in which a section of humanity is doomed to eternal damnation? The following verse where the outrageous acts of man in his depravity are discussed, gives an answer. Not all questions are answered though:

Romans 1:18 states: "The wrath of God is being revealed from heaven against all the ungodliness and wickedness of men who suppress the truth by their wickedness"¹⁹⁵.

The Greek word translated with "ungodliness"¹⁹⁶ has the meaning "lack of fear and respect", "outrageous conduct", whereby established laws are broken (Brown(b), 1986: 91-95). In Romans 1:18 this consists of giving divine honour to creatures and putting aside the Creator.

Brown(c) (1992: 352-374) sees the Greek word translated with "wickedness"¹⁹⁷ as indicating "unfitting", "incorrect", "not in accordance with perfect obedience".

"Who suppress"¹⁹⁸: The verb is a praesens participium active, which denotes continuous action. It means "hold back", "restrain" (Souter, 1948:130). In this case it is a holding back of what is clearly revealed. Open revolt is implied.

"Wrath"¹⁹⁹ in Romans 1:18 is the anger of rejected and wounded love (Brown(a), 1986:109). There is nothing in favour of the reprobate. Everything calls for rejection by God. What makes the wrath of God even more

¹⁹⁵ αποκαλυπτεται γαρ οργη θεου απ ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια κατεχοντων

¹⁹⁶ ασεβειαν

¹⁹⁷ αδικιαν

¹⁹⁸ κατεχοντων οντων

compelling is the fact that this rejection comes after ample chance for repentance was given (see for instance Isaiah 1:1-31; Ezekiel 2:3-7; 8:1-18; 11:1-12; 11:22-23; Matthew 18:22). In the case of Romans 1:18 it may be concluded that this section is itself a call to repentance of sinful humanity. For those who reject special revelation there follows a hardening of their hearts (Isaiah 6:9-10; Romans 1:24-32).

Verses like Proverbs 16:4 (“The Lord works out everything for his own ends – even the wicked for a day of disaster”) will have to be explained with the foregoing in mind. It is not as if God finds joy in afflicting judgement. He goes to unequalled lengths in his patience. Only then does He plunge man into damnation as a demonstration of his righteousness (Romans 9:22).

God, in his love, is inviting with serious entreaty all people on earth. He does not desire the death of one sinner but that all will be saved. This is shown when Jesus shed tears over Jerusalem (Luke 19:41-44).

To the question why it is that only some are elected to be regenerated by the Spirit, the Bible gives no clear answer (see Romans 9:14-15; 9:18-21). In Romans 9:22-23 Paul gives some sort of an answer.

“What if God, choosing to show his wrath and make His power known, bore with great patience the objects of His wrath – prepared for destruction? What if He did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory?”²⁰⁰

“Choosing...”²⁰¹: The Greek verb for “choosing” is participium praesens indicating duration. God desires intently. He gives a demonstration of his wrath, which will be administered in devastating dimensions.

¹⁹⁹

οργη

²⁰⁰ ει δε θελων ο θεος ενδειξασθαι την οργην και γνωρισαι το δυνατον αυτου ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν και ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους α προητοιμασεν εις δοξαν

²⁰¹ θελων

“... to make the riches of his glory known to the objects of his mercy...”²⁰²: By enduring the evil of the evil men he created the opportunity to show the richness of the glory of his mercy in contrast to the immensity of his anger about unrighteousness. Against the background of the devastating destruction in all righteousness the glory of his mercy stands out in proper relief. Also his patience in giving man chance for repentance may be seen as part of the demonstration of His grace. This makes their guilt all the more painful and their punishment all the more severe.

In his letter to the Romans Paul ends with his triumphant ode on the electing God (Romans 11:33-36). No questioning of election is done. It is simply accepted and God is praised for it.

Immediately after that he starts out on the section in which he calls redeemed man to sacrifice his whole life to this God of immense mercy (see Romans 12:1-2). Everything comes from God. To Him is due all the glory and dedicated service

God and evil

On the basis of the Word of God, Calvin accepts that God does not only allow evil, but also ordains it (Exodus 4:21; Isaiah 45:7).

This, however, doesn't make God guilty of transgression of his own commands. He still justly punishes, inter alia by delivering the sinner to a sinful life (Romans 1:20; Institutes of the Christian Religion 1/18/2). At the same time He uses it to reach his goal in the lives of his people, be it to discipline his people (Isaiah 29:14; Institutes of the Christian Religion 1/18/2), or for blessing them, of which Christ's crucifixion is an outstanding example (Acts 2:23; Institutes of the Christian Religion 1/18/3).

²⁰² και ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους

Calvin's acceptance of the fact that God ordains evil is another example of the unconditional acceptance of complicated pronouncements in the Word.

The covenant of grace

The covenant God made with Abraham and with humanity is God's way to give convincing proof to man of His love (Genesis 12:3; 15:8-21; 17:1-27).

The stipulation of this covenant is brief but all-embracing. He will be their God and they will be His people. He undertakes to provide in all their needs. They have the obligation to accept in faith the promise that was made and to serve Him as their God (Genesis 17:9-14). This calls for faith undaunted even by death (see Lehne, 1990: 19-34).

The blessings of this covenant became clearer in the centuries that followed (Isaiah 32:15; 44:3; 54:13; 59:21; Jeremiah 31:34; 33:8-18; Ezekiel 36:21-30; 37:11-14; 39:29; Joel 2:28-29; Zechariah 12:10; John 6:42-51; 7:37-39; 14:1-31; Acts 2:16-21; 2:37-47; 10: 34-48; 1 Corinthians 2:1-16; 1 Thessalonians 4:1-12; 1 John 2:18-27). The knowledge of this is the source of man's strength to survive every disappointment and every temptation that comes his way.

A new dispensation of this covenant comes into view in Jeremiah 31:31-34. The newness of this covenant clearly lies in the fullness of the work of the Spirit (see Hebrews 8:12; 10:18; 10:19-23)²⁰³. With the inauguration of

²⁰³ The difference between the two covenants cannot lie in the fact that it previously was a covenant of obedience and that now it is a covenant of grace as some think (see for instance Macaulay, 1978:123). Forgiveness is an element of the old covenant (see Psalm 32:1-5; 103:8-13; Isaiah 1:18; Micah 7:18-19) as it is of the new covenant (see Hebrews 1:1-3). The demand of obedience to the law with the promise of blessing or curse was part of the old covenant (see Deuteronomy 10:10-30:20; Ps 1:1-6; 119:1-4). within the context of the ceremonial laws with its strong propitiatory strain (see Leviticus 1-17). So is obedience demanded in the new with its foundation in grace (see Matthew 5:1-7:27). In the history of revelation of the Old Testament grace is overarching the obligation of obedience which is the goal of the whole history of salvation, the New Testament history included. Macaulay compares the Old Testament priesthood with its incompetence to Christ who brought the reality of the propitiation of which the old was only a shadow (Hebrews 8:5, 10:1 and 9:23 in the context of Hebrews 9:1-28). That does not make the forgiveness less real for the people living in Old Testament times as something for the

abundance in the work of the Spirit the crossing of the boundary between Israel and the nations is in accord (see Acts 2:1-11)²⁰⁴.

This covenant in both its dispensations lies at the foundation of the history of the salvation of man.

4.2.5.1.2 Internalising of truth has its origin in the atonement by the Son

Internalising of truth as the fundamental piece in the outfit of the Christian soldier has God as its Source. The gift of the Spirit of truth who internalises truth in man is the outcome in the first place of election by the Father and from there it is the fruit of the atoning work of the Son (Ephesians 1:7-13(a)).

Jesus Christ, fully man and fully God in one person is the indispensable link in the whole chain of the salvation history of man. He is also indispensable in the unfolding of the abundance of the work of the Spirit through Whom man is guided in all truth (see Matthew 1:21; 3:11-12; 28:18-20; 1 Corinthians 12:12-13; John 1:1-5; 3:16; 7:37-39). Through His suffering and death and in His resurrection and ascension He gained the right to bestow on man the gift of

future. Fact is that the Holy Spirit was active in the Old Testament although He could continue His work in the hearts of God's people in all its New Testament abundance after Christ was triumphantly taken up in heaven (see Rev 12:10-12). The difference is that of promise and fulfilment but effective in both dispensations. In both eras the covenant is essentially the same. All sins are covered by the sacrifice of Jesus, the Son of God (Hebrews 1:1-3; Colossians 1:15-20; see also Romans 8:3-4 and Galatians 4:21-31). Love is now a reality in Jesus but also in His followers (Hebrews 8:10-12; Romans 5:5; 2 Corinthians 3:3; 1Jn 2:7-11; 2:20; 2:26-27; Galatians 5:16-25; Ephesians 4:17-6:9). This is the very essence of the covenant of God with Abraham. He will be their God. They will be His people. From God they will receive all the assistance they need. From them God will receive worship and service in obedience.

²⁰⁴ Also this was foreshadowed in the old dispensation (see Genesis 12:1-3; Isaiah 2:2-4). The Lord took this up in His last command to His church (Matthew 28:18-20). Passages like Hebrews 8:7-13, and 10:15-18 come back to the promise of a new covenant of Jeremiah 31:31-34. It is clear from tradition and from its contents that Hebrews was addressed in the first place to Jewish Christians (see De Klerk 1951:9-12). The book stands in the context of a worldwide Christianity from which also this reference has a wide range. Believers of all nations are included..

the Spirit and in so doing He made the promise of the Spirit's abundance come true²⁰⁵. See Stott, 1994:120-121; Grudem, 1994:529-564, 568-633.

The Gospel of John excels in his description of the person, life and work of Jesus Christ (see also Stott, 1993:25-27). John is rightly called the eagle among the writers of the Gospels because he brings panoramic scenery into view. His first verses form an ode to Christ showing Him in His divinity and in His relationship with the Father. He is Creator of all that exists (John 1:1-3). For fallen man He is the Source of life bringing light to the darkness of death into which man plunged himself (John 1:4-5). Life is one of the main themes of this Gospel. The Son gives life just as the Father gives life (5:21). This life is given by the Father and the Son through the Spirit (John 3:1-21). The word "life" or "eternal life" occurs time and again (1:4; 3:15,16; 3:36; 4:14,36; 5:24,26,29,39,40; 6:27,33,35,40,47,51,53,54,63,68; 8:12; 10:10,11,15,17,28; 11:25; 12:25,50; 13:37,38; 14:6; 17:2,3; 20:31).

Report of the love of God and His conquest of evil in Jesus Christ is resounding in all the corners of Scripture:

- It was already known in Old Testament times (Genesis 3:15; 12:3; 2 Samuel 7:8-16; 1 Kings 11:12,34,38-39; 15:4; 2 Kings 8:19; Isaiah 7:14; 9:5-6; 53:1-12; 55:1-3; Psalm 24; Jeremiah 23:5-6; Ezekiel 37:25-28; Amos 9:11; Micah 2:13; 5:1). The moral law did not cut off all hope to glory (Institutes of the Christian Religion 2/7/3). It taught man his absolute dependence on the grace in Christ. This was presented to him in the ceremonial law (Institutes of the Christian Religion 2/7/1-2,4).
- In the documents of the New Testament this truth was revealed with more clarity. The Gospels exalt the love of God shown in Christ Jesus (John 3:16; 3:35; 5:20; 10:17; 13:1; 13:34; 15:12,14:21,23; 14:31; 15:9-10; 15:13; 16:27; 17:23,24,26; 14:17; 21). The letters are an unending echo of it (Romans 5:8; 8:1; 1 Corinthians 15:3-4; Galatians 3:13-14; Ephesians 1:7; 1 Peter 1:18; 3:18; 1 John 3:16; 5:11-12). Hebrews may be called an ode

²⁰⁵ The promises of His coming were given by God in the Old Testament (see Genesis 3:15; Joel 2:28-32; Ezekiel 36:27) from where they were taken up in the New Testament (Matthew 3:11; John 14:15-26; 16:5-11; Acts 1:8; 2:39).

on the magnificence of Christ as true and only High Priest Who entered into the heavenly sanctuary with His own blood (Hebrews 8:1-5) and in so doing inaugurated a new covenant (Hebrews 8:6-13) for those who believe (Hebrews 10:39-11:40). In Revelations John takes his readers with him on his visionary journeys between the first and the Second Coming of the Christ. In his opening verses he gives prominence to God the Father, God the Spirit and then to God the Son whom he calls the faithful Witness, First from the dead, Ruler over all, Who through his love for the elect from guilt and made them a kingdom of priests (Revelation 1:5-6). Jesus Christ, seen as Judge and at the same time as Redeemer is the subject of the witnessing of the seven churches (Revelation 1:12-13).

In the documentation of the teaching of the Reformers of the 16th century it is evident that they were struck with awe by the immensity of Christ's suffering in body and soul (Institutes of the Christian Religion 2/16/6,10). His cross and His empty grave lie at the very centre of salvation because with His suffering He obliterated the accumulated guilt of man (Heidelberg Catechism 1/1; 23/60). His obedience also contributed to the salvation because with that He deserved all the credit man could not earn for himself (Philippians 2:5-11).

In summary

Jesus Christ is the door that gives access to the Holy Spirit's ministry (John 10:9). He is the Way to the Father and all His gifts of which this gift of the abundant work of the Spirit is of immense importance (John 14:6-7).

In spite of man's utter unworthiness God the Father in his electing love guarantees a way to deal with him in Christ through grace. An acrostic on the word "GRACE" summarises it. In the acrostic "GRACE" is "God's Riches At Christ's Expense" (see Romans 8:28-39).

4.2.5.1.3 Internalising of truth has its origin in the work of the Spirit

Internalising of truth as the fundamental piece of the outfit of the Christian soldier has God as its Source. The gift of the Spirit of truth who internalises truth in man is the outcome in the first place of election by the Father and from there it is the fruit of the atoning work of the Son. After His atoning work He received from the Father the right to pour out on man the abundance of the power of the Spirit (Acts 2:32-33; Ephesians 1:13-14).

In John 14-16 important teaching of Jesus on the work of the Spirit is recorded. According to these verses it is a work of the Spirit to communicate truth. The following is said:

- In John 14:17 He is called “the Spirit of truth”²⁰⁶.
- According to John 14:26 Jesus came back to this topic a little later in his discourse when He explained the Spirit’s work by saying that He “will teach you all things and will remind you of everything I have said to you”.
- This thought was taken up again according to John 15:26 where the Spirit is called “the Spirit of truth” and that “He will testify about Me”.
- According to John 16:13-15 the Spirit was again labelled as “the Spirit of truth” and of Him it was said, “He will guide you into all truth”. It was also added in these verses that “He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. He will bring glory to Me by taking from what is mine and make it known to you.”

Seemingly just to show that He is not exalting Himself, Jesus adds, “all that belongs to the Father is mine”. The glory that Jesus will get through the work of the Spirit is indeed due to Him. He is, however, not looking for it for His own sake but for the sake of the Father and for the sake of those that the Father is calling out of the world so that they may be strengthened in their faith by seeing the glory of God.

No acceptance of truth is possible without the Holy Spirit. It was only after his power had been lavishly poured out on the disciples at Pentecost that they

²⁰⁶ το πνευμα της αληθειας

were given understanding of what happened in their very presence during the life, death, resurrection and ascension of the Lord Jesus Christ with a clarity they did not have before (see Luke 24:49 and Acts 1:8 together with Acts 2:1-11). See also 1 Corinthians 2:14-15.

In prisons much is done to provide better living conditions and to restore higher moral standards²⁰⁷. All this will, however, have only limited impact if God does not change man. Man will be able to withstand the onslaught only through the Sovereign God of the covenant²⁰⁸.

4.2.5.2 Man's responsibility in internalising of truth

The overwhelming reality of God's involvement in man's salvation goes hand in hand with the demands He lays on man.

Seeing the crucial role of truth in the spiritual warfare man is engaged in and the role that the Holy Spirit plays as the Spirit of truth, attention will have to be given to what God expects of man in the establishing and maintaining of a relationship with the Spirit and what man has to contribute in the process of the internalising of truth in his system of thought and deeds.

The following things have to receive attention:

²⁰⁷ Projects are launched to improve the environment. Provision of RDP houses (Reconstruction and Development Project) made better housing available to thousands. Courses for adult education are offered by institutions like UNISA and the implementation sponsored by the Government. In a television series that ran from 16 July 2006 up to 3 September 2006 things like responsibility, perseverance, self-control, honesty, compassion, forgiveness, acceptance, were played out in stories and discussed by a panel of experts in the field with inputs from the public. In line with this the Kutama-Sinthumule Rehabilitation Centre has facilities that are better than in most prisons. Inmates are housed in respectable and neat sleeping quarters. Ample provision is made for classrooms and interview rooms. Recreation is attended to in gymnasiums. In the libraries they have access to recreational and academic literature. The Health Care Centre is well provided with medicine and sophisticated instruments and is well manned. Different programmes are running for the rehabilitation of inmates with courses in different life-skills by competent facilitators. Anger management, substance abuse, marriage and child care, and the like are offered.

²⁰⁸ An inmate of the Centre who is exceptionally dedicated to bettering himself and helping his fellow-inmates declared that everything man does, is of no avail unless God takes over.

- Faith in Jesus Christ is the indispensable preliminary for receiving from God this gift of a relationship with the Spirit (see for instance John 1:12; 3:16; 7:37-39; Acts 10:34-44);
- Prayer is linked up with the prerequisite of faith in Jesus Christ;
- Each divergence from the will of God grieves the Spirit (Ephesians 4:30).

4.2.5.2.1 Faith in Jesus Christ is the indispensable preliminary for receiving from God this gift of a relationship with the Spirit

Faith in Jesus as the Christ is the way to become united with Him (see Kruger, 2001:68-72). Where this faith in Christ is present the Holy Spirit starts an abundant work in man.

The Spirit is Himself the author of this faith. Packer refers in this connection to Augustine who talked of prevenient grace. Through this faith contact is made with Jesus as the Mediator Who gives man access to an abundant endowment of the Spirit's enlightening work. The whole process amounts therefore to an escalating work of the Spirit in man. He starts out by initiating acceptance of the love of the Lord through which a relationship with the Holy Spirit follows in which the figure of the Lord is progressively brought into better focus.

While it is true that faith is embedded, so to speak, in the work of the Spirit, it is at the same time something man is called on to do. The whole Bible is full of it. The example of Acts 16:31 may be quoted here. Significant is the correlation between faith and empowerment in the episode of Peter's walking on stormy waters only as long as he focussed on Jesus (Matthew 14:28-31).

True saving faith is defined in the Heidelberg Catechism (7/21) as true knowledge of what God reveals in His Word combined with a firm trust in Him adequately described as the leaning of the entire human personality upon Him (Souter, 1948: 203).

In the throng of his spiritual needs of accumulating guilt and of a constant defilement of his nature man through this faith reaches out to Jesus Who is the only way to the Father's mercies and blessings among which is the gift of a relationship with the Spirit (John 7:37-39; Luke 11:13).

A yearning to experience the blessings of the Lord and to obey Him may be present and blessed even before the full understanding of all God's ways has dawned on a person (Packer, 1995:18-21). This is the Biblical teaching since also Abraham was blessed although he saw the day of the Lord from a far distance in time and only in dim outlines.

This does not take away the vital importance of a fuller appreciation of the details of the work of the Lord (Packer, 1995:55). He was crucified and is now glorified, Lord of all, glorious, meriting all the worship, adoration, love and loyalty that man can muster. It is He who intercedes at the right hand of the Majesty on High. He is also personally and powerfully enlightening and sharpening man's insight, soothing guilty consciences, transforming lives, supporting those under pressure.

This faith is imbedded in a repenting heart. According to John 4:15-24 the Samaritan woman was told that she had to come to grips with her sinful lifestyle and bring that into the light of a confrontation with the Father if she wanted to be blessed by Him. See also Matthew 3:2,8,11; Mark 1:4; Luke 3:3 and John 3:22-25. It is important also to notice that genuine faith brings forth a life dedicated to obedience to God (Galatians 5:6; 6; 15; Titus 1:1-3. See Brown(a), 1986:602).

The noun "faith" does not appear in the Gospel according to John. The verb "believe" does (1:7,12,51; 2:11, 22, 23; 3:12,15,16,18,36; 4:21,39,41,42,48,50,53; 5:24,38,44,46,47; 6:29,30,35,36,40,47,64,69; 7:5,31,38,39,48; 8:24,30,31,45,46; 9:18,35,36; 10:25,26,37,38,42; 11:15,25,26,27,40,42,45,48; 12:11,36,37,38,39,42,46,47; 13:19; 14:1,10,11,29; 16:9,27,30,31; 17:8,20,21; 19:35; 20:8,25,29,31). The extensive use of the verbal form gives the idea of faith-in-action. It becomes

singularly meaningful in the cases where the verb is used in the present tense in which the idea of duration may be seen as dominating although each mode of the verb must be considered in its context to ascertain the exact meaning intended by the author. See Brown(a), 1986:602-603.

The work, which the Spirit does in man, is from beginning to end intimately related to the use of the Bible (Acts 10:34-44; 16:9-15; 1 Peter 1:23; 2:2; see also the Heidelberg Catechism 7:21 and Grudem, 1994:699-721). Man could have found his Creator in the intricacies of creation but because of his natural resistance to God after the fall he will not find Him except through the Holy Spirit regenerating him through Scripture (Ezekiel 37:1-14; John 3:1-21; 15:16; Romans 10:14-15; Ephesians 2:1-10; 1 Peter 1:23) and sustaining his faith through It (1 Peter 2:1-3) .

Calvin's reactionary emphasis on the role of grace in the process of salvation (see Institutes of the Christian Religion 3/3/2) must not be read as if he ascribes everything to grace and expects nothing from man. That would have made him unbiblical. The Bible is clear about trust in God's offer of salvation and the penitence that goes with it as gifts of God (Matthew 11:25; 16:17). It is also just as clear on the fact that it is man's responsibility to attain this trust and this penitence (John 1:12; Acts 16:31; Romans 10:9-10; Revelation 3:20). Some statements from Calvin's Institutes of the Christian Religion are appropriate here:

- The fact that man starts choosing to do what is good and has the power to actually do it comes from God (Institutes of the Christian Religion 2/3/9,10).
- Being compelled by the power of God to obedience, man is obedient. This willingness itself is not issuing from himself but is a working of God in him (Institutes of the Christian Religion 2/3/11).
- Since man was created in the image of God and has among other things also a will, it is said that he does things which at the same time are ascribed to God who must be praised for it (Institutes of the Christian Religion 2/5/15).

