

Erlo Hartwig Stegen: A Missiological evaluation of his life, ministry and teachings

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PREFACE

The work described in this thesis was carried out at the School of Theology, North-West University, from January 2019 to November 2020 under the supervision of Dr N Ferreira, Dr C Gouws and Prof F Muller.

This study represents original work by the author and has not otherwise been submitted in any form or any degree or diploma to any tertiary institution. Where use has been made of the work of others, it is duly acknowledged in the text.

Dr Elfrieda Fleischmann

November 2020

ACKNOWLEDGEMENTS

There is the idea that a thesis on revival is an impossibility as it requires the researcher to draw closer to the work of the Holy Spirit and the depth, breadth and height thereof far surpasses any human endeavour. However, this thesis is an attempt to do just that. I want to thank the following people:

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- Prince S Buthelezi for your encouragement, support and interest in providing your nation with a slice of their own history;
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There is an African saying that *"it takes a village to raise a child"* and likewise, with this research, *it took a community to share their insights and descriptions of the revival among the Zulus*. Mentors, colleagues, friends and family have encouraged me throughout the process of researching and writing this thesis while piecing together Erlo Hartwig Stegen's life story for this missiological evaluation.

I dedicate this thesis to all those who have been washed in the Blood of the Lamb – *may we see God!*

Finally, all praise goes to God.

ABSTRACT

Although some research was done on Erlo Hartwig Stegen ministry and projects at KwaSizabantu Mission over three decades ago, there has been no missiological evaluation on his life, ministry and teachings. This qualitative missiological evaluation endeavours to fill this lacuna in answer to the overarching research question on the missiological contribution of Erlo Stegen's life, ministry and teachings. Grounded in the theory of revivals, this study includes a synthesis of a protestant revival evaluation criteria (PREC) used to evaluate the revival among the Zulus, which is the underpinning paradigm of Stegen's 50 years of ministry.

The qualitative research design of the study was tailor-made to best answer the research questions. Three theoretical perspectives on missiological research, namely the historical, ethnographical and theological perspectives, served as the theoretical framework, with pragmatism as the research philosophy. The study is divided into three parts according to the missiological perspectives:

Part I includes a historical investigation to evaluate the life and ministry of the study subject life before and during the revival. Part II entails an ethnographical investigation to describe how God revealed himself among the Zulus and identifies intercultural lessons that may be valuable to other missionaries. Part III consists of a theological investigation from a reformed Christian perspective to evaluate the ministry and teachings of Stegen and the revival among the Zulus.

Qualitative data were gathered through interviews, newsletters, sermons, audio-visual material, photographs and other documents. This provided a thick description of Stegen's life, ministry and teachings. ATLAS.ti™ software and networks were employed during data analysis.

The findings of this study indicate that Stegen experienced a divergent theological triad in the time preceding 1966. This caused a tension build-up between his orthopraxy and orthodoxy. After 1966, his theological triad converged towards one focus point, the life of a bondservant of Christ. Stegen pioneered missions, mission work, education, humanitarian efforts, agricultural projects and a sustainable model for missions through experimental farming. By fulfilling his role as bondservant of Christ among the Zulus, Stegen bridged the chasm of racial tension and hostility towards the white man's God during the height of Apartheid. Scripture played an integral role in the quest for revival and throughout the revival. God revealed himself to the Zulus also as their God. KwaSizabantu ministry cannot be classified as a Pentecostal, charismatic or neo-charismatic movement, and according to the evangelical definition, cannot

be classified as a cult. The revival among the Zulus correlates to a large extent with other protestant revivals. This research provided information for a publishable biography of Erlo Stegen, the director of KwaSizabantu Mission, and for journal articles. Further findings indicate that the recent media attacks on KwaSizabantu Mission lack a sound evidence base. This study indicates that KwaSizabantu Mission may be a suitable training environment for students of missiology and Christian workers, and an evangelical Christian centre for interdominational Christian fellowship.

Key terms: awakening, biography, bondservant, Erlo Stegen, KwaSizabantu Mission, missionary, pioneer, revival, revival among the Zulus, Zulu.

OPSOMMING

Alhoewel daar meer as drie dekades gelede navorsing gedoen is oor Erlo Hartwig Stegen se bediening en projekte by die KwaSizabantu Sendingstasie, was daar tot dusver nog geen oorhoofse missiologiese evaluasie van sy lewe, bediening en leringe nie. Hierdie kwalitatiewe missiologiese evaluasie het ten doel om hierdie gaping te vul deur die vraag oor die missiologiese bydrae van Erlo Stegen se lewe, bediening en leringe te beantwoord. Die studie is begrond in die beskikbare teorie oor herlewings en bevat 'n sintese van 'n protestantse herlewingsevalueringskriteria (PHEK). Die kriteria is vervolgens gebruik om die herlewings onder die Zulu's te evalueer aangesien dit die onderliggende paradigma van Stegen se 50 jaar van bediening vorm.

Die kwalitatiewe navorsingsontwerp van die studie is ontwerp om die navorsingsvrae te beantwoord. Drie teoretiese perspektiewe op missiologiese navorsing, naamlik die historiese, etnografiese en teologiese perspektiewe, het gedien as die teoretiese raamwerk, met pragmatisme as die navorsingsfilosofie. Die studie is verdeel in drie dele na aanleiding van die missiologiese perspektiewe:

Deel I bevat 'n historiese ondersoek om die Stegen se lewe en bediening voor en tydens die herlewings te evalueer. Deel II is 'n etnografiese ondersoek om te beskryf hoe God homself bekend gemaak het onder die Zulu's en identifiseer die interkulturele lesse wat van waarde kan wees vir ander sendelinge. Deel III bestaan uit 'n teologiese evaluasie van Stegen se leringe en sy bediening onder die Zulu's vanuit 'n gereformeerde Christelike perspektief.

Kwalitatiewe data is versamel deur middel van onderhoude, nuusbriewe, preke, oudiovisuele materiaal, foto's en ander dokumente. Dit het 'n digte beskrywing van Stegen se lewe, bediening en leringe gebied. ATLAS.ti™ sagteware en netwerke is gebruik tydens data-analise.

Die bevindinge van die studie toon dat Stegen in die jare voor 1966 'n uiteenlopende triade ervaar het. Dit het spanning veroorsaak tussen sy ortopraksie en ortodoksie. Na 1966 het sy teologiese triade bymekaar gekom by een punt, 'n lewe as verbondskneg van Christus. Stegen het 'n sendingstasie, sendingwerk, onderrig, humanitêre werk, landboup projekte en 'n volhoubare model vir sendingstasies met behulp van eksperimentele landbou, tot stand gebring. In sy rol as verbondskneg van Christus tussen die Zulu's, het Stegen die skeuring van rass spanning en die vyandigheid teenoor die wit man se God tydens die klimaks van Apartheid oorbrug. Die Skrif het 'n groot rol gespeel in die soeke na herlewings. God het homself aan die Zulu's bekend gemaak as hulle God ook. Die KwaSizabantu bediening kan nie beskryf

word as 'n pentekostalistiese, charismatiese of neo-charismatiese beweging nie, en volgens die evangeliese definisie kan dit ook nie geklassifiseer word as 'n kultus nie. Die herlewing onder die Zulu's stem in 'n groot mate ooreen met ander protestantse herlewings. Hierdie navorsing bied genoegsame inligting vir 'n publiseerbare biografie van Erlo Stegen, die direkteur van KwaSizabantu Sendingstasie, en vir akademiese artikels. Verdere bevindinge toon dat die onlangse media-aanvalle op die KwaSizabantu Sendingstasie ontbreek aan goeie bewyse. Die studie toon verder dat KwaSizabantu Sending 'n gepaste opleidingsomgewing kan wees vir missiologiese studente en Christen werkers, en dat dit 'n evangeliese Christelike sentrum 'n interkerklike gemeenskap is.

Sleuteltermes: biografie, Erlo Stegen, herlewing, herlewing onder die Zulu's, KwaSizabantu Sendingstasie, ontwaking, pionier, sendeling, verbondskneg, Zulu.

ETHICAL APPROVAL OF THIS STUDY



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ETHICS APPROVAL LETTER OF STUDY

Based on approval by the Theology Research Ethics Committee (TREC) on 19/08/2019, the Theology Research Ethics Committee hereby approves your study as indicated below. This implies that the North-West University Research Ethics Regulatory Committee (NWU-RERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Erlo Hartwig Stegen: A missiological evaluation of his life, ministry and teachings.																														
Study Leader/Supervisor (Principal Investigator)/Researcher: Dr N Ferreira, Dr C Gouws & Dr F Muller																														
Student: E Fleischman																														
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- *it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;*
- *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
- *new institutional rules, national legislation or international conventions deem it necessary.*
- TREC can be contacted for further information or any report templates via Rudy.Denton@nwu.ac.za.

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-RERC for any further enquiries or requests for assistance.

Yours sincerely



Prof Rudy Denton
Chairperson NWU Theology Research Ethics Committee

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CHAPTER 1

INTRODUCTION

1.1 CHAPTER OVERVIEW

This chapter introduces a missiological evaluation of the life, ministry and teachings of Erlo Hartwig Stegen. As a substitute to the traditional methodology chapter, this introductory chapter expounds on the research methodology followed for this study. The ensuing discussion describes the setting of this study, the problem statement, research questions, paradigmatic perspective, research aims and objectives, research methodology and ethical considerations. The chapter concludes a layout of the chapter division of this thesis.

1.2 BACKGROUND AND SETTING OF THE PROJECT

The subject of this study, Erlo Hartwig Stegen, is currently the director of KwaSizabantu Mission, one of the largest mission stations in the global South. Although Erlo Stegen's ministry spans over 60 years, little is known about his Missiological contribution. Academic research has been conducted on some of KwaSizabantu's projects (Davidson, 1996; Kim, 2011:37; Wentzel, 2006) and on the history of the mission, although these were published over three decades ago (Kitshoff & Basson, 1985; Koch, 1981; Oosthuizen, 1985; Van Rooy, 1987). To present, there has not been a missiological evaluation of Erlo Stegen's life, ministry and teachings. This study endeavours to fill this research lacuna. The study furthermore includes an analysis of the revival among the Zulus, which galvanised Stegen's ministry for over sixty years. The setting of this study and my personal ministry is as follows:

- Both the subject of this thesis (Erlo Hartwig Stegen) and I are involved in KwaSizabantu Mission ministries.
- As a lecturer at the Cedar College of Education, recently renamed Cedar International Academy, I fulfil the role of research head by conducting this academic research.
- This research will equip me for my roles as a freelance researcher and author, as well as a Bible teacher and speaker.
- The co-leadership of KwaSizabantu Mission has commissioned an academic work on the life and ministry of Erlo Hartwig Stegen.

I come from a reformed background and have been personally involved in mission work for over 18 years. I have also spent some years in an education ministry and organisation, which led me to compile a number of pamphlets, chapters of books and journal articles on various themes.

1.3 KEY CONCEPTS

For the sake of clarity, the key concepts used in this thesis are defined as follows:

<i>Abazalwane:</i>	Zulu term for Christian brothers and sisters of the revival among the Zulus (without excluding other sincere children of God; in other words, sanctified by Christ's blood)
Bond servant of Christ:	Serving Christ out of love for him and with gratitude for life as understood from a Hebraic cultural and biblical perspective
Evangelical revival:	A revival of religion in evangelical circles with a distinct emphasis on God's holiness and judgement, Christ's redemption and forgiveness of sin
Holy Spirit:	The third person of the Triune God
Humanism:	A Renaissance cultural movement which diverted from medieval scholasticism and shifted towards ancient Greek and Roman thought
Pioneer:	A first person to develop, use or apply a new method, new activity or new area of knowledge
Traditional Protestant theology:	Justification by grace through faith with a distinctive confessional identity

1.4 PROBLEM STATEMENT AND RESEARCH QUESTIONS

Although Erlo Stegen's KwaSizabantu Mission is one of the largest missions within the global south, academic research on his life, ministry and teachings have been lean. The research problem centres on the necessity of documenting the life, teachings and ministry of Erlo Hartwig Stegen. This missiological evaluation therefore aims to produce a thesis, from which may rise i) a published biography documenting the story of how Stegen discovered his role as bondservant of Christ amongst the Zulu nation, which led to the *Revival among the Zulus* (Koch, 1981); as well as ii) journal articles on the evaluation of Stegen's ministry and teachings. This effort also highlights Stegen's role as a missionary and pioneer during the apartheid and post-apartheid years and includes an analysis of the revival. Following the analysis, the study compares the revival against an evaluation framework drawn from various

scholars on protestant revivals. This in-depth evaluation of the revival may benefit the future of missions and the universal Bride of Christ (Visser, 2014).

The overarching research question is: *What missiological contribution did Erlo Hartwig Stegen's life, ministry and teachings make?* In order to answer this main research question, the following secondary questions guided the research:

- Q1** **Research question one:** What do the evaluation criteria for protestant revivals entail?
- Q2** **Research question two:** How do Stegen's life and ministry compare with that of Louis Harms?
- Q3** **Research question three:** How did Stegen's spiritual journey lead him towards revival and what missiological lessons can be learned from this journey?
- Q4** **Research question four:** How did Erlo Stegen fulfil his role as pioneer among the Zulus?
- Q5** **Research question five:** How did Erlo Stegen fulfil his role as missionary among the Zulus?
- Q6** **Research question six:** In which way did God reveal himself to the Zulus as their God during the revival among the Zulus?
- Q7** **Research question seven:** What intercultural lessons can be learned from Stegen's life and work among the Zulus?
- Q8** **Research question eight:** To what extent does the ministry of KwaSizabantu Mission agree with other reformed traditions?
- Q9a** **Research question nine a:** How does the revival among the Zulus compare with protestant revivals?
- Q9b** **Research question nine b:** What revival lessons can be gleaned from the revival among the Zulus?

1.5 PARADIGMATIC PERSPECTIVE

A paradigm, which describes a set of beliefs guiding actions, involves the ethics (axiology), epistemology, ontology and methodology of a study (Denzin & Lincoln, 2018:195). The methodology and ethics are discussed in §1.7 and §1.9.

The uniqueness of missiological studies lies in the fact that this field of inquiry merges the field of theology with social sciences pragmatically, to aid intercultural and intracultural ministries (Koeshall, 2018:266). As missiology includes both cross-cultural and intercultural disciplines in pursuit of fulfilling God's commission to enhance his kingdom, it is common for missiology researchers to go beyond disciplinary boundaries (Koeshall, 2018:266). Social sciences, includes all of the different disciplines (theology, history and ethnography) studies people and institutions (Mouton & Babbie, 2001:29), which aligns with the qualitative nature of this study. This qualitative study therefore embraces a mosaic of orientations and methodological choices, positioning the study for an in-depth study into the life, ministry and teachings of Erlo Hartwig Stegen.

1.5.1 Theology: Christian reformed perspective

This qualitative study takes a Christian reformed perspective for the missiological aspects of the research. Within this perspective, revival is accepted as an important work of God (Buys, 2005:192; Edwards, 1741, 1995 imprint; Koch, 1981; Lloyd-Jones, 1987; Orr, 1981; Sproul & Parrish, 2000). The distinctives mentioned by the listed theologians are deductively inferred to provide the necessary theoretical evaluation framework for comparison purposes.

1.5.2 Social science: Historical and ethnographic (cultural) perspectives

The study entailed qualitative research methodology to evaluate the significance of Stegen's life, ministry and teachings in the real world by using multiple sources of evidence. Qualitative research, according to Yin (2016:9), can be used to describe the contextual conditions of a phenomenon, in this case, Stegen's life, ministry and teachings. Such research provides insight into existing or emerging concepts with the aim to explain human behaviour.

Since this study focusses on an individual, people and an institution, knowledge is viewed as a social and historical product (Miles *et al.*, 2014:7). Using interpretivism (inductive) as the predominant perspective, I acted as primary instrument for data gathering, observation analysis and one-on-one interviews (Merriam & Tisdell, 2016:264; Yin, 2016:40). My position as insider provided the opportunity to "draw close" to the study participants to gain an understanding of multiple dimensions and layers of perspectives influencing behaviours (Johnson & Christensen, 2014:36).

This "insider perspective" (Johnson & Christensen, 2014:36,37), which is frequently used in biography/life story writing (Roberts, 2002:7), tends to make the research process subjective, stemming from the interplay between the researcher (primary instrument) and the data (Green *et al.*, 2010:479). Acting as a primary instrument for this qualitative study, I am well aware that

this interplay between myself and the data could have led to possible biases, assumptions, and experiences, which in turn could have influenced data collection and analysis. However, in interpretive research, this interplay, accompanied by cognisance of my own subjectivity, reflection and accountability for my subjectivity, are *vital* elements of qualitative inquiry. This stance is in agreement with Merriam and Tisdell (2016:264), who emphasises the importance of “critical self-reflection by the researcher regarding assumptions, worldview, biases, theoretical orientation, and relationship to the study that may affect the investigation”. For this reason, I aimed for transparency with respect to my worldview, research position, values and biases that might have influenced this study’s data collection and analysis processes. This allowed me to implement appropriate strategies for mitigating these biases where possible, and to construct a transparent and scientific account (Mouton & Babbie, 2001:44; Yin, 2016:13, 14). This thesis records my reflections, epiphanies and ‘thick descriptions’ (Yin, 2016:14) of personal and interpersonal experiences with Zulu Christians stemming from my research role as insider. This brought an ethnographic dimension to the fore. This dimension uncovers intercultural lessons to be learned from Stegen’s life, ministry and teachings, and examines how God revealed himself to the Zulus. Although my experience is not the main focus, personal reflection added context and layers to this study about Stegen’s life, ministry and teachings among the Zulu nation.

As a qualitative inquiry framework, pragmatism helped to direct the focus to the nature of Erlo Stegen’s life *experience* (Patton, 2015:153), while directing me to seek “practical and useful answers that can solve, or at least provide direction in addressing concrete problems” (Patton, 2015:152). As a research pragmatist, I favour methodological appropriateness above methodological orthodoxy (Patton, 2015:92). Yin supports the idea that pragmatism best positions the qualitative researcher to take advantage of the full array of qualitative research methods and procedures needed to answer the research questions (Yin, 2016:3). Pragmatism is also frequently used to study the lives of people (Roberts, 2002:7).

1.6 RESEARCH AIM AND OBJECTIVES

The research aims and objectives are set out as follow.

1.6.1 Research aim

The central aim of this project is to critically evaluate Stegen’s life, ministry and teachings with the further aim to produce a publishable biography on his life and journal articles on the theme of revival and missiology.

This was done by i) reflecting on Stegen's missiology and pioneering contribution; ii) summarising the main lessons/characteristics/distinctives of the revival amongst the Zulus; iii) comparing these with other protestant revivals; and then lastly iv) to glean intercultural lessons from his life and the revival for use as a possible guide to new missionaries.

1.6.2 Research objectives

In order to achieve the research aims, I employed the following main and specific objectives in this study:

The main objective in this study was to evaluate the life and ministry of Erlo Hartwig Stegen for the purpose of producing a publishable biography and journal articles. In order to reach this main objective, the following objectives were pursued:

- to explore, analyse and synthesise an evaluation criterion for protestant revivals;
- to explore, analyse and compare Erlo Stegen's ministry with the ministry of Louis Harms;
- to explore, analyse and critically evaluate Stegen's spiritual journey towards revival and to glean missiological lessons from his journey;
- to evaluate Stegen's role as pioneer;
- to evaluate Stegen's role as missionary;
- to explore and evaluate in which way God revealed himself to the Zulus as their God during the revival among the Zulus;
- to glean intercultural lessons from Stegen's life, ministry and revival with the aim of providing guidance to new missionaries;
- to evaluate the extent to which KwaSizabantu Mission correlates with the reformed tradition; and
- (a) to compare and evaluate the revival amongst the Zulus according to the characteristics of protestant revivals and (b) to take lessons and provide guidance.

1.7 RESEARCH METHODOLOGY

Scholars such as Miles *et al.* (2014:7) agree that research studies do not conform exactly to a standard methodology, but are 'bended' to accommodate the uniqueness of the setting or case. Along this line of thought, Zinn describes research on the lives of people as "a wide field of different approaches and research strategies with blurred borders and overlapping areas" (Zinn, 2004:3). Given the 'toolbox' of various approaches and strategies available within evaluation research, this study is informed by the research questions and further tailored by the "logic-in-use" of recently established approaches within the literature (Green & Baker,

2017:113; Mason, 2018). For the sake of further clarity, the research methodology used is further unpacked.

1.7.1 Critical missiological evaluation

This missiological evaluation consists of three main parts.

Part I: The historical investigation explored, analysed and critically evaluated the life and ministry of the study subject's life before and during the revival, focussing the themes of a pioneer, missionary and bondservant of Christ.

Part II: The ethnographic investigation explored, analysed and critically evaluated the revival among the Zulus that underpins Stegen's ministry to identify intercultural lessons from Stegen's life, ministry and teaching.

Part III: The theological investigation from a reformed Christian perspective explored, analysed and critically evaluated the main teachings involved in the revival among the Zulus, comparing it against a synthesised evaluative framework for protestant revivals consisting of distinctives/characteristics drawn from theologians and scholars on revival.

1.7.2 Population and sampling

1.7.2.1 Population

The population for this study is key informants that are well acquainted with the life and ministry of the research subject.

1.7.2.2 Sampling

It would have been impossible to interview everyone who may have been a key informant with respect to a ministry of over 60 years and not compromise the depth of the study. I therefore sampled key informants by means of two sampling methods.

1.7.2.2.1 Sampling method

Both *key informant sampling* (Patton, 2015:284) and *snowball sampling* (Patton, 2015:270; Yin, 2016:95) across various cultures and communities were used to select individuals who could provide rich cultural-historic information on Erlo Hartwig Stegen and his ministry. The combination of these sampling methods uncovered various key informants who were not on the first key informant sampling list.

1.7.2.2.2 *Sampling size*

The interviews included 22 interviewees who are well acquainted with Erlo Stegen and his ministry.

1.7.2.2.3 *Inclusion criteria*

The interviewees included individuals who worked with Erlo Stegen for most of his ministry, traditional and community leaders, members of the royal family, co-workers and missionaries.

1.7.2.2.4 *Exclusion criteria*

Children and minors were excluded from this study.

1.7.3 **Recruitment of participants**

First, a list of possible participants (key informant list) was compiled according to the inclusion and exclusion criteria. They were subsequently contacted and provided with an information letter pertaining to the research. After a few days, a suitable time and venue was arranged if the informant agreed to participate. Participants were informed that participation is voluntary, and they may decide to opt out at any time during the research without providing a reason or receiving a penalty. Interviewees could also inform me of other key informants who could provide further insight into the life and ministry of the research subject.

1.7.4 **Process of obtaining informed consent**

Each participant received an information letter (see Annexure A), informing them on the content and use of the information, as well as an information consent document that had to be signed by each interviewee. This informed consent letter (see Annexure B) explained the procedure to the interviewees.

1.7.5 **Data collection**

1.7.5.1 *Development of data collection tool*

The research questions guided me to compile a semi-structured questionnaire. I chose a semi-structured format as I foresaw that some of the key interviewees may be VIPs and may highlight historical aspects of which I was unaware. In addition, some answers to the questions may lead to questions not on the list, but may provide valuable information, adding new dimensions and insight into the life, ministry and teachings of Erlo Stegen.

1.7.5.2 Data collection techniques

Data are conventional pieces of concrete or invisible information obtained from the environment. Concrete information in this study includes photos, audio-visual material, audio recordings, reports, archives, articles and books. The invisible information related to the study was captured in the layers of information provided by individuals who were eyewitnesses of numerous accounts.

In order to gain insight into these layers of concrete and invisible information, I used a combination of methods to enhance my insight and clarity into the perceptions of the life and ministry of Erlo Hartwig Stegen. A further motivation for the variety of data collection methods is that it enhanced clarity and provided for the verification of observations and interpretations through triangulation (Flick, 2018:197; Mason, 2018:115; Stake, 2008:197; Yin, 2016:87, 88). Data drawn from these richly variegated sources converged to provide a living history of Erlo Hartwig Stegen's life, ministry and teachings.

1.7.5.2.1 Use of archival material

A variety of genealogical, historical and archival materials on KwaSizabantu Mission and Hermannsburg Mission Society were gathered and assessed. Audio and audio-visual recordings of and on Erlo Stegen were collected, transcribed and analysed to offer a true reflection of Stegen's life, ministry, missiological contribution and teachings.

1.7.5.2.2 Use of documentation

Both printed and digital documents were examined, including documentaries, books, other documents (newsletters, papers, memos, newspaper articles, magazine articles, official publications etc.) (Flick, 2018:377; Patton, 2015:36; Tight, 2019:8; Yin, 2016:87) to enrich my knowledge of Erlo Stegen's life and ministry.

1.7.5.2.3 Bimodal interviews

Oral history interviewing was employed to enhance the synthesis of stories and reminiscences. This added to the first-hand knowledge (Patton, 2015:433) of the life and ministry of Stegen and the revival among the Zulus. Bimodal interviews were conducted by means of face-to-face interviews and interviews via email.

During interpersonal interviews (person-to-person), higher order open-ended questions were asked to elicit in-depth responses to promote analysis and evaluation, which go beyond mere silent observation. The further purpose of these questions was to collect more in-depth

unobservable data, such as experiences, perceptions, opinions, feelings, thoughts, knowledge and attitudes (Merriam & Tisdell, 2016:108; Patton, 2015:36). An *interview guide approach* (Bryman, 2012:418; Flick, 2018:217; Merriam & Tisdell, 2016:110) was used during the interviews. Although specific questions were selected beforehand, there was latitude to allow possible probes to gain a detailed picture of the participants' perception, opinions, feelings, thoughts, knowledge and attitude (de Vos *et al.*, 2011:351) on the life and ministry of Erlo Hartwig Stegen. This interview method enhanced the richness of themes emerging from conversations during this study. Life stories, often used in biographies, provide additional rich, detailed descriptions of the impact of the life and ministry of the study subject (Roberts, 2002:156).

Semi-structured interviews provided structure and guidance to keep the focus on answering the research questions. In some cases, depending on the area of knowledge, narrative interviews (Flick, 2018:279) were conducted. Interviews were recorded to minimise distraction during the interview and to enable the researcher to transcribe the audio clips later for closer analysis. This provided 'thick' data. These recordings were stored together with the transcriptions in the FPA database and was password protected. The purpose of the recording was explained to each participant to set the interviewees at ease. In cases where participants had a busy schedule or was geographically distant, I used emails (Flick, 2018:243-246) as the mode to convey questions and probe deeper with follow-up questions. These emails were also stored in the FPA database.

1.7.5.3 Ethnography during fieldwork

The ethnographic component of this study focused on the Zulu culture and the social regularities observed as part of Stegen's everyday life and his ministry. The use of ethnography (participant observation) during fieldwork provides the advantage of obtaining materials on the research subject's behaviour and socialising, which according to Roberts (2002:7) enhances the confidence of the investigator. This added method also enhanced the validity of the data interpretation (providing means to cross-check data) (Roberts, 2002:153).

1.7.6 Data analysis and interpretation

The data gleaned from the full corpus of interview transcripts, emails, observations and other documents were merged, condensed and interpreted (Miles *et al.*, 2014:12). Further rigour was ensured by including a few levels of data analysis (Merriam, 2009:188). The data analysis of descriptive and interpretive data included a complex procedure of continuously moving back and forth between data and abstract concepts on multiple levels (Merriam & Tisdell, 2016:202).

Codes were deduced from the literature study and were used while inductive codes and memos were being generated from the interviews and observations. Analysis was started with the two basic operations of coding and writing memos (Punch, 2009:173). The analysis of narrative data as life construction followed a sequence of stages: analysis of biographical data (dates and events); text and thematic field analysis; reconstruction of case studies (life and experiences); and detailed analysis of individual textual locations (Flick, 2018:298-299). Given the complexity of this procedure due to its scope and depth of data, ATLAS.ti9™ software was employed for coding and analysis (Friese, 2019; Muhr, 2019). The underlying aim of the data analyses was to find the answers to the research questions (Saldaña, 2013:31).

The different perspectives of the interviewees provided more insight into the life, ministry and teachings of Erlo Stegen.

1.7.7 Limitations and adaptive measures

Three main limitations emerged and were addressed. Firstly, time and resources limited the opportunities for further research. In other words, collecting data on a ministry spanning over half a century, was a mammoth task. There may well have been additional information in files, boxes and storerooms, or from students and co-workers that may not have been discovered. However, the great amount of material collected led to data saturation (Morse, 2018:1392) and was adequate to enhance rigour in piecing together a clear picture of the evaluation of the life, ministry and teachings of Erlo Hartwig Stegen.

Secondly, in ethnographical research, cultural traditions and meanings may not always fit into the rationalistic cause and effect analysis of the Western world (Kovach, 2018:392). In an effort to address this limitation, I endeavoured to provide ample latitude for interviewees to bring their own insights and meanings pertaining to the study subject to the fore during the semi-structured interview, thereby gleaning data from this often-overlooked ethnographic dimension. Thirdly, the challenge of translating recordings from Zulu into English, without losing the richness of meaning, was managed by using a variety of translated documents, interviews and audio-visual material, translated by different translators.

1.7.8 Assumptions

It was assumed that the co-workers, colleagues and acquaintances of Erlo Stegen who were interviewed gave information that is true, trustworthy and reliable. This was accepted at face value. Information was verified through member checking (respondent validation) (Yin, 2016:114) and triangulation (Yin, 2016:87, 88) of data sources.

1.8 RIGOUR: VALIDITY AND RELIABILITY

A credible study provides the assurance that the researcher has properly collected and interpreted the data so that the findings and conclusions accurately reflect and represent the research subject studied (Yin, 2016:85). Since the criteria and terminology for assessing rigour in qualitative research are currently in flux (Merriam & Tisdell, 2016:237), I selected the terms *validity*, *triangulation* and *reliability* as guiding principles for this study.

Validus (Latin root of valid) points to something that is strong, powerful and effective. Although validity remains a contested term among qualitative researchers, the validity of this study lies in its capacity to generate new insights into human experience and to represent it as such (Merrill & West, 2009:177). In order to strengthen this study further, narrative richness and verisimilitude were included to enhance the “quality of knowing and the power to speak to others” accordingly in new ways (Merrill & West, 2009:4).

Internal validity (credibility) focuses on matching the research findings to reality (Merriam & Tisdell, 2016:242). The *internal validity* of this study was enhanced by paying attention to context-rich, meaningful and thick descriptions of coherent findings and systematic explanations. The use of the various different lenses of multiple observers through oral evidence emphasises the diversity of truths about a human being (Hamilton, 2008:73), thereby enhancing crystallisation opportunities (Lincoln *et al.*, 2018:243,244). In this way, adverse evidence was sought and contending explanations considered (Miles *et al.*, 2014:313). Member checking was employed to validate findings (Flick, 2018:199; Saldaña, 2013:35) of hard data (dates etc.) (Morse, 2018:1397), but not in the final inferences and answers to the research questions.

Embarking on this study with a ‘triangling mind’ (Yin, 2016:87) enhanced the development of converging lines of inquiry throughout this study. According to Denzin and Lincoln (2018:562), this has become a standard in qualitative research. Firstly, the use of multiple methods (interviews, observation and documents), allowed *methodology triangulation*. The use of multiple sources of data further enhanced *source (data) triangulation* (Flick, 2018:191), which in tandem promoted internal validity (Merriam & Tisdell, 2016:244,245,252; Yin, 2016:87). In order to further strengthen the missiological insight into Stegen’s life, ministry and teachings, three missiological perspectives were triangulated, namely the historical, ethnographical and theological perspectives (see Figure 1.1).

Face validity (Bryman, 2012:141) was established by requesting a historian, a theologian and a missionary to evaluate the semi-structured interview questions.

In an effort to ensure *reliability*, research questions were clear and structured to evaluate whether findings show meaningful parallelism across data sources within different contexts (Miles *et al.*, 2014:312). An audit trail log showing how data was generated and inferred, further ensured consistency, validity and reliability (Merriam & Tisdell, 2016:252).

1.9 ETHICAL CONSIDERATIONS

Research ethics is a confluence of guidelines, moral principles and codes that infuse the research process to govern the researcher's behaviour (Mason, 2018:83). The notion of modern research ethics deliberations, which is grounded in the Enlightenment's dichotomy between freedom and morality, fosters a tradition of value-free social science within an increasingly postmodern world, replacing thereby ethics with aesthetics (Christians, 2018:142,153). As a research pragmatist, I agree with Kamberelis *et al.* (2018:1231) that these postmodernist trends in social sciences remain unable to practically address contemporary challenges for research practice and ethics. My view, from the perspective of the reformed tradition, is that as humans, we remain moral beings accountable to our Creator in all we do and therefore ethics continue to play a vital role in social research. Without ethical accountability, the complexities of power-play may cripple the trustworthiness of research. Therefore, to uphold sound ethical research practices during this study, permission and informed consent, anonymity and confidentiality was maintained. This was done to enhance trustworthiness and to ensure validity and reliability (Merriam & Tisdell, 2016:xiv,273) (see §1.8).

1.9.1 Permission and informed consent

All participants entered this research voluntarily and willingly through 'informed consent' (Mason, 2018:93; Merriam & Tisdell, 2016:188). I sought permission and informed consent for this study (see Annexure B).

1.9.2 Anonymity and confidentiality

Building and conserving trust was vital to this study. Interviewees were informed that data generated through the interviews was being used for academic purposes such as published articles, academic manuscripts, conference papers and journal articles. Although interviewees were given the option to request anonymity or confidentiality with the use of pseudonyms (Merrill & West, 2009:172; Yin, 2016:257), none indicated that they wish their identities to remain unknown.

1.10 CHAPTER DIVISION

This multi-method study consists of ten chapters (see Figure 1.1), divided as follows:

Chapter 2 provides a theoretical framework of protestant revival characteristics (in answer to research question 1)

Chapter 3 compares the life, ministry and teachings of Erlo Hartwig Stegen with Louis Harms. In addition, this chapter also provides a narrative of Stegen's missiological journey towards revival (in answer to research question 2 and 3).

Chapter 4 describes, analyses and evaluates Stegen's role as pioneer (1966 – present) in answer to research question 4.

Chapter 5 describes, analyses and evaluates Stegen's role as missionary (1966 – present) in answer to research question 5.

Chapter 6 expounds on the various ways in which God revealed himself among the Zulus during the revival (1996 – present) in answer to research question 6.

Chapter 7 examines the cultural lessons gleaned from Stegen's experiences in answer to research question 7.

Chapter 8 describes and evaluates Stegen's ministry in answer to research question 8.

Chapter 9 offers an analysis of the revival among the Zulus and provides further insight into revival based on Stegen's experience of over 60 years of revival, in answer to research question 9.

Chapter 10 concludes the thesis with a synopsis of the research answers inferred from Chapters 2 to 9 to answer the overarching research question: *What is the missiological contribution of Erlo Hartwig Stegen's life, ministry and teachings?*

As depicted in Figure 1.1, the missiological theoretical frameworks (theological, historical, ethnographical) ground this study in theory, and served as a basis for the needed conceptual framework of Stegen's life, ministry and teachings. This in turn provided the necessary meta-inferences to answer the over-arching research question in Chapter 10, leading to the development of new theory.

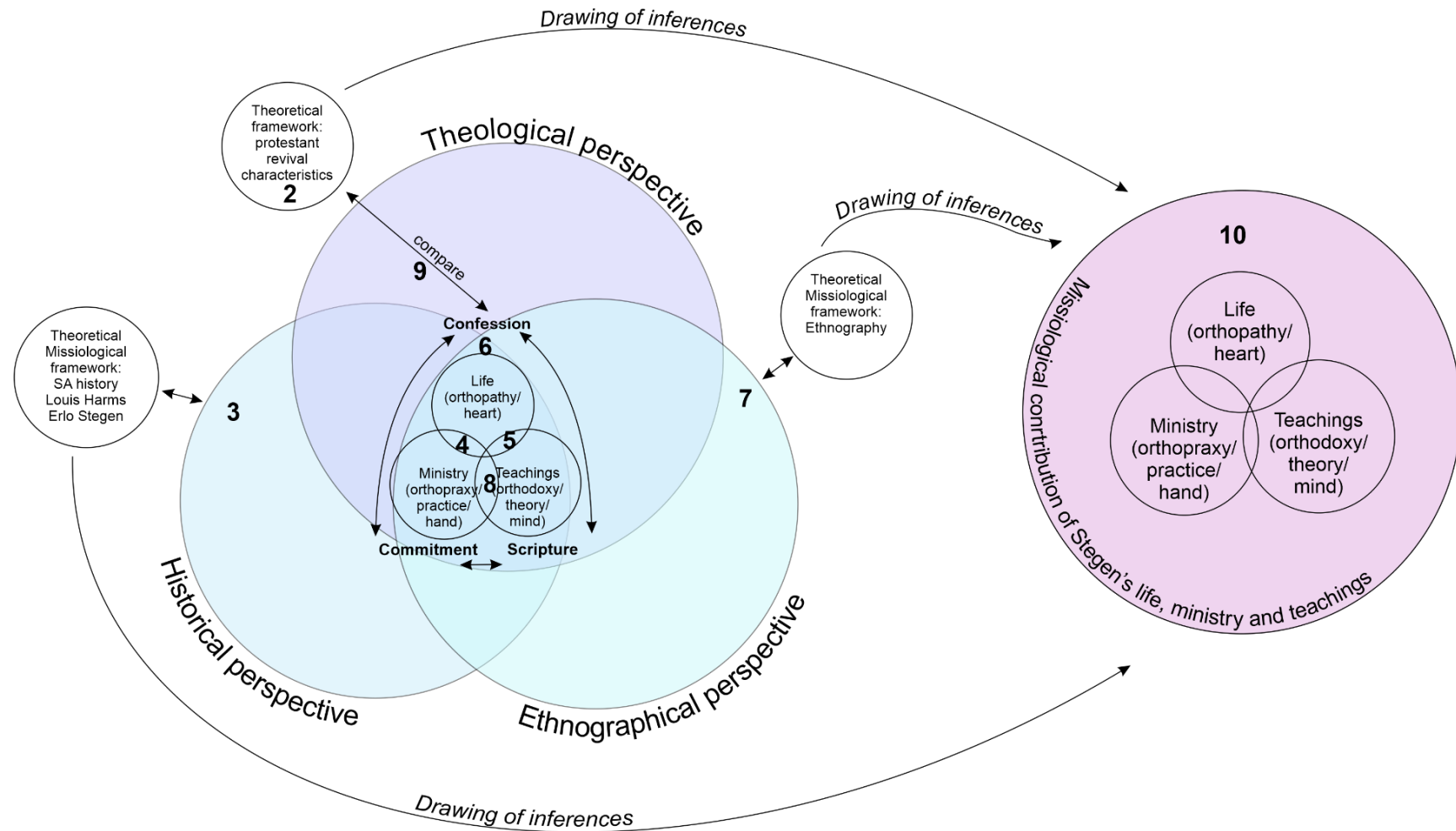


Figure 2.1: Chapter synopsis

1.11 CONCLUSION

This chapter gave an orientation and overview of the thesis structure with regard to the background and setting of this study, the problem statement, research questions, paradigmatic perspective, research aims and objectives, and the research methodology and ethical considerations. This chapter concludes with a description of the chapter division and a depiction of the chapter division synopsis (see Figure 1.1). Chapter 2 lays out protestant revival evaluation criteria (PREC) in answer research question 1.

CHAPTER 2

A THEORETICAL FRAMEWORK FOR REVIVAL

“There is nothing he (i.e., Satan) is so much afraid of as the power of the Holy Ghost. Where he cannot arrest the showers of blessing, it has ever been one of his devices to dilute or poison the streams... With the obvious signs of the times in view, who does not see that this artful foe would enjoy his malignant triumph, if he could prejudice the minds of good men against all revivals of religion? This he does, not so much by opposing them, as by counterfeiting the genuine coin, and by getting up revivals that are spurious and to his liking. Revivals are always spurious when they are got up by man’s devices, and not brought down by the Spirit of God.”
– Gardiner Spring (Armstrong, 2001:201).

2.1 INTRODUCTION

In reformed circles, the term ‘*revival*’ elicits either an interest or intense rejection. The reason for this dichotomy can be traced to the lack of distinction between the terms ‘*revival*’ and ‘*revivalism*’ in the literature on church history (Kent, 2016). The interchangeable use of revival and revivalism has caused the central underlying differences between these two terms to become marred. Murray (1994, 2017 imprint:xix), however, distinguishes between these terms. He describes *revival* as an authentic spiritual awakening, which is a work of God, and *revivalism* as religious incitement, coordinated in such a way that it secures conversions.

Any critic and evaluator of revival should note that as the Holy Spirit is both the inspirer of Scripture and worker of revival, a true revival will never contradict Scripture. In fact, through the work of the Holy Spirit during revival, Scripture becomes central and Christ atones for sin on the Cross. Through Christ’s redemptive work, the sinner is being reconciled with the Father. Therefore, in an authentic revival the triune working of God becomes evident and he is glorified.

For the purpose of clarity, this chapter aims to clearly distinguish between revival and revivalism. The discussion proposes a theoretical definition of revival with the aim of synthesising a Protestant Revival Evaluative Criteria (PREC) in answer to research question 1:

Q1

Research question 1: What do the evaluation criteria for protestant revivals entail?

The chapter starts by expounding on the theology of revival, pointing out misconceptions about revival, and discusses revival and anti-revivals to arrive at a working definition for revival. Thereafter Old and New Testament revivals and the Calvinist perspective on revival are explored, and the need for revival is addressed. These discussions serve as guidance towards a possible *protestant revival* evaluation criterion (PREC). In providing a theoretical framework, I draw inferences from Scripture and the works of various prominent protestant scholars on revival, such as Edwards, Kane, Koch, Lloyd-Jones, Orr, Roberts, Scotland, Sprague and Van Rooy.

Although it is my aim to describe and discuss the true markings of a revival, it is particularly difficult to interpret a living, continuing and growing movement such as a revival movement. I agree with Warren's analogy in his enquiry of the East African revival that "any attempt to pigeon-hole a development is futile, for the pigeon will not stay in the hole" (Warren, 1954:14). This analysis and evaluation are therefore mere human attempts to discern the *direction* of this revival movement, as measured against Scripture (inspired and interpreted by the Holy Spirit). I acknowledge that the final judgement about the work of the Spirit is best left to the Spirit himself, who can be trusted to judge his own infinite working.

2.2 THE NEED FOR PROTESTANT REVIVAL EVALUATION CRITERIA (PREC)

The confusion between *revival* and *revivalism* as discussed above, means that when signals of revival appear on history's landscape, so do doubts about its authenticity (Sproul & Parrish, 2000:22). Our evaluation of current events is usually pitched against historical events or past experiences. Church history is replete of examples of a collective pattern consisting of a spiritual decline, a crisis and then a renewal (Peck, 1895:206). Within this historical pattern, the recurrent spiritual decline calls for a need for a perennial revival (Cairns, 2015:19).

A thoughtful reader on revival and church history detects two operating forces as part of this recurring pattern. As revival is a sovereign act of God, the domain of Satan will be quick to contradict it, trying to undermine the strength of truth by suggesting it to be a false fire. Satan supports the notion that revival is not meant for the Christian living in a postmodern (post-Christian) time or he smears an existing revival to such an extent that enquirers will reject it altogether. If it is Satan's strategy to discredit or nullify a true work of God (Hammond, 2004), how can Christians today discern and differentiate between a true and a superficial revival?

One such case is the revival of the Zulus at KwaSizabantu Mission. From 19 September 2020 and onwards, News24 released a string of allegations against the Mission. The question arises how we can assert whether it is a smear campaign, or a false revival. To provide a basis from which to analyse and evaluate the authenticity of the revival among the Zulus, an appropriate

academic framework is needed. This chapter therefore sets forth to synthesise such an evaluation framework by integrating the characteristics of a scriptural revival as described by prominent scholars in the field. Although I refer to scholarly writings, I am well aware of the fact that in his sovereignty God works as he wishes, and any model or criteria will fall far short of truly expressing the work of the Holy Spirit. On the other hand, in obedience to the Scriptural instruction “...to test and prove all things” (1 Tess 5:21), such criteria may be useful to propose a basic framework to conceptualise past revivals and to evaluate current and future revivals. Testing a spiritual phenomenon is also in line with the following Scriptural instruction:

“Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world” (1 John 4:1) NKJV.

It is also important to note that every genuine revival recorded, is accompanied by counterfeits and distortions that may raise questions about its authenticity (Sproul & Parrish, 2000:22).

2.3 THEOLOGY OF REVIVAL

An understanding of the theology of revival is of vital importance to the church (Armstrong, 2001:24). Literature on revival demonstrates a weakness in conceptualising the nature of revival (Cairns, 2015:15). Cairns (2015:319), who noted this weakness, postulates that the theology of revival is inclined towards Scripture and practice rather than being speculative or systematic in nature. The aim of this section is not to provide a *fragmented theology* on revival, but to investigate a life of *integrated theology* as found in a life surrendered to Christ. The theological triad of *orthodoxy* (right belief), *orthopathy* (right feelings) and *orthopraxy* (right action) indicates a close connection between theology and everyday life (Woodbridge, 2010:1).

Armstrong (2001:48,49) suggests three main theological views on revival. *The first view* suggests that the Spirit came down during Pentecost and that there is no ‘need’ for a revival after that, since the Holy Spirit is already present on earth. The weakness of this view is that it proposes that a person may expect nothing new from God, which translates into churches that even view revival as undesirable, upsetting the normal sequence of church tradition. The idea of God reviving his people is set aside. In other words, there is no need to pray and ask God for revival. However, since the first church, Scripture emphasises the importance of prayer. Secondly, great revivals bear remarkable similarities to Pentecost. For example, Koch (1981:50) describes a meeting of approximately 3 000 people on the Solomon Islands during August 1971 where the Spirit of God came over the gathering like a gale. The congregants

felt a great conviction of sin. The Spirit of God operates wherever he wills and can therefore not be contained by human philosophies and reasoning.

The second view on revival is that a person has the responsibility to fulfil the conditions for revival. Once the conditions have been met, revival must come. The main weakness of this view is that revival depends on a person alone and that revival becomes the end product, not God himself (Armstrong, 2001:48,49). It is only the Grace of God that can enable a person to fulfil the conditions.

The third view on revival is that revival remains a sovereign act of God for which God alone receives the honour. The main weakness of this view is that some Christians may fall into a 'fatalism' not warranted by an open Bible or believing heart (Armstrong, 2001:48,49).

My own impression is that revival is a balance between the second and third views described above. The historical view of the church on revival emphasises that authentic revivals happen without hype and are unplanned (third view). In the same breath, however, authentic revivals have always been connected to an individual or group of praying persons (second view). There is the saying that every promise in the Bible has a condition. Such as "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Matt 7:7–8, NKJV) and "you ask and do not receive, because you ask amiss, that you may spend it on your pleasures" (Jas 4:3, NKJV). In these passages, God clearly encourages his children to pray, but the prayer has to be founded on the right motive. The minister longing for revival in his church should pray with the motive of asking God to glorify himself in whatever way he chooses and not to protect *his own* projects and *his own* name. The theocentric questions of "how then can a man be just with God?" (Job 25:4, NKJV) and "how can I be acceptable and pleasing before a righteous and holy God?" have led to mankind's earnest inquiry born from an overwhelming sense of God's holiness and their own corrupted state.

Revivalism, by contrast, does not raise this question and has little or no reference to God's holiness and his holy character. Luther was confronted with the question, "How can I find a gracious God?" When confronted with the same question the postmodern man, without any Scriptural reference, endeavours to find it in an exciting adventure of spirit-filled experience (Armstrong, 2001:231). This search for excitement has left the door wide open for deceiving spirits to work in the church. Having had such ecstatic experience(s), in many cases doors are then bolted against Scriptural correction or reference to God's holy nature. Pleasure has become the very essence of what the postmodern man is seeking. It has become his god. Contrary to trying to appease man's desire for pleasure, Edwards' eschatology is linked to the

proclamation of a gospel of repentance and faith, not of inducing good works. In the same vein, Tozer (2013:62,63) differentiates between Cain's and Abel's offering by referring to the need to acknowledge and repent of sin when entering God's holy presence. Cain believed he belonged to God and could talk to him without repenting of his sins. He acted as if there was no separation between him and God, bringing a bloodless offering of 'good works' from the earth, which was cursed (see §3.3.8¹). Abel, on the other hand, recognised that this deep separation was because of sin, and wanting to serve God in truth, he felt compelled to bring a blood offering as sacrifice. This same truth is found in Edward's eschatology, which is a gospel of repentance, where Christ's sin offering is central. This is the very essence of all genuine Christian revivals. Repentance, conversion and forgiveness remains a dominant theme in the ministry of the Old Testament prophets, John the Baptist, the apostles and of Christ (Bosch, 2018:106). It was not founded on a self-righteousness 'offering' like with the Pharisees, who felt, like Cain, offended for being rejected.

God in his sovereignty and as the provider of mercy may grant mercy to whom he wishes. Therefore, mercy can only be requested (not demanded). However, mercy is abundant when admonishment and discipline from the Spirit of truth have been accepted and followed with a deep repentance before a holy and just God. Having bowed to his discipline as correction, and being corrected by Christ's indwelling, joy fills the soul, together with a wonder and appreciation of Christ's sacrifice on the cross.

2.4 MISCONCEPTIONS ABOUT REVIVAL

As mentioned before, the frequent misuse of the term 'revival' has led to widespread misconceptions about revivals (Armstrong, 2001:13; Olford, 2005:15; Orr, 1981:ii; Ravenhill, 1983:63; Van Rooy, 1989:14,20). While the misuse may be detected easily, it is noticeable that there has been a meaning change of the term 'revival.' Perhaps this is part of a possible strategy to rob the Church of her function and calling. Noticing this gradual change, most scholars on revival reached consensus on the importance of clarifying what a biblical revival is (Armstrong, 2001:13; Olford, 2005:15; Orr, 1981:ii; Ravenhill, 1983:63; Van Rooy, 1989:14,20). Orr points out that the term 'revival' is often confused and perverted by 'elementary semantic disorder', and therefore stresses the need for defining the term 'revival' with regard to its meaning biblically, etymologically (history of words), historically and logically (Orr, 1981:ii).

¹ Stegen's pre-1966 approach (Revivalism)

2.4.1 The biblical meaning of revival

The Hebrew words used in the Old Testament to refer to revival relate to *renew, restore and repair, bringing back to life*, whereas the New Testament synonym for *revival* indicates *times of refreshing from the presence of the Lord*. In addition, the Oxford Association for Research in Revival uses the word *revival* for believers and *awakening* for the community (Roberts). To illustrate, Nineveh's repentance under Jonah can therefore be viewed as an awakening. A revival mostly leads to an awakening of the surrounding community (Orr, 1981:v).

2.4.2 Revival history and the history of words

There is a view that the gradual shift in the meaning of the term 'revival' is closely connected with the historical phases of revival history (Murray, 1994, 2017 imprint:xviii). However, there are differences of opinion among those who take this line of thought. Where Packer suggests that English Puritans used the word 'reform' to convey all that 'revival' meant in the century following them, Cairns (2015:24) instead suggests that the sixteenth century Reformation was not in itself a revival, but laid the foundations for Protestant revivals which followed in 1726. Cairns motivates his reasoning by highlighting that the sermons of revival preachers were based on basic Reformation doctrines (Cairns, 2015:24). Murray (1994, 2017 imprint:xvii) categorises the revival in American history (1620–1858) into distinct phases. The first phase is referred to as 'surprising work of God,' with 'some special seasons where God revived Christian religion among his people' (Edwards, 1736, 1995 imprint; Murray, 1994, 2017 imprint:xvii).

Also notable throughout revival history are the two strands of the Calvinistic evangelical movement and the Arminian perspective's focus on human means to bring about a revival (Kang, 2006:17; McGarland *et al.*, 2011:448). It should be noted that Charles G. Finney, in persuading the church to return from her backslidings, brought a different meaning to the term 'revival' with his description that revival is the result of the right use of 'new means,' later called 'appropriate means' or 'revival machinery' (Finney, 1835:12; Peck, 1895:215,216) so as to get the desired effect, which in turn suggests that revival is something for a person to do (Armstrong, 2001:195; Cairns, 2015:130; Lloyd-Jones, 1987:138). Although Charles Sears tried in 1825 and Asahel Nettleton in 1827 to persuade Finney to stop using excitement to attain his goal, Finney would have none of it (Murray, 1994, 2017 imprint:230,231; Tyler, 1854:348). According to Dod, Finney continued to deny the total depravity and regeneration of man and the direct agency of the Holy Spirit on the soul, hanging onto the self-determining power of the will, thereby advancing the notion that the sinner should regenerate himself (Dod, 1847:85,90–94,103). Dod suggests that Finney denied the working of the Holy Spirit to enable

people to repent, or to reveal to sinners their sin (Dod, 1847:104). According to Dod and Peck's viewpoint, Finney's aim as preacher was the use of appropriate means (including painful excitement) to 'persuade' the sinner to convict himself (Dod, 1847:83; Peck, 1895:219).

In a sense, the concerns Nettleton expressed in 1827 were founded on the idea that new generations inherited the obliquities of their leaders. Younger generations therefore do not know the true, Godly nature of revival, since the divine has been obliterated, and revival and revivalism has merged into one thing (Murray, 1994, 2017 imprint:379; Tyler, 1854:348). Some scholars, therefore, interpret Finney's use of 'revival' as a form of Arminian *Revivalism* that shifted from a sovereign act of God to that of human endeavour (Cairns, 2015:26; Kang, 2006:30; Orr, 1981:iv; Van Rooy, 1989:13).

The term *revivalism* is also used ambiguously as part of the term '*modern revivalism*' when describing '*mass evangelisation*'. Here again, a shift has taken place from describing revival as a surprising act of God towards announcing, in advance, a revivalist evangelist meeting. There has been an underlying paradigm shift towards the *organisation* of evangelistic campaigns. Whereas Christians in previous centuries lacked ways (methods) to secure a revival, a revival system that 'guarantees' a revival is being popularised by revivalist preachers (Murray, 1994, 2017 imprint:xviii). Ironically, these human means (taking the place of humbling oneself before the Holy Spirit in earnest prayer for his revival) to 'prove success' have caused spiritual bareness and shallowness in the church of today. Indeed, a revival cannot be '*stirred up*'; it must '*come down*', and, therefore, can only be prayed for (Peck, 1895:207).

A growing concern is that the majority of modern American writers on revival still do not differentiate between revival and revivalism (Murray, 1994, 2017 imprint:xix). This has caused a re-write of American Christian history, which was first shaped by the Spirit of God through revivals. Because of this oversight and the interchangeable use of the two terms, revival has become a discredited subject and the research and study on this field fell into abeyance (Murray, 1994, 2017 imprint:xviii). Peck (1895:207) describes the Truth of God and error as different seeds, each producing after its own kind. Their natures are revealed over time. Armstrong suggests that many Christians from the end of the 19th century onward have rejected the idea of revival, showing proof of seeds of error germinating (Armstrong, 2001:199). They disregard both revival and revivalism as true works of God (Murray, 1994, 2017 imprint). Van Rooy, studying revival in South Africa, also highlights this point. He observes that Afrikaans Calvinist circles often confuse the term 'revival' with 'revivalism' (as practiced by Finnian Pelagianism). He further suggests that this confusion might be the very reason why there is often an overreaction when mentioning revival. According to van Rooy, English speaking Calvinists generally view revival as more positive (Van Rooy, 1987:1,2). In

the same vein, Spurgeon understood the difference between revival and revivalism and he is said to have been the most outspoken opponent of revivalism in England during the 1850s (Murray, 1994, 2017 imprint:406,407).

2.4.3 The logical meaning of revival

A further effect of this gradual paradigm shift was the illogical use of the term 'revival'. Seasons of revival became 'revival meetings,' which in turn morphed into modern American evangelist campaigns (Murray, 1994, 2017 imprint:xviii). For instance, an advertisement stating "revival every day except Thursdays" does not make sense, for could it be possible for God to be in the midst of his people every day, except Thursdays?

2.5 REVIVAL AND ANTI-REVIVAL

As with the difference between a revival and revivalism, Schaeffer observes that for every truth in a Christian's life, there is a corresponding antithesis (Sproul & Parrish, 2000:34). As a true revival embodies both Scripture and the person of Christ, Armstrong (2001:230) warns that any concept of revival separated from Scripture and the person of Christ is no true revival, therefore an anti-revival. The meaning of the term 'anti-revival' implies not only a *substitute* of a true revival but also a movement that is actually *in opposition* to a true revival. Anti-revivals may include a focus on personalities, creating of controversy, physical phenomena such as trances, visions or sensational and inaccurate doctrines. An anti-revival moves away from Christ to the individual's own ecstatic experiences (Roberts, 2012:105).

Then again, extraordinary events outside tradition in itself is not necessarily an indication that something is not from God, as God is not limited by man's traditions or self-prescribed rules (Edwards, 1741, 1995 imprint:89). Discernment is therefore needed to detect an anti-revival. Koch (1974:13) warns against anti-revivals by showing that it could occur in four spheres:

- somatic or physical;
- psychological;
- intellectual; and
- cultic.

The somatic or physical sphere includes *sensual intoxication* and *psychological intoxication such as a tendency towards the extreme*. On the other hand, *intellectual intoxication* comes

to the fore where human reason takes hold of educated people, blocking the work of the Holy Spirit.²

Religious excitement should be evaluated and tested. Peck (1895:209,210) provides the following criteria:

- No excitement is to be considered as genuine just because it is uncontrollable. For example, king Saul and Judas, who both were greatly excited, remained unrepentant.
- No excitement is holy and genuine because of a feeling of spiritual enjoyment (Matt 13:20; Mark 6:20).
- Religious excitement is not genuine where it is limited to social and public meetings and private and closet duties (such as praying and reading of Scripture) are being neglected (Zech 12:10–14).
- Religious excitement in which persons become careless to the state of their own hearts should be dreaded.
- Religious excitement attended by bodily exercises through affection of the nervous system should be shied away from as there is little proof of its authenticity in sanctification. The Spirit of God is dishonoured in this way.