- An apparently paradoxical statement like that of Philippians 2:12-13 has the purpose to wake man up from laziness. Coinciding with this is the second purpose to keep awake in him the humble realisation that what is expected to be done by him is in reality the work of God in him (Institutes of the Christian Religion 2/5/11).
- Commands like those of Isaiah 1:19-20 and Amos 5:14 are meant to drive the elect to prayer (Institutes of the Christian Religion 2/5/10).
- In Zechariah 1:3 ("Return to Me ...and I will return to you") it has to be understood that the grace of God is necessary in order to return to God (Institutes of the Christian Religion 2/5/9; Ezekiel 37:1-10).
- It is indeed fatal to depend on own strength to do what is right (Institutes of the Christian Religion 2/2/1,7).

In summary

The best possible place for renewal to start is with each person asking God from day to day and from situation to situation: "Lord, show me what You want of me and give me what it takes".

In the Centre there are true believers in different Christian traditions and together they form the Body of Christ in the Centre. Under the impression of this requirement of faith, inmate 2.1.1 of the Anglican Church feels himself conscience-bound to reach out to other inmates of whom he knows that they do not have a relationship in faith with Jesus Christ and through Him with the Holy Spirit. According to him he feels a hunger in him that can only be satisfied by contact with an unbeliever in an evangelistic relationship²⁰⁹.

²⁰⁹ This desire in the redeemed to share redemption is meant to flow spontaneously from him. This was the case in the church after the Pentecost experience. It is tragically not so that it always happens automatically. The exhortation in Ezekiel 33:1-9 is witness of the fact that also God's people lack motivation. The exhortations present in all the New Testament letters are also evidence of it.

4.2.5.2.2 Prayer is linked up with the prerequisite of faith in Jesus Christ

Faith in Jesus as the Christ is the way to come into a relationship with the Spirit of truth and grow in this relationship. Where this faith is present the Holy Spirit starts His abundant work. Closely related to faith is prayer. Prayer is the outflow of faith.

The coming to Jesus in reaching out to Him finds its consummation in prayer (see Kruger, 2001: 69). The initial reaching out to Him in despair by the sinner who came to repentance is prayer. In returning time and again, bruised, wounded by arrogance or anger, by lust or by pride, all these are prayers. A life lived in constant interaction with Him, in penitent waiting on Him, in rejoicing in Him, is in its deepest essence a life of prayer.

Prayer is nevertheless treated separately because of the important aspects of prayer that need discernment.

God in His providence gave prayer a place within the structure of salvation through grace (see Luke 11:9-10; Ephesians 6:18-20; James 4:2-3;). During His earthly sojourns in the flesh the Lord Himself was devoting much time and energy in prayer (Matthew 14:23; Mark 1:35; Luke 6:12; John 17; 1 John 2:1-2). His disciples followed Him in it (Acts 2:42; 4:23-31; 6:4; Ephesians 1:15-19; 3:14-19; Philippians 1:3-6; Colossians 1:3-4; 1:9-11) and they expected it of the church to do the same (Ephesians 6:18-20; Colossians 4:2-4; 1 Thessalonians 5:17). See Grudem, 1994:376-396.

Ezekiel 22 affords a striking example of the importance of prayer. It shows a nation that is on the verge of damnation because of idolatry (Ezekiel 22:3-5,9,13), bloodshed (Ezekiel 22:2-5,9,12), contempt for father and mother (Ezekiel 22:7), desecration of the Sabbath (Ezekiel 22:7), sexual immorality (Ezekiel 22:10,11), corruption in business (Ezekiel 22:12-13), greed of those in positions of leadership (Ezekiel 22:25,27), sin in the spiritual leaders (Ezekiel 22:26,28) and oppression of each other by the common folk (Ezekiel 22:29).

Prayerful intervention that Ezekiel 22:30-31 gives, is the point of departure for the South African society which shows remarkable resemblance to the situation described in Ezekiel 22. It is the point of departure also for the situation found in the target group (see chapter 2).

In Isaiah 62 the city of Jerusalem in its destruction is the subject. The chapter starts with the words that may be taken as coming from the prophet interceding for it. It may just as well be put in the mouth of the great Intercessor Jesus Christ Himself (Isaiah 62:1): "For Zion's sake I will not keep silent ... till her righteousness shines out like the dawn, her salvation like a blazing torch." This theme is taken up again later on in the chapter (Isaiah 62:6-7): "I have posted watchmen ... they will never be silent day or night. You who call on the Lord, give yourself no rest, and give Him no rest till He establishes Jerusalem and makes her the praise of the earth." The Messiah's watchmen follow in his steps by imitating his restless vigilance in prayer. These verses inspired Von Zinzendorf to start 24 hour prayer watches. This literal way of applying the verses may not find approval by all. Neither of the Lord nor of any of his apostles is there any indication that they kept such round-the-clock prayers. What is known is that He prayed a whole night long before He chose the twelve (Luke 6:12-16). That somebody like Paul made a lot of prayer is seen from his letters of which Philippians is outstanding (Philippians 1:3-4): "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy..." The advantage of structured prayer and even 24 hour structured prayer is that it ensures that prayer gets the place in the life of God's people that it deserves.

The most obvious meaning of Luke 11:13 is that the manifestation of the power of the Spirit comes in answer to prayer. It may very well also be part of the intention of the Lord to indicate the Holy Spirit as Himself the One that is the ultimate Teacher Who guides the believer in his prayer life (see Romans 8:26-27; see also Kruger 2001:73). The invitation is to be heeded - ask and it will be given you (Luke 11:9) even where prayer-life is itself suffering under impoverishment (see Luke 11:1).

Trust is the first requirement that must get attention (see Kruger, 2001:77-78; 102-104). The first part of the answer of the Heidelberg Catechism (45/117) is built on this need for trust. He knows all the needs of His children (see Matthew 6:8). Prayer is nevertheless necessary as the demonstration of this trust in the Lord. Prayer comes up out of trust in the boundless capacities of love and power of the Lord. It also builds that trust because of the peace that descends into the heart (Philippians 4:4-7) and because of the answers of God that unfold in consequence of the prayers (John 16:24).

Conviction of unworthiness is imperative (see Kruger, 2001:79-80 and Anderson, 1994:198 et seq.). It is an amazing fact that fear was invariably created in all people who came in contact with divine manifestations. This was the case not only in the ungodly (Matthew 28:4) but also the people close to the Lord experienced it (Luke 1:8-12; Revelation 1:9-18). The Heidelberg Catechism declares that even our best works in this life are incomplete (24/62) and that even the best among men has but a small beginning of obedience (44/114). Humility is in place in the life of prayer (see Daniel 9:1-14). Confession is called for continuously (see 1 John 1:1-10).

Certainty of forgiveness in spite of unworthiness can be and must be part of prayer-life. This forms part of the instructions the Heidelberg Catechism gives (45/117). Prayer is acceptable only through Jesus Christ. The central message of the whole of God's revelation in the Bible is that of reconciliation through Jesus Christ the Lord. In the Old Testament arrangement of an altar of incense in front of the entrance to the Holiest part of the Tabernacle or Temple was a constant reminder of the possibility of God's forgiveness (see Exodus 27:1-8; 30:1-10). The altar for offering sacrifices and the altar of incense was assigned places of prominence in the Temple (Hebrews 8:1-6; 10:19-25; Psalm 103; Isaiah 1:1-20; Isaiah 53; John 14:7; Romans 3:23-26; 1 Timothy 1:12-17; 2:5).

Love is the natural fruit of the forgiveness received and the sphere in which forgiveness is given (Galatians 5:6; 6:15; Matthew 6:14; 18:21-35; see also Heidelberg Catechism 51/126). It is in this way that the statement must be

understood that forgiveness of the sins of the one that prays is determined by his own willingness to forgive others (Matthew 6:12-15). This is the way in which also the Heidelberg Catechism (51/126) understands this difficult section in the Lord's prayer.

The Bible is indispensable for prayer. Any piece of the Bible can be reformulated to make of it a prayer. The use of the Bible in this way enriches prayer-life and helps in the process of integrating the Biblical life-view. "A method for prayer" compiled by the renowned Bible commentator Matthew Henry was republished in 2001 in which he wrote Scripture verses in prayer-form in a well-balanced order. The following is a sample of adoration as the opening of prayer:

We direct our prayers to the immeasurably great Being as people who are deeply touched by the experiencing of His presence:

Psalm 19:1: The heavens declare Your glory of God; the skies proclaim the work of Your hands.

Psalm 63:1: O God, You are my God, earnestly I seek you; my soul thirsts for You, my body longs for You, in a dry and weary land where there is no water.

We worship and adore Him Who is greater than anything else that exists:

Psalm 89:6,8: Who in the skies above can compare with You, my Lord? Who is like You among the heavenly beings?

We accept the fact that He is an eternal God:

Psalm 90:2: Before the mountains were born, before You brought forth the earth, from everlasting to everlasting are You, my God.

We accept the fact that He is omnipresent – at any given moment He is not only present in one being, neither is there one being in which He is not present:

Psalm 139:7-10: Where can I go from Your Spirit? Where can I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in the

depths, You are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there Your hand will guide me, Your right hand will hold me fast.

We accept the fact that He fully knows everything:

Psalm 139:1,2,3: O Lord, You have searched me and You know me. You know when I sit and when I rise. You perceive my thoughts from afar. Before a word is on my tongue You know it completely, my Lord.

We accept the fact that His wisdom is unfathomable:

Romans 11:33: Oh, the depth of the riches of Your wisdom and Your knowledge, my God! How unsearchable are your judgements and Your paths cannot be traced out!

We accept the fact that His sovereign rule is unshakeable and cannot be denied – He is the Owner of everything that exists and the One to Whom everybody is subject and owes submission:

Psalm 24:1: The earth belongs to You, my Lord, and everything in it, the world and all who live in it.

We must honour the Father as the Son and as the Holy Spirit:

Matthew 11:25: We praise You, Father, Lord of heaven and earth.

John 1:1,3,14: We praise You, o Lord. In the beginning You were with God, You Who are God. Through You all things were made. Without You nothing was made that has been made. You became flesh and made Your house among us. Your glory was seen, the glory of the One and Only. You came from the Father, full of grace and truth.

John 15:26: We worship You, o Spirit of God, Counsellor, Who was sent to us by the Son from the Father, to testify about the Son.

We admit our total dependence on Him:

Psalm 100:3: You, o God, made us. We are Yours, Your people, the sheep of Your pasture.

Job 10:11-12: You, my God, clothed me with skin and flesh. You knit me together with bones and sinews. You gave me life and showed me kindness. In Your providence You watched over my spirit.

Daniel 9:7, 18, 19: O Lord, you are righteous but we are covered with shame. We do not make requests of you because we are righteous, but because of Your great mercy. O Lord, listen! O Lord, forgive! O Lord, hear and act! For Your sake, o my God, do not delay!

A special strategy for ordering the contents of one's prayers is necessary. Among those that know English the following acrostic can be fruitfully used: "ACTS" may be taken to stand for ADORATION, CONFESSION, THANKSGIVING, SUPPLICATION which cover all aspects of prayer in an acceptable sequence (see Kruger, 2001:83-84). The use of the fingers of the hand may help to ensure that people are not left out for whom prayers must be offered. The thumb may represent all those close to the one praying. The index finger may represent all who are in a teaching or witnessing position which in the Body of Christ includes all since every believer must witness to the Lord Jesus Christ in one way or another. The longest finger may represent those in authority. The one next to it on the opposite side may then be taken for those in positions of submission. The smallest finger may indicate self. See also Matthew Henry "A method for prayer" (2001).

Prayer initiatives like that of Jericho Walls of Private Bag X22, Lynnwood Ridge, Pretoria (0040) gained through the years immensely in efficiency. In a recent publication they mobilised a 120-days prayer-focus on revival as understood in this thesis. 2 Chronicles 7:14 is the point of departure: "If my people who are called by My name humble themselves, pray, seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and heal their land".

In Operation Mobilisation (OM) Patrick Johnstone and Jason Mandryk prepared a 21st century edition of Operation World (2001) which is a prayer

book offering guidance with a vast body of material about the countries of the world.

Important is in this regard to notice the way in which the Bible in both Testaments focuses on fasting as enhancement of prayer (Nehemiah 1:4; Esther 4:3; Daniel 9:3; Luke 2:37; Acts 13:2-3; 14:23). Fasting was asked for in times of severe pressure under calamities and under the conviction of sin and when guidance from God was sought. The most important asset of fasting seems to lie in the aspect of humiliation that is involved in the voluntary denouncement of food that satisfies a basic human need. In the culture of the Venda-speaking people a guest traditionally does not give thanks for food because it is his right. The fasting person says by implication that he does not deserve to live. Fasting may in addition strengthen the feeling of dependence on God as Provider because of hunger and weakness through fasting. The sacrifice of such an important thing as food may also show how important the thing is for which prayers are offered and how much he desires it from the Lord as the source of everything. Short periods of fasting can also enhance concentration since time for preparation and eating can be used for prayer. Energy needed for digesting the food is also used in prayer. See Grudem, 1994:390-391.

In summary

Prayer is one of the most important ingredients for growing in a relationship with the Lord Jesus Christ through Whom the believer progressively has access to the work of the Spirit of truth. This is explicitly said in Ephesians 6:18-20 which forms the closing part of the section of Ephesians that deals with the spiritual battle (Ephesians 6:10-20).

All must be reminded of the important place God gave to prayer.

Grudem (1994:377) seems to be right in saying that Christians would have prayed more if they were really convinced that God does bring about remarkable changes in the world in response to prayer. All prayers are answered, though not as and when expected. Instances abound where

prayers were instantaneously answered (see Exodus 17:8-13; 32:9-14; Psalm 116; Acts 3:23-31; 16:16-40).

4.2.5.2.3 Each divergence from the will of God grieves the Spirit

Enduring trust in Jesus as the Christ is the way to come into a relationship with the Spirit of truth and to grow in this relationship in which the Spirit starts His abundant work. Each divergence from the will of God will, however, grieve the Spirit (Ephesians 4:25-5:5).

Lovelace (1979:13-14) went in search of the reasons for the ebb and flow in the Christian life. It became clear to him that what God revealed to man for his well-being is a balance of different elements. If any one of these elements is under-articulated or missing, distortion is sure to manifest and his life will be impoverished. Luther's rediscovery of the fundamental truth of justification through faith that went amiss through the ages, brought a revolution in the spiritual life of people over a wide area. It met with fierce opposition from the traditional church in which one may accept that the devil also had a hand. Justification is, however, only one of a complex of factors determining spiritual vitality. Glib acceptance of justification without the deep realisation that sin opposes God and contracts the wrath of God has the result that no real repentance will take place so that acceptance of forgiveness remains superficial. There will therefore be no real communion with the holy God and no change of life out of gratitude and respect. Holiness will be absent. Luther understood all of this. In subsequent history it went missing with disastrous consequences.

This statement needs to be enlarged on.

According to the Biblical life-view there is a God out there who is personal, triune, infinite, transcendent and immanent, omniscient and all-mighty, righteous and good, sovereign (Belgic Confession, art. 1). He is Creator-ex-nihilo of all and Sustainer of it in an open system of cause and effect within

limits set by Him (Sire, 2004:25 et seq.). He created all that can be seen and all that cannot be seen (Colossians 1:16). This He did out of a deep love (Psalm 136:1-9) and was immensely satisfied with what He created (Genesis 1:4, 10, 12, 18, 21, 25, 31). In this nobody assisted Him (Isaiah 44:24).

As Creator He is the sovereign Ruler over all of creation. Nothing in creation exists only for itself but was created by God for the benefit of that part of creation with which it is in contact. From this not even the tiniest part is excluded. In the last analysis every part in particular and all together exist for the benefit of the Creator (Romans 11:33-36; Colossians 1:16). In this man is no exception. Built up out of billions of sophisticated particles, he functions in the place where God has put him and that for the purpose God had in mind for him. He is therefore under obligation to live according to the rules God laid down for him. Created in the image of the God of love man has to emanate dedicated love for his Creator and for His creation in everything that he does (Leviticus 19:1-18; Deuteronomy 6:1-25; Matthew 22:34-40).

After the fall God did not abandon His plans for man. He immediately declared war on Satan (Genesis 3:15). In the covenant with Abraham (Genesis 17:7-8) He committed Himself to the elect to be their God, providing everything that is needed for their redemption and the restoration of what was destroyed by man. From man God expected trust in return (Genesis 17:9-14). Sinai stands out for its impressive call to serve not self but the God who remains faithful to His covenant (Exodus 19:1-20:21). In the ceremonial laws the holiness of God is declared. The way to God is closed for the sinner. In the temple-sacrifices the way back to intimate relationship with Him through the blood of the Lamb of God (John 1:29,36) is foreshadowed. The repetition of the laws in Deuteronomy ends with the promises in chapter 28 of blessing for obedience and curse for disobedience (see also Joshua 1:8). The prophets unceasingly called man to obedience to the God of the covenant (see Isaiah 1:1-31; 40:1-31; 41:8-20). In the book of Psalms a life of obedience to God is praised and God's blessings on it promised (see Psalm 1; Psalm 119:1-16). Jesus took pains to make the point that He came not to demolish the law but to fulfil it up to the smallest detail (see John 4:34; Matthew 23:23-28) and to call His

followers up to strive after it (Matthew 5:1-7:29; Ephesians 4:13). In all the letters of the New Testament this is echoed (see Romans 1:11; 12:1-15:33; 1 Corinthians 15:9-10; Galatians 5:6; 6:15; Ephesians 4:1-16; Philippians 1:18-26; 2:1-13; Colossians 3:1-17; James 2:14-26; 1 Peter 1:22-4:19). It all culminates in Revelation 21:1-8 with the vision of perfection in the full dedication of the elect to the God of the covenant.

Love is the very essence of God Himself (John 3:16). Agape love is self-sacrificing love in the service of others (1 John 3:16). Joy and peace are elusive blessings, being the by-products of love. It is through losing himself that man finds himself. Patience (longsuffering), kindness of heart and goodness follow in the wake of love, seeking the true welfare of others at whatever personal cost. Faithfulness, gentleness, self-control seem to be different nuances of the mastery of self. See Packer, 1995:71-72. See also Matthew 22:34-40; Mark 12:28-34; Luke 10:25-28; John 13:12-15, 34-35; 15:12-13; Romans 6:1-2; 6:12-16; 6:19-21; 7:7-24; 12:2; Galatians 5:16-26; Ephesians 4:20-6:9; Philippians 1:27-2:30; Hebrews 12:1-4; 1 Peter 2:21-25.

Nobody who truly has a relationship with the holy God can have pleasure in sin (Matthew 5:17-20; Ephesians 4:17-24; 1 John 1:5-2:17). All claims to have part in a radical change of life pictured by the two-word-parables “new birth” and “born again” will have to be substantiated by the fruit that is produced in progressive abundance (Matthew 3:7-10; see also Packer, 1995:67; Stott, 1992:146 et seq.)²¹⁰. True repentance brings forgiveness (Psalm 32:1-5; Acts 2:38; 1 John 1:9) from which change in life must flow through responsible use of the power made available by the Spirit (Romans 6:1-23; Ephesians 4:1-6:9; Colossians 2:6-4:1)²¹¹.

²¹⁰ Some lay much stress on uniformity of conversion experiences. These experiences, however, differ too much to allow prescriptions of how much sorrow for sin or agony of heart and how much joy must be delivered before conversion can be accepted as genuine (Packer, 1995:68-69). A life of present convertedness is the only evidence of a real encounter with the living Christ.

²¹¹ Life through the Spirit is seen as a walk in the Spirit. This means to consistently say “no” to the inclination of the sinful lusts of body and mind, and to consistently allow the Spirit to bring forth his fruit which is described in a nine-point profile of Christ-likeness (Galatians 5:22-23).

The Christian who starts bringing forth the fruit of holiness can be sure of the blessings of the Lord and of his protection (Joshua 1:1-9; Psalm 119:1-2; Luke 11:25-29; John 13:1-17; 14:15-27; Philippians 4:4-9). Whoever relapses into his old sinfulness in spite of the redeeming work of the Spirit, grieves the Holy Spirit (Ephesians 4:30; see Kruger, 2001:97-102). This has of necessity a detrimental effect on spiritual growth. It also renders the one involved vulnerable to the onslaught of the devil.

In John 5:29 the Lord says that those who did what is good will be resurrected. This cannot be understood as indicating salvation through works. Salvation through faith in Christ of the repentant sinner is the only way, but true faith works through love (Galatians 5:6; 6:15). Reward for the good in man is, however, also a reality. If the good in man is his own doing just as much as it is God's doing in him, then a genuine delight can be expected in God and that He will of necessity reward it (see *Institutes of the Christian Religion* 2/3/11). Here is another example of a "complexio oppositorum" of Scriptural revelation (Praamsma, s.a.: 260). Since this good is still imperfect as long as man is in this life the reward is nothing else than undeserved benevolence of God.

The Lord graciously gives even to unbelievers the ability to do what is good. He rewards them also in this life, but it doesn't lead to eternal glory, which is only to be found in Christ (*Institutes of the Christian Religion* 3/14/2; Grudem, 1994:647; Heidelberg Catechism 24/63; John 14:15-26; Romans 6:22)²¹².

²¹² From the very beginning in the Colossians letter a life of love as fruit of experiencing God's love is depicted. From expectation in hope of what lies stored up in heaven came faith and love (1:5). The repute of this love worked by the Spirit reached Paul (1:8). From the time he heard of them, Paul prayed for them that God would fill them with the knowledge of His will through all spiritual wisdom and understanding (1:9). From this knowledge a life worthy of the Lord will be sustained, pleasing to Him in every way in that they bear fruit in every good work. This comes from knowledge but it also fosters growth in knowledge of God by being strengthened with all power bringing forth endurance and patience and thanksgiving (1:10-12). It reminds of the spiral of 2 Peter 1:5-7. The reference to the kingdom of light of the Son whom God loves and who through His love gave Himself as propitiation for sin (Colossians 1:12-14) seems to imply that light may here be used as meaning love (see 1 John 1:5-2:11). The dominion of darkness stands in contrast to this (Colossians 1: 13). They were alienated from God, which fact was evident from their evil behaviour. Now they were reconciled by Christ's death to be holy in his sight, living in righteous love (1:21-22). This is the fruit of faith and hope (1:23). Paul's aim is that they may be united in love (2:2). Here again the consequence of love is that God will give them complete understanding in

In the quest for holiness the Reformation of the 16th century may serve as guide on the way to holiness. One of the maxims with which later generations summed up 16th century Reformation teaching was “ALL TO THE GLORY OF GOD”. This is recognised as the principle that governed everything that was said and done. Calvin was spoken of as “a God-intoxicated man” (Meeter, 1930:27). True and solid wisdom, for Calvin, exists in two parts: knowledge of God and knowledge of self, and of these the knowledge of God is supreme (Institutes of the Christian Religion 1/1/1). Meeter saw Calvin’s acceptance of the Father as sovereign Creator, Sustainer and Redeemer as the central governing principle of his life (Meeter, 1930:58-76). He knew himself to be “wholly in the hands of this God of perfect righteousness and goodness – not in those of men, whether self or others”. Against such a background it becomes clear why “his whole heart burned with zeal for God’s glory” (Warfield, 1931:23). Calvin had a seal designed, representing an outstretched hand holding a bleeding heart out to the invisible God. The subscript was: “I give all to you – keep nothing for myself” (see Romans 11:33-36; see also Meeter, 1930:27). This is especially striking in a time when people had to sacrifice property and life for their faith in God and their dedication to Him. This fundamental principle found its way to the different confessions of faith that can be traced back to Calvin (Meeter, 1930:51-53). The first question in the first and second Catechism of Calvin goes like this: “What is the most important purpose of man’s life?” the answer is: “To know God who created man.” (see Acts 17:26, 27: “From one man he made every nation of men ... God did this so that men would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us”). This is identical with the formulation of the Geneva Catechism of 1545, the Catechism of Emden of 1554, the Scottish Catechism of 1560 and the Hungarian Catechism of 1562. The Heidelberg Catechism (1563) starts out with an introductory question which elicited a confession of God as the only source of man’s comfort

order to know the mystery of God in Christ in whom are hidden all the treasures of wisdom and knowledge (2:2-3). Again from love there sprouts understanding and knowledge. Through faith in Christ they were circumcised in Him, having been buried with Him and raised with Him (2:6-12). This flows out into a holy life lived without blemish but in all good virtues (3:1-4:1).