Koch (1974:13) forewarns that the climax of these anti-revivals lead to satanic cults, religious in nature, but removed from the truth. It is a '*strange fire*' in the midst of the church. This phenomenon is not new as Leviticus 10:1–3 describes how Nadab and Abihu, the sons of Aaron, offered a *strange fire* in his temple which rose the Lord's anger against them. This comes as a strong warning to the church today not to be easily swayed by signs and wonders without testing the spirit behind it.

A revived church is not only recognised by her affirmation of revival truths (thesis), but also by her conviction and courage to act against anti-revivals (anti-thesis). Revival should be defined if it is to address anti-revivals.

² However, Godly-minded academics who experienced revival and headed institutions such as Yale, Princeton, Dartmouth and Andover, foresaw the danger of revivalism and warned against it (Murray, 1994, 2017 imprint:xx).

2.6 DEFINITIONS OF REVIVAL

In this section the definitions of various scholars, church historians and theologians on revival are considered to explore the meaning of a true revival and to reach a single working definition for this study.

Cairns defines revival as “...the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness and work by prayer and the Word after repentance in crisis for their spiritual decline” (Cairns, 2015:22).

Kane describes usual manifestations of a genuine revival as:

“an overwhelming sense of the holiness of God with a concomitant sense of the exceeding sinfulness of sin; public confession of wrong doing followed by restitution; and a deep compassion for the lost, accompanied by a consuming desire to share the gospel with the unconverted” (Kane, 1979:267).

Kitshoff refers to a revival as an “...extraordinary, powerful act of mercy of the Holy Spirit through which He spiritually renews, consecrates and fills the believer where many sinners are being delivered from their sin” (Kitshoff & Basson, 1985:72).

Ravenhill describes revival as *God’s* “...coming to the aid of His ‘sick’ Church, and thereby changes the moral climate of an area or a nation” (Ravenhill, 1983:63).

Roberts defines the term ‘revival’ as “...an extraordinary movement of the Holy Spirit producing extraordinary results; [for reason] revival is God in the midst of his people” (Roberts, 2012:16).

Sprague describes revival as a revival of scriptural knowledge, of vital piety and of practical obedience (Sprague, 1832, 2007 imprint:5).

Sproul describes a revival as “...a renewal of spiritual life” (Sproul & Parrish, 2000:17).

Towns and Porter define an evangelical revival as “...an extraordinary work of God in which Christians repent of their sins as they become intensely aware of his presence in their midst, and they manifest a positive response to God in renewed obedience to the known will of God, resulting in both a deepening of their individual and corporate experience with God, and an increased concern to win others to Christ” (Towns & Porter, 2000:11).

Visser describes a revival as “...the collective experience of people when the Holy spirit comes down upon them in a time of spiritual decline” (Visser, 2014:xvii).

Warren suggests that revival is the renewal of the Church, the reforming of the Church's battle line, so that a renewed advance can be made in claiming the world for God (Warren, 1954:19). Revival includes a reaffirmation of theology, a resuscitation of worship, a reviving of conscience within and for the Church (Warren, 1954:20).

These definitions contain specific distinctive features that are discussed later in this chapter.

- Drawing from these definitions, the term 'revival', for the purpose of this study is the renewal of the church through an extraordinary, sovereign and sudden act of God, during which Christians, as they become intensely aware of his holy presence in their midst, become overwhelming aware of their own sinfulness, leading them to confession and repentance of sin, renewing their obedience to the known will of God, resulting in both a deepening of their individual and corporate experience with God, and reviving the power unction³ from on high, redrawing the battle lines for a renewed advance to fulfil his last command to become his witnesses to the ends of the earth in answer to their prevailing prayer.

This definition has been formulated based on various scholarly definitions of revival, but it is nearly impossible for any human to attempt to fully describe the work of the Holy Spirit. This necessitates me to fully agree with Bathman's description of a revival:

"...revival is perhaps the most unpredictable and surely the most misunderstood working of God in the heart of man. It cannot be adequately defined. It cannot be catalogued, quantified, qualified or measured in any way. God is sovereign. Revival cannot be contained or confined. It cannot be worked up. I'm not even sure if it can be prayed down, although prayer – sincere, heart-searching, sin confessing, and sin forsaking prayer has preceded every Revival I have read about or experienced and [that of] KwaSizabantu. It certainly cannot be 'turned on' by human bidding, but human bungling, as in Romania in 1990, can turn it off. Revival is usually associated with deep, sincere, unqualified personal repentance. The fire is ignited on the altar of sacrifice" (Bathman, 2015:1, 198).

While I agree with Bathman's description, this study sets out to learn from both church history and scholars. The study is therefore a humble attempt to describe the handiwork of the Holy Spirit during a revival. As it is impossible for man to fully measure God, in like manner it is not

³ Anointed

possible for mankind to fully grasp the depth and the width of his work. This is therefore the mere attempt of a mortal creature to describe the works of an infallible and omnipotent Creator.

2.7 OLD AND NEW TESTAMENT REVIVALS

Revival brings a richer understanding of Scripture (Bonhoeffer, 1963:37) and Scripture provides the theology for revival (Armstrong, 2001:24). However, it is not knowledge about God that the soul longs for, but Christ himself. Tozer remarks that, "...the Bible was written in tears and, to tears it will yield its best treasure. God has nothing to say to the frivolous man" (Ravenhill, 1983:44). In line with this thought and based on Isaiah 51:9, revival is pleaded by the awakening cry of man to God, realising his own powerlessness: "Awake, awake put on strength, O arm of the Lord! Awake as in the days of old!" (Isa 51:9) and answered by God's awakening cry to his church, "Awake, awake! Put on your strength, O Zion..." (Isa 52:1) (Wallis, 1956:51).

The verb "to revive", comes from the Hebrew verb **להחיות** (revive, enliven, vitalise), **להתחיות** (be revived, revive), **להקים לתחייה** (resurrect, revive) and **לחדש** (renew, revive, refurbish) all indicating a (to live, let live, to give life, to quicken, revive, refresh) as seen in Strong's Hebrew Lexicon (KJV). The essence of God's mercy to revive comes to the fore in Isaiah 57:15:

"For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (NKJV).

The psalmist (Psalm, 85:6–7) also expresses a longing for revival, as does the prophet in Habakkuk 3:2, requesting God for a renewal of his people. In Habakkuk 3:2 we read:

"O Lord, I have heard your speech and was afraid; O Lord, revive Your work in the midst of the years! In the midst of the years make it known; In wrath remember mercy" (NKJV).

In Isaiah 64:10–11, Isaiah weeps at the condition of Jerusalem, decrying the state of the holy cities that have changed into a wilderness and an ash heap. He pleads to God to bring about a '*chayah*'.

In Isaiah 64:1–4 we read a prayer of the prophet:

"Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence—As fire burns brushwood, as fire causes water to boil—To make Your name known to Your adversaries, that the nations may tremble at Your presence! When You did awesome things for which we did not look, You came down, the mountains shook at

Your presence. For since the beginning of the world Men have not heard nor perceived by the ear, nor has the eye seen any God besides You, who acts for the one who waits for Him” (NKJV).

In all of these texts God is the ultimate source of revival, while man humbles himself before his God (2 Chr 7:14).

The attitude of the Laodicean church was the opposite. Swollen in pride and self-conceit, they thought they lacked nothing. Cairns (2015:342) remarks that there can be no revival where there is pride and people do not see their need. The Laodiceans were full of themselves, with popular opinion guiding their decisions along the easy road of compromise. However, the looming peril of being disregarded and spit out does not provide the sincere Christian with any comfort. No wonder that Christ, as written in Revelations 3:20, was standing outside the congregation:

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” (NKJV).

The matter of opening to Christ confronts the sincere Christian’s comfort. Ravenhill (1983:38) suggests that the reason for the Apostle Paul’s “great conflict” (Col 2:1) and why Epaphras was “always labouring fervently for you in prayers” (Col 4:12), was that the church of Laodicea was desperately in need of a ‘*chayah*’. But Laodicea was not the only church in need of a ‘*chayah*’.

In Revelations 3:1–3 Christ admonishes the church of Sardis:

“And to the angel of the church in Sardis write, ‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard; hold fast and repent. Therefore, if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you” (NKJV).

Buys (2008:170) describes the church of Sardis as a middle-of-the-road peaceful church. This church experienced order and peace, but in the same way a cemetery has order and peace. The more at peace the church became with the world, the worldlier she became (Sproul & Parrish, 2000:26), having still a show of godliness, but not knowing its power. Sardis’ religion was therefore hollow formalism, their works of love towards God were lacking. According to

man, all was fine and well organised, but in God's sight, they were near death. Only a '*chayah*' to disturb all carnal peace, could awaken the church to her state.

Pacer (1984:253) remarks that a dead fire cannot be made to burn again, unless it is relighted. In the same way it is beyond human power to undo the damnation following the quenching of the Holy Spirit. The church's only hope is to cry to God in penitence, pleading with him to '*chayah*' his church.

2.8 THE CALVINIST PERSPECTIVE: WHY THE NEED FOR REVIVAL?

Cairns remarks that most writers belittle the effect of revival by describing it as "mainly emotional orgies" (Cairns, 2015:17). Some side-line figures during the Great Awakening, such as James Davenport, used means to whip up his audience into an emotional frenzy, but he later renounced his use of excessive means (Cairns, 2015:17). Indeed, a true revival contains more than emotion. For example, Edwards often read his sermons in a calm and solemn manner while Moody's common sense approach prevailed in his sermons (Cairns, 2015). It would therefore be unjust to write off the idea of a revival because of the idea that it is overly emotional.

The largest revivals in church history, such as the reformation in Scotland (1559–1560), the puritan revival in England, the first and second great awakenings in America and England, took place in Calvinist churches (Van Rooy, 1987:2). In addition, the Presbyterian Church in Korea that provided a stimulus for revival also held to the Westminster Confession (Kim, 1981:151; Van Rooy, 1987:2). These protestant revivals in the 18th century and resurging in the 19th century: 1) were wide and influential in their slowing down of secularism; 2) prevented socialist and communist uprisings by promoting social reforms for social justice; 3) stimulated and empowered the missionary movement; and 4) were mostly found outside mainline churches (Paas, 2016:255).

Could it be that Calvinist churches have been misinformed and robbed of her heritage of revival? If the church "...forgets the Source of life, its message can become skewed even in the name of Calvinism" (Kang, 2006:ix). True Calvinism is concerned not only with God's *glory* but with God *himself*. This notion is expressed within the following verse:

"For him, and through him, and to him, are all things: to whom be glory for ever, Amen" (Rom 11:36).

Revival therefore has to come from God (Murray, 2013:57). The desire to know, honour, serve and glorify God more, in accordance with who He is, should drive the child of God to his knees

in his prayer for revival (Murray, 2013:57). Due to the urgency of the times, it has become vital for the Church to reflect on her present condition, measuring herself against Scripture and the first church, as described in Acts. Within this reflection one may ask: If revival is God's will for his church, and a sovereign act of God, why then is the Church not experiencing it? The answer to this question may consist of a variety of reasons and calls for careful consideration.

2.9 TO GOD'S GLORY

If God's glory is the end purpose, what can transform and revive the postmodern man more than a true, God-sent revival? The reformed tradition, in contrast with the postmodern man, emphasises that the chief end of our being is "the Glory of God". Jonathan Edwards, a classical Calvinist and often referred to as the theologian of revival, upholds the central pillar of theology as *Soli Deo Gloria* (Visser, 2014:164). Martyn Lloyd-Jones, another eminent Calvinist, endorses this opinion when referring to revival:

"I am profoundly convinced that the greatest need in the world today is revival in the Church of God" (Olford, 2005:15) and "true Calvinism is bound to emphasize the element of revival... The true Calvinist is concerned about revival. Why? Because he is concerned about the glory of God" (Lloyd-Jones, 2005:123, 124).

It is at this point where churches can and do unite. Indeed, this premise draws both loyal Calvinists and Methodists together in their realisation for the need of Godly inspired revival where he alone is glorified and the church is being empowered from on high to fulfil God's commission to carry the gospel to the ends of the earth (Lloyd-Jones, 1987:31; Visser, 2014:303; Wolfe, 1991:300). Emphasis on the glory of God (also the main focus of a true revival) (Armstrong, 2001:24), leads to a God-consciousness that overshadows any church-consciousness, causing highly diverse preachers to converge on almost one opinion, while supposed differences fade away (Visser, 2014:303). Therefore, not surprisingly, Whitefield, another Calvinist, enhanced ecumenism by acting as a unifier and catalyst for revival in both America and Great Britain, preaching on occasions to crowds as large as 30 000 at Kennington Common, while establishing education centres, orphanages and advocating for kind treatment to slaves (Cairns, 2015:49,70). Evans (1961:25–28) describes the impact of revival as:

"...the revivals of the eighteenth century brought about the overthrow of the prevailing systems which pretended to a theological character... Deism, Socialism, Unitarianism were swept aside as the revival spread, and many of those churches which were under their shadow were restored to full gospel light and liberty. A faithful ministry returned to the land which ensured

the safety and prosperity of the churches for many years.... Whole communities were affected and transformed, great churches were reformed and invigorated, vast countries took on a new aspect. From this movement of God's Spirit new missionary enterprises were born, philanthropic institutions blossomed forth."

Secular historians agree that the evangelical awakening of Whitefield and Wesley probably saved England from a revolution. The Church, filled with life and power, affected a whole society (Lloyd-Jones, 1987:27; Schaeffer, 1981:65).

2.10 STOCKTAKING AND HINDRANCES TO REVIVAL

In the lead-up to the East African revival, a growing dissatisfaction about the defeat in the spiritual lives of individuals and in the common life of the Church, brought the realisation that there was a need of a revival (Warren, 1954:39). Following this urge for revival, individuals or small groups, unknown to each other, gave themselves to Bible study and prayer, which flowed out into reconciliation and fellowship with other children of God, while remaining part of their churches (Warren, 1954:40–44).

Campbell (1954:5) stresses that the presbytery of Lewis, while taking stock of the turmoil of their country and the state of their church, realised that their young people were bound on pursuing worldly pleasure, and therefore fell under God's divine displeasure. The presbytery therefore charged the younger generation to repent, challenging them with their eternal destiny should they not mend their ways. They also called upon every individual to evaluate themselves in God's light. Across Lewis, there was still a virile Christian witness in all denominations, true watchmen on Zion's walls, who began to intercede for their nation. Their request for God to intervene was granted, becoming the Lewis awakening (1949–1953). As noted in the Lewis example, it is important to analyse and reflect on the state of the church in our postmodern era while also keeping the hindrance(s) of a true revival in mind.

Lloyd-Jones (1987:11) stresses the importance of considering the *kind* of hindrance⁴ to revival so as to make a full diagnosis, then acting on God's direction and strength. Sprague (1832, 2007 imprint: 47–67) summarises six kinds of hindrances to revival: ignorance or misapprehension of the nature of true revivals; a spirit of worldliness among professed Christians; the want of a proper sense of personal responsibility among professed Christians;

⁴ for we wrestle not against flesh and blood, (NKJV Eph 6:12)

toleration of gross offences in the church; the absence of a spirit of brotherly love among the professed followers of Christ; and an erroneous or defective exhibition of Christian truth.

The sections below aim to make such a diagnosis of our present time.

2.10.1.1 *The postmodern man*

A few decades ago, Lloyd-Jones (1987) remarked that the "...Church today has never had such a battle to fight in her life as she has now against all these things that draw people away".

A thoughtful look at the Western world reveals that an immense number of people have decided that they are here on earth to enjoy themselves. Self-gratification and self-preservation have become the motto of postmodern existence. To many, the ancient moral laws handed down on Mount Sinai are absurdly out of date and ill devised (Roberts, 2012:9). Therefore, not surprisingly, postmodern man's perception of revival stands in sharp contrast to the nature of a biblical revival. In his search for satisfaction, postmodern man has become the means to his own end. The endless pursuit of happiness is leading him down a winding path where he often finds himself more miserable than ever before. The reason for this is that joy is a by-product. Isaiah remarks: "...for with joy you shall draw waters from the wells of salvation" (NKJV Isa 12:3). Mankind was not created for themselves, but for God's pleasure.

Without God, man is spiritually dead and under God's wrath (Schaeffer, 2002:32). The proof of spiritual death lies all around the professing church. This emphasises the urgent need of a revival (Cairns, 2015:19,22,31; Roberts, 2012:30; Schaeffer, 2002:27; Visser, 2014:xvii).

2.10.1.2 *God is being crowded out*

Roberts points to the following proof of spiritual death that may happen over a period of time: crowding out God in the everyday life; forgetting God's great works and mercies; religious leaders joining backslidden hosts; exchanging God for the love of the world; having crowded God out, hewing own cisterns; exchanging a fountain of living water for stagnant water; crowding out the anchor of holy fear of God; drifting on the vast seas of the backslidden while saying, "I have done nothing wrong", thereby drawing others into this backslidden state without returning to their Creator (Roberts, 2012:33–36). The church has to be confronted with her backslidden state of self-indulgence and self-gratification. This is where Scripture should take its role in becoming a double-edged sword dividing between the flesh and spirit. This work of the Scripture is clearly seen during a reformation.

2.10.1.3 Scripture and the state of the Church

Scripture provides a sharp focus on reality, leaving the reader without any excuses (Schaeffer, 2002:23). Lloyd-Jones (1987:33) demonstrates in his discussion of church history that the neglect or concealment of certain biblical truths have always characterised periods of a powerless and moribund church. May she be awakened to open to her Lord's knock. This was the position of the church over two centuries ago. Being disturbed from her lethargy, she awoke and arose in answer to His call. In the postmodern era, the state of the Church may be much more serious.

To illustrate, Hadden, a professor in sociology, conducted a survey among 10 000 USA protestant ministers and obtained 7 441 responses. The following findings were published in *Christ for the Nations*, 1982, May edition (Ravenhill, 1983:145–146).

Jesus born of a virgin?
60% of Methodists said "No"
49% of Presbyterians said "No".
44% of Episcopalians said "No"
19% of American Lutherans said "No"

Jesus the Son of God?
82% of Methodists said "No"
81% of Presbyterians said "No"
89% of Episcopalians said "No"
57% of American Lutherans said "No"

Bible – inspired Word of God?
82% of Methodists said "No"
81% of Presbyterians said "No"
89% of Episcopalians said "No"
57% of American Lutherans said "No"

Existence of Satan?
62% of Methodists said "No"
47% of Presbyterians said "No"
37% of Episcopalians said "No"
33% of Baptists said "No"
14% of American Lutherans said "No"

Physical resurrection of Jesus?
51% of Methodists said "No"
35% of Presbyterians said "No"
30% of Episcopalians said "No"
33% of Baptists said "No"
13% of American Lutherans said "No"

It would be interesting to view the responses of protestant ministers today. Believing the above as they do, one should not be surprised to find that the majority of these ministers would call places of a true revival where the full Scripture is faithfully being preached in truth, a sect.

Ravenhill (1983:131) observes that the world does not believe the Scriptures and nor does the Church obey it. Belief in evolution has seeped into the church and discredited the authority of the Bible as God's Word, leaving the postmodern man without any "spiritual antennas" to heed the call of the Bridegroom (Lloyd-Jones, 1987:24–25; Visser, 2014:319).

Conversely, in dealing with the stress of being discredited, the Church might be in a flurry of action, trying to awaken herself to assume life. But with activities born from her own strength she cannot make any great advances, with lasting consequences for the Kingdom of God. On the contrary, the many activities very often leave her only with post-evangelistic campaign exhaustion (Lloyd-Jones, 1987:100).

2.10.1.4 More issues

In postmodern times, a vast majority of church-goers are being described as basking in the "sun of God's grace" as one or two persons serve their spiritual needs and provide the necessary intellectual or emotional entertainment (Lloyd-Jones, 1987:8). Tozer, on one occasion after various ministers described what *they* have done for God, reportedly exclaimed "I am tired of coming to conferences to watch men strut!" (Ravenhill, 1983:91). This spiritual strutting describes the air of importance backed by well-aligned bookshelves, memory, ambition and personality fishing, rather than fishing for the souls of men (Ravenhill, 2004:1). The pulpit may showcase talents, but in the closet all such "strutting" ceases and the depth of spirituality is revealed in God's eternal light. Self-complacency in church leaders with a loss of vision marked the churches before the East African Revival, and was seen as the main reason for the coldness and deadness of the Ugandan churches prior to the revival (Warren, 1954:43). As remedy to spiritual lethargy, Ravenhill urges preachers to attain God's knighthood (unction) for preaching through the wrestling of prayer (Ravenhill, 2004:2). Having gained unction, there is no need to strut. Indeed, true greatness is measured by a hidden prayer life that translates into authority in the pulpit. Within this vein, Schaeffer (2002:153) remarks that if a Christian does not have an attitude of prayer, then no matter what that individual says about doctrine, that person has moved and is sitting on a materialist's chair, and his Christianity has become only a philosophy.

Efforts from human strength alone have been futile in the long run, as Barrett (1982:7) estimates that on average, 53 000 persons in Europe and North America leave the Christian church permanently from one Sunday to the next. This escalating apostasy marks the

dechristianisation of the West (Bosch, 2018:3). Indeed, the world is no longer divided into Christian and non-Christian countries, but has become a religiously pluralist world of multi-faiths found within nearly every geographical area (Bosch, 2018:3).

Lloyd-Jones (1987:202) laments the fact that the Church tends, in a business fashion, to erect special commissions one after the other, rather than taking up Scripture to charge the Church to repentance. Ravenhill (2004:7) suggests that the church of today has many organisers but few agonisers, many players but few pray-ers, much fashion and little passion. Armstrong (2001:24) suggests the same. What troubles the postmodern church the most, troubled the early church the least (Ravenhill, 2004:10). Could it be that the body of Christ has lost its true function altogether and that the Church at large remains oblivious of her true state as the Bridegroom tarries? (Lloyd-Jones, 1987:29).

Periods of such spiritual decline are caused by indwelling sin that keeps drawing believers into a formal religion and then into open apostasy (Visser, 2014:314). This degenerative process is currently being experienced in our post-Christian world, which percolates into a lukewarm church changing her character to that of a post-Christian church, resisting revival (Tozer, 2013:167). This state is quite obvious when those living in sin are allowed to partake at the Lord's Table and church discipline is not being administered with impartiality, which was the case in the Eastern African churches prior to the East African revival (Warren, 1954:44).

I argue that the Church should be awakened and reminded of her former state. Let the watchmen on her walls never hold their peace day nor night, let them alert her and awaken her out of her slumber, until "He establishes, and till He makes Jerusalem a praise in the earth" (see Isa. 62:6–7). Let Scripture take its place and let unctioned preachers fearlessly preach what it says, sounding the trumpet, with no uncertain sound (Joel 1:13,14; 2:1 and 1 Cor. 14:8). They should awaken the pew-dwellers, lest truth is not only fallen in the street (Isaiah 59:14), but also in the churches because no one on the pulpit is warning them against the second death (Ravenhill, 1983:38,77). Although some may refer to this type of preaching as "scare theology", and "sadistic", Sproul and Parrish (2000:29) argue that a true sadist would take delight in persuading people that there is no second death if he would believe the opposite to be true. If it were not for Christ's words on the second death (hell), mankind would, in fact, have known almost nothing about it.

2.10.2 Dark times an opportunity for revival

During the 18th century, England was the most unlikely country for a nationwide revival (Shelley, 2013:413). The Enlightenment had shoved religion to the periphery, where Voltaire remarked that an English sermon was "...solid to, sometimes, dry dissertation that a man

reads to the people without gesture and without particular exaltation of the voice” (Shelley, 2013:413–414). Blackstone noted that the sermons in the English churches were “dull, duller and dullest” and that it was difficult to identify a Christian preacher from the Imam or Confucian (Cairns, 2015:55). Ministers ignored the traditional Christian doctrine of man’s sinfulness and Christians “approached God with gentle awe and cheerfulness” (Shelley, 2013:414). Every stratum of the British society needed to be revived, as drunkenness, gambling and cruelty was the norm, with the gallows at Tyburn the centre of “hanging shows.” This oblivious, dark situation made Britain ripe for the revival of 1730s, as it stirred God’s people to pray.

The same Spirit who brooded over a void earth covered by darkness, broods over the chaos and evilness of mankind’s rebellion, self-seeking interests and selfish ambitions to create something valuable for himself (Warren, 1954:12). Cradled within this thought of hope, Schaeffer (2002:92), when pondering on the post-Christian era of today, concludes, “the world is lost, the God of the Bible does exist; the world is lost, but truth is truth. Keep on [speaking]! And for how long? I’ll tell you. Keep on, keep on, keep on, keep on, and then KEEP ON!”

Post tenebras lux... “After darkness, light.”

2.11 EVALUATION CRITERIA FOR REVIVAL

In revival, God as the head of the church sovereignly works as he wishes. If so, can mere man be in the place to evaluate a revival? God instructs his Church in 1 John 4:1 not just to accept any spirit but to test the spirits:

“Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world” (NKJV).

Sproul and Parrish (2000:23) remark that 1 John 4:1 provides a normative benchmark against the beguiling force of gullibility which indicates “a readiness to believe on the basis of insufficient evidence”. Resting on the axiom that not all spirits are holy, any claim to spiritual power should therefore be tested before being validated as a work of God (Sproul & Parrish, 2000:23).

In obedience to this text, each claimed revival should be evaluated against Scripture to determine its origin, whether from God, from human effort, or from a deceiving spirit. Sproul and Parrish (2000:23) point out that the Israelites’ greatest threat in the Old Testament times was not so much the warring nations on the outside, but false prophets from within who exalted the creature above God, tickling the ears of those who had turned away from God’s Word. The same holds true during the age of postmodernism. MacArthur (2013:35) reasons that

because of the timelessness of Spirit-inspired Scriptures, its use for evaluating modern revivals is valid. In other words, God made it possible for man to evaluate a work of the Holy Spirit using *his own* timeless standard as laid down in Scripture. In churches where Scripture has lost its authority, the given measuring rod becomes obsolete, allowing everything to become relative, thus producing a postmodernist altar where false fires abound.

Scholars agree that though revivals vary, they share common biblical distinctives (Lloyd-Jones, 1987:134, 203; Visser, 2014:xviii). This study therefore synthesises these main biblical particulars as described by Edwards, Lloyd-Jones, Orr, Roberts, Scotland, Sprague, Van Rooy, and Visser into an assessment tool to be used for the evaluation of the revival among the Zulus.

Jonathan Edwards (1703–1758), a classical Calvinist, provides a careful evaluation of the distinguishing marks of a revival (Edwards, 1741, 1995 imprint; Sproul & Parrish, 2000:39). His theology on revival is widely supported by theologians and church historians alike (Cairns, 2015:45; Sproul & Parrish, 2000). Orr, on the other hand, builds a strong historical theory of revivals and awakenings (Elliston, 2011:7). Tozer (2013:167) brings in another dimension, that a revival can occur in sequence on three levels, first the *personal (pouring forth)*, then the *church* and lastly the *community level (great overflow)*. The revival evaluation criteria therefore have to address transformation dynamics at these three levels, namely the individual-personal level (micro-), the church level (meso-), and the community level (macro-) (see Figure 2.1).

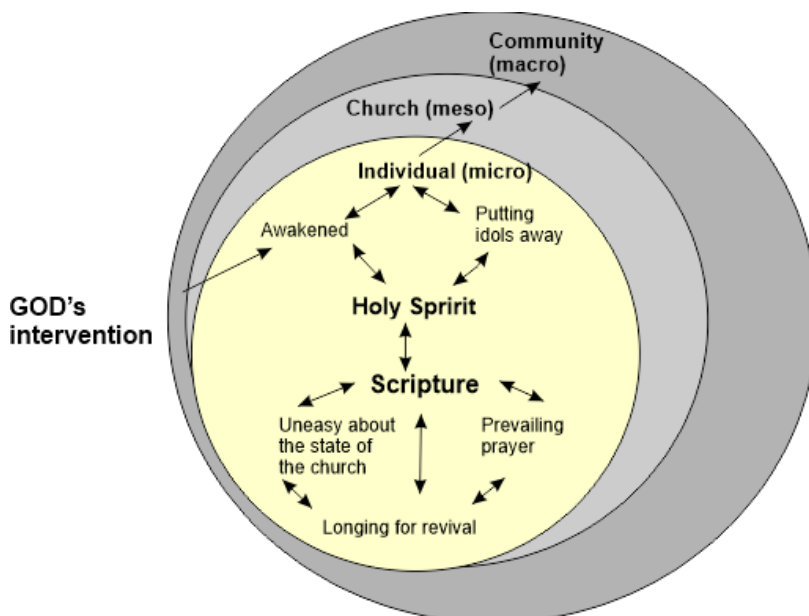


Figure 2.1: Revival dynamics during transformation

Figure 2.1 depicts the revival dynamics during the transformation of the individual, church and community, starting with the sovereign act of God's intervention of awakening an individual through the Holy Spirit and Scripture to fulfil the prerequisites for revival. Although I agree that it is an impossible task to capture the work of the Holy Spirit in a figure, it should be noted that Figure 2.1 is an attempt to provide a pre-requisite "revival fingerprint," as it appears on the landscape of Church history in order to compare and evaluate revivals. Individual (micro level) distinctives (characteristics) as noted in Figure 2.1 are included in the revival evaluation criteria as displayed in Table 2.1.

2.11.1 Prerequisites for revival (personal)

During the East African Revival, the preparation for the revival was uncoordinated by human intervention. It was something that the Holy Spirit was doing in the lives of persons separated by geographical distances of thousands of miles, unknown to each other (Warren, 1954:41).

2.11.1.1 Realising the need for revival

In contrast with the carnal church goer, the awakened Christian in postmodern times is able to discern spiritually and is sorely aware of the fact that a paradigm shift has occurred in many churches, as the essence of our being is not what man can get out of God, but what God can get out of man. Thirst for pleasure has left the Church on the verge of dying for lack of spiritual thirst. It is vital for the Church to return to her chosen state. As the Bride of Christ, the Church is in need of life, God's life. Lloyd-Jones (1987:23) foresees that in this postmodern time, the Church has to "dig again the wells of water which they had dug in the days of Abraham, his father" (Gen 26:18–26) in order to be revived. This is a call on the Church to diligently "dig", through prevailing prayer, into the subject of revival in church history and Scripture to uncover the overlaid soil of humanist thinking that has clothed herself with self-righteousness. The watchful Christian is burdened by the state of the Church and those around the Church and wants them to return to Him. God reveals and glorifies himself in her midst, as in the acts of the Apostles (Lloyd-Jones, 1987:28).

Revival is brought about by biblically appointed means. According to the Calvinist and Puritan tradition, this is prayer, fasting, faithful preaching and faithful fulfilment of duties. Scripture plays a vital role (Scotland, 2013:129–130).

2.11.1.2 Uneasiness with the state of the Church

Individuals are awakened to the state of the Church when they are awoken by an uneasiness with their own spiritual state and powerlessness (Van Rooy, 1989:21). Realising that God alone is able to regenerate the state of the individual and of the Church, a longing for a genuine

revival takes hold and grows. One such example from church history comes from the Presbytery of Lewis, which prior to the Lewis awakening became increasingly uneasy about the state of the church, as mentioned earlier (Campbell, 1954:5). Before the East African Revival, a steady growing dissatisfaction of spiritual defeat in the lives of individuals and in the common church life created a desire for God to work (Warren, 1954:39).

2.11.1.3 *Sola Scriptura*

As the Holy Spirit inspired the Scriptures, and seeks to convince and convict both the carnal Christian and the postmodern man of sin, righteousness and judgement, spurring all on to practical sanctification in confession of sin and restitution of wrongs (Orr, 1951:24). In other words, as reformation refers to returning to the undiluted preaching of Scripture (inspired by the Holy Spirit), revival speaks of a life being brought into its proper relationship with the Holy Spirit (Schaeffer, 2002:28). This is also reflected in answer to question number eight of the Heidelberg Catechism. Sproul and Parrish (2000:255) suggest that a reformation without revival produces cold orthodoxy, whereas a revival without reformation leads to error.

Schaeffer (2002:28), agreeing to the need for revival, highlights that:

“The great moments of church history will have come when ... that the church has returned to pure doctrine and the lives of the Christians in the church have known the power of the Holy Spirit. Such a combination of reformation and revival would be revolutionary in our day – revolutionary in our individual lives as Christians, revolutionary not only in reference to the liberal church but constructively revolutionary in the evangelical, orthodox church as well.”

Hanegraaff (2001:137) remarks that only when the church experiences a reformation through the undiluted preaching of Scripture, will the world be able to experience a true revival. Along this line of thought, Buys (2008:164), emphasises that a true revival is not possible without a reformation, and a reformation cannot be complete without a revival. Roberts and Sproul suggest the same (Roberts, 2–3; Sproul, 2017). David’s longing for revival in Psalm 119:107b is expressed in his words “Revive me, O Lord, according to Your word”, also suggesting that Scripture and revival go hand-in-hand.

2.11.1.4 *Longing for revival*

The growing longing for revival becomes an extraordinary burden for a lost world and brings a longing for God to work (Roberts, 2012:65). There is also the realisation that only God can do something (Roberts, 2012:67). As this longing intensifies, so does the realisation that it is not in man’s strength to empower the church or himself. This realisation creates in a person

the further realisation that only God can intervene, and to that effect the revived prayer life comes into effect (Van Rooy, 1989:21). No other means can be used than scriptural means, such as crying for God to intervene (Sprague, 1832:41). Although the temptation at this stage is for humans to use their own means to induce a revival, if they do so, it is not a fire lit from above but by human hands, which will not produce positive lasting effects. Every genuine revival is saturated with the gracious touch from on high, moving men to seek after God, and cry like Isaiah 64:1: “oh..., that Thou would come down, that the mountains might flow down at Thy presence.”

2.11.1.5 Prevailing prayer

In church history (up to the days of Finney), reformed theology mainly viewed revival as a sovereign act of God, which humankind may only request from him through prayer (Cairns, 2015:39,233,342; Wolfe, 1991:301). Within the Lewis awakening, Campbell (1954:29) also resonates this stance. Postma, the founder of the Reformed Churches in South Africa, expressed the importance of prayer during a sermon in December 1859:

“...it was prayer that brought down the Holy Spirit from heaven to earth in the first Christian Churches, converted thousands on one day, and opened prison doors for God’s persecuted servants. If the church would have, and practiced the same spirit of prayer in our day it would, like a mighty wind blow all the stumbling blocks in the way of truth away, whether it had been laid down by men or devils. Prayer moves God, and when He works the work is already done” (Buys, 2008:189).

This expression of Postma’s echoes that of Jonathan Edwards as seen in the following quote:

“...it is revealed that, when God is about to accomplish great things for his church, he will begin by remarkably pouring out the spirit of grace and supplication” (Packer, 1984:258).

In the same vein, Lloyd-Jones (1982:81) suggests that “if you are really burdened by the times in which we live, if you are really grieving in your heart as you see the godlessness of the world, if you have a compassion in your hearts for men and women in bondage of sin and of Satan, your first duty is to pray for revival.”

The presence of a spiritual and moral decline in the life of a Christian therefore creates in the awakened child of God a dissatisfaction with the lukewarmness of their own spiritual lives (Van Rooy, 1989). One such example is that of Simeoni Nsibambi of the East African Revival (Ward & Wild-Wood, 2016:3). Realising the hopelessness to overcome the situation, there is a turn

to Christ through prayer. In many revivals, moral decay brought about prayer for revival (Orr, 1977; Orr, 2011).

In Luke 12:49–50, Christ makes the following statement: “I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished!” Should the church not also be distressed until this goal has been reached in every individual? Stegen (1984, FPA/D10) reasons that Christ is speaking about death, where after he can be free to pour out his Holy Spirit, which is the fire mentioned in this text. After the pouring out of his Holy Spirit, God had the liberty to work as He pleased. He was free to work as He wished with no geographical constraints whatsoever. Although Christ had a flourishing ministry on earth, he was distressed until he was baptised in his death to reconcile his own to his Father, which enabled them to be baptised with fire (Stegen, 1984, FPA/D10).

Church history on revival stresses that God urges some individuals to knock on his door of mercy through prevailing prayer (Lloyd-Jones, 1987:291–293). Ravenhill (1983:30) refers to this type of prayer as the spiritual boiler room of the church. Without it the church, even if she looks viable and clean and dressed with the correct dogma, becomes sterile, cold, and dying. Armstrong (2001:116) notes that throughout church history, a constant pattern can be observed of how “prayer preceded the outpouring of a fresh endowment of power (termed ‘boldness’) by the Spirit.”

Could this then be the reason why the history of evangelical revivals emphasises the fact that, “God often acts in a most unusual manner, and promotes it and keeps it going, not necessarily through ministers but perhaps through people who may have regarded themselves as very humble and unimportant members of the Christian church” (Lloyd-Jones, 1987:7–8).

Could it be that God is looking for an undivided heart, someone cleansed through his blood, ready and available for his use, staying in close communion with him, pleading on behalf of his Church? Ravenhill (1983:24) suggests that “today, deacons and elders are usually ‘men of standing’, in the New Testament church they were ‘men of kneeling’”. “Prayer does not come with dripping pearls of intellectualism or glamorous skills of philosophy or psychology, she wears the humble homespun of sincerity and humility, not afraid to kneel” (Ravenhill, 2004:1).

He searches out those, who like Hannah have poured out their soul before Him (1 Sam 1:10) for children (spiritual offspring). When God takes the charge as in the case of the Lewis and New England revivals, his enemies are scattered and there is an abundance of harvest

(Ravenhill, 1983:103,108). Considerable time and energy are wasted as the church tries to go into battle alone, for the battle is the Lord's. The Christian's weapons for this warfare are not carnal, as seen in the following text:

"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled" (NKJV 2 Cor 10:4–6).

Prayer is not the preparation for the battle, it *is* the battle and the battle is the Lord's; He leads the charge.

Lloyd-Jones discerns two stages of intercessory prayer. Using Exodus 33:1–6, Lloyd-Jones (1987:187–198) describes the first stage where the individual or small group, usually insignificant persons in man's eyes, quietly take action in prayer. Others who feel the same burden join in prayer in a spontaneous way, not organised. As they pray, they consecrate themselves and deal with any impurity in their lives that they become aware of that may hinder their prayer. The intensity of their prayer grows as they put in all effort, going out of their way to put things right, also with one another. The bulk of the church takes notice of them but does not take part in their prayer. In such a way the individual or little group continues to pray, until they receive the assurance that God has heard them and that they have found grace in his sight and he is going to answer their request. They continue to pray with the expectation that God will act soon.

Stage two of intercessory prayer is more intense. Having received the promise that God will act, they want something more. The individual or little group has a growing desire to know God for who He is. They receive a deeper knowledge of God and the presence of the Holy Spirit in the church, who leads them in sharing the secret of his purpose of revival. They realise afresh the role of the church to be unique and separate for God (Lloyd-Jones, 1987:199–211). Both these stages are characterised by an extraordinary spirit of prayer (Roberts, 2012:68).

Orr suggests that in both the Arminian and Calvinist traditions, a prerequisite for revival is that of extraordinary prayer. Calvinists refer to God working in his sovereignty, burdening his children with the condition of the church and of their own lukewarm lives. With the term "extraordinary", Orr refers to prevailing prayer where believers seek God's face with a quest for revival. In doing so, as in the case of the praying men and women of Barvas, they are confronted by Psalm 24, which states that "only those with clean hands and pure hearts may ascend the hill of the Lord" (Campbell, 1954:15). This implies a purification of both outward

actions and inward intentions and motives. Through sincere introspection and the confession of unclean actions and impure motives before Christ, they are prepared to receive revival, which came to Barvas in 1949 and spilled over to many places on the Hebrides Islands (Campbell, 1954:16).

It can therefore be concluded that the main characteristic of a true revival is that God is at work through his *Holy Spirit* to revive his church, empowering his church to *live* for his glory alone. Revival is God's will for his church, as he is a covenant God (Campbell, 1954:15).

2.11.1.6 Putting away idols and the confession of sin

Those who claim to be from the Christian faith, but who do not know him, will invent their own idols and ideologies as a master plan for life. These idols or ideologies will be invented for “personal meaning for the moment and relative morals to serve personal desires” (Schaeffer, 2002:14). During revival, people get to grips with a holy God. Realising the truth of who He is, there is an increased zeal and devotedness on the part of God's people leading up to the putting away of idols (everything taking up God's space) (Sprague, 1832:33). There is thus an increased attention to duties where God is the direct object, such as the reading of Scripture, prayer and also where believers are the direct object, such as fellowship together, reaching out to lost souls leading to a deepening in quality of Christian life (Peck, 1895:211).

Confession and repentance of sin is an ongoing process within a revival (Orr, 1938:50; Roberts, 2012:76).

2.11.2 Distinctives of a true revival (church level)

This section further unpacks various revival distinctives as perceived at church level (meso).

2.11.2.1 Sovereign work of God

God alone is the author of an authentic revival. Because of God's sovereignty, scholars on protestant/evangelical revivals agree that no human interventions can “force” a revival (Campbell, 1954:15; Orr, 1981:i; Roberts, 2012:22; Scotland, 2013:123–125; Van Rooy, 1989:24). Since a revival is a sovereign act of God, he acts in his mercy and in his own time. This becomes evident from the ‘suddenness’ of God's holy presence in the midst of his people. It is important to note, however, that this sovereign act does not release the Christian from responsibility. Jewish and church history is replete of cases where God chooses a heart that is blameless towards him; a purified earthly vessel to his honour (see 2 Chr 16:9, Ps 34:15 and 1 Pet 3:12).

2.11.2.2 Extraordinary movement of the Holy Spirit

An extraordinary movement of the Holy Spirit is another distinctive of a true revival (Roberts, 2012:20). In line with Scripture, the work of the Holy Spirit during revival brings about a clarity of **“Christ’s willingness to save the ‘whosoever believes in Him’, and the awful state of the eternally lost in hell** (Campbell, 1954:37) (see John 3:15).

In times of authentic revival, where the Spirit convicts the soul of sin, righteousness and judgement (see John 16:8) awakens both the carnal Christian and heathen so that they realise their desperate need for salvation. As salvation can only be found in Christ, it becomes a focussed necessity to enter through the narrow gate (with Him as the gate), as there are no other ‘good deeds’ to cling to, for God’s light has revealed our good deeds as filthy rags (Rom 3:10). The intensity with which the Holy Spirit can bring about conviction of sin resonates well in the words of a young man from Lewis who describes God’s convicting power as “the grass beneath my feet and the rocks around me seem to cry, ‘flee to Christ for refuge’” (Campbell, 1954:29). Through the work of the Holy Spirit, Christ’s redemptive work on the cross is upheld as the only hope to the awakened sinner. Having fled to Christ for refuge, there is an inner compulsion to speak out and thereby acknowledge the sins of the past and the need for salvation. As with the words of Paul, “...o wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord!” (Rom 7:24–25). Within an authentic revival this burden of sin is lifted as the sinner takes hold of Christ’s redemptive work on the cross and tears of regret and remorse give way to a deep joy and love for Christ. The inner man experiences liberation and peace, knowing that they have been forgiven. In addition, being grafted into Christ, such a person experiences an open ear to recognise the Shepherd’s voice as he directs them further. “He has become their way, the truth and the life” (John 14:6, NKJV).

2.11.2.3 Extraordinary glory to God as he reveals his glory

Sprague (1832, 2007 imprint: 214) exclaims that revival brings glory to God in the present world and also in the heavens. When getting to grips with the holiness of God, an overwhelming sense rises that all good works are like filthy rags (Van Rooy, 1987:6; Van Rooy, 1989:22). This realisation brings about repentance and a revitalisation of justification through faith. Lloyd-Jones (1987:212–224) suggests that Exodus 33:18–23 points to God, revealing his glory to Moses. This revelation by God of himself goes together with an intense realisation of the sinfulness of man and God’s righteous judgement on that sin (Van Rooy, 1989:22,23). There is a deep realisation that no good works, such as prayer, can save, but only God’s mercy, which is undeserved grace (Van Rooy, 1989:22,23). At times, a physical phenomenon

may be present as a sinner realises his sin and feels burdened by the enormity of it (Van Rooy, 1987:6; Van Rooy, 1989:22). Deep personal guilt, sin and unworthiness, followed by confession of sin and restitution follows (Visser, 2014:xviii). This distress turns into great joy as the burden of sin is lifted (Van Rooy, 1987:6).

Van Rooy also indicates that an emphasis on human techniques and methods rather than conviction by the *Holy Spirit* also may be indicative of a false revival (Van Rooy, 1989). Van Rooy further stresses that the copying of any physical phenomena without conviction of God's holiness, sin and righteous judgement, is not a sign of a true revival. An example is the "slaying in the Spirit", which is seen in occult practises among witches in KwaZulu-Natal.

2.11.2.4 Overwhelming sense of God's presence

A key element of revival is an overwhelming awareness of God's presence in holiness and majesty (Campbell, 1954:9; Visser, 2014:xviii). For this reason, witnesses and scholars on revival describe revival as "God coming down." John the Baptist's exclamation that God "must increase, I must decrease" (John 3:30, NKJV) is fulfilled. God therefore takes his rightful place as "Lord of lords and King of kings" (Rev 17:14; NKJV). Being in God's presence with sin is an awful experience, as "our God is a consuming fire" (Deut 4:24; Heb 12:29). But those in God's presence, whose sin is being washed away by the blood of Christ, experience his presence as "a purifying fire" (Mal 3:2; Zech 4:2).

2.11.2.5 Higher regard for Scripture

During an authentic revival, the Holy Spirit is at work. As "all of Scripture is given by inspiration of God" (2 Tim 3:16–17), the Holy Spirit interprets and imprints Scripture on the mind and heart of a person. The Bible becomes a new and living Word. An awareness of the riches of Scripture is thereby renewed. An authentic revival will therefore not move away from Scripture and sound doctrine but will "unlock" and "apply" Scripture to the minds and hearts of its hearers and readers. Scripture becomes "a two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb 4:12; NKJV). The Word becomes alive within the believer, who is learning to a deeper understanding, and nurturing fast spiritual growth (Edwards, 1741, 1995 imprint: 113–115; Van Rooy, 1989:23; Visser, 2014:xviii). Contrary to this work of the Holy Spirit, is a spirit of biblical criticism that Abraham Kuyper described as biblical vandalism (Sproul & Parrish, 2000:32), present in the minds and hearts of persons who do not obey God.

An authentic revival will therefore be Scripture-centred and rooted in Christ, who is the Word. Such Scripture-centred revivals last longer than an experienced-centred revival, as it is difficult

to cast a Scripture-centred movement from its moorings. Emotions, seated within the soul, fluctuate daily. The spiritual-minded Christian lives by faith and not by feelings. Such a person's faith is, therefore, seated in Christ and not in own experiences. Living by faith, which is nurtured through Scripture, closes the door to Satan's fiery onslaughts which come through arrows of doubt, suggestions of hopelessness and criticisms.

2.11.2.6 Deeper thought on spiritual and eternal matters

Edwards (1741, 1995 imprint: 94–95) notes that another distinctive of revival is that spiritual and eternal things become prominent. Being confronted by judgement and eternity, a great concern arises among the believers about their own spiritual state. Church members and heathens alike are awaked from their spiritual slumber, they are alarmed at their eternal destiny, as intense conviction grips them (Sprague, 1832:34). This implies that their priorities in life suddenly shift. Their importance in social or academic circles are no longer priority and, humbling themselves, they cry to God for mercy. Pondering over their own wretched state and God's righteous judgement, a holy fear grips them. This meeting with a Holy God and the confrontation of the sinfulness of the self, works a deep humility, which marks the true convert in an authentic revival. This attitude of humility is expressed in 1 Cor 14:32, which states: "the spirits of prophets are subjected to prophets." Such an attitude willingly accepts a rebuke or reproof from another child of God, and thereby accepts God's discipline and training which results in bearing of more fruit.

2.11.2.7 Conviction of sin, righteousness and judgement

The Holy Spirit will act against the interests of Satan's kingdom and convict mankind of sin, righteousness and judgement (Sproul & Parrish, 2000:32). Edwards also argues that effects on the body, such as weeping, outcries, trembling, groans, failing of bodily strength are not necessarily true signs of a revival, for reason that Scripture nowhere gives this as a rule of His work (Edwards, 1741, 1995 imprint: 91). However, Edwards reasons that when a soul experiences the depths of despair because of their sinful nature and seeks God's deliverance and salvation, that soul will experience an overwhelming joy (Edwards, 1741, 1995 imprint: 95–98). Edwards' analogy of conversion (1736, 1995 imprint: 23–39) during the time of revival describes the development of an awakening of the conscience about outward acts of sin, which causes a sense of God's anger. Realising God's displeasure, the person tries to walk more uprightly, confesses past sins and performs religious duties in an effort to appease God's wrath. However, after some time the person becomes awakened and burdened by heart-sins of a corrupt nature such as unbelief, pride, rejection of Christ, stubbornness and obstinacy of will, so much so that such a soul will feel itself even further away from God. They become

aware of their own helplessness and the insufficiency of their own works. This marks an intense conviction of sin, righteousness and of judgement.

For God to be able to dwell in his fullness within a person, a period of breaking is needed. Roberts describe this process as an intense spirit of conviction of pride, self-centred will, ignorance, well laid plans, prayerlessness and remembrance of long-forgotten sins. During this process even pastors and ministers of the gospel may realise that their ministry has the value of rubble (Roberts, 2012:23–25). There is a due measure of reflection and feeling during this process (Sprague, 1832:44) as the Holy Spirit comes in judgement as a consuming fire (Warren, 1954:46). Habits, traditions, ordering of life and motives are tested by His holy fire (see Heb 12:29). During this experience one is being made aware of iniquity even within one's own holiest service as love for order and church tradition. When motives are tested, the realisation dawns that church order and traditions have produced a false security as all was being done "correctly," but without Christ. Religion had become man-centred. Yet, being tested by God's purifying fire, this hypocrisy is being dealt with and grace is received to correct and confess these sinful motives and attitudes in his light (Warren, 1954:46).

2.11.2.8 Confession of sin

In tandem with an intense conviction of sin is the inner need to confess sin. The confession of sin is not unfamiliar to Calvinism. Also, in Calvin's Institutes of the Christian religion, (Volume 1, Book 3, Chapter 4, Section 12), Calvin makes reference to the confession of sin to one another quoting James 5:16 (Calvin, 1541, 1902 imprint: 571). Calvin further remarked that:

"Therefore, let every believer remember that it is his duty, if he feels such secret anguish or affliction from a sense of his sins, that he cannot extricate himself without some exterior aid, not to neglect the remedy offered him by the Lord; which is, that in order to alleviate his distress, he should use private confession with his pastor, and to obtain consolation, should privately implore his assistance, whose office it is, both publicly and privately, to comfort the people of God with the doctrine of the gospel" (Calvin, 1541, 1902 imprint: 572).

Calvin in the same breath also calls pastors to defend and vindicate this liberty with all their power. He upheld a second type of confession of sin in that when a person has been wronged (quoting Matt 5:23–24), making restitution and imploring forgiveness. The third example is that of a person who through evil example has harmed the whole church. He should acknowledge his guilt and submit to reproof. In this case, repentance comes first and then afterwards confession, and thereafter receiving the right to communion.

Calvin refers to this confession without specifying to whom confession should be made, therefore leaving the confessor at liberty to choose any member of the church. In choosing a fellow Christian, one should be mindful that such a person should be in right standing with God, his/her own sin having been forgiven. Judas Iscariot also felt burdened by his own wrongdoing, but he did not acknowledge Christ as his Redeemer. Judas, convinced of his sin, confessed to betraying innocent blood, but to the wrong group. Judas failed to realise that these “learned” men were themselves at enmity with God, his Christ and Holy Spirit. They were therefore unable to provide consolation through Christ, which is the sacrificial Lamb of God. As Calvin suggests that confession should be free to those that feel in need of it, Luther describes the importance of confession of sin (Lenker, 1907:328–334). In this vein, DL Moody (1950:28) states, “God is honoured by confession of sin every way”. He is honoured as the omnipotent God. He is honoured as a righteous Judge, full of grace and truth. God is honoured when the soul humbles itself before its creator. God is honoured when worshiped in truth for who he is and who we are. To the Calvinist whose main focus is the glory of God, confession should not be confused with “good works.” On the contrary, confession is the acknowledgement that our works are not good, and that we are in need of His only Son’s work in our lives. In a sense there is no greater glorification of God than us humbling ourselves and admitting our sinfulness and our need of him. Confession of sin is found in all authentic revivals and among believers (Orr, 1938:50).

2.11.2.9 Elevated esteem of Christ

During a true revival, Christ, who came in the flesh as the son of God, is deemed in highest esteem. As the Holy Spirit convicts of sin, righteousness and judgement (John 16:8–9), human pride comes to an end. Through repentance and confession of sin, Christ is anointed as Lord and Saviour in the believer’s life (Edwards, 1741, 1995 imprint: 110). The depth of conviction and remorse for sin brings the sinner to the realisation of Christ’s ultimate sacrificial atonement on the cross in payment for that sin. Christ is therefore magnified and worshiped with reverence. Realising that the Lord has risen and is close at hand leads to amazement, further conviction of sin and salvation (Scotland, 2013:128–129). Pleading for His mercy, the believers receive pardon and go their way joyfully giving glory to God. In contrast, Edwards categorises a preoccupation with the Holy Spirit without a view of the biblical Christ who came and dwelled in the flesh, as an anti-revival (Sproul & Parrish, 2000:31,32).

2.11.2.10 Remaking

For a person to become useful in the work, God has to reshape the individual in order to place himself in the centre (Roberts, 2012:25). As the light of God’s truth shines through a person,

sin is confessed, and the person is transformed. This transformation astonishes the world as people notice a radical change of life. There is a renewed interest in God's Word, and it is faithfully applied. The primary objective in life becomes to walk in holiness before God. Scriptural truths become not just a discussion, but a life daily lived. The life of the Christian is a repetition of New Testament Christianity (Scotland, 2013:124–125). Scripture acts as a sword of the Spirit, putting Satan to flight (Roberts, 2012:25–27). There is a renewed agony for lost souls, a prime desire to be with God, an agony for souls to be helped, prayer for others, with holiness becoming the primary objective of life; to live a Scriptural life of being Christ-like, and thereby glorify God.

2.11.2.11 *Pouring forth*

During an authentic revival, after the sinner has experienced Christ's salvation in his life and been a cleansed instrument fit for every good purpose, he is endued with the resurrection power of Christ. Becoming Christ-minded, there is fresh zeal to take on the world of sin and darkness, marching out as a conquering army, pouring out onto the world, breaking and remaking power, thus becoming instruments of revival (Roberts, 2012:27–28). This "pouring forth" was evident in two young Moravian missionaries, who for the purpose of bringing the gospel to slaves on an island in the Atlantic, sold themselves as slaves to pay for passage to that island. The British owner of the island had between 2000 and 3000 slaves but refused any clergy. As the ship was leaving Copenhagen and the gap between the ship and peer widened, one youngster suddenly raised his hand and shouted to his family and friends standing on the peer, "May the Lamb that was slain receive the reward of his suffering" (Reidhead, 1993). These words became the rally cry of Moravian missions (Spitters & Ellison, 2017). This "pouring forth" entails that self has died, and Christ has been raised up in a life that brings due glory to God.

2.11.3 Effect/Fruits of revival

During times of revival, the language of actions is sometimes clearer than words. Where the Holy Spirit works during revival, the fruit of the Spirit, as mentioned in Galatians 5:22–23 becomes evident. In addition, the renewed love for God and his kingdom takes hold so that the Kingdom of God makes great advances with long-lasting effects. As believers bear long-lasting fruits in and out of season, God is glorified as the Sustainer in various ways (Ps 1:3).

2.11.3.1 *Renewal of the church (towards communities)*

Church renewal (Visser, 2014:xviii) that flows into action is evident in a revival (Scotland, 2013:125–126). The church awakened out of her slumber is moved to action in their

communities. Members are no longer only pew-dwellers, but there is an openness and a new zeal for furthering God's kingdom. As the Church as bride of Christ cleanses herself, she takes her place as witness in the world. This affects the surrounding communities, as they realise the authenticity of the church's witness. Perceiving lasting fruits in the church, surrounding communities witness God's power at work.

2.11.3.2 Great overflow

The Holy Spirit fosters a zeal to spread the gospel and God's kingdom, leading to mission work (Van Rooy, 1987:7; Van Rooy, 1989:54) and the extension of God's kingdom (Visser, 2014:xviii). The preaching of God's undiluted Word, with unction, has an extraordinary effect on individuals and churches. The church awakens to serve God with renewed zeal and resurrection power. Transformed individuals transform their communities and awaken the Godless to their own fate. Having been cleansed and having received power from on high, preachers preach the Word boldly and fearlessly. The church, charged with Christ's last command, endeavours to make it her aim to fulfil this commandment without any restraint. It is not only the minister that preaches on Sundays, but members of the church take in their positions to further God's cause in the world. As church members function as a body, they work together for this cause. Through the unity among the revived Christians to propagate the gospel, God is glorified.