(Heidelberg Catechism 1/1). It is followed up later on with the requirement that “I rightly come to know the only true God, trust in Him alone, submit to Him with all humility and patience, ... and love, fear and honour Him with all my heart” (Heidelberg Catechism 34/94).

The presence of concepts in the teaching of the Reformers of the 16th century that seem to be contradictory is indication of the functioning of this central controlling theme. It was their obedience to this fundamental principle of God as the Sovereign also in revelation that compelled them to incorporate apparent opposites into their system even when they failed to give an adequate logical account of them. These opposing truths can be compared to an arch structure in which the two parts each exerts pressure in the opposite direction so that the apex stone is kept in position only if the pressure from the two opposing sides stays equal (Doumergue in Praamsma, s.a.:260). GM Hartogh (in Praamsma, s.a.:261) says of this that Calvinism is a harmonious whole precisely because it does not cling to one truth so that the opposite pole is neglected. Examples abound of paradoxical insights adhered to (Praamsma, s.a.:260). The following are some of them.

- Not even the smallest thing happens without God’s determination (Matthew 10:29-30; Acts 2:23). Man is nevertheless a free agent, responsible for his deeds (Genesis 2:15-3:24; Nahum 1:2-6; Acts 2:22-37). Within this system God in his sovereignty makes everything neatly to fall into place in His majestic plan which is overriding all (Acts 2:23; Romans 8:28). See Philippians 2:12-13 for a blending of these two elements in the mind of God.
- After the shameful fall of Adam with its inescapably tragic results (Genesis 2:15-17), a course of salvation is opened up for man through the unfailing love of God (Genesis 3:15). God hates the sinner and not just his sin. The sinner is his sinful self. But - contradiction! - God also loves the sinner.
- The absolute sovereignty of God as it manifests in the election of some to be saved (Acts 18:9-11; Romans 8:18-39; Ephesians 1:3-14), stands next to the responsibility of man (Acts 2:37-38; Romans 10:9-13; Ephesians 4:17-6:9). See Hebrews with its recurring strict warnings of the disastrous

consequences of derailment. This is without fail combined with the reminders of the faithfulness of a heavenly High Priest.

- Salvation through justification by grace alone (Ephesians 1:7; 2:1-10) is kept in balance with the call to sanctification as the necessary outcome of redemption. Without it no salvation is possible (Joshua 1:7-9; Psalm 119:1-4; Matthew 5:17-48; Ephesians 4:1-32).

The challenge to a radical reorientation of lives to become living members of God's community being enlisted in His service of reconciliation, peace and justice on earth is what evangelisation aims at.

In South Africa this means that both Westerners and Africans will have to come to grips with their past. An immense task of reconciliation between the different sections of the population is necessary²¹³. Out of this reconciliation a new dedication to a common cause must be born. All the opinions of the different role players must be taken into consideration in such an endeavour

²¹⁴

²¹³ In "South Africa: Reaping the Whirlwind of National Idolatry" Denise Woods (2006) makes the statement that for the church to effectively do the work of evangelisation it will have to understand the influence European political thinking had on Nationalists who came into power in 1948,

²¹⁴ "Beeld" of 24 May 2006 had an article by Pieter du Toit in which some views of high-ranking people in society were reported about the relationship between Whites and Blacks. Archbishop Desmond Tutu is reported to have said in an interview on the BBC that the Whites of the SA society for the greatest part did not as yet show nearly enough appreciation for the way in which victims of apartheid showed forgiveness towards those that profited out of it. A White person was reported asking it to be specified what type of restitution is asked for to satisfy the Blacks mentioned. With this view a person like Dr. Mathole Motshekga, former premier of Gauteng identifies. Mxolisi Mgxashe (who is said to have been a PAC activist) talks of a growing frustration and even rage among Blacks against the Whites. The losses they suffered include the death of loved ones, some of them having been the breadwinner of the family (see Beeld of September 2006 reporting failure of President Mbeki to have traced his son). Another grievance aired by Mgxashe is that many Blacks are still living under circumstances of severe destitution while Whites mostly are still enjoying the same privileges as previously. Motshekga admits that opportunities are only theoretically open to all. They are at least no longer restricted to Whites. He accuses those in power of misusing their positions for personal gain. True it is, as one of the spokespersons claims, that equal education is one thing that does not exist. The question is: Whose fault is it? It is also said that by far not enough appreciation is given to the contributions made by Whites prior to Democracy for a better life in South Africa. The bottom line is that the violent attacks on Whites may be seen as indication of racial tension. The same edition of "Beeld" also refers to a doctoral thesis by Alda de Wet, a clinical psychologist. The thesis is titled "The illumination of racial prejudice: Towards facilitating a corrective emotional experience". It was done under prof Charl Vorster of the University of Limpopo. She came to the conclusion that racial prejudice stems from deep-

Cope (2006:30) rightly asks attention for the fact that the task of the church is discipling. Truth must become integrated in the life of the disciple so that he can grow to maturity in service. This is applied to the African scene where people live in unacceptable conditions and in dire need of help²¹⁵. Many of the inmates in the Centre commented on these conditions. One of the inmates correctly pointed out that a change in the way of thinking is basic. Change of living conditions starts inside to really profit from external help. The work of Fear Free Life in the Centre focussing on encouraging gang members to change to a life of constructive planning for the future is a step in the right direction.

People with a dualistic life-view want to have a share in two opposing worlds - that of the church and that of the world (see the report on inmate 2.8.1.1). Also people with a syncretistic view of life are in danger of blocking their way to a true relationship with God because of involvement in practices to which God is utterly opposed (see Deuteronomy 18:9-22; Leviticus 20:27; Isaiah 8:19-20; Matthew 6:24). All will have to fully integrate the Biblical life-view into the system of their lives with its humbling knowledge of sinful human nature but also with its faith-inspiring knowledge of the grace of God in Jesus Christ that calls for dedicated service of God.

It is the role of church discipline to watch over the spiritual health of the believer (Walker, 1906:420). Maintaining church discipline is typical of Calvinism (Praamsma, s.a.:264). With love and compassion and patience derailment must be addressed and if needs be corrected with the ultimate measure of excommunication.

seated emotional attitudes. She came up with a procedure by which these attitudes can be rectified. These undercurrents of life in South Africa affect also the members of the different churches. Reconciliation must diligently be sought. Failure to pay an adequate remunerative package to house workers and farm labourers must be addressed. So must corruption and inefficiency in managerial circles of which the media reports daily give account with sickening regularity.

In summary

To have a progressive share in the abundance of the work of the Spirit attention will have to be given to a life of holy dedication. Only in this way can the Christian be sure of the promised help of the Spirit in his spiritual growth in knowledge of the truth that will sustain him in his daily battle against the opposing enemy forces in and around him.

4.2.6 Summary of this section

God is in the process of rebuilding what Satan and man destroyed. In this rebuilding a pivotal role is played by evangelisation. It is shown, however, that God's work is under severe attack by Satan and all the forces he can muster. This includes also sinful human nature in the Christian himself as well as corporate human depravity around him. Survival in this spiritual war is shown to depend on the support man gets from the triune God. The importance of internalised truth for the correct functioning of this alliance with God was established. The role of the triune God in internalising truth was shown as well as man's responsibility in this process.

It is not strange that a discussion of this struggle with the enemies of God's Kingdom seems to move in circles. God is both providing support and establishing the lines of support. He is there for man to lean on and he creates in man what is necessary to lean on Him.

4.3 The process of internalising of truth

In the beginning of this chapter it was shown that the Holy Spirit was sent to expose the sin of the world which exists in not believing in Jesus Christ. He was also sent to warn the world of the wrath of God that will be unleashed on all who persist in despising His love. His ministry furthermore is to proclaim

²¹⁵ Dr George Kinoti of Kenya is quoted as saying that "the wretchedness of the African people dishonours their Creator". Every Christian therefore "has a moral responsibility to do his or her very best to correct the situation".

Jesus Christ as the victorious Redeemer and the full Restorer of those who believe in Him. Those that accepted the message are integrated into the Spirit's ministry.

It was shown that this ministry is under severe attack by Satan and the forces he musters to assist him. The Christian's own depravity and the depravity of sinful humanity around him are part of these forces.

The message will be delivered. The Holy Spirit will see to it. Also the believer can fulfil his task. He can do it, however, only when he stays in unity with the triune God. The crucial role of internalised truth for this relationship was shown. Internalising of truth was shown to be a gift from the triune God and man's responsibility in this process.

A discussion must now be given to the process of internalising truth.

4.3.1 Sources of truth and man's capacity to benefit

First in line is a short discussion of the sources that the Spirit uses to communicate these truths.

Man was created with a natural capacity to benefit from the Spirit's communication of truth. He was created with an intellect, with emotions and with the ability to make choices guided by his intellect and his emotions. Something will therefore also be said of what science teaches about these natural abilities so that the application of this knowledge may be explored.

General revelation

God manifested his perfection in the whole structure of the universe so that man cannot open his eyes without seeing something of it (Institutes of the Christian Religion 1/5/1). See also Grudem 1994:122-124.

That this is true was attested to by inmate 11/2 who recollects with gratitude how his father, follower of the African Traditional Religion, opened his eyes as young child to the evidence in all of nature of the existence of God and his love for man. This in later years and especially after his incarceration formed the basis on which God built a fuller revelation of Himself that helped him in the process of his conversion.

Special revelation

To this revelation in creation God added the light of His Word to direct man into a clearer and more stable knowledge and acceptance of His being and nature and the being and nature of creation (Institutes of the Christian Religion 1/6/1). In this He chose to use the Jewish people as channels and caretakers of His truth (see Hebrews 1:1-4), hedging them in so as not to stray with the others (Institutes of the Christian Religion 1/6/1).

Unger (1977:43-45) relates incidents that demonstrate the danger of looking for a closer walk with God apart from the Word. The Bible is the means of building whatever it takes to build and to sustain truth (Acts 2:14-42; 3:11-4:4; 10:34-44; 13:16-49; 14:27; 16:13-15; 17:16-34; 18:9-10; 1 Peter 1:23-2:3; James 1:18; 2 Timothy 3:16-17). See Grudem, 1994:47-138.

Through the ages many tried to destroy trust in the 66 books that comprise the totality of Old Testament and New Testament revelation. Also in the Centre the Bible is under attack. The inmates are exposed to television and newspapers where everything that is said against the Bible is faithfully reported. Negation of the authenticity of the Bible is also rampant in some circles in the Centre;

- The adherents of the Israel Vision has their own Bible in which they arbitrarily exclude those parts which they find not to be in line with their ideology of the supremacy of certain sections of the world population which they see as descendants of the lost tribes of Israel. What is left of the Bible they interpret to suit their views. To this they add some apocryphal books.

- The Rastafarians believe that some of the scrolls of the Bible were stolen. Their leader, the Emperor Haile Selassie, restored the Bible to what they believe to be the original volumes. It is, however, not accessible to everyone since it is written in a language foreign to most.
- The Muslims incorporated something of the contents of the Bible in the Qur'an but in the process lost the very centre of the Biblical message of salvation through grace alone, in Christ alone, for those alone who believe in Him. They hold that the original Bible was corrupted and they are actively involved in trying to degrade the 66 Books of the Old Testament and New Testament canon in the eyes of the world.

Much has already successfully been done to expose the fallacies of the arguments against the offered. Acceptance of the authenticity of the Scriptures lies, however, on another level. If there indeed exists a God whose love is the deepest motive for creating the universe in all its rich variety and sophisticated intricacies (Psalm 136:1-9), and whose motive for sustaining it and redeeming it is the same unfaltering love (Psalm 136:10-26; John 3:16), then it is unthinkable that He would not in His love provide man with a trustworthy revelation of Himself (Coetzee, 1989:24). Truth is seen as basic in the spiritual warfare. Truth through which the soul attaches itself to God in utter dependence comes from an encounter with Him through revelation in the physical realities (Romans 1:18-21), but especially through the Bible.

It is significant that Jesus did not involve Himself in the slightest to establish the authenticity of the books of the Old Testament. He simply accepted them as sacred documents (Duvenage, 1967:40-42). Belief in the authenticity of the books of the New Testament is based *inter alia* on the fact that Jesus chose twelve apostles to be His witnesses (Luke 6:12-16; Acts 1:12-26) and added a thirteenth one (Acts 9:1-31 and 22:1-21). He used them to be His witnesses (Acts 1:21-22) and empowered them for the work through the Holy Spirit (Ezekiel 37; Luke 24:36-49; Acts 1:6-8; 2:1-47; 4:23-31).

The writers of The Bible were not emotionless and passive marionettes. On the contrary: Everyone left his own imprint in language and style on the material he produced (Duvenage, 1976: 12-15). The possibility of minor errors in the text of the Bible is admitted (Calvin *in* Praamsma, s.a.:259; Wendel and Cramer *in* Praamsma, s.a.:259; Kruger, 1988:29). An example of this is the unexplained variance between Acts 7:14 and Genesis 46:26-27. Each of these variances must be dealt with separately to determine its validity as argument against the authenticity of the Bible. Is there not any acceptable explanation for the variance? Does it detract in any way from the trustworthiness of the message of salvation of the 66 books? See Duvenage, 1967:20; Wendel and Cramer *in* Praamsma, s.a.:259; Kruger, 1988:29.

The high regard people of the 16th century Reformation had for the Bible, crystallised into what may be seen as the most basic maxim of Reformed belief, namely “THROUGH THE HOLY SCRIPTURES ALONE” (Van Wyk 1986:8). This regard for the Bible can be seen in the diligence with which their leaders worked at translating the Bible and promulgating its teachings, and their willingness to pay with their lives for their work in this regard (Van Wyk, 1986:8). Their own lives were changed by it and they dedicated themselves to the work of letting others share in it. They were prepared to pay with their lives for their involvement in making translations of the Bible available and for propagating their insights abroad.

Calvin was convinced that the Word of God is intelligible (Praamsma, s.a.:258) and this led him to accept that unity in the church would be possible if only men were willing to listen to the Word of God without prejudice and without distrust of each other. He therefore continued to insist on dialogue between different parties. To the city secretary of Bern he wrote that difference of opinion could only be ascribed to the fact that he didn't give the Word of God adequate attention but relied too much on his own judgement. He also discerned between truths which lie at the heart of the Gospel and others that, although important, are not of cardinal importance. Here he listed even things

like the different views on Holy Communion and the disagreements about predestination.

Kruger (2001:80-83) argues that unity among believers which the Lord demands in the prayer recorded in John 17 (see John 17:21-23) suggests that doctrinal differences must not be left unchallenged. If the Bible is infallibly the Word of God and if it is intelligible as it is assumed to be, unity can be reached. There are, however, several points about which the Bible seems not to give clear and explicit instruction. Divergence on these points will have to be tolerated. It was for instance accepted by the Reformed Churches in their form for the administration of baptism that a total immersion in water as well as a sprinkling with water is acceptable. It may be that immersion must be the rule in accordance with the clear meaning of the Greek word transliterated with "baptising"²¹⁶. In the case of the man from Ethiopia immersion seems to be the most probable mode of baptism (Acts 8:36-38). With the three thousand that were converted on the day of Pentecost on the other hand, sprinkling seems to have been the only way it could have been done in a place like Jerusalem. This seems to be legitimised by the fact that sprinkling with water is indicated in the Bible (see for example Exodus 24:8; Ezekiel 16:25; 1 Peter 1:2). The debate about paedobaptism and repentance-baptism is another example. Competent scholars find themselves on both sides of the divide. The same applies to the division about the place of women in church office. So is the issue of the special gifts of the Spirit enumerated in 1 Corinthians 12:7-11²¹⁷. Symbolism in the celebration of the Lord's Supper is another source of division. Wherever people allow themselves to be lured away from loving respect and mutual trust because of differences in areas like these the devil has his way of destruction with the church. Christians as

²¹⁶ "βαπτίζω" is in Classical Greek the intensive form of "βάπτω" with the meaning of "dipping" and also "causing to perish" as by drowning a man or sinking a ship. In the LXX it translated the Hebrew word that indicated the immersion of Naaman in the Jordan. In the New Testament it became the technical term for baptism and the idea of immersion remained (Brown(a), 1986:144).

²¹⁷ A competent scholar like J. Packer argues against the possibility of genuine miraculous healing in view of the sign nature of the New Testament miracles. The possibility of the sign character being present in some of the healing of the sick nowadays must, however, be considered.

brothers in the same household of God are obliged out of respect and love for God and for each other to prayerfully keep on talking with each other. Firm convictions and preparedness to learn from each other are not mutually exclusive.

Examples of derailment that cannot be tolerated are any perception that wars with the concept of the inerrancy of the Bible and with the truth that God is busy with the restoration of his universe through Jesus Christ and through the witnessing of the Spirit. Such differences must be addressed according to the rules of Matthew 18:15-20.

Man created with a sense of the divine

A sense of the Divine was by nature part of man and after the fall some of it is still to be found in him (Institutes of the Christian Religion 1/3/1). The truth of this statement is seen in the ways in which unregenerate man, unwilling to serve the living God, makes for himself false gods in which to put his trust (Romans 1:18 et seq.).

Man is depraved because of this unwillingness to serve God. He nevertheless is not left without ability to acquire knowledge of creation around him and through God's grace also of God above him.

What science teaches

God's sovereign acts of leading man to salvation through Christ works it out in man's deciding to depend on Jesus after having considered the facts (Philippians 2:12-13; 1Timothy 4:7; see also Grudem, 1994: 709 et seq.). This involves a process in which conviction grows through all its stages (Kraft, 1988:334-381).

Study of the findings of neurology and a consideration of its applications in practical theology are being made (see De Wet, 2005:505). Some findings of neurology is listed below (Leaf, 2005) :

Gates of truth: Eight intelligences

Leaf (2005:25 et seq.) discusses eight different intelligences. The dominance of one or more of these intelligences will determine how each person best internalises God's revealing of Himself. A full use of all is the ideal situation.

A detailed research on the application of these phenomena is necessary with extensive experimenting to make it useful for the process of assimilation of spiritual truth. Every giftedness created by God in his love for man must be used.

The eight intelligences are the following:

Linguistic intelligence

(Leaf, 2005:27-28)

This is functioning in different degrees in all people. After all, language is the very vehicle of meaning. But if this intelligence is dominant in a person he will revel in the use of words to formulate his thoughts and he will benefit especially from verbal instruction. Things like the study of the meaning of words of the Bible as used in specific contexts will form an important part of the process of gaining knowledge that leads to dedication in service to the Lord. This is a very important element of revelation. In the example from Peter's sermons the words directed to them cut deep. They were reminded by the sermon of what happened among them, and the explanation of what happened on the day of Pentecost convinced them of the things they could not see. Peter used many more words to warn them: "With many other words he warned them; and he pleaded with them, 'Save yourselves from this corrupt generation'" (Acts 2:40). They were further instructed in the knowledge of the truth by the subsequent teaching of the apostles (Acts 2:42). In Peter's sermon he could also draw convincingly on the written words of the prophets of the Old Testament.

Visual (also called spatial) intelligence

(Leaf, 2005:31-32)

This is the ability to visualise three-dimensionally the things about which man thinks. If this is a dominant intelligence, memory will be built with pictures. This may be highly underdeveloped in a society that is built on intellectual performance. The antidote against staleness in religious life may be located inter alia in the development of this intelligence to move the experience of God out of the intellectual sphere into real life. Each person will have to examine himself to determine the extent of this derailment. If the devil cannot keep the Word from man he can make that Word useless in this way. The discriminate use of teaching aids in the form of things like pictures and episodes played out in a drama form make use of this intelligence. This presents the real danger of blocking man's way to internalised truth by limiting his imagination to the picture or the drama. On the day of Pentecost the Holy Spirit used this way of communicating the truth of the commencement of his work in abundance and of His irresistible power by the real-life sound of a mighty wind and, by the tongues of fire and then by the people not only speaking in languages foreign to them but especially by their excitement and joy and the conviction about things like the resurrection that could otherwise not be seen, as well as by the love that was demonstrated in their communication (see Acts 2:40 where it is said that Peter pleaded with them to rescue themselves). Baptism was another real-life picture that could appeal to this intelligence. Truth developed in an exemplifying life-style seems best suited to give instruction that can be assimilated through this intelligence. This was much in evidence in the first church with miracles and with deeds of selfless love (see Acts 2:42(b),43-46). That was what the Lord prayed for, that the love among His followers would convince the world that He had been sent by the Father (John 17: 20-21). That is also the significance of what Jesus said to Peter that He would build His church on the testimony that would come from a convinced believer (Matthew 16:18). This is done in the Centre by using ex-members of gangs in the training of people that are in one stage or

another in their emigration out of gangs. They can more easily identify with these people. An inmate that was addicted to sex and sentenced for rape of a young girl found the picture of a young girl reflecting her innocence and singular beauty of personality to help him clean up the derailed content of his imagination and replace it with pure and noble contents.

Logical (also called mathematical) intelligence

(Leaf, 2005:28-29)

With this intelligence a person unravels causes and results. He analyses the reality of which God and man are part. This makes it possible for him to order his own life and to help others do the same. Peter did this in the systematic way in which he presented his case before the people gathered in Jerusalem on the day of Pentecost. First he refuted the allegation of drunkenness by referring to the prophet Joel who foretold this ecstatic evidencing. He then continued by hooking onto the known miracles Jesus performed among them, supporting his claim of the resurrection and ascension and Lordship of Jesus with verses from the known Scriptures. He could also lead them into acceptance of forgiveness with an appeal to the covenant God made with them and which was recorded in the Scriptures known to them. Use of this intelligence is important in the rehabilitation process where people need to identify things in their lives that are counterproductive and those that are productive for growth in faith. Application of obedience to God's commandments brings healing. The inmate cited above made a study of psychology and found understanding of the working of the human psyche helpful in his growth towards healing of his addiction.

Musical intelligence

(Leaf, 2005:29-31)

Music is a very strong medium by which also religious experience is conveyed. In war drummers were used to lead the forces into battle.

Devotional music is used with good results in preparing the soul for meeting with God in praise and devotion. Through this intelligence music can play an important role in making easier retention in the memory of words and ideas from the Bible and also of other spiritual material. It is also this intelligence that makes it possible for man to be sensitive to rhythm and harmony of circumstances and atmosphere around him. Interruption of the usual rhythm can easily be detected. It is through divergence from the usual that any discontinuity in body language becomes meaningful. This is of importance for the way in which a person behaves himself. Through his body language he can communicate positive messages of availability, goodwill, patience, but also negative messages of impatience and aversion. For this reason it has implications for the interaction between believers among themselves for the building up of the body of Christ and specifically in preaching the Word and in its communication in a situation where it is taught or mutually shared (Ephesians 4:16). This was lived out in abundance in the singing which the disciples were accustomed to (John Matthew 26:30). Abundant use was surely made of communication through body language in the changing of tone in speaking.

Kinetic intelligence

(Leaf, 2005:32-33)

This intelligence is stimulated by co-ordination of movement. If this intelligence is prominent the person will profit from sensory perception of manifestations of the things about which knowledge is communicated. The concept "love" will therefore be best communicated by a touch. It may be that intellectual involvement alone will not profit him so much. Any building up of faith and implementation of skills will be more successful in a situation where movement is involved. A woman in whom kinetic intelligence is strong can be sewing while the Word is communicated or young children who are memorising Scripture can move around in an orderly way. Counselling can be done on a hiking trail. Communication by a touch was surely much in

evidence on the day of Pentecost where people could give a fleeting touch or a timely hug of compassion or joy.

Interpersonal intelligence

(Leaf, 2005:33-34)

This makes a person sensitive to the moods and needs of another person so that he can put himself in that person's shoes. This is highly effective in any situation where someone is in need of spiritual empowerment. Leaders with this type of intelligence will have good effect in leading people to change by discerning their moods and needs. On Pentecost there was ample chance for people with sensitivity to the moods of others to react appropriately to it. In camps where groups are brought together for counselling a place is sometimes given for small groups to minister to each other. This is also an important intelligence in the functioning of any regular small group. In the Centre there is a need for such small group ministering. The only problem is that inmates seem not to trust each other to such an extent that they will easily open up to one another about confidential matters in their own lives (inmate 8/2).

Intrapersonal intelligence

(Leaf, 005:34-35)

This intelligence makes it possible for a person to intuitively look at himself, his thoughts and emotions. In this way he can evaluate himself so that he can identify his weaknesses and his strong points. Where this is prominent in a person he will be inclined to withdraw from company in any situation to sort things out for himself. It will be important to identify this intelligence so that the person can be allowed to be alone and sort things out on his own in addition to any input that may be deemed necessary to assist him in this process. People in the Jerusalem church who had this inclination would have found enough time to be on their own and sort themselves out. Thomas was clearly

such a person (see John 20:24). Extensive use is made of this in some of the shorter or longer camps convened for counselling people when people are left to themselves to come to grips with their situations. This may be used with success also in the Centre.

Emotional intelligence

(Leaf, 2005:35-37)

This is not seen as just another intelligence. It is viewed as the product of the interaction of all seven. Everything man processes, finds its way to the inner recesses of his being from where it influences everything he thinks, speaks and does. The body produces a chemical called the atrial natriuretic factor (ANF). It creates a feeling of peace or releases forces that motivate action. There was enough stimulation on the day of Pentecost for a deep impression on the emotions of all present.

There is a striking difference between the inspired singing among charismatic inmates and the singing in any of the other churches. It can be expected that people who are emotionally inclined will be attracted to e.g. the AFM.

Summary of the section on the intelligences

Means will have to be found to determine which combination of these intelligences is present in each so that the best use can be made of the God-given potential for acquiring a working knowledge of the triune God that will have a saving effect through the gracious work of God's Holy Spirit.

By exposure to material and methods related to the specific intelligence or group of intelligences found in an individual he can develop his efficiency. Underdeveloped intelligences may also be enhanced by exposure.

In any presentation in the Centre the existence of these intelligences must be made use of so that the truth can come home in the deepest innermost being

of each person. These vehicles created in man by the Holy Spirit are there for His use to communicate the truth that man is in need of to have the union with God that will provide him with everything He needs in his struggle against himself, the world around him and the devil.

4.3.2 Ways for internalising the truths

Some understanding of the needs that may exist among inmates in general may help in the process of internalising spiritual truth in the life of the target group in particular.

Possible needs of inmates in general

Sheppard (1993:191) finds five different stages through which a person who is imprisoned goes. This is related to what De Klerk (1966) writes about the stages of working through in accepting the death of a beloved one. The stages Sheppard reports about are the following:

- At first incarceration seems unreal to the person. This may take anything from a few weeks up to months. Listening is the only thing to be done to help.
- When eventually the reality of his situation dawns on him he may experience a lot of distressing things for which there is a rich source of comfort in the message the Spirit has for the world:
 - A newcomer may be very uncertain of what to expect from the personnel and from the other inmates. Experience showed that it is in this time when he feels vulnerable that lasting friendships can be formed that may assist him in his spiritual growth.
 - Fear is another thing that comes back after the initial stage. He may fear loss of the things he left behind like his wife/girlfriend and his possessions. He may be plagued by worries about his family's financial wellbeing and safety, about his children's upbringing. He may be demoralised by the prospect of being an old man when released with no prospect to find employment. Many harbour the very real fear that they will not be accepted back in society because they will be

stigmatised. There will most probably not be much that can be done to alleviate these fears. To talk to someone who can listen with empathy can give a measure of relief. The ultimate source of comfort is faith in the provisions of the Lord. A lot of practical help is also needed here. The inmate must be assisted to keep contact with his family. The family outside must be assisted financially and spiritually as far as possible. The inmate must be put in contact with people in the community so that he can become known for what he really is and be assisted to become what he not yet is. It is unfair to consider all people in a maximum security prison as hardened criminals. Many experience change after they are arrested. Finding the Lord and his mercies changes a person.

- Anger is yet another thing. It can manifest in friction with cellmates. Although a person does not have control over his emotions he does have it over his actions. He must not let his emotions have the better of him. This he can do so much the better if he gets to know and to experience the power that the Holy Spirit gives to those that put their trust in Jesus Christ. Hard physical exercise is recommended that will leave him totally exhausted. This will be all the more effective when he has gained spiritual peace of mind in the Lord.
- Inmate 2.9.1.1 adds another dimension to this list. Having been a deeply religious man all his life he felt deserted by even God Himself. He was plagued by the question of why God could allow things to develop in the way they did. It took him a long time to regain his faith in God. He eventually accepted guilt and again came to put his trust in God who is the ultimate Ruler (see Romans 8:28 in the context of Romans 6-8). On a practical level he may have been helped by remembering good times he had in his life and by giving God thanks for them. He started working on how to make the most of the opportunities left to him (see the history of Joseph in Genesis 37-46). It is clear that such a person must be carried back to God. Pushing will not do. A person like this will have to be shown a lot of empathy and love.
- Other people are plagued by the hurt they caused the victims. Some confess to have nightmares because of it. One instance of a total

reconciliation with the victims came to light. Others find the victims not willing to reconcile. One confessed that he has to live with the knowledge that the shame of his incarceration hastened the death of a loved one. True peace of mind is only to be found in the Lord through acceptance of guilt and of forgiveness.

- Glib solutions will do no good in any of these cases. The ultimate resort in all these endeavours is God Himself (Philippians 4:6-7).
- The third stage in a prisoner's life is a time of bargaining when the inmate tries to convince the world he is not guilty. Participation in Bible study groups may have the purpose of showing what a good guy he is. Some never passes this stage. This is a very dangerous stage which the church must take into consideration. Allowing people that wants to join for the wrong reasons will jeopardise the image of the church and therefore the work of evangelisation that must be done. Anyone that wants to join must be accepted and treated in a way that gives him a valid opportunity to be challenged to a real orientation of his life.
- If a person gets as far as accepting guilt, emotions of sadness, shame despair, loneliness, confusion set in. This happens usually when the right to appeal is denied. He loses interest in life. He loses also appetite and suffer from sleeplessness. Also here the remedy is to talk to someone that knows how to listen. It is here that the message of the grace of God may be accepted more readily.
- The last stage is when the person accepts his imprisonment and in all seriousness carries on with his life. This can happen most effectively if the person accepts forgiveness from God through the atoning work of Jesus Christ and starts out on his journey to mature into the likeness of the Lord.

The possibility of backsliding in any of these stages is real. The truths of which the Holy Spirit convinces man can set the prisoner free also in this time of incarceration with all it involves. Stability in his faith in the Lord is needed for anyone to operate effectively within the body of Christ also in the evangelisation of the world around him.

Pastoral treatment in each stage will have to be worked out in more detail.

The Westerner and the African come into this situation with different loads of life-view luggage.

People With A Western Life-View

The Westerner may have some knowledge of the Gospel but without ever having lived according to it. The Holy Spirit will have to break through his intellectual knowledge about Jesus. The Spirit will have to expose his unbelief and its serious implications of shamelessly disregarding not only every act of benevolence of God but also the ultimate manifestation of love by God in the untold suffering of Jesus for sinners from which flow his daily aberrations. He will have to be convinced of the consequences of unbelief for himself, because without Jesus he is on his way to eternal damnation. His unbelief also has consequences for the world around him because he stands in their way to see God in his wrath because of sin and in the love he shows in Jesus to those who repent.

People With an African Traditional Life-View²¹⁸

Also the African must be convinced of his sin in not giving God the honour and the service He deserves (see Romans 1:18 et seq.). He must be convinced of his rejection, even if it is only in principle, of the ultimate demonstration of trust in Jesus of Nazareth as Son of the living God and as Saviour and Lord of all.

Apart from his inborn abhorrence of God the person of the African Traditional Religion finds his road to acceptance of the Lord Jesus Christ strewn with

²¹⁸ Old Testament teaching about the lives of Adam, Abel, Noah, Abraham etc. uncovers ideas like the origin of the world, the origin of sin, that God hates sin and punishes it with death, that there is a sacrifice as substitute for sinners. This may be preparation for accepting the teaching of the New Testament about the sacrifice of Jesus Christ.

many obstacles. He must be fully convinced that in Christ immensely more is to be found than all the things from his African background that he is called on to relinquish so that he may be willing to let go of them. There is for him the added danger of getting stuck halfway in the syncretism of one of the Independent Churches where he will be allowed to retain his African heritage. He will have to realise that he is in such grave spiritual danger that he will follow Jesus in total commitment disregarding the cost (Fuller, 2001:122).

The following are examples of problems he will have to work through on his road to accepting Jesus Christ as his Lord and Saviour:

- He may harbour the fear that retaliation may come from breaking relations with whatever ancestor spirit(s) he believed had an influence on his life.
- A polygamist may feel that it would be unkind to divorce all but one of his wives as some churches exact. If on the other hand he keeps all his wives he may be barred from taking up an office in the church. He may also consider the loss of labour force of his many wives and their children and the possibility that he will not be able to control those under him without the backing up of fear for retribution by the ancestors. He will no longer be able to host communal labour or take part in social events if he is under obligation not to use alcohol.
- He may fear that he will not be able to withstand the tremendous social pressure that will be brought to bear on him to bury his parents according to traditional rituals so that he will be disgraced in church. He may even fear that he himself will not be buried properly or received in the land of the ancestors in a proper way and that he will be forgotten by future generations.

The Gospel has on the other hand much to offer in terms of relief from oppressive measures in the African Traditional Religion. The following are examples:

- Oppressive taboos and expensive sacrifices will become unnecessary (see on inmate 2.3.1.3).
- Demonic attacks in one form or another makes him suffer incredibly. Possession by evil forces is a stark reality. From this there is refuge in forgiveness of sin through the suffering of Jesus, which is the end of any power the devil may have over a person (Colossians 2:6-15).
- The harsh demands of olden times like the death of one of a twin and the human sacrifices like that of the Venda at Fundudzi Lake are effaced, but ritual murder is still practised.
- The specialist in the African Traditional Religion is prone to pride. The Biblical life-view rules this out. He who is a leader is to be servant.

There are quite a number of good things in the African Traditional Religion which seem good in themselves, but which grow from bad roots. What God offers far exceeds them all. The following are examples (Fuller, 2001:122):

- Respect for elders is maintained, but it is embedded in a system where the strengthening of life-force is believed to flow in a hierarchical order. This strengthening of life-force has no Scriptural basis. The Biblical life-view presents him with promises of protection from malicious forces through the reconciliation with God the Father in Jesus Christ the Lord (see Colossians 2:15). Respect for parents and people in authority are commanded not for mystical benefits but because God governs man through them (Romans 13:1-6). The Biblical life-view goes further by demanding respect for all people and it does so not for the personal gain that may follow from it (Philippians 2:1-4).
- In African Traditional Religion smooth relationships are maintained. The Bible comes with the command to love each other with the difference that the unity and peace among people demanded here are to be cleared from superficiality. It is also all-embracing because any bad feelings that can undermine smooth relationships between people are under judgement as well (see Matthew 5:21-26).
- In the African Traditional Religion it is expected to share with the extended family the little there is. In return it puts each member in the

care of a large circle of people on which he can fall back. It mandates a favour to be returned and equilibrium to be maintained like in paying the dowry. True Christianity is outdoing all this (see Acts 2:41-47).

- In African Traditional Religion morality is enforced by severe punishment of selfishness, greed, theft, violence, adultery, rape. The Biblical life-view is exacting precisely the same, giving the authorities power to retaliate (Romans 13:1-7). It goes further, however, in giving the guidelines for a life of sensitivity to the needs of others (Matthew 5:17-48; Philippians 2:2:1-4 etc.) and power for acquiring it (see John 14:6-7; Galatians 5:22-26; Colossians 2:6-4:1). Healing for the victim from trauma and for the offender from his ways is offered.
- In African Traditional Religion retaliation through witchcraft is available. The Bible has something far better (see Romans 12:14-21).
- African Traditional Religion gives relief from grief in times of loss through death in the supposed communication with the dead. In Christ unity with the dead is maintained (John 11:25-26) with the promises of the restoration of fellowship with them in after-life (Revelation 21:7:9-17; 21:1-4).
- The perception in African Traditional Religion that man can do something about misfortune such as illness, hostility and drought, gives to its followers relief from the feeling of helplessness. The Bible gives panoramic views on after-life (Revelation 21, 22) and peace in this (Philippians 4:4-9). Man's biological drive for food and shelter and sex and his psychological drive for the sense of belonging and the desire for achievement and recognition must, however, be taken into consideration and addressed (Nida, 1983:37-38). Christianity is doing that because it delivers more than only some day in the future ("a pie in the sky when you die"). Man's present needs are indeed addressed by what Christ offers. He cares for man far more than He cares for the rest of creation (Matthew 6:25-34). God, for example, having created human beings in two sexes, meant sex to be enjoyed in full by those who follow the precepts for marriage unity (Genesis 2:18-25; 1 Corinthians 6:12-7:40; Ephesians 5:18-32; see Mashau, 2005:21). It is of course meant to be far more than

that (Mashau, 2005:18-21). In times of sickness and other disasters support is at hand (see Hebrews 4:15-16; Psalm 136; Isaiah 40:1-11; Romans 8:18-39). Christianity also provides wisdom (James 1:2-7). This wisdom teaches man to accept what can not now be changed. Life is not about man. God's kingdom must be served, sometimes in and through hardship (Matthew 6:25-34; Acts 14:22). The Spiritual benefits reaped in this life surpass all other benefits imaginable. The end will be in glory (Isaiah 41:8-10; Revelation 21, 22).). If this is proclaimed the person from an African background with its man-orientation and this-world-centredness is redeemed from a dualistic life or a life in the grips of a syncretistic group. The African who observes this discards the old and finds rest in Christianity.

- It may be said in conclusion that the Biblical life-view offers release from tradition that denies its adherents the freedom to develop and prosper according to their God-given mandate (see the idea of a limited supply of life-force).

Acceptance of the message that is being communicated by the Holy Spirit will make it possible for the person with an African background to help his brothers from the same background to accept it (see inmate 2.1.1).

Ways for internalising the truths exposed by the Spirit

Inmate 2.2.2.3 quoted Hosea 4:6: "My people are destroyed from lack of knowledge". He told of a prison somewhere of which it was reported in a newsletter that study of the Bible was made compulsory with good results.

Tone (1996:102) reported a remarkable example of this work of the Spirit. In the Olinos Maximum Security Prison some 40 kilometres from Buenos Aires 1450 of its 3000 inmates belong to the "Christ the Only Hope Church". In this prison as many as 70 people are crammed into communal cells. After an evangelical crusade in 1985 a church was formed and by 1987 the first evangelical cellblock was authorised. Of members are required to sign a consent form renouncing smoking, homosexual acts, violence, drugs and

television viewing. Strict monitoring is maintained and severe punishment meted out for backsliding²¹⁹. Six inmates in each cell spend daily six hours between 24:00 and 06:00 in reading the Bible (two hours) and praying from bunk to bunk over their sleeping cellmates (four hours). People prefer the highly organised evangelical cellblocks rather than the violence and fear that characterise daily life in the other cells. Intensive exposure to the Bible, prayer and strict discipline are the key factors reported.

On small scale something of this type of thing is happening also in the Kutama-Sinthumule Rehabilitation Centre. The power of the Spirit through the Word is seen in the lives of many inmates (inmates 2.2.2, 2.2.2.4 and 2.3.2.1 are examples). Individuals declare that they experience a freedom and peace they never had before because of the fact that through their circumstances God's Word found a hearing with them.

In this section the possible ways for exposure to the Scriptures as source for internalising of spiritual truth and for prayer and discipline is discussed. No exposure to the Bible must be just for taking in knowledge. Trust in God must grow together with awe and praise and with thankful response in disciplined lives.

Channels

In this internalising of truth the Holy Spirit makes use of people as his channels.

In the Old Testament priests and prophets were His officials, but also ordinary people like the girl of Israel who was abducted and came in Naaman's house where she was used to speak in all humbleness but also in all sincerity of the true God and his prophet. It led not only to physical healing but also to trust in and dedication to the God of Israel.

²¹⁹ Punishment is that an offender must spend a tenth of his time in prayer which adds up to 2 hours and 40 minutes per day.

The Ephesians letter is in the New Testament a good example of the use that the Spirit makes of people. The church is seen as a body in which all is working together to build up the body in love (4:16) with the special gifts of leaders to prepare God's people for works of service in the body (4:11-12). Paul knows himself to be a servant of the Gospel. The task was entrusted to Him by the command of God the Saviour (Titus 1:3). This is true also of the other apostles (Acts 1:2, 8). In Colossians 1:8 Epaphras is indicated as the one under whose ministry the Colossians came to accept salvation in Christ. In addition all believers are indicated as chosen to do their share (1 Peter 2:9-10; see also 1:4-5). The letter to Titus can serve as a good example of the way in which the apostle envisaged assistance for growth in faith and service. Titus was left behind to put the necessary structures in place (Titus 1:5(a)) and this turned out to be the appointment of elders (Titus 1:5(b)). Elders must be persons who conduct themselves in an exemplary way (Titus 1:6-8). They must in addition hold firmly on to the message of salvation from the guilt and the pollution of sin (Titus 1:9). By their conduct they must be examples of Christ's work and with their teaching they will give the rationale behind it. The more matured members were likewise called to lead the way by example (Titus 2:2-5; 2:7-8). This principle is repeated in the case of the older women in their ministering to the younger ones (Titus 2:3-5) and in the ministering of Titus among the younger men (Titus 2:6-8). In this short letter the basics of Christian fellowship is explained: "For the grace of God that brings salvation has appeared to all men. It teaches to say "no" to ungodliness and worldly passions, and to live self-controlled ... lives." (Titus 2:11-12; see also Titus 3:3-7). Also in 1 Thessalonians 5:12-22 the leaders and the members of the church are seen as the channels of the Spirit (see Kruger, 2001:104-113).

For this work the Holy Spirit endows men with different gifts so that they can build each other into Christ-likeness (see 1 Corinthians 12:1-31 and Ephesians 4:1-16). See Kruger, 2001:109-113 for a discussion of the gift-list of Romans 12:3-8. See also "Transformed temperaments" of Tim la Haye (1977) .

In whatever situation man is called to be a channel for the Spirit's work, be it in a one-on-one encounter, be it in a group setting, he will have to keep in mind that the Spirit's overriding task is to expose to man his sin. The ultimate manifestation of sin is that he fails to appreciate and accept the reality and worth of the redemptive work of Jesus Christ, to witness about the wrath to come and to testify to it that the exalted Lord in heaven is man's only refuge.

Man as channel of the Spirit for the communication of these truths can use any of a wide range of ways. Some of them are discussed below.

The people in the target group who have to be prepared for their functioning as channels of the work of the Spirit, are first in line when the work which is discussed in the following paragraphs is being done.

One-on-one

In Colossians 1:28 Paul declares that they proclaim Christ "admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ". Also in Titus Paul saw it as his task to lead the elect to faith and knowledge of the truth and through it to a life of godliness (Titus 1:1-2). What he has in mind is clearly stated in Titus 3:3-7.

A one-on-one situation is an individualised confrontation of great importance. Some preachers find their time better spent in preparation of a sermon, which they will deliver, to thousands at a time instead of using their time to see perhaps ten or twenty per week. Balance is necessary because in a one-on-one meeting individual attention can be given to individual needs. The answer may lie in delegation (see the advice Jethro gave to Moses in Exodus 18).