2.11.3.3 Church growth

The revitalised Christian, feeling a burden for the lost and having experienced a fresh meeting with God, increases in witnessing and missionary endeavour, which adds to an escalating church growth. But the missionary effort is not only a human endeavour. During times of revival, the Lord of the harvest is at work. For example, during England's great awakening approximately 25 000 to 50 000 people were converted and all the church denominations experienced a rapid church growth (Cairns, 2015:242). Another example is that of the Indonesian revival in Timor (1965–1966), which added 200 000 converts to the churches (Cairns, 2015:243).

Though many revivals show a great increase, there is also the matter of falling away. This criterion should not be applied too rigidly (Scotland, 2013:131–132). Thorough conversion of and commitment by large numbers of people are a sign of an authentic revival (Visser, 2014:xviii). Orr (1964:51), however, also points out that "It can be clearly demonstrated that great numbers of actual church members are professedly converted in every revival movement". During revival, church growth is therefore not only quantitative in nature but also qualitative, which points to deepening spiritual growth of church members themselves. It

should be noted, however, that church members who refuse to submit to the conviction of the Holy Spirit usually find themselves evicted from God's work in their midst, as God in revival reveals himself as both a purifying and consuming fire (see Heb 12:29). Within church growth God is being glorified.

2.11.3.4 Missionary expansion

The influence of revivals on missions has been immense with the Church making great advancements for God's kingdom (Cairns, 2015:244), with the period of 1815–1914 marked as the “great century of missions” (Visser, 2014:xviii). In order to fulfil Christ's last commandment, *Missio Dei* (mission of God) comes to the fore in mission work. It is the Holy Spirit directing mission work. It is no longer the need of the world calling for humanitarian work, but under guidance of the Holy Spirit, missionaries set out on a course to bring the gospel even if they should be hated, slandered and martyred for it. Only God's resurrection power is able to regenerate the selfish old Adam into a Christ bearer. As missionaries have been purified, they are God's vessels of honour ready for any good work (see 2 Tim 2:21; NKJV). With Christ at his rightful place as head of the church, God leads the charge, directing, equipping and sustaining missionary expansion.

2.11.3.5 Spiritual and ethical impact

The abandonment of Light brings spiritual darkness. Where darkness abounds, spiritual death is found. Likewise, the abandoning of Christ, the giver of life, soon leads to the abandonment of ethical foundation and practice as noticed in the post-modern society of today. This abandoning may threaten a whole society with death (Schaeffer, 2002:12). A current example is the trend that includes the abandonment of the reformation principles regarding the biblical view of the holiness of God and man's sinfulness, which causes fruits of the Reformation to wither (Schaeffer, 2002:13). However, revival not only arrests this degenerative process, but reverses it. During revival the true nature of God and man becomes clear and nurtures a deeper spiritual life and morality (Cairns, 2015:267, 270). Drunkenness, lewdness, fighting and striving cease, with the effect that whole areas known for these sins are being transformed. An example of this are the many taverns in Wales that closed down due to lack in business over the years following the Welsh revival (Cairns, 2015:270). An authentic revival therefore positively affects societies and in that, glorifies God. Observing this transformation, God is honoured, for who is able to change and regenerate a sinner (and thereby enhancing an ethical impact), but He alone. As He is glorified as the omnipotent God, an ethics in the inner man is at play, which becomes noticeable.

2.11.3.6 Ecumenism, schisms and opposition

As a revival draws denominations together, a fresh division is created between those who have experienced a “*chayah*” and live to God’s glory, and those that criticise and condemn it (Lloyd-Jones, 1987:32). The first group rises out of humble submission to God’s conviction of sin, righteousness and judgement. Having beseeched God for mercy, repentance worked in their lives, they entered through the narrow door, and are walking on a narrow road producing lasting fruits of repentance. The latter group usually arises from the midst of the church. For years they could have been pious regular churchgoers but, being awakened to their true condition of seeking man’s honour, they are unwilling to let go of their façade, repent and humble themselves. Not willing to let go of their pride, they are not able to enter through the narrow gate. Trying to get out of the predicament, these modern-day Pharisees, (a brood of vipers) swollen in their intellectual and or spiritual pride turn around and attack the workmen used by God for “envy rots the bones” (Prov 14:30). Warning against their cavils often rooted in pride, Edwards identifies ‘spiritual pride’ as the worst viper in the universe, lurking also within the heart of fallen man (Sproul & Parrish, 2000:36). In line with this thought, Luther insisted that where the gospel is clearly proclaimed, dealing with man’s corrupt nature, humbling man before his Creator, controversy and schisms will follow brought about the carnal church goer who clings to his old nature (Sproul & Parrish, 2000:34). Schaeffer (2002:84) also remarks that as the Holy Spirit works in places of revival, it is not easy. Bosch (2018:2, 3) also suggests that if the church is faithful to its being, she will be controversial and “a sign that will be spoken against” (Luke 2:34). There is a price to pay, and after counting the cost, few are still willing to still persevere.

To illustrate, during the Great Awakening the ‘Old Light’ Presbyterians, who had not been revitalised, resented the lay revival preachers (New Light men) who became instrumental in the revival, leading thousands to Christ (Cairns, 2015:272). Whitfield also experienced the same phenomenon; as his published journals blessed many sincere Christians, which created a flow of letters to him. It was an offence to ‘formal Christians’ and a reason for scoffers to mock. Yet bearing those in mind who gained a blessing from his work, he was willing to rejoice in all of it (Whitefield, 1739:ii). Campbell (1954:31) also refers to opposition during the Lewis revival where some rose the scare of “Arminianism”. In answer, Campbell (1954:31) suggested that his opponents would also have been revived spiritually if they were found in prayer at the time, instead of indulging in carnal criticism based on hearsay.

Christ also appeared to have faced constant opposition and not much has changed since. Although such schisms occur during times of revival, it should be noted that revival generally promotes ecumenicity amongst churches. One such example is that of George Whitefield who

promoted common religious interest and united the churches, declaring that denominational adherence is no admission badge to heaven (Cairns, 2015:273; Whitefield, 1771:73). In essence Whitefield pointed to Gaius who was known for his love towards strangers (those not of his own denomination), while also referring to a Scottish lady: “Come in, says she, ye blessed of the Lord; I have a house that will hold a hundred, and a heart that will hold ten thousand”, and then indicated to his congregation, “God, give us such a heart” (Whitefield, 1771:73). Also during the Second Awakening, Methodists, Baptists, and Presbyterians cooperated during camp meetings on the frontier (Cairns, 2015:273). In other words, during revival there will be true fellowship and ecumenicity between the awakened Christians spanning denominational boundaries, with those opposing the Holy Spirit sowing bitter seeds in their midst. For as a bad tree bears bad fruit, bad seeds spring forth wherever such fruit may fall with such seeds being accepted.

Church history recounts of many instances where revival preachers faced fierce opposition. This should not come as a surprise, bearing in mind that thousands are being saved through them, thereby shaking the foundations of hell. Lloyd-Jones (1987:133) refers to this phenomenon as the diverging of opinions regarding the revival.

One such example is that of Edwards who experienced rejection from his own congregation when he urged all of them to be converted. After being dismissed in a vote of 230 to 23, he preached his last sermon with much grace and went to minister among the settlers and Indians of America (Cairns, 2015:46). Despite being rejected by his congregation, Edwards is listed today as one of America’s greatest intellects, having left a mark on theology in New England that lasted long after his death (Cairns, 2015:46). In contrast, almost nothing is known today about those who had rejected him. Whitefield remarked during a sermon that it is a blessed thing for a Christian being isolated from others through fiery trials, to be as with the burning bush - not consumed because it is abiding in sweet fellowship with Christ (Whitefield, 1771). However, the fruits of the two groups soon become evident, unrepentant persons ending in a worse spiritual state than before and repentant persons experiencing great joy and much spiritual fruit (Van Rooy, 1987; Van Rooy, 1989:6). Visser (2014:314) also suggests if a Christian hides indwelling sin and does not repent, the gravity of that sin will pull a Christian into formalism and thereafter into open apostasy, coinciding with the backslidden life of king Saul (1 Samuel 13:10–11). The solution to such backslidings seems to be to adhere to the Holy Spirit’s conviction, confession and a thorough repentance as king David on Nathan’s rebuke (2 Sam 12:7). Refusing the acknowledgement of indwelling sin and refusing to deal with it, cannot but produce all the disasters in life (Chaimbers, 1930, 1993 imprint).

Bearing this phenomenon in mind, Sprague also warns that great excitement, great numbers professing to be converted (in a shallow way) and the existence of an extensive and violent opposition alone do not necessarily evidence a true revival (Sprague, 1832:39,40). In the evaluation of revival, it is therefore important to focus on the other distinctives as well.

2.11.3.7 Social reform

Revival brings about social change (Orr, 1974) by positively affecting social and political reform and the transformation of the community in which it is located (Scotland, 2013:132–133). Revival of the soul is often the springboard to the application of Christian principles to government of antislavery, anti-war and temperance activities (Cairns, 2015:273). One example is that of William Wilberforce (1759–1833) who was influenced by Joseph Milner, and friends of Whitefield and John Newton. Being converted, he endeavoured and succeeded to abolish the slave trade in England (Cairns, 2015:279). Many revival preachers also founded schools, colleges and seminaries (Cairns, 2015:309–311). Revivals also lead to the printing of Christian literature (Cairns, 2015:312) and have a phenomenal impact on crime rates. This social reform brings glory to God.

2.11.3.8 Courage to address antitheses

Schaeffer (2002:54) stresses the importance of calling apostasy by name in a post-Christian world and often post-Christian church. This takes courage. Words such as “falsehood” in addressing the opposite spirits is important (Sproul & Parrish, 2000:33), when the spirit acts against the interests of Satan’s kingdom (Edwards, 1741, 1995 imprint:113). The Spirit of truth acts against the spirit of error (counterfeit). Spiritual truths include: there is a God, God hates sin, life is short, there is another world (heaven/hell), immortality of the soul, account to God at the judgement, and a personal revelation of exceedingly sinful and one’s own helplessness. All these spiritual truths bring glory to God.

2.11.3.9 Love and zeal for furthering God’s kingdom

A spirit of love for God and for man overflows into mission work and a zeal for souls (Sproul & Parrish, 2000:34). Love for God and man, opposite to that of natural self-love, gives way to greater humility (Edwards, 1741, 1995 imprint: 115–120). Love and unity among God’s children abounds (Visser, 2014:xviii). During a revival, 1 John 4:18 comes to fulfilment, which says: “There is no fear in love, but perfect love drives out fear, because fear has punishment; and the one fearing has not been perfected in love” (ASV). Love and zeal for furthering God’s kingdom overshadow possible dangers on the mission field. The desire for others to know Christ supersedes thoughts of danger. In times of communist persecution, this love and zeal

for God's kingdom rattled communists who were used to manipulate and rule through fear. Another example is that of David who, when facing Goliath, was driven by a zeal for God's name to be honoured whom Goliath had despised. As God's kingdom advances, so is His name being honoured among the nations.

2.11.3.10 *Gifts of the Spirit*

As the Holy Spirit acts in accordance to the inspired Scriptures, during an authentic revival fruits of the Holy Spirit such as "love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control" (Gal 5:22–23) will become eminent in the everyday life of the believer. In revival, the Holy Spirit also grants gifts such as receiving utterance (preaching with authority) (Lloyd-Jones, 1987:135) and also understanding, discernment, or illiterate persons are granted the sudden ability to read (Lloyd-Jones, 1987:136). During a revival, a house maid may receive the gift of discernment to 'detect' false motives or a real need of a visitor. Some also receive the gift of administration (Rom 12:7–8).

The Holy Spirit imparts these gifts as He seems fit, for the edification of the church and to serve Christ through it. However, if a person sins, such a person might lose their gift again. Such a life will be a hollow one echoing like a gong, with no trace of life. A preacher who had received unction to bring the Word, might find that this gift has been revoked as he has grieved the Holy Spirit through indwelling sin. Although he might carry on preaching, there will be no lasting effect. Those walking in the Spirit will detect that although the right words are being preached, God is absent. This state will remain until that sin is put right with God and the preacher is cleansed. Nothing can remain hidden in God's light.

Although gifts of the Spirit are extraordinary, the devil is prone to mimic these gifts, with the purpose of crowding out the true work of God. Although such counterfeit gifts might appeal to the senses, no sanctifying work of the Holy Spirit is present. For example, a preacher or missionary might preach wonderfully, but with no lasting impact on the spiritual state and of sanctification of the soul of its listeners. In such a case the preacher might claim fame, while Christ is absent. Those gifted in discernment are quick to detect and confront such preaching. The gifts of the Spirit are meant to edify the body of Christ and thereby brings glory to God.

2.11.3.11 *Lasting fruit*

Another descriptive of a revival is substantial and abiding fruit (Sprague, 1832:45). These fruits include the fruit of the Spirit as mentioned in Scripture (Scotland, 2013:130–131). If the work within a soul endures trials, temptation and tribulations and produce lasting spiritual fruit

against all odds, it can be deducted that God is the Sustainer⁵ of the work. The same applies to an authentic revival (Scotland, 2013:126–128). In line with this thought, Van Rooy (1989) stipulates that great numbers confess to be converted, but showing little or no abiding fruit is an indication that the phenomenon is not a revival. Long-lasting fruit of repentance (Van Rooy, 1989:23) leads to a rich and deep prayer life (Visser, 2014:xviii). Intense joy of sins forgiven and assurance of salvation richly abounds (Visser, 2014:xviii), thereby bringing glory to God.

It should be understood that where a genuine outpouring of God's spirit occurs, Satan is on the alert to either destroy the work or to discredit it through smear campaigns. Being unfairly treated, the revived individual and the revived church takes part in Christ's suffering in this world. During such an extreme time of testing, trials and tribulations, the true church becomes purified and by that, gains inner strength through prayer. However, revivals can also end where the Holy Spirit has been grieved through harbouring grudges, disunity, strife and conflict of theological arguments. Although revivals such as that of Jonathan Edward's was only two years in duration, other revivals such as that of Korea spanned over 50 years. Van Rooy reasons that where Christians persevered in prayer, these revivals lasted longer (Van Rooy, 1989).

Table 2.1 has been constructed as a synopsis of the criteria as highlighted by various scholars on revival.

⁵ Gamaliel endurance principle (Acts 5:34-39)

Table 2.1: Proposed evaluation criteria for protestant revivals

Q1	What do the evaluation criteria for protestant revivals entail?		
	Conditions for revival	Characteristics of revival	Effects of revival
Edwards	Gospel proclaiming Christ came in flesh, as Son of God anointed to be Lord and Saviour through confession and testimony (Edwards, 1741, 1995 imprint:110)	- When the Spirit operates against the interests of Satan's kingdom (Edwards, 1741, 1995 imprint:113). - Spirit of truth operates against the spirit of error (counterfeit). Truths are for example: - There is a God - God hates sin - Life is short - There is another world (heaven/hell) - Immortality of the soul - Account to God at the judgement - Exceedingly sinful and helpless - Agreeable with sound doctrine (Edwards, 1741, 1995 imprint:114–115)	- Greater regard for the Holy Scriptures, establishing them more in their truth and divinity (Edwards, 1741, 1995 imprint:113) - Love to God and man, opposite to that of natural self-love, giving way to greater humility (Edwards, 1741, 1995 imprint:115–120)
	Prayer and intercession (Stage 1) [Exodus:33:1–6] (Lloyd-Jones, 1987:187–198) - Feeling a burden (individual or small group; usually insignificant person in human's eyes, quietly taking action in prayer, leaving open for anyone feeling the same burden, not organised) - Consecration – dealing with impurity – to become holy - Extra effort, to go out of the way... something exceptional - Bulk of church just look on and take notice (general awareness) - Assurance that prayers was heard, He is going to answer, found grace in His sight. - Some carry on praying – expectation (Joshua)	God revealing Himself in His Glory (Stage 3) [Exodus 33:18–23] (Lloyd-Jones, 1987:212–224) - Moses beseech God to show him His glory, - God manifests Himself – to the church, district, country etc. - Realising good works are as filthy rags - Repentance - Revitalising of justification through faith, can do nothing but crying out to God for mercy - Regeneration – “new man in Christ”	(Lloyd-Jones, 1987:132–147) - Diverging opinions of the revival (Lloyd-Jones, 1987:133) - Receiving utterance (preaching with authority) to the preachers (Lloyd-Jones, 1987:135) - Bestowments of other gifts such as, understanding, discernment, illiterate persons that can read (Lloyd-Jones, 1987:136)

Q1	What do the evaluation criteria for protestant revivals entail?		
	Conditions for revival	Characteristics of revival	Effects of revival
Martyn Lloyd-Jones	• Intercession for something extra – revival (Stage 2) [Exodus 33:12–17] (Lloyd-Jones, 1987:199–211) ◦ Additional need – not just acceptance and sense of personal assurance, but to know God – personal deeper knowledge of God, the presence of the Holy Spirit in the church, leading them, sharing the secret of his purpose and revival ◦ Prayer for power to revival (own weakness and magnitude of problems) ◦ Prayer for revival: that church should be what she ought to be, unique and separate people of God		
	• Price to pay: put away idols – something taking God's space • United prayer: Moral decay, brought about prayer for revival (Orr, 1977; Orr, 2011) • Confession of sin amongst believers and to God (Orr, 1938:50)	• Sovereign work of God, referring to John 3:8 (Orr, 1981:i) • Confession of sin amongst believers (Orr, 1938:50)	• Social change (Orr, 1974) • Escalating Church growth (Orr, 1984)
	• An extraordinary burden for a lost world and a longing for God to work (Roberts, 2012:65) • An extraordinary sense that only God can do something (Roberts, 2012:67) • Extraordinary spirit of prayer (Roberts, 2012:68) • Repentance from sin an ongoing process (Roberts, 2012:76)	• Sovereign act of God (Roberts, 2012:22) • Extraordinary glory to God (Roberts, 2012:71) • Extraordinary movement of the Holy Spirit (Roberts, 2012:20) • Manifest of Christ's presence • Breaking: intense spirit of conviction of pride, self-centred will ignorance, well laid plans, prayerlessness, remembrance of long-forgotten sins, pastors realise their ministry has the value of rubble (Roberts, 2012:23–25) - repentance from sin	• Phenomenal impact on crime rates https://www.youtube.com/watch?v=28Opn19Eino • Preaching of God's word

Q1	What do the evaluation criteria for protestant revivals entail?		
	Conditions for revival	Characteristics of revival	Effects of revival
Roberts		• Re-making: God shaping man, with Himself the centre (Roberts, 2012:25), light of God's truth shines on him, confession of sin. World astonished at worldly Christians (natural minded Christians) turning godly. Renewed interest in God's word and faithful application thereof. Prime desire to be with God. Agony for souls, prayer for others, holiness the prime object of life, to be Christ-like, scriptural truths not just a discussion but a life daily lived, Word of God act like a sword of the Spirit, put Satan to flight. (Roberts, 2012:25–27) • A pouring forth: Fervour and excitement, resurrection power of Christ, ready to take on the world of sin and darkness, marching out as a conquering army, pouring on the world breaking and remaking power, thus becoming instruments of revival. (Roberts, 2012:27–28) • A great overflow: Rapid spread of God's word, racing like a giant flood	
Scotland	• Brought about by biblically appointed means: According to Calvinist and Puritan tradition, which is prayer, fasting, faithful preaching and faithful fulfilment of duties. Scripture playing a vital role. (Scotland, 2013:129–130)	• Sovereign work of God: Sudden and sovereign act of God, with no human intervention, act or will. God alone the author of a revival (Scotland, 2013:123–125) • Magnification of Christ: Enhancing reverence, knowledge and worship of Christ & conviction of sin and bewildered amazement of realising of the Lord who is in their midst. (Scotland, 2013:128–129)	• Gifts and fruit of the Holy Spirit: Referring to the fruit of the Holy Spirit as mentioned in scripture. (Scotland, 2013:130–131) • Renewing the church: Renewing, reformation of the church for action (Scotland, 2013:125–126)

Q1	What do the evaluation criteria for protestant revivals entail?		
	Conditions for revival	Characteristics of revival	Effects of revival
Scotland		• Repetition of new testament Christianity: New testament Christianity, saints back to 'normal', focusing on Christ and the gospels (Scotland, 2013:124–125)	• Conversion of large numbers of people: Though many revivals show a great increase, there is also the matter of falling away. This criterion should not be applied too rigidly. (Scotland, 2013:131–132) • Transformation of community in which located: Revival not for the church only, but transforms communities, positive social impact (Scotland, 2013:132–133) • Enduring work of God: Lasting fruit – Gamaliel principle, enduring of temptations etc. (Scotland, 2013:126–128)
	• Increased zeal and devotedness on the part of God's people (Sprague, 1832:33)	• Anything claimed to be a revival, has to be affected by scriptural means – evidence for genuineness (Sprague, 1832:41) • Due proportion of reflection and feeling (Sprague, 1832:44) • Alarm and conviction of those who have hitherto been careless (Sprague, 1832:34) • Those indulging a hope that they are reconciled to God are born of the Spirit (Sprague, 1832:37)	• Substantial and abiding fruit (Sprague, 1832:45)

Q1	What do the evaluation criteria for protestant revivals entail?		
	Conditions for revival	Characteristics of revival	Effects of revival
Van Rooy	• An uneasiness about the state of the church and an uneasiness about one's own spiritual state (Van Rooy, 1989:21) • A revived prayer life for God to intervene (Van Rooy, 1989:21) • Sermons focussing on the need of repentance (Van Rooy, 1989:21)	• Sovereign work of God (Van Rooy, 1989:24) • Confrontation by a Holy God (Van Rooy, 1987:6; Van Rooy, 1989:22) • An intense realisation of sinfulness of man and God's righteous judgement on that sin (Van Rooy, 1989:22,23) • A realisation that no good works, such as their prayers, but only God's grace can save (Van Rooy, 1989:22,23) • Sometimes there could be a physical phenomenon as they felt burdened by the enormousness of their sin (Van Rooy, 1987:6; Van Rooy, 1989:22) turning into joy as burden of sin is lifted (Van Rooy, 1987:6) • Hunger for Scripture and renewed insight and deeper understanding leading to fast spiritual growth (Van Rooy, 1989:23)	• Unrepentant persons ending worse than before • Repentant persons experiencing great joy and much spiritual fruit (Van Rooy, 1987; Van Rooy, 1989:6) • Long-lasting fruit of repentance (Van Rooy, 1989:23) • Zeal to spread the gospel and God's kingdom, leading to mission work. (Van Rooy, 1987:7; Van Rooy, 1989:54)
Visser		• Overwhelming sense of God's presence in Holiness and majesty (Visser, 2014:xviii) • Deep personal guilt, sin and unworthiness (Visser, 2014:xviii) • Confession of sin and restitution to others (Visser, 2014:xviii) • Intense joy of sins forgiven and assurance of salvation (Visser, 2014:xviii)	• Rich and deep prayer life (Visser, 2014:xviii) • New awareness of riches of Scriptures (Visser, 2014:xviii) • Love and unity among God's children (Visser, 2014:xviii) • Thorough conversion of and commitment by large numbers of people (Visser, 2014:xviii) • Church renewal (Visser, 2014:xviii) • Zeal for the extension of God's kingdom (Visser, 2014:xviii) • Involvement in mission work and the spread of the gospel (Visser, 2014:xviii)

Table 2.2 has been inferred from Table 2.1, which will serve as a Protestant Revival Evaluation Criterion (PREC) for use in Chapter 9 of this thesis.

Table 2.2: Protestant Revival Evaluation Criteria (PREC)

Q1 What do the evaluation criteria for protestant revivals entail?			
Evangelical Revival distinctives synopsis	Name of Revival		
	Description of distinctives within revival	Evidence drawn from	
		Literature	Study
Conditions for revival (small group)			
1) True gospel proclaimed – Christ in flesh			
2) Scripture vital role			
3) Putting away of idols			
4) Confession and repentance of sin			
5) United in prayer (unorganised)			
6) Extraordinary burden			
7) Extraordinary spirit of prayer			
Characteristics (church at large)			
1) Sovereign act of God			
2) God's holiness overwhelms			
3) God's judgement on sin			
4) Confession and repentance, restitution of sin			
5) Realising good works as filthy rags – deep personal guilt, breaking			
6) Only option to cry out to God for forgiveness			
7) Regeneration – new man in Christ			
8) remaking			
9) Joy			
Effects of revival (community)			

Q1	What do the evaluation criteria for protestant revivals entail?		
Evangelical Revival distinctives synopsis	Name of Revival		
	Description of distinctives within revival	Evidence drawn from	
		Literature	Study
1) Gifts of HS as mentioned in Scripture			
2) Pouring forth			
3) Great overflow			
4) Transformation of community			
5) Long-lasting fruit of repentance/ unrepentant worse off			
6) Conversion of many – church growing			
7) Mission work			
8) Greater regard for Scripture			
9) Deep rich prayer life			
10) Diverging opinions on revival (opposition)			

As revivals may differ from one another, it should be noted that the proposed PREC is not meant to be a rigid framework or checklist, but rather a supporting tool to guide the evaluation and comparison of protestant revivals. After all, revival is not rigid but a living movement of the Holy Spirit. For this reason, some of the distinctives depicted in Table 2.2 can be also grouped with more than one of the three categories, depending on the weight, timing and placing of the occurrence of the distinctive within a particular revival.

2.12 CONCLUSION

In answer to the first research question, this chapter concludes by providing a Protestant Revival Evaluation Criteria (PREC) (see Table 2.2) for use in the evaluation of the revival among the Zulus as described in the chapters to follow. In an effort to offer insight into the life, ministry and teaching of Erlo Stegen, Chapter 3 sets out to compare Stegen's life, ministry and teaching with that of Louis Harms (1808–1865) who was referred to as the “reviver of the Heath” in lower Saxony. In addition, a historical narrative of Stegen's spiritual journey towards revival is provided in Chapter 3.

CHAPTER 3

A NARRATIVE COMPARISON OF ERLO STEGEN AND LOUIS HARMS' LIFE, MINISTRY AND LEGACY AND STEGEN'S SPIRITUAL JOURNEY TOWARDS REVIVAL

3.1 INTRODUCTION

Part 1 of this thesis consists of Chapter 2 and Chapter 3. Chapter 2 provided a theoretical framework on revival, while this chapter provides a narrative comparison of the persons, missiological impact, contexts and legacies of two revival preachers, namely Louis Harms (1808–1865) and Erlo Stegen (1935–present). The revival led by Louis Harms in North Germany had a profound effect on Stegen's ancestors and their missionary aim in South Africa. The comparative study in this chapter therefore provides the context for a narrative map of Erlo Stegen Hartwig Stegen's spiritual journey towards the revival among the Zulus (1966–present).

This chapter therefore aims to answer the following two research questions:

Q2

Research question two: How does Stegen's life and ministry compare with that of Louis Harms?

Q3

Research question three: What was Stegen's spiritual journey towards revival like and what missiological lessons can be learned from this journey?

3.2 COMPARATIVE EVALUATION BETWEEN THE LIFE AND MINISTRY OF LOUIS HARMS AND ERLO STEGEN

The start of the 20th century marked the start of an era of selfless advancement of mission work in the global South. However, missionaries were not alone in their endeavour to reach the global South, for European colonialists and Western imperialists also had their eye on the South, but with possessive eyes (Koschorke, 2018:127). The current gravitational shift of known Christianity⁶ to the global South, highlights the critical need for historiographical studies comparing Christianity with the transregional networking of other regions (Koschorke, 2014:178). This chapter addresses this research lacuna by evaluating and comparing the life, impact, and legacies of Erlo Stegen (South Africa), with that of Louis Harms (North Germany).

⁶ The current number of Christians in China and India is unknown and may reverse the current perceived gravitational shift back to the global North.

Louis Harms (1808–1865), an essential missiologist of the Lutheran Renewal (*Erweckungsbewegung*) (Schmeling, 2008:395) was selected for this comparison since his mission initiatives to various parts of the world are widely known in German circles. Not much is known about Louis Harms from English writings (Grundmann, 2012:381). Stegen's forefathers were of German origin and were familiar with the mission work and revival led by Louis Harms. They came to South Africa on board Harms' mission ship, the "Kandaze".

As nineteenth century Germany was marred by Enlightenment rationalism's onslaught on the authority of Scripture, Harms envisioned reaching Africans with the gospel in the hope that they would someday return to Europe as Bible-believing missionaries. It is on this premise that Harms and Stegen, who lived on two different hemispheres and over a century apart, together provide a research opportunity by means of comparison. This section therefore endeavours to answer the following secondary research question:

Q2

Research question two: How does Stegen's life and ministry compare with that of Louis Harms?

The next section is divided into the following themes: their persons, their ministry, their missiological contexts and the principles they followed in mission work, and finally their legacies. The brief text descriptions of Stegen serve as an introduction to the rest of the chapters, in which they are further expounded.

3.2.1 The person of Louis Harms

This section provides a brief description of the person of Louis Harms with regard to his ancestral roots and Christian influence, his early years and education, his ministry, his role as preacher and the impact of his ministry.

3.2.1.1 Ancestral roots and Christian influence

Louis Harms' ancestors were protestant Christians. His grandfather, Jakob Harms (1733–1800), a God-fearing merchant from Harburg in Germany, desired that his youngest son Hartwig Christian Harms (1773–1848), would become a preacher. Hartwig, however, possessed no gift of preaching. Being sturdily built, towering well over 1.8 metres, Hartwig had his heart set on becoming a soldier (Lindemann, 2001:3). Were it not for his mother Anna Sophia's pleadings, he might have descended into a wild soldier's life and, perhaps, an early grave. However, listening to his mother's pleadings and submitting to the will of his father, he was appointed as assistant preacher to the Lutheran Church in 1805. He married Lucie Dorothee Friederike Heinze in the same year. She was the daughter of a pastor.

3.2.1.2 Early years and education

George Ludwig Detlef Theodor Harms (called Louis Harms for short), the second son of ten children, was born on 5 May 1808 in Walsrode (North Germany) (Belle, 1899:489; Schmeling, 2008:395). Louis was gifted in music and took piano lessons from an organist named Dissen. For the purpose of practising his lessons at home, Louis would draw a piano keyboard and practice his pieces in silence (Harms, 1868:18). Apart from being musical, Harms was also an excellent athlete, possessing extraordinary endurance (Belle, 1899:489).

As a child, Louis Harms distinguished himself as an excellent student with an extraordinary memory. Harms probably inherited his extraordinary memory from his father, who was once forced to memorise the entire Psalm 119 as a punishment, and did so in only a few hours (Harms, 1900:18; Lindemann, 2001:3). Louis Harms, being a bookworm, acquainted himself with "*Garmania*" of Tacitus, written in Latin. His reading influenced his childlike dreams, which became a mixture of his ancestral history and myths (Stevenson, 1862:328). From time to time, Louis sneaked into the woods, Tacitus in hand, to lament the absence of "ancient cultural ceremonies and traditions" (Stevenson, 1862:328). As his parents anticipated a virtuous future for their gifted son, they decided to send him to a secondary school in Celle in 1825, even though they could not afford it. They believed that God would be the provider and they entrusted their son to Him. After passing all his subjects in Celle with distinction in two years, Harms studied protestant theology at Göttingen from 1827 to 1830 (Grundmann, 2012:382; Storch, 2006:55). He excelled in his studies of Chaldean, Greek, German literature, Hebrew, Italian, Latin, Sanskrit, Spanish, Syrian, astronomy, history, mathematics, philosophy, physics and theology (Storch, 2006:55). During his oral examination before Abbot Sexto, a great intellect of that time, the examination soon turned into a scholarly debate, with both Harms and Sexto on their feet (Schroeder, 1984:5).

3.2.1.3 Conversion, calling and thorn in the flesh

When Harms arrived in Göttingen, he was surrounded by 1700 students and had scarcely enough money for his travel and university allowances. He was confronted by secular education under the influence of rationalism (Harms, 1868:26). As with all Europe, the spirit of rationalism had also found its way into Göttingen and saturated the lectures (Belle, 1899:491). Theology was taught as a mere science, and the subject was therefore unable to transmit light and warmth into Louis Harms' spiritual darkness and logical reasoning. Although a theology student and the son of a minister, Harms had had no encounter with the living God, which would have been his bulwark against this intellectual onslaught of rationalism. Without having

Christ as his spiritual foundation, he sank lower and lower into unbelief (Harms, 1900:32) until he openly stated "there is no God!" (Belle, 1899:491).

Declaring his new disposition to his father, his father rose to his full length of over six feet, his grey eyes flashing, and with his deep bass voice he retorted:

"My son, I have gone through much in my life, and you are but an undisciplined and inexperienced boy, although God has endowed you with great gifts. But this I have learned, and in it have steadfast belief, that the Bible is God's Word; that much therein stands which is over and above that rationalism which cannot lessen truth. Let not rationalism become master of the Scriptures. I have counted much upon you, have denied myself that you might become a minister of the gospel, and will you give up this glorious service for an error?" (Harms, 1868:27).

With Harms' brilliant and logical mind, science and studies had become his god (Harms, 1900:33).

3.2.1.3.1 *Conversion*

However, one evening in 1830 as Harms intended to spend the entire night in study in his room at the University of Göttingen, he found himself drawn to read Chapter 17 of the Gospel according to John (Belle, 1899:491). As he came to John 17:3 — "*And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent*" (Harms, 1868:29) — he found himself in the searchlight of Truth which had entered his soul.

"I had never feared in all my life," he says; "but when I came to a knowledge of my sin I trembled before God from top to bottom, and all my muscles shook" (Belle, 1899:491). Realising the wretchedness of his own state, he was awakened to his eternal destination. Realising the depravity of his heart, he reached out to the Holy One. The only way to get right with God, was to turn to Christ to save him from his sin. Obediently, he turned to Him in his anguish to be saved. In response, Christ saved him. Harms described the impact of his salvation as follows:

"In my youth, I considered it a shame for a man to cry; one might whip, martyr, and tear me into pieces but nothing would have moved my tough spirit to spill a tear. But when I became a man and heard and understood: God himself has died for my sins; there for the first time I cried bitter tears" (Haccius, 1910:137; Liefeld, 2008:23).

Harms' conversion was an intense moment.

3.2.1.3.2 *Calling*

Having found the Truth, Louis Harms felt an urge to share his newfound faith. For some reason, his conversion and calling were as immediate and complete as that of Saul of Tarsus (Belle, 1899:491). This first-hand experience of salvation, his love for the truth taught to him by his father, and his boldness supported by his convictions, obliged him to confront the Enlightenment. The Enlightenment was the leading intellectual movement of his time, which together with the influence of rationalism led to an increase in secularisation. Having found peace and a deep joy in his newfound relationship with God, Harms was propelled forward to live only for his Master and not for his own intellect. Being repeatedly confronted with realism and rationalism when he attended classes, he often retreated to the library, studying his subjects on his own.

3.2.1.3.3 *Thorn in the flesh*

Harms excelled in all he did. He had a strong will and constitution; he rarely suffered sickness throughout his youth. However, an injury from an ice-skating accident would take him into a school of affliction and keep him there for life (Harms, 1868:32). Later he would refer to this as his "thorn in the flesh". Harms, referring to his physical pain, describes "it is true that I suffer much every day, and more every night. I do not wish it otherwise. My Saviour is my physician. I love to lie awake the entire night, because I can then commune with Him" (Belle, 1899:491; Harms, 1868:33). According his brother Theodor, Louis also suffered from a heart disease and asthma (Harms, 1900:98) and therefore found himself at death's door quite a few times during his life (Harms, 1900:96).

3.2.1.4 *A minister at Hermannsburg (North Germany)*

Although Harms excelled academically, he had to wait 14 years before he could become a pastor. During this waiting period he acted as a private tutor in elementary arts and sciences to the offspring of nobility at Lauenburg (1830–1839) and Lüneburg (1840–1843) (Belle, 1899:491).

In 1844, Harms became his father's associate pastor at Hermannsburg, and four years later he became pastor when his father passed away (Belle, 1899:492). Having a love and drive for missions, Harms started to train missionaries, permitting non-academic and second-career students.

3.2.1.5 Revival

As 1848 marks a revolutionary year in Germany, it also marks the year of revival in Hermannsburg (Du Plessis, 1911:373; Kim, 2011:252). This revival remained uninterrupted for the whole 17 years of Harms' pastorate in Hermannsburg parish, up to his death (Belle, 1899:497). Prussians, Saxons and Hessians came from the surrounding villages to hear Harms' sermons (Harms, 1900:49). In an attempt to create enough space in the church building, Harms conducted three services every Sunday (Stegen, 2013:5). The once-a-year mission festivals drew crowds of up to 6 000.

Some scholars, such as Grundmann (2012:381), suggest that Harms' popular method of preaching caused a revival (awakening) in the remote rural village of Hermannsburg. Harms is often referred to as the most significant Christian revival preacher of the 19th century and nicknamed the "Reviver of the Heart". Through Harms, God found the freedom to work and to turn the little village of Hermannsburg on the Lüneburg Heath, once known for heavy drinking, singing and immorality (Stegen, 1997, FPA/D19), into the most important centre of revival in Lower Saxony. This centre would soon propel missionaries to various quarters of the Earth. However, Harms would be the first to deny that this outcome was his work and to say that the Divine Worker was at work in answer to prayer (Stevenson, 1862:332).

3.2.1.6 Becoming a popular preacher

Harms' fearless and honest preaching awakened the people to their lost and miserable state. Indeed, as Theodor Harms observed,

"Through God's Word there came a great awakening, but there was no excitement, no art adopted to bring it about; the means used was to convince the people that they were sinners, and that there was a Mediator, and what was required of them was to believe in Him. The spirit of Luther was in the heart of my brother [Louis Harms]; the community was thoroughly awakened" (Harms, 1900:48).

The secret to his effective preaching is revealed in a letter from Harms, advising his preacher friend "make not your sermons, but pray them upon your knees, and, if the people are dormant, wrestle with God for the souls of men... preach no word, that you do not yourself live up to" (Harms, 1900:90).

As Harms' preaching was inspired and drawn from prayer, people's hearts were stirred by the undiluted preaching of God's Word. This Bible-inspired preaching in their own dialect, pierced the minds and hearts of drunkards and lawless men. Being confronted by Scripture, many

became converted and dedicated their lives to Christ, which is often the first fruits of genuine revivals (Kim, 2011:252). Harms exhorted his congregation that “the lamp is of no use without the oil, [for it] becomes dead orthodoxy; the oil is of no use without the lamp, [for it] becomes a shadowy spirituality”. Both are needed (Liefeld, 2008:23). In a letter dated 1861 Harms remarks, “We... should specially protect ourselves from forgetting the oil through which the lamp is burning, namely the Holy Spirit” (Zulu, 2002:49). The religious life in Hermannsburg was blended with the practical everyday life that all was done to the glory of God (Belle, 1899:497).

3.2.1.7 Opposition

Harms faced opposition from various circles. Interfering with the status quo, he was sued 65 times, but each lawsuit came to nothing (Schroeder, 1984:11). Being conscious of God's holiness, Harms publicly charged his congregation from the pulpit, admonishing those who engaged in loose living and drinking habits. As a result, barkeepers and tavern owners filed grievances in court, complaining that Harms was “sabotaging their business” (Grundmann, 2012:383). Although outsiders and secular humanists would have seen Harms' admonishments as rude, his zeal for God and His house consumed him. Christ publicly exposed the hypocrisy of the pharisees and scribes of his time, and Harms did the same. In turn, the local clergyman misrepresented Harms' work to the authorities. One reason for the clergyman's reaction was that he felt uncomfortable with Harms' visits to youth offenders in prisons. Harms, in turn, felt an overwhelming compassion for these youths. He was characterised by his compassion for people. During an outbreak of cholera amongst the people of Lauenburg in 1831, Harms threw himself relentlessly into the work among the sick, firmly believing that God would protect him. This bold action sent Harms' critics into a frenzy, as they criticised his work among the sick as subversive and a return to mysticism and contrary to the Enlightenment. Unwavering, Harms reminded his critics of the duty of every Christian to “feed the hungry, clothe the naked, and visit the sick and those who are in prison” (Harms, 1900:38). In spite of death threats, he resumed his work.

Another example of his dedication is his ship-building enterprise to send missionaries to the four quarters of the earth. This decision came with much prayer, as seen in the following words of Harms:

“I knocked at men's doors and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? “Straight forward makes the best runner.” I prayed fervently to the Lord, laid the matter in His hand, and as I rose up at midnight from my knees, I said in a voice that almost startled me in the quiet room, Forward now, in God's name!” (Du

Plessis, 1911:373)

However, although Harms was sure this enterprise was of God, the building of the mission ship, the “Kandaze” (Stevenson, 1862:336) did not go without opposition. This time opposition came from his closest friends and brothers who hinted that he was out of his mind (Belle, 1899:494; Greenwald, 1867:18). Received warning letters from all sides, Harms carried on with the task, believing that the enterprise was of God (Harms, 1900:80). He further reasoned that as the ship-building enterprise was of God, He would surely provide the necessary funds (Belle, 1899:494). Not long afterwards, a businessman from Hamburg provided the needed funds for steel and other building materials, and another donated wood. After the “Kandaze” was set to sail, rumours were spread by highest commercial authorities to the Hamburg newspapers that the ship was lost at sea as it was worthless and worm-eaten (Stevenson, 1862:348). However, the “Kandaze” returned, still in top condition (Stevenson, 1862:348). As sign of Harms' forgiveness of his enemies, he burned all court papers he had kept just before his death.

3.2.2 The person of Erlo Stegen

This section provides a brief description of Erlo Stegen, his ancestral roots and Christian influence, his early years and education, ministry, his role as preacher, and the missiological impact of his ministry.

3.2.2.1 Ancestral roots and Christian influence

Stegen's maternal ancestors, the Witthöfts, arrived in Port Natal (Durban) on board the “Kandaze” in 1871 (Du Toit, 1986a:32; Kitshoff & Basson, 1985:14). Stegen's paternal grandfather, Heinrich Christoph Stegen, was born 11 December 1849 in Sottorf, Amelinghausen, Germany (KSB, 2016a), and he married Catharine Dorothea Rickmann (1862–1934). Heinrich came into contact with Harms' revival and felt a calling to Africa. Heinrich, aged 33, and Catharine, aged 21, left by ship from Hamburg for South Africa in June 1883. They planned to support the Hermannsburg Mission Society (HMS) through agricultural activities (KSB, 2016a; Volker, 2017:427). However, farming was a challenge since Southern Africa was not developed at the time, with economic activities largely consisting of patriarchal, white, subsistence-level farming equivalent to African tribal herding (Kaplan *et al.*, 1971:484).

3.2.2.2 Early years and education

Carl, the son of Heinrich and Chatherine, and Irmgard his wife had six children; five boys, Friedel Heinrich (1927), Heino (1928), Bodo Ewald (1931–2018), Erlo Hartwig Stegen (1935),

Manfred (1938), and a daughter Irmgard (Jr.) (1943) (Government Gazette, 2019:74). Erlo Hartwig Stegen was born on 2 March 1935 on Paardefontein (a family farm in South Africa). Irmgard, the youngest child, was born during World War II (1939–1945). As the English were at war with Nazi Germany, there was also tension between the English and the Germans in South Africa. Amidst these tensions, Carl and Irmgard felt secure in their German Lutheran orthodoxy and its community, cherishing their ancestral history of missionaries, Louis Harms and their German-Lutheran tradition. On more than one occasion they related the history of Louis Harms and the revival to their children (Kitshoff & Basson, 1985:14,15). As with their ancestors, the Stegen family desired to live for God and steadfastly continued to attend the Lilienthal Lutheran Church. The Stegens, with their historical family ties to the Hermannsburg missionaries, held to their historical Christian values, and also to the things deemed important in this present world. Carl worked hard as chief elder and scribe of the church for 27 years (Stegen, 2019, FPA/I11). He was popular in his social circles.

The Lilienthal congregation had both a strong religious foundation and a growing social subfunction (Van Rooy, 1987:19). Over the years, the latter function gained much prominence. The reason for this shift in function was that being German, they found themselves isolated from other South Africans, especially during WWII (1939–1945). Focusing on their church and its history, they kept their unified identity, which provided them with a goal for being in the country (Oosthuizen, 1985:16). The history of Harms and his revival gave them a sense of pride and nurtured an attitude of superiority over other denominations (Stegen, FPA/D1). Being isolated from other Christians, they found security in their rigid Lutheran orthodoxy. All formalities were done strictly according to the Lutheran way, which, without them realising, had reduced the once much treasured faith of the great reformer into an arid system of doctrine.

3.2.2.3 Conversion, calling and thorn in the flesh

Erlo Stegen's conversion in 1947 was intense (Stegen, 2007:3). Through the inspired preaching of Anton Engelbrecht, he became increasingly aware of the evilness of his own heart and his lies and fights even after taking communion. Unable to change himself, Stegen realised his need for the Triune God in his life, which caused him to turn to Christ as his Saviour. Scriptures that influenced his conversion were Jas 1:22–24, Jas 2:10, Matt 5:21–22 and Ezek 18:4 (see §3.3.1).

Stegen received his calling soon after his conversion but being confronted by the prospect of a poor life, he disregarded it. Stegen cherished three activities: his farming, making money, and his sport. For eighteen months during 1950 and 1951, Stegen went through great inner

torment (Stegen, 1988, FPA/D31). As a coping mechanism, he partook in sport activities. He excelled in tennis and made the under-16 South African tennis team (Du Toit, 1987:20). Being confined at home, Stegen soon proved himself a successful farmer and businessman (KSB, 2016). Although accomplishing his life's dreams, he remained utterly unhappy and restless until he accepted his calling.

Stegen, like Harms, had a "thorn in the flesh" like Paul. Due to his persistent headaches, doctors forced him to quit school. This came as a severe emotional test for him. Trying to find God's reason for this test, he came to the following realisation: Meeting up with friends returning from school he overheard them boasting about their presumed sex life. Hearing them speaking as they did, Stegen realised that God in His wisdom had protected him from such a lifestyle.

3.2.2.4 Revival

In 1966, revival came to Stegen and his little congregation at Maphumulo after months of studying the book of Acts and honest introspection (Koch, 1981:47; Stegen, 2013:53). Confronted by God's Word, they all cried out to God for his mercy as they mended their ways of unscriptural and dishonourable living before God (Stegen, 2016:53). At one prayer meeting, after the rushing of the wind, they experienced God's holy presence among them (Stegen, 2016:67). God filled them with His Holy Spirit (Stegen, 2016:67). From that moment many Zulus converged at the place where Erlo Stegen and his co-workers were. Deeply convicted of their sin, they felt an urgency to reconcile with God. The first person that came for help in this way was a witch who had a school for witches (Koch, 1981:54; Stegen, 2016:67). She asked Stegen if God would still forgive her (Stegen, 2016:67). After confessing her sin, Stegen prayed for her and she was delivered (Stegen, 2016:69–71). In this way the Holy Spirit convicted individuals of sin, righteousness and judgement, starting with the strongholds of evil (Stegen, 1986, FPA/D46).

3.2.2.5 A minister at KwaSizabantu Mission (South Africa)

KwaSizabantu mission was established in 1970 and has grown into one of the largest protestant missions in the southern hemisphere. The mission, situated in the heartland of rural KwaZulu-Natal, has become a hub of mission activities with bi-annual youth conferences that draw between four and six thousand youths for seven days of services (KwaSizabantu Mission, 2014). Various national and international outreaches are also done from this mission (Stegen, 1985a:2; Stegen, 1985b:1; Stegen, 1988:1; Stegen, 1990a; Stegen, 1990b; Stegen, 2007:18–20; Stegen, 2008). Stegen has, through experimental farming, equipped the mission to sustain itself with multiple projects (Joosten, 2019, FPA/I2).

3.2.2.6 *Becoming a popular preacher*

Stegen's fearless and honest preaching awakened the people to their lost and miserable state. Some loved him for it while, others hated him for refusing compromises that would allow them their sin. Preaching in the Zulu vernacular and with revival power, Stegen soon became a sought-after preacher. Often a hundred or more Zulus assembled around his home and waited for him to introduce them to Christ so they could mend their ways with God (Koch, 1981:51).

3.2.2.7 *Opposition*

Since the start of the revival in 1966, two themes emerged along with Stegen's ministry, that of rivers of life, and that of opposition. From the very start of the revival, many turned with their sin to Christ and received new life. Others, in sharp contrast, turned out bitter enemies of the work. Stegen also faced political opposition. As he frequently met with his Zulu brothers during the height of apartheid, he was repeatedly interrogated by the South African police, who thought him to be a communist. According to the Black Administration Act, 38 of 1927, meetings of more than ten persons in native areas were only legitimate on clearance from the native commissioner or resident magistrate (Landis, 1957:46). Throughout these volatile times, Stegen was "*determined, by God's grace, to stand on the principles of the Bible despite opposition or praise*". Regarding Stegen's experiences of opposition he notes in retrospect that:

"all this is to the honor and glory of Jesus Christ, who is working so mightily in His resurrection power in spite of the fact that there are times of great opposition, misinterpretations, and sometimes defamations (as stated in Matt 5:11). This should not surprise us, wherever God is at work the devil is also there to do his dirty counterwork. He is always upset when his prey is snatched from him and his kingdom interfered with" (Stegen, 2016:91,92).

Recently, on 19 September 2020, a string of allegations was published by News24 as yet another attempt to defame the mission and to destroy the work (see Chapter 7).

3.2.3 *A comparison of the missiological impact of Harms and Stegen's ministries*

Although the missiological impact of Harms and Stegen are similar in some areas, there are also some differences. This section provides a brief comparison of the ministries of Louis Harms and Erlo Stegen.

3.2.3.1 The missiological impact of Louis Harms' ministry

The impact of Harms' ministry was observable as remarkable changes took place among the people of Hermannsburg, Germany. The whole area, known for drinking, radically changed into a sober community. There was a decrease in fights that had to be settled in court. Apart from these social changes, four other missiological effects emerged. Firstly, Harms' sermons and exhortations were widely published, with the effect that his preaching and lessons became devotional family literature, reaching throughout the German-speaking world and beyond (Grundmann, 2012:384). Secondly, through his HMS and the building of the "Kandaze", Harms sent out missionaries to all four corners of the earth. Thirdly, Harms, being a prolific writer, authored an *Epistelpostille* and an *Evangelinepostille* for personal use for his members (Schmeling, 2008:397). His *Hermannsburger Missionsblatt* grew in popularity and, within five years, to a German monthly circulation of 14 000. Funds generated from this circulation aided the establishment of a printing house that printed Bibles, hymn books and catechisms (Belle, 1899:495). Fourthly, the *Hermannsburger Missionsfest*, a three-day festival with open-air meetings, has unified thousands of Christians for the cause of missions.

Being frail in body, Louis Harms was wheeled to church in a cart (Schmeling, 2008:402). Two weeks before his death, Harms, on request, still sent out missionaries to Papua New Guinea, an island known for cannibalism (Storch, 2006:244). He passed away in Hermannsburg on 14 November 1865 from heart failure and exhaustion (Grundmann, 2012:385). Hermannsburg had become the centre of the protestant revival movement (*Erweckungsbewegung*) in northern Germany. From this centre, over a thousand of missionaries had been sent out over the years (Storch, 2006:240). By the jubilee year of the HMS, there were 27 mission stations in South Africa alone, staffed by 46 missionaries. In India, there were 9 mission stations and 10 missionaries, with 402 native assistants and 24 000 communicants in the mission churches (Belle, 1899:498).

While some 20th and 21st century historians and critics presume that the great outflow of missionaries from Hermannsburg was rather based on a desire to emigrate in search of better circumstances (Melck, 2019:62; Winkler, 1989:23,24; Zulu, 2002), it should be noted that in line with Harms' vision, missionaries ventured out with the prospect of self-sacrifice and perhaps an early grave at sea or among the Gallas, who were known to be "robbers and murderers by profession" (Stevenson, 1862:333), so that the gospel may flourish and prosper in Africa. One example is that of Behrens, who felt a missionary calling from God and whose eldest son gave up his comforts to become a missionary. In this case Harms, much to Behrens surprise, insisted that should he or one of his children in future desire to retire from Africa, a sum of money should be paid to them equal in value to that of their farm (Stevenson,

1862:342–343). This example illustrates the spiritual character of Harms and his care for his missionaries.

3.2.3.2 *The missiological impact of Stegen's ministry*

The impact of Stegen's ministry can be witnessed in the lives of many missionaries. Firstly, from the inception of the revival the gospel has radically changed the lives of the worst of sinners (Stegen, 2007:3). This is revisited in a later chapter of this thesis. Secondly, during the 1980s, Kurt Koch did extensive research on the mission and published a book "God amongst the Zulus" in German and English (Koch, 1981). Thirdly, Stegen has been on extensive missionary trips and outreaches on invitation and has reached out to all continents (Stegen, 1985a:2; Stegen, 1985b:1; Stegen, 1988:1; Stegen, 1990a; Stegen, 1990b; Stegen, 2007:18–20; Stegen, 2008). Fourthly, with the coming of the digital age, his sermons have been indexed on numerous digital platforms and have been downloaded worldwide (see <http://www.sermonindex.net>). Fifthly, the annual/bi-annual minister's conferences have drawn together a network of preachers, ministers and Christian workers from all denominations (Stegen, 2007:13). These conferences provide a platform for dialogue and discussions on the main challenges that ministers of the gospel experience. Sixthly, the bi-annual youth conference with between 4 000 and 7 000 youths per-seven-day conference has reached many communities with the gospel (Stegen, 2007:7; Stegen, 2008). During 2007, Stegen received the Robert W. Pearce Award for dedicating a significant portion of his life to a particular ministry in a single geographical area (Stegen, 2008).

3.2.4 Harms' and Stegen's missiological contexts and principles of doing mission

3.2.4.1 *Harms' missiological context*

Shortly after a wave of revolutionary revolts counter to established political and ecclesiastical establishments had seized Europe, Harms founded the HMS in a remote peasant village in northern Germany in 1849 (Stevenson, 1862:332), (Grundmann, 2012:381). After the liberation from Napoleon, nineteenth century Germany was characterised by a deep-seated urge for liberty and nationhood, undermining aristocracy and religion (Liefeld, 2008:21). The 1817 liturgical union of the Lutheran and reformed churches in Prussia and the German student movement at Wartburg Castle showed fashionable liberal tendencies (Liefeld, 2008:21). Surrounded by progressively modernist ideas and the Enlightenment, Harms aimed to produce a counter-culture informed by Scripture (Grundmann, 2012:389).

3.2.4.2 Harms' unconventional idea of mission

After his father's death in 1848, Harms was appointed pastor of Hermannsburg in 1849 and he founded HMS in the same year (Melck, 2019:44). In sharp contrast to the mindset of the time, Harms embarked on a venture to provide accommodation and employment for young ex-convicts in 1858. Harms, desiring to reach out to a dying world, was determined to equip young people with a calling to become missionaries in Africa and other places. Although Harms sent them to theological colleges in Hamburg and Bremen, these institutions with their emphasis on intellectual ability only, rejected them (Du Toit, 1987:6; Melck, 2019:45). The idea that uneducated peasants could be turned into God's preachers undermined the beliefs of most established universities. Universities of the time, competing for prestige (Lehrer *et al.*, 2009:270), maintained a class distinction through market mechanisms, deliberately placing scholarships out of the reach of poor peasants.

Realising that prestigious seminaries only looked at the academics and social class of applicants and not at whether they had a life transformed by Christ, Harms founded what was first known as the Hermannsburg Mission Centre (Missionsanstalt Hermannsburg) and with that a mission seminary in Hermannsburg, Germany (Harms, 1900:52). According to Harms, the humble origins and sincere faith of his candidates, along with the physical component of their training, qualified them as suitable candidates for mission in Africa (Melck, 2019:45). Needless to say, some of his critics labelled him a rebel. However, in God's economy he was possibly more like an Elijah or a Daniel of his time. He was different, not because he was a rebel, but because he understood that God would work above human reasoning, which is restricted and limited by social conventions and cultural prohibitions.

Harms believed that being an authentic Christian and mission work went together. His vision for Christianity was to spread God's rich blessings through the Gospel to others. Harms opened the mission school with the following words:

"In God's name I will erect a mission institution in Hermannsburg although I have not a penny with which to do it. With how many scholars shall I begin, with three or four? No, with twelve, for all silver and gold are the Lord's" (Harms, 1900:78).

Having settled this matter, Harms did not doubt that God would provide.

The missionary course extended over four years, and included subjects such as Introduction to both Testaments, Exegesis, Dogmatics, History of the Church, History of Doctrines, History of Missions, Homiletics and Catechetics, as well as a daily course of manual work (Stevenson, 1862:332). Lecturers accompanied students during their interval of physical labour. Diligent

work combined with earnest prayer were qualities nurtured. Harms reminded his students of Luther's saying, "well-prayed is more than half-learned" (Greenwald, 1867:14; Stevenson, 1862:333). Applicants between 22 and 25 years were considered (Liefeld, 2008:24). Those who showed strong evidence of Christian character, were accepted. New applicants were required to live at Hermannsburg for more than twelve months prior to admission to the mission house (Liefeld, 2008:24). Harms modelled the school of the prophets in the Old Testament (Liefeld, 2008:24). From the first group of twelve students, eight felt called to start the mission work in Africa. Not only were the missionaries taught to put their own lives right with God, but also to sustain themselves by developing practical skills (Greenwald, 1867:13). Among the first group, there were two blacksmiths, a butcher, a dyer, a mason and one tailor (Stevenson, 1862:337).

The mission's plan was to live and preach the gospel. This plan is noticed in the following quote of Harms from a letter dated 4 December 1844:

"For His indwelling, beloved, you must know that the temple of each heart must be pure, as He desired the Temple at Jerusalem to be ere He could remain therein. When He saw the ungodly buyers and sellers trafficking in the sacred place He cast them out, saying: 'My house shall be called the house of prayer, but ye have made it a den of thieves.' And this is an example for us; Jesus the King will come into the temple of your hearts; are they holy temples, houses of prayer, or are they through manifold sins and pleasures of the world converted into dens in which perhaps Satan has built his throne? Oh, beloved, the blessed Son of God, whom you have loved, recognises the pure in heart, for He is pure; therefore, let each confess his sins to God, and examine himself by the test of the holy commandments, comparing his course of life with them, that he may, by the help of the Holy Spirit, perceive his sins" (Harms, 1900:45).