The Greek verb translated with "admonishing"²²⁰ is a combination of a Greek noun that may be translated "mind"²²¹ and a Greek verb that has the meaning of "putting"²²². According to Brown(a) (1986:568-569) the combination had the

²²⁰ νοουθετούντες

²²¹ νους

²²² τιθημι

meaning in Classical Greek of exerting influence on the mind with the implication that there is resistance. By means of warning, advising, teaching, reminding, and spurring on a person is redirected from wrong ways into the right direction. It seems that all of these meanings are covered by the English word “admonish” (Patterson and Dougall, s.a.:11). Its use is demonstrated in for instance Acts 20:31 where Paul is reported as admonishing the Ephesians day and night with tears. In 1 Corinthians 4:14 he says that he is admonishing the people of Corinth as his dear children. Brown(a) (1986:568-569) says that punishment is not a part of what is meant with this word²²³. Admonishing is directed to the emotions and the will. The Greek word translated with “teaching”²²⁴ talks of intellectual instruction. Paul was in need of both words to say what he had in mind. Intellectual concepts can be communicated by words. That is not enough. The emotions and the will must also be addressed so that a change in behaviour can take place. This happens when the person is also admonished. In this admonishing words are the vehicles but there is also an emotional involvement communicated by body language, like movement of the hands, the way in which another person is looked at and the tone of the voice. All this must help to induce change. Loving concern must be present. Humility, acceptance and respect will have to be the mood of the encounter. Confidentiality is essential.

Adams (1970:44-50) gives the example of Nathan’s interview with King David (2 Samuel 12:1-20) and Eli’s disciplining of his two sons (1 Samuel 2:13-17; 2:22-36; 3:11-14). Adams (1970:48) points out that Eli made the mistake of asking his sons “why...?” (1 Samuel 2:23). It seems not correct to assume that Eli was looking for an excuse for his sons as Adams thinks. He was probably addressing the problem at the wrong point, however, because whatever their reasons were they had to stop. It was as simple as that. Nathan did not ask King David “why?”. He simply confronted the king with the reality of his sins. When working with a child severe strictness may be called for at times. Strictness is also asked for when working with an adult that needs to mend his ways. In each case it must be done in an appropriate way (see 1

²²³ The word *κολαζω* is used for punishment.

²²⁴ *διδασκοντες*

Timothy 5:1-2). Matthew 18:15-17 shows the progressive steps that have to be taken.

The work that is done must come from the experience that the one who is admonishing and teaching had of God. Peter was exposed to Jesus for months before he accepted Him as Christ, Son of the living God (Matthew 16:16-17). He was raised by the Father so that Jesus could build His church on his living testimony (Matthew 16:18). There are a number of inmates that are used in this way by God. Each member of the target group must join and the leaders must see to it that each brings his share. It may happen in a casual way in the course of everyday living. It may be prepared through a period of praying for a person and of reaching out to him in friendship. See Ephesians 4:1-16. Everything must be embedded in prayerful reliance on the Spirit's leading (Matthew 6:5-15; 18:19-20).

Everything that has been said so far in this thesis must be applied here. Jesus Christ, the Son of God, brings this change through reconciliation. Rebuilding of God's creation is underway, and it is God the Holy Spirit Who is exposing the sins of the world and proclaiming Jesus Christ as the Saviour. For this purpose He uses people like Nathan that admonished his king with wisdom.

The admonishing must be taken to heart. Change must come from deep inside the person. It may involve a whole personality change.

The following are examples of special problems encountered within the target group:

- *Deeds of sexual harassment* are punishable by law. This brings such offenders in prison. In the Centre some of them became active church members. A special brand of sexual offence is *the paedophile*. Like all addiction also this needs specialist attention. In general it may be said that the continual experience of forgiveness through Jesus Christ is the key to success also here. In addition to this the mind must be filled with what is good and honourable to replace what is bad (1 Timothy 4:7; Philippians

4:8-9: Romans 12:1-2). The Christian is called on to be a channel of God's healing power by ministering through the Word and in prayer.

- *Homosexuality* is reported to be practised in the Centre even among members of the target group. Two people confessed to addiction in this sphere and they say that it is still a factor in their lives although with the grace of the Lord they no longer succumb to it. One person interviewed complained that members of the church look down on people who fell into this sin instead of trying to correct them and when they repent to receive them back into the church. Also here believers must be called on to be channels of the Holy Spirit who is witnessing to the world, exposing its sin and showing the way to reconciliation through Jesus Christ. In another case a person reported that he is homosexual by nature. It is difficult to find the reason why he came to be like this. Also the effects of such a lifestyle are not the same with everybody. Generally spoken this lifestyle brings estrangement between the person and God (see Collins, 2005:331). This person is spiritually well adjusted and actively involved in spiritual work although he accepted his homosexuality as a fact and has no intention to work against it. Collins is of the opinion that homosexuality is curable. Love is as everywhere the one thing that may make a difference (Collins, 2005:334-335). To be a channel for the Spirit's ministry also in a case like this is of vital importance. The truth of own sinfulness and of Christ's power can also here be the factor that sets a person free from bondage.
- Suicide is another threat that confronts some inmates. Many are subject to depression and from time to time some feel so disheartened that they want to make an end to it all. In the Centre severe cases are put under constant surveillance. Also here a sympathetic listener is necessary. If only somebody can be with him in his dark hour it may save a life. He must be helped to talk about his frustrations and to get a more balanced view on his problems and of possible solutions. Somehow his interest in life must be restored and the desire to fight back. Once this is regained the person's responsibility before God can be brought home to him so that he may again come to the point of asking for forgiveness from God for his

loss of faith . The Bible is a source of consolation also for such a person.

The Christian can be a channel of the hope that has its foundation in God.

- A number of people suffer from HIV/AIDS. Hope must be given back to them. This disease is not the end of life. Their plight is in essence not different from the person that suffers from something like diabetes. Guilt is to be dealt with in so far it is relevant. Also here the Christian has a valuable contribution to make.

A one-on-one ministry is a necessary supplement to all other ministries within the body of Christ.

Group ministry

The following types of group ministry call for discussion:

Bible class and group Bible study

In the case of new believers a class may be organised to lead a group of people corporately into understanding the basics of Christianity. In the Centre a new believer is taken up with others in group Bible studies.

In a certain section of the Centre up to 70 people are attending Bible study meetings held regularly. This is a good beginning.

The material may be presented in an inductive manner where reasoning will move from accumulated facts to arrive at general axioms, the text of the Bible being the point of departure. In the deductive approach the reasoning starts from established premises and goes out to discover the basis of the accepted truth. This is happening in teaching the Heidelberg Catechism for instance.

The focus here is more on the communication of intellectual truth. Whatever truths are found from the Bible must, however, find its way to the prayers publicly in the group and individually in private and must eventually be applied to the lives.

Church services

Church services are traditionally seen as the place where the Holy Spirit in a special way addresses the congregation to lead them into the truth.

- **The preaching of God's Word**

Also here the Holy Spirit must be allowed to reveal God to His people.

The preacher must know his congregation. He must know the misunderstandings that live among them, their doubts, their worries and fears, and their weaknesses. He must be able to determine how far the truths about the victory of Jesus over sin and damnation are accepted among them and what of it are already fully integrated in their lives.

He must also know the whole Bible intimately so that he may be able to respond to their every need with an appropriate passage or verse from it.

Once he has determined where in the Bible God's word for them is to be found and has focussed on the right portion, he must determine the exact meaning of this portion. His first step will be to make an informed decision between any variant reading that exists in the original text. He will then make a word-study determining the meaning of each word in its present context and what the added meaning is in the case of a compound word. He must also determine the impact of the grammatical constructions on the meaning. The arrangement of the words in the sentence must be considered to find any additional emphasis the writer wants to achieve by it. When the meaning is clear he must take into consideration the type of literature he is handling. With this in mind he must determine the significance of the section in the chain of events or in the flow of an argument. He must then take into consideration what the impact of the truth on the original recipients was planned to be. From that he may be able to deduce what the truth for all times may be. He is then ready to apply this universal truth to the specific situation he is addressing.

Once he is as far as that he is in a position to consider the way in which he may best communicate what he found. He will have to find a way in which he can arouse interest in the truth he found. He may spend some time convincing the recipients of his message of the soundness of his findings. He will also spend some time in applying it to their lives. He must make use of whatever method is available to make sure that they understand.

A monologue communication has the disadvantage that the recipients cannot respond with questions and inputs.

Each listener must make the material found in the Bible the subject of faithful meditation and application in his prayers and in his life. Accommodation of the material into the lives can be monitored by follow-up visits and in Bible study and small-group meetings.

Some of the inmates are busy with a Course for Church Leaders of the Nehemiah Bible Institute in Wellington of the Dutch Reformed Church in which attention is also given to preaching. Religious workers of this church also completed a course in preaching of the Department of Practical Theology of the University of Pretoria.

- **The different items in the liturgy**

The different parts of the liturgy are vehicles of the Holy Spirit through which He reveals Christ to His people.

All these parts must be seen in the context of the covenant of grace that God made with Abraham and in which all nations were meant to have a share (Genesis 12:1-3; see also Acts 2:39 and Galatians 3:7). With the outpouring of the Holy Spirit on the day of Pentecost the covenant was renewed so that what was expected of man under the old covenant could now become progressively a reality (Jeremiah 31:31-34; see also Hebrews 8:8-13:6; Romans 6-15; Colossians 1:15-4:5). This has significance for the whole of life

and also for the meeting with other believers for the purpose of worshipping and of receiving guidance and encouragement. Something needs to be said about each of the different items in the liturgical order of a church service: Singing at the beginning of the service is an expression of devotion to the God of this covenant and can stimulate it.

In the *votum*²²⁵ a declaration is made of dependence on the Creator of heaven and earth who made His covenant of grace with Abraham and in Him with all of creation.

In the blessings at the beginning (like Romans 1:7) and at the end (like 2 Corinthians 13:13 or Numbers 6:24-26) the triune God of the covenant assures his people of his faithful love.

In the confession of faith²²⁶ the congregation articulates its faith in more detail. Explanation alternatively of the different articles can be given to clarify the content and help to assimilate it (see Heidelberg Catechism 7/20-24/64). Within the context of this section of the liturgy reconciliation for repentant sinners must regularly be highlighted (Romans 10:9-13; Heidelberg Catechism 1/1; 23/60, 61).

In the promulgation of the Law as recorded in Exodus 20:1-17 and Deuteronomy 5:6-21 the Israelites are called to lay aside depravity and put in its place everything that is in unison with the love that is the very essence of God's being. This was expected of man from the time of his creation and was never abolished (see Matthew 5:17-18). In this new dispensation of the covenant the possibility is given to reach new heights of dedication to the will of God. Instead of Exodus 20 or Deuteronomy 5 the paraenetic parts in the letters of the New Testament are also used. Exodus 20:2 puts these commands in the context of God's care for their well-being which flows from His loving concern for them and in them for His whole creation which will be

²²⁵ Psalm 121:1-2 is an example of words that may be used.

fully demonstrated on the new earth (Revelation 21:1-5). In this way the congregation is constantly encouraged to serve in gratitude the God who is faithful to His commitments in the covenant (Romans 12:1-2; see also Heidelberg Catechism 44/114-115). The law may also serve the purpose of revealing to man his infirmities and leading him to penitent confession in which case it precedes the confession of faith in the triune God (see Romans 3:20 and the Heidelberg Catechism 2/3-4).

The singing in the service is expression of worship and thankful dedication (see Revelation 5:11-14).

Prayer is offered by the one that conducts the service. In the Centre another person is occasionally appointed to lead in prayer. It is customary in other traditions for all to join in simultaneous prayer²²⁷. Praise and gratitude, sorrow because of sin and pleading for forgiveness, acceptance of it and rejoicing in it and supplication are done.

- **Notes**

The lifting up of the hands in singing and in praying as expression of adoration and praise for the Lord, of joy in the Lord or of pleading before the Lord is not acceptable in some circles. Packer declares that for himself it does not contribute in any way to the expression of these religious feelings (Packer, 1986). This may have different reasons. It may be the result of a fixation in the mind and in the subconscious to what one is accustomed to. It may have something to do with a person's temperament. Packer nevertheless has no objections against anybody that likes to express himself in this way in a service or wherever. Anybody that would object to a person clapping his hands or raising it for the reasons stated makes himself guilty of putting tradition above the Bible (see Ps 47:2; 1 Timothy 2:8).

²²⁶ For the confession of faith any of the general confessions may be used. The Twelve Articles of the Apostolic Creed is currently in use. The Confession of Nicea and that of Athanasius may just as well be used.

²²⁷ This is reported to be done in certain Korean churches in a meaningful way.

It is tradition in the Reformed Church in South Africa to confine singing to that done by the whole congregation as its response to the proclamation of God's love for them and of God's will for them. This overlooks the fact that a choir can prepare the congregation for the Word like fertiliser prepares the soil for the seed. It may also inspire worship and praise, thanksgiving and supplication. A choir singing at times while the congregation is listening may be compared to prayer by the one leading the service while the congregation is listening or this person reading the confession of faith while the congregation is confessing it in their hearts. This is a highly treasured practice in the Centre among the different churches where there are several choirs filling this need. Singing belongs to the service as breathing to life.

Certain people took offence to women coming in to conduct services in the Centre. This caused division as it does in the church outside. Emeritus professor Benoon Duvenage's request published in "Die Kerkblad" of October 2006 makes an appeal to the church leaders of the Reformed Church to delegate an equal number of people academically worked in on the subject to discuss all the issues involved and to bring out a report. A well-documented conclusion reached in this way could help to bring to an acceptable conclusion to this debate that has been under way for so many years. This would benefit also people incarcerated in the Centre.

- **In summary**

Church services in the Centre are meetings between the covenant God and His people, in which worship is offered to God and building up in faith is received from Him.

From these meetings God's people must go back to their different lives to live with new inspiration in service of the King.

Small groups

In psychology it is recognised that man's problem many times lies in emotional imbalance and volitional impotence more than in a lack of knowledge (Wollen, 1978:9-10). With this in mind meetings for group therapy came to be used in which a limited number of people are brought together where they can experience mutual respect and caring love. Belonging to such a group is expected to bring a person to emotional maturity. Good results are reported (Wollen, 1978:9).

This prerequisite of mutual respect and caring love is within reach among people who have a living relationship with the Holy Spirit. In such a group the Spirit can witness about a life of victory in Jesus Christ, of love, joy, peace, patience kindness and the rest. Concern for each other can become dominant. Encouragement of the good and discouragement of the bad can take place, as well as the sharing of ideas and ideals (Galatians 5:22-23). It is not a situation of a teacher who knows and pupils who must be taught. It is simply a sharing of love, accepting one another's present condition and supporting each other to become what God is looking for.

Such groups can meet on a regular basis while maintaining contact with each other in day-by-day living where a person struggles on his own with his problems, fears and grief or against sinful attitudes and a sinful life-style. In this way they can translate the Word into everyday experience with accountability to each other for the way in which they do it. See Acts 2:42-47; Ephesians 4:1-16; Wollen, 1978:3-5; Potgieter, 1995:65, Burger and Simpson, 1996:101 et seq.

The possibility for discovering special giftedness and the opportunity to develop it is also present if it has not been uncovered yet (see Romans 12:3-8; 1 Corinthians 12:7-11).

Safeguards must be in place to ward off derailment into heresy. It may be easy for a well-versed leader to monitor and guide the functioning of groups in

a sympathetic but strong way (see Ephesians 4:11-12; Galatians 6:1-2). The satisfaction of being useful to others is also beneficial.

Oostenbrink (1996:17-19) succinctly describes the meeting of such a group as communication first from man to man, then from man to God, then from God to man and ending with again communication of man to man.

Icenogle (1994:116), on overviewing the small-group movement in the world, observes that God's Spirit is decentralising His work. Leaders are raised who build and empower communities to mediate God's presence to others. Many revivals that took place in the history of the church had some connection with meetings in homes from where it spread (Wollen, 1978:8).

In the Bible many instances are found of people coming together in small groups (Burger and Simpson, 1996:15).

In Deuteronomy 6:6-9 parents are encouraged to use the opportunity they have with their children. The family is society's most foundational group of people. Here the members are tightly knit together by bonds of blood and loyalty. In a healthy family the child grows up under the constant expressions of loving care and encouragement by his parents. A bonding with his father and mother grows in him. This makes them the ideal people for forming him into a person who knows the Lord Jesus Christ as the One sent by the heavenly Father to cover up his sins and to make out of him a man of God (see 2 Timothy 3:14-17). This is the ideal situation. Not all children are so fortunate to grow up under such circumstances. Life is filled with human wrecks whose derailment finds its source in the family group through neglect and even misuse. Some of the inmates interviewed in the Centre are living examples of this.

This can also be seen in the work of Jesus Christ. A group of regular followers formed around Him out of the ranks of all those who flocked to Him. At one stage He sent out seventy-two of them on an outreach (Luke 10:1-20). The disciples had no difficulty to fill the vacancy that Judas left from among those

who had been with them the whole time during which the Lord Jesus went in and out among them, beginning from John's baptism to the time of the ascension so that he "must become a witness of His resurrection" (Acts 1:12-26). From their ranks he chose a symbolic number of twelve (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16) and He seems in a special way to have invested time and energy into them. Among them He had a group of three who regularly accompanied Him on special missions (My 17:1-13; Mark 9:2-13; Luke 9:28-36). In this way He prepared them for the time when they would be called to witness to the fact that He was the Son of God who became man to conquer sin and death in dying on the cross in their place. With Icenogle (1994:185) we may accept it that Jesus was deeply aware of his disciples' moods and intentions. He could use these observations to confront them with themselves calling them away from, for instance, a life of fear to embrace faith in God's all-pervasive love and power (see Matthew 14:22-33). Icenogle (1994:185) thinks that these experiences were used by Jesus to teach also the wider group of followers. It must not be lost sight of, however, that Jesus knew what is in man (John 2:23-25). The disciples in turn were most certainly very much aware of Jesus' attitudes and actions and they could imitate Him (Icenogle, 1994:185-186). They seemed, however, to have frequently lacked understanding²²⁸. It was only after the outpouring of wisdom by the Spirit that they more fully understood the implications of Jesus' life, death and resurrection and their own task in the world. Their teaching after Pentecost was surely based on the observations they made during His earthly sojourn. These teachings were distilled and became the Gospels (see John 20:30-31). There seems also to have been a lot of interaction going on between themselves because without any opposition Peter usually took the lead when something had to be said (Matthew 16:13-20). Much of this was due to his personality but there must have been mutual interaction and understanding among them. All of this was not positive of course (Luke 9:46-48).

²²⁸ Peter could not accept that Jesus would suffer (Matthew 16:13-23). After the resurrection they seemed to still have been driven by too much of their Jewish nationalistic sentiments (Acts 1:6-8).

A mega-church developed in Jerusalem after Pentecost. In it the teaching of the apostles was prominent (Acts 2:41-42; Icenogle, 1994:256 et seq.). For this they met not only in the temple, but in homes as well (Acts 2:46-47). This was surely a spontaneous movement. It also had the encouragement of Jesus to back it up (Matthew 18:19). It can easily be imagined how in these house-meetings the inspiration by the Spirit overflowed in a ministry to each other (Romans 1:10-12; Ephesians 4:1-16). This is reflected in the “each other” verses of the New Testament mentioned by Burger and Simpson (s.a.: 17). Galatians 6:1-2 is one of them where it is demanded, “Carry each other’s burdens”. Ephesians 4:32 requires, “Be kind and compassionate to one another, forgive each other, just as in Christ God forgave you”. Colossians 3:13 says, “Bear with each other, and forgive whatever grievance you may have against one another ...” Philippians 2:4 tops it up “Each of you should look not only to your own interests, but also to the interests of others”.

It can be imagined that after the believers were dispersed (Acts 8:1-4) they formed groups of believers wherever they went. House churches are known to have existed among believers all over the world. Lydia’s house seems to have been a centre where the believers met (Acts 16:40). A group was regularly meeting in the house of Priscilla and Aquila (Romans 16:5; 1 Corinthians 16:19). Nymphas had a church in his home in Laodicea (Colossians 4:15). So did Apphia and Archippus in theirs (Philemon verse 2). The meeting in Troas of Acts 20:7-12 was conducted in a home. It is evident that the church in those beginnings of the spread of Christianity started small in homes. Even after it grew in size they were probably at times forced to continue in the same way because of the pressure from their communities (see Hebrews 11:35-38 and Revelation 2:8-11) but also because of the lack of facilities.

The two disciples who met Jesus on their way out of Jerusalem after the resurrection shows how Jesus met all their hopes and fears when He exposed Himself to them (see Luke 24:13-32). They immediately went to tell the others. Icenogle (1994:115) quotes the experience of an addict who found that Jesus was real through exposure to a group of people who loved Him. This love may

be demonstrated by the way that they prayed²²⁹, through their enthusiasm about what they found in Scripture²³⁰ and through their interaction in their meetings and outside of it.

This all can happen in the course of regular church life. Experience has shown, though, that even in a small church people tend to meet only for church services and for Bible study where they interact in an impersonal way. There seems to be a reluctance to open up for each other for fear of exposing themselves to misuse.

In the Centre there are examples of people who make it a point to share intimately what they gained from the Word and to guide each other whenever one would err. Here the Spirit is at work using the members to witness among each other about sin and righteousness and judgement (John 16:8-11; Ephesians 4:1-16; Heidelberg Catechism 12/32)

Personal Bible study

Personal study of the Bible is a very important opportunity where the believer meets with the Holy Spirit and where he is instructed in the truth. It unites him with God so that he can face the onslaught of the enemies in the Name of God.

It may be wise as a start not to expect too much from an inmate. La Haye suggests 35 minutes per day. It may even be less. The expectation is that interest will escalate as the Bible progressively energises acceptance of truth.

²²⁹ In Luke 11:1 the request of the disciples to be taught to pray can only mean that the Lord's way of prayer was of a quality that they had not yet experienced themselves.

²³⁰ Icenogle (1994:259) asks for less teaching and more sharing. Perhaps it is better to ask for no teaching merely for the sake of teaching, but rather a sharing of how the Word changed them.

- **Daily reading of the Bible**

Daily reading of the Bible must become part of the life of each and every member of the target group. La Haye (s.a.:44-45) refers to Job 23:12: "I have treasured the words of His mouth more than my daily bread". Here the Holy Spirit clothes the Word with a freshness that fascinates, instructs and encourages in the truths He moulded into the Bible (2 Timothy 3:14-17).

On their request some guidelines were compiled for inmates of one section of the Centre who attend the Bible study of the Dutch Reformed Church to encourage also structured reading of the Bible. The following was handed out to them and was favourably received (see La Haye, s.a.: 25 et seq.; 44-45 and Water, 2004: Daily Devotions made easy", 5-23):

1. *The Bible is like no other book.*

No other book of whatever wise man or good writer is inspired in the way the Bible is inspired by God.