In contrast to the market principle, the financial record of the mission of Hermannsburg Germany can be referred to as a "spiritual study in statistics" (Stevenson, 1862:362). Harms' expensive operations demanded great financial resources, which neither he nor his people had.

Harms encouraged only freewill offerings, which resulted in a spirit of goodwill among the congregation. God, who directed this mission's initiative, sustained the work in answer to prayer. From all parts of the world willing contributions came. Harms often referred to the mission as the "swimming iron" believing that God sustained the work. Harms detested begging (Stevenson, 1862:363), and determined that they would only state their financial needs to God alone (Wendebourg, 1910:188). In the same way, as with George Müller of

Bristol, Louis Harms experienced God's sustenance (Patton, 1885:390). He soon noticed that, as the mission expenses varied to the same proportion than their income, leaving no deficit, but a positive balance in the treasury (Patton, 1885:389, 390).

In 1862, the mission's seminary moved to the "New Mission House", where young people are still trained for missionary service today. Harms was concerned about the gospel potentially losing its power in Europe and envisioned that if he could send missionaries to Africa, the Africans could in turn bring the gospel back to Europe (Stegen, 1982, FPA/D14). In retrospect this vision is coming to effect in Barrett's calculation that an average of 53 200 persons are permanently leaving the Christian church in the USA, Canada and Europe per week (Barrett *et al.*, 2001:5; Bosch, 2018:3). Seeing the probable outcome, Harms envisioned that bringing the gospel to Africa would, in turn, equip Africans to become missionaries to Europe. Harms further envisioned one Lutheran church in South Africa for both African's and Europeans (Bosch, 2018:317). However, contrary to his idea, two Lutheran churches formed, one for Europeans and one for Africans (Bosch, 2018:317). This idea of one church would come to fulfilment through Stegen, a century later.

3.2.4.3 Stegen's idea of doing mission

Stegen's idea of doing mission is twofold. Firstly, he wanted the mission to generate its own funds through experimental farming and commercialised projects (Joosten, 2019, FPA/I2). By generating funds, KwaSizabantu Mission, one of the largest missions in Africa, is self-sustainable (Joosten, 2019, FPA/I2). Secondly, Stegen from the start of his mission work among the Zulus envisioned a mission station that is managed along non-racial lines, focussing on serving the Zulu nation (Ngubane, 2019, FPA/I17), although others are not excluded. This was indeed the case from 1970 onwards. Providing guidance and training, many Zulu missionaries are taking responsibility and are running mission branches across South Africa. Among the management of KwaSizabantu Mission, there is quite a large number of Zulu Christians. KwaSizabantu branches also generate funds from agricultural projects, which are sustainable. They are regularly visited by Zulu brothers from the main station at KwaSizabantu Mission. In this way, KwaSizabantu is mainly indigenous, with some Europeans and other cultures also supporting the work.

3.2.5 The legacy of Louis Harms

Louis Harms left a missiological legacy in protestant circles which still impacts the world today (Grundmann, 2012:281).

3.2.5.1 Obedience to God's actual call, not to strategic concepts

Harms, having entrusted himself to God in obedience, soon discovered that his own mission strategies very often came to nothing. However, being a man of faith, he accepted each turn of events and obeyed. For example, when his missionaries were hindered from reaching the Oromo of Ethiopia (Gallas), and decided to settle among the Zulus (Stevenson, 1862:372), he relented, although stating that he would still attempt to reach the Oromo (Melck, 2019:59).

Harms found no time for theoretical arguments, advice or debates. In a letter to a pastor, Harms wrote these words:

"How shall I give you advice? I cannot in a letter, nor can it be done after a theory. I am so thoroughly an enemy to theory that I believe wrong is vanquished when separated from theory. The only theory I value is the Holy Spirit" (Harms, 1900:89).

Harms, in obedience to God's calling, was committed to pastoring his congregation, and all individuals seeking his council (Grundmann, 2012:388). By living the Christian life, his missionaries understood that mission is something that starts with a person's family life and requires ongoing commitment (Grundmann, 2012:388).

3.2.5.2 Mission, not colonialism

Although Harms was labelled as hard-headed and a rebel, the motive for his actions seemed to be the contrary. Harms did not want his missionaries to work in too close contact with the British, who he thought were too business-minded, craving foreign soil (Grundmann, 2012:389). Although Harms steered away from British colonialists, he did not view the mission as denomination-specific, but rather as an ecumenical outflow of the service of the *Hermannsburger Missionsblatt*. In retrospect, he was 125 years ahead of his time as missionary societies were at the time guided by the governing principles of private foundation and church legislation (Grundmann, 2012:389).

3.2.5.3 Mission as living a counterculture informed by the Word of God

Harms did not press for conversion or church growth as he believed "conversion to be a miracle brought about by God alone" (Grundmann, 2012:389). Harms therefore viewed the missionary's role as assisting in this process. Rather than challenging people on whether they had been converted, Harms stressed that Christians should rather speak and live as Christians within the framework of everyday life and so become living letters to their neighbours (Grundmann, 2012:389–390). In this way, according to Harms, the Christian Church provides a counterculture that is informed through Scriptures and not by worldly wisdom (Grundmann,

2012:390). Louis Harms, free from racist ideas, had a profound confidence in and concern for future African converts, with the aim to establish a united Lutheran church for both whites and blacks (Bosch, 2018:316). Admonishing his missionaries, Harms remarked that they would not be able to convert the Africans if they approached with the attitude of lords and gentlemen, but only if they came as faithful teachers with a deep concern for their souls (Bosch, 2018:317). Harms' view was that missions and colonialism were far removed from one another.

3.2.6 The legacy of Erlo Stegen

Erlo Stegen left a missiological legacy to evangelical circles and is currently influencing missions. His stance that mission stations should be self-supportive bore fruit. At the time of writing, KwaSizabantu Mission is one of the largest mission stations in the southern hemisphere.

3.2.6.1 Obedience to God's actual call, not to strategic concepts

God's call to obedience is more important to Stegen than anything else (Stegen, 1992, FPA/D36). Stegen held the view that if there is no unconfessed sin between him and God, he is usable in God's hands and can accomplish His goals, however hard the mission ground may be (Stegen, 2013:190,191). Stegen therefore views his greatest work as caring for his relationship with God.

3.2.6.2 Mission, not Apartheid

Experiences from different angles provided Stegen with a conceptual lens for making sense of the hurt caused by the racial hierarchies of the Apartheid regime. Having grown up under the mix of apartheid and entrenched nationalistic German culture (Stegen, 2016:10), Stegen first had to come to grips with the issue of racism and nationalism in his own life (Stegen, 2016:10).

Confronted by the Holy Spirit and having accepted God's calling to serve among the Zulus, Stegen experienced God's resurrection power in his life to overcome his own pride and racist tendencies (Stegen, 2016:52,54,55). Experiencing God's transforming power in his own life, it became his constant prayer to see as God sees. Being awakened to the reality of eternity (Stegen, 2016:63), he was half a century ahead of his time, breaking new ground and preparing the way for others to follow. Stegen's example of *serving* the Africans as missionary affected other farmers to the extent that they too, during the height of Apartheid, allowed African people to sit in the front seat with them as they travelled, even though they were despised by some farmers for it (Duvell, 2019, FPA/I1).

Apartheid dictated, by law and in culture, that whites ought not to mix with other races. 1950, the year in which the Group Areas Act, 41 1950, was passed, setting up the basis for the design of an Apartheid society (Kaplan *et al.*, 1971:86), was about the time of Erlo Stegen's conversion, which in hindsight laid the foundation for the construction of a multi-cultural society, even in the midst of Apartheid. As the country was being polarised within an increasing apartheid-and-hate regime, God destined Stegen to bridge the widening racial gulf through sacrificial living and service to fellow man. During the Apartheid years, a law was in place that prohibited a mission outpost within three miles from another (Van Rooy, 1987:12). This law restricted Stegen from preaching in the denser populated *Umvoti river* area. A few churches guarded this area with jealousy. Any attempt from a new missionary to work in their area was seen as a transgression and was immediately reported to government. Although Stegen took no collections, he was barred from reaching out to this densely populated geographical area (Du Toit, 1987:29). In 1957 a new regulation was issued by the Minister of the Interior to further restrict mission stations not led by established churches. Through the Mission Stations and Communal Reserves Act, 29 of 1909, any religious organisation other than the established church must have special permission to hold any service attended by more than five members. The effect was that a number of people were punished (Kaplan *et al.*, 1971:303).

Because of the above racially discriminating legislation, the only remaining option for Stegen was to pitch his evangelisation tent at Kingscliffe, South of the Umvoti valley (which means *the one who flows quietly* in the Zulu vernacular) on his brother Friedel's shop grounds (Du Toit, 1987:29). There he would preach daily for up to 14 months (Du Toit, 1987:29). Then he would move his tent to Maphumulo (which means *haven of rest* in Zulu vernacular), north of the river, also on one of Friedel's shop grounds (Du Toit, 1987:29). White missionaries living among the Zulu nation, such as Stegen, were viewed with suspicion by the Apartheid government (Dube & Dube, 2019). However, Stegen was not the only missionary practicing non-Apartheid during the height of the Apartheid era, as a large cohort of white non-Afrikaans-speaking Christian churches were in the process of uniting against Apartheid (Kaplan *et al.*, 1971:470). As no mainline church was financing this ministry during the Apartheid era, Stegen had no other option than to use his farming skills to experiment with various projects in order to provide the necessary means of support to the Zulu people (Joosten, 2019, FPA/I2; Ngubane, 2019, FPA/I17). Apartheid legislation could not stop the work of the Holy Spirit which abolishes Apartheid and deals with racism lurking within the heart. The importance of the things of this world had vanished and converts became one sanctified body in Christ.

3.2.6.3 Mission as living a counterculture informed by the Word of God

Stegen's preaching emphasises the importance of living a Scriptural life in God's honour (Stegen, 1977, FPA/D30). Stegen therefore stresses the importance of living a holy life so as not to grieve the Holy Spirit (Stegen, 1977, FPA/D52).

3.2.7 Comparison of the life, ministry, principles and legacy of Louis Harms and Erlo Stegen

Harms believed that the key to Christian influence lies within the Christian Church, where through the preaching of God's word, a counterculture is formed that is informed (Grundmann, 2012:390). This section discusses the inferences drawn from the preceding sections with the aim of answering the following research question:

Q2

Research question two: How does Stegen's life and ministry compare with that of Louis Harms?

A comparison of the life, ministry, mission principles and legacy of Erlo Stegen and Louis Harms reveals points of similarity and differences, as depicted in Table 3.1.

Table 3.1: Comparison between Erlo Stegen and Louis Harms

	Theme	Erlo Stegen	Louis Harms	Points of similarity	Points of differences
Person	German ancestral roots and Christianity	Father was a farmer, ancestors from Hermannsburg, Germany	Father was a pastor, grandfather God-fearing merchant	Christian influence	Stegen – farming Harms – patronage
	Early years and education	Struggled with concurrent headaches, could not finish schooling, learned practical farming skills, completed missiological studies	Academically strong with excellent memory, completed theology studies	Adventurous in spirit, sporty and musical	Stegen – timid and shy, some formal education, excelling in sport (tennis) Harms – excelling in sport and academics
	Conversion	Convicted from hypocritical life through Scripture	Convicted from atheism through Scripture	Importance of Scripture and conviction of sin	Different portions of Scripture
	Calling	Soon after conversion, but rejected call for few months, God's school: 12 years of fruitless mission work done from his own zeal and strength	Calling soon after conversion, God's school: 14 years of waiting before allowed to preach	Calling followed soon after conversion Learned humility in God's school, own will broken	Different schools used to mould bondservantship
	Thorn in the flesh	Recurrent headaches	Severe arthritis and other health problems	Health issues served as a thorn in the flesh	Different health issues

	Theme	Erlo Stegen	Louis Harms	Points of similarity	Points of differences
	Minister	Missionary with a pastor's heart	Pastor with a missionary's heart	Both missionary and pastor	Stegen travelled on missionary trips, Harms stayed at Hermannsburg, equipping missionaries to go out into the world
	Revival	Revival in Maphumulo & KwaSizabantu Mission	Revival in Hermannsburg	Both experienced a continuous revival in their ministries	Revival amongst the Zulus from 1966–the present Hermannsburg revival 17 years
	Popular preacher	Preached straight and to the heart from Scripture in the Zulu vernacular	Preached straight and to the heart from Scripture in Plat Deutsch (simple language)	Importance of Scripture in preaching, simple language used	Different languages used
	Opposition	Faced fierce opposition from various circles e.g. Apartheid government officials	Faced fierce opposition from various circles	Faced fierce opposition from religious and worldly circles	

	Theme	Erlo Stegen	Louis Harms	Points of similarity	Points of differences
Missiological impact		Radically changed lives Kurt Koch's research and published book "God amongst the Zulus" in German and English Extensive missionary trips and outreaches on invitation Sermons indexed on numerous digital platforms Annual minister's conferences and bi-annual 7-day youth conferences influence the youth	Impact seen and felt in Hermannsburg His sermons and exhortations were published HMS and building of the "Kandaze" a mission ship, missionaries were sent out Hermannsburger Missionsblatt grew in its popularity and within five years grew into a German monthly circulation of 14 000. Harms' Hermannsburger Missionsfest, a three-day festival with open-air meetings attended by thousands	Large numbers of printed texts circulated	Stegen travelled extensively on missionary trips and outreaches on invitation, taking co-workers along, teaching them through his example and thereafter sending them out on invitation in small groups. Harms remained at home, equipping missionaries through formal training and practical skills
Missiological contexts		Missionary in Apartheid & post-Apartheid era. Faced restrictive legislation with regard to movement and gatherings The Enlightenment promoted western superiority attitude and did not equip Stegen to deal with occult powers	Faced restrictive legislation with regard to ecumenical mission movement The Enlightenment obstructed mission work and self-sacrificial service during cholera outbreak.	Legislation and the Enlightenment hindered mission work	Stegen works cross-culturally Harms worked among his own nation, equipping them to work across cultural borders

	Theme	Erlo Stegen	Louis Harms	Points of similarity	Points of differences
Principles of doing missions		Stegen did not ask for donations, but used projects to fund missions Importance of obedience to the Holy Spirit	Prayer drives mission work, not donations, no theory for missions but direction from the guidance of the Holy Spirit with Scripture	No requests for funding, guidance through Scripture and the leading of the Holy Spirit, mission work goes hand-in-hand with practical work	Stegen's ground fertile, suitable for farming projects, Hernannsburg soil poor, more weight on prayer
Legacy	Obedience to God's call	Obedience to God is an important aspect of Stegen's legacy	Obedience to God's guidance rather than theory important	Obedience to God's guidance important	N/A
	Mission vs colonial/ Apartheid	Stegen's mission did not focus on race even in the high tide of Apartheid	Harms' mission idea was to keep away from colonial influences	Viewpoint influenced by Scripture	N/A
	Mission as counterculture	Importance of living an everyday Scriptural life	Importance of living an everyday Scriptural life	Viewing the everyday life as important	N/A

As displayed in Table 3.1, there are many points of similarity in the lives of Stegen and Harms, such as the Christian influence of their ancestors, being adventurous in spirit, having sport and musical talents, Scripture playing an important role in their conviction of sin and conversion, lessons of humility in God's school, receiving their calling soon after their conversion, receiving a thorn in the flesh, being both pastor and missionary, experiencing a continuous revival, use of simple language when preaching Scripture, experiencing fierce opposition from religious and worldly circles, circulation of large numbers of printed texts, experiencing restrictive legislation and the negative effect of the Enlightenment on missions, not requesting donations, living by faith and according to God's guidance and viewing the living of the everyday life according to Scripture as an important missionary aspect. The main difference between Stegen and Harms is their differences in academic education, difference in calling, difference in work methods and the duration of the revival as Harms died at an early age.

God requires an obedient and willing heart. In His sovereignty he can use any sanctified vessel with which He can impact the world through revival.

3.3 A NARRATIVE OF STEGEN'S SPIRITUAL JOURNEY TOWARDS REVIVAL (PRE-1966)

This section endeavours to answer the following research question:

Q3

Research question three: What was Stegen's spiritual journey towards revival like and what missiological lessons can be learned from this journey?

In order to answer the above question, Stegen's spiritual journey towards revival is mapped and analysed along various themes (milestones), starting with his conversion.

3.3.1 Erlo Stegen's conversion

Stegen's Lutheran upbringing did not provide him with the assurance that he knew God. However, the following text provided him with some guidance:

"But be doers of the Word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the Word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was" (Jas 1:22–24, NKJV).

In obedience to God's Word, Stegen tested himself against Scripture and was thoroughly convicted of his sin. This intense conviction caused him to realise his need for Christ as his

Saviour. Although some would brush aside his disobedience to his parents or his fights with his brothers as small sins, Scripture pointed out to him that the size of sin is irrelevant as all sins position mankind in rebellion to God. The following text confirmed his thinking: *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all"* (Jas 2:10, NKJV).

This text, together with a section from Ezekiel, brought him to his conversion, which Stegen explains as follows:

"...I was a lost sinner, in spite of the fact that I said my prayers and went to church. God says, "The soul that sins, it shall die" (Ezek 18:4). It doesn't matter what nationality a person is, it doesn't matter if he's black or white, red or yellow, if sin rules in a person's life, that soul shall die, unless he confesses his sins and forsakes them. That day, during prayer I stood up and prayed, "Lord Jesus, I need you! Come into my heart. Change my life and save me from my sins" (Stegen, 2016:6).

As evident from the quote above, Stegen not only realised his own lost state, but God also convicted him of his own view of European superiority, his disrespect towards his parents, his fights with his brothers and his "white" lies to the Lord (Stegen, 2005, FPA/D22). God answered his prayer and saved him from a life of fights, disobedience and disrespect, which soon became evident to those around him.

3.3.2 God's school

Stegen's recurrent headaches kept him from completing his schooling. This came as a severe emotional test for him. Being confined to the farm and trying to cope with this setback, he found refuge in God's Word. Delving into the Bible, Stegen became aware of the vast spiritual treasures it contains. Promises from Scripture became so precious to Stegen that he learned chapters off by heart as seen in the following quote:

"The promises in the Bible were so wonderful and precious to me. I was especially impressed by the passage in John 15:7, 'If ye abide in me and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' I could ponder on these things for hours. I thought, 'Here is greater wealth than money. It is greater than anything the world can give us. If such a life is possible, a life in which we receive anything we ask for - even if this were the only promise in the Bible, how much more precious this would be than all the treasures of the world. It would be worth more than all the gold, all the silver, more than anything in this world. What is the life of a person like who can pray, and his prayers are answered? There can be nothing to compare with it.' I thought, 'Lord Jesus, would it be possible that we could pray and then have

the answer? There is nothing like it, no success can be so great.' Such thoughts filled my heart" (Stegen, 2016:8).

Astonished by these promises, he reasoned that they were worth more than money, farming and his love for tennis (Stegen, 2005, FPA/D22). The following words of Christ left a deep impression, "*Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full*" (John 16:24, NKJV). With Scripture as his training ground, God had called him aside, preparing him for fulltime ministry. Therefore, being nourished by Scripture daily, Erlo Stegen at the age of 15 already had a growing desire for others to hear the gospel. However, God's call implied a call to full obedience and not to mere sacrifices, a theme that would later recur in his life.

3.3.3 God's calling

God's call to become an evangelist came to Erlo Stegen in various ways. His reading of *Vom Gottesleugner zum Evangelisten* ("From an atheist to an evangelist"), authored by Heukelbach, brought him to rededicate his life to God (Du Toit, 1987:18,19). Realising that God was calling him into full-time ministry, he impulsively responded without counting the cost (Stegen, FPA/D28). Sharing his decision of full-time ministry with his mother, she was astounded as she always thought God would call one of her other sons into the ministry (Du Toit, 1987:19). Stegen's father accepted his decision. After sharing his calling with his minister, he was invited to a Christian conference in at Capemuden in Mpumalanga (formerly Eastern Transvaal) (Stegen, 1982, FPA/D14).

3.3.4 The struggle

Attending the conference at Capemuden, close to Mbombela (formerly Nelspruit), Stegen was challenged to count the cost that a full-time ministry would entail. Realising that he would remain poor, Erlo Stegen decided to revert from his commitment to full-time service (Stegen, 1988, FPA/D31) and rather support missions financially. Laying out his new plans before God and opening Scripture randomly as confirmation, his eyes met the German text of Matthew 4:19:

"Und er sprach zu ihnen: Folget mir nach; ich will euch zu Menschenfischern machen!"

"Then He said to them, 'Follow Me, and I will make you fishers of men' (when translated).

During this time Stegen experienced an intense orthodox-orthopraxis-orthopathy tension. Although he conceptualised his calling into the ministry, and having received Scriptural confirmation of his calling, he was reluctant to let go of his own ambitions. In order to rid himself

of this inner tension, he rejected his calling and left for home the same day. Although well received by his family, he continued to experience great inner torment during 1950 and 1951 (Stegen, 1988, FPA/D31). As a coping mechanism Stegen took part in various activities, where he excelled in tennis and made the under-16 South African team (Du Toit, 1987:20). However, even though he accomplished his life's dream, he remained unhappy and restless. Stegen explains his rebellion as: "*I went through such a struggle during that year, that I even at a time said, 'God, I am willing to rather part from You than to become a Minister'*" (Stegen, 1986, FPA/D47). During this inner strain, he understood that the eternal cost of disobedience far outweighs the cost of obedience (Stegen, FPA/D33).

3.3.5 A calling renewed

During 1951, Stegen felt drawn to kneel beside his bed to read from the Bible. His eyes fell on Matthew 3:12 about God's love for his Son in whom He is well pleased (Stegen, 1982, FPA/D14). Stegen relates the following:

"...and I started reading... between the lines, I don't know how, I strangely felt as if God was still loving me. In spite of the fact that I had been so evil. And had turned my back on Him. And it just melted my heart. And I said, 'God is this possible that You still love me in spite of me having treated You like that?... and my heart melted and I cried like a baby'" (Stegen, 1982, FPA/D14).

Overwhelmed by God's unexpected love for him, he repented and asked for His forgiveness and further guidance. Not long after this incident, Stegen again searched through Scripture and read,

"Jesus said to Peter, 'Do you love me?' He said, 'Lord You know all things, you know that I love You.' He says, 'Feed My lambs' Then He asked him the second time, and the third time and Peter was heartbroken that Jesus should ask for the third time" (Stegen, FPA/D33).

Stegen was also challenged by John 21:15 and whether he *loved God more than these*. He realised that it is not enough just to love God as the others. God expected him to love Him not only *more* than the others, but also more than *his sport, his money or his love for farming*. Stegen understood that he was to make a commitment, a commitment mentioned by Paul in 1 Corinthians 9:24, to run in such a way as to win the prize. He agreed to it. But he had one condition. He did not want to play church; it had cost him too much (Stegen, 2005, FPA/D22). He had the firm conviction to preach according to the biblical standard, and to preach the truth, as He would have done (Stegen, 1982, FPA/D14; Stegen, 1988, FPA/D31; Stegen, FPA/D11). With his conviction he would rather boldly proclaim the gospel with the effect that people would

come to repentance, or be angered by his sermons (Stegen, 2005, FPA/D22), than to play church.

3.3.6 Training

Stegen underwent mission training at the Bibelhaus in Pretoria. His training included various subjects such as Old Testament, New Testament, Dogmatics, Church history, Greek, Hebrew, Bible studies, Homiletics, studies on various cults, and Psychiatry (Du Toit, 1987:10). For the duration of his studies, Stegen's regular headaches ceased, enabling him to complete his theological studies as evangelist. During this time, the Bantu Education Act, 47 of 1953, later renamed the Black Education Act, 47 of 1953, was passed, as an attempt to dismantle the mission school systems that had developed over generations (Ward, 2006:81). Unknown to Stegen, over four decades later he would be instrumental in providing Africans with primary, secondary and tertiary education on a mission station in the midlands of KwaZulu-Natal.

3.3.7 Calling to the Zulu nation

Stegen's calling as missionary to the Zulu nation was not according to his own desire (Stegen, 1984:8). The spirit of Apartheid engulfed his home congregation, with the effect that some of the church people despised him as he had exchanged his earthly inheritance to work among the Africans as their missionary. However, Stegen, being sure of his calling even in the midst of the cultural paradigm of his time, persevered in his calling, while his peers enjoyed their own desires and sport. Contrary to the passion of his peers, Erlo Stegen visited the huts, sharing the gospel.

Stegen recalled his preaching:

"I still remember my first sermon, "Where is the blood of Jesus? Is it in your heart, cleansing and transforming your life? Or is it beneath you heel? Do you trample His Grace underfoot?" (KSB, 2007).

Christ was the main theme of his sermons and conversations with the Zulus in their homes and in the fields as he travelled by foot.

Although Stegen found the Zulus open to the gospel and hundreds committed their lives to Christ, their everyday lives (orthopraxy) remained unaffected. Reflecting on this recurring phenomenon, he realised that the longer he preached, the poorer the outcome (Stegen, 2013:37; Stegen, 2013, FPA/D42). Comparing this phenomenon with that of Christ's ministry, he was deeply troubled and started to pray for revival. Although sincere, Stegen did not fully understand the implications of this prayer. In order to obtain a fruitful ministry, he had to be brought to the point of the dying to himself as described in John 12:24.



Figure 3.1: *Erlo Stegen the missionary*

3.3.8 The zeal of a pioneer and missionary

Completing his missionary training in 1955, Stegen became a traveling evangelist under the banner of Bibelhaus (Kitshoff & Basson, 1985:16). Having set aside his own ambitions, he set the goal in his heart to preach until fire would come down from heaven (Stegen, 1988, FPA/D31). Extending his tent crusades to 10, 12 and even 14 months, he hoped for a spiritual break through (Stegen, 1988, FPA/D31).



Figure 3.2: *Stegen's tent*

However, Stegen soon encountered the legislative restrictions discussed above. Stegen laboured hard during his crusades. Alone he erected the tent, transported people, start the singing, preached and counselled the people, where after he transported them back home again. On average, he preached twice or thrice daily. Returning home after such a crusade he would be exhausted, and his nose would bleed for hours on end. Worried about her son's health, his mother nurtured him with milk and honey and advised him to eat eggs regularly (Du Toit, 1987:29).

As he did not generate an income as a missionary or take any collections, he lacked funds to buy the necessary protein for his diet. Stegen lived from, day-by-day, unsure if he would have *putu*, *samp* with cabbage, or spinach for his next meal (Khwela & Dube, 2019, FPA/I8). God, however, sent means to sustain him physically. As Stegen pitched his tent at Umzumbe (close to Port Shepstone), a hen made a regular visit to his tent daily to lay an egg (Khwela & Dube, 2019, FPA/I8; KSB, 2016). Enquiring after the owner, Stegen received the response that as the hen was laying her eggs before his tent, the eggs were his. For about nine months, this hen laid an egg a day, providing Erlo Stegen with the necessary protein. In this way, Stegen could fulfil his mother's wishes of having an egg for breakfast daily, until the hen stayed away, and someone brought him a basket full of eggs (Du Toit, 1987:30). In retrospect, this difficult time also played an important part in his ministry. Living among the Zulus, they became acquainted with Erlo Stegen, who lived like them, eating what they ate, while being sustained by the Lord (Khwela & Dube, 2019, FPA/I8).

Maphumulo became a regular stop between his tent crusades (Du Toit, 1987:29). Preaching straight from the heart, Stegen admonished the Zulus to repent and mend their ways, for if they would continue with sin, they would have to face God's wrath. Thereafter, making an altar call, people responded in the hundreds (Stegen, 2016:19). Once Stegen had led them in the sinner's prayer, they would all return home but again without any noticeable change in their lifestyle (Stegen, 2016:19). Stegen was working with fervour, as he expectantly waited for God to transform the community.

3.3.9 A ministry without power

Upon searching the Scriptures and comparing his ministry to that of the first church, where 3 000 to 5 000 men repented on one day, he cringed at the fact that all his tireless efforts seemed to have been in vain (Stegen, 1989, FPA/D43). Reflecting on this phenomenon, he could honestly affirm that he did preach the right theology of God's salvation plan, but in practice, on the mission field, he experienced that his preaching left the community with no lasting

impact. During this painful confrontation, Stegen had to acknowledge that his ministry had been powerless, which prompted him to seek answers (Kitshoff & Basson, 1985:18,19).

Endeavouring to reach many people, he sometimes pitched his tent in crowded areas. While putting up electric lights and his loudspeakers to draw the people, he would often compare himself with John the Baptist. John had no electrical equipment and was dressed in camel's hair and his leather belt. People would travel kilometres, even from surrounding regions to see him. John also preached in an arid and sparsely populated place (Stegen, FPA/D33). Realising the contrast between them, Stegen was searching for 'that something' missing in his own ministry (Stegen, FPA/D28).

3.3.9.1 *Untouched by the preaching*

Responding to his invitation to accept Christ, the Zulus tried to please him, but remained unwilling to put an end to their sinful practices (Stegen, 2005, FPA/D23). Even after a huge response and selling over a hundred Bibles, with many responding to his altar calls, they would carry on with their pornographic magazines, alcoholic drinks and cigarettes (Stegen, 2014, FPA/D27). It was as if his listeners remained in a spiritual desert and he could not understand the reason for this.

Searching for the answer that would give him life-giving water, Stegen pondered John 4:13–14:

“The Lord Jesus said to the Samaritan woman at Jacob's well: ‘Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst’” (NKJV).

Again, in practice and in his ministry, he did not see the fulfilment of these verses. Stegen vividly describes his experience as follows:

“Look I am the most miserable person in this world. I am busy with something that is going backwards. I started with that number, and after one year, it is down to this number.” We held campaigns where we held altar calls, where very often half of the audience and sometimes 95% of the audience came forward, well they could not come forward, they got up and stood where they were, only a few came forward and filled the passages and then the stood where they were. Just about everybody in that meeting went down on their knees and prayed, but if you got to the place after three months, it was the same as it was before. I said, I can't understand it, the cinemas would still carry on. The sports fields were still the same, they were still just carrying on. The beer halls, the dance halls, everything as before. We sold hundreds

of Bibles, but it seemed to pass with the wind. I said, "Oh I am the most miserable person in this world" (Stegen, 1989, FPA/D43).

Erlo Stegen was continuously confronted by his ineffective ministry and was searching for possible reasons for the failure.

3.3.9.2 A white man's religion?

Being a missionary in South Africa was a challenge. Most Africans mistrusted missionaries of European decent. They thought the missionaries to be imperialists on a mission to use the gospel to convert them to Western culture for their own gain. The Africans therefore held fast to their own traditions and customs, not willing to break with them (Stegen, 1986, FPA/D47). A further difficulty emerged. Some whites who were materialistic and legalistic, narrowly defined the "predestination of the elect" described by Calvin as excluding men of colour. This culture permeated in their attitudes towards the African (Kaplan *et al.*, 1971:51). For these reasons, among others, many missionaries experienced a fierce resistance to the "white man's gospel". Being socially and politically frustrated by Western cultural chauvinism, African Christians were drawn to establishing their own *Ethiopianist* independent churches in the face of racial discrimination (Hofmeyr & Pillay, 1994:168,169,172; Kaplan *et al.*, 1971:312). The Zionist churches in turn incorporated the use of traditional diviners (Kaplan *et al.*, 1971:312). According to the Zulu custom, sacrifices to the ancestors are performed by the heads of tribes, lineages or households, who are always male (Kaplan *et al.*, 1971:307). On preaching Christ only, Stegen therefore met with hard resistance, especially from the Zulu men.

Stegen realised that the Zulus viewed Christianity as the white man's religion (Stegen, FPA/D44) and therefore foreign to their culture (Netherlands TV interview, 1990). In an attempt to explain to Stegen their way of thinking, they drew a parallel between their religion and the white man's religion. As the white's tradition incorporated God the Father, the Son and the Holy Spirit, the Zulus had their own tradition in which they would list all their spirits (Stegen, 1980, FPA/D13). According to the Zulu religious customs, *nyangas* inherit their powers from their ancestors. *sangomas*⁷ (diviners) on the other hand are known to receive special tasks from the ancestral spirits (*amadlozi*), such as discerning witchcraft. Should *sangomas* rebel against their religious duty, sickness may often ensue (Kaplan *et al.*, 1971:307).

⁷ In the Zulu culture the term '*sangoma*' is an umbrella term referring to all types of traditional healers. A *nyanga* is concerned with using parts of plants and animals as medicine, while a *sangoma* relies primarily on divination for healing purposes.

The Zulus had observed the white man's Christianity and had advised Stegen to rather preach to his own nation so that they can repent from their hurtful attitude towards the Africans. One Zulu man, pointing angrily at a shop building, advised Stegen, saying: "Go there and preach to that white man that *he* will repent" (Stegen, 1983, FPA/D15). He informed Stegen that at times the shop owner had lost his temper to such an extent that he had jumped over the counter with his *sjambock* (cattle whip), hitting out at the Zulu man's wife and children as they stood in the queue to buy some groceries (Stegen, 1983, FPA/D15). If Christianity has the power to change the ways of the Whites, yes, then they would be interested to listen to the gospel (Stegen, FPA/D1).

According to the Zulu custom, herbalists inherit their skills and powers from their ancestors (Kaplan *et al.*, 1971:307) and they therefore reasoned that it would be the same with Christianity:

"Fundisi, we hear what you say, but you've got to understand; Christianity is the white man's religion. We've got our religion. That is your tradition; you are Christians because your fathers are Christians. If you would be born in a Zulu family, you would be the same as we are. You are just a Christian because you grew up in a Christian home. That is your tradition" (Stegen, 1984:9).

Finding himself in a corner, Stegen argued in return:

"No, it was like that, but one day Jesus came into my heart and then it changed" (Stegen, 1984:9).

Seeing that Stegen was hurt, they felt sorry for this skinny white man living among them, so they made a compromise while informing him of their cultural practises:

"Well, Christianity is good, because we've been benefitted a lot. We've been westernised. You've built churches and schools for us. We have gained so many things because of you, but still Christianity, even if it is good, it is not enough. Even if we are Christians, we still have to keep our tradition. We still have to worship our gods, even if we go to church. Even if we are Christians and the child is sick, we've got to go to the witch and to the witchdoctor. We've got to find out why the child is sick; who made the child sick. When somebody has died; we've got to make a party for the one who is dead. We have to make a feast to bring the spirit back again and to worship that spirit. If a snake comes into the house, then we've got to worship that snake, because the spirit of the dead has gone into the snake. We've got to take, when we make a feast, the 'Mancishane' (small beerpot) and a certain piece of meat, and put it in the back of the hut, so that the dead can come and eat of it" (Stegen, 1984:10).

Through his conversations with the Zulus, Stegen realised how seriously they took their witchcraft. Their spiritism superseded that of the white Christians and their Christianity. Yet he was not willing to accede.

"No! Jesus is enough, if you have got Jesus, that suffices" (Stegen, 1984:10).

However, as gathered from their own experience they insisted that, to them, Christianity was like water that is poured on a fire: it kills the flame (problem), but the glowing embers remain (Stegen, 1982, FPA/D14). Unknown to him, the Zulus were referring to the sinful nature that often characterised the white Christians, earning them nicknames. They were quick to realise if Christians were powerless to live (orthopraxis) up to their talk (orthodoxy). This was the reason why they held onto their old traditions. They did not see the life evidence that the Christianity of the whites had the power to free them from sin. They felt the whites' motive for believing in Christ, was just that they were white (Stegen, 2016:11).

Stegen found that all his attempts, strategies and arguments with them also failed. In actual fact, the number of *sangomas* was growing during the late 1960s (Kaplan *et al.*, 1971:308). Unwilling to admit his defeat, Stegen persisted in praying earnestly to God to reveal Himself to these people.

3.3.10 A failing ministry

By 1960, after six years on the mission field, Stegen was well familiar with these Zulu responses. Unwilling to submit to their rejection of the gospel, he relentlessly carried on with tent crusades in the Redcliff Vale area, approximately 70 kilometres from Pietermaritzburg (Kitshoff & Basson, 1985:17). Realising the urgent need for a breakthrough among the Zulus, he decided on a new strategy to convince the Zulus of the sufficiency in Christ.

Changing his preaching methodology, he focused on basing all his arguments on Scripture, trying to gain concessions as he conveyed his message with the theme that Christ is not only the God of the whites, but also their God (Stegen, 2016:12). In his sermon outline, Stegen decided to start with the Old Testament, aligning all texts foretelling the coming of Christ (Stegen, 2016:12). Thereafter he chose to explain how these promises were fulfilled in Christ on Golgotha, enabling the forgiveness of sin. Then he determined to expound on Christ's resurrection, pointing them to eternal life. Subsequently, he planned to explain the importance of Jesus' empty grave to prove to them all power had been given to Christ on heaven and earth (Stegen, FPA/D44). For this reason, regardless of skin colour, Christ is the only mediator towards salvation (Stegen, 2016:13). Being the truth and life, He does not change but is still the same God today than over two thousand years ago (Stegen, 1997, FPA/D18). This claim

of who Christ is, enables people from any race, creed or culture to bow their knee before Him. Stegen decided to end his sermon, challenging the Zulus rather to come to Christ than going to their witchdoctors and witches for help. In this way Stegen strategically planned his next sermon.

Before delivering his sermon, he prayed earnestly:

“O God, please be with me today. When I go and hold the service, give me wisdom, give me the power of the Holy Ghost; give me your word and the authority that I'll be able to convince these Zulus that Jesus isn't just the white man's God that He wasn't just a Jew after the flesh, but that He is the Son of God, that He died and He rose again the third day, and that wasn't the end; He ascended up o haven. All power is given to Him and today there is no other name given to mankind no matter what race, what colour. For all the people around the world, there is just one way and that its Jesus. He is the truth; He is the life. Nobody will come to the Father, but by Him” (Stegen, 1984:10).

Having preached his sermon, Stegen felt satisfied. He knew he preached the truth and did so wholeheartedly. However, directly after his sermon something happened that shook his own belief system to the core (Stegen, 1997, FPA/D18). As soon as he said Amen, a Zulu lady hurried towards him.

“She asked: ‘Mfundisi (Pastor), is this the truth what you told us, that Jesus the God of the Whites is a living God and that all power is given to Him, and that He is still the same?’

Stegen responded: ‘Yes’.

She inquired: ‘Is Jesus, the white man's God, really alive just as you said?’

Stegen replied: ‘Yes,’

She asked: ‘Can you speak to Him?’

Stegen stated ‘Of course, you can speak to Him as well and that is what we call prayer. Everyone can pray’”

She exclaimed: ‘Oh I am so glad that I found a person who serves the living God. I have a grown-up daughter who is completely mad. Could you please ask your God to heal her?’” (Stegen, 2016:13).

Stegen's thoughts raced through his head (Stegen, 1988, FPA/D31). *Oh*, he thought, *what a fool I had been* (Stegen, 1984:11). In theory (orthodoxy), Stegen reasoned God can heal her, but in practice he had his doubts. Stegen reasoned that God had promised:

"... that If you abide in Me, and My words abide in you, you[a] will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples... These things I have spoken to you, that My joy may remain in you, and that your joy may be full" (John 15:7&11; NKJV).

Before him stood a simple heathen woman. Stegen reasoned that if had she been literate, he could have reasoned with her: "*Are you sure that it is God's will that your daughter should be healed?*" or "*Might this not be the cross you have to bear?*" or "*Is it God's time that He should heal her now?*" "*The Bible sometimes refers to these situations as a cross that we must bear and teaches us submission to God's will, time and plans*". Stegen realised that such explanations would confuse her. Controlling his outward composure to conceal his perplexity, he played for time (Stegen, 1997, FPA/D18).

"Where is your daughter? Is she here?"

"No, she is at home."

That was a bit of a relief, he had some time to think.

"Where do you live?"

"Not so far away, about one kilometre."

"Can we get there by car?"

"Halfway, and then we must walk."

"All right, just give me some time. I'll finish here, and then I'll come with you." (Stegen, 2016:14).

On the way to her homestead, the women explained her situation. She was widow with two children, her son and her deranged daughter. Her married son was working in Durban and she was living with her daughter-in-law (Stegen, 1982, FPA/D14). Arriving at her dwelling, Erlo Stegen gave a cry in dismay:

"But you didn't tell me half of what I see here now!" (Stegen, 2016:14).

A young girl sat on the floor of the hut with her arms tied to the centre pole with wire. She was just skin and bones (Stegen, FPA/D33). Scars, half-healed, and open wounds covered her body. As the binding wire cut deep into her arms (Stegen, FPA/D44), the girl incessantly made strange sounds. Inquiring the duration of this state, the mother explained that she had been speaking non-stop day and night for the past three weeks. The mother further explained that the girl had a boyfriend before she got into this state (Stegen, FPA/D44).

The girl had no desire to eat or sleep. Any food brought to her, she repetitively tossed against the wall. Inquiring the reason why wire had been used to tie her up, her mother explained that no rope could hold her as she would break any of these in no time through supernatural strength, whereafter she would run around causing havoc. She would enter the neighbour's fields she destroy their crops (Stegen, FPA/D44). Angered by this, the community gathered around her, hit her with sticks and put their dogs on her (Stegen, FPA/D33). Getting a fright, she would flee to the mountains, and not come back for days (Stegen, FPA/D33). Not in her right mind, she tears her clothes and runs around naked. Being in this condition, she poses a danger, for she had already bitten a man who tried to catch her. Having bitten a person, she refused to open her jaw again, unless something is pushed between her jaws to force it open. The learners in the nearby school are so scared of her, that should they see her heading their way, they would evacuate the classrooms through the windows in no time and scatter in all directions (Stegen, FPA/D44). After such incidents, the school committee would come to rebuke and charge the mother to watch after the girl to prevent such things from happening again (Stegen, FPA/D33). The women looked to Stegen with tears filling her eyes as she drew to a close. She had done everything possible and offered all she had to the spirits and to witchdoctors.

Crying, she ended her story with these words:

"...sometimes I feel like just taking a knife and cutting her throat, to make an end of this misery.' But there's something that stops me from doing it, telling me it's a terrible crime to do such a thing. She says, 'then I think, I'll commit suicide, make an end of myself. But then there's one thing stopping me from doing it, what will happen to her, who will look after her?' But she says, 'I can't anymore, I'm at the end. Soon, I'll go off my head...'" (Stegen, FPA/D33).

No white doctor had a cure and the prayers of some Christians were ineffective (Kitshoff & Basson, 1985:17). Stegen related how it felt as if an assegai had gone through his heart. Hanging his head he cried out to God to act with all his heart (Stegen, 1997, FPA/D18). Stegen

was determined to pray for her healing and also wondered if she was not maybe the key to reaching the Zulu nation (Stegen, FPA/D33). Erlo Stegen foresaw that her conversion could cause ten thousand Zulus to repent (Stegen, 1997, FPA/D18). Realising the seriousness of the situation, Stegen requested three of his colleagues to pray with him for this girl. They agreed (Stegen, 1982, FPA/D14). Thereafter Stegen requested a room from his parents, where the girl could be accommodated while they prayed for her. His parents willingly agreed (Stegen, 1984:14). A well-furnished room was provided for the girl (Stegen, 1982, FPA/D14).

Stegen, together with others, brought the girl the next day, asserting:

"If this girl gets healed, the whole tribe knows about her, from the smallest, the least to the greatest, what a victory it would be for the Lord Jesus. Maybe the whole tribe will be won? They've got to admit; they've got to see Jesus is Lord. They couldn't do anything and now Jesus has healed her" (Stegen, FPA/D33).

However, as soon as she entered the room, she immediately overturned the table, destroying the chairs (Stegen, 1997, FPA/D18). Acting viciously, she ruined all she could get hold of with the consequence that all the furniture, except the bed, was removed. Focussing her attention on the bed, she overturned it and pulled the springs from it. Removing the bed, they left her with an *icansi* (a grass mat) and only a blanket (Stegen, FPA/D33). Then her focus turned to the panes and steel frames of the windows. With great strength she bent the steel bars (Stegen, 1997, FPA/D18; Stegen, FPA/D33). In only a few hours the room was turned into chaos (Stegen, 1984:14). The intercessory team started to pray and Stegen relates their ordeal as follows:

"For three weeks we prayed, day and night. And after three weeks she wasn't healed. ...day and night, we'd get up and walk there, she'd stamp with her feet on the concrete floor as if it was about to break and sing her satanic songs. And you'd enter that room and she'd look at you with such a devilish look, mockingly making fun of the Lord and His name. And after three weeks I was just about a nervous wreck" (Stegen, FPA/D33).

As Stegen and his team prayed, pleading the Blood of the Lamb, she started to shout her own horrible, sacrilegious songs, renouncing the atoning sacrifice of Christ (Stegen, 1997, FPA/D18). The girl sat half or fully naked in her excrement, cursing Christ. Then she jumped up and stamped on the concrete floor, attempting to thrash it. She continued like this for long hours causing a great noise heard from far away (Stegen, 1982, FPA/D14). In the meantime the news about the Christians praying for the girl had reached the chief and the entire tribe

(Stegen, 1984:14). Stegen and his companions' prayers came to no avail. After losing this spiritual battle, Stegen reflected on his experience:

"...everybody in the area knew that we Christians were praying for this girl. They had heard me preach, 'Don't go to the witchdoctors. Don't sacrifice oxen and goats to the spirits. Jesus is the answer to every problem. Come to Him.' They were all waiting to see what would happen, and now we Christians had failed" (Stegen, 2016:18).

Upon further reflection, Stegen could honestly say that he and his colleagues prayed with all their hearts as seen from the following quote:

"We prayed with all our strength, 'Oh God, it's not our name which is at stake here. People won't say that we have failed, they will say it is their Jesus who has failed.' But heaven seemed barred and we received no answer to our prayers" (Stegen, 2016:18).

In the end, after three weeks, he and those praying with him, were compelled to take the girl back (Stegen, 1988, FPA/D31). Heaven remained as hard as brass, with him not receiving answers to his prayers (Stegen, 1984:15). The three weeks of intense praying and intercession had drained him both physically and spiritually (Stegen, 2016:17). Not only was he exhausted but he also started to doubt the truth of the Word of God (Kitshoff & Basson, 1985:18). The recurrent conclusion from his experience was that he should not take the Bible as literally as he did before (Stegen, 2016:19). He reasoned further that there could be some mistakes in Scripture (Stegen, 1997, FPA/D18). While it should have been, according to him, an opportune time for God to reveal himself to the Zulu nation, he remained inactive. In addition, he who was God's missionary, in front of thousands of Zulus and their chief, was proven to be a liar. Difficult to admit his defeat, he begged God to send him somewhere else, as stated in the following quote:

"Oh God, I beg you to send me somewhere else. I can no longer stand before these people and preach. I've got to be honest with them. I just can't preach something that doesn't work! I have to be honest with myself as well, because I, too, have a heart and conscience" (Stegen, 2016:18–19).

Stegen decided that he could not acknowledge his defeat and thereby indirectly admit that the white man's religion is indeed worthless (Kitshoff & Basson, 1985:18). However, he made a commitment to himself that he would make sure that he would never be so foolish as to create such an awkward situation ever again (Stegen, 1984:16).

3.3.10.1 Only believe! Could that be the missing link?

Seeking to conceptualise his practical mission experiences, he came across an American evangelist who focused on the importance of belief and faith (Stegen, 1988, FPA/D31). In an effort to rectify his previous experiences of failure, his preaching theme changed to adopt this new approach. Yet again, Stegen faced another practice and theoretical misalignment. Stegen relates the following incident after he had preached, saying: *"If you only believe, anything can happen if you only believe."* To Stegen it felt as if he preached like a hero on the subject of faith (Stegen, 1997, FPA/D18). However, another scenario developed as Stegen colourfully describes:

"After I finished [preaching], a few people came to me and said, 'It is wonderful if you only believe. Our father is blind. Could you pray for him? We believe that God can heal him.' Well, I had to believe as well, because I preached this.

They said: 'Can we bring him?'

I said: 'Well, where is he?'

They said: 'He is at home'

I said: 'We will not pray for him during the service, because what will happen if I pray for him and he does not get healed. What will the people say?' I said, 'You come before the service, then we are alone and then we pray for him.' Then they came: the whole family with the blind father. The wife, all the sons, and the daughters.

So, I made sure, I said 'Do you believe?'

They responded: 'Yes, we believe.'"

Trying to save time, he asked them to return to him the following morning with the blind person at 11 am (Stegen, 1982, FPA/D14). Again, he inquired from them if they truly believe. "Yes" came the answer. Then he asked the blind man if he believed. He also affirmed that he believed (Stegen, 1982, FPA/D14).

The theory of belief was put to the test, as was his own faith. Stegen realised that he was now being tested on whether he truly believes what he preaches. In order to pass this test of faith, he had to *"...scrape all his faith together, as if trying to make a big heap of it, as big as possible, a mountain... attempting to move a mustard seed in God's eyes"* (Stegen, 1982, FPA/D14).

As they gathered around him the following morning, he said: "*Let's pray.*" He earnestly prayed, and after he finished with the prayer, he quickly looked at the man. There he stood, still blind. Stegen was visibly shaken. They were disappointed, and so was he. Eventually, Erlo Stegen had to admit that this belief story did not match his experience in practice either. However, in retrospect Stegen learned two valuable lessons:

Firstly, he discovered that many churches cherish and emphasise their own special themes in the Bible. For example, some would only preach on God's love while neglecting God's wrath on sin. Like little children, some Christians aim only to pay attention to those raisins in the fruit cake. They break the cake in pieces to get out of it only what they want, while rejecting those parts that confront them or do not suit them (Stegen, 1988, FPA/D31). This varying use of Scripture could be the reason for different persuasions (Stegen, 1997, FPA/D18).

Secondly, he also realised that Christ had never told his people to believe in their faith, but to believe in Him. He realised that when a person focusses on his/her own faith, it wanes, while as a believer looks to Christ, faith grows accordingly. This mystery was revealed after the revival in that when God miraculously healed someone, he was asked if he was conscious of a special faith. Stegen replied that he was not conscious of his faith, but conscious of being a little child going to his Father asking him to heal someone, and in his sovereignty, God granted the request (Stegen, 1988, FPA/D31).

3.3.10.2 Dwindling numbers

His audiences consisted mostly of old women and young children who came out of curiosity (Kitshoff & Basson, 1985:17). They had heard about this skinny white man in their midst who preached with so much passion. With no other immediate matter to attend to, they came to listen to him. The men and young people were more eager to gather for soccer matches and other things and therefore remained uninterested (Stegen, 1988, FPA/D31). Stegen greatly lamented the state of South Africa. He could not accept that a soccer or a rugby ball would have greater magnetism than the Bible, but he also acknowledged that he did not have answers (Stegen, 1988, FPA/D31).

It pained him when he thought how Jesus charged his disciples to go *forward* and proclaim the gospel to all the nations. According to his observations, the Christians were sliding *backwards* (Stegen, 1988, FPA/D31). Typically, he thought to himself, when man starts something, he starts big and ends small, whereas if God works, he starts small and ends big (Stegen, 1997, FPA/D20). When revisiting the places where he had preached, he often had to first reconcile people with one another. One would complain that the other one was always

leading the prayer meeting and not giving others a chance (Stegen, 1982, FPA/D14). The area remained spiritually arid.

Reflecting on his situation, he suddenly remembered an incident while touring through South West Africa (now Namibia) somewhere around 1956 (Stegen, 2016, FPA/D24). Upon visiting a certain relative on his farm, north of Windhoek, this farmer urged Stegen outside. On the way he explained, *"I have just bore a hole in front of our garden and we found a lot of water...come let me go with you and show you..."* (Stegen, 2016, FPA/D24).

He filled a glass of water from the hole and said, "Erlo, drink this" (Stegen, 2013:36). As soon as Stegen tasted the water, he felt compelled to spit it out (Stegen, 2016, FPA/D24). Observing his reaction, the farmer continued, *"...when we found the water, we were so delighted. We could have jumped for joy. But the moment we drank of it, we realised it is undrinkable."* His wife was very disappointed, so he said, *"Don't worry, I can make sure that we can use this water for a vegetable garden... we have many flowers in the flowerbed..., and we will use it for that..."* (Stegen, 2016, FPA/D24). There were also a number of flowerpots in his home. However, as they started to water these plants, the plants soon wilted. Then he said, *"let's use it for washing our clothes then"* (Stegen, 2016, FPA/D24). However, they discovered that all their clothing, especially the linen, was ruined by the minerals in the water (Stegen, 2013:37).

This incident became vivid and alive, and left him in deep thought. Then he said to himself, *"... Erlo Stegen, you've been preaching the Gospel for 12 years, but the water that comes out of you is not living water. It is just like this ruinous' mineral water. But Jesus was speaking about living water. ...Lord, that's me. I believe I preach the Gospel but when the people receive the word, instead of coming alive, they die!"* (Stegen, 2016, FPA/D24).

He was busy bringing water to a spiritually dry area. At first, the people were happy (Koch, 1981:44). Could it be that they could not stomach the water he was giving, for his ministry, his garden, was withering. As these truths were revealed to him, he was at the point of giving up (Stegen, 2013:38). Yet, God in his mercy drew Erlo Stegen closer to him, but first he had to realise his need for God to do the wonder.

3.3.10.3 Excuses

The years 1954–1966 marked many similar missionary disappointments for Stegen as practical outcomes contradicted Scriptural promises (Koch, 1981:43). The more effort Stegen put in, the lower he sank into despondency.

Finding excuses for his failed ministry, he reasoned that the mission field among the Zulus was extraordinarily hard due to their drinking habits, the growing spirit of politics, and their strong love for sport and various other things of this present world (Stegen, FPA/D1). There was a growing sense of black consciousness, politics and black power, fuelling their hatred of whites who had stolen their land. The Group Areas Act, 41 of 1950, formalised the forced removal of an estimated 3.4 million persons from 1960–1983 throughout South Africa (Dodson, 2013:31). In this dire situation, many Africans' hope for freedom was that communists would take over while providing cars and homes of their choice as promised, and those not accepting this self-created paradise were seen as fools not grabbing hold of this opportunity (Stegen, 1984, FPA/D9). Africans therefore associated anti-Apartheid with communism, which may have been the reason for the rise of liberation theology in their midst. To complicate matters further, the Apartheid regime, while labelling themselves as Christian, classified all opponents of Apartheid as communists (Kaplan *et al.*, 1971:479). White missionaries living among the Zulu nation, such as Stegen, were viewed with suspicion by the Apartheid government.

Facing these challenges, a colleague remarked, "Erlo Stegen, we have got to pray for revival". He responded, "Oh friend, you will also one day get it right, I also first thought that way, ...but there is still hope for you, years ago I sought it as well" (Stegen, FPA/D1). Stegen continued, "but times have passed. There is no genuine revival for us this time" (Stegen, 1988, FPA/D31). However, deep in his heart he knew that these thoughts could also not solve his problem.

3.3.10.4 Orthodoxy-orthopraxy tension

By the late 60s, Stegen had been confronted by this orthodoxy-orthopraxy tension so many times that he wanted to return to his family farm. Yet, he could also not dissociate himself from his calling, as he had experienced the cost of disobedience before. Not willing to give up he reasoned with God:

"Lord we have your promises. If we abide in You, and your word in us, we will pray whatever we like, and we will receive it. Why not?" (Netherlands TV interview, 1990).

Not receiving any answer, Stegen started to doubt whether God's promises in the Bible were, in fact, true for the 20th century (Stegen, 1984:15; Stegen, 1988, FPA/D32). He could still understand that they were meant for the first century, but not for this century. He then further reasoned that living in modern times could be the reason why it could not be applied today. Finding himself on a slippery slope as he sat as judge, judging the Scripture, he eventually

started to question and query whether the Bible could truly be God's Word. He explained his reasoning as follows:

"I could no longer believe that the Bible was God's Word and that everything in it was true. I deemed it possible that parts of Scripture were true and other parts weren't. Anything that couldn't be reconciled with my experience and my own train of thought, I rejected. I was like a fool sitting on a throne and passing judgement on what is true and what is not. I would say, "This is legitimate nowadays, but that is not. This might have been valid two thousand years ago, but not today. Things have changed. We can't expect everything in the Bible to be true" (Stegen, 2016:19).

Although these thoughts kept running through his mind, he also sensed deep within his heart, that God is still the same, his Word is still the same and the Holy Spirit is still the same. Indeed, God has put eternity in their hearts. So, God in his great mercy was in control, and was steering his child towards the true reason for the lack in practical outflow. Erlo Stegen had to go through this inner crisis in order to enter into a deep relationship with God (Du Toit, 1987:33; Koch, 1981:46).

Stegen was wrestling with God. He longed for God to work as in the first church and this longing was gaining strength. However, simultaneously, all these challenges started to take their toll (Stegen, 2016:21). What he kept on experiencing in practice did not match the theory (Stegen, 1977, FPA/D30; Stegen, FPA/D33). Upon entering the ministry, he had promised himself that he would not play around (Stegen, 1977, FPA/D30). Yet time and time again, he came to a dead end.

So there came a day when Erlo Stegen said to himself "I can't carry on any longer". He prayed,

"Lord I cannot carry on like this, my brothers are making money, and enjoying themselves, and here I am a true missionary, busy with something that doesn't work. Having preached for 12 years, I don't know of twelve men, not as many as the fingers on my left hand, that are really on fire for God in these five years and have campaigns evangelistic campaigns that lasted for 10 months, twelve months and 14 months preaching every day of the year, sometimes twice a day, saying, I'll pray, I'll preach till fire comes down from heaven" (Stegen, 1988, FPA/D31).

Yet there was no fire from heaven. As an easy way out, he thought that he had to be more careful in his preaching, to weigh his words more carefully, and leave himself a loophole (Stegen, 1988, FPA/D31).

Stegen reasoned with himself that maybe the Bible is only a canon within a canon, containing both truths and untruths (Stegen, 1984:16). He further reasoned that although Christ spoke the truth, human failure in copying the text should also be taken into consideration. Human error could therefore easily have occurred. Entertaining such thoughts of doubt, he started to shift his position with regard to Scripture and showed a more critical attitude towards Bible accuracy. In retrospect, Stegen described himself during this time of his life,

“...as a fool that sat as a judge on the throne and was deciding whether something is really God's Word or not” (Stegen, 1988, FPA/D31).

“Things, I could understand with my small human mind, I would classify as God's Word. If it went not according to my experience, I would say ‘no, no, wait a minute, that can't be true’” (Stegen, 1988, FPA/D31).

As he questioned the validity and reliability of the Bible, he found himself sliding into a state of spiritual bankruptcy. However, even while doubting the authority of Scripture, the thought of “what if the Bible is really the word of God?” would usually follow (Stegen, 1984, FPA/D9).

3.3.10.5 Spiritual bankruptcy

In retrospect, one can say that this spiritual bankruptcy and his acknowledgment of it was in God's plan (Koch, 1981:46). This was a well-trodden road travelled by many missionaries and men of God before. The realisation that as long as they persist in doing their Christian duties in their own way, although well intended and with much zeal, the power of the risen Lord cannot remain lacking (Koch, 1981:46). However, the moment missionaries come to grips with their own powerlessness and experience the shattering of their own self-reliance, only then can God start to work. Erlo Stegen was to experience this. Throughout this trial, painful as it was, with all his doubts and distresses, the Lord did not abandon him (Koch, 1981:46). He had a plan in mind. A bigger plan, the eternal architect had a plan of His own.

3.3.11 A hunger for God to work in revival power

Stegen did not spare himself but felt constrained to keep evaluating his ministry in God's light. He reasoned that on earth, he could still get away with pretence, but would one day stand before God's judgement seat in his searching light, where young and old, great and small would have to acknowledge the truth (Stegen, 1984, FPA/D25). Lovers of the Truth in this world would then not be ashamed.

However, Stegen's physical strength started to wane. After twelve years on the mission field he practically felt like a wreck. He was spiritually exhausted too (Stegen, 1988, FPA/D31).

Questioning if God could really work today as among the first church, he read on the topic of revival. He investigated in biographies of revival preachers so as to find the secret to obtaining authority and power in their ministries (Koch, 1981:43). As Stegen listened to sermons of *Edwin Orr*, and read books on *Hudson Taylor* and *Goforth* of China, *Duncan Campbell* in the Hebrides, *Erick Hutchins* in Korea, *CT Studd* in the Congo, a hunger for a God-given revival continued to grow. He read about revivalists such as *Ravenhill*, and books on revival written by *Andrew Murray*, *Oswald Smith's* "The Revival we need", and "The man God uses" (Du Toit, 1987:30) as well as *Duncan Campbell's* book "The price of revival" and "The Lewis awakening" (Kitshoff & Basson, 1985:17).

Revival now became the innermost ache and cry of his heart (Koch, 1981:47). He was also determined not to be satisfied with anything less. It was in God's plan to bring Stegen to the point where he would throw himself wholly upon Christ (Koch, 1981:46). As Stegen was willing to accept the truth, he could be received by the Truth. True revival is not man-made, it is an occurrence where man fades into the background and God features in the foreground. As John cried, "He must increase, but I must decrease" John 3:30 (NKJV). With this realisation, Stegen relates the following:

"So we prayed and said, O God, please. We knew that we could not do it in our strength. Our only hope was God. Then we prayed and said, "O God we ask You for your name sake, that you will work" (Stegen, 1977, FPA/D30).

3.3.11.1 A secret?

As Stegen was searching the means to receive true revival, the following account came to him. An American preacher seeking revival decided to visit another minister who was experiencing revival in his ministry. Stegen relates the story as follows:

"He told his wife, 'I am going to that minister'. I want to find the secret. So he left home and went for thousands of kilometres. When he got to that minister, he found him a very strange minister. He went to him and said, 'brother I have come from far away, I have heard that God is moving and working in your congregation. Would you not allow me to stay with you for two weeks? When you pray, I would like to be there. When you preach, I would like to be there. I want to find the secret. In my congregation, it is so hard, it is so difficult, the young people are not interested. The elders of the church and the deacons, are so hard, like granite. I would like to know the secret.' This man of God said, 'oh friend, you need not wait for two weeks, you

can go home right now. I will give you the remedy. Go home, go into your office, remove all the furniture from the centre of your office, sit on the floor, take a white crayon, make a ring around you. When you close the circle, you say, "God come down, send revival and start within this circle." This visiting preacher was disgusted, he said 'My what does he tell me now?' Most probably he felt like Naaman, when he was told to go to that dirty water, and be dipped seven times into the water. He said, 'the fault does not lie with me, but with the congregation. It is the deacons, the elders, the young people'" (Stegen, 1988, FPA/D31).

Erlo Stegen remarks that he had, up to that point, always tried to find mistakes with the others:

"We like to point to others. I did the same. But look at my hand, when I point to a person, three fingers point to me, and the thumb point to God and He is witness that I am worse than the man I am criticizing. We have got to get to the place, where we forget about the next person" (Stegen, 1988, FPA/D31).

This minister did it eventually, he drew that line, and God start to work in his life, which spilled over to his congregation. This is the secret, Stegen thought to himself. He always thought the problem lay with others.

3.3.11.2 A heart cry

Stegen acknowledged his powerlessness and in his distress, he turned to the Lord of hosts, the author of the Scriptures. He cried out, "*Oh Lord, why are we so completely powerless today?*" (Koch, 1981:45). Walking out of the house, looking at the starry host, he cried to God; "*Oh You Creator of those heavenly hosts... this great Universe. Where are You? How can one make contact with You?*" (Stegen, 1988, FPA/D32).

Wrestling inside with this struggle, he cried to God. A hunger had grown for a true genuine revival. He knew he could not go further without it. He had come to a place of desperation where the only way out would be for God to undertake, for if He would not, it felt to Stegen as if he would die (Stegen, 1988, FPA/D32). Visiting Friedel, his oldest brother, who had a shop in Maphumulo, he stayed in the older part of Friedel's home, preaching the gospel. During this time, he kept on praying, "Lord, wouldn't You pour out Your Holy Spirit, wouldn't You work among the people?" (Stegen, 2016, FPA/D24). One morning at 2 am, Stegen woke up from his sleep. Even though he had no fever, he was wet with sweat (Stegen, 2016:63). His pyjamas and pillow were all wet (Stegen, 2016, FPA/D24). He turned his pillow around. The struggle was on. He switched on his light and took the Word of God.

The Bible fell open at John Chapter 4. It was the passage of the Samaritan women and Jesus, breaking through their cultural divide asking her for a drink. She was an outcast and like him, oppressed by the Apartheid regime between Jew and Samaritan of that time. Nevertheless, Jesus offered her his living water. She agreed, but first there was a condition, she needed to first fetch her husband. To this woman's further shock, she realised that He knew all about her. Then Jesus answered that the water he would give would become a well inside her, springing up into eternal life, but there were things in the way.

This thought gripped Stegen. For years he attended conferences to receive living water. Although he had been blessed by these, he realised that his own life lacked the living water required to provide to those around him (Stegen, 2014, FPA/D27). He also became distinctly aware that some of the young people to whom he preached, were at the same time drinking the filth of this world. It became evident that they too did not experience this living water within. Realising the true state of affairs, Stegen prayed, *"Lord, this water which You speak about, that is what I need!"* (Stegen, 2016, FPA/D24). Remembering the preacher who sought revival and was told to draw a circle around himself and request the Lord to start in that circle, he went on his knees asking God to begin with him, pleading for revival.

A co-worker relates the following incident:

"As a child, I sneaked up very quietly one day to see him - how he would pray when he was alone. We all knew how he prayed when he was with us. But I wanted to see how he prayed when he was alone. What I saw shocked me. He was sincere before His God. He was satisfied with nothing but for God to work. He was totally soaked in his sweat as he wrestled with God on his knees, to grant him revival. The urgency with which he prayed reminded me of our Lord Jesus in Gethsemane. I witnessed this great travail in prayer for God to work, for revival, while pleading for God to break through. This revival was not easy to get from God. Those who would come afterwards may not realise this great price. Here was a man prepared to wrestle with God, and not willing to let go of Him" (Dube, 2019, FPA/I13).

3.3.12 Prepare the way for the Lord!

After twelve years on the mission field without any lasting impact, Stegen became exhausted and despondent. As thoughts to leave his calling would come, he also remembered the price of disobedience. Meeting with the Zulu Christians at Maphumulo, he found them in disunity as they argued on Bible themes (Stegen, 1983, FPA/D16). Stegen shared his burden with them (Stegen, 1984, FPA/D9). With approximately thirty Zulu Christians gathered around him, he said:

"When I started, I said to the Lord, 'I will follow you and proclaim the gospel, but I don't want to play church, or fool around, I want to preach the truth'. But now after twelve years, it looks to me as if I was only playing around, where are the fruit of my ministry? I can't stand before God like this!" (Stegen, 1984, FPA/D9).

He therefore requested that they gather together regularly, studying the Scripture together. "Let's take Scripture as the Word of God and as it is, and search for the answer. We will not justify ourselves, but in childlike faith let us accept Scripture as the Word of God" (Stegen, 1984, FPA/D9). They would take the Bible as God's Word, and believe that every word of the Bible has been inspired by the Holy Spirit (Stegen, 1977, FPA/D30). They would put aside all arguments about theology and dogma, and just believe in the Bible as God's word (Stegen, FPA/D11). They were committed, not to excuse themselves, or to argue over Scripture (Stegen, FPA/D11). Among them were Hilda Dube and her children, Jabulani and Lidia, and Emanuel Khwela, a friend of Jabulani.

Maphumulo is a small rural village in Zululand. Stegen could find no other building where he and the Zulus could pray together but an old abandoned cowshed (a stable) (Stegen, 1988, FPA/D31) close to his brother Friedel's house (Kitshoff & Basson, 1985:21). Somebody bought the building from previous shop owners for the corrugated iron, but never came to dismantle the building. As the person had already paid the deposit to the previous shop owner, nobody could demolish the building. They gave Erlo Stegen permission to use the building as a gathering place, just for the time being (Stegen, 1979, FPA/D12). Thereafter he went to the magistrate to request if he could use the building (Stegen, 2005, FPA/D22). The answer was affirmative.



Figure 3.3: The old meeting place

The building was in a sorry state. It was built with corrugated iron on the outside and furnished with wood on the inside. Inside however, rats had done their regular rounds, destroying much of the interior (Stegen, 1988, FPA/D31). Snakes could also be found. But worst of all, a meter and a half of cow dung had been piled up on the inside. There was simply no way, that they could gather there (Stegen, 1988, FPA/D31).

Observing this sorry sight, Stegen was deep in thought. He realised that God was not deterred by this humble dwelling. Was He himself not born in a stable? Stegen was therefore not too discouraged. He wasted no time. Requesting the help of a few prisoners they removed the dirt, cleaned everything up and filled up the holes, after which they whitewashed the walls (Stegen, 1988, FPA/D31). This would be their place, a place of devotion to God.

At the time of cleaning and preparation, they did not realise that God was teaching them the importance of preparation and sanctification for the Holy Spirit to dwell within in His fullness (Stegen, 1988, FPA/D31). Because this building was also situated next to the main road of the village, Stegen realised that he could not hide his praying together with the blacks in high-Apartheid South Africa (Stegen, 2016:52). In retrospect he also grasped the secret that Christians are meant to be living letters of God's redemption, to all passing by, whoever they might be.

Simultaneously, opposition arose from some of his own congregants. As some felt the growing pressing need for prayer for a fuller life in Christ, others felt content with their Christian lives. To them Stegen was acting extreme. In this latter group, some still trusted their *muthis*⁸ and followed their traditional religion of ancestral worship at times, and were unwilling to leave it (Khwela & Dube, 2019, FPA/I8). There were also those that could not get themselves to reconcile with their neighbour (Khwela & Dube, 2019, FPA/I8). Their pride soon emerged as they argued why they should meet within such a humble place before the whole village. To them, the price was just too high.

Erlo Stegen tried to convince them,

"Don't you realise that we experience hardly any power or spiritual authority in our church meetings or in our congregation? The dance floor, the soccer-field, and alcohol play a much

⁸ *Muthi* is a traditional medicine prescribed by traditional doctors and herbalists known as sangoma. Muthi is produced from various products of trees, other plants, animals and sometimes humans.

more important role in the lives of Christians than does the work of the Holy Spirit" (Koch, 1981:288).

This group, however, stubbornly persisted with the argument that they did not need God to change their lives. They claimed to be fully satisfied with their superficiality and did not realise that they were excluding themselves from God's further work in their lives. However, God was looking for His own worshipers who would "*worship Him in spirit and in truth*" (John 4:23).

Paul writes in Galatians 6:7: "*Do not be deceived, God is not mocked. For whatever a man sows, that he will reap.*" In agreement with this Word, the fruit of the two groups would soon become evident. The first group experienced revival, while the second group started to experience God's judgement, with the effect that they started to persecute the first group (Dube, 2019, FPA/I13; Koch, 1981:288,289). As example of God's judgement, from the second group, one mother's son went to jail for crime, while the son of another became an alcoholic (Koch, 1981:288,289), another women's four daughters all had illegitimate children (Koch, 1981:288). One of them who scorned the Scriptures had an abnormal child (Koch, 1981:289).

3.3.12.1 Are rivers flowing from us?

As the first group met together in prayer, they started to study the Scripture. Erlo Stegen shared the following account of what happened during those gatherings:

"I remember one day, I asked the little congregation, 'Who of you believes in Jesus Christ?' Then I did something which I normally avoid. I said, 'I would like those of you who believe in Jesus to raise their hands.' Of course, there wasn't a single person who didn't raise his hand" (Stegen, 1984, FPA/D9).

"I got my Bible and said, in John 7:38 Jesus says, 'He that believeth in me, as the Scripture hath said, out of his innermost being shall flow rivers of living water.'"

Pondering on this text, they spoke on the life qualities of a believer. They noted that Scripture did not only mention a little stream or a rivulet, but *streams of living water*! (Stegen, FPA/D11). If a river can turn a desert into a garden, generate electricity, and irrigate fields, imagine what rivers of living water can bring about spiritually. It would also be impossible to stop it. One could build a dam, but water pressure would build up and eventually flow over or burst the dam walls. When a dam bursts there are forceful torrents of water. From their conversation they deducted that nothing in the world, not even demonic powers, would be able to arrest the

rivers of living water which the Spirit of God can bring about in our lives (Stegen, 2014, FPA/D27).

This brought Erlo Stegen to the following thoughts:

“Jesus said, he who believes in Me as the Scriptures say. He didn't say, he that believe in me as the Roman Catholics say or as the Anglicans say or as the Methodists say and the Lutherans. But only to the Scriptures, what matters to Jesus is His own Word, the Scriptures not your denomination. We need to take the Bible, read the Bible. Hear what it has to say. Whether our faith is in line with the Scriptures. There where you go life breaks forth. There is a holiness as God is Holy. There will be no friction and fighting and arguments. There is humility, bowing” (Stegen, 2014, FPA/D27).

Stegen asked his congregation if they believed, to which all affirmed. However, asking them if living waters were flowing in their lives, none could indicate that it did (Stegen, 2013, FPA/D42; Stegen, 2014, FPA/D27). Stegen then affirmed that he could not see living waters flowing from his own life either. This brought them to the point of whether they truly believed as the Bible says (Stegen, 2014, FPA/D27). Studying Scripture together, they observed that Christ had called out with a loud voice, inviting anyone who thirsts to come to Him and drink. Just before, they had read that His enemies wanted to kill him. From this they reasoned that the theme of living water must have been so important to Him, that He staked his life for it (Stegen, 1984, FPA/D9). Pondering this, they realised that they themselves should be the temple for the Holy Spirit. They were dry Christians, and they were thirsty. Christ on the other hand was crying out with a loud voice, in his temple. They realised that He was calling them to Him so that He can give them this living water. This thought brought hope in their midst. However, there was a condition... they had to believe in Him according to Scripture (Stegen, 2004, FPA/D39).

They deducted from John 12:48 that Christ's words will judge a person (Stegen, 1988, FPA/D32). Soon, they started to realise and acknowledge that their lives were not in accordance with the Scripture (Stegen, FPA/D11). They discovered that they did not produce streams of living water, but streams of evil flowing from their own lives. There were arguments and strife, where some still mixed ancestral worship with their Christianity (Khwela & Dube, 2019, FPA/I8). Although Stegen during this time did not preach against ancestral worship, some started to feel convicted by God's Holy Spirit and put away their occult practices. They confessed before others what they were busy with, and declared that God had spoken to them (Khwela & Dube, 2019, FPA/I8).

3.3.12.2 Lord, send us revival

Determined to seek the Lord in honesty and in truth, the first group gathered at Maphumulo in the mornings before the store opened and after closing in the afternoon. They were now not measuring themselves by any specific church standards, but by a higher standard; that which God has laid down in Scripture. They held to the authority of Scripture in searching their lives for other indwelling sin and to see if they were true believers according to Scripture. As they studied parts of the Bible, they eventually decided to work through one book. They prayerfully chose the book of Acts (Stegen, FPA/D28). Right from the start, the very first words in Acts gripped them. Acts 1:1 was written to Theophilus. Paul mentions that he described all that Jesus *did and taught*. In other words, Christ's very life was Scriptural, which supported that which he taught. The congregation marvelled amongst themselves as they discussed the possibility of such a life.

Christ instructed his disciples *to remain* in Jerusalem until they receive the power needed to become His witnesses right there in Jerusalem, a place close to where Christ was crucified (Stegen, 1977, FPA/D30). To the disciples, Jerusalem must have been the most difficult mission field on earth (Stegen, 1984, FPA/D3). Being oppressed by the Romans and persecuted by the Jewish religious leaders with their Christ crucified, they awaited the Promise. But in the midst of this losing situation, God fulfilled his promise, starting in the thickness of trouble in Jerusalem, spreading his work to Judea, Samaria and to the ends of the earth. Stegen reasoned that where the field is hard and difficult, that is where dynamite works the best (Stegen, 1988, FPA/D32). Act 1:8 states:

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (NKJV).

When looking at the Greek, Stegen observed that they would receive **power**, δύναμιν (dunamin) to be His **witnesses**, μάρτυρες (martures). As the congregation pondered this theme, they realised that they themselves lacked this dynamite power to be His witnesses (martyrs). They were without power to withstand the indwelling sin of their lives. How could they teach the nations to keep His commands, if they themselves did not live it? Stegen was also aware of his own powerlessness to preach the gospel with authority (Stegen, 1988, FPA/D32). The only option was to turn to God in prayer:

"O God, please. We knew that we could not do it in our strength. Our only hope was God". Then we prayed and said, "O God we ask You for Your name sake, that You will work" (Stegen,

1977, FPA/D30).

Scripture, acting like a two-edged sword described in Hebrew 4:12, was convicting them of their true state before Him (Stegen, FPA/D11). During their meetings they would honestly state their own spiritual condition and others would help them and remind them if there were still matters to put right. As they studied Acts further, they realised that the first church was one in all they did; in their words, one of soul, and one of heart as they prayed together (Stegen, 1988, FPA/D32). Christ was their life, and not their hobby. They were far apart from God's standard. The early Christians, thousands from different cultures were one in heart, soul and mind, while they themselves even in their small group had diverse opinions that created disunity (Stegen, 1988, FPA/D32). Stegen realised the reason why when the early church prayed, the place was shaken, but their own prayer meeting - with many prayers, did not make any impact, in fact they did not shake the place, their circumstances were shaking them (Stegen, 1988, FPA/D32). Indeed, there was a vast chasm between their lives and that of the early church. Convicted of their disunity, their meetings sometimes carried on until 3:00 am in the mornings as they were busy cleaning up their lives, reconciling with one another and also before God.

3.3.12.3 Another complaint

Gathering in such a way and at such early hours of the morning in 1966, did not go unnoticed. Stegen was summoned to the magistrate once again. The magistrate interrogated him in terms of the Public Safety Act, 3 of 1953, and the Riotous Assemblies Act, 17 of 1956, which prohibited any outside gatherings of people that the minister of justice view as a threat to public space. Furthermore, the minister of justice retained the right to declare it a crime should there be any protest against any racial law or support any campaign for the repealing or modification of any law (Landis, 1957:45). According to the Native Administration Act, 38 of 1927, by then called the Black Administration Act, 38 of 1927, meetings of more than ten persons in native areas were only granted permission to meet by the native commissioner or resident magistrate (Landis, 1957:46).

Backed by this legislation the magistrate inquired:

"Where are you holding your meetings?"

"In that old building", Erlo Stegen responded.

"Look, this is now a big problem. Some church groups had logged a complaint. You are not allowed to work in their area." Glancing at Erlo Stegen, the magistrate continued, "now we need to determine whether that building is in their area or not" (Stegen, 1979, FPA/D12).

He called his assistants to fetch some maps. As they bowed over the map, they saw that the area border runs right through the building.

“Oh, he said, you are now in very big trouble’. One seventh of the building was outside the area and the rest fell inside the area” (Stegen, 1979, FPA/D12).

He glanced at Erlo Stegen again, “Tell me, where do you stand when you preach to the people?” “In front of the building there is a table, and I stand on the left side of the table” (Stegen, 1979, FPA/D12).

The magistrate looked again at his map. Indeed, the border ran right through the table, and Erlo Stegen was just outside of the border. He was not trespassing as long as his congregation was still on the other side of the border, listening to the message across the border.

“You can go on with your gathering; they can’t stop you” (Stegen, 1979, FPA/D12).

Stegen left his office with thankfulness. God had intervened. However, he still experienced how some people were highly agitated at his presence in that area. Pondering the opposition, he switched on a radio in his brother Friedel’s home.

The moment he turned it on, the following words came loud and clear:

“Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying, “Let us break Their bonds in pieces and cast away Their cords from us”. He who sits in the heavens shall laugh; the Lord shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure” (Ps 2:1-5, NKJV) (Stegen, 1979, FPA/D12).

Stegen marvelled, he was reminded that God is on the throne, even in the midst of all opposition. Shortly thereafter as he travelled through the area, he received another promise, “I will give you this portion as your heritage.” Receiving this promise, Stegen felt stunned as he was not even allowed to visit that particular area (Stegen, 1979, FPA/D12). However, he kept this promise in his heart and thought about it.

3.3.12.4 Searching the Scriptures

As Stegen and the little congregation searched the Scriptures, they had to admit that they lacked the power to live like the first church. Then they read in Scripture that when people are baptised with the Holy Spirit, they obtain power to be his witnesses. Realising the lack of this

power in their own lives and their need for the Holy Spirit (Stegen, FPA/D11), they started to search the Scriptures for an answer.

"We prayed and searched the Scriptures. We said, 'What does the Bible say?' We said, 'Let's accept the Bible as God's Word for us today and take it seriously with our Christianity'. We would not excuse ourselves, or defend ourselves, or justify ourselves. I said, let's for a moment just accept the Bible as God's Word. Let's just see whether our Christianity in our lives is in accordance with the Scripture, with what the Bible says."

Stegen stresses the important role Scripture played in the search for revival and its inception (Stegen, 1988, FPA/D32).

3.3.12.5 Searching their hearts

In order to see if their own lives were in accordance with Scripture, they started to search their own hearts. The importance of other people started to fade away and they found themselves before God as a righteous judge. The small gathering was gripped by the idea that Peter and John could say to the lame beggar "look at us" as seen in Acts 3:4–7.

"And fixing his eyes on him, with John, Peter said, 'Look at us.' So he gave them his attention, expecting to receive something from them. Then Peter said, 'Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.' And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength" (NKJV).

Stegen, thinking on their response thought to himself that this might be bad theology, as we are to say, "Look to God". However, Scripture again pointed out to Stegen that a Christian is meant to be living letter:

"Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart" (2 Cor 3:1–3; NKJV).

A Christian is therefore meant to be a living letter, a Scriptural life to others (Stegen, 1988, FPA/D32).

3.3.13 God's dealings with Stegen

God in his mercy had begun to answer Stegen's prayer, but first He needed to break through the outer layers of pride and lack of sincere love towards the Zulu people.

3.3.13.1 The test

His Zulu congregants requested Erlo Stegen to gather together after 13:00 on Saturday so that they could have time to visit their homes some distance away and do some washing, to which he agreed (Stegen, FPA/D1). Gathering in their humble meeting place next to the 'busy' main road of the village, some of the most well-to-do white people of the town gathered on the tennis courts facing the building. Among these elites were some who boldly proclaimed their atheistic viewpoints to everyone (Stegen, FPA/D1). Stegen, did not consider this situation. It was the zenith of Apartheid and he was the only white amongst these Zulus (Stegen, FPA/D1).

He relates this incident as follows:

"As we assembled there at the arranged time, the magistrate, the assistant magistrate, the postmaster, the police sergeant and others from the Maphumulo white community had just gathered for a game of tennis. I thought to myself, 'oh my, what will the people think of me, if I go down on my knees and pray with a group of black people?' I knew the club members and what their spiritual opinions were and I was ashamed to pray as we had been doing" (Stegen, 2016:51).

The Reservation of Separate Amenities Act, 49 of 1953, which further strengthened the Apartheid system of racial segregation, forced also racial segregation of public premises, vehicles and services.

As both groups started to gather on the opposite sides of the road, Stegen was facing a dilemma. He thought that it was too late to send the Zulu Christians away; they would not understand the situation. He also thought these worldly elites would not understand their gathering, where he would cry and weep before the Lord along with those of other races (Stegen, 2016:51). Surely these influential people will verbally abuse him further for being with the Africans. They were of his culture, enjoying themselves, laughing and joking as they were playing tennis (Stegen, 2016:51,52). God was testing Stegen, as he used to plan prayer times around his pre-scheduled tennis times (KSB, 2016). Truly, *"who would be the most important: those still bowing before his past idol, or God whom he claimed to be searching for."* However, there was an answer to his predicament, he thought *"well, let me just go and close the window that those that are outside do not hear how we cry to the Lord on our knees here. We literally*

cried" (Stegen, 2004, FPA/D38). Lidia and Jabulani could hear a loud thud as Stegen pushed the windows close.

Abruptly Stegen felt a strong rebuke of the Lord:

"And when I closed the window and I closed it properly, then I heard the voice of the Lord speak to me and say, 'Yes, close it properly, because then I will be on the outside and you will be in the inside.' I did not need anybody to interpret that. I understood that word very well. God is not kept out by the glass at all. He is kept out by the heart of man" (Stegen, 2004, FPA/D38).

Becoming aware of the holiness of God's Holy Spirit, he saw the awfulness of his own pride (Stegen, FPA/D1). He used to speak and preach about the Holy Spirit, but now he was encountering His holiness (Stegen, 1984, FPA/D9). He needed no interpretation. It would not be the window glass that kept God outside, but his own pride (Stegen, 1984, FPA/D9). Then came the next conviction. He saw the words of Jas 4:6 in bold letters, "God resists the proud" (Stegen, FPA/D1). He could understand why his pride has kept God away. All these twelve years, God was left on the outside of his ministry. The people on the tennis court and their importance faded away as he found himself alone in the searchlight of his Creator.

Over the preceding twelve years, Erlo Stegen often used these same words for the outsiders and unbelievers, "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me" (Revelation 3:20; NKJV). Now he suddenly understood that he had left God on the outside in his 'servanthood' to God. The realisation of his state as a missionary before his Creator, broke his heart. He realised the deep depravity of his own pride and arrogance. He wept.

Stegen at last understood the reason for his own failure. He always thought it was only the devil resisting him, and that he was on God's side, warring against the devil and his principalities, as mentioned in Ephesians 6:12. Now, he knew that God himself was resisting him, for those very evil principalities, like himself, were stuffed with pride. If only it would be the devil, resisting him, then there would have been hope. But with God himself against him, there was no hope. He was fighting a losing battle (Stegen, FPA/D1). God had taken hold of him by the scruff of his neck, and said: "*Now, Erlo Stegen, I am dealing with you.*" He found himself in God's melting crucible. A Zulu song began to resound in Erlo Stegen's life, which says, when translated, "*I did not point to others, or the man next to me. I forgot about everyone, and I myself had to appear before God*" (Stegen, 1984, FPA/D9).

For a true revival, where God's Spirit is not restricted or quenched but would work as He pleases, his pride had to be dealt with. All he could say is "*O Lord, forgive me and sanctify me with your precious blood. Deal ruthlessly with the pride in my life, else I am lost!*" (Stegen, 1984, FPA/D9). He realised that because he did not produce lasting good fruits over these twelve years, God had started to use his pruning scissors. It was a hurtful realisation, but he knew it was true. Stegen submitted. He opened the windows, and those on the tennis courts became aware of this humble little group in search of God's presence more than the pleasures of this life.

According to Jeremiah 29:13, Stegen realised that to find God, would cost his all. He realised how much he was still alive to the world. Through various circumstances, God started to open his eyes so that he could realise that he was more dead to God, than to the world. He started to realise that in greatest moments of decision, his first thought would always be what people would say and what their feelings or opinions would be if he did something. After more such incidents he had to acknowledge in all sincerity that he did believe in God, but not according to Biblical standards.

Stegen also realised why there were no rivers of living water flowing from within him. God was convicting him of areas in his life that grieved the Holy Spirit. God used Scripture to test him, inquiring of him "*Do you love your neighbour as yourself?*" (Stegen, 1981, FPA/D37). He responded, "*I serve the Blacks, but I do not love them.*" God asked him, "*Are you the servant of all?*" (Stegen, 1981, FPA/D37). Stegen had to admit "*no*". Again, God asked him "*Do you do to others what you would like them to do to you?*" According to Matt 25:40, he realised that his relationship with the least mirrored his relationship with God.

Realising the awfulness of lukewarmness as written in Scripture, he pleaded that God would save him from it.

"So then, because **you are lukewarm**, and neither cold nor hot, I will vomit you out of My mouth" Rev. 3:16 (NKJV).

He realised that a raw heathen in their heathenism was more acceptable to Him, than himself in his own lukewarm state. Therefore, Erlo Stegen cried for a heart on fire for God, that his own life would become God's possession. And so, God continued to reveal the innermost depths of Erlo Stegen's heart to himself. And as God revealed it to him, he brought it to God, with the cry to forgive and to change him.

During this time of inner purification, he was also humbled on the outside, as the heathen, some *tsotsis* would point their fingers and whisper, "*One can see he is an alcoholic, but not of*

the worst kind yet!" In this way, God was dealing with his pride (Stegen, FPA/D1). Although Erlo Stegen found it painful, in hindsight he needed this experience so that God in the end will receive all glory.

Erlo Stegen found that God was dealing with him in sovereignty and not working according to man's reasoning (Stegen, 2013:81). Through this life experience, Erlo Stegen understood that God works as He wishes (Stegen, 2013:81). Erlo Stegen humbled himself before his God as seen in the following quote: *"Oh God, give me a heart like Thine, no matter where I am, let your Spirit be within me!"* (Stegen, FPA/D34).

However, there was still one other issue that he had to deal with. Erlo Stegen had strong feelings against speaking in tongues. The reason for this reservation was that some who spoke in tongues did not live exemplary lives; one person he knew lived in adultery and another often used swearwords (Stegen, FPA/D1). For these reasons, Stegen had openly challenged the Pentecostals and did not want to be identified with them. Although Stegen acknowledged that the Bible refers to the speaking of tongues, he felt that the devil was also using it. However, as God was dealing with him, he realised that even with these convictions, he was falling short of glorifying God with his own tongue and with the tone with which he spoke to people. Erlo Stegen slowly began to realise the truth of Romans 2:24 on how carefully one needs to walk, lest the Holy Spirit is grieved, and the name of God is blasphemed among the nations.

3.3.13.2 Who do you serve?

After a few days, Erlo Stegen was walking past their meeting place, where the little congregation had gathered to pray and were singing. Hearing them, Stegen felt a strong urge from the Lord to go to them. However, he resisted the prompt, reasoning that, "I can't - I am not wearing my suit, I am in my working clothes, what will the congregation think of me? What will so-and-so say? How will so-and-so feel? What will so-and-so think?" All of a sudden, he sensed God requiring an answer from him "Is that how you think?" It was as if he saw the prophet of fire, Elijah, standing before Ahab saying "God before Whom I stand" in spite of the fact that he stood in the presence of an earthly king, who had the power to release or kill him (Stegen, 1997, FPA/D19).

At once, Stegen recognised his disobedience and his divided heart. He realised that although he claimed to serve God, he was in reality serving the opinions of people. When God opened his eyes to this, he was further admonished by an awareness. Erlo Stegen relates this incident as follows:

“...I suddenly saw a picture, like a vision. I was not someone who easily believed visions or dreams, but I'll never forget that picture. If I were an artist, I could still draw it today. There was a Hindu temple with all sorts of gods and idols. I saw myself entering the heathen shrine and bowing to the ground before the first of these idols and worshipping it. Then I stood and went to the next idol, touched the floor with my forehead and worshipped that image... then the third idol...” (Stegen, 2016:60).

As he saw himself bowing before these idols, he realised that he was not falling backwards, but was praying in the correct manner – but to an idol (Stegen, 1997, FPA/D18). He realised that he was very busy in his worship, doing what he did with all his heart, but in truth his devotion within his ministry was not directed at God. He clearly understood the meaning of this revelation. God would share His glory with no other.

His heart broke. As he wept, he brought the condition of his own heart to God, with portions of Scripture convicting him:

“...do I seek to please men? For if I still please men, I would not be a bondservant of Christ” (Gal 1:10, NKVJ).

Thinking about this verse, 1 Cor 9:26–27 came to his mind:

“Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified” (NKJV).

Taking the portion in 1 Corinthians 9:26–27 seriously he realised that according to Scripture, he himself became disqualified (Stegen, 1997, FPA/D18).

Comprehending his own unworthiness as a disqualified servant of God, he obeyed and entered the meeting place, dressed as he was. He could not find words to preach. He looked downwards and sideways, trying to hide his tears (Stegen, 1997, FPA/D18). When he composed himself, he could only say, “Let's go onto our knees and pray”. Then he prayed, “God be merciful, I am a sinner” (Stegen, 1997, FPA/D18).

In retrospect, Erlo Stegen explained the following:

“In a way I don't know why it happened after so many years. That's what should have happened at my conversion, but it didn't. My conversion didn't go very deep. It couldn't have been, if there was still pride in my life. It couldn't have been, if I still tried to please men. It

couldn't have been very deep and wasn't so genuine, if I still stood before people and not the very presence of God. It must have been a shallow and superficial life. God just carried on and He just carried on revealing one thing after the other..." (Stegen, 1997, FPA/D18).

God had taken hold of him, at his own request. To Stegen it felt as if God threw him into His mill, headfirst. Later, he would explain how he had felt the grinding of God's millstone, doing away with his ego. God had laid his hand on him and left him no room to escape. Like on the Potter's wheel, God would send more incidents to reveal his heart to himself. Then God would say, "Out with this". Erlo Stegen felt as if he was going through a fire; a fire that was burning up the dross as it was purifying and cleansing the inner man. He experienced the working of the Holy Spirit as described in the following text.

"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderers' soap" (Mal 3:2, KJV).

3.3.13.3 Lukewarmness

During this time Stegen found himself praying, asking the Lord to write in His books that he wanted to surrender himself totally to God. Very soon after this prayer, God revealed through a vision three standards in this life. On the ground level was a multitude of people in the midst of much noise and in great turmoil. On the middle level, there were fewer people, but they all had long faces, being extremely unhappy. On the highest level, there were only a few people, but their faces shone with radiance and joy (Stegen, 1984, FPA/D9). Thinking about what he saw, it was only after a number of days that Stegen realised he was neither hot nor cold. In God's eyes, he was ready to be spit out (Stegen, 1988, FPA/D32; Stegen, 1997, FPA/D18). In no uncertain terms he realised that his Christian life was making God "sick" (Stegen, 1997, FPA/D18). Understanding what God was revealing to him, he did not even feel an urge to pray sincerely (Stegen, 1988, FPA/D32). He was also not concerned about those for whom Christ died who were heading to hell. Intensely aware of his own lukewarmness, he threw himself on his bed and wept (Stegen, 1984, FPA/D9). Realising the powerlessness of his old nature, all he could do was to throw himself in the everlasting arms of his Saviour, "Lord, please let Your fire burn in my heart, please end this lukewarmness, I desire to be a Christian according to the Scripture" (Stegen, FPA/D1). "Let Your holy fire burn in my heart, and let me be a servant according to Scripture" (Stegen, 2005, FPA/D22). "Let that fire that burned in Paul's heart, in the early Church's hearts, let that burn in me" (Stegen, 1988, FPA/D32). He was seeking God to deliver him from his own deceptive heart (Stegen, 1988, FPA/D32). In turn, God was on the point of answering his prayer.

3.3.13.4 Dealing with pride, breaking down the walls of racism

In various ways, God started to reveal the depths of Stegen's pride. Evaluating his own attitude towards the Zulus, he recalled the words of Prime Minister Verwoerd, who during one speech said, "We've got to love our neighbours as ourselves" (Stegen, 1988, FPA/D32; Stegen, 1997, FPA/D21). He remembered how he said in his heart, "Yes that is easier said than done." Although Verwoerd was assassinated, his words lingered in Stegen's thoughts. He realised that God was bringing him back to that point, "*Erlo Stegen, now it's not Dr Verwoerd, it's not the late Prime Minister, but the King of kings and the Lord of Heaven who asks you, do you love your neighbour as yourself?*" (Stegen, FPA/D1). Thinking honestly about his attitude towards the Zulus, he responded, "*O God, if I've got to be honest, I love them. I've given, I've sacrificed, I have offered my life for these people, but if I have to be honest, I must say, I don't love them as I love myself. No, I can't say that*" (Stegen, 1984:58).

He felt a further prompt, "If you want revival, it's got to go according to My Word and you've got to believe the way the Bible says. You've got to love your neighbour as yourself. Do you love the Zulus as yourself?" Erlo Stegen responded. "No, O God, I can't I am sorry. I feel I can't do that; it is going too far" (Stegen, FPA/D1). But God did not stop there, He instructed, "The greatest should be the smallest. The first, the last. And the greatest, the servant of all" (Stegen, 1997, FPA/D18).

Erlo Stegen cried out, "*Oh God, no! Pardon me now, forgive me. I can't go along with you now Lord.*" (In his mind he pictured a black Zulu man walking with a suitcase and Stegen needed to go to him, asking if he could carry his suitcase for him.) (Stegen, 1984, FPA/D9). "No God! Impossible, I can't do such a thing, never, I can't. O God please forgive me, excuse me, I can't do such a thing, Lord. No, I can't impossible." At night his linen would be wet with perspiration (Stegen, 1997, FPA/D18), the fight was on...

"God, send me somewhere else, to the lonely islands or another country, but here in South Africa I can't do that. I can't, what will my own people say, my own family? What will my parents say, what will my brother say! I can't I can't Lord! Lord, I am prepared to do anything, but you can't expect me to be the servant of the least, to serve another. Yes, my own people, the whites, yes, but a Zulu, no! I can't" (Stegen, 1984:59).

This struggle continued for weeks. It was a big battle (Stegen, 1984, FPA/D9). He realised that although he stood so many times with the Bible in his hands, he was not living as the Bible instructed (Stegen, 2005, FPA/D22). Stegen felt God was speaking to him. "*Well, I won't force you. I am not forcing you only telling you. You are asking me for revival; you want me to*

be in your midst and if I come, I rule and I am King and I've got the last word and it's got to go according to my word" (Stegen, 1984:59).

Stegen responded, "Oh God, I can't do such a thing!"

But God did not release the pressure, he tightened the bolt...

The following Scripture came to his mind,

"...Jesus called them to Himself and said to them, 'You know that those who are considered rulers over the Gentiles lord it over them, and their great one's exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all'" (Mark 10:42–44, NKJV).

This was a bitter pill for him to swallow. Shall he then become the servant of the blacks, and that here in South Africa? He started to pray, "Lord rather send me to Ghana, but not here in South Africa" (Stegen, 2005, FPA/D22).

The Lord responded,

"...assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Matt 25:40, NKJV).

Stegen realised yet again that God would take the person he looked down on and measure his relationship to Him accordingly (Stegen, 1984, FPA/D9). Erlo Stegen responded "Oh God, I can't. I feel it's going against my grain. I see no chance of living such a life." He felt that he might live according to Scripture in another place in the world, but not in South Africa (Stegen, 1997, FPA/D21). Again he pleaded "I can't, God" (Stegen, 1981, FPA/D37). Until he eventually cried out; "*God, if I've got to do that, I will lose my life*" (Stegen, 1997, FPA/D18).

Then the answer came from Scripture (Stegen, FPA/D1):

"Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul?" Mark 8:34–36 (NKJV).

Stegen realised that he was still fighting for his own existence. He started to realise that if he wanted to serve God, he needed to serve him in *His* way, serving him as his bondservant. Stegen related his struggle as follows:

"I said, 'Oh God, I can't.' Impossible. Till I got to the place, where I said, 'Oh God, please don't go according to my feeling, please don't go according to my heart, I say God, write it down in the Book in Heaven. That today I say, "let me believe as the Bible says. Do what you like with me. Don't take any notice, of my resisting You or going against it.' I say 'Yes, I want to believe as the Bible says.' I did not share this with any person. I did not share it with my own brother. With nobody. Nobody in the world knew what was going on inside. But I say this to the glory of God, just to prove that He is not a liar" (Stegen, 1981, FPA/D37).

After this intense struggle, stretching over many days, Stegen at last agreed. As he got up from his knees in his room and went outside, the first Zulu man who saw him, a man old enough to be Stegen's father, stopped and called him not "*Umfundisi*" which means preacher, but "*Baba*" meaning our father (Stegen, 1981, FPA/D37; Stegen, 1997, FPA/D18). This was a strange thing to do for a Zulu, maybe they would address someone in their own nation as *baba*, but not a white man. To his surprise, Stegen found that they treated him with greater respect (Stegen, 1981, FPA/D37; Stegen, FPA/D1). Indeed, he lost his life to find it. Something in the spiritual realm must have happened (Stegen, 1984:60). Stegen went back to his room and prayed, "Lord, you are no liar, it is true, if we lose our lives we will find it!" (Stegen, FPA/D1). Whether it would be the King of the Zulus or a prince, for years afterwards, they would often refer to him as *baba* (Stegen, 1997, FPA/D18).

Stegen found that his relationship with the Zulus changed completely, as seen in the following incident. A white man from Durban arrived to see him. They went into the house and after some time there was a knock on the door. Upon answering the knock, Stegen noticed that a group of Zulus had surrounded the home. The one who knocked inquired from Stegen who the man was that came to see him. Stegen responded that it was just an unsaved soul from Durban. Then they responded, "Oh, then we can go again, we wanted to catch him" (Stegen, FPA/D1). In this way, the Zulus showed their love and concern for their spiritual leader. They started to protect him if there was any sign of possible danger (Stegen, 1997, FPA/D18).

As Stegen had broken down cultural barriers he was also the first in his family to bring a Zulu man through the front door of his parents' home (Stegen, 1997, FPA/D18). He did not know how his father would react, but in obedience to God, he showed his family the correct way through his actions.

3.3.13.5 God works as He wishes

Another stronghold in Stegen's life was that of control. Growing up a farmer and with his German nature, Stegen had a strong sense of organisation and set patterns, reinforced by a strong will. According to him, things needed to go according to the traditional pattern. Therefore, taking control also of spiritual things, he dictated to God, "If you move, please move according to the pattern of our church, the way of worship that we may worship according to our ways" (Stegen, 1984:61). However, he soon found that God in is sovereignty works as he pleases for his own purposes and glory. Stegen could therefore not fit God into his own pattern on service. Becoming aware that he could not serve God and his own agenda, he realised that his preconceived ideas were keeping him from serving God. Being confronted by this, he faced another inner struggle. Through reflection, Stegen realised that he liked things to be orderly. However, he also understood that even in a quiet church there could be much noise within the hearts, which stifles the still small voice of God (Stegen, FPA/D1). For example, some would rebel, or criticise and as someone would sing, others would think why they sing in a particular way. But as God is a God of order, He is the only one to bring order (Stegen, 1984:61). Upon understanding this, Erlo Stegen totally submitted; "well God, You move as You like" (Stegen, 1984:61).

3.3.14 Oh Lord, that Thou would rent the heavens!

While God was busy dealing with his servant, he was also busy with the little Zulu congregation, revealing the secret motives hidden in their hearts. These revelations gripped the little congregation. On one hand, they had a desire for God to work, and on the other hand they were vexed with their own iniquities. As heaven is something precious, that had to be rent by God, they also needed to let go of the things they held dear and precious in their lives, so as to make room for God in their lives (Stegen, 1988, FPA/D31).

The exalted Lord was purifying his congregation. The hours of prayer changed into hours of repentance, weeping, and inward groaning over their own uncleanness measured against Scripture. Very often their tears ran into little puddles under their chairs. A deep conviction about their lost state gripped them. All became so intense that everything besides obtaining a right relationship with God, was forgotten. They often forgot to eat, drink and sleep, and even Christmas was forgotten in these times of prayer. Christmas was a busy time in Maphumulo, where thousands of people from the surrounding rural areas would gather in the shops. Although Erlo Stegen had been to the shops, he did not realise that it was Christmas (Stegen, FPA/D1).

In the old cow shed, 20, 30 people would gather together, gripped by a spirit of repentance and prayer. All was intensely aware of their own unworthiness (Stegen, 2005, FPA/D22).

One would go to the other and ask for forgiveness saying,

"I've scanded [sic] about you, forgive me. I mentioned your name to others and I shouldn't have done it. If you have done something wrong, I should have come to you and not gossiped about you, forgive me" (Stegen, 1984:61).

As they were reconciled with one another all gossips and frictions stopped. Wives and husbands reconciled with one another and children with their parents and teachers (Stegen, 2005, FPA/D22). They felt a growing awareness of their state before God and how desperately they needed him to change them inwardly. God was busy revealing all that grieved him in their lives. In their spiritually desperate situation, they prayed Isaiah 64:1–4,

"Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence. As fire burns brushwood, as fire causes water to boil —To make Your name known to Your adversaries, That the nations may tremble at Your presence! When You did awesome things for which we did not look, You came down, the mountains shook at Your presence. For since the beginning of the world men have not heard nor perceived by the ear, nor has the eye seen any God besides You, Who acts for the one who waits for Him" (NKJV).

Hilda Dube witnessed how Stegen knelt down, praying at the top of his voice for revival, "Lord come down, rend the heavens and come down to us" (KSB, 2016). Emanuel Khwela, who was also present, confirmed how they prayed pleading for the Lord to come down, requesting that the Holy Spirit would do profound work in their lives (KSB, 2016).

The character of their meetings changed from Bible study and prayer to a deep yearning for God to be in their midst. For this reason, they stopped to sing and preach. All they could do was to weep before God, grievous of their own sin, pleading with God to have mercy on them (Stegen, 1988, FPA/D32). Their hearts were broken because of their sinful nature (Stegen, 1984, FPA/D3). As they were praying on one occasion, one lady suddenly got up. "*I am unworthy, I am unclean, my life is not in order, and I should never have come into the presence of God with my sin. Allow me to leave the room immediately to get my life in order, otherwise I will die*" whereafter she truly repented (Koch, 2011:256).

3.3.15 God came down

Gripped by repentance, congregants reconciled with one another (Stegen, FPA/D1). Being united among themselves, their prayer became united. For three months they had intensely studied Scripture, acknowledging their shortcoming, confessing their sin and reconciling with one another before a Holy God (Natalse NGK Sinode, 1983:569). As Stegen was reading and expounding on the portion of Scripture, a newly converted Zulu girl suddenly stood up. Interrupting him in the middle of his sentence, she blurted out "*Oh pastor, please stop...May I pray?*" (Stegen, FPA/D33). After a moment of thought, Stegen agreed.

She prayed a simple prayer along the following lines,

"Oh, Lord Jesus, we have heard what you did in the days of the old, could you not please do it again? Couldn't the church of today, not be again the same as the early church? Please oh God, do it" (Stegen, FPA/D28).

Stegen, gripped by this prayer, felt God had heard their request and he closed the service (Stegen, FPA/D11). Stegen's impression was soon confirmed. As the little congregation was in prayer a few days later, a sound like the rushing of wind, shook the building (Kim, 2011:255; Stegen, FPA/D11). It felt to Stegen as if a wind was blowing right through him (Stegen, FPA/D1). He covered his face with his hands, intensely conscious of the fact of his own unworthiness and God's holiness (Kitshoff & Basson, 1985:22). A God-consciousness filled the room (Stegen, 1988, FPA/D31). Everyone became intensely aware of God's holy presence followed by a distinct silence (Stegen, 2016:29). Hilda Dube, her daughter Lidia (Thofozi), son (Jabulani Dube) and Mr Khwela (Emanuel), all primary witnesses, confirmed the rushing of the wind they experienced when God came down (Dube, 2019, FPA/I13; KSB, 2016).

3.4 AN ANALYSIS OF STEGEN'S SPIRITUAL JOURNEY TOWARDS REVIVAL AND MISSIOLOGICAL LESSONS LEARNED

This section endeavours to answer the following research question:

Q3

Research question three: What was Stegen's spiritual journey towards revival like and what missiological lessons (referring to orthopraxy and orthodoxy tensions) can be learned from this journey?

As noted in the narrative on Stegen's spiritual journey towards revival, a theological triad of orthopraxy-orthopathy-orthodoxy tension emerged during his spiritual journey (see Figure 3.4).

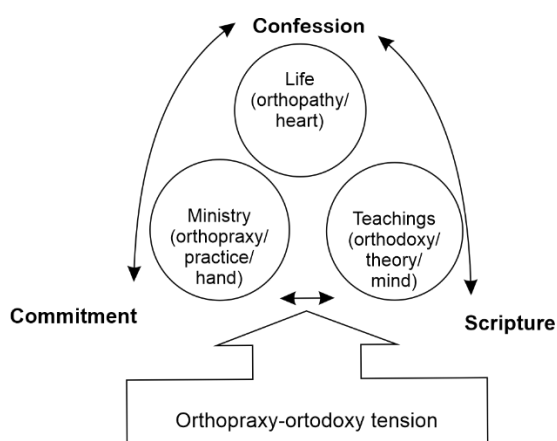


Figure 3.4: *Stegen's pre-1966 theological triad of orthopraxy, orthodoxy and orthopathy*

As displayed in Figure 3.4, orthodoxy (*orthodoxeia*) signifies the right belief (purity of faith) as according to Scripture. Orthopathy describes in this study the affection for God, as bondservant of Christ, for example where a Christian serves his Master (Christ) as a bondservant because of a deep affection (see Exod 21:6, Ps 40:6 and Rom 1:1). Orthopraxy within this study reflects the ministry as well as the deeds and actions that accompany a missionary in the everyday life, which in turn flows from a bondservantship with Christ.

Although having received two years of missionary training, Stegen was unequipped to deal with the practical problems he faced on the mission field. Being on the mission field for over 12 years, he was continuously confronted with an orthopraxy-orthodoxy misfit. Despite receiving a genuine calling to the ministry, and commitment to that calling, preaching the correct dogma (orthodoxy), the orthopraxy did not correspond with the orthodoxy. Stegen experienced this tension build-up to such an extent that he questioned his orthodoxy and eventually the authority of Scripture. However, in this crisis, he took a bold step in faith, holding true the authority of Scripture and turned to the One who called him into the ministry, who showed him his need for an orthopathy transformation. Stegen understood that despite being in the ministry, he was still serving his own interests and own ideas. Although previously converted, Stegen realised his deeper need for Christ to transform him into a true bondservant of Christ, which is the ultimate form of worship. Having submitted himself to God's total authority, he was ready to receive God's authority to do the work in God's way and thereby fulfilling his calling. The main lesson learned from Stegen's journey towards receiving revival was that only God is able to empower a missionary to live a Scriptural life even in the midst of a hard mission field and constant opposition. It is therefore important for a missionary to take Scripture seriously so that preaching and actions of a missionary will convey the same message. According to Acts 3:4, such a life is possible for those who seek it. A theological

integration within a life is vital so as to equip and empower ministers and missionaries for their ministries (Paver, 2006:46; Woodbridge, 2010:1).

3.5 CONCLUSION

Chapter three aimed to compare Stegen's life and ministry with that of Louis Harms. In addition, Stegen's inner struggles during certain situations on his spiritual journey towards revival was highlighted in a narrative manner. In this narrative, Scripture played a fundamental part, directing Stegen to the key for revival amidst Apartheid legislation, racial divisions and his own powerless ministry. However, with eternity in view, Stegen could not be satisfied with a hypocritical missionary life and pleaded with God for revival. In God's grace, he answered, empowering Stegen to fulfil his commission. Through the experience of revival, the orthopraxy, orthodoxy and orthopathy tension dissolved and Stegen came out an instrument fit for every good purpose. Chapter 4 provides insight into Stegen's role as pioneer (orthopraxy) after 1966.

CHAPTER 4

STEGEN: A PIONEER (1966–PRESENT)

4.1 INTRODUCTION

This chapter sets out to describe and evaluate the various ways in which God used Erlo Stegen among the Zulu nation in answer to research question four.

Q4

Research question four: How did Erlo Stegen fulfil his role as pioneer among the Zulus?

With the aim of answering this research question, this chapter describes, analyses and evaluates Erlo Stegen's accomplishments as pioneer. The idea of a pioneer-missionary is not unique. Missionaries such as the Moravian missionaries (1700s), Adoniram Judson (1788–1850), and Mary Slessor (1848–1915), also served as pioneer-missionaries to unreached tribes or groups of people (Danker, 2002; Duesing, 2012; Livingstone, 1927). The term *pioneer* as a noun refers to “the person who opens or prepare for others to follow” (Webster, 2005). As a verb, *pioneer* “entails to originate or take part in the development; to develop” (Webster, 2005) or to “be the first to use or apply (a new method, area of knowledge, or activity)” (Lexico, 2020). This chapter subsequently explores and analyses both Erlo Stegen's role as pioneer in various areas, as well as his pioneering activities aimed at the sustainable development of KwaSizabantu Mission and its branches.

4.2 ERLO STEGEN'S ROLE AS PIONEER: PIONEERING TOWARDS MISSION SUSTAINABILITY (1966 ONWARDS)

In an effort to gain insight into Stegen's pioneering endeavours, this section provides snapshots of the history of the pioneering development and a panoramic view of the pioneered and mission activities at KwaSizabantu mission and its branches today.

4.2.1 The need for pioneering activities

The need for pioneering activities emerged soon after the start of the revival in 1966. As the Zulus were gripped by a deep conviction of their sin, they started travelling great distances by foot to seek Stegen's help (Stegen, FPA/D1). Many of these Zulus required counselling and Scriptural instruction as they broke with their witchcraft and occult practices (Stegen, 1979, FPA/D12). Adequate accommodation became important to house people while providing the necessary assistance. With no regular source of income from mainline churches for his ministry and unwilling to burden others by requesting donations, Stegen had no other option

than to use his farming skills to experiment with various projects to support his mission to the Zulu people (Joosten, 2019, FPA/I2).

4.2.2 A pioneer: The establishment of KwaSizabantu Mission, a place where people receive help

The small piece of land available at Maphumulo (meaning *place of rest* in the Zulu vernacular) quickly became insufficient to serve immediate needs. In addition, admission to the Maphumulo area was restricted not only due to Apartheid laws, but also due to the misgivings of some whites about missionaries serving among the Zulus. They reasoned that these missionaries were the cause of all their problems as mission work would interfere with the “African’s role to provide labour”(Hofmeyr & Pillay, 1994:180).

Stegen requested a portion of tribal land from the Zulu chiefs to help the Zulus, but this was met with suspicion. Besides individuals such as Van der Kemp (1757–1811), John Philip (1775–1851) and Colenso (1814–1883), who were known for their selfless service to the Africans (Bosch, 2018:317; Hofmeyr & Pillay, 1994:136,178), the chiefs were only familiar with Apartheid laws and the government’s mechanisms of land encroachment (Bosch, 2018:318; Hofmeyr & Pillay, 1994:37). They therefore viewed all attempts by whites, including missionaries, for access to their land with distrust. Stegen describes his attempt colourfully:

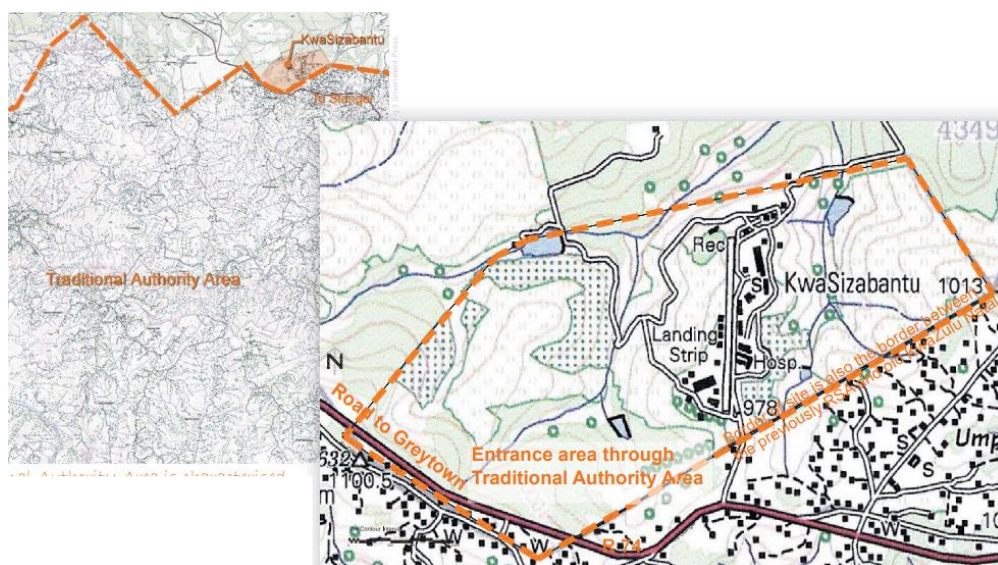
“I went to a regional authority meeting of different chiefs and I pleaded with them. I said, “please, can’t you grant me some area, because all the people are coming, God is working. We can’t just send them home, they need food, they need drink. We need to see to them and help them”. They all made excuses, they were all suspicious, they said, “no, there must be something behind it. We smell a rat. There is something fishy here”. Except for two. They said, “we are willing to give you a place, we understand what you are saying”. But their places were so far away and inaccessible that I could not use it, but I still prayed and I said “Lord, may You bless them, remember them even when they die. Reward them, Lord, for that kindness they showed me” (Stegen, 1986, FPA/D47).