In the Bible itself we find the words of God compared with –

- *Bread (Job 23:12; Matthew 4:4);*
- *Milk (1 Peter 2:2);*
- *Solid food (Hebrews 5:12-14)*
- *Sweets (like honey Psalm 19:10; 119:103) and something that gives pleasure (Jeremiah 15:16);*

It is our honour to help others understand how good it is to be daily strengthened with these words of our heavenly Father (2 Timothy 1:5). Daily reading of the Bible must become part of life. Read Deuteronomy 6:4-9 and Joshua 1:7-8 to see what God expects of us.

A quick check:

- *Is the joy I get from reading, memorising, and meditating on the contents of the Bible, more than it was say six months ago?*
- *Is what I read in my Bible, what I memorised, what I meditated on, coming back to me during the day?*
- *What can I do to make this reading, memorising, meditating even better?*

2. Reading and praying

We must not only read and enjoy the Bible without spending time worshipping God and pleading with Him. We must also not only plead with Him and worship Him without reading the Bible. See Psalm 119:58.

There are prayers in the Bible which we can use as models (see Psalm 90; Ephesians 1:16-23; 2 Chronicles 6:14-42; Luke 1:46-55; Psalm 73; Psalm 51).

3. A plan for your Bible-reading time

You may find the following things helpful:

- *Start with a prayer like that of Psalm 119:18.*
- *Read the piece for the day.*
- *Ask yourself the following questions:*
 - *What is the main point of this passage?*
 - *You may also use the four “Wh’s”: What is it that is said about whom, and when and where did it happen?*
 - *Or you may use the four “what’s”: What did I discover about God’s character? What did I find about his work? What promises did I find and what commands?*

You may like to make some notes of what you discovered to refer to later.

4. A programme for your Bible reading

If you read three chapters from the Bible per day you can read through the whole Bible in a year. If you read only one chapter per day, you will take 3 years to read through the whole Bible.

While you use this programme you will remember that the Bible is like a library from which you take what you need most at any specific time. The reading of the whole Bible will help you to know what help there is to be found in it. Lists are also available with verses for specific needs.

Somebody suggests the following list as a start for a general reading of the Bible. It will take you through the Bible in three years when you read three chapters per day. You will read some passages a number of times.

Year one

- *1 John (5 chapters) – seven times.*
- *John (21 chapters) – twice.*
- *Mark (16 chapters) – twice.*
- *Galatians (6 chapters), Ephesians (6 chapters), Philippians (4 chapters), Colossians (4 chapters), 1 Thessalonians (5 chapters), 2 Thessalonians (3 chapters), 1 Timothy (6 chapters), 2 Timothy (4 chapters), Titus (3 chapters), Philemon (1 chapter).*
- *Luke (24 chapters).*
- *Acts (28 chapters).*
- *Matthew (28 chapters).*
- *Romans (16 chapters).*
- *The whole New Testament – twice.*

Year two

- *For four months each day a chapter of Proverbs (31 chapters) plus two chapters per day first from Job (42 chapters) and after finishing that, two Psalms per day (150 Psalms), then two chapters per day from*

Ecclesiastes (12 chapters), finishing with two chapters per day from Song of Songs (8 chapters).

- *1 John (5 chapters) – once.*
- *Ephesians (6 chapters) – for a whole month.*
- *Philippians (4 chapters) – one month.*
- *Colossians (4 chapters) – one month.*
- *1 Thessalonians (5 chapters) – one month.*
- *James (5 chapters) – one month.*
- *Romans 5-8 (4 chapters) – one month.*
- *John 14-17 (4 chapters) – one month.*

Year three

Daily the following:

- *One chapter from the New Testament;*
- *Two chapters from the Old Testament.*

Each Sunday:

- *Four chapters from the New Testament.*
- *Five chapters from the Old Testament.*

5. The time and place for reading the Bible and praying

We get used to regular times to eat. That is how we were created. Man's spirit also gets used to regular times of Bible reading. Creating habits of reading the Bible can help to tune your spirit in to meet God. Each one must decide for himself which time(s) he will use each day. It can be in the evening after the work is done. In the morning one is fresh after a night's rest. You may find that some other time is better for you. Daniel had three times per day (Daniel 6:11). It is important to be regular so that you can get into the habit of reading the Bible at special time(s). In addition to these special times you may find yourself reading also at other times when there is opportunity. Experience shows how good it is to fill one's mind with something you got from the Bible before going to bed at night. It makes you sleep well. In the morning that piece

can be read again. You may find that you understand it better when you read it after sleeping on it.

How much time is needed? You may start with 15 minutes each time you read the Bible. It will of course make a difference if you are still reading at a slow pace. Don't worry. Practice makes perfect. As you teach yourself to read at a quicker pace you will be able to read more. Nothing stops you of course to read longer than the 15 minutes. It all depends on the time you have.

A specific place for the reading of the Bible can also be good. It can help to bring one into the mood for reading the Bible and for praying.

La Haye's programme is based on Scriptural principles and thousands of people are using it with great blessing to their lives (La Haye, s.a.:25 et seq.).

The Bible must always be read with some goal in mind. This may help to assure gain. The covenant can also here be the guide: "He will be their God, they will be His people". From this flows a quest for His promises and for His demands. Promises must be seen within the context of the demands that go with it. In 1 John 1:9 the promise of forgiveness is given linked with the demand to confess which of necessity implies repentance and trust.

Steadfast praying is important for a Spirit-filled reading of and meditating on the Bible and for application of what was found (Luke 11:9-13). Prayer must precede reading. What is found in the Bible in each reading session must be taken up in prayer to confess whatever sin was exposed so that God may deal with it in forgiveness and healing. What is revealed in the reading about God the Father, the Son, the Spirit in all the glory of His attributes must move to adoration and worship. Empowerment through the Spirit must be asked for doing what is demanded and to shun what is forbidden.

Order around the reader may promote relaxed concentration (see La Haye, s.a.:27).

In summary

Temporary unresponsiveness to God's Word must never cause one to desist from reading. La Haye (s.a.:44-45) recommends the making of a deal with oneself like "No Bible, no breakfast".

- **Study of the Bible**

This may initially not appeal to all. It speaks for itself that diligent study of God's Word is indispensable for allowing the Holy Spirit to teach the truth that is necessary in the spiritual war.

Each section in the Bible must be seen as part of a bigger totality. It is therefore necessary to read the whole book in which the piece appears. La Haye quotes a successful Bible teacher, dr. G. Campbell Morgan, whose habit it was not to tackle the exposition of any portion of the Bible before he finished reading through the entire book at least 50 times. Something of this diligence must be copied.

Provision will have to be made for getting some information about the writer, the reader(s) and the circumstances of a book.

Dinnen (1992:27-30) suggests seven methods. They are the following:

- a. **The vacuum cleaner.** This method is the least complicated one. The reader simply reads from beginning to end. This will bring him in contact with all the thoughts in the piece. Especially when this is done repeatedly it allows the reader to get a clear picture of the contents and the interrelationship of the different sections. The Book of Hebrews is a good example. Repeated reading of it in this way affords a good opportunity to get to grips with a sequence of severe warnings each of them followed by a most encouraging reminder of Jesus Christ the real High Priest.

- b. **The bread slicer.** Here the book or part of it that was read in the way described in the previous point will be divided into its different sections and each will receive an appropriate title.
- c. **The bloodhound.** This can be a next stage in the study of a book building on the findings of the methods indicated in the previous points. All the places in the book where a certain matter is discussed can be sought out like a bloodhound taking a trail. Interesting development of the thoughts touched on in successive portions comes to light. 1 John is a good example of how a writer can expand a thought. In 1 John 1:5 the writer talks of light, in 1 John 2:3 of obedience and 1 John 2:10 of love.
- d. **The octopus.** To accumulate with the help of a concordance all the places where the Bible talks of a matter touched on in the piece read, will help to broaden the vision on the truths involved. It will repeatedly be found that the Holy Spirit is His own exegete when Scripture is compared with Scripture.
- e. **The pigeonhole.** A pigeonhole is a device for separating mail for different people. After all this is done the reader can bring related material together by sorting out all the promises, all the warnings, all the commands etc.
- f. **The zoom lens.** At this stage the reader will profit a lot by zooming in on the writer to see what type of person he was and what his agenda was when writing the letter; also on the first readers, their culture and their circumstances at the time of writing. A study of individual persons in the history of revelation will bring insight in their development and character (David is an interesting candidate for such an investigation).
- g. **Mining for gold.** This is the last stage. Here an in-depth study is made of selected verses. The meaning each word has in its context in the verse is determined, including the meaning conveyed by the grammatical form in which the words are used. The position of a word in the sentence does sometimes convey meaning. Comparison of different translations can be of help and also the use of commentaries.

In summary

If possible, books must be made available in which assistance can be given to the eager student of God's Word. A large volume of materials for Bible study is becoming available in these days.

- **Memorising of portions of the Bible**

A verse may be installed in the memory so that from there by meditation it may be transferred to the innermost recesses of the listeners' being. More than anything else the Holy Spirit can use memorising to carry His truths right into the centre of man's being. Such memorising supports also those that have no ready access to the written word.

Key verses in a book can be listed for memorising. Another method may be to memorise strategic verses that represent important elements in the Biblical life-view, leading a person to salvation in Christ Jesus and governing him in his obedience. These truths can in this way be kept clear in the mind and alive in the heart. The following set of verses is in use (see Heidelberg Catechism 1/2): John 3:16 in 3:1-21 (God's love); Romans 3:23 in 1:18-3:31 (all are sinners); Romans 6:23 in 6:1-23 (the punishment of sin); 1 Corinthians 15:3-4 in 15:1-34 (Jesus' death, burial and resurrection); John 14:6-7 in 14; 1-14 (Jesus the only way to the Father); John 1:12 in 1:1-14 (faith needed); Ephesians 2:8-9 in 2:1-10 (saved through grace); Colossians 3:16-17 in 2:6-4:6 (the Word living in one); John 14:26 in 14:12-26 (the Holy Spirit); ; John 16:24 in 16:16-33 (prayer); John 13:15 in 13:1-17 (mutual support); Acts 1:8 in 1:1-8 and John 16:8-11 in 16:5-11 (witnessing about Jesus).

After determining what the exact meaning of a verse is, memorising can begin. The context of the verse is important for understanding it. A reading of different translations of a verse may also help to gain better understanding. If a commentary is available it will lend a lot of support.

Memorising must go through many repetitions to have it in the long-term memory.

The advantages of memorising are significant:

- It is of immense help in giving account of one's faith and hope to anyone ready to listen (1 Peter 3:15-16). Joy in Christ will be explained in an adequate way (Philippians 4:4-9). Even the introvert will find it possible to witness without reserve. Because the very words of the Bible is used, witnessing has a good chance to be effective (Isaiah 55:11).
- It allows for meditation on the truths in the verse, visualising it and applying it to life. The right patterns of thought are allowed through repetition to be ingrained in the inner recesses of the mind and sinful patterns of thought are eradicated (like lust, jealousy, vengefulness, hatred, and worries). In this way renewing of the mind can take effect (2 Corinthians 5:17; Romans 12:2; Ephesians 4:22-24). La Haye (s.a.:129) experienced it that "many a defeated, sin-enslaved Christian has turned into a Spiritual giant by learning the Word of God" (Psalm 119:11).
- It will help to make daily decisions on Scriptural grounds.
- In Ephesians 6:17 the Word of God is seen as the sword of the Spirit. There is but one place where a weapon must be - available and ready at hand at all times. The Word is available when it is firmly rooted in the mind and in the heart from where it demonstrates its power in affecting change. In this way it will indeed be like a weapon that can be used with confidence because the owner is well acquainted with it and with its effectiveness.

It is no wonder that a certain church demanded of its elders that each year 100 verses have to be added to the list of verses memorised in this way. That gives an average of three days for each additional verse. The verses may be taken in groups of not more than three related in content because it is found that related subject matter is more easily retained by the memory and that a group of three is still manageable. That gives nine days for a group of three verses. Time for revision must be allowed for.

Memorising is to be done in a manner that is compatible with the requirements set by the person's dominant intelligence.

The following handout is compiled from Water (2004: "Scripture memory made easy", 5-64).

MEMORISING SCRIPTURE

Why memorising? Because it is the Word of God (Hebrew 4:12; 2 Timothy 3:14-17).

Don't panic. God has given us a memory – let us use it! God will give us patience and endurance to repeat it until we know it and understand it, and be filled with it, and think it, and do it, and teach it:

- *By repetition new thought patterns will be formed that will replace the old bad patterns (Romans 12:1-2).*
- *We must be sure to practice what we preach (Joshua 1:8; Psalm 1; Psalm 119:1-2; John 13:1-17; James 1:22-24)*

It will help us –

- *To be even better Christians (Psalm 19:8-9; Colossians 3:16-17);*
- *To fight even better against the evil powers around us (Matthew 4:1-11; Ephesians 6:10-20);*
- *To talk even more with other people about our Lord Who, with His suffering, won the fight against our guilt (Ephesians 1:7; Revelations 1:4-6) and Who, through His Holy Spirit, helps us in our fight against the hatred that we still have in us and our lack of dedicating love (Romans 3:20,23-24; Galatians 5:16-23).*

How to do it:

- *Let us start with a prayer, asking God to open mind and heart (Ephesians 1:15-23; 3:14-21).*

- *The verse must be divided in its parts. Part 1 is to be memorised separately. Then part 2. Parts 1 and 2 are then to be repeated together. Part 3 must then be memorised. Parts 1,2 and 3 are now to be repeated together. In this way we move through the whole verse. Do it by reading and saying it out loud, if possible.*
- *The verse is to be memorised in the regular daily times for Bible and prayer and repeated right through the day whenever there is a chance.*
- *The verse must be studied by looking at the whole chapter, at other translations, and by using whatever commentaries we have. We must be consistent in applying it to our lives, each beginning with himself (Psalm 1:1-2, Joshua 1:8). Look for promises and give thanks, for commands and obey.*
- *Cut a sheet of paper up in equal pieces. Write the verse with its address in the middle of the piece. Use the right hand top corner for the number. 1/1/1 means first year, first week, first verse. Use the back of the paper to write down the topic. With two verses per week we can memorise 100 per year).*
- *Mondays and Wednesdays are for working with new verses, repeating, studying, and meditating. Fridays and Saturdays for reviewing the two new verses. Tuesdays and Thursdays are for reviewing already learned verses.*
- *Wherever an opportunity arises the verses memorised must be used in a conversation. This will greatly enhance retention.*

EXAMPLES OF 100 VERSES FOR YEAR ONE

LOVE

- *1/1/1,2 Loved by Jesus (John 15:9), Loved by the Father (John 3:16);*
- *1/2/1,2 Knowing love through the Spirit (Romans 5:5); Love in us (John 15:13);*
- *1/3/1,2 God is love (1 John 4:16); No separation from His love (Romans 8:39);*

GOD'S PLAN OF SALVATION

- 1/4/1,2 We are all lost (Isaiah 53:6); All have sinned (Romans 3:23);
- 1/5/1,2 Sin ends in death (Romans 6:23); Jesus died to bring us back to God (1 Peter 3:18);
- 1/6/1,2 Jesus took our sins (1 Peter 2:24); Come in Lord Jesus (Revelations 3:20);

THE SEVEN "I AM'S" OF JESUS

- 1/7/1,2 Bread (John 6:35); Light (John 8:12);
- 1/8/1,2 Gate (John 10:9); Good Shepherd (John 10:11);
- 1/9/1,2 Resurrection and life (John 11:25);
- 1/10/1,2 Way, Truth, Life (John 14:6);

THE HOLY SPIRIT AT WORK

- 1/11/1,2 Helps you understand (1 Corinthians 2:12); Fellowship with (2 Corinthians 13:13);
- 1/12/1,2 Lives in you (1 Corinthians 3:6); Brings joy (Romans 14:17);
- 1/13/1,2 Keep in step with (Galatians 5:25); Helps in prayer (Roman 8:26);
- 1/14/1,2 God's gift (1 John 4:13); With you for ever (John 14:16);
- 1/15/1,2 Be filled (Ephesians 5:18); Teaches you (John 14:26);

BIBLE PROMISES

- 1/16/1,2 Answered prayer (Matthew 18:19); Burdened people (Matthew 11:28);
- 1/17/1,2 Christ's peace (John 14:27); Death is not the end (1 Corinthians 6:14);
- 1/18/1,2 Everlasting covenant (Jeremiah 32:40); Forgiveness (Psalm 103:12);
- 1/19/1,2 God's presence (Joshua 1:9); A new heart (Ezekiel 36:26);
- 1/20/1,2 I will teach you (Psalm 32:8); Jesus' resurrection (Mark 9:31);
- 1/21/1,2 Knowledge (2 Peter 1:3); Life from the Spirit (John 6:63);

JESUS AND HIS CROSS

- *1/22/1,2 Reconciliation with God (Colossian 1:20); Reconciliation between people (Ephesians 2:14);*
- *1/23/1,2 Peace in place of hostility (Ephesians 2:16); Peace with God (Romans 5:1);*
- *1/24/1,2 Redemption (Ephesians 1:7); Forgiveness and cleansing (1 John 1:9);*
- *1/25/1,2 Belief and forgiveness (Acts 10:43); Repentance and forgiveness (Acts 5:31);*
- *1/26/1,2 Love for sinners (Romans 5:8); Love and sacrifice (1 John 4:10);*
- *1/27/1,2 Love that made Him give Himself (Ephesians 5:2); Christ's love compels us (2 Corinthians 5:14);*
- *1/28/1,2 He loved me (Galatians 2:20); He did away with sin (Hebrews 9:26);*
- *1/29/1,2 One sacrifice (Hebrews 10:14); For the whole world (1 John 2:2);*

HOW CAN I BE SURE THAT I AM A CHRISTIAN

- *1/30/1,2 So that you may know (1 John 5:13); Whoever believes (John 5:24);*
- *1/31/1,2 A new creation in Christ (2 Corinthians 5:17); Union with Christ Jesus (Romans 8:1);*
- *1/32/1,2 Who comes (John 6:37); My Father greater than all (John 10:29);*

HOW CAN I GROW AS A CHRISTIAN

- *1/33/1,2 Dedication (Romans 12:1-2) Action (1 John 3:18);*
- *1/34/1,2 Togetherness (Matthew 18:20); Prayer (John 15:7);*
- *1/35/1,2 Obey (John 14:21); I will strengthen (Isaiah 41:10);*
- *1/36/1,2 Purity (Ephesians 5:3); Gods Word (Psalm 119:9);*
- *1/37/1,2 Resist the Devil (James 4:7); Faith (Hebrews 11:6);*

WITNESSING FOR JESUS

- *1/38/1,2 Fishers of men (Matthew 4:19); Shine (Matthew 5:16);*
- *1/39/1,2 Prepared (1 Peter 3:15); Make disciples (Matthew 28:19);*

WORDS OF COMFORT

- 1/40/1,2 God comforts (2 Corinthians 1:3); God cares (1 Peter 5:7);
- 1/41/1,2 He shelters me (Psalm 27:5); No tears (Revelation 21:4);
- 1/42/1,2 He is with me (Isaiah 41:10); Also in the storms (Matthew 14:27)

PSALM 23

- 1/43/1,2 He is my Shepherd (Psalm 23:1); Green pastures (Psalm 23:2);
- 1/44/1,2 He restores and guides (Psalm 23:3); I will not fear (Psalm 23:4);
- 1/45/1,2 A table (Psalm 23:5); In the house of the Lord (Psalm 23:6);

1 CORINTHIANS 13

- 1/46/1,2 The most excellent (1 Corinthians 12:31); Tongues (1 Corinthians 13:1);
- 1/47/1,2 Prophecy, knowledge, faith (1 Corinthians 13:2); Give (1 Corinthians 13:3);
- 1/48/1,2 Patient, kind ... (1 Corinthians 13:4); Not rude, self-seeking (1 Corinthians 1:5);
- 1/49/1,2 No delight in evil (1 Corinthians 13:6); It protects, trusts hopes, perseveres (1 Corinthians 13:7);
- 1/50/1,2 Never fails (1 Corinthians 13:8); In part (1 Corinthians 13:9);
- 1/51/1,2 When perfection comes (1 Corinthians 13:10); When I became a man (1 Corinthians 13:11);
- 1/52/1, 2 Face to face (1 Corinthians 13:12); The greatest (1 Corinthians 13:13).

Psalm 119:133 "You have promised, keep me from falling; don't let me be overcome by evil." Psalm 119:135 "Bless me with Your presence and teach me Your laws." Psalm 119:11 "I have hidden Your Word in my heart that I might not sin against you." Psalm 119:165 "Great peace have they who love Your Law (Word), and nothing can make them stumble." Psalm 119:148 "All night long I lie awake, to meditate on your instructions." Revelation 2:3 "You

have persevered and have endured hardships for my name; and have not grown weary.”

HOW TO TURN MEMORISING VERSES INTO BIBLE STUDIES

- *Look up the memorised verse in your Bible and read the verses that surround it (the whole paragraph or even the whole chapter).*
- *Ask questions about the verse: Is there a promise in the verse, a command, a warning, or some combination of two or of all three?*

In summary

Internalising of truth from the Word of God through the work of the Holy Spirit is the prerequisite for taking part in the evangelisation of the world. This will help to keep the unity with God intact through which empowerment by the Spirit progressively becomes a reality. In this way the church can really be channel for the ministry of the Spirit.

Through assimilation of God's Word sinful thought patterns can be broken down and replaced with what is noble and fruitful (Romans 12:1-2; 1 Peter 1:22-2:10). Any scheme of rehabilitation that does not make room for the Bible can be said on authority of God Himself to be inadequate and in grave danger of not delivering the results sought (Romans 10:9-15). Each member of the target group that does not as yet have a schedule in place for extensive and intensive exposure to the living and active Word of God must be encouraged to commit himself to it (see Hebrews 4:12-13).

Discipline is very important. Patience must be maintained, though. People recovering from the blows of humiliating sins need patience and forgiveness. It will be in accordance with the attitude of God Himself as demonstrated by Jesus. According to John 2-3 Jesus did not trust the Jews but He did not leave them. He went on preaching and serving. Even the twelve specially chosen disciples were time and again prone to misunderstanding Him, but He did not desert them.

4.3.3 Who are the people that must be targeted

Each and every member of the target group of this study must be reached. First to be considered are those people with whom some relationship already exists. Follow-ups can for instance be made with the people who were interviewed to strengthen the relationship. Other people may be interviewed as well to build a relationship with a wider range of churchgoers in the Centre. In this way all the people inside the Centre with whom the Holy Spirit has a more intimate relationship must be identified so that contact between them can be established or where it already exists can be encouraged to continue. This must not interfere with their membership of the churches to which they belong. They are the channels of the Spirit. Any support given to them in their growth to maturity in the Spirit may be expected to have an influence on the unregenerate with whom they come in contact.