Over the span of four years, Stegen and his five Zulu co-workers sought God’s guidance, until they felt led to purchase a piece of land from the Maharaj family in 1970.⁹ Realising that the original name, *KwaSizabantu*, “the place where people are helped” in essence described their ministry, they retained the name and called the place KwaSizabantu Mission. The place was

⁹ The majority of Indian South Africans are descendants of indentured workers brought from India to Natal (1860–1911). After their contract expired, many decided to purchase land rather than return to India. After the death of the Maharaj brothers, the land was put up for sale due to a family feud over the land.

wild, undeveloped, with a wattle plantation in an area characterised by poverty, political violence and a lack of infrastructure, (Dube, 2016; Stegen, 1979, FPA/D12). The entrance to the mission was located in the area governed by the traditional authorities, and the south-eastern property border was also the border between South Africa as it was then and the former homeland of KwaZulu (see Figure 4.1), which made the piece of land suitable for a mission station.

Figure 4.1: Topographical map of KwaSizabantu Mission



Stegen recounts the following:

“I realised that this was the place God had appointed for his work to continue. It was wild and undeveloped. But I said then “Lord if you are here, it is sufficient” (KSB, 2007).

When Stegen, in obedience to God, purchased the land, he was still unaware of the vast underground water resource just below them.

4.2.3 The development of KwaSizabantu through pioneering activities

This section provides a brief site description and traces the progression through the various development phases of KwaSizabantu Mission chronologically (§4.2.3.2 – §4.2.3.6).

4.2.3.1 Site description

KwaSizabantu Mission (see Figure 4.1) is located between Maphumulo (20 km) and Kranskop (20 km), positioned at GPS coordinates S.29°04.811' and E.30°57.708'. It lies in a rolling topographical landscape in a mist belt about 60 km from the ocean. Due to the altitude of approximately 1000 meters above sea level and the proximity from the coast, seasonal and

diurnal temperatures fluctuate, with a possible daily temperature fluctuation of up to 20°C in a day. Rainfall ranges between 900–1200 mm per year, with sixty to ninety thunderstorms measured per annum, sometimes accompanied by hail (Wentzel, 2006:31). The vegetation of KwaSizabantu falls into the “short mist belt grassland” biome. Both Black Wattle (*Acacia meamsi*) and Silver Wattle (*Acacia dealbata*) are found on the site. The soil is characterised by yellow and red apedal sub-soils.

4.2.3.2 Founding phase (1970–1971)

As God was working his revival power, Stegen and his five Zulu co-workers (Hilda Dube, Jabulani Dube, Lidia Dube, Emanuel Khwela and Ms Mzila), were kept busy by the steady stream of visitors who needed spiritual help. Providing spiritual help left them no time to embark on projects that would generate an income. With no source of income, the five co-workers each brought the little they had to support the work (KSB, 2007).

Over the course of the first two years at the mission, the basic spatial lay-out of the station was established. The first kitchen was built with sticks and plastered with mud. With no electricity, meals were cooked in a three-legged pot over an open fire. Water was fetched from a perennial river lower down on the property. During these testing times, co-workers sometimes gathered edible leaves and roots in the veld for the next meal (Koch, 1981:309, 312). On other occasions their only option was to bring their daily needs to the Lord in prayer, who time and time again sent people, even strangers, saying they felt led by God to provide food (Koch, 1981:310–315).

The constant weather changes made the provision of accommodation urgent. The first buildings were built with the cheapest materials (see Figure 4.2) available (Stegen, 1998)



Figure 4.2: *The first permanent building on KwaSizabantu Mission*

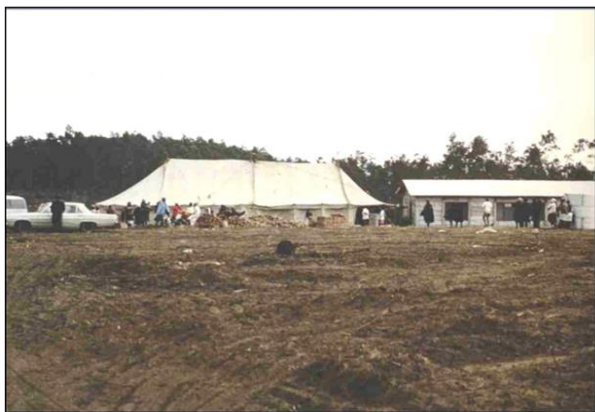


Figure 4.3: *First accommodation and a tent for services*

As the building became too small, a tent was pitched close-by (see Figure 4.3). Since then building projects have not stopped. A technical workshop was added to cater for the needs of the mission.

In 1971, Carl Stegen built his son a bedroom with a kitchen. Stegen invited Emanuel Khwela and Jabulani Dube (two young Zulu co-workers) to stay with him, sharing the facilities with them (Khwela & Dube, 2019, FPA/I8). Living with Stegen in the early 70s, Emanuel and Jabulani observed his every day walk with God. They even shared his bathroom. This touched them deeply for they realised that God had done profound work in this white man's life (Khwela & Dube, 2019, FPA/I8). As this house started to accommodate visitors, it soon became too small. The urgency of accommodation for those who came for spiritual help and means to provide for their needs was at the centre of all the building programmes. The only water available was from the rivulets on either side of the mission, which were used for washing and bathing (Joosten, 2019, FPA/I2). After funds became available, a pump was used to pump water from the river to the developments. This water had a brownish colour and quite often transported some tadpoles into a bathing tub (Joosten, 2019, FPA/I2). Stegen taught Emanuel and Jabulani to pray for the needs of the mission. They prayed for a dining hall and God answered their prayers, providing the necessary building materials (Khwela & Dube, 2019, FPA/I8). Stegen impressed them with the idea that one receives answers from God when one is spiritually alive (Khwela & Dube, 2019, FPA/I8).

4.2.3.3 Expansion phase (1971–1977)

During phase two (see Figure 4.4 and 4.6), KwaSizabantu Mission expanded significantly with the construction of accommodation facilities. The first permanent building with a proper kitchen accommodated 60 people, but this could not harbour the swelling crowds that came for help. Some tents were pitched to provide more space. As more accommodation became necessary, a building was erected in 1971 to house the co-workers, with separate sections for women and men. That soon became too small as well. Sometimes hay was spread out, so that people could sleep on something. A brick yard was started to supply bricks for the building projects.

As more funds became available, bricks were purchased to save time and gain quality (Joosten, 2019, FPA/I2).



Figure 4.4: Early years of KwaSizabantu Mission

4.2.3.4 Transition phase (1978–1988)

Phase three was a transition phase. A grass landing strip was completed during 1978. It was used by Dr Kurt Koch, a German psychiatrist who often travelled by plane all over the world to study revivals. From time to time the Red Cross also made use of the airstrip. In 1980, a shop was built to supply the needs of workers and visitors. Rondavels were built during the early 1980s to provide accommodation for the families of permanent workers. As the families grew, the rondavels developed over time into two-story rondavels (see Figure 4.7). A separate building for overseas guests and reception area were also added.

In an effort to cater adequately for meals, Stegen requested the co-workers to pray for a cool room so that they would be able to preserve food (Khwela & Dube, 2019, FPA/I8). In January 1985, Gunther Zick from Germany came to build a new cool room and a second freezer room (Stegen, 1985a). In 1986 a carpentry workshop was started to supply the building needs of the mission. During 1988, a bakery opened as bread deliveries from the *Suid-Afrikaanse Sentrale Koöperatiewe Graanmaatskappy* (SASKO) to rural areas arrived irregularly. A German from Australia contacted the mission and sent an oven and moulder to the mission at his own expense. During the same time Gudrun, a lady who studied bakery in Switzerland, felt guided by God to launch a bakery at KwaSizabantu. The bakery developed over time, baking an average of 2 000 loaves every day, as well as pastries for the shop and coffee shop. To keep up with the need for accommodation, prefabricated houses were built during the late 1980s. A friend of the mission donated these houses after buying them from a mining company.

4.2.3.5 Education phase (1989–1997)

Phase four is characterised by an expansion of education facilities at the site. School dormitories were built during 1989, and the year after that, the auditorium was completed. In 1993, the teachers training college (CCE) was erected. A recording studio (later Radio Khwezi) was built in 1996 to record the Zulu choir for Radio Pulpit. It then developed into a community radio station to further education and training possibilities. It should be noted that as Stegen did not practice apartheid, the political change of 1994 did not affect the development of the mission.

4.2.3.6 Industrialisation phase (1998–2005)

During 1998, the aQuellé water factory was constructed on the mission. In this way, a KwaSizabantu community was steadily growing. Stegen explains the early beginnings of the community:

“We started building. Before the building was finished, the people were coming in. Soon the place was too small. And it grew and grew. Some said, “We feel that we are called to do the Lord’s work here.” They also asked to be trained as well. Then we also needed more food. So, we started planting. And we built more houses. That’s how the community started” (Kim, 2011:257).



Figure 4.5: *Early years, main road at KwaSizabantu*



Figure 4.6: *Some years later, with the grass airstrip in the background*

4.2.4 A pioneer: Subsistence farming

During the early years, enemies of the work would often scoff and say “they only wanted money from the people.” Contrary to this claim, up until the time of writing, no collections or requests for donations have ever been made. This was the situation throughout the 50 years

of the mission's existence (Stegen, 1985c; Stegen, 1992a; Van Wyk, 2014). In newsletters of 1985 and 1992, Stegen stated that none of his co-workers will request donations, and if someone does, they are not co-workers but are abusing the mission's name for their own gain (Stegen, 1985c; Stegen, 1992a; Stegen, 1992b). There was therefore no substance to these accusations. Religious-minded people (but without Christ's mind), would also exclaim that the visitors only come to be fed and be showered with love, implying the mission is legalistic and without love. Through the years, Satan has in many ways targeted the messengers of Christ.



Figure 4.7: *One and two-story rondavels to accommodate visitors and workers*

With the aim of sanctifying God's name before believers and unbelievers among all the nations, Stegen, a hard worker, tried to generate funds from agriculture by leading through example (Joosten, 2019, FPA/I2). As Zulu Christians witnessed how Stegen ploughed, sowed, harvested, transported people, preached and counselled, they were deeply moved. Inwardly they felt compelled to support him in the work. His Zulu co-workers decided to divide all the agricultural responsibilities among themselves and expanding it, thereby taking responsibility for sustaining the mission work. They argued that freeing him of these responsibilities would mean that Stegen would have more time to attend to the spiritual needs of the people. Approaching Stegen, they shared with him their vision. Stegen was surprised. As a farmer's son, he knew what such a venture would entail. He inquired of them, "Do you know what it means, how much food you need to feed one hundred people three times a day? Will you be able to cope with that?" (Stegen, 2019). Tears filled their eyes and they said, "Mfundisi, most probably we don't know but we felt that the Lord laid it on our hearts to do this" (Stegen, 2019).

Stegen further enquired, “Where will you get food from?” They in turn answered, “Mfundisi, we have got sweet potatoes and madumbes at home (they just had a little garden.), we will bring that” (Stegen, 2019). Stegen, not wanting to hurt their feelings, agreed to a probation period. After a few days, they returned with another request: “Mfundisi, we have prayed and asked the Lord what we should do. Could you order a lorry load (5 ton) of potatoes?” (Stegen, 2019). Stegen asked why, as he realised that they would plant out of season. With tears they related that God instructed them to plant. Not to hurt their feelings, Stegen ordered only a pickup load. In return they stated that they were thankful for even only one bag (Stegen, 2019). After planting them the weather changed and the seedlings provided a bumper crop. Their potatoes were in excess, and market prices were high due to the season. They generated a welcome income. Realising his mistake, Stegen turned to the Lord. The minister and farmer had learned something from the Zulus. He regretted only purchasing half a pickup load of potato seeds and not their full order (Stegen, 2019). This lesson taught Stegen the difference between being guided by one’s own intellect and being guided by God and blessed as a result. God also confirmed to Stegen that he would sustain them if they remained open and faithful to his guidance (Stegen, 2019). Stegen realised, as Peter describes (Luke 5:1–11), the importance of obedience.

In the beginning, Stegen and his co-workers had only one cow. Lidia Dube and a few others took turns to milk the cow every day. Stegen suggested planting kikuyu to sustain more cows. In this way the dairy grew, and they were able to make *maas* (sour milk) and butter for their daily needs. Stegen’s mother would often come to the mission to make butter. Generating an income from their products, the workers started to build up a herd of cattle. Lidia was appointed to care for the gardens, working alongside the people whom she fetched. After work she counselled those in need.

4.2.5 A pioneer: Primary, secondary, tertiary and quaternary activities

With the aim to sustain the mission work, various experimental pioneering projects emerged, all following a subsistence approach. This strategy was initially aimed at firstly satisfying the basic needs of KwaSizabantu Mission in a self-sustainable way. Successful projects were commercialised and less productive ones, scrapped. Various additional projects (such as planting cabbages and sweet peppers) were started to enable the mission to provide for the people.



Figure 4.8: Aerial view of the mission

Over the fifty years, experimenting on new projects such as fish, ducks, chickens, kiwis, bottled water and peppers, gave rise to commercial businesses (Joubert, 2010). Stegen realised from the start that each project could take up to seven years to start generating an income. He refers to these projects as a great help that enables the mission not to be a burden to anyone (Beukes, 1992:5). Stegen also warns the next generation not to trust in these projects for income instead of God (Stegen, 2018, FPA/D26).

Despite constant activity and projects, everything at the mission happens without a “flurry or rush” (Burnett, 1981:7). There were times when challenges and difficulties were experienced whilst experimenting with different crops. For example, because of a lack of knowledge, some pumpkin plants were destroyed due to misuse of fertilizer (Joosten, 2019, FPA/I2). Sometimes a new project did not work out, but after some years it would be retried and then flourish. It has also been found that the condition of a project is very often an indication of the spiritual life of the person requested to drive the project (Joosten, 2019, FPA/I2). This exercise taught Stegen patience, endurance, encouragement and motivation, together with humility if things did not work out right from the start (Joosten, 2019, FPA/I2). In other words, if a project is blessed, it is usually an outflow of a good relationship with God.

4.2.5.1 Primary activities: Agriculture

Silverstream farm, on which KwaSizabantu Mission is based, provides space for primary economic activities. Nearly every square metre is being used for agricultural activities (mixed farming) or projects that advance agroecology to benefit rural communities (Altieri, 2018:7).

4.2.5.1.1 Avocados

The wild and undeveloped wattle landscape changed over time into a flourishing avocado farm. Approximately one third of the 300 ha farm is planted with avocado trees of five varieties, namely *Edranol*, *Fuerte*, *Hass*, *Pinkerton* and *Ryan*. The trees are regularly pruned to ensure compactness. During the pruning process, one branch a year is cut out to allow light into the middle of the tree. All bull roots are also pruned. The farm makes use of agroecology, which means that grass is left between the trees in the avocado orchard, creating a haven for insects that control pests. Insect populations are monitored visually. If they remain below the threshold, insecticides are not sprayed, if above the threshold, registered pesticides are used in problem areas (Joubert, 2010).

Offcuts from remaining Wattle trees are sent through a chipper to produce mulch that provides a source of silica and nitrogen. Mulch and lime are used to balance soil pH (Joubert, 2010). The 24-hour operational pack house has the dual function of packing avocados by night and sweet peppers by day (see Figure 4.9). During October 2020, a second pack house was built.

Avocados are sold domestically and exported to Europe. About 50 000 cartons (50%–60% of the crop) is exported each year, mainly to the UK (Joubert, 2010).



Figure 4.9: Avocado packing house

4.2.5.1.2 Sweet peppers

Hothouses are used to produce high-quality sweet peppers (paprika) (see Figures 4.10, 4.12, 4.13 and 4.16). Upon Erlo Stegen's return from a mission trip to Europe where he observed hothouses, the idea of cultivating sweet peppers in hothouses captivated him (Joubert, 2010). Woolworths needed pepper growers in KwaZulu-Natal, but there was not enough local information available on hydroponic pepper production. Upon further enquiry, a grower in Holland provided the necessary information to set up hydroponic hothouses (see Figures 4.11, 4.14 and 4.15). During 1997, a 2 500m² hothouse arrived from Germany. The donation came

in three containers, complete with a weather station, ready to install and plant a variety of red, orange, green and yellow sweet peppers (Stegen, 1997).



Figure 4.10: Packing of sweet peppers of Woolworths

The first sweet pepper plants in the new hydroponic installation were officially planted by Erlo Stegen on Monday, 11 February 2013. This giant hothouse (4 hectares in size) is currently fully operational in all four quarters (each quarter containing nearly 40 000 plants). All-in-all, the hothouse has the potential to produce many tons each week and will add to the existing production of the other six hothouses that have been in full production for over two decades.



Figure 4.11: Construction of the hydroponic hothouses



Figure 4.12: *Erlö Stegen planting the first pepper in the new hothouse*



Figure 4.13: *Lidia Dube planting the first bell pepper of the other new hothouse*



Figure 4.14: *Aerial view of hydroponic hothouses*



Figure 4.15 : *First plants in new hothouse*



Figure 4.16: *Hydroponically grown bell pepper*

A combination of heating, cooling and ventilation is used to simulate the right temperature and humidity levels inside during all seasons (Munters, 2016). Two hothouses span over two hectares and are constructed back to back to create the maximum benefit. The hothouses also have a wet wall to control the humidity (65–75% relative humidity) and an insect net, keeping insects from the peppers (Munters, 2016). Controlling the humidity by means of the wet wall, diseases such as mildew can be eliminated without any chemicals. The top extraction fans regulate the humidity, whereas the bigger fans at the bottom are used only during the day to regulate the rise of the internal temperature to maintain 25–30°C (Munters, 2016). Fans inside the hothouses blow air onto the wet wall, thereby humidifying the air. All together the

hothouses span over six hectares, with a maintenance area separated from the growing area. As the hothouses are in a storm ridden area, it has a regulated shut-down mode.

4.2.5.1.3 *Lettuce*

The lettuce project (see Figure 4.17) started in December 2015. Discarded pepper growing bags are being re-used to grow lettuce and this proves to be a success.



Figure 4.17: Lettuce

4.2.5.2 *Secondary activities*

4.2.5.2.1 *aQuellé factory and water bottling plant*

During 1972, Lidia Dube had a dream about a hidden treasure under the ground (Joosten, 2019, FPA/I2). Sharing her dream with Stegen, he felt prompted to investigate further, but could not find anything of worth. The first water supply was pumped from the dam and was brownish. It became necessary to bore for fresh water. Two holes were bored according to the geographical signs. The farm manager, Dietmar Erlo Stegen, relates how he focussed on the first two sources and thought the third source (see Figure 4.19) would not yield anything further. To Stegen's surprise, he found a strong water source in 1995 at a third point. This water was clear. A chemical engineer working with water purification came up with the idea to test the quality of the water. During this time, Stegen remarked to prince Buthelezi that they were testing the quality of the water. After a few months, Buthelezi was amazed to find aQuellé products at his cabinet meetings (Buthelezi, 2018). The results indicated very high-quality water. The results stated that "this water is not suitable to bath in or to water gardens, the quality excels these usages," labelling the water as "ultra-pure" (Stegen, 2003). Stegen had

the vision to bottle the water. Although others advised against this, referring to the competition from big companies like Coca-Cola, he felt God's guidance and went ahead with this project (Joosten, 2019, FPA/I2). The first bottles were hand-filled, which created enough profit to purchase filling machines, which grew in size over time. In 1997, the aQuellé brand was sent to the market (Figure 4.18 and 4.20). By 2020, ten flavours were available. The 360m² bottling plant of 1998 has grown to over 18 000m². In 2016, a second plant was opened in Franschoek, with a third currently in development. These bottling plants distribute spring water nationwide (Stegen, 2016). The area where the borehole is located has been changed to a conservation area and wild animals such as zebras and antelope were introduced to enhance the ecosystem.

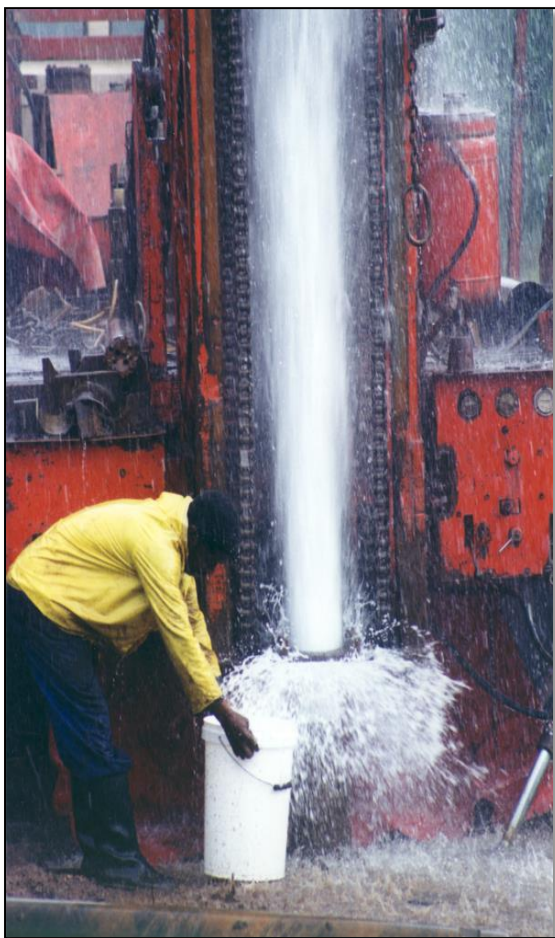


Figure 4.18: Drilling of borehole



Figure 4.19: aQuellé factory



Figure 4.20: aQuellé bottling plant

However, during September/October 2020, Adriaan Basson's News24 Exodus series¹⁰ called for a mass boycott of aQuellé, which through social pressure caused most distributors, such as Woolworths, Pick-n-Pay, Spar, Massmart, Game and Macro to retract their agreements. Fearing job loss, the KZN premier requested retailers to reconsidering the aQuellé ban (Nxumalo, 2020).

4.2.5.2.2 Bonlé Dairy

Stegen started with only one or two milking cows in the early 1970s. As the number increased, they had to think about what to do with the excess milk. A dairy project was started in 1989 producing products such as yoghurt, cream and maas. In commercialising the project, KSB dairy changed to Bonlé Dairy. Since 1991, Bonlé has been producing a yoghurt range of diabetic friendly products that has been endorsed by the Glycemic Index Foundation of South Africa (GIFSA). All variants are gelatine free. Probiotic live AB cultures are used with prebiotic inulin. During 2010 a total average of 4 000 litres of milk were passing through the dairy each day (see Figure 4.21 and 4.22), churning out an extensive range of flavoured yoghurts, milk and cream (Joubert, 2010).

¹⁰ Hammond (2020), in his evaluation of the Exodus series, criticised this series as a “trial by Media” and “smear campaign,” refuted by the testimonies of thousands. The 2020 independent report compiled by Adv Khumbu Shazi and Peter le Mottée concluded that the presumed serious allegations against the mission were not true and evidence for such claims lacking.



Figure 4.21: The dairy



Figure 4.22: Some AB culture yoghurt products of Bonlé

4.2.5.2.3 Honey

The farm manager mentioned to Stegen the need of bees for avocado pollination. Erlo Stegen immediately agreed to this as he had also noted the need for bees during the early years of the mission (Joosten, 2019, FPA/12). Approximately 50 beehives were placed between the avocado orchards, providing pollination to the trees as well as honey. These beehives produce about 1 500 bottles of honey per month (Joubert, 2010), which amounts to between two and eight tons of honey being harvested twice a year.

4.2.5.2.4 Pasta factory

The pasta factory (see Figure 4.23) produces 70–180 bags of pasta a day (Joubert, 2010), depending on the need.



Figure 4.23: Pasta factory

4.2.5.2.5 Jam factory

The jam factory bottles about 600–1000 bottles of jam and pickles a month, depending on the need (Joubert, 2010).

4.2.5.2.6 Bakery

The bakery moved from the kitchen to the Saverite supermarket, another project of the mission. Approximately 700 loaves of bread are baked every day, in addition to sweet pastries, cakes, doughnuts and other sweets (Joubert, 2010). During youth conferences and other conferences, daily production escalates to approximately 2 000 loaves per day.

4.2.5.2.7 Building projects

The mission has the capacity to house 6 500 people (see Figure 4.24). As pressure on accommodation facilities remains a constant challenge, building projects are constantly being expanded to meet the challenge. A double storey accommodation centre to house 800 men has recently been completed to provide housing for a current wave of drug addicts seeking help at the mission.



Figure 4.24: Aerial view of KwaSizabantu Mission and surrounding area

4.2.5.2.8 Large building projects

Due to the large number of visitors, daily devotions are held for visitors and workers. As the work grew, the first little hall with 25 seats became too small. A larger hall was built that could

accommodate 200 people with ease. After that, the tent that could accommodate 3 000 people also became too small (Stegen, 1985b). Additional tents were pitched to accommodate the growing crowds.

The KwaSizabantu area is known for its strong winds. During one devotion where three to four thousand were gathered, a powerful gale ripped the tent away, leaving everyone underneath the stars! In need of a safer shelter for the swelling crowds, Stegen requested his co-workers to pray for an auditorium to seat 10 000 people (Khwela & Dube, 2019, FPA/I8).

Shortly afterwards, an engineer visited the mission and drew up plans for an auditorium to seat up to 10 000 people. The auditorium was designed with three arches that reach 15m in height and was to cover an area of 540m². This auditorium took 10 years to construct. The benches for 10 000 people were made locally from wood chopped down in a nearby forest. The auditorium was inaugurated on 9 December 1990, with more than 10 000 people attending the four-and-a-half-hour event as the inauguration coincided with the annual youth services (Stegen, 1990). The text reading was taken from Psalm 127:1 “...except the Lord built the house, they labour in vain.” On average, thousands attend Sunday morning services for worship. Youth conferences sometimes attract up to 7 000 young people at a time. Over 1 000 delegates gather for each minister’s conference, a number that grew to over 2 500 in 2019.

Eighteen years after the inauguration of the auditorium, on 14 June 2008, the auditorium was destroyed by a fire (Figure 4.25) caused by an electrical fault. It happened on a wind-still Saturday morning at approximately 10:30 am. As a column of smoke went high into the sky, the community of KwaSizabantu gathered around the auditorium. Some young men tried to save the wooden benches, but soon it became too dangerous. This whole affair came as a shock to the congregation. Stegen encouraged his flock, reminding them that “God is still on the throne.”



Figure 4.25: Auditorium destroyed by fire, 14 June 2008

On inspection, the foundations were found still intact. On 29 July 2008, work to demolish the ruins started. The roof was completely dismantled and thereafter the rest of the building, leaving the foundations intact. On 4 February 2009, the first beam of laminated wood arrived at the mission. The beams had been manufactured in Europe and transported by lorry in ten 40-foot containers. There were five special transports of 33 m long from Ober-Grafendorf to Antwerp, and from there they were shipped to Durban, South Africa (Holzbau, 2019; KSB, 2016a). Thereafter shutter board panels arrived. On 13 February 2009 the first beam was erected (KSB, 2016a). The beam consisted of two overarching beams connecting in the middle of the roof. The different beams are kept together by shutter board which is nailed together. The last beam was nailed together on 20 February 2009 (KSB, 2016a). Fifty-three huge lights were installed with automated roof windows to control the temperature inside the auditorium. Underfloor heating was also installed. Acoustic panel boards were made and set in place in front of the auditorium as well as the back. Robert Mäder and his team made benches, using a total of one hundred cubic metres of wood. After the benches were assembled in a tent, they were sprayed with varnish and fixed into their rightful places in the auditorium. The windows consist of approximately 600 m² of glass in total (KSB, 2016a). Each window had to be fitted, refitted and cut to size. Victor Matveyuk, an American Russian Christian, together with his brother furnished the walls on the outside and inside. The auditorium was further fitted with floor-to-floor carpets.

Within a year the auditorium was rebuilt (see Figures 4.26, 4.27). It reopened in April 2009. Builders came from various overseas branches and joined hands with the South African brethren in the rebuilding of the auditorium.

Prince Buthelezi remarked that:

“...without the mission ever making an appeal, individuals from as far as Europe, and sometimes entire denominations – often with no connection to KwaSizabantu at all other than fellowship in Christ – collected money and sent it to restore the auditorium. The outpouring of love from God’s children all over the world opened our eyes to the importance of this place in the eyes of the Lord” (Buthelezi, 2015:2).

They used the same plan but used laminated wood from Europe to replace the steel framework. Although the same foundations were used, the new auditorium far exceeded the previous one in beauty and in design.

Erlo Stegen commented:

“We are praising God for what he is doing, he has shown us his greatness, his faithfulness, his love and care for his people” (KSB, 2016a).



Laying of the roof



Erlo Stegen observing the building



Erection of beams



Fitting of beams of laminated wood from Europe



Erlo Stegen on site



Leveling the auditorium floor

Figure 4.26: Rebuilding of the auditorium

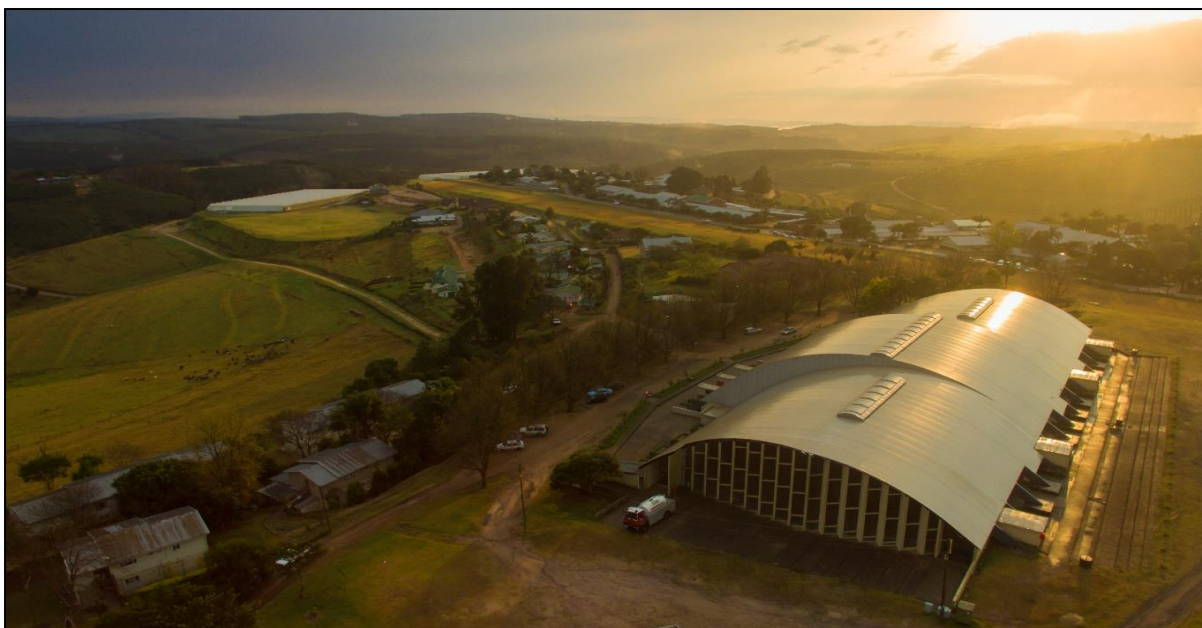


Figure 4.27: *The finished auditorium in the early morning light*



Figure 4.28: *Auditorium in full use during Easter*

4.2.5.3 Wood workshop

The wood workshop (see Figure 4.29) was introduced as a cost-saving project. The auditorium benches were made by the wood workshop. The wood workshop also caters for the mission's needs by making beds, cupboards and door frames.



Figure 4.29: *Frans Huber in the wood workshop*

4.2.5.4 Tertiary activities

4.2.5.4.1 Supermarket

A small wooden tuckshop was erected by Emanuel Kwela to supply sweets and cool drinks to visitors. With the number of visitors growing, a bigger shop was built. In 2011 this was replaced by a supermarket (see Figure 4.30). The supermarket contains a butchery and bakery, serving the mission residents and surrounding communities.



Figure 4.30: Emseni supermarket

4.2.5.4.2 The “Coffee Shoppe”

The Coffee Shoppe was established in 2002 and has recently been revamped with the addition of a gift shop, craft/DIY section and even a small nursery (see Figure 4.31).



Figure 4.31 The Coffee Shoppe and staff

The Coffee Shoppe mostly employs staff coming from the CYPISA program (restored ex-drug addicts) offering them training and opportunity to restart a normal life and support their families. The Coffee Shoppe has a capacity of approximately 100 patrons and are planning a private conference venue as well as extended veranda area.

4.2.5.5 Quaternary activities: Education

Although Stegen did not himself have the opportunity to advance academically, he created various opportunities for others to do so. His pioneering attribute has provided pre-primary, primary, secondary (IEB), further education and training (FET) and tertiary education for mostly rural individuals. There are over 300 graduate and postgraduate degrees bestowed through education opportunities provided through the Mission. Due to the scope and depth of work on the mission in various fields, the mission has become a research ground for national and international doctoral students alike.

4.2.5.5.1 Domino Servite School (DSS)

Stegen, focussing on providing spiritual help, did not think about establishing a school. However, his Zulu co-workers shared their concern about public school influences on their children during the Apartheid years, as seen in the following quote:

“We cannot send our children to public schools any longer. We preach that we should love one another with a godly love, while at these schools, they are taught to hate” (KSB, 2007).

“... he did not want to start a school, but it was because of his colleagues, his co-workers during the time when politics was on a very high note and at school, they were taught these are your enemies... The co-workers said, we are Christians, God has helped us, the hate we used to have, came to an end” (Ngubane, 2019, FPA/17).

The co-workers themselves decided to remove their children from public schools at the time (Ngubane, 2019, FPA/17). Reflecting on this situation, Erlo Stegen felt it would be wrong to send his own children to a school while the children of his Zulu co-workers remain home, uneducated. After prayer over the matter he felt God’s guidance to establish a school where both his and the Zulu children could receive an education together. He reasoned that if the children receive an education, they will never be hungry (Dardagan, 2010:6).

Although he had no funds available, Domino Servite School (DSS) was established in 1986 by his wife Kay, who had been lecturing at a teacher training college. Kay became the first principal of DSS. Their first classes were tree shade and scrapped buses. A learner remarked

that they had no desks to work on and therefore had to pray for some, which they did. The very next day a phone call from Stanger High School came and the principal asked them if they needed some desks as they had a surplus of old desks (Ngubane, 2019, FPA/I17). The children were overjoyed as their prayer had been answered.

In 1993, Dr Ndaba, Director of Education in Natal, awarded DSS with a certificate declaring it as the number one school in the Department of Education and Learning according to the matric results of 1992 (Stegen, 1993). During these early years, DSS still lacked proper accommodation, with a hundred school children sleeping in a dormitory while the building of the hostel was still in progress. The learners also lacked places to study, desks and chairs. Three friends from Australia helped with the building of this hostel, a double story with 30 rooms, accommodating four learners per room (Stegen, 1993).



Figure 4.32 Sportsmanship at DSS

DSS endeavours to create a “happy, Christian-based environment where all learners are encouraged to demonstrate respect and responsible citizenship, academic excellence and Bible-based moral values”. Stegen and the co-workers, through the school, provide an array of educational opportunities such as various Olympiads and external co-curricular competitions, with the hope of producing good Christian leaders for the future. At the time of writing in 2020 the school was offering quality education to about 300 learners.

DSS has maintained a 100% pass rate for Grade 12 over the past 33 years and learners have received various national prizes, with some of the best matriculation results and highest distinctions in the province. For example, 50 subject distinctions (IEB) from a class of 26 learners were achieved in 2018. Not surprisingly, Umalusi has hailed DSS as one of the top

private schools in the country. According to Prince Buthelezi, DSS has provided a learning space where “their minds and character were developed under the good influence of my friend, Reverend Erlo Stegen” (Buthelezi, 2015:2).

4.2.5.5.2 Cedar College of Education (CCE)

Stegen envisioned a Bible-based teacher’s training college to spread the light of the gospel through teaching (see Figure 4.33 and Figure 4.34).



Figure 4.33 Graduation at CCE



Figure 4.34: Joyous celebration by rural communities

Erlo Stegen saw a need for higher education and his wife Kay founded Cedar College of Education (CCE) in 1994. The goal was to provide Bible-based tertiary education for young people who want to spread the light of the gospel in their profession and who want to make a positive contribution to the communities to which they will return after completing their studies.

The vision of the college is to provide high-quality teacher training. Each student is regarded as a unique person, not just an academic product. Similar to the words of Zechariah 14:20, it is Cedar's daily desire that every person and everything at the college will be *Sanctus Deo* – Holy to the Lord.

CCE has students from all over the world. This creates a unique multicultural atmosphere. There have been students from South Africa, Lesotho, Swaziland, Namibia, Botswana, Sudan, Rwanda, France, Germany, the Netherlands, Belgium, Switzerland, Romania, Russia and the USA. In November 2019, Cedar received approval from Council of Higher Education to become a private tertiary institution providing B.Ed. (see Figures 4.33, and 4.34).

4.2.5.5.3 *Tabitha Adult School*

Over the transition years of South Africa's government, Tabitha Adult School, an adult literacy centre located on the mission, trained a few hundred Zulu adults to read or write. The centre also offered computer studies. This was an initiative of CFT (Christians for Truth).

4.2.6 A pioneer in humanitarian and community support

According to prince Buthelezi, Stegen has led an extraordinary life of service as he has toiled for more than six decades among the people of rural KwaZulu-Natal, restoring hope, putting his hand to practical work, providing job opportunities, and leading a development team (Buthelezi, 2015:1). A baseline assessment done by the University of Pretoria on the KwaSizabantu area and the humanitarian development help the KwaSizabantu Mission provides to the surrounding community, concluded that:

"The IDP of the Umvoti reveals the bleak picture of economic and social situation of the area. Education of young and old, the availability of jobs and the provision of services for basic physical needs are of utmost importance..." (Wentzel, 2006).

"KwaSizabantu is promoting this vision of development through the many educational, health and work opportunities that are found on the site which are, as previously mentioned, situated on the primary corridor development area of the Umvoti municipality" (Wentzel, 2006).

4.2.6.1 *Community agricultural projects*

Stegen has pioneered a variety of community agricultural projects. According to availability, he has also distributed tons of seed potatoes to various poor communities within a 150 km radius of the mission (see Figure 4.35). During one such event, 7 and 8 September 2014, over 6 tons were distributed from the mission. The aim of these distributions is to provide

opportunities for the poor to generate their own funds via agricultural means. It is not uncommon for Stegen to explain from the pulpit how to plant avocados, potatoes and chillies. On the 7 January 2010 the mission was able to give large quantities of cabbages (see Figure 4.35) and potatoes to those who could come to fetch for themselves.



Figure 4.35 *Distribution of food and agricultural produce*

Various ongoing projects provide agricultural information to the rural population. As these projects are self-sustainable, they are deemed an important service to the community.

4.2.6.1.1 *Maqhogo*

Stegen's pioneership is mirrored by the impact of his agricultural activities in the Tugela valley. For thirty years Stegen prayed for a place close to the Tugela river where he could start a mission station. He pleaded for half an acre before the Lord. Someone informed Stegen of a missionary who left the area as his equipment was stolen. During May 2009, Rev. Don and Nettie Douman, a missionary couple who returned to Canada, requested Stegen to carry on with the mission work in the Tugela valley on their behalf (Kwasizabantu Mission, 2009).

The place was undeveloped, with goats, donkeys and cattle scattered over a semi-arid landscape covered with rocks, thorn bushes and aloes. Descending over 2 500 feet above sea level, causes temperature fluctuations. Meeting with the community, Stegen discussed with them the possibility of a mission station. As some from the community was warning him about the danger to living in that area, a strong Zulu woman stood up and said, "they will not

kill you, I will carry you on my back”¹¹ (Du Preez, 2011).

Stegen informed them about the true fertility of the soil, of which they, being poor, were unaware of for many generations. The local people believed that only thorn bushes could grow. So as to convince them, Stegen requested a small piece of land and offered to demonstrate to them how to plant various crops, to which they agreed (Ngubane, 2019, FPA/I17). This led to a new agricultural project in the Tugela valley in 2009. Using his agricultural skills and experimental farming, Stegen successfully planted and harvested dragon fruit, moringa, dates, brinjals, pomegranates, papaya, pineapples, bananas, mangoes, and every kind of vegetable (KSB, 2016b). Wood chips in the dragon fruit orchard preserved moisture. The brinjals and dragon fruit were planted in alternating rows and fertilised with vermicomposting. This agricultural project soon turned patches of arid lands into an oasis, with a tributary to the Tugela supplying water for irrigation.

Stegen requested land from the community for an airstrip (see Figure 4.36 and 4.37). He communicated with them that he is an old man, and that the four-hour drive each day was draining all his strength. Eager to see an aeroplane, they gladly responded to his request. Two months after the completion of the airstrip, a child from the community fell into boiling porridge, and Erlo sent his aeroplane to take the child to the hospital. Although 85% of the child’s body had been burned, the child pulled through as they prayed for God to intervene (Simonis, 2015).

For three months, Stegen did not hold a service in the area, but lived a Scriptural life among the Zulus (Simonis, 2015). Observing his life, the community was won over and he could preach with authority. One after the other came to him, stating that they also desired to serve the same God as he.

An Emseni¹² Maqhogo supermarket was built to spare the community the journey to Kranskop. In addition, various community projects were started, supporting the local population in planting and harvesting their own vegetables (KSB, 2016b).

¹¹ According Zulu history, some tribes fled with their white missionaries on their backs during the Anglo-Zulu wars.

¹² Emseni means grace in the Zulu vernacular



Figure 4.36: *Aerial view of Maqhogo's landing strip*



Figure 4.37: *Having landed at Maqhogo*



Figure 4.38: *Erlo Stegen pioneering new agricultural possibilities*



Figure 4.39: *A new vegetable garden*

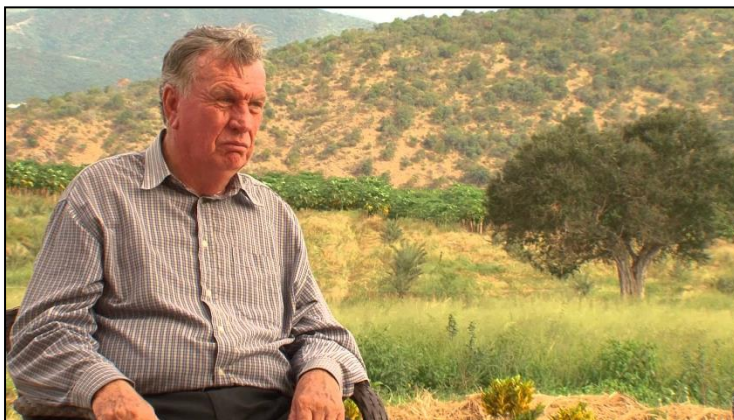


Figure 4.40: *Erlo Stegen at Maqhogo pioneering new developments and teaching communities to cultivate the Tugela Valley*

The Mercury (SA Newspaper)
Wednesday, 1 December 2010



"The government promised us so much, but we got nothing. No roads, no electricity and no plumbing. Now, since Mkhulu (Grandfather) Erlo Stegen came our children have enough food, we have work, we have money and we have joy in God" (Kwasizabantu Mission, 2011).

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constructed, as well as houses and a shed. Stegen resuscitated community gardens in the Tugela Valley (see Figures 4.38, 4.39 and 4.41) to provide food for the community and produce so that they can generate an income. The community testifies that because their children have enough food, they do not fall asleep at school anymore (Dardagan, 2010:6).

4.2.6.2 Concerned Young People of South Africa

The Concerned Young People of South Africa (CYPSA) was started in 2010 as a non-profit organisation (NPO) by the youth of the KwaSizabantu congregation (CYPSA, 2020). Moral decay and social ills in South African communities awakened the youth of KwaSizabantu Mission to assist their peers through awareness campaigns across South Africa. The following issues were identified: drugs, promiscuity (resulting in HIV/AIDS), human trafficking, gang activities, crime, prostitution, pornography and abuse (CYPSA, 2020).

4.2.6.2.1 School awareness campaigns

By assisting educators and the Department of Basic Education (DBE) by informing learners about the dangers they face in today's society, CYPSA provides support to school communities in addressing their challenges (CYPSA, 2020). In total, CYPSA has visited over 5 500 schools across South Africa during a seven-year period (Mickleburgh, 2020). They have addressed in excess of two million learners to date.

During 2018, CYPSA visited 165 primary schools to equip learners with the necessary knowledge and skills to avoid potential pitfalls faced during childhood development stage. Visits to schools nationally also include special needs schools, technical colleges and universities. Due to CYPSA's work in schools, the DBE for Tshwane (among other education departments), has formally invited CYPSA to conduct campaigns in their jurisdiction. After CYPSA's Teacher Drug and Human Trafficking Awareness Workshops with principals and educators, the Tshwane Department of Education signed a five-year memorandum of understanding with CYPSA. CYPSA provides their services to all schools free of charge, without financial support from the government. Stegen's support and the various projects on the mission, such as aQuellé, makes all this possible.

For reflection purposes, principals complete an evaluation form to evaluate the presentations, while also indicating the main challenges in their area. This feedback has been of substantial value in refining CYPSA campaigns, offering statistical information and providing the education departments with valuable feedback. The feedback from principals amounts to an overwhelming positive response to CYPSA's outreaches, with a growing response that it is needed in schools and that there is a desire for ongoing future visits. It has become a general

response that learners listen attentively and respond well to the life stories of young men helped via the CYPsa Youth Restoration Programme (YRP). As these young men come from a background of HIV/AIDS, drug abuse, crime and other difficulties, they connect easily with troubled youth of school-going age. Many learners come forward for help after these sessions.

The desperate need of schools and prisons for informative, curriculum-aligned, user-friendly and contextual material on drug abuse, pornography addiction, human trafficking and how to deal with HIV/AIDS, has led to the printing of over three million pamphlets. This material (see Figure 4.42) is also available for download on their website (www.cypsa.org.za) as learning–teaching support material (LTSM) and may be freely reproduced and distributed. Circulating pamphlets provide contact details for youths in need.

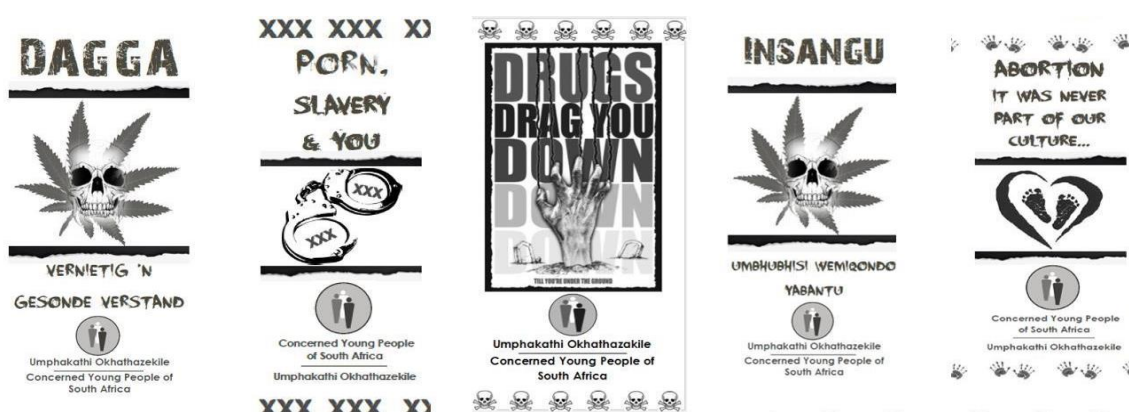


Figure 4.42: Sample of CYPsa pamphlets distributed nationwide

The opportunity to have a positive input in the lives of others, brings healing.

4.2.6.2.2 Youth Restoration Programme (YRP)

The vision for the Youth Restoration Programme (YRP) is an overflow from the school visits CYPsa conducted from 2010. Learners, parents and teachers who were affected by the presentations requested a programme to help youth with drug addiction problems.

The positive response CYPsa has received from 2015 to date confirms that the methodology of the Youth Restoration Programme (YRP) is an overwhelming success. More than 18 500 young men have enrolled in the programme, free of charge (Mickleburgh, 2020). CYPsa's methodology is based on community participation action research (Community PAR), through which various communities are developed and strengthened.



Figure 4.43: CYP SA's three-week Youth Restoration Programme (YRP)

CYP SA's three-week Youth Restoration Programme (YRP) includes: three group sessions daily of 30 to 60 minutes each and free counselling sessions on request (the length and frequency of individual counselling sessions depend on the need/request of the youth concerned) (see Figure 4.43).

4.2.6.2.3 Youth Inclusion Programme (YIP)

As drug addicts exhibit high dropout rates at schools and universities, CYP SA's Youth Inclusion Programme provides opportunities for restored drug addicts (ex-drug addicts) to complete their high school curriculum or to pursue tertiary qualifications, and provides skills development and employment opportunities (Ismail, 2020).

4.2.6.2.4 Education

The FAST (Furthering and Advanced Student Training) programme follows an inclusion model, which allows school dropouts to complete their schooling or studies in a structured learning environment. The programme also assists Domino Servite School (DSS) with extramural activities such as soccer, athletics, cricket, catering and drama skits (see Figure 4.44). Some qualifications completed by FAST students in 2019 include: 3rd Year of Bachelor of Education degree (B.Ed.) Senior and FET Phase, 3rd Year of Bachelor of Law degree (LLB), 3rd Year of Bachelor Of Commerce: Management Accounting (B.Com), 3rd Year Bachelor of Arts Criminology (Previously Completed IEB Matric with a B Aggregate), 2nd Year of Bachelor of Education degree (B.Ed.) Senior and FET Phase, 2nd Year of Bachelor of Education degree

(B.Ed.) Foundation Phase, Grade 11 IEB and Grade 8 (ACE Literacy and Mathematics). All FAST students had been enrolled in the Youth Restoration Programme for help with drug addiction before entering FAST. Most had dropped out of school or failed to acquire any tertiary qualifications because of their drug use (Mickleburgh, 2020). Some also have a history of criminality and have spent time in prison.



Figure 4.44: FAST education

4.2.6.2.5 Training and employment opportunities

As part of the Youth Inclusion Programme (YIP), CYPISA equips young people with skills (see Figure 4.45) to enable them to fulfil their roles as responsible citizens in their communities. As this group of restored drug addicts (ex-drug addicts) has harmed their families and communities, they are granted the opportunity to learn skills to contribute to the maintenance of their families and the upliftment of their community (Ismail, 2020).

Training and work experience include various practical skills such as plumbing, mechanical work, electrical work, agriculture and fish farming, as well as managerial skills, small business development, factory work, advertising management and several other fields. Recovering addicts have the opportunity to earn a salary and then repay community and family members against whom they committed crimes while funding their drug habit (Mickleburgh, 2020). Making financial restitution in this manner initiates the restoration of relationships with family and community members (Ismail, 2020). In some cases, communities have handed out mob justice due to the criminal nature of this cohort of troubled youth (Mbelu, 2019). The strategy of financial restitution and the facilitation of an apology to an individual's community, often help these communities to be prepared to assimilate the individual. Recovering drug addicts who are fathers, are encouraged to support their own families with finances gained in a legal way. This is a step towards addressing another of South Africa's primary problems, the absence of fathers.



Figure 4.45 : CYPISA's training and employment programme

4.2.6.2.6 Community Upliftment Programme (CUP)

CYPISA's Community Upliftment Programme which operates under Stegen's care and guidance, provides an array of opportunities specifically for young recovering drug addicts (Mickleburgh, 2020). The aim of CUP is to provide opportunities to nurture social responsibility in young people by including them in prison, school, university and church outreaches. Talented youth writers partake in arts and drama activities during bi-annual mass youth conferences and a weekly Radio programme to the youth.

Members of the organisation visit all nine provinces in South Africa and some neighbouring countries to present awareness programmes at all levels of society. CYPISA was subsequently invited by neighbouring countries such as Namibia, Swaziland, Zambia and Mozambique to start CYPISA branches in these countries. A great number of recovering drug addicts and street children have been reconciled with their parents and communities. In some cases teachers and prison wardens bring troubled youths to CYPISA for help (Khwela & Dube, 2019, FPA/I8).

Since CYPISA is familiar with social ills experienced at the grassroots level, they are well positioned to inform government in drafting new legislation. One such case was CYPISA's contribution to the Trafficking of Persons Bill (ToP) that was passed in 2013, making human trafficking unlawful in South Africa (CYPISA, 2020). CYPISA was directly involved in lobbying for the implementation of these laws. Its flourishing law department continues to oppose

proposals for legislation advocating policies that do not have the best interest of South Africa's poorer communities, youth and economic development at heart.

4.2.6.3 Emseni Care Centre

Stegen, feeling compassion for HIV/Aids patients prayed for a means to help them. When God's time was right, a place was established where patients could receive physical care, nutritional food, and most importantly, prayer. Emseni (Place of grace) (see Figure 4.46), was built and opened on 12 August 2006 (Koch, 2011:260). The complex can accommodate approximately 20 HIV/Aids patients and full-time staff. God also works in the lives of the patients at Emseni. The matron of a state hospital in KwaZulu-Natal observed: "There is no hospital like Emseni Care Centre. One cannot see that the patients are patients, but instead they have shining faces and they are a picture of health" (Koch, 2011:261).



Figure 4.46: Emseni – Place of Grace

4.2.6.4 Orphans

The HIV/Aids pandemic in South Africa not only caused an escalation in the rate of burials, but also a rise in the number of HIV/Aids orphans. Thirty-one local tribal chiefs (*Amakhosi*) asked Stegen for help regarding these orphans. In one of the areas in the Emabomvini district, an orphan called Lindi was in a dire situation. Dr Hyams and Alpheus Mdlalose, also a co-worker, went to visit this area so that Dr Hyams could support her medically and Rev. Mdlalose could support the children spiritually. Lindi could not walk anymore and whispered to them, "food please." Upon taking food to her home, the team discovered that she had four other siblings that stayed with her in their deceased parent's hut. The roof was caving in, so they

had no protection from the rain. Lindi and the other children suffered from multiple-death syndrome due to the trauma of having lost both their parents and grandparents. But this was not the only child-headed family. A large number of orphans pitched up. Most of their illnesses related to malnutrition and neglect. The team left food supplies for Lindi and later returned with more supplies (Stegen, 2003).

Starting on a small scale, by 2007 the work had expanded to 20 different areas. Some of these areas had over two-hundred orphans. Seeing the need, handouts such as food parcels and clothing were donated. In one case a granny took care of twenty-four orphans (Stegen, 2007b:12).

During these handouts, the mission works with local authorities (Inkosi and Induna of the area – “chief” and “headman”). The photos (see Figure 4.47) below were taken on 7 December 2015, and in 2007 (see Figure 4.48).



Figure 4.47: Orphans receiving food



Figure 4.48: Food parcels to orphans on 7 December 2015

4.2.6.5 Radio Khwezi

Once as Stegen was flying from Cape Town, he was struck by the hundreds of dwellings in rural areas and envisioned a radio station to bring the gospel to rural places (Stegen, 2020). During the time of political instability, recordings from the KwaSizabantu Choir were made and broadcast by helicopter over the areas of unrest, which caused the unrest to cease. Thereafter the national radio requested Stegen to preach every day from 5–7 am (Stegen, 2020). However, other churches became disappointed that only Stegen should preach, so Stegen suggested that preachers from various denominations take turns. However, because of these complaints, the radio time was used for another programme (Stegen, 2020).



Figure 4.49: Radio Khwezi isiZulu programme presenter at the controls

Yet, community radio, the first tier of broadcasting, opened the airways in South Africa's democracy by enhancing "participatory democracy and general socioeconomic development in rural African communities" (Pate & Dauda, 2013:14). With the shackles of apartheid-manipulated broadcasting unlocked in 1994, community radio stations sprung up. Situated on KwaSizabantu Mission, Radio Khwezi (meaning "the morning star" in isiZulu) is a non-profit organisation (NPO) that started broadcasting programming on 1 May 1995, initially presenting 16 hours of airtime a day. (see Figure 4.49). Stegen, through Radio Khwezi, provides to other ministers who preach the Gospel. Radio Khwezi first broadcasted a variety of programmes in Afrikaans, English, German and Zulu, and later switched over to mainly Zulu, with the intention of informing and edifying the rural Zulu communities. Its primary aim is to work together with the rural communities it serves (see Figure 4.49) (Kim, 2011:277). Radio Khwezi compliments existing structures with sound values by producing and broadcasting programmes geared at educating, empowering, mobilising and uplifting the social, economic and spiritual lives of individuals, families and communities (Pate & Dauda, 2013:14). Programmes and broadcasts reflect rural community interest balanced with national and international priorities (Pate & Dauda, 2013:14) and Christian ethos and biblical values permeate the programmes (Kim, 2011:277).