For this endeavour prayer support in an ongoing way is needed. Inside the Centre prayer meetings have been conducted for a considerable time already. One of these meetings prays *inter alia* for a revival in the Centre in which an extraordinary moving of the Spirit will be experienced. These prayer meetings must be extended to include all sections of the Centre and prayer support from outside must be added to it. Prayers must focus on specific needs of the people involved.

Prayers for the unregenerate must be encouraged. Communication must be established with those prayed for and friendships must be formed with them. Where it is possible one-on-one meetings with them must be arranged. The goal must be to eventually draw them into Bible study groups, small groups and churches. In this way the number of the people involved in the work of evangelisation in the Centre must be enlarged continually.

Progress must be monitored and regular evaluation must be done.

The Health Care Unit where people come for treatment of some disorder offers opportunities for building relationships. These people can be visited on

a regular basis during their stay in the Unit and follow-up visits in their respective places of detention²³¹ are possible with those that responded positively. Not all are Christians and the rare exception even refuses prayer for fear of their ancestor spirit(s). Mostly the reaction is encouraging and at times very much so.

E-Block is the place of detention for troublemakers but is also the place where newcomers land before they are moved to their permanent housings. During the time of their stay in E-Block they are visited by representatives of the different departments of the Centre to introduce them to the facilities and opportunities of the Centre. The Chaplain pays them a visit while they are there. Unfortunately he does not have the opportunity to do any follow-up after they have been transferred to their respective pods because of workload. These contacts with newcomers already proved to be a good starting point for attachments to a religious worker that allows him to get involved in their religious progress.

The leaders of Fear Free Life work with ex-gang members or with members who consider breaking with gangs. These leaders are in need of co-operation of churches from outside.

4.3.4 Means available for the Spirit's ministry

The Holy Spirit may fulfil his teaching ministry of exposing His truths to the world by using different means. The religious workers must be on the alert for all the means that are available. It must be kept in mind that not the means but the Spirit himself using the means will have effect.

The electronic media are valuable. Many inmates have their own radios of which a large number can play cassettes and CD's. The Centre has TV sets and video players are made available. Cassettes, CD's and videos with Gospel music and teaching are in demand. Material of Bruce Wilkinson is

²³¹ These places are conveniently called "pods".

already in use like the series titled "GOD'S ANSWER TO AIDS". Many languages are represented. English is the language many have access to. Zulu, Pedi, Venda, Tsonga and in a lesser number Xhosa, Tswana and South Sotho are used. Some people from Mozambique ask for material in Portuguese. Spiritual truths are in this way internalised by music and song and preaching. These recordings have the added advantage that they can be played repeatedly which facilitates understanding of the material presented and internalising of it.

Even with the curtailing of its broadcasting time Radio Pulpit still has impact on the lives of inmates. The sound Biblical teaching of people like Colin Dye is available through television broadcasting.

Written material in English and the other languages represented in the Centre is used. The ALPHA COURSE is running extensively in the Centre. Production of written material must receive attention. The special contents of each Bible book can be summarised concisely with an explanation of its relevance to the situation in prison. Material about the way in which the Bible may be read, studied and memorised for meditation can be made available to all that are interested.

Conferences must be organised in which topics of interest and of value are addressed for the integration of the Biblical life-view into lives. This can at first be done with members of the Dutch Reformed Church and, depending on its success, can be extended to the leaders and members of other churches who may be interested. Inter-church meetings are already conducted on initiative of inmates and are flourishing.

The new Christians must be encouraged by word and example to show love to the wider community and respect for authority. Sponsorship for community projects in rural areas can be a good example of this. In the Centre such projects already exist where inmates participate in producing objects of art and utility for donations to people outside. See Fuller, 2001:128-130.

Supporting families of inmates needs special attention. Some are left destitute because the breadwinner is in prison. Christian love shown in this way may touch the hearts of inmates.

In most cases physical support on release is necessary. This may take the form of clothes for the released inmate and money to get him home. In one case this was only partially necessary since the person had family that could also help him to get him back to Mozambique. This particular person has the testimony of different spiritual leaders among the inmates in prison for being a regenerated man. He was supplied by material of the so-called "King's Highway" of the Fellowship for Christian Education (FCE) which specialises in community development by training leaders in occupational skills like farming so that they can go out and teach it to their communities. A method of "Farming God's Way" was developed by a local educator, Pierre de Jager which he is at present teaching to people in Zimbabwe with excellent results. Also this material was explained to the ex-inmate for use in Mozambique. Reports are received of the work of church planting which he is doing now in Chokwe which is the area where his family lives.

Attention must be given to more involvement from the churches in Makhado (Louis Trichardt) and its surrounding areas in the Limpopo Province.

Emotional and spiritual support of inmates proves to be valuable. In one case a member of the Reformed Church in Malamulele visited the family of one of the inmates on his request after he was referred by a social worker in the Centre. Promising results were gained.

In summary

In Acts 2:42-47 it is said that the believers met in the temple and from house to house. The teaching of the Apostles is mentioned as the first item on their agenda. Prayer also found a place among them. Breaking of bread is listed which may be seen as indicating the love-meals of which the Lord's Supper formed an integral part. Love overflowed into daily caring for the weak

and the poor. "And day by day the Lord added to their number those who were being saved" (Acts 2:47).

4.4 Conclusion on the whole of chapter four

The saying goes that a Christian who is arrogant is a contradiction in terms. This is so because the Christian is one that through the Spirit is led into seeing himself as he is. He also knows something of what he ought to have been. He is convicted by his conscience more than anyone else is (Romans 2:14-16).

A sad Christian is just as well a contradiction in terms. A Christian is one who through his Lord Jesus Christ has the forgiveness of all his sins, past, present, and future. They were taken away from him (Psalm 103:12). They were totally annihilated (Isaiah 1:18). Jesus has also substituted them with his own perfect righteous love for the Father and for His creation

Everything that happens to man even before birth is used to prepare him for a relationship with the triune God. The good which God brought on his way like the loving-kindness of parents, the concern of family and friends, the harmony in nature was preparing him to be sensitive to God's loving care (see inmate 2.3.1.3). Also the bad things were used. The antagonism of the world that met him at every step, the rebelliousness of his own nature that flared up time and again, the addiction to sinful lusts of the flesh, the giving of self to negative thinking, hate-talk and the like, all are used to bring the one overwhelming realisation that salvation is of God only (see inmate 2.1.1). Through all these things it is the Holy Spirit calling out to man: "Come...".

The Father is waiting and the Lord Jesus Christ who had given himself into the agonies of hell.

The one that understands all this opens up his inner being in pure submission, not trusting in any merit of his own or expecting anything from whatever he himself must contribute. And then God moves into this total submissiveness, into this vacuum of waiting, and becomes real to man. Joy, however small,

starts to take over. It might feel like it may stop at any moment. It cannot, because it is not of man, dependent on his moods. God is there to support him whenever the light of faith wavers and the presence of the Lord threatens to go into oblivion again. In this way alone he is ready to start the day with God, to read his Bible, to do his prayers. When he rises from his morning devotions he can put every effort into it to control himself and to offer his whole life to his God, being there for others, also for the world of unregenerate people in need of the knowledge of Jesus Christ, and Him as crucified (Galatians 3:1; 1 Corinthians 15:3-4).

If God is for him, who or what can be against him (Romans 8:31). Nobody and nothing can separate him from this love of God - nothing on the earth below or in the heavens above (Romans 8:35-39).

The outcome is a person God can use in His work of evangelising the world.

CHAPTER 5: GENERAL CONCLUSIONS

The conclusions that reached in chapters one to four are summarised in the following paragraphs.

5.1 Chapter One

Chapter one gives an introduction to the thesis.

God's goal with evangelisation is stated and a preliminary overview is given of the state of its realisation in the Kutama-Sinthumule Rehabilitation Centre.

The sovereign rule of God that was disputed by Satan and man is again brought close by the incarnation of Jesus Christ. This work is accomplished within the covenant God made with man. In the gathering, protecting and sustaining of His Church He makes use of all the members of His Church in whatever capacity He chooses, endowing them with whatever gifts He finds necessary.

It was established that there is a dire need in the Kutama-Sinthumule Rehabilitation Centre for sound evangelisation. In the case of most of the people incarcerated in the Centre derailment was the cause of their incarceration. Maladjustment of many is still being demonstrated inter alia by acts of violence and homosexuality. From time to time attempts at suicide also occur. These people must be given a valid opportunity to be directly challenged to a radical reorientation of their lives, accepting Jesus as Saviour and Lord Who can deliver them from slavery to the world and its powers and can integrate them into the church as living members, enlisted into His service of reconciliation, peace and justice under His rule.

One of the objectives of this thesis was to determine the extent in which the Church of Jesus Christ working in the Centre is fulfilling this task of evangelisation in the Centre. The target group for this study was identified as especially those inmates that are churchgoers in the Centre because they have access to the unregenerate in the Centre. The basic requirement for the work of evangelisation to be done in a meaningful way was identified as the

filling with power of the Spirit. It was also taken into account that this work of evangelisation is as broad and as deep and as coherent as the need of human life. The church must be both God's "yes" to the world in its physical and emotional needs and God's "no" to the world in its aversion to Him.

Integration of the Biblical life-view into the inner recesses of man is seen as fundamental to a Spirit-filled life. The term "life-view" is used for what is more generally called "world-view". All possible life-views are grouped together into three categories: the Biblical life-view, Godless life-views and a mixture of elements of the Biblical life-view with one or more of the Godless life-views. With the term "dualism" is meant the type of life where people declare to have accepted the Biblical life-view while failing to show allegiance to God. The term "syncretism" is used where dualism is practised openly, merging elements of the Biblical life-view into for instance the African traditional life-view.

Some objectives of this thesis was to determine the extent in which dualism and syncretism are in evidence in the Centre and the effect this has on evangelisation in the Centre.

The aim of the thesis was to look at the causes of dualism and syncretism and to propose strategies that can help to stimulate the integration of a thoroughly Biblical life-view among the members of the target group.

5.2 Chapter Two

In chapter two reports are given of Interviews that were conducted with members of some of the churches in the Centre and as a control group with individuals who do not belong to any of the churches in the Centre. Among them were officials working in correctional services and a person who has no contact with these services. Adherents of other religions were also interviewed.

The following criteria were used to get a useful overview of the response of the persons interviewed:

- A man of the Spirit will have a high esteem for Jesus born of the virgin Mary and crucified outside the gates of Jerusalem. The Spirit fosters a great regard for the truths of the Gospel, namely that Jesus is the Son of God, the Saviour of man. Satan, on the other hand, has the bitterest enmity against Jesus for this very reason. He will not encourage in man honourable thoughts about Jesus.
- The man of the Spirit will have a high regard for the Holy Scriptures, their divinity and their infallibility. Satan will not encourage man to look for direction from the mouth of God.
- The man of the Spirit will be sensitive to the facts that there is a God, magnificent in his greatness and most rigid in his hatred of sin, that life is short and very uncertain, that he has an immortal soul and that he will have to give account of himself one day. The Spirit of darkness will never reveal these truths to man.
- The man of the Spirit does not succumb to the depravity in and around him. The Spirit fills man with love. The devil will not encourage man to leave his worldly lusts. He will not convince man of the dreadfulness of sin and the misery it begets.

Among the members of the **Anglican Church** interviewed the presence of dedicated Christians was found (2.1.1 and 2.1.2). Testimony was given by 2.1.1 and 2.1.2 and so 2.1.4 about bad behaviour of churchgoers. Two of those interviewed seemed to be in different stages of their growth to maturity and in need of support. An example was found of the way in which God overcame aversion against Him and used the experiences during the time of derailment to prepare the person for effective outreach to unregenerate people (2.1.1).

Each of the **leaders of the Apostolic Faith Mission** interviewed was found to make a contribution to the church's message of hope to the inmates of the Centre, each according to his own giftedness and his life-experience. One is

leading the way to salvation through his ability to organise and to motivate (2.2.1.1). Another is busy in an inconspicuous way to make a deeper study of the meaning of Scripture and also he succeeds in leading people to salvation by building them up in knowledge and in love for the Lord (2.2.1.2). One is making impression with his sympathetic patience (2.2.1.3). Another one is conquering the world with his boldness in personal evangelisation (2.2.1.4).

Inmate 2.2.2.3, a **member of the Apostolic Faith Mission**, was of the opinion that satanic influences are at work in the African Traditional Religion's respect for the ancestor spirits and in Independent African Churches where ancestor worship is given a place (see also inmate 2.2.2.1). This opinion is vindicated by the vehemence with which God opposes this cult. The fruit of African Traditional Religion seems to give further confirmation of the truth of this suspicion because certain Africans discredit the Bible by propagating the idea that it is a book of the Whites. This is what can be expected from Satan because in it God speaks words that give life. Further proof is given by the way in which in some of the Independent African Churches the Bishop takes the place of the Lord Jesus Christ (see the testimonies of inmates 2.2.2.3 and 2.2.2.4). Satan has only bitter enmity against Jesus who is the Saviour of man. He will not allow anybody to appreciate Him but will want to shift Him to the margin or totally out of the picture. Inmate 2.2.2.3 thinks that the healing that takes place in these churches may also be ascribed to the devil. Inmate 2.2.2.3 sees many man-made laws in the Independent African Churches that gives evidence of the influence of African Traditional Religion. They commented on sinful lives of many churchgoers (2.2.2.1 and 2.2.2.2), which fact is seen in a very serious light (2.2.2.1). A lack of spiritual maturity caused some members of churches to be judgemental and not prepared to reach out to perpetrators or to accept them back after they had turned from their wrongdoings. God has his way with each of the elect to lead them to the acceptance of his grace (2.2.2.1 and 2.2.2.2). In this God uses men filled with the Spirit, whether it be preachers or other members of His church. The important role of the Bible, of prayer and of Christian love was stressed. Witness to practical everyday sustenance and guidance by the Lord was also given (2.2.2.4).

Evidence was given by **leaders in the Dutch Reformed Church** of dualism among Westerners (2.3.1.1 and 2.3.1.4). Inmate 2.3.1.3 found that Jesus Christ is marginalised in Independent African Churches because the ancestors take His place as mediators. He suspects the devil to have a hand in this. Also healing that takes place in these churches he ascribes to the work of the devil. In the fact that many Africans think the Bible is a book written by Westerners he sees the hand of Satan. Manifestation of the detrimental effect of a life without God was found (2.3.1.1) and on the other hand the good influence a close walk with God can have on outsiders (2.3.1.3).

Among the **members of the Dutch Reformed Church** confirmation was given of the fact that some attend religious activities for the wrong reasons (2.3.2.2). The impact of loving respect was seen (2.3.2.4). Inmate 2.3.2.3 experienced how even a person attending religious activities out of habit or for whatever reason may be touched by the Lord in a way He pleases.

Three of the **members of the Roman Catholic Church** said that God changed their lives (2.4.1; 2.4.2; 2.4.4). The impact of the encouragement of family and friends was mentioned by two (2.4.2; 2.4.3). One said that the only way to help change a person is within a relationship of care (2.4.1). Confirmation of a dedication to the Lord in helping other people on their way to maturity in faith and love was found in different degrees in all of these inmates.

The **Shembe movement** is unmistakably syncretistic. It seems, however, that trust in the Lord and love for Him is part of their lives in different degrees (2.5.1; 2.5.2; 2.5.3; 2.5.4). In the person of the Bishop (2.5.1) man is given a place in their system in which the role of the Holy Spirit is usurped. Harmless elements of their culture are retained (2.5.4) but other things not so harmless are also taken over like the authority they give to their leaders (2.5.1; 2.5.4). They see themselves as obedient to what God says in the Bible (2.5.1; 2.5.3). For this they point to their observance to the seventh day as a day of total rest (2.5.1; 2.5.3) and the respect for God which they show in their services (2.5.3;

2.5.4). They also keep to the moral law (2.5.2). The most important fallacy of this Movement seems to be that the Holy Spirit's ministry is usurped (2.5.1). It is clear from their own testimony that they could not stop the Holy Spirit from witnessing about the Son of God in the glory of His redeeming work. The honour and love and dependence voiced by some are clear evidence of this (2.5.2). The exact extent of their derailment will have to be determined by extensive research. Important questions that will have to be answered are the following: To what extent is Jesus the unchallenged Redeemer and King of the people of this Movement and to what extent do they succumb to harmful elements of the African heritage? (See their outspoken respect for cultural heritage in the reports on 2.5.1; 2.5.3; 2.5.4 and their relationship to the ancestors in the report on 2.5.3 who said that they do not pray to their ancestors but for them).

Syncretism is part of life in the **Zion Apostolic Christian Church** but not all succumb to it, which is seen in the fact that all those interviewed broke with African Traditional Religion (see especially 2.6.1). The people interviewed are good ambassadors for Christ (see especially 2.6.1; 2.6.3; 2.6.4).

The interviews with **members of the Zion Christian Church** seem to prove syncretism among them (see 2.7.2). Concern for the needy was professed (2.7.1; 2.7.2).

Inmates that do not have ties with any of the churches represented in the Centre attested to the presence of dualism and syncretism among churchgoers (2.8.1.1; 2.8.1.3). The detrimental effect of dualism was attested to (2.8.1.4). Testimony was given of satanic involvement in the African Traditional Religion and in Independent African Churches (2.8.1.2). Clear distinction will have to be made between, on the one hand, inconsistent behaviour that has weakness as its origin and, on the other hand, pretended allegiance to Christ for selfish reasons (see 2.8.1.3). The necessity of teaching people to respect the Lord was stressed by one (see inmate 2.8.1.3). To accomplish this, straight talk and disciplinary actions are asked for by him. Personal follow-up for new believers is seen by him as important and sound

expository preaching on more than just the basics of Christianity was also asked for (see inmate 2.8.1.3).

Officials attached to correctional services have intensive exposure to the inmates during all of their working hours so that their opinion of the inmates will have to be taken into account. They gave very negative reports about the occurrence of dualism in different shades among Westerners and Africans. It must, however, not close the eyes of any observer to the clear demonstration of true conversions among the inmates. What must also not be lost sight of is that true conversion in the life of any person will attract resistance from the forces of evil.

An **observer who does not have any contact with correctional services** was interviewed. His views give a picture of church-life outside the Centre. This puts the situation in the Centre in a broader context. He gave it as his opinion that people in the church where he comes from know about God but that they do not experience God to the extent in which he found it in the church where he is now. He experiences among the members of his new church a joy in their fellowship with each other and in their service of the Lord. He also appreciates their dedication to the Lord in everyday life. He finds among them unity in understanding of the Bible that he ascribes to the working of the Spirit. An accusation of dualistic lip service was made against members of the Reformed Church.

The followers of **Islamic Religion** do not know of salvation through mercy freely given and guaranteed (2.9.1.2; 2.9.1.3). They substitute it with a lifestyle governed by a whole system of things that they must do and things they must shun, which covers every aspect of life (2.9.1.2; 2.9.1.3). This includes a system of disciplined prayer in humility and sincerity (2.9.1.3). Dualism and syncretism is not tolerated among them (2.9.1.2; 2.9.1.3). Strictness of lifestyle practised by adherents of this religion is opposed to lax moral values and lifestyle of other inmates, especially of members of Christian churches (see 2.9.1.1).

Among the followers of the **Rastafarian Movement** the view that the Christian Bible is not complete and that their own Bible is not readily accessible creates a dangerous situation because it opens the way to subjectivism. The idea of a Founder that instructs with the authority of God adds to this. The criticism that was voiced against Christians may be partly out of reaction. Through establishing a relationship of trust the elements of truth that are present in their thinking may be used to bring them to unadulterated truth. This seems to have happened to a large extent in the life of inmate 9.2.1.

The “**Israel Vision**” **Movement** represents syncretism of a special brand. These people try to reconcile a racist ideology with Biblical truth. In this process they went to the extreme of creating their own Bible.

It may be said **in conclusion** that Jesus Christ the Lord is gathering his church also in the Centre, protecting it and caring for it. Some found forgiveness and peace of heart. To God they entrust all the affairs of their lives, loving Him, worshipping Him, serving Him moment after moment. They reach out to those weak in faith and to those who are not yet touched by the Gospel. See for outstanding examples of this the reports on inmates 2.1.1.1; 2.2.1.2; 2.2.1.3; 2.2.1.4; 2.3.1.3; 2.3.2.1; 2.6.1. Inmates and officers in the Centre, however, attested to the presence of many others who only profess faith in Christ but they are not living up to the standards set by Him. These include Westerners and Africans. Independent African Churches are reported to profess Christ while at the same time openly keeping ties with the African Traditional Religion. One Movement among Whites is doing the same type of thing by trying to merge the Biblical life-view into their ideology.

5.3 Chapter Three

In chapter three the extent to which God’s goal with evangelisation seems to be defeated in the Centre was discussed.

Outsiders cannot have any respect for God if the church does not have respect for Him. God envisaged a body of believers who fosters awe and holy

respect for Christ the Lord as God's Ambassador so that outsiders will be attracted to them, asking in wonder for an explanation of the hope that is in them.

The effect of dualism and syncretism on the work of evangelisation was considered by looking at the following elements of the missionary task:

The purpose of evangelisation: People with a dualistic and syncretistic life-view are not dedicated to the service of God. They cannot call anybody to freedom from bondage. They cannot be God's experimental garden, manifesting something of the glory of the new creation that is evolving out of the darkness of sinful lives to reach completion in the life hereafter. They cannot be the fragrance of a better life, inviting and luring people to partake in its feast. They cannot attract people.

The requirement of a Spirit-filled life: The Lord declared that His followers are to be the salt of the earth. What if the salt loses its saltiness? They have to be the light of the world, a city on a hill so that the power, the mercy and the righteousness of the Lord may be in full sight of the beholder. Woe to those who cause people to stumble!

The motivation for evangelisation: Because people with either a dualistic or a syncretistic life-view lack wholehearted love for God it may be assumed that none of the motivators discussed here has any effect on them. There is indeed a big difference between them and those who gave themselves in dedication to serving God through evangelisation. The report of the Lord's encounter with the woman of Samaria gives a clear example of His dedication to the evangelisation of the unsaved in love and obedience to His Father. The followers of Jesus in a singular way cared for each other spiritually and physically. The apostle Paul was unceasingly speaking, teaching and preaching in the face of severe opposition and in spite of many hardships and many disappointments.

The scope of evangelisation: To the extent in which members of the target group fail to be God's eyes and hands, reflecting God's heart of compassion for the needs of inmates in the Centre they may be standing in people's way of getting a saving knowledge of the work of the Lord.

Different approaches in doing the work of evangelisation: Dualism and syncretism cannot in any way produce servants of the Lord that can be successful in whatever method is used in God's work of evangelising the world.