Khwezi has a huge broadcast footprint, covering a population of approximately 2.7 million people (Andani & Naidu, 2013:85), including the area of the KwaZulu-Natal midlands and the upper north coast areas. Khwezi transmits on 90.5 FM and reaches Bergville, Camperdown, Colenso, Dannhauser, Estcourt, Glencoe, Greytown, Kliprivier, Ladysmith, Lions River, Mooi River, Msinga, New Hanover, Nqutu, Pinetown, Richmond and some of Pietermaritzburg, Tugela Ferry and Weenen. The additional Radio Khwezi frequency of 107.7 FM reaches

Babanango, Ulundi, Mtonjaneni, Melmoth, Eshowe, Nkandla, Empangeni, Kranskop, Gingindlovu, Mthunzini, Lower Tugela, Salt Rock and Ballito (see Figure 4.50).

Radio Khwezi draws approximately 149 000 listeners daily, mostly from rural, underdeveloped, and economically disadvantaged communities, which is also the target market (Pate & Dauda, 2013:14). Its influence stretches over a radius of 150 km (Kim, 2011:276). Radio Khwezi Broadcasts from two transmitters (Greytown on 90.5FM; and Eshowe on 107.7FM), in Zulu including a German hour daily. It provides various opportunities to communities in the form of skills development, education, empowerment and uplifting communities in a holistic way. Programme themes mirror the rural community's interests, while also providing a blend of national and international topics, presented with a local flavour. Radio Khwezi broadcasts news, current affairs, teaching of basic skills in agriculture and primary health care. Elementary and supplementary educational programmes equip listeners. Talk shows, music and local dramas add to a lively broadcast. Khwezi's first drama series was broadcast in August 2012, receiving a welcome reception from listeners, providing them a platform to voice their needs and concerns to municipal authorities. This drama series inspired communities to "take ownership and to contest municipal (political) officials and leadership in



their constituencies on decisions that affect their wellbeing and revealed the level of citizens' understanding and knowledge of municipal processes, with a focus on active citizenship and exercising rights and principles of democracy" (Andani & Naidu, 2013:85,86). Music programmes provide opportunities to talented local choirs and gospel artists.

Figure 4.50: Broadcast area of Radio Khwezi

Since its inception in 1995, the station received a variety of prestigious awards, competing with public service and commercial counterparts to provide programming and journalistic excellence to its rural beneficiaries (Sewlal, 2014:2). This rural community radio station's achievements have been recognised by numerous prestigious awards, which includes four MTN Radio Awards (2012), the World Association of Community Radio Broadcasters

(AMARC) award, Best Community Radio Station in Africa award, Vodacom's Ten Years of Democracy Prize, the Vodacom Journalism of the Year award, annually won from 2003–2007, and five national Department of Communication awards. In 2020, Radio Khwezi had its 25-year celebration.

4.2.7 Erlo Stegen and special awards

4.2.7.1 *World Vision International: Robert W. Pierce Award for Christian Service*

On 9 December 2007, the National Director of World Vision and other associates visited the mission during a youth conference. *World Vision*, an international Christian relief and development organisation, focusses on enhancing the "wellbeing of all people, especially children." Operating in six continents, World Vision believes that witnessing for Christ is fundamental in their relief work. During this visit World Vision bestowed a prominent international award – the Robert W. Pierce Award for Christian Service – on Erlo Stegen for his work for over 56 years among the Zulu nation as missionary, preacher, educator and man of compassion (see Figure 4.51).

Mlay, vice president of World Vision Africa, stated:

"We are thrilled that this amazing man, who has dedicated his life to the people of Kranskop and its surrounds, is receiving the recognition he deserves for 55 years of untiring work in the community. Beloved among the people, he is highly respected and accepted as one of their own. As the director of the KwaSizabantu Mission, with a team of 150 full-time missionaries, he has not only been a source of spiritual help, but also worked towards the development and advancement of the people of the area with educational programmes and skills development" (Witness Reporter, 2007).

Lehlohonolo Chabeli remarked:

"...it is fitting that the award was given to Erlo Stegen a week after World Aids Day. For the past 20 years, Reverend Erlo Stegen has been deeply involved in actively addressing HIV/Aids. Not only does he teach abstinence, but he and his team care for the dying and for orphans ... The Mission also runs the Emseni Care Centre, specifically aimed at women with Aids" (Witness Reporter, 2007).

Erlo Stegen shared the reward of R70 000 with Dr S Kamaleson from Southern India.



Figure 4.51: *Erlo Stegen receiving the Robert W. Pierce Award for Christian Service*

4.2.7.2 NWU Chancellors medal

Another prestigious award, the NWU Chancellors medal (see Figure 4.52) was presented to Erlo Stegen on 23 May 2013 by North-West University during their PhD graduation ceremony. The award was given in recognition of outstanding and continued contributions to the field of education development, community upliftment and outreach in rural and impoverished areas in Southern Africa (North-West University, 2013).

During the prestigious NWU dinner, Erlo Stegen shared about God's work with the doctorandi, professors and management of North-West University, which touched many hearts.



Figure 4.52 *Erlo Stegen receiving the 2013 NWU Chancellor's medal*

4.2.8 Conclusion on Erlo Stegen's pioneership

As decades of dependency-forming habits and funds for mission stations in developing countries remains a challenge (Stout, 2008:92), Erlo Stegen's pioneering contribution towards mission sustainability may provide a solution to such dependency habits. During Stegen's pioneering work, he used agricultural project experimentation in his search for pioneering the sustainable development of KwaSizabantu Mission and its branches (Joosten, 2019, FPA/I2). Stegen's pioneering role in alleviating poverty is colourfully described by Nhlabathi, who says: "[Erlo Stegen] doesn't give us a fish but teaches us how to fish in order for us to fish, even if he might not be at the dam someday" (Nhlabathi & Dube, 2020). This work enhanced the economic wellbeing of many poor communities (Joosten, 2019, FPA/I2). Observing the various projects, Ngubane commends Stegen for spearheading new projects to the benefit of the African people. Ngubane further suggests that the leaders of the country should take note of his endeavours and not hinder him in his task, so that they [the Zulu nation] may receive the full benefit of his work (Ngubane, 2019, FPA/I17). Erlo Stegen's pioneering work among the rural communities did not go unnoticed by those in government. Both Minister Zweli Mkhize from the ANC and Prince Buthelezi from the IFP commented positively on his work:

"The Revival which started in 1966 has touched thousands of lives in KwaZulu-Natal and many parts of the world (we are impressed that the whole world is here) ... To our people whom you have ministered to, it has brought about spiritual growth, reconstructed families and created a sense of strong values, of knowledge of God, of peace, caring, respect and love for fellow human beings... I do believe that this model of community does need to be duplicated into other communities" – Dr Zweli Mkhize (Stegen, 2007a:5).

"Erlo Stegen has given the greater part of his life to serving our people in this community and communities around KwaSizabantu. He has worked hard and served with humility...I admire his character and strength. I admire his leadership and humility. I am grateful for all he has done for my people in KwaZulu-Natal, for my family and for me" (Buthelezi, 2015:2–3).

In an effort to avoid financial dependency, Erlo Stegen focussed his attention on three spheres:

- sustaining the mission and mission activities with various agricultural projects and experimental farming;
- developing sustained indigenous missionaries, educating his missionaries on how to generate an income and set up a business to support their own families; and
- using his agricultural skills to teach impoverished people how to sustain themselves.

Erlo Stegen showed himself to be a visionary leader with endurance, patience and firm assurance that God is with him as he experiments to find means of sustaining various indigenous mission stations, visitors and missionaries with their families (Joosten, 2019, FPA/I2). The location of control and finances in mission efforts is that of an indigenous sustainable mission station as seen in the quadrant 4 in Table 4.1.

Table 4.1: Location of control and finance in mission efforts (Stout, 2008:14)

	Control		
Funding		Foreign	Local
	Foreign	Colonial/Paternal or Pioneer stage	Sponsorship Model
	Local	Young/Developing Church	Indigenous/Sustainable church

- *Quadrant 1:* Foreign control + foreign funding = colonial/paternal model or pioneer
- *Quadrant 2:* Local control + foreign funding = sponsorship model
- *Quadrant 3:* Foreign control + local funding = young, developing church
- *Quadrant 4:* Local control + local funding = indigenous/sustainable church

It should be noted that from the inception of KwaSizabantu Mission, the locations of control and finance has been in the fourth quadrant (see Table 4.1).

KwaSizabantu is internationally recognised as a non-profit mission community seeking to help the needy. Prince Buthelezi describes the pioneering work of Erlo Stegen as a successful model to be applied throughout KwaZulu-Natal. Stegen's pioneer work has many dimensions, such as socio-cultural work, socio-economic development, sustainable development, environmental development and mission development. Figure 4.53 provides a synopsis of these activities and their service to the surrounding communities.

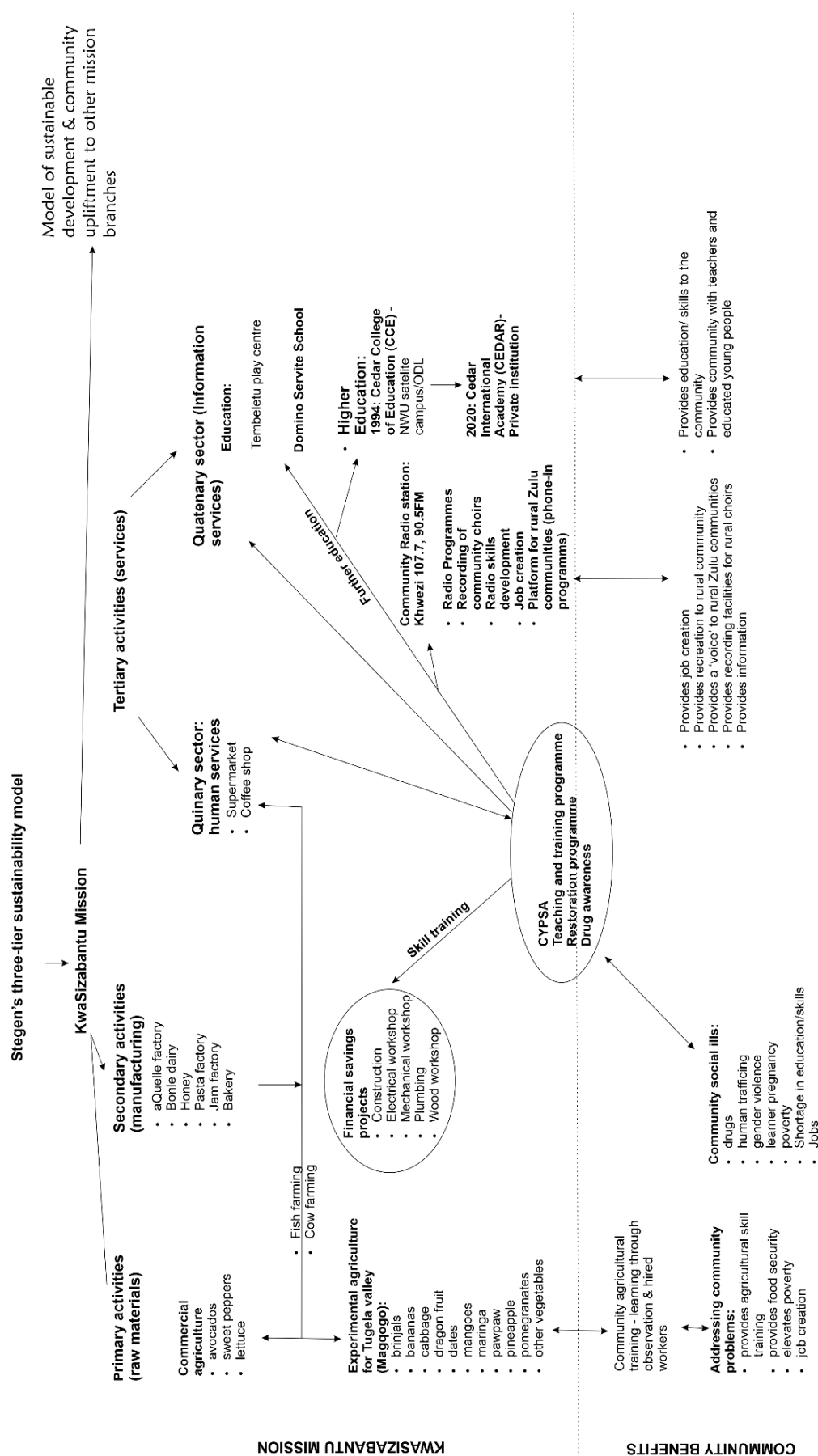


Figure 4.53: Synopsis of Erlo Stegen' s KSB project dynamics and benefits to the Zulu rural communities

As seen in Figure 4.53, there is a multifarious dynamic between different groups of projects and the community. The diagram shows a number of benefits for the rural community from Erlo Stegen's projects, such as support for communities facing social ills, acquiring agricultural and other skills by means of radio presentations and demonstrations (see §4.2.6.5), job creation (see §4.2.5.1 – §4.2.5.4), provision of information (§4.2.6.5), and the provision of primary, secondary and tertiary education of a high standard (§4.2.5.5). In addition, this model of sustainable development and community upliftment is being rolled out to other branches in varying degrees depending on the environment and the needs of the branch and its community (§4.2.6.1). It should be noted that the mission started mainly with primary activities to provide finances for secondary, tertiary, quinary activities. Since the beginning of his missionary endeavours, Rev. Erlo Stegen has never asked for any donations towards mission work, but under God's guidance laboured tirelessly to experiment and commercialise various projects such as aQuellé (§4.2.5.2.1) and Bonlé (§4.2.5.2.2). The income generated from these projects provides support to the mission and community projects (see Figure 4.53). It is important to note that Stegen in this way provides support and sustenance to thousands in a greatly impoverish rural landscape.

Erlo Stegen remarks the following:

“When I reflect on the past 40 years my thoughts turn more towards the next 40 years. We can never rest on our laurels, for all glory belongs to the Lord. What does it help if we all work very hard yet the Lord is absent? I think of Acts 1:1 where Luke speaks of “...all that Jesus began to do and teach...” It was not the end. It was only the beginning. With God the glory never dims – it only grows brighter every day! May we faithfully serve Him, for then it is that we can trust Him to work in His power” (KwaSizabantu Mission, 2014:1).

The pioneer work of Erlo Stegen can be summarised by the following quote from a speech of Dr Buthelezi, at that time Minister of Home Affairs, given during the golden jubilee celebration of Erlo Stegen's ministry;

“Looking back on the past 50 years, there can be no doubt that Reverend Erlo Stegen has left his mark on the communities in South Africa. Through his diligent work at KwaSizabantu Mission, many lives have been changed” (Kwasizabantu Mission, 2002:3).

In conclusion, it should be noted that Adriaan Basson's (editor of News24) plea on 21 September 2020 for a ban on aQuellé (Basson, 2020) may have done more harm than good to thousands of people who have benefited and are benefitting from the humanitarian

community work in rural KZN. Much of this work is sponsored by profits generated by aQuellé and Emseni produce (see Figure 4.53).

4.3 CRITICAL EVALUATION

This section provides a critical evaluation of Erlo Stegen’s life, ministry and teachings after 1996. The chapter explored, analysed and critically evaluated Erlo Stegen’s roles by examining his work as pioneer, missionary and pioneering missionary (as a bondservant of Christ) in a converging theological triad of *orthopraxy*, *orthodoxy* and *orthopathy* as displayed in Figure 4.54. This triad indicates a pioneering ministry in harmony with orthopathy and orthodoxy as especially noted in Stegen’s work at Maqhogo (see §4.2.6.1.1).

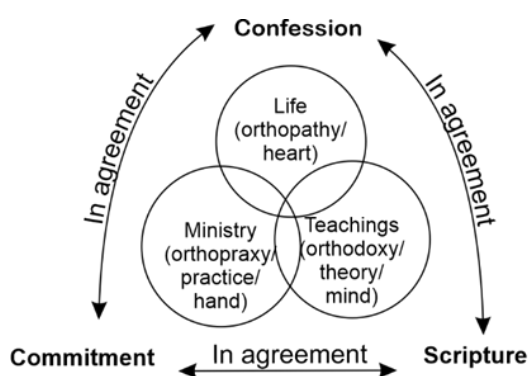


Figure 4.54: Erlo Stegen’s converging theoretical triad of orthopraxy, orthodoxy and orthopathy

During Erlo Stegen’s pre-1966 years on the mission field (see Chapter 3), his role as a pioneer-missionary was largely fulfilled within a divergent theoretical triad. During these years, Stegen experienced a continuous imbalance between orthopraxy, orthodoxy and orthopathy in his mission field. As a consequence, a theoretical triad tension built up until 1966, at which point he decided to study Scripture and review his life (orthopathy). In doing so he realised his own insufficiency in living a Scriptural life. Through repentance and confession, he cried out to God to work in his life so that he could live a God glorifying life. Upon answering this prayer, God provided power through the Holy Spirit, which galvanised Stegen’s ministry and teachings. From 1966 onwards these two facets complemented each other as he fulfilled his role as bondservant of Christ. Since mission work is a direct consequence of the gift of the Holy Spirit, missionaries should not execute their own plans, but wait on the Spirit to direct them (Bosch, 2018:115). Therefore, since 1966, which marks the inception of the revival, Stegen’s role as bondservant to Christ came to the fore, which he counts as the most important aspect of his life. As seen in Figure 4.54, the three spheres of orthopathy, orthopraxy and orthodoxy merged during the revival to become a life under the full ownership of God. What was impossible to establish through human will, God had accomplished.

The aim of this chapter was to answer research question four:

Q4

Research question four: How did Erlo Stegen fulfil his role as pioneer and missionary among the Zulus?

The following inferences are drawn from Section 4.2 with regard to Erlo Stegen as pioneer:

- From the establishment of KwaSizabantu Mission, no collections or requests for donations have been made (see §4.2.1) so as not to be a burden to the church or any other person or entity.
- KwaSizabantu Mission developed through *pioneering activities* in five phases: the founding phase (1970–1971), an expansion phase (1971–1977), a transition phase (1978–1988), an education phase (1989–1997) and an industrialisation phase (1998–2005) (see §4.2.3).
- Through experimental farming projects and God's blessing (which stems from the revival), Erlo Stegen *pioneered* KwaSizabantu Mission into the largest indigenous sustainable church mission station in Africa at the time of writing (2020) (see Table 4.1 and §4.2.5).
- KwaSizabantu Mission is fully self-sustaining and provides accommodation, meals and counselling to those in need of help, free of charge and on a large scale (see §4.2.6.2).
- The commercial activities on the mission provide the mission with the finances to run bi-annual youth conferences for approximately four to seven thousand youths free of charge. The mission has helped over 18 500 youths struggling with drug addiction (2013–2020) while carrying the costs of reaching over 5 500 schools across the country from 2010 to 2020 (see §4.2.6.2, Figure 4.53 and Chapter 5) as well as sustaining Emseni Care Centre (§4.2.6.3), orphans (§4.2.6.4) and Radio Khwezi (§4.2.6.5).

Adriaan Basson (News24) called for a ban of all aQuellé products and Emseni produce on 21 September 2020, which has resulted in a number of distributors of these products cancelling their orders (see §4.2.5.2.1). Apart from pending job losses, KwaSizabantu Mission's support to the rural communities may have been ruined. However, Erlo Stegen has forewarned that great opposition, misinterpretation and sometimes defamations (described in Matt 5:11) should not come as a surprise as, wherever God is at work, the devil is also there to do his dirty counterwork. Probably for this reason, Stegen invites the sceptics of the work with the words of Philip to Nathaniel: "Come and see!" (Stegen, 2016:92)

4.4 CONCLUSION

This chapter explored Stegen's pioneering role in the sustainable development of KwaSizabantu Mission. Through over half a century of experimental farming, productive projects were commercialised to support mission and community activities. Furthermore, Stegen has provided means for low economic groups to harvest their own crops, as evident in the Tugela Valley, close to Nkandla. Primary and secondary project activities generate funds to support other community and humanitarian activities, such as support to orphans and CYPISA's 21-day restoration programme, anti-drug awareness campaigns and other mission activities. Stegen's pioneering work offers a model for sustainable development for KwaSizabantu and other missions in South Africa, Africa and worldwide. Chapter 5 explores Stegen's missionary role and activities since the start of revival in 1966

CHAPTER 5

STEGEN: A MISSIONARY (1966–PRESENT)

My experience is that a true man of God's mind is always unclouded by these issues. He is always looking for the soul who is seeking the Lord. Under the most extreme injustice and suffering, he retains the passion to help a soul that can go lost. God's anointing is upon him. There is an openness in him and a love that is unchanged by suffering. – Dr Albu van Eeden (long-time co-worker of Erlo Stegen).

5.1 INTRODUCTION

Erlo Stegen's ministry stretches from the post-colonial era through Apartheid (1945–1990) and the transformation to the post-Apartheid period (1994–present), displaying developing stages of his role as missionary.

This chapter sets out to describe and evaluate the various ways in which Erlo Stegen fulfilled his missionary role among the Zulu nation in answer to research question five.

Q5

Research question five: How did Erlo Stegen fulfil his role as missionary among the Zulus?

5.2 MISSIO DEI AND ERLO STEGEN'S MISSIONARY VENTURES (1966–ONGOING)



Figure 5.1: *Erlo Stegen meeting with his co-workers*

The classical doctrine on *missio Dei*, an idea first articulated by Karl Barth in 1932 (Bosch, 2018:399), expresses the idea that God the Father sends the Son, and God the Father and Son send the Spirit to the *mission ecclesiae* where the Father, Son and the Holy Spirit send the Church to the world. During the start of the revival among the Zulus, the mission perspective of *missio Dei* was instilled (Hugo, 1988:22). Erlo Stegen, through his mission experience of revival realised the practical implications that mission is not the initiative of a person, but rather, God's mission on earth (*missio Dei*).

Tennent (2010:410) provides insight into *perceived* Western Christianity and its disconnect between the practice of Christianity in the West and the church in the Book of Acts. Tennent (2010:410) reasons that the consumer-driven churches and mission agencies in the West

focus increasingly on competing for market share by emphasising consumer satisfaction. This tendency that humans should drive missions through business management principles alone is a paradigm shift away from the *missio Dei* perspective as found in the Book of Acts. However, with the case of the revival among the Zulus, it was through the intense study of the Book of Acts that Stegen, and his little Maphumulo congregation, realised a disconnect between their everyday Christian life and that of the first church as they endeavoured to follow God's guidance and instructions towards living a Scriptural life (see Chapter 4).

5.3 A HISTORICAL RECORD OF EVENTS

This chapter seeks to demonstrate how, in stark contrast to human interventions, the empowering presence of the Holy Spirit and his role through *missio Dei* as witnessed during the revival among the Zulus (1966-present), drives missions. In order to do so, the chapter emulates the Book of Acts to provide an accurate *descriptive* historical account of some of Erlo Stegen's missionary events. Since the inception of the revival, Zulu co-workers accompanied Erlo Stegen and were living witnesses to these events, making the accounts verifiable (Khwela & Khwela, 2019, FPA/I7). Indeed, if all events were written down, "I suppose that even the world itself could not contain the books that would be written" (John 21:25). The events described here are therefore only a few snapshots over the span of over 50 years.

5.3.1 The first witch

The first person to approach Erlo Stegen for help after experiencing the presence of God in their midst at the end of 1966, was a witch who walked approximately seven kilometres to come to him (Stegen, 1977, FPA/D30; Stegen, 1984, FPA/D9; Stegen, FPA/D1). The witch was well known in the area, as she owned a training centre for young witches (Stegen, 1988, FPA/D31) (see figures 5.2 and 5.3). Her sudden appearance came as a surprise, as Stegen often travelled far and wide to convince witches of Christ's salvation, but to no avail (Stegen, 1997, FPA/D20).

The conversation unfolded in the following way:

"What do you want?" Erlo Stegen enquired.

She replied, "Can Jesus Christ set me free? I am bound with chains of hell."

He asked: "Excuse me, where do you come from? Who has preached to you? Who told you this?"

She replied: "Nobody."

He questioned: "Who invited you?"

She said: "Nobody."

He declared: "I cannot understand it."

She pleaded: "Please don't waste my time, I am going to die, and I am going straight to hell, tell me, can Jesus Christ set me free?" (Stegen, 1988, FPA/D31)

For twelve years he had tried to seek out the witches to reach them with the gospel, but they always replied that their witchcraft was a gift from God and therefore they were unwilling to part with it (Stegen, 1984, FPA/D9). At times he would sit for weeks with them, explaining the way to salvation, with no result (Stegen, FPA/D11). However, Stegen had no previous contact with this witch until the day she came to him (Stegen, 1977, FPA/D30).

Upon her question, Erlo Stegen responded:

"Yes, of course",

She inquired: "*How?*"

He answered: "Well, Jesus Christ came to take away our sin. He died for us on the cross." He continued by asking: "Are you prepared to open your heart to the Lord Jesus and let Him come into your life?"

She immediately replied: "I am prepared to do anything."

He probed her: "Are you prepared to confess your sins?"

She exclaimed: "Yes!"

"As noted within this quote, there was no need for a long sermon or discussion. As he was unsure how to deal with this, James 5:16 guided him; 'confess your trespasses to one another, and pray for one another, that you may be healed' (Stegen, 1988, FPA/D31). 'The effective, fervent prayer of a righteous man avails much.' She came out with her sin. She was so convicted. After she had done all that, she said: 'Pray for me, that Jesus will rid me of these evil spirits.' And she called the spirits by name: Indiki (muscular energy of fire), Indawu (feminine energy of ice), Ziswes (ability of speaking unlearned foreign languages) and Jezuzi" (Stegen, 1988, FPA/D31).

These names she mentioned are not just imaginary concepts or a sign of psychosis as Koch (1970:154) also explains. It cannot be classified as insanity (Stegen, 1988, FPA/D31). To the Zulus, these names are very real. *Zoswi* is the spirit of the ancestors that can speak and can enter into animals. *Indiki* is another spirit that can speak out of the breast of a person (Stegen, FPA/D1).

Stegen was at a bit of a loss on what to do next. He reflected on how he previously tried to help a possessed girl at his parents' home, commanding the evil spirits to depart in the name of Jesus Christ from her and how he became the laughingstock of these evil powers. Now, once again, he would be confronted by the evil powers of this witch. Stegen called five or six co-workers and they gathered in his sitting room. They sat in a circle around her and started to sing an Easter hymn, which translated means "*He has risen, He has overcome the devil with his host, and death. He is victor*" (Stegen, 1988, FPA/D31).

As they repetitively sang the hymn of Christ's power, the woman abruptly jumped off her seat and became as a vicious animal (Stegen, 1988, FPA/D31) capable of leaping onto any one of them (Stegen, FPA/D1). Her eyes had such a pronounced evil glare that one co-worker in panic bolted out of the room. After he was called back (Stegen, FPA/D1), Stegen explained to him that they had nothing to fear, since Christ had already conquered Satan on Calvary (Stegen, 1988, FPA/D31). During the ordeal, the woman spoke to them in English, a language she did not know (Stegen, FPA/D1). Then, abruptly the barks of many dogs originated from within her (Kitshoff & Basson, 1985:23). Thereafter the grunts and squeals of a herd of pigs were heard. Stegen then commanded in the name of Jesus, whose Name is above all names, the powers of darkness, to leave. The evil powers within her responded in English in a man's voice (Kitshoff & Basson, 1985:23):

"We are three hundred strong warriors, and there is no power stronger than ours, this is our home and we won't leave this person!" (Stegen, FPA/D1)

The co-workers prayed and cried out to God:

"Oh Lord, set this person free!"

Unexpectedly, these demons made an extraordinary declaration, using the woman's voice:

"We knew of God the Father, and even of God the Son, but since the Holy Spirit has come, we are burning. His fire is too hot for us. We must go" (Kitshoff & Basson, 1985:23).

After this incident, Erlo Stegen understood the deeper meaning of the text "Not by might, nor by power, but by my Spirit, sayeth the Lord of hosts" (Zechariah 4:6). Stegen conceptualised the meaning of Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Through this incident, he realised that this battle was not a battle of the flesh against spirit, but of God's Spirit against evil principalities (Kitshoff & Basson, 1985:23). Erlo Stegen relates the rest of the incident as follows:

"Then the first hundred [demons] left with a great noise through the skies, then the second hundred and the third hundred. You know what the face of an old sangoma looks like? But in a moment the expression on her face was changed and she looked like a saint that has lived in the presence of our Lord and Master for many years, with the glory of heaven shining out of her face and through her eyes, she said: "Oh how marvellous, Jesus has set me free; Jesus has broken these chains of hell"¹³ (Stegen, 1984:64).

She took a deep breath and then said:

"Thank you Lord, I thank you that you have delivered me" (Stegen, 1988, FPA/D31) "Oh how marvellous, Jesus has set me free! Jesus has broken these chains of hell!" (Kitshoff & Basson, 1985:23).



Figure 5.2: *Witch burning her fetishes and muthis*



Figure 5.3: *A witch renouncing her witchcraft*

¹³ There are also examples of such occurrences in Dr Kurt Koch's book *Occult ABC* (Kregel Publications, Grand Rapids, MI, USA, www.kregel.com).

The complexion of the old witch changed in a moment. Witnessing this change, the Zulus realised the authority of the God of the Christians and having realised it, they also reasoned that He is indeed powerful enough to reach the glowing embers of our sinful nature and destroy the works of darkness in the depths of the heart. They saw this transforming power working among their own nation. Indeed, He was powerful enough to save the most feared witch in their region. Stegen, on the other hand, became increasingly aware that what is impossible with man, is possible with God. He realised that God was at work.

5.3.2 God draws hardened sinners to himself

Starting with the very strongholds of evil in 1966, the Holy Spirit was instantaneously at work in many areas (Stegen, 1984, FPA/D9). Hundreds of people were gripped by the Holy Spirit and flocked to Maphumulo (Stegen, 1977, FPA/D30). Hardened sinners were weeping.

"What's the matter?" Erlo Stegen would ask.

"We are sinners! Is there still hope for us?" (Stegen, FPA/D1)

The Holy Spirit had convicted them of sin, of His righteousness in which they became aware of their own unrighteousness. Crowds came, women, men, whites, blacks, every type of person (Stegen, 1977, FPA/D30). They felt constrained by the Holy Spirit, and convicted of their sin (Stegen, FPA/D1). They had to be reconciled with God. No church bells rang, and no invitations had been sent out, they just came (Stegen, 1988, FPA/D31). There was no need for long sermons. They came saying, "We want to meet with God". Each felt the Holy Spirit convicting them of their sin, and they confessed. After a short sermon, many remained behind for counselling, confessing their sins and requesting God to cleanse them through the blood of his Son. The Spirit of God was drawing all types of persons to himself. Surprised at this converging of people, Stegen made a point of asking each one individually; "Who has invited you?" (Stegen, FPA/D1). "No one", they would answer (Stegen, FPA/D1). Their consciences had been awakened to their wrongs. Without any prompting they confessed their sins while stating that they could not sleep, rest or go to work unless they reconciled with God (Stegen, 1977, FPA/D30).

The great Shepherd was drawing the people to him. Some heard a voice, telling them to take up the Bible and read a certain portion. Even though illiterate, they would obey and realise that they could read (Stegen, 1986, FPA/D47). Turning to the specified text, it would speak directly to them about their state of life. Convicted through Scripture, they would search out Erlo Stegen and request his guidance in meeting with Christ (Stegen, 1986, FPA/D47). Others responded "I have heard a voice telling me 'to go to Maphumulo, at that time, at that building,

and you will be told what to do” (Stegen, 1984, FPA/D9). For others, all of a sudden everything would be dark around them, and they would see a board with all their sins written on it (Stegen, 1984, FPA/D9). After reading the last word, the board would fade away, and it would be bright sunshine again (Stegen, 1984, FPA/D9). They literally trembled, came running saying “I have met with God, He has shown all my sin, can my sin be forgiven?” (Stegen, 1984, FPA/D9).

One such case is that of Lidia Dube (Stegen, 1986, FPA/D47). As a young girl she had a long way to walk back from school. Being tired, she sat under a lemon tree for a quick rest. Abruptly, she saw a board in front of her with something written. To her amazement, she read her whole life story, including all the sins she had committed (Stegen, 1986, FPA/D47). God was revealing to her how he saw her and convicted her of sin, righteousness and judgement. Lidia, being confronted by the wickedness of her sins, felt such a need not to forget what God had shown her that she found a dirty brown piece of paper, and wrote all her sins on it with a black coal from an ash heap close-by (Stegen, 1986, FPA/D47). She brought this piece of paper to Erlo Stegen, not holding anything back and said, “God brought my life to the light” and she made her life right with God (Stegen, 1984, FPA/D9).

The conviction was so intense, and being cut to the heart, they were not satisfied with a general prayer such as “Lord please forgive all my sin”. Each felt prompted to name their individual sins by name. They were deeply grieved by their wrongs, asking if God could forgive them. Crying they came to God, but after they had confessed their sins and Stegen and his co-workers had prayed for them, they felt that their burden had lifted. Realising that God had forgiven them, and that their conscience had been cleared they went back home joyfully. God changed them instantly (Stegen, FPA/D1).

Upon returning to their homes, their husbands immediately noticed a difference: “Wife, what has happened to you? You look so different. You are so peaceful; you have such a joy?” (Stegen, FPA/D1) In this way God was at work, sending his “living letters” to various communities.

Stegen observed the caution with which newly converted Zulus used their words. When they met with God and had been reconciled with Him, they witnessed not through their words, but through a changed life. As many still viewed Christianity as the “white man’s God” and thought that conversion would “anger the ancestor spirits”, they wisely just lived the life. They were well aware that their fathers, according to their tradition, would chase them with knob-kieries and kick them. The Zulu children did not preach to their parents; they would not say a word of what had happened to them, but their transformed lives would speak to the extent that it shook communities. Perceiving that they did not need to reprimand the child to do its homework,

wash the dishes or clean the floor, it became obvious that there must have been a good influence somewhere. The parents were surprised to notice a radical change in their children (Stegen, 2016:73). To add to their amazement, on their return from work, they would find that the children had cleaned the floor and put everything in order, all without having being asked. The parents further witnessed an attitudinal change of obedience and respect, which is counted of great worth in in the Zulu culture.

As lives were transformed, Christ was glorified in their midst. Teachers were quick to observe a change in their lives. This provided children an opportunity to testify about Christ's forgiveness and the changing power in their lives (Stegen, FPA/D34). Parents and teachers were deeply touched and converted themselves (Stegen, FPA/D34). Their lives would also change, touching those around them. This led to owners of firms being converted. Having met up with the resurrection power of Christ, they had become new creatures where their old selfish nature had passed away. Workers noticed the difference in their masters, and they subsequently changed.

The revival that had started among the Zulu people, soon extended to whites, to the Indians, and to other races. Before Erlo Stegen's eyes, it was not only the Zulu kneeling next to the cross, but there was also a white next to him, and then there was an Indian next to him. It was as if God had lit the fire of the Holy Spirit, and it spread across the whole area.

There were reports from the mountains of Tugela Ferry of people coming, convicted of their sins (KSB, 2007). At Kingscliffe, God was at work (KSB, 2007). In the valleys nearby, people were being transformed. At times two hundred or more Zulus would converge on Stegen and his co-workers without invitation. They would wait for Stegen or his co-workers to tell them what to do with their sin. These waiting crowds were "selected" and being prepared by the Holy Spirit, ready to accept Christ's salvation. Numerous people repented, and many sick people were healed.

The same phenomenon started occurring in Madlala. Zulus came together, often walking a distance of 25 kilometres, without being invited or called.

5.3.3 'Waves' of people

When observing these people, Stegen noticed a pattern. The Holy Spirit would convict the people of their sin and then draw them to where Erlo Stegen and his co-workers were. After confessing their sin, they would return home joyfully. Others were then touched by their change of life and became convicted of their own sins. Seeking help, they would invite Stegen

and his team to visit them and hold services. Many responded to the gospel, their lives radically changed.

Therefore, it was not uncommon for ‘waves’ of people to gather around Erlo Stegen and his co-workers (Stegen, 1979, FPA/D12). Most of the gathering crowds had no means of communicating and were illiterate. However, the Holy Spirit did not pass them by, but convicted them of their sin, and prompted them to seek help (Stegen, 1979, FPA/D12). To Stegen’s surprise, he realised that the people would come from different areas, unknown to each other, all experiencing the same type of problem, for example alcoholism (Stegen, 1979, FPA/D12). After such a group has been helped, another ‘wave’ of alcoholics, unbeknown to each other, arrived from Eshowe, Pondoland and Ntsikisiki (Stegen, 1979, FPA/D12).

One such ‘wave’ included the mentally ill. Some of these people could have been classified as dangerous because of their mental illness and had to be watched. From time to time, some, without being in their right mind, impulsively ran away and then the team would have to search for them. However, after a few days at KwaSizabantu the co-workers would notice that the same mentally ill person would be walking around in his sound mind.

Stegen continues:

“It happened that the place became full of mentally ill persons that came at the same time. They came from different places in our country. From the North, south, west and east. I asked them if they know about each other. They said no. God was at work to Glorify Himself” (Stegen, 1979, FPA/D12).

Other times God gathered people according to their nationality, from various places, from different areas, in that way making translation easier.

After a time, God gathered the children to himself. One day a white girl staying in Durban phoned and asked if she could come to KwaSizabantu to make right with God. Before that week was over, eighty teenagers had arrived. In each of the lives of these young people, a deep work of grace was done. At home their parents noticed a difference in their children. These children soon became a testimony at school. Having cleansed their lives, God would work through them in such a way that the atmosphere of the school started changing. The next holiday, without inviting them, 250 young people came to the mission. With the next conference, about 500 youth came, thereafter a thousand (Stegen, FPA/D34). God was at work.

Another 'wave' consisted of ministers and preachers. For two to three months, one minister after the other came. They were from different churches and denominations. As the ministers were gathering, other groups would not come. It is important to realise that no invitations were sent out, but that God's Spirit was at work drawing them from their various communities (Stegen, FPA/D34).

After the ministers and preachers, university students came by the hundreds (Stegen, 1979, FPA/D12). They came from Potchefstroom University, Stellenbosch and from other national and international tertiary institutions (Stegen, FPA/D34). To Stegen's astonishment, he noted as he was preaching that nearly everyone in the audience was either a university student, lecturer or professor. God was gathering the people to himself in such a way that Erlo Stegen was reminded of the text stating that when Jesus is raised up, He will draw all men to himself (John 12:32). It was the Spirit of God who would draw all types of people to himself, no human intervention could have done it (Stegen, FPA/D34).

Thereafter, youth between the ages of 13 and 18 years old started to visit the mission. A co-worker received a phone call from the farthest side of Pretoria. "Could we come during a weekend?" (Stegen, 1979, FPA/D12). It was a white school. This was still in the time of Apartheid when schools were not racially mixed, but God was bringing them in any case. He was mixing and moulding different races together into one body through the revival. After some time, another white school from Vryheid phoned and asked if they could come. Upon confirming the date, the date coincided with the previous school's appointment. After some time yet another school phoned, giving the same date as the others while not being aware of their arrangements. As accommodation was not sufficient, they were forced to turn some groups away.

The next wave consisted of criminals and murderers. During this time there was a leading gangster from Johannesburg and Soweto who was serving a prison sentence after the Soweto uprising. He was a notorious criminal, referred to as the boss of bosses. Encountering the gospel, he repented and turned to Christ and his life was transformed. During the same time other murderers were reconciled with Christ. Another wave included kings (see Figure 5.4), princes, chiefs and government ministers from various places and provinces. Again, Erlo Stegen witnessed how the hearts of leaders are like water in the Lord's hands, guiding them to a place where He could meet with them and provide opportunities to reconcile with each other. In this way Christ exalted himself also among the leaders (Stegen, FPA/D34).



Figure 5.4: *Erlo Stegen with MG (Shengi) Buthelezi (left) and King Goodwill Zwelithini kaBhekuzulu (right)*

Witnessing these acts of God, Stegen acknowledged that God was working in extraordinary measures and more was accomplished in three days than he could do in 12 years of hard labour on the mission field in his own strength. Stegen regularly says: "If God can send revival among the Zulus, He can do it anywhere" (Kim, 2011:256). It should also be noted that although CYPISA (see Chapter 4) invited various government ministers and officials to attend their 2019 AGM, they did not come. However, following the recent News24 allegations, about 50 cars arrived at the mission with government officials from various departments. The Mission had a wonderful opportunity to bring the gospel to them. Some even mentioned that they required personal help and intended to visit the mission again. Stegen got the impression that the great Shepherd was gathering his flock together (Stegen, FPA/D34).

5.3.4 A spiritual hospital

Using what they had, a hospital was built. Erlo Stegen described the building of the hospital as follows: "*I didn't have money and I said: 'well, if it is just a tin shanty... If it is just built of mud, as long as God is there'*" (Stegen, FPA/D34). God graciously undertook, providing what was needed.

Although Stegen had prayed for years for Zulu men to become converted, he could not persuade them to follow God. They would often refer to Christianity as something for the wives and children, but for the first three months after the hospital had been built, only men would arrive (Stegen, FPA/D34). God, through his Holy Spirit, had started to gather Zulu men unto himself. These men arrived at the hospital due to their physical needs.

Again, God not only worked in an amazing way, but also tested his servant's faith. The first male person brought to Stegen was a male witchdoctor carried to him on a stretcher. He was on the verge of death (Stegen, FPA/D34). When Stegen saw him, he realised that, should his man die in this new hospital (Stegen, 1979, FPA/D12), the mission would get a name in the various communities as *the place where people die!* No one would ever want to come after that. Once a place has a certain name, that name cannot be shaken off again (Stegen, FPA/D34). This scenario was the normal turn of events before God came down. But now He was in their midst. All Stegen could do, was to cast this burden on him, and let God work as *he* saw fit to exalt himself in their midst. Erlo Stegen was no longer in control! It was God that was at work, and no longer Stegen.

God therefore also took control of this situation. Stegen told him that the Word of God says that if anyone is sick and in need of prayer that he first needs to confess all his sin. "Are you prepared to confess your sins, and to come to Jesus? For the Bible says that he who hides his sin, will not prosper. The Bible further says that it is not enough just to confess your sin, but you also have to forsake it" (Stegen, 1979, FPA/D12).

This witchdoctor, who was at death's door, surrendered totally to the Lord! He unburdened himself of his sin. After Stegen prayed for him, God renewed him both spiritually and physically. He got off the bed, and walked around (Stegen, 1979, FPA/D12), healthy and praising the Lord!

The following day, a woman dressed in animal skins and a heathen dress arrived at the mission. Going to her, Erlo Stegen asked:

"What do you want?"

She responded: "Is my husband still alive? The man who was being carried on a stretcher yesterday. Did he arrive here?"

"Yes"

"Is he still alive?"

Erlo Stegen responded softly, "come and see." (Stegen, FPA/D34)

Upon entering the ward, she saw her husband walking from one side to the other. He did not notice her. The sight of seeing him walking surprised her. Filled with praise she fell on her knees and sang praises to Christ (Stegen, 1979, FPA/D12). Her praises of thankfulness were so sincere, that it might shame many a Christian. Erlo Stegen and his team were astounded.

In her heathen dress, she was singing praises to the Lord Jesus Christ, for what he did on that cross, paying for their sin, saving them from evil powers (Stegen, FPA/D34). She praised him for coming to set the prisoners free, and opening the gates and doors, so that the prisoners could be released. It was like music in heaven, this witch herself being brought to acknowledgment of God's salvation and a deep repentance (Stegen, FPA/D34).

Of the first five men that came, four could not walk. But after confessing their sins to God, God in his mercy healed them (Stegen, 1979, FPA/D12). This hospital provides accommodation for sick people (see Figure 5.5) and the family or friend of the sick one to care for them physically. Stegen and his co-workers were often the silent spectators of God's healing. Observing the change in these patients, unconverted doctors and matrons would send their patents to Stegen when medical help failed. Phoning the mission, they would declare, we can't help this person, could you please try? In this way God was glorifying himself even within the medical profession.

Stegen and his co-workers are not against the use of medicine, but thank God for the provision of medicine and doctors (Stegen, FPA/D34). However, they realise the importance of helping someone holistically and not just physically. For what does it profit someone to be only physically healed while losing his soul in all eternity?

The risen Lord is in control of his work! The mission gates are open to all who are seeking help, where spiritual matters take priority. This emphasis is also reflected in James 5:14–1.

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven” (NKJV).



Figure 5.5: The spiritual hospital

Since the start of the revival, the healing of the soul was of greater importance than the body, and God in his sovereignty chooses to work according to his liking.

5.3.5 A missionary to the Zulu nation

During Stegen's first twelve years on the mission field, he was acutely aware of the powerlessness of his own efforts. But now God was in his rightful place at the helm of the work. Inkosi Mabaso refers to Stegen's sacrificial living as instrumental in bringing the light of the gospel to the Zulu nation (KSB, 2016a), with Michael Ngubane (2019, FPA/I17) supporting his viewpoint.

Dr Lionel Mtshali, premier of KZN during 2002, remarked,

"It is very rare that a person has a sustained faith especially in the materialistic times we live in. Rev Erlo Stegen's preaching touched many souls throughout South Africa and the world. He is a shining example of what Gospel preaching is all about. He has not led blind faith but has lived in every way by every conceivable example that which he preaches. By any standards, five decades is a long time. Today we commend the example of Rev Erlo Stegen's preaching. We are witnesses to the fruits of his preaching in the men and women who have dedicated their lives to noble callings" (KwaSizabantu Mission, 2002b:3).

5.3.6 Rivers of life through the bi-annual youth services

Co-worker Lidia Dube felt led to start a ministry among the youth. She shared her burden with Stegen, and perceiving that this could be God's guidance, they went ahead to focus on the youth.

5.3.6.1 Humble beginnings

Towards the end of 1973, Lidia gathered about 25 to 30 white children from God-fearing parents who desired that God would also meet with their children. It was arranged that they would gather on weekends at the mission. The children included Friedel's children, Ian Engelbrecht, Michael Engelbrecht, Arno Erlo Stegen, Detlef Erlo Stegen, Edmund and Ruthilde, Erlo Stegen, Carola and Andre Duvel, Vere and Deon Witthöft and the Joosten children. Lidia shared about her illness and death and the realities of heaven and hell. Together they studied the Bible (Dube, 2019, FPA/I13). During these times together, many met with the Lord and were converted. It was a time for the young people to decide to live for Christ. However, some parents did not like these meetings and confronted Lidia. She emphasised that it was the children who desired to come; she did not ask them. Some parents then withheld their children, while others continued to meet together, studying God's Word (Dube, 2019, FPA/I13). Up until the time of writing, many have remained faithful in their

witness for the Lord and are today pillars in the work and are caring for their elderly parents (KwaSizabantu Mission, 2014:1).

Realising that these services were from God, the first youth conference was arranged in 1974. Lidia Dube invited as many young people as possible, including Indian and coloured youth. The Zulu parents explained that their children were also in need of these services, so the invitation was extended to them as well. In the end, Lidia exclaimed that everyone was welcome, regardless of race or creed (KwaSizabantu Mission, 2014:3). Lidia testified during these services about the realities of heaven and hell and that each would be required to give an account of their life (Dube, 2019, FPA/I13).



Figure 5.6: *The youth conference of 1974 with Erlo Stegen in the back row and Lidia Dube on the right*

Dietmar, one of the Joosten children, mentioned how racial barriers were broken down as they were singing, playing and helping together (KwaSizabantu Mission, 2014:11). During these times they went for walks in the woods or played games with the co-workers. As the children walked one day to the dam, Stegen stopped and explained to them how they too were God's co-workers. Ester Dahl relates how they, as children, realised that they played an important role in the work (KwaSizabantu Mission, 2014:14). Today, many of them are full time co-workers, and have become pillars in the church. Margrit Olsen and Grace Geldenhuys summarise their experiences during these youth meetings. During this time, they experienced the love Erlo Stegen and Lidia Dube had for them, as they gained a deep sense of the

realisation of God's holiness, their own sin, the need to be reconciled with God and those they had wronged, the joy of having made one's life right with God, and a deep longing to keep their hearts pure (KwaSizabantu Mission, 2014:7–13). Lidia Dube and others observed how many young people were helped spiritually (KwaSizabantu Mission, 2014:3). God moved mightily among them. It soon became clear that God was using these services to draw the children to himself, so they decided to continue the work. As mentioned earlier, Stegen realised that God usually starts small and ends big, whereas mankind usually starts big and ends small. This first group became known as the lorry group of 74 (see Figure 5.6) and many have remained faithful to God's work for over 50 years. Stegen had a gift for working with children, and reasoned that if the youth meet with God, the future would be bright.

During 1975, Erlo Stegen started visiting the different outposts after work. Spending time with the younger generation, he used the biography of CT Studd and read it to them page by page, teaching spiritual lessons gleaned from Studd's life. Hogard and Inge Joosten describe how their two very naughty and disobedient children woke them up one evening and, in tears, repented and reconciled with their parents (KwaSizabantu Mission, 2014:16). Joe Newlands also witnessed how their relationship as parents with their children took a turn for the better and how their rebelliousness ceased (KwaSizabantu Mission, 2014:16).

John Bunyan's *Pilgrim's Progress* became instrumental in guiding the growing number of co-workers regarding their spiritual journey and how to handle various challenges (KwaSizabantu Mission, 2014:3). Lidia Dube remarks that of this age group, many felt called into the mission field and are still full-time in God's work (KwaSizabantu Mission, 2014:3).

5.3.6.2 Growth

As the youth ministry grew, youth services became a biannual event during the July and December school holidays. Once again, accommodation became a challenge and tents had to be pitched. During such times, services were held outdoors, as rooms quickly filled up, and the children slept in the tent. These tents were not always suitable for the weather conditions at KwaSizabantu. Kjell Olsen describes how during one rainy December evening, the boys were drenched and huddled together on little islands in the tent, as the water flowed across the floor. During the July youth conference, temperatures often become quite cold and the boys would huddle together in little groups to share their blankets. These conditions did not deter them from attending the next conference so that they could hear God's Word. Soon after someone donated sleeping bags, so that even the poorest child could keep warm (KwaSizabantu Mission, 2014:14).



Figure 5.7: *Youth services in the tent, Erlo Stegen (German), Sincuba (Zulu) and Pretorius (Afrikaner) from left to right.*

Some remarkable events also took place during the Youth Conferences:

Lidia Dube relates how during the 70s a coloured boy was struck by lightning during a youth service and died. Erlo Stegen asked God for mercy for this boy and he started to breathe again. Some years ago, this boy, now a middle-aged man, visited the mission (KwaSizabantu Mission, 2014:3). Lidia observes that many of the youth that came to the Lord during these services have been blessed with good jobs and homes (KwaSizabantu Mission, 2014:3). In this way, the youth services also produced material blessings. During 1983, approximately 3 500 children attended the youth conference (Stegen, 1983).

Linda Magqabi started to attend the youth services during the 80s. He was a herd boy from Pretoria. During these services, Linda was convicted and made his life right with God. Arriving home, he also made his life right with his parents and primary school principal. After his conversion, joy filled his soul. He was a good soccer player but realised that the lives of the other players had a negative influence on his life. He therefore switched to running and competed twice at the South African championships. Linda completed his BSc (Mech Eng) in 1992 at the University of Cape Town. The services equipped him to put God first in his life, which he maintains currently in his position as executive manager at MegChem. Having thus

benefited from the youth services himself, he regularly brings children to the youth conferences (KwaSizabantu Mission, 2014:17).

Dr Jan Pienaar also attended the youth conferences from the 80s and onwards. Pienaar was an expert in the field of cattle feeding-scheme research known across the world. He would travel from Pretoria to the mission, bringing his own children, and later on, others also (KwaSizabantu Mission, 2014:17). Today, Mientjie Reimer, one of his children, is a missionary in Paraguay where she, together with her husband Herbert, started a new mission station.

During one youth conference in the 80s the large blue and white striped tent was erected near Stegen's house. The tent was held up by four huge king poles, 26 supporting queen poles, 85 side poles and 118 pegs. Alpheus Mdlalose, being in charge of the pitching of the tent, relates how at 3 pm, as the service was about to start, a wind suddenly blew the tent upwards. Although it would normally have collapsed on the spot and dragged along the ground, on this day, the whole tent lifted into the air, floated over the crowd of children and fell next to them. Only one child was grazed on his head. This was a miracle. God had intervened (KwaSizabantu Mission, 2014:19). Because of the strong winds and rain torrents, the services were moved to the Auditorium in 1990.

The 1993 youth service from 1–8 July was attended by over 5 000 young people from all over South Africa. During this conference many children and teenagers surrendered their lives to Christ, despite knowing that they may lose their lives. Some pleaded to stay at the mission a little longer because of the violence in their areas (Stegen, 1993b).

During the 1999 youth service, one of the Pretorius daughters gave her heart to God at two years of age. The evening before this child had told her mom, Hanna, that she wanted to “go to the front”. Her mother enquired of the little one if she knew what that meant, and to her amazement the reply came that she did. As she was sitting on her mother's lap, she requested that her mother would wake her to go to the front if she fell asleep during the service. Her mother prayed in her heart and requested that should the time come, and her child would be sleeping that God himself would wake her up. When Stegen made an altar call, her child suddenly woke up, immediately slipped off her lap and went forward. She was the first to respond that evening (KwaSizabantu Mission, 2014:25). Today she is in God's work full-time.

According to Louis Geldenhuys, “each youth conference was like a breath of fresh air”. He also asserted that through the years ‘Erlo Stegen's zeal has never wavered and I am grateful for this’ (KwaSizabantu Mission, 2014:25).

The youth service attendance numbers grew, young people from other countries also started to attend these services. Among them are Clotere Ndzeng-Ndong, the son of a Gabonese diplomat, and Rahel Graf from Switzerland (KwaSizabantu Mission, 2014:29) who are currently in God's work full-time, pointing to the youth conferences as having a decisive influence in their lives (KwaSizabantu Mission, 2014:27–29).



Figure 5.8: *Bi-annual youth services*

During the year 2000, Lidia, who started the bi-annual youth conference, experienced a sequence of slanderous attacks from newcomers to the work, which caused her to retreat to her home close to Maphumulo for a while. There she often prayed for the mission and its people. Today, many of the children of those who persecuted her have sadly gone into the world. An unanswerable question remains over their lives: what would have been the outcome if they had not been prevented from participating in the work among the youth? During Erlo Stegen's trying times, one is often amazed by how he refrains from defaming his persecutors and leaves everything in the hands of God, who is the Judge of all.

5.3.6.3 Catering for the youth services

The logistics involved in hosting between 4000 to 7000 young people at KwaSizabantu Mission are quite overwhelming. Besides the transportation logistics, collecting and returning young people for days, for the logistics of providing three meals a day for such a large group is also immense. The amount of food consumed during these youth conferences equates to several tons of rice, meat and vegetables. Yet, as with all mission events, Stegen, the director of KwaSizabantu Mission, hosts these conferences without any charge (Hammond, 2016). As a faith mission, no offerings are taken up. Correspondingly, Stegen remarks that God provided abundantly for the thousands of children who gathered together for a week at a time throughout all these years (KwaSizabantu Mission, 2014:1). On one such occasion during the

June youth conference in 2018, Carola Stegen, who was at the helm of the cooking department mentioned to her father in law, Heino Stegen:



Figure 5.9: Loads of onions for the 2016 youth conference

“We don’t have money to feed these children. The cabbage is finished, the tomatoes, the onions, it is all finished, and I don’t know what I will cook tomorrow.”¹⁴

On that very day, a child of God felt it on his heart to bring a whole pick-up load of cabbage, a load of tomatoes and a load of onions (see Figure 5.9). Subsequently, the kitchen had enough to feed about 4 500 children for their next meal.¹⁵

Some of the food quantities for the seven-day youth conferences include 1600kg brown sugar, 600kg *samp* (dried corn kernels, stamped and chopped), 1000kg maize meal, piles of coffee, salt, *amasi* (curdled milk), a number of slaughtered cattle, a ton of chicken, loads of fresh vegetables, carrots and onions (KSB, 2016b).

The bi-annual conferences held from 1974, have grown over the years to become more structured, focussing on pre-appointed themes. Bi-annually between four and seven thousand children gather. Through the years God has always provided miraculously for these services.

5.3.6.4 Youth conference themes

Over the years, a variety of themes have been addressed (see Table 5.1).