Final conclusion: It was found that dualism and syncretism disqualify a person to give people a valid opportunity to be challenged to a reorientation of their lives and that he instead throw up barriers that stand in the way of reorientation. They cannot be tolerated. Attention was also drawn to the fact that no person reaches perfection in this life. The believer was, however, crucified with Christ and resurrected with Him so that a life of obedience can now become a reality. Measures can be taken to assure that he progressively lives towards a full reorientation of his life to the Lord through the empowerment by the Spirit and in so doing serves the coming of the Kingdom. People who are suffering in different degrees under the infirmities of the flesh must be supported in their growth to maturity. Those in the target group who are not yet regenerated must be the objects of loving care and, if no repentance follows, they must be excommunicated from the church.

5.4 Chapter Four

In chapter four the way in which God's goal with man is to be realised in the Centre was discussed.

It is shown that realisation of the goal God has with his creation is under severe attack. Evangelisation that has a crucial role in the realisation of God's goal is of necessity also under attack. The work of the Spirit is shown to consist in convicting the world of its sin in not believing in Jesus Christ, of the acceptance by God of His sacrificial death for the sins of the world and

the dedication of His life to God on man's behalf, and of God's judgement on those who persist in their rejection of Jesus Christ. The forces that oppose this message to be communicated effectively are identified. They are the old sinful nature which is still part also of the lives of the regenerate, the sinful world around them and demonic forces. The triune God guarantees, however, the successful completion of this work. The importance of sustaining of unity with God is highlighted. The crucial role of internalised truth for this sustenance of unity with God is shown. Truth about man's sinful state and his unmerited salvation is meant. Internalising of this truth is shown to be a gift from the triune God through the election by the Father, the atonement by the Son and the application of salvation by the Holy Spirit. Man has nevertheless responsibilities in the process of internalising of these truths. What is expected of man is a total reliance on Jesus Christ, persistent prayers and the necessity of wholehearted dedication to God's law of love. In doing this he is at all times in total dependence on God.

A discussion is given of ways and means available by which the Holy Spirit internalises truth in man.

Money, time and effort are put into the rehabilitation of the inmates in the Centre. All of this will, however, have only limited impact if God does not change them. An inmate of the Centre, who is exceptionally dedicated to bettering himself and helping his fellow inmates, declared that all efforts are of no avail unless God takes over. Man will be able to withstand the onslaught only through the Sovereign God Himself. Sin leads to death but a life lived in the power of the Resurrected Christ brings life through the mercies of God.

5.5 Suggestions for further study

The members of the different church traditions in the Centre may be seen as representative of the churches in South Africa. Research outside the Centre may show that much the same range of life-views is active there as well. Of special interest to the Reformed Church would be research done in the lives of members of the Reformed Churches among the Venda- and Tsonga-

speaking people in the Limpopo Province where high degrees of dedication to the triune God of the Bible is in evidence, but where not all are equally free from the pull of dualism and syncretism as defined in this study. Research in other sections of the Reformed Church in South Africa where dwindling numbers are reported, may prove to be worth the effort. Strategies fit for each of the specific circumstances in vogue from place to place may help eradicate dualism and syncretism through furthering of the integration of the Biblical life-view wherever it may be found lacking.

BIBLIOGRAPHY

- ABBOTT, E. and MANSFIELD, E.D. 1952. A primer of Greek Grammar: Accidence and Syntax. London: Rivingtons.
- ADAMS, J.E. 1970. Competent to Counsel. Phillipsburg, New Jersey : Presbyterian and Reformed Publishing Company.
- ALLEN, A.A. s.a. Demon possession today. Dallas : A.A.Allen.
- ANDERSON, N.T. 1994. A Way of Escape. Eugene, Or. : Harvest House.
- BARRETT, D.B. 1968. Schism and renewal in Africa. Nairobi : Oxford University Press.
- BEDIAKO, K. 1992. Theology and identity: The impact of culture upon Christian thought in the second century and modern Africa. Oxford : Regnum.
- BERKHOF, H. 1955. Geschiedenis der kerk. Nijkerk : Callenbach.
- BERKHOF, L. 1969. The history of Christian doctrines. London : The Banner of Truth Trust.
- BEST, E. 1998. The international critical commentary on the Holy Scripture of the Old and New Testaments. 2nd ed. London : T and T Clark.
-
- CALVIN, J. 1962(a). Institutes of the Christian religion. Translation by H. BEVERIDGE. London: James Clarke and Co.
- CALVIN, J. 1962(b). Institutes of the Christian religion. Translation by H. BEVERIDGE. London: James Clarke and Co.
- BLASS, F. & DEBRUNNER, A. 1954. Grammatik des neutestamentlichen Griechisch. Göttingen : Vandenhoeck & Rupprecht.
-

- BOETTNER, L. 1979. The Reformed doctrine of predestination.
Phillipsburg, New Jersey : The Presbyterian and Reformed Publishing Company.
- BOSCH, D.J. 1979. Heil vir die wêreld. Pretoria : N.G.Kerkboekhandel.
- BOSCH, D. 1988. 'n Bestaan sonder sending is ondenkbaar vir die kerk.
Die Kerkbode, 141 (21):10-11, Jun. 8.
- BOSCH, D.J. 1991. Transforming Mission. New York : Orbis Books.
- BROWN, C., Ed. 1986(a). The new international dictionary of New Testament theology. Cumbria : Paternoster Press.
- BROWN, C., Ed. 1986(b). The new international dictionary of New Testament theology. Cumbria : Paternoster Press.
- BROWN, C., Ed. 1992(c). The new international dictionary of New Testament theology. Cumbria : Paternoster Press.
- BURGER, I. 2005. Die geesteswêreld. Vereeniging : Christelike Uitgewersmaatskappy.
- BURGER, C. & SIMPSON, N. 1996. Bybelstudiegroepe: poorte vir die genade. Kaapstad : Lux Verbi.
- BUYS, P.J. 1986. Bybelse gesigspunte oor die evangeliseringstaak van die kerk. (*In: Sodat my huis kan vol word - Reformatoriese perspektiewe op ons evangelisasieroeping vandag. Potchefstroom : PU vir CHO. (Instituut vir Reformatoriese Studies. Reeks F3: Versamelwerke nr. 27.)*)
- CAIN, E.P. 1997. Crime in South Africa. Potchefstroom : P.U. for C.H.E. (Institute for Reformational Studies. Series F1: Study Pamphlet nr. 356.)
-

- CALVIN, J. 1989. Commentatry on the Gospel according to John (Volume 2). Grand Rapids : Baker Book House.
- COETZEE, J.C. 1989. Die kanon van die Ou en Nuwe Testament. Potchefstroom : Wesvalia Boekhandel.
- COPE, L. 2006. The Old Testament template – Rediscovering God's principles for discipling nations. Burtigny, Swizerland : The Template Institute Press.
- D'ASSONVILLE, V.E. 2003. Calvyn as teoloog van die Heilige Gees. *Die Kerkblad*. 106(3151):15-16, Mei.
- DAYHOFF, P.S. 1980. The message of holiness of the Church of the Nazarene among the Northern Sotho people. (Thesis - D.Th.)
- DE KLERK, W.J. 1966. Rousmart – Die pastorale sorg van beroefdes na die oorlye van 'n dierbare. Johannesburg : De Jong.
- DE KLERK, W.J. 1983. Die Calvinisme in 'n neutedop. (*In* Navolging van Christus vandag. Potchefstroom : P.U. for C.H.O. p. 24-31.). (Institute for Reformational Studies. Reeks F3 : Versamelwerke, nommer 15.)
- DE WET, F.W. 2005. Om in die Gees te begin en in eie krag te eindig – die noodsaak van 'n Skrifgefundeerde prakties-teologiese Pneumatologie. *In die Skriflig*, 39(3): 505-525. Sept.
- DINNEN, S. 1992. How are you doing? 2nd ed. Gerrards Cross : WEC Press.
- DU TOIT, H.D.A. 1970. Godsdienste van die wêreld. Pretoria : N.G.Kerkboekhandel.
-

- DUVENAGE, S.C.W. 1967. Die gesag van die Heilige Skrif.
Potchefstroom : Instituut vir die Bevordering van Calvinisme.
Studiestuk nr.
- FAUSSET, A.R. 1948 Critical and experimental commentary Volume 6.
Grand Rapids : Wm.B. Eerdmans Publishing Co.
- FEENSTRA, Y. 1961. In Christelike Encyclopedie (6). J.H.Kok N.V.
Kampen.
- FULLER, L. 2001. A Missionary Handbook on African Traditional Religion.
Nigeria : Baraka Press & Publishers Ltd, Kaduna.
- GEHMAN, R.J. 1990. African Traditional Religion in Biblical Perspective.
Kenya : Evangel Publishing House.
- GEREFORMEERDE KERKE IN SUID AFRIKA, 2000. Handeling van die
sewe-en-veertigste Nasionale Sinode te Potchefstroom.
Potchefstroom : Potchefstroom Herald.
- GRUDEM, W. 1994. Systematic Theology. Grand Rapids : Inter-Varsity
Press.
- HAWKINS, C.S. 1996. Witchcraft. Exploring the world of Wicca. Grand
Rapids : Baker Books.
- HELBERG, J.L. s.a. The Lord reigns – Revelation history of the Old
Testament. Potchefstroom : Central Publications.
- HELBERG, J.L. 1983. Verklaring en prediking van die Ou Testament.
Potchefstroom : Potchefstroomse Teologiese Publikasies.
- HENDRIKSEN, W. 1961. A Commentary on the gospel of John.
Edinburgh : The Banner of Truth Trust.
- HENDRIKSEN, W. 1976. Survey of the Bible. Grand Rapids : Baker Book
House.

HENDRIKSEN, W. 1980. New Testament Commentary – Romans 1 to 8.
Edinburgh : The Banner of Truth Trust.

HENDRIKSEN. 1981. New Testament Commentary on Galatians and
Ephesians. Edinburgh : Banner of Truth Trust.

HENRY, MATTHEW. 1994. A method for prayer. Christian Focus
Publications.

HONIG, A.G. 1938. Handboek van de Gereformeerde dogmatiek. Kampen
: J.H.Kok.

HULSE, E. s.a. Crisis experiences. Haywards Heath Sussex : Carey
Publications Ltd.

INSTITUUT VIR SKRIFNAVORSING EN RESTOURASIE. 2000. Die
apartheid van Jahweh. Dogter van Sion.

INSTITUUT VIR SKRIFNAVORSING EN RESTOURASIE. 2000. Byvoegsel
tot die Boek van herinnering. Dogter van Sion.

INSTITUUT VIR SKRIFNAVORSING EN RESTOURASIE. 2001. Die Boek
van herinnering. Dogter van Sion.

JOHNSTONE, JILL. s.a. You can change the world. Carlisle: OM Publishing.

JOHNSTONE, Patrick, MANDRYK, Jason, JOHNSTONE, Robyn. 2001. Operation worl
– When we pray God works (21st Century edition). Carlisle: OM Publishing.

KATO, B.H. 1975. Theological pitfalls in Africa. Nairobi : Evangel

KIRK, J.A. 2002. What is mission? – Theological explorations. London :
Darton, Longman, and Todd Ltd.

KRAFT, C.H. 1988. Christianity in culture. Maryknoll, NY : Orbis Books.

- KRAFT, C.H. & WISLEY, T.N. 1979. Readings in dynamic indigeneity. Pasadena, California : William Carey Library.
- KRAFT, M.G. 1978. Worldview and the communication of the Gospel. South Pasadena : William Carey Library.
- KRITZINGER, J.J., MEIRING, P.G.J., SAAYMAN, W.A. 1984. You will be my witnesses. Pretoria : NG Kerkboekhandel.
- KRITZINGER, J.J., MEIRING, P.G.J., SAAYMAN, W.A. 1994. On being witnesses. Johannesburg : Orion Publishers.
- KRUGER, M.A. 1985. Evangelizesthai (om te evangeliseer) en verwante woorde in die N.T. *In die Skriflig*, 19(73):29-41, Maart.
- KRUGER, M.A. 1988. 'n Historise oorsig met kommentaar oor "Kritiese Skrifbeskouinge" *In die Skriflig*, 22(87):26-36, Sept.
- KRUGER, M.P. 2001. Evangelisering deur 'n gemeente van Tsonga- en Vendasprekers. Potchefstroom : P.U. vir C.H.O.
- LA HAYE, T. s.a. How to study the Bible for yourself. El Cajon, California : Family Life Seminar.
- LEAF, C. 2005. Skakel jou brein aan. Kaapstad : Tafelberg Uitgewers.
- LEHNE, S. 1990. The new covenant in Hebrews. Sheffield : JSOT Press.
- LINDSEY, H. s.a. Satan is springlewendig op die planet aarde. Roodepoort : Christelike Uitgewersmaatskappy.
- LLOYD-JONES, D. M. 1977. The Christian soldier – An exposition of Ephesians 6:10 to 20. . Edinburgh : The Banner of Truth Trust.
- LOVELACE, R.F. 1979. Dynamics of spiritual life. Illinois : Inter-varsity Press. MACARTHUR, J. Jr. 1992. How to meet the enemy. Illinois : Victor Books.
-

- MACARTHUR, J. (JNR). How to meet the enemy – arming yourself for spiritual warfare. Illinois : Victor Books.
- MACAULAY, J.C. 1978. Expository Commentary on Hebrews. Chicago : Moody Press.
- MALAN, C.J. 1991. Die herlewing van die Reformatoriese gedagte by A. Kuyper teen die agtergrond van die deformasie na die sestiende eeu. (In Die idee van Reformasie gister en vandag. Potchefstroom : P.U. for C.H.O. p. 100-118.). (Institute for Reformational Studies. Reeks F3 : Versamelwerke, nommer 41.)
- MALAN, J.S. 1991. Israelvisiedwaling ontmasker. Parow : Evangelies Gereformeerde Kerk.
- MARTIN, A.N. 1979. The practical implications of Calvinism. Edinburgh : Banner of Truth Trust.
- MASHAU, T.D. 2003. Hugo du Plessis' contribution to the Reformed Church's struggle for a relevant mission and missiology. Potchefstroom : PUK (Thesis – PhD.)
- MASHAU, T.D. 2005. Love, courtship and marriage: Biblical solutions to problems confronting African youths in the 21st century. Potchefstroom : Potchefstroom Theological Publications.
-
- MBITI, J.S. 1970. Concepts of God in Africa. Southampton : S.P.C.K.
- MBITI, J.S. 1991. Introduction to African Religion. 2nd edition. Oxford : Heinemann International Literature and textbooks.
- MEETER, H.H. 1930. The fundamental principle of Calvinism. Grand Rapids : Eerdmans.
- MEETER, H.H. 1956. The basic ideas of Calvinism. 4th ed. Grand Rapids: International Publications.
-

- MORRIS, L. 1977. Great doctrines of the Bible: Spirit of the living God. 2nd ed. London : Inter-varsity Fellowship.
- NIDA, E.A. 1954. Customs and cultures – Anthropology for Christian missions. Pasadena, California : William Carey Library.
- ODENDAAL, A.A. et al. 1959. Die heidendom in die sendingkerk en die weerlegging daarvan. Pretoria: N.G.Kerk Boekhandel.
- OOSTENBRINK, J. 1996. Kleingroepe as Bybelse lewenswyse vir ons tyd. *Woord en Daad*, 36(358):17-19, Somer.
- OVERMAN, C. 1996. Assumptions that affect our lives. Louisiana, Missouri : Charleston Publishing Group.
- PACKER, J.I. 1986. Revival Theology. Compact Discs. Vancouver : Regent Audio
- PACKER, J.I. 1995. Keep in step with the Spirit. 2nd ed. Leicester : Inter-Varsity Press.
- PACKER, J.I. 2001(a). Jonathan Edwards and the theology of revival. (*In* Packer, J.I. Puritan Papers. Vol.2. Phillipsburg, New Jersey : P&R Publishing Company.
- PACKER, J.I. 2001(b). The Puritan idea of communion with God. (*In* Packer, J.I. Puritan Papers. Vol.2. Phillipsburg, New Jersey : P&R Publishing Company.
- PACKER, J.I. 2005. Guard us, guide us. Magnetic tapes. Vancouver : Regent Audio.
- POTGIETER, M. 1995. "n Nuwe Bybelse leefwyse. Die selgemeente. George : Lewensvreugde.
- PRAAMSMA, L. s.a. Calvijn. Wageningen : Zomer en Keunings Uitgeversmaatskappij.

- PUCHINGER, G. 1973. Theologische persoonlijkheden. Kampen. In Die Kerkblad, 107(3168), Oktober 2004.
- RIDDERBOS, H. 1976. The coming of the kingdom. Philadelphia : The Presbyterian and Reformed Publishing Company.
- SANNEH, L. 1989. Translating the message: The missionary impact on culture. Maryknoll, New York : Orbis Books.
- SANNEH, L. 1993. Encountering the West; Christianity and the global cultural process. Maryknoll, New York : Orbis Books.
- SCHAEFFER, F.A. 1990. Trilogy. Wheaton, Illinois : Crossway Books
- SHENK, W.R. 1999. Changing Frontiers of Mission. New York : Orbis Books.
- SHENK, W.R. 1999. Changing frontiers of mission. New York : Orbis Books.
- SHEPPARD, T.E. 1993. What's happening to me? Why do I feel this way? *Journal of Correctional Education*, 44(4):191, Dec.
- SIRE, J.W. 2004. The universe next door. Illinois : Inter-Varsity Press.
- SOUTER, A. 1948. A Pocket Lexicon to the Greek New Testament. Oxford : Clarendon Press.
- SPOELSTRA, B. 1999. Sending vir Kerk of Koninkryk? Pot chef siroom: Xerox Drukkery.
- STOTT, J.R.W. 1993. The message of John. Leicester : Inter-Varsity Press. TEMPELS, P. Bantu Philosophy. Paris : Presence Africaine.
- STOTT, J.R.W. 1971. Basic Christianity. Illinois : Inter-Varsity Press Press.
-

- TEMPELS, P. Bantu Philosophy. Paris : Présence Africaine.
- TER HAAR ROMENY. 1977. Ik ben in de gevangenis
- TONE, R.D. 1996. Maximum security unlikely setting for model church.
Christianity Today. Sept. 16. 102-10
- TOTIUS. 1977. Versamelde werke 6 – Strominge. Kaapstad : Tafelberg Uitgewers.
- TURAKI, Y. 1999. Christianity and African Gods – A Method in Theology.
Potchefstroom : P.U. for C.H.E.
- UNGER. M.F. 1977. What demons can do to saints. Chicago : Moody Press.
- VAN DEN BERG, M.R. 1966. Syncretisme als uitdaging.
Amsterdam: Buijten & Schipperheijn.
- VAN DER WALT, T. s.a. Die koninkryk van God – naby! Kampen : J.h. Kok
- VAN DER WALT, B.J. 1978. Horizon: Surveying a route for contemporary Christian thought. Potchefstroom : .PU vir C.H.O. (Series F: Institute for the Advancement of Calvinism)
- VAN DER WALT, B.J. 2003. Understanding and building Africa – From desperation today towards expectation for tomorrow. Potchefstroom : The Institute for contemporary Christianity in Africa.
- VAN DER WALT, F. 2003. Die Hervorming – herontdekking van die Woord. Die Kerkblad. 106(3156):16-17, Okt.
- VAN DER WALT, B.J. 2003. Understanding and rebuilding Africa (from desperation today towards expectation for tomorrow. Potchefstroom : ICCA (Institute for Contemporary Christianity in Africa). 23 February
-

- VAN ROOY, J.A. e.a. s.a. Kerk en sending. Potchefstroom : Die Evangelis. (Die stryd om die Kerk, 2 (3)).
- VAN ROOY, J.A. 1964. Sinkretisme in Vendaland. Roodepoort. (Script - Th.M.)
- VAN ROOY, J.A. 1976. Die kommunikasie van die Evangelie aan die Bantoe in Suidelike Afrika gesien teen sy geestelik-kulturele agtergrond. (In Kontak en kommunikasie. Potchefstroom : P.U. for C.H.O. p. 89-132). (Institute vir die Bevordering van Calvinisme. F3: Versamelwerke, nommer 4).
- VAN ROOY, J.A. 1990. The Word of God for Africa. Potchefstroom : P.U. vir C.H.O. 37 p. (Institute for Reformational Studies. Study Pamphlet Number 271/272.)
- VAN ROOY, J.A. 1991. Herlewing en Reformasie. (In Die idee van Reformasie Gister en Vandag. Potchefstroom : P.U. vir C.H.O. p. 235-265.). (Institute for Reformational Studies. Reeks F3: Versamelwerke, nommer 41.)
- VAN ROOY, J.A. 2000. Sending vir Kerk of Koninkryk? Enkele gedagtes oor die siening van Spoelstra. In *die Skriflig*, 34(4) :597- 612, Des.
- VAN SWIGCHEM, D. 1955. Het missionair karakter van de Christelijke Gemeente. Kampen : J.H.Kok.
- VAN WYK, J.H. 1986. Die boodskap van die Reformasie vir vandag. Potchefstroom : P.U. vir C.H.O. 14 p. (Instituut vir Reformatoriese Studies. Reeks F1. Studiestuk no. 226).
- VERGEER, W.C. 2002. Okkultiese binding en bevryding – 'n Nuwe-Testamentiese perspektief. In *die Skriflig*, 36(3): 369-39. Sept.
- VERKUYL, J. 1987. Contemporary Missiology: An Introduction. 2nd ed. Grand Rapids : Wm. B. Eerdmans.
-

- WARFIELD, B.B. 1931. Calvin and Calvinism. London : Oxford University Press.
- WATER, M. 2004. Walking with God. A made easy handbook on spiritual disciplines. Vereeniging : Christian Art Publishers.
- WENTZEL, B. 1995. De Heilige Geest, de kerk en de laatste dingen – de persoon en het werk van de Heilige Geest. Kampen : Kok.
- WILSON, C. 1974. Crash goes the exorcist.. Where the exorcist failed. Melbourne : Word of Truth Productions.
- WOLLEN, A.J. 1978. How to conduct home Bible classes. Wheaton, Illinois: Scripture Press Publications, Inc.
- WOLTERS, A.M. 1990. Creation regained – Biblical basis for a Reformational Worldview. Grand Rapids, Michigan : Eerdmans.
- WOODS, D. 2006. South Africa - Reaping the whirlwind of national idolatry. Cape Town : Struik Christian Books
- WUEST, K.S. 1945. Bypaths in the Greek New Testament. Grand Rapids: Eerdmans.
- ZIERVOGEL, D., WENTZEL, P.J. & MAKUYA, T.N. 1972. Handboek Van Venda. Pretoria : Unisa Publikasies
-