¹⁴ H. Erlo Stegen, Youth Conference – 28 June 2018, 11h00

¹⁵ H. Erlo Stegen, Youth Conference – 28 June 2018, 11h00

Table 5.1: Some youth conference themes over the years

Year	July/July themes	December themes
1984	Children, obey your parents in the Lord Eph.6:1–3	
1985	The Holy Spirit	Kuyobanjani ekugcineni kwempilo yami na? Ps 73
1986	Ekuqaleni, uNkulunkulu	On Whose side are you?
1987	Where do you come from? Where do you go?	Our Father / Baba wethu osezulwini
1988	The prodigal son (Luke 15:11–16)	
1990	Jesus only / Jesu yedwa	
1991	Do not defile yourself, be holy	
1992	What do you choose – the blessing or the curse?	The Bible brings blessing
1993	The Lord is our Judge / Ngokuba uJehova ungumahluleli wethu	“Putting Christ back into Christmas”
1994	What is the Christian life?	20 years of celebration - visit from Dr FT Mdlalose (KZN Premier)
1995	To obey God	Living waters
1996	Rev 14:1–20	Saul’s slide to destruction
1997	You will reap what you sow	Guard your heart / Gcina inhliziyi yakho
1998	Obey and live / Lalela uphile	An unchanging God in a changing world / uNkulunkulu ongaguquki ezweni eliguqukayo
1999	“Prepare yourselves ...for I am coming soon” / “Zilungiselele... ngoba ngiyenza masinyane”	The victorious generation / Isizukulwane esinqobayo
2000	Here is wisdom / Nanku ukuhlakanipha	There is a way / Ikhona indlela
2001	Would you be made whole? / Uyathanda ukusinda na?	Youth ...in this age / Umuntu omusha kulesosikhathi
2002	Listen to Him / Mlaleleni Yena	Come, let us reason together / Wozani sithethe indaba
2003	Now is the time! / Manje kuyisikhathi	God sees / UNkulunkulu obonayo
2004	God – our Refuge / Sikhona isiphephelo	The Truth sets free / IQiniso liyakunikhulula
2005	But know this... / Kepha yazi lokhu	Come, let us build / Wozani sakhe kabusha
2006	Escape for your life / Baleka usinde	There is still place for you / Ikhona indawo
2007	In His footsteps / Ezinyathelweni zaKhe	Reward or regret? / Umvuzo noma ukuzisola?

Year	July/July themes	December themes
2008	What is your hope? / Liyini ithemba lakho?	Choose today / Khethani namuhla
2009	He makes all things new / Wenza konke kube kusha	There is a Rock / Likhona iDwala Lokucasha
2010	Soccer World Cup in SA – no youth conference	Do you know this Jesus? / Uyamazi yini loJesu?
2011	In times like these / Ezikhathini ezinje nga lezi	“If you truly obey, I will bless you” / “Uma ulalela nokulalela ngiyokubusisa”
2012	Who will free you? / Uyokhululwa	“What can I do for you?” / “Ufuna ngikwenzeleni na?”
2013	Why do you want to die? / Ufunelani ukufa?	“I am the Alpha & Omega, the First and the Last” / “Nginguye owokuqala nowokugcina”
2014	God has plans for you / uNkulunkulu enemicabango ngawe (40 years celebration)	“Look to the reward” / “Bheka umvuzo”
2015	“This present age”	“The voice of one calling” / “Izwi Lomemezayo”
2016	I will return to my Father / “Ngizobuyela kubaba”	50 years celebration
2017	“These are the undefiled...who follow the Lamb wherever He goes. They were redeemed for God and the Lamb.” / “Labo yibo abangangcolile...abalandele iWundlu noma liyaphi. Bathengwa wulibo kuNkulunkulu neWundlu.”	Our Father in heaven
2018	“How wonderful is God!” –45 years celebration	“The prodigal son”
2019	“Choose today whom you will serve”	Various biblical themes
2020	Held online due to COVID-19 outbreak in South Africa	Held online due to COVID-19 outbreak in South Africa

5.3.6.5 A description of events during youth conferences

During the December 2018 conference, some youths arrived from as far as the Eastern Cape. As Erlo Stegen preached on the Prodigal Son on the Sunday morning, many youths testified how this message touched them deeply. Many young people found the opportunity to put their lives right with God. One young man related how he made a phone call to his father after being in survival mode for eight years. Upon apologising, he heard his Christian father calling him “son”, and with that three-letter word the son’s heart broke as he sought reconciliation and

forgiveness. Many spoke with gratitude about Stegen for the opportunity to ask God to cleanse their lives.

One helper described her impressions as follows:

“The food tent is hot and the clamour of eager, hungry young boys holds my attention. The six lines are moving fast and the porridge fills bowls of all shapes and sizes. Although busy, orderliness ensures that all are fed three good meals each day. Food is an essential part of the youth services. A thin, gaunt young man looks at me appealingly and asks politely for another slice of bread. His eyes twinkle and his attitude is not demanding, rather needy. By his manner and courtesy, I realise that God has touched his heart. He sees his need of the divine influence and control in his life. He knows who he is and where he has been and he now sees the opportunity of a new life before him” (KwaSizabantu Mission, 2018).

During the June 2019 conference, Hammond interviewed a youth that came out of a life of crime who repented at the mission and remarked “*there are many trophies of grace and testimonies of transformation by the grace of God*” (Hammond, 2016).

5.3.6.6 Youth conferences at Malelane (Schulzendal)

In the year 2000 over 7 000 youth attended the December youth conference at the main KwaSizabantu Mission. Because of the rising interest in the youth conferences, Stegen decided to start holding separate conferences at the various KSB branches.



Figure 5.10: The first service held at Malelane



Figure 5.11 : First youth conference at Malelane

From 24–30 March 2003 the first youth conference was arranged at Malelane (see Figure 5.10 and 5.11). Fifty co-workers, including Heino and Erlo Stegen, conducted these meetings. This conference was attended by 1500–2000 youths. God’s presence was felt, and many

committed themselves to Christ. During this time a local police captain requested help with three youths who had been pressurised by their uncles to commit the crime of house break-in. Because of malnourishment, they could easily climb through windows. These boys could not escape from their family's demands. However, during the conference, they committed themselves to Christ and requested counselling (Stegen, 2003c). From 20–22 September, a conference was held attracting up to 3 000 people (Stegen, 2002). The Malelane area is known for its high HIV/AIDS numbers. During 2002, as many as 40 people died daily. With so many funerals, families cannot always find a preacher to bury the dead. Erlo Stegen attended one such funeral at 6 am on 21 September 2002. As is the Shongwe custom, team members started by singing a Christian hymn, which drew the crowds to listen to the sermon. One tribal elder remarked at this event that "it needs to be put on record that this is the very first time that a white man attends a Shongwe funeral". This funeral provided an opportunity to share the good news about Christ's salvation and power, which had impacted the deceased young man positively during the last days of his life (KwaSizabantu Mission, 2002a).

5.3.7 Rivers of life through ministers' conferences

Stegen endeavours to reach out to other ministers of the gospel to encourage them in their ministries (Beukes, 1992:5). Every second year, a minister's conference is held at the mission's own expense, which brings ministers together from various denominations, cultures and countries. During 2019, approximately 2500 attended the conference. Speakers from various denominations were invited to preach or to discuss the issues of the day. As the ministers and preachers of the gospel meet, church-consciousness gives way to God consciousness. Beukes stresses the importance of the church seeking fellowship with KwaSizabantu Mission as the mission stands theologically neutral (Beukes, 1992:5) and does not endeavour to change the theological dogmas of church groups. The focus is on Scripture and the importance of a living relationship with God, which flows over into living a scriptural life, characterised by love and peace between cultures (Beukes, 1992:5).



Figure 5.12: Minister's conference

Since 1966, fifty years have passed with God still working in the midst of those who are cleansing their hearts. In 1990, a group of co-workers got together and said *“It is like the revival only started yesterday, it is still so new, so fresh. There is still that touch that God is present and that God is working. In all these years, it is just expanding, running through the country.”*

Since God came down in 1966, he revolutionised Stegen's ministry to the point that the gospel has reached other continents of the world where thousands of people have found lasting peace in Christ. During the 6th KwaSizabantu Ministers' Conference (6–9 March 1995), a thousand delegates representing a large variety of different denominations and Christian organisations discussed and unanimously agreed on various points to be submitted for inclusion in the new South African constitution. In this submission, there was the request for: 1) the protection of the life of a child before and after birth; 2) protection of the family and marriage; 3) the right to state-aided schools of which the curriculum reflect that of the common religion; 4) the right to state-aided schools of which the curriculum reflects the language and culture of the learners' parents, 5) the right to private schooling; as well as 6) the right to maintain law and order within a society (HSRC, 1995:216). Stegen also mentioned in his submission on behalf of the KwaSizabantu Minister's conference, which voiced the opinions of ministers at the conference, that these requests were not new as they had been published

in the KwaSizabantu Affirmation of 1991. This affirmation outlined the Christian view of respect for life, freedom of religion, private ownership of property, and a return to Biblical morality. The 1992 KwaSizabantu statement and document “Christianity and Religious Freedom” was supported by almost a quarter of a million signatures. It outlined the same freedoms together with the request to mention the Triune God in the Constitution and reject the interfaith movement (HSRC, 1995:216). Stegen argued that approximately 80 per cent of South Africans identify with Christianity, subscribing to the uniqueness of Christ, which does not support the notion of a pluralistic, multi-faith society, while it does support religious freedom and tolerance of people of other persuasions (Stegen, 1993a:125). This stance came as an outflow of the 1992 KwaSizabantu Minister’s Conference, reflecting the view of over a thousand ministers from various denominations, stating “*We affirm our obedience and unconditional loyalty to our Sovereign Lord, Jesus Christ...God forbid that we should forsake the Lord to serve other gods... the Lord our God will we serve, and his voice will be obeyed*” (Singh, 2016:70). Erlo Stegen upholds the uniqueness of Christ as the second person of the Trinity, insisting that “there is salvation in no one else” (Stegen, 1993a:126).

Although these documents were submitted to the Multi-party Negotiating Forum and political leaders who promised to act on them, most of these promises were not fulfilled (HSRC, 1995:217). In this document, Stegen also states that during the drafting of legislation there is a strong tendency to inflame, rather to restrain man’s latent sin, and he requested the inclusion of Biblical Studies in the school curriculum, respecting the convictions of parents (HSRC, 1995:217). Stegen argues in favour of parental protection, promoting their rights of parents to raise their own children in the ways of God as “*neutrality in the name of religious freedom must cause chaos in the classroom*” (Singh, 2016:76).

During the 1998 minister’s conference a document called “*Reformation Today -95 Thesis on the situation of the Church and Society*” was presented and was unanimously accepted during the conference. In addition, this document has been translated in various languages such as Afrikaans, Czech, Dutch, English, French, German, Greek, Hungarian, Indonesian, Italian, Japanese, Korean, Norwegian, Polish, Portuguese, Rumanian, Russian, Spanish, Swedish and Zulu and has been disseminated across various countries worldwide (Stegen, 1998). The aim of this document was also to stir South African churches to repentance, reformation and revival.

The revival that began end of 1966, 1967 has not diminished in any way. The river has become stronger and deeper and has flowed through the Zulu homeland and many foreign lands (Kim, 2011:256). Over 2 500 ministers and Christian workers partook in the minister’s conference at KwaSizabantu Mission from 4–6 March 2019. Delegates arrived from various countries, such

as Angola, Armenia, Belgium, Benin, Botswana, the Congo, France, Germany, Ghana, Hungary, Kenya, Latvia, Lesotho, Malawi, Mozambique, Namibia, Romania, Russia, from throughout South Africa, Swaziland, Switzerland, the United States of America, Zambia and Zimbabwe.

5.3.8 Rivers of life through outreaches: Some highlights

5.3.8.1 Orange Farm

During the weekend of 22 to 24 October 2004, Erlo Stegen's team arranged an outreach to Orange Farm in Gauteng together with local pastors (see Figure 5.13). The theme of the outreach was: "*Seek first the Kingdom...*", from Matthew 6:33. Various teams visited schools and held open-air services in the evenings with up to 3000 attending. Orange Farm used to be a "squatter" area and was home to over a million people in 2004. The outreach was held at the Chris Hani Stadium. It was such a joy to see the enthusiastic attitude of the crowds accepting the invitation to make a public decision for the Lord. From little children to old grannies, there was an overwhelmingly positive response. True blessing, success and progress comes through finding Jesus Christ and living for him alone. His righteousness, by giving himself on the cross, saves everyone who comes to him. They are then able to walk the path of righteousness instead of the old way of sin, death and destruction. The Lord provided food to feed thousands (Stegen, 2004).



Figure 5.13: Erlo Stegen preaching at Orange Farm

5.3.8.2 Petrus Steyn

A team of missionaries attended an outreach in 2003 in the Petrus Steyn area located within the Free State. Many of the 3 800 farmworkers accepted the gospel and reconciled with God. The team also visited 30 schools in four days, clinics, a hospital and an old age home, bringing God's message of reconciliation to the people. The Smithfield KSB branch choir greatly affected the listeners. During the visit at the old age home one elderly man rebuffed the preachers, exclaiming that he did not care about going to hell. The service had already started when this man changed his mind and came and listen. During the sermon he sat spell bound. Afterwards he expressed his thankfulness upon hearing the message of salvation (Stegen, 2003a).

5.3.9 Widening of the river

Stegen has a missionary fervour to spread the gospel. Since some places are difficult to reach, Stegen levelled a small airstrip in 1978 at KwaSizabantu Mission. Rough rural road trips that would take over three hours, were reduced to seven minutes.

Wherever the gospel is preached in truth, and see real change, people are drawn to it. Through the gospel of our Lord Jesus Christ, people have been drawn to the work at KwaSizabantu from all over the world over the past 60 years. That is how the Word spreads to overseas countries. That is the beauty of it. People that been blessed by the Word, cannot keep quiet. They want others to hear about it as well.

5.3.9.1 A missionary to the world: Some highlights

Jabulani Dube and Carl Stegen, Erlo Stegen's father, greeted his sons, Erlo and Friedel, at the airport in the early 70s. Carl was crying, it was their first overseas outreach and he did not know if he would see his sons again. The co-workers who stayed at home prayed "God, they have no money, they are just going there, will they be accepted?" They came back from overseas and said, "The people want it, they even said, why did you stay away so long?" Receiving this good news, the co-workers again cried, but this time tears of thankfulness. During 1974, Erlo Stegen took six co-workers to Germany. When they visited Switzerland, Stegen shared his desire to show his own nation the work that God is doing among the Zulus. God worked mightily during this outreach of one month (Dube, 2019, FPA/I13). During 1975 the co-workers realised the importance to pray before, during and after their travels (Dube, 2019, FPA/I13).

Today the ministry has grown to include centres in several countries, most notably Belgium, France, Germany, Mozambique, Namibia, Paraguay, Romania, Russia, Switzerland, the

Netherlands and the United States. Ngubane states that God sent Erlo Stegen, not only to bring the light of the gospel to the Zulu nation, but also to the continent of Africa and to the world, so as to reach many nations (Ngubane, 2019, FPA/I17).

5.3.9.1.1 *Brazil*

During a mission trip to Brazil in November 1991, Stegen was shocked by the living conditions of the Brazilians. After 20 years of socialism and Marxism, during which the Brazilian government had nationalised the land to redistribute it, their social experiment had failed. After twenty years, signs of decay could still be seen. In an attempt to save the country, the army took over the government. The effect on Brazil was worse than on Romania and East Germany, which Stegen visited before. When he thought about South Africa, he felt concerned that the country would follow the same path in the future (Stegen, 1991b). However, Stegen noted that after the destruction of the country, the impoverished Brazilian people were hungry for the gospel.

5.3.9.1.2 *Dakar*

During the 2000s Stegen was invited to a conference in Dakar, Senegal, on the West Coast of Africa. Although an Islamic country, he entered the country and conducted services for a week. After a few years he met some preachers who attended the same conference. To his amazement they remarked that after the conference, Christian revival fires burned in their country, which led to rapid church growth in the area (Stegen, 2014, FPA/D27).

Stegen's view of mission work is that Christians have failed in the past to take the gospel to all the nations of the world.

5.3.9.1.3 *Democratic Republic of the Congo*

During 2003 Stegen and five co-workers visited Kinshasa in the Democratic Republic of the Congo from 9–16 November and preached to 500 pastors. During the mornings, sermons were held for the pastors and during the afternoon and evening services many political leaders and businessmen attended (Stegen, 2003b).

5.3.9.1.4 *Korea*

During the weekend of 10–12 January 2003, Christians from Korea presented a Korean flag to Rev. Erlo Stegen, symbolising their support for the work (Stegen, 2003c). The following year, 29 May 2004, Erlo Stegen and his daughter Elizabeth were invited by Dr Chung Bong to

spend ten days in south Korea preaching at churches, schools and universities (see Figures 5.14 and 5.15).



Figure 5.14: Erlo Stegen and his daughter Elisabeth visit to South Korea



Figure 5.15: Erlo Stegen on a preaching tour

After these visits, many Korean parents enrolled their children in the DSS school and CCE college at KwaSizabantu in South Africa.

5.3.9.1.5 Malawi

A KwaSizabantu co-worker, Gideon Jacobs, who was a sheep farmer, felt called during 2016 to serve the people of Malawi with the gospel. Having finished his theological training, he proceeded to bring the gospel to the people of Malawi. His congregation flourished with over 300 converts and a school was started by his daughter. Gideon states that Stegen had a profound influence on his life.

5.3.9.1.6 Mozambique

A co-worker, Carlos Vilanculos, returned to his home area in the Inyambane Province of Mozambique to serve as a missionary. The population of this region in Mozambique is extremely poor with most of them involved in the occult. To illustrate, during June 2001, a woman arrived on the mission, dragging a chain behind her (see figure 5.16). She was a known witch, suffering from the insanity due to demon possession and the chain was used to tie her down.



Figure 5.16: *Mama Florinda coming for help, with chain still attached to her*



Figure 5.17: *Mama Florinda with a councillor*

The woman explained to Carlos that the night before she had a dream that he (Carlos) would help her. Upon learning of her need, Carlos shared the way of Christ's salvation to her and then (with reference to Rom 10:9) quoted: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Carlos inquired of her: "Do you believe in your heart that Jesus has risen from the dead?" The witch affirmed that she did believe and as they prayed for her sanity to return, the woman became clear-minded. The woman's daughter also accepted Christ as her Saviour (Stegen, 2001).

Carlos then counselled Mama Florinda, who expressed her desire to further expose all her occult paraphernalia and fetishes and brought it to be burned at a public service (see Figure 5.18 and 5.19). Witnessing the radical change in this women's life, the name of Christ was greatly honoured.

On 27 January 2003 a team of 8 travelled from the KwaSizabantu to Mozambique for a two-week outreach. During this outreach many Mozambicans made their lives right, confessing their sin.



Figure 5.18: *Witches bringing their fetishes to be burned*



Figure 5.19: *A fire service, where occult material is burned*

Some came when the service had already started with the effect that the crowds swelled to over a thousand people during the service. Separate services were held for the preachers to equip them through Scripture. Some of these ministers also brought their sins to God, seeking his mercy (Stegen, 2003a).

On 10 November 2003 a team of co-workers revisited Mozambique, visiting four provinces to preach the gospel. The picture below is of a church service held under a tree during 2007 (Stegen, 2007:15).



Figure 5.20: *Service under a tree during 2007*

On Sunday 16 September 2018, the Mozambique branch of KwaSizabantu Mission was officially inaugurated by Stegen and the regional administrator, His Excellency JJ Mahesse (see Figure 5.22). The new church building could hold 300–400 persons and was packed to the brim, leaving some to stand outside. Two specially cooked cow heads and traditional ‘*amahewu*’ were prepared. The administrator welcomed the work of the mission and conveyed his commitment to support the venture.



Figure 5.21: Carlos’ crops



Figure 5.22: Inauguration of the Mozambique branch with Erlo Stegen and Mahesse

5.3.9.1.7 Paraguay

Herbert and Mientjie Reimer started a new KwaSizabantu Mission branch called “*Mision Yvyproa Nepytyvo Renda*” in the local vernacular in Paraguay (see figure 5.23), occupying the first permanent residence in December 2009 (KwaSizabantu Mission, 2013). The mission is situated near Nueva Germania, in the province of San Pedro, located in East Paraguay. The area receives high rainfall and agriculture is productive. Agronomy, cattle farming and brick-making generates funds for mission activities (KwaSizabantu Mission, 2013). The mission receives visitors seeking spiritual help. Church services are broadcast in “Plat Deutsch” from a nearby community radio station, and in this way, many receive spiritual guidance and help (KwaSizabantu Mission, 2013).



Figure 5.23: Pioneer work in Paraguay

5.3.9.1.8 Romania

During Stegen's missionary journey to Romania in 1990, he witnessed how the breadbasket of Europe had succumbed to famine after the communist reign (1947–1989) under Nicolae Ceaușescu (1918–1989). Zulu co-workers were deeply touched during this trip, witnessing a white nation begging money from them as they accompanied Stegen on his trip (Stegen, 1990a). The Romanians were affected by Stegen's messages and responded to the gospel. On arrival in South Africa, Stegen marvelled at the disillusionment after communism in other countries, whilst some South Africans are trying to put communism into effect (Stegen, 1990b). During 2012, Stegen visited Voiteg near Timisoara and preached on "*Elijah – the man of powerful prayer*". After the conference, many people returned to Voiteg put their lives right with God (KwaSizabantu Mission, 2012).

5.3.9.1.9 *Russia*

Stegen found the people of Russia to be very responsive to the gospel during his 1991 trip after the fall of the Berlin wall (1989). A Russian translation of his book on the work at KwaSizabantu sold about 50 000 copies, with 200 letters arriving to brothers in Germany pertaining to questions on God's work at KwaSizabantu South Africa. In 1995, the three books in Russian about the work at KwaSizabantu hit 750 000 copies circulating through Russia, subsequently opening many doors (Stegen, 1995).

5.3.10 **Preaching tours: Some highlights**

During 2004 Stegen visited Romania, Poland, South Korea and Australia and preached in churches, universities and schools. He spoke about the Pyongyang revival of 1907 and expressed a desire to reignite the revival God gave them a 100 years ago. During June 2004 three co-workers, Kjell Olsen, John Powys and Michael Müller from Germany were sent to America in response to an invitation to preach among Russian Baptists, with positive response. John Powys also preached in Bulgaria in March and in Wales during October of the same year. Several teams visited various countries in Africa including Mozambique, Malawi, Tanzania and Kenya, while others visited the Ukraine and Russia. At the end of July 2004, Erlo Stegen and his team spent a week preaching in Romania and afterwards attended an International Family Conference at one of the branches in Switzerland (Stegen, 2004).

5.3.11 **Conferences and outreaches: Some highlights**

Over the 50 years of the existence of KwaSizabantu Mission, the calendar was always packed with various conferences. To illustrate, during March 2004 Rev. David Wilkerson and his son Gary came from New York on invitation to preach during the minister's conference at KwaSizabantu. The theme "*Reviving your passion for Christ*" offered great encouragement and challenged all those present. As noted by Wilkerson, the qualities of being a bondservant of Christ is recognised in Stegen's practical life and preaching:

"About ten years ago somebody sent me two tapes of brother Erlo Stegen's preaching. After the first tape, I was in my office, and I sat back in my chair and I said, 'this man knows God'. I listened to the second tape, I called my secretary into my office, I said, "who are these people?" I said, 'I want you to immediately call them and send me every tape he made'. I got a box. I started listening. You know a man's heart by his preaching..." – David Wilkerson (2004)



Figure 5.24: Erlo Stegen, Wilkerson and his son Gary

This South African Conference was followed by the European KwaSizabantu Ministers' Conference in Switzerland from 3 to 6 May, which was well attended by representatives from many countries. The theme was "Go ye..."

The same year, the mid-year youth conference at the Mission during the July holidays followed with about four thousand youth attending. A great number repented. During October another youth conference was held at a KSB branch in Malelane in Mpumalanga province, which was blessed with the best attendance since the start of these conferences in Malelane. Many young people turned to the Lord and came for counselling.

During Stegen's pre-1966 years on the mission field (see Chapter 3) he largely acted as pioneer-missionary, without much success. However, since the inception of the revival in 1966, his role as bondservant to Christ came to the fore, which Stegen counts as the most important aspect of his life. Since his marriage to Kay Dahl, he also fulfilled his role as family man and father.

5.4 ERLO STEGEN'S MISSIONARY ROLE DEVELOPMENT: STAGES IN MISSION WORK

Although the previous sections (§5.2 and §5.3) are descriptive in nature, the sections below provide the basis for further analysis. In this section Erlo Stegen's changing role as missionary is outlined.

5.4.1 A model for self-governing, self-supporting and self-propagating church development

This section describes and critically evaluates the various roles of Erlo Stegen as missionary and the stages of mission development. Mbewe (2014:184–185) describes the various stages of transition from pioneer-missionary (church planting) to participant-missionary.

Although there are stages, it should be noticed that the shifting role of a missionary moves on a continuum parallel to the development of a mission (see Table 5.2).

Table 5.2: Phases of missionary role continuum summarised from Mbewe (2014:185)

Shifting continuum role of a missionary ↓

Stages of church planting	Stages	Stages and role according to Chimfumpa	Description of mission role
Evangelism and discipleship	Phase 1	Pioneer-missionary	The missionary does much of the work himself – church planting
Sharing leadership with indigenous leaders	Phase 2	Parent-missionary	Parenting the church, but avoiding paternalism
	Phase 3	Partner-missionary	Adult-adult relationship
Handing over of top leadership role to indigenous people	Phase 4	Participant-missionary	Taking part in activities, strengthening the church, but not leading

As depicted in Table 5.2, church planting can be divided into three main stages: i) evangelism and discipleship, ii) sharing of leadership with indigenous leaders, and iii) handing over top leadership roles to indigenous people. Chimfumpa¹⁶ furthermore identifies four stages of shifting missionary roles when Western missionaries work in Africa: i) pioneer-missionary, ii) parent-missionary, iii) partner-missionary, and iv) participant-missionary. Stage 4, according to this model, depicts a terminus, where the work is handed over to local leaders to nurture a self-governing, self-supporting and self-propagating church.

5.4.2 Erlo Stegen as pioneer-missionary (Phase 1)

During this initial phase, Stegen fulfilled his role of strategic “paternalism” in that he can be considered a steward of the gospel. Mbewe (2014:186) claims that during this phase, strategic “paternalism” is essential in the work of evangelism and discipleship. Stegen’s role as the sole leader, with Zulu converts as followers, fits well with this phase. In addition, Stegen brought

¹⁶ Rev. Isaac Chimfumpa is the General Secretary of Baptist Convention of Zambia and has over 50 years of experience with missionary enterprises (Mbewe, 2014:219).

his knowledge about Scripture and God (missionary), as well as his farming skills (pioneer), to alleviate poverty among his Zulu congregants. During this phase up to the inception of the revival (1966), paternalism was entrenched in Stegen's missionary endeavours. Searching for revival, the Holy Spirit convicted Stegen of his paternalistic attitude and called him to become a servant of the Zulus. After God thoroughly dealt with his paternalistic attitude, and Erlo Stegen in obedience to the conviction of the Holy Spirit confessed his inner sins of pride, he was seen as "one of us" by the indigenous people. The revival fostered a self-emptying and negation attitude in Erlo Stegen. Being accepted as a "white Zulu", Stegen was able to translate the gospel within the Zulu context and into the Zulu vernacular. Having gained cross-cultural communication skills and being perceived as a servant to the Zulu nation, his co-workers lost their inferiority complex and related to Stegen's sermons. Being able to translate the Bible into their daily lives, his Zulu congregants became more critical of anti-biblical rites in their culture. As they studied the Book of Acts together, the Zulus, using Scripture, could compare their Christianity with that of the first church. During this process, the Bible became their reference point when observing their own culture. This became especially true when congregants realised from Scripture that their occult practices were evil, and they repented. Searching for answers for their failure to live in victory as the first church, they turned to Scripture to find the answers.

The inception of the revival (1966) brought about a unique fellowship of shared responsibilities. This unique fellowship brought about the second phase of Erlo Stegen as parent-missionary.

5.4.3 Erlo Stegen as parent-missionary (Phase 2)

During this phase, Stegen experienced that upon deciding in obedience to humble himself in taking up a servant-like attitude, he in turn gained respect from the Zulus and received the nickname '*Baba Umfundisi*' (Father preacher in the Zulu vernacular). In emptying himself of self-importance, Erlo Stegen gained the trust of the believers and became their spiritual father. This 'parentship' was a natural outflow of mutual respect and trust from the Zulus towards him and not him imposing it on them (paternalism). This element of mutual respect and trust is needed to foster a partnership in the leadership team. If the paternalism of Stegen would have continued during this phase, newly chosen indigenous leaders would have distrusted him as he would have had no other option than to lead by command and not request. Furthermore, the indigenous leaders would have continuously worked with him with an inferiority complex.

During this phase Stegen also endeavoured to identify Zulu congregants to groom them for leadership. For this reason, he seldom travelled alone on his outreaches, but was always accompanied by his Zulu co-workers. They in turn, by observing him, learned to "walk the

talk,” a principle seen in Christ with his disciples and also laid out in Acts 1:1. This practical hands-on principle also coincides with the school of the old prophets, for example that of Elijah and Elisha. Indeed, it is only the Holy Spirit (who dwells in his fullness within a cleansed heart) that can empower a Christian to live a continuous Scriptural life (see 1 John 1:1–7). During this stage, future Zulu leaders proved themselves by displaying integrity and responsibility. After outreaches, Stegen and his Zulu leadership discussed the events. Stegen, in an effort to equip the Zulu leadership, did not keep a tight rein on the moneybag to control his Zulu co-workers, but handed over control more and more. To prepare them for leadership roles effectively, Erlo Stegen instructed the co-worker body in money matters, practical farming and with business advice on numerous occasions. Stegen, with the aim to generate a source of income for his co-workers, provided seeds and skills training in planting vegetables and dried beans at their homes to support themselves and their families (Joosten, 2019, FPA/I2). During some services, Stegen would offer both spiritual and practical solutions to their problems. For example, he described the use of cow manure when congregants lacked means to buy fertilizer for their fields (Joosten, 2019, FPA/I2). Ms Hlongwane recalls how Stegen encouraged the co-workers to plant cabbages for themselves, and provided the seeds, teaching them that 20% of the harvest might go lost due to diseases or thieving. Planting R20 of seeds, they harvested R100. After giving 10% to God’s work, they bought more seeds for a bigger field. During these sessions, Stegen advised them on how to go about making a profit and how to reinvest profits into their businesses (Hlongwane, 2019, FPA/I20). Following his guidance, some co-workers soon set up shops and their businesses flourished. In doing so, Stegen nurtured a shared sense of power.

5.4.4 Erlo Stegen as partner-missionary (Phase 3)

During this phase, Erlo Stegen retreated to his home on the mission due to ill health, while carefully following the ongoing preaching via live stream. On occasions, he requested some preachers to rotate their preaching during one sermon, carefully observing them and testing their words against Scripture while weighing their words against their lives. Stegen also left the arrangements of the various conferences and the choice of preachers to the co-worker body and conference steering committee. By having a Zulu co-leadership, Stegen nurtured three generations of co-leaders in the organising and managing of conferences, which sometimes reached over 6000 participants. During this phase, Stegen entrusted those living cleansed lives to the guidance of the Holy Spirit, where they, in fellowship with one another while walking in the light, made decisions and asked for advice. Stegen endeavoured to teach by example to co-lead so that they too should allow the younger generation to make decisions and ask advice. During this phase some white Afrikaans-speaking missionaries who joined

the work at a later stage found it difficult to humble themselves to the African leadership and left (Dube & Dube, 2019). After doing so, they set up a parallel structure on a neighbouring farm with an attempt to take over the mission from the Zulu leadership whom Erlo Stegen had nurtured over the span of more than 60 years of training. In their attempt, they smeared the mission through various media outlets, propagating hurtful untruths about African leaders and those supporting them (Botha, 2019; Eybers, 2019). Under the impression of academia some overseas newspapers took up these untruths and republished them further (Du Preez, 2019). This event purged the work of paternalistic missionaries who endeavour to maintain their position by controlling the mission's finances.

5.4.5 Stegen as participant-missionary (Phase 4)

The Zulu congregation continues to have great respect for Erlo Stegen, regarding him as their leader. His life and humbleness among them are deeply engraved in their hearts. Because of his humble attitude among the Zulus, they in turn are not willing to let him go. Even though they have taken up leadership positions, they still hold onto him as their leader and spiritual father. Through Erlo Stegen's willingness to be their missionary servant, he has won their lifelong respect and endearment. Ngubane, who has known Stegen for many decades, and who is in Zulu leadership, describes Erlo Stegen as such "a humble man, a kind man, a man of vision" (Ngubane, 2019, FPA/I17). Cibane also expressed her thankfulness towards Stegen in that he *"surrendering himself, coming to us as black people at [a time where] segregation rather than congregation between black and white people even in the church existed...I do not wish to turn back from this work because I know how great a work it has done for me. I am now a missionary who takes the gospel across the nation"* (Cibane, 2019, FPA/I29).

The phase of "overstaying one's welcome" is not applicable to Stegen. However, it should be noted that white missionaries who had not dealt with their own paternalistic attitude, want to make decisions on what are 'good' for others and then impose it on the indigenous leaders (Bosch, 2018:319; Sundermeier, 1962:64). This also happened at KwaSizabantu. Having clung to their self-acclaimed overseeing positions in the work, these persons indeed did overstay their welcome. Realising that they had lost the respect of the indigenous Zulu leadership, they left the work frustrated and with malicious intent, as displayed in the writings of Botha (2019) and Greeff (2003).

5.5 MISSIOLOGICAL EVALUATION

This section provides a missiological evaluation of Erlo Stegen's life, ministry and teachings after 1996.

This chapter explored, analysed and evaluated Stegen's roles, focussing on him as missionary and pioneering missionary (as a bondservant of Christ) in the theological triad of *orthopraxy*, *orthodoxy* and *orthopathy* as synthesised in Figure 5.25.

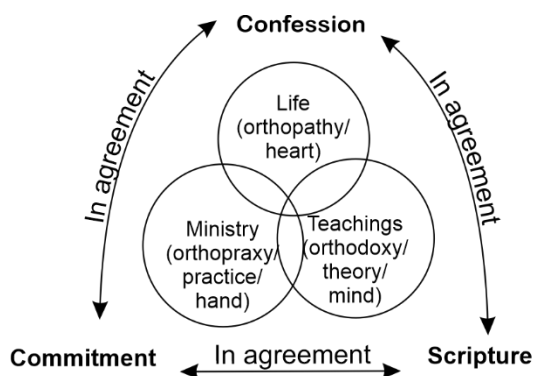


Figure 5.25: Erlo Stegen's theoretical triad of orthopraxy, orthodoxy and orthopathy

During Erlo Stegen's pre-1966 years on the mission field (see Chapter 3), he largely fulfilled his role as missionary, but without much impact. During these years, Stegen experienced continuous disparity between orthopraxy and orthodoxy on the mission field. Consequently, orthopraxy-orthodoxy tension increased until 1966, when he decided to study Scripture and review his life (orthopathy). In doing so, he realised his own insufficiency in living a Scriptural life. Through repentance and confession, he cried out to God for his working power in his life so as to live a life glorifying God. Upon answering this prayer, God provided his dynamic power through the Holy Spirit, which transformed Stegen's ministry and teachings. From 1966 onwards, his ministry and teachings complemented each other in fulfilling his role as a bondservant of Christ. Because mission work is a direct consequence of the gift of the Holy Spirit, missionaries should not execute their own plans, but wait on the Spirit to direct them (Bosch, 2018:115). Therefore, from 1966, which marks the inception of the revival, Stegen's role as a bondservant to Christ came to the fore, which he counts as the most important aspect of his life. As seen in Figure 5.25, the three spheres of orthopathy, orthopraxy and orthodoxy merged during the revival to become a life under full ownership of God. What was impossible to establish through human will, God had accomplished.

The aim of this chapter was to answer research question five:

Q5

Research question five: How did Erlo Stegen fulfil his role as missionary among the Zulus?

The following inferences can be deduced from Section 5.3 with regard to Erlo Stegen as missionary during the time of writing (2020):

- The work of the Holy Spirit became evident in Erlo Stegen's missionary activities.
- Erlo Stegen as director of the mission oversees a variety of mission outreaches locally and abroad.
- The six-monthly minister's conference and bi-annual youth conference over the years, free of charge, have benefitted many churches and communities.
- Drug-addicted youth flock to the mission. A total of over 18 500 youth enrolled from 2013 to 2020 in the 21-day restoration programme of CYPISA free of charge (see Chapter 4).
- Groups have reached out to various areas as well as to other countries, which indicates a widening of the river.

The following inferences can be deduced from Section 5.4 with regard to Erlo Stegen in his role as missionary up to the time of writing (2020):

- Erlo Stegen progressed from a pioneer-missionary, to parent-missionary, to partner-missionary, to participant-missionary. Stegen has equipped and empowered his Zulu co-leaders to carry on with the work. White missionaries who had not dealt with their paternalistic attitude wanted to make decisions on what is 'good' for others and then wanted to impose it on indigenous leaders (Bosch, 2018:319; Sundermeier, 1962:64). Having thereby clung to their overseeing positions in the work, they 'overstayed their welcome'. Realising that they have lost the respect of the indigenous Zulu leadership, some left the work frustrated and with malicious intent as displayed in the writings of Botha (2019) and Greeff (2003).

From this chapter it has become clear that Erlo Stegen would not have been able to fulfil his role as missionary among the Zulus without the working of the Holy Spirit. Reflecting on this, *missio Dei* emerges as the underpinning reason for Erlo Stegen fulfilling his missionary role.

5.6 CONCLUSION

Erlo Stegen's role as missionary (1966–2020) was described, analysed and evaluated in this chapter. Erlo Stegen's theological triad of orthopraxy, orthodoxy and orthopathy has also been discussed. Since the inception of the revival in 1966, Erlo Stegen's role within the *missio Dei* as bondservant to Christ came to the fore, which Stegen counts as the most important aspect of his life. Bosch (2018:525) notes that when Christ revealed himself to his disciples as their risen Lord, through "the scars of his passion" (see John 20:20), he also commissioned them to go on the same journey that he received from his Father (see John 20:21). Because the cross and its scars go contrary to the worldly Christian, they react to it. In essence, *missio Dei*

is a mission of self-emptying, of humble service to others (Bosch, 2018:526). Such mission is evident in Erlo Stegen's life.

Where Chapter 5 provided a few 'snapshots' from Erlo Stegen's missionary endeavours, Chapter 6 highlights 52 cases of the further work of the Holy Spirit in *mission Dei*, revealing himself in various ways to the Zulus also as *their* God.

CHAPTER 6:

GOD REVEALING HIMSELF TO THE ZULUS (1966–PRESENT)

6.1 INTRODUCTION

In order to provide an ethnographical critical analysis regarding Erlo Stegen's life, ministry and teachings, the revealing work of God during the revival among the Zulus cannot be overlooked.

This chapter therefore forms part of an ethnographical inquiry that set out to answer the following research question:

Q6

Research question six: In which way did God reveal himself to the Zulus as their God during the revival among the Zulus?

In the effort to answer research question six, this chapter provides case studies categorised along various themes to describe the ways in which God revealed himself among the Zulus spanning over 64 years from 1966. The case studies are extracted from numerous cases gleaned from books, newsletters, audio, audio-visual recordings, and interviews (source triangulation) from Stegen's ministry over six decades. However due to the lack of time and space, only a few examples (53 cases) were selected to serve as illustrations along various themes. Although some cases had been described by Koch (1981), recent cases had been added with the purpose to illustrate the continuation of the revival. Where possible, I have included names and places (without making use of pseudonyms) for verification purposes. Throughout the revival these cases have often been witnessed by two or more persons, as Stegen, since 1966 was accompanied by his co-workers during outreaches which therefore provided verifiable and reliable evidence by means of witness triangulation of God's revelation of himself among the Zulus during the revival. Furthermore, I also selected cases as described by various other scholars whilst also personally interviewing some cases in an effort to strengthen the authenticity of such cases. It should be noted that these occurrences, as mentioned in the case studies, happen on a daily basis as they have from 1966.

6.2 THE NEGLECTED THIRD DIMENSION

Ott *et al.* (2010:253) and Tennent (2010:425) remark that the dualistic influence of the *Enlightenment* has produced many Western missionaries holding a two-tiered dimension perspective, namely:

- i) science: dealing with the empirical world, which include Western medicine for illnesses and developmental improvements; and
- ii) the proclamation to final salvation and a relationship with God which would be a higher level (Ott *et al.*, 2010:253).

These scholars argue that a third middle dimension, often referred to in biblical worldviews and still important for most people around the world, is increasingly ignored by Western missionaries. They feel that unless Western missionary deals with this third dimension which is deeply rooted in cultures, conversion will be superficial and not lasting (Ott *et al.*, 2010:253). In other words, a person accepting Christ, might still be under influence of this third dimension which is classified as ‘folk religion’, such as spirits, demons, angels, ancestors and ghosts (Ott *et al.*, 2010:253) which cannot merely be classified as superstition (Prill, 2018:162). Therefore not surprisingly a number of scholars have indicated that a large group of African Christians still worship the ancestral spirits (Van Rooy, 1987:27, 28). Similarly, folk religion, which includes the worship of ancestral spirits (*Amadlozi*) is not only very real amongst the Zulus, but also possible the largest part of traditional Zulu culture (Monteiro-Ferreira, 2005:359). According to traditional Zulu belief, the *Amadlozi* takes care of the living lineage, their cattle, their wealth, their battles and bringing harmony in the kraal (Monteiro-Ferreira, 2005:359). The chief’s traditional homestead has therefore a designated shrine (*umsamo*) at the back wall, to welcome the spirits of the ancestors (Monteiro-Ferreira, 2005:359). Should the *Amadlozi* be angered, or the ‘harmony’ be disturbed, the belief is that the whole family will suffer as a consequence. Out of fear for persecution, African Christian converts therefore often cling to their traditional belief system. As noticed in the foregone chapters, Stegen struggled to experience a breakthrough to this dimension. With the inception of the Revival however, this breakthrough came. The emerging theme in this chapter is how God revealed himself specifically also in this third dimension as the one and only God. The reality of this third dimension in the Zulu culture and the importance of God’s supremacy is also addressed with reference to the biblical worldview and within the apostolic confession of faith, which is accepted by KwaSizabantu Mission ministry. This chapter therefore aims to highlight God’s dealing in this dimension, so as to reveal himself as *their* God to the Zulu nation under various themes.

6.3 THEMATIC ANALYSIS OF GOD REVEALING HIMSELF AMONG THE ZULUS

This section provides a thematic analysis of the ways in which God revealed himself to the Zulus as *their* God. Although theology of said dimension begins with the affirmation and existence and activity of the spirit world (angels and demons), it also stresses the sovereignty of God’s power even over the most powerful beings in the spirit world. Such power encounters

can be described as confrontations demonstrating the triune God's superiority as in the case of Moses, as God's bondservant defeating the gods of Egypt (Josephus, 1777:118). Because Ott *et al.* (2010:254) suggest that mission theology is incomplete without theology of the third dimension, this section aims to document through various case studies such encounters and thereby addressing this lacuna in the missiological context of the Zulu culture. This section describes God revealing His power to the Zulus by dealing directly with this third dimension.

God revealed himself in various forms as the Almighty God (*El Shaddai*), who is strong and mighty (*El Gibbor*) to deliver and liberates from occult powers and addictions. In addition, He also reveals himself as the Lord of hosts (*Yahweh Tsebaoth*) who is able to protect His own.

6.3.1 The God who delivers from the occult

In the case studies in this section, God revealed himself as the Almighty God (*El Shaddai*) among the Zulus, the one who in His strength are able to deliver those bound to the occult.

6.3.1.1 Case study 1: Deliverance of other witches and witchdoctors

God's mighty power also reached out to those who sat in great darkness. From all over, witches came to put their lives right with God (Stegen, 1997, FPA/D20). Erlo Stegen observed through these experiences that there is more activity between heaven and earth than a human mind can comprehend (Kitshoff & Basson, 1985:24).

6.3.1.2 Case study 2: Another witchdoctor helped

During 1980, a young witchdoctor dreamt that while was standing on a bridge, a white man came and paid for his release from the training centre where he stayed all his life. The following day, he noticed some white people standing on a bridge in the valley next to their car. He ran down to them where Stegen and visitors from Europe stopped to do sightseeing. Stegen promised to send a vehicle to fetch him, however the message went astray. Three days later a co-worker arrived at the bridge. The young man was still waiting there. He was brought to the mission, confessed his sin and delivered from demonic forces (Anon, 1980:6).

6.3.1.3 Case study 3: A witch of a high order saved

On 20 October 1983, a witch who had ordained over a thousand other witches came to repentance. Many African leaders used to visit her, as did some of the royalty of the late King Sifuse's family from Swaziland. This repented witch shared with Stegen that when the spirit of the ancestors would come over the witches they would fall backwards, become unconscious and speak in strange tongues, where after they would prophesy about who cast illnesses over

others (Stegen, 1983, FPA/D16). This observation coincides with research findings that glossolalia and similar speech phenomena occur also in various forms in non-Christian religions, for example during shamanistic rites of the Old and New World and in the New Age movement (Ivakhiv, 2003:107; Kavan, 2004:173–174; May, 1956:75).

6.3.1.4 Case study 4: *The Blood of Jesus Christ conquers*

A young girl's father with the surname of Somo was the president of the witch doctors and she was chosen to inherit her father's role. The girl was accustomed to mixing her father's *muthi*. Her father was a powerful witch doctor who used his *muthi* to kill his enemies as they enter his doorpost. Growing up in this environment, this young intelligent girl was searching for something that she was lacking. One day the KwaSizabantu choir came and sang at her school. When she saw them, she realised that they had what she was looking for. After her father's death she was haunted by spirits and demons. Realising her need for help, she left home in search of KwaSizabantu mission. Her mother warned her that the Zulus will cook her and eat her. However, even amidst her fears she still felt a desire to go to the mission. Arriving at the mission she immediately sensed a different atmosphere. During a sermon the preacher started to mention all her sins. However, she had an intense struggle to confess her sin. During a next sermon she was again confronted by the Holy Spirit's conviction of sin in her life. Having a hard heart, she just prayed that God would show her mercy and slice open her heart so that she would be able to confess her sins. After that prayer, she describes that it felt as if her heart broke in thousand pieces as she grieved about the evilness of her sin, she wept like a child and confessed her sin and a counsellor prayed with her (Hlongwane, 2019, FPA/I20).

Thereafter she felt a heavy burden of occult oppression, which she describes as a thick velvet dark curtain that caused her not to see or smell any dirt or stench, had lifted. For the first time as Stegen prayed for her, she experienced this oppressive curtain of darkness had lifted and light flooding her soul (Hlongwane, 2019, FPA/I20).

6.3.1.5 Case study 5: *A sangoma, witchdoctor and Satanist delivered*

This case took place during the July 2019 at KwaSizabantu Mission. A girl came to the mission for help. She stated that she was bound by three spirits and many other things as she is a witch, an *inyanga* and a Satanist. While she was still in bondage, she had a dream of Stegen praying for her and thereafter receiving deliverance from her occult bondage. However, she was warned by other Satanists that she would die instantly if she confessed all her sins. They also threatened to kill her, but she persisted that she did not care if she died - if she could only be delivered from her bondage (Majola, 2019, FPA/I28).

She confessed that she used witchcraft to kill people and would not eat but lived from human blood. She confessed many horrible acts that she had committed and stated that she became tired of doing witchcraft. As she confessed her sin with a councillor (mentor), she was prayed for. As she was prayed for, she fell to the floor and the spirits screamed out loud, fleeing one by one. Animal noises came from her, such dogs and cats. Some noises were loud and others soft. A voice stated that it has become too hot to stay and then the demon also left. Afterwards she stood up and sat up straight. Being delivered from these demons she went back home a free person (Majola, 2019, FPA/I28).

6.3.2 The God who delivers from oppression

As witnessed during the revival, God is powerful enough to deliver people from occult bondages and oppression. The various types of deliverances Erlo Stegen and his co-workers observed are not unique as they are also described in Dr Kurt Koch's books (Koch, 1970; Koch, 1978).

While some possessed persons may go into a trance, others would froth around the mouth, while still others stated that it felt as if a constriction relaxed from their chest, while still others would move on the ground like a snake, make animal noises or fluently speak in another voice in a foreign language. These manifestations are very real on the mission field where God's Word is preached in truth. Demons dwelling in persons sense the holiness of God and react to it. It should, however, be noted that Satan has the freedom to manifest himself in fake revivals, deceiving people to believe the lie. Fake revivals usually grow in the fertile soil of pretence and hypocrisy. Those who love the lie, and live by the lie, are easily deceived by the lie.

The threefold test for all true revivals includes:

- God is glorified in holiness,
- people humbled and grieved by their sin,
- lasting fruit of a changed life glorifying God.

In a true revival there is a focus shift towards God and where the authority of the Bible is upheld. (Chapter 2 deals more on the subject of revival).

6.3.2.1 Case study 6: A woman from Kingscliffe delivered from demonic attacks

Masheshi Cibane came from a troubled home. Her father was a drunkard, and her mother was attacked by evil spirits at night, giving her no sleep. These attacks were so severe that her mother tried to end her suffering by throwing herself from the cliff at Kingscliffe. Trying to find

help, she heard about Stegen and she went to Maphumulo for help. As she met with the gospel, she confessed her sins and was prayed for. Arriving back home, Masheshi saw a change in her mother. She witnessed how her mother gathered the family and friends together and apologised to them about her life. These nightly attacks came to an end and her mother slept peacefully. Masheshi further observed the power of the gospel in her mother's life, which in turn caused her to make a personal decision for Christ. Finding work at KwaSizabantu Mission, she could support her mother at home financially (Cibane, 2019, FPA/I29).

6.3.2.2 Case study 7: A young man delivered and healed

The Zulu nation has a history of ancestor worship and occultism (Monteiro-Ferreira, 2005:359). The following account is an example of how God reaches out to the lost, revealing himself to them as their God.

A young Zulu man, Themba, from Maphumulo came to KwaSizabantu Mission in 2019. He was troubled by the spirits of witchcraft and ancestors. He dropped out of school in 2017 and could no longer eat. Becoming sick, his family concluded that he has been chosen for witchcraft initiation. Visiting witch doctors and trying all sorts of witchcraft medicine, none would help. Although his mother tried by all means to help him, Themba felt an overwhelming darkness. As his situation became worse, they took him to his uncle's home. Eventually he became dumb (unable to speak). During this time, Themba developed the desire to go to KwaSizabantu for help, to which his mother agreed. However, a conflict arose between his mother and his uncles, who wanted to take him to the witchcraft initiation as his aunts were *Sangomas* (witches) and they were 'meant' to train him. However, Themba insisted to go to KwaSizabantu.

Arriving at the mission, he was introduced to Christ the Saviour, who is able to deliver anyone who comes to him. He confessed his sins before the Lord, and by that experience full salvation from Christ. Themba ended his testimony by saying:

"It helped me to surrender my life to the Lord as my Saviour. This happened through CYPISA – the Concerned Young People of South Africa. I still experience the Lord working in me. The Lord has blessed me with a job at aQuellé Ekhamanzi Spring Water. Because of God's grace that saved my life, I do not regret surrendering my life to Him."

I met Themba personally and saw a changed person. This incident typically agrees with case studies of Koch (1981), who recounted various such incidences during the revival among the Zulus during the late 70's and 80's. The Zulu co-workers confirm that God has been at work

from the start of the revival and that this is just one case of many young people who have also been delivered and healed recently.

6.3.2.3 Case study 8: Deliverance for a mad son 250 km away

Through the years there have been cases where God worked kilometres away as someone is cleansing their lives. One such case occurred during 2018. A woman at Tembeni, Mrs Ndzoyiya, was desperate. Her married son who had five children lived on the same yard, but in a separate house. Hearing voices, her son cut down her fruit trees in the orchard, slashed her car's tyres and destroyed other household items. Being completely out of control, she could not tell him anything. Praying for her, Peter Dahl, a co-worker of the mission explained to her that she needs to put her life in order with God.

Mrs Ndzoyiya decided to visit KwaSizabantu Mission and in spite of holding a high office in her church, she confessed her sin seeking regular counselling. While still at KSB, someone phoned her to inform her that there was a change in her son. As she was cleansing her life at the mission, confessing her sin, her son over 250 km away started to act normal again. Going home she found him in his full mind. Full of thankfulness, she continued to show fruit of repentance. Sometime later she became ill and collapsed. As her family and neighbours helped her and prayed for her, she exclaimed that they should not pray for her recovery as she is ready to meet her Lord. She passed away shortly afterwards.

6.3.2.4 Case study 9: Deliverance from demonic attacks

Jabu Majola was the child of a *Sangoma* (soothsayer) and an *Inyanga* (witchdoctor). At the age of nine, Jabu fell very ill, developing a deep wound on her foot. She eventually became lame. Her parents, not wanting to amputate her leg, tried everything in their power to heal her, but to no effect. They also sent her to various prophets, but this also did not help her. At night she was troubled by demons (Majola, 2019, FPA/I21).

Hearing about God's work at KwaSizabantu and how God raised Lidia Dube from the dead, she decided to visit the mission and to request help. Having an occult craft tied around her neck, Jabu could see spirits. As she sat in a service hearing Erlo Stegen's sermon, Jabu felt this occult craft loosen. After the service she sought out counselling and confessed her sins. She also noticed that she could see normally again. She could stand again but still limped as she walked. Her parents demanded that she renounce her newfound faith, but she persisted that Christ came into her life and she can't serve two kings. Eventually, her parents decided that since she was still a child, she would come to her senses one day anyway, and they left her. Not long after that as she was praying, Jabu saw a vision of Christ's suffering on the cross

and a calling to the work. At the time of writing Jabu was helping others with similar problems to come to Christ with their sins and experience his deliverance also in their lives (Majola, 2019, FPA/I21). Emanuel Khwela and his wife Graema are familiar with Jabu's life story as they know her from the Ntjunjanbili area (Khwela & Khwela, 2019, FPA/I7).

6.3.2.5 Case study 10: Evidence of deliverances from occult objects

From time to time, individuals oppressed by the Zulu occult approach Stegen and his co-workers for help. As the oppressed person confesses their sin, God also starts to deliver them from occult objects in their bodies. During such times, these objects, such as needles, light bulbs, frogs and other objects emerge from the skin, and a co-worker removes it as it appears.¹⁷

Tjenbile, the subject of the video clip, came in 1997. She was very ill at 16 years old and in 10th grade because of an illness. She discovered that a teacher put a curse on her. It is a type of voodooism in which needles and sometimes other objects are put into a person's body from a distance away. When they are prayed for her, stones and glass can come out. As Tjenbile turned her life to Christ, these occult needles started to emerge from her hand. As her body belongs to Christ, occult objects cannot remain there. The video clip shows the 24th needle emerging.

Such direct observations of third dimension manifestations on the mission field are not recognised by the two-tier dimension holders. Photos have also been taken of these manifestations. In addition, these accounts, apart from Stegen, were personally witnessed and verified by Dr Albu van Eeden (medical doctor) and Dr Ilsa Vermaak (doctor in chemistry). Dr van Eeden describes a case where he took a sample of "a second tongue" which he quickly removed as it manifested and sent it for pathology tests. These tests revealed the cells did not consist of any nucleus. Although some scoffers refer to these accounts as the practice of magic, it should be asked why then these occult objects manifest to be removed as a person who had connections with the occult is confessing his sin to Christ and being reconciled with Him?

6.3.2.6 Case study 11: Young girl from witch to spiritual helper

Ntombi Mgidi was in occult bondage when she arrived at the mission during the early 80's. She relates that as she had the spirit of witchcraft, she could not sleep at night as she was

¹⁷ The emergence of needles can be observed at the following web address
<https://archive.org/details/deliverancethroughchristfromoccultforeignbodieswithinthebody>.

always dreaming of the dead and of demons that wanted to strangle her. Coming to KwaSizabantu Mission she felt a need to confess her sin and she that is what she did. She also felt physically weak. Being severely ill she was taken to Erlo Stegen's room and they laid her on his bed. Together with other elderly co-workers, Stegen prayed for her. After the prayer Ntombi felt light. Being freed from occult bondages, she could sleep peacefully again. This incident happened many years ago, and she is still delivered today. As Ntombi continued with her spiritual walk with God, she became a useful tool to council others with similar problems (Mgidi, 2019, FPA/I27).

6.3.2.7 Case study 12: Girl from Escort

In 2019, a young girl from Escort requested help over the phone. She experienced attacks by evil spirits at night. On one such incident a woman (spirit) dressed in a black robe visited her and attacked her. These nightly attacks caused her to lose sleep. When she would try to eat, she would vomit. Upon hearing her problem, a co-worker told her to confess her sin over the phone. That night she could sleep well. Sometime later her grandmother brought her to KwaSizabantu Mission. She was still very weak but continued to confess her sins. She felt compelled through God's work to rip her ritual wrist bands from her arms. The girl stated that the witchdoctors said she had a spirit of witchcraft and had to go to the initiation school for witches. However, she chose to come to the mission for help, and she was helped (Mgidi, 2019, FPA/I27).

6.3.2.8 Case study 13: Deliverance for a possessed young man

One young man came to the mission in 2019 for help. He was so troubled by evil spirits (demons) and their voices that he showed signs of schizophrenia. Although the others could not see these spirits, he himself could see them clearly. As he tried to confess his sins, he remarked that these evil spirits were around him. He stated that they would kill him if he continues to confess his sin. The councillor prayed with him calling on the name of Christ. With the mention of the name Jesus, they fled. However, they still tried to hinder him to speak about the tattoo that he received, which they failed to accomplish. The spirits lost their ownership and had to go (Mgidi, 2019, FPA/I27).

6.3.3 The God who liberates

This section describes God's liberation from various addictions.

6.3.3.1 Delivered from alcohol addiction

6.3.3.1.1 Case study 14: Drunkard from Lusikisiki

A drunkard from the Lusikisiki area was brought to KwaSizabantu by his family. On arrival he was still in his drunken state. This had been his condition for the preceding 18 months, a constant state of delirium. He refused any help at home. So those that brought him gave him some alcohol (Stegen, 1979, FPA/D12). It was a miracle that he was still alive. Being confused and aggressive, three men had to guard him constantly. However, God reached out to him, and he turned to God for help, he confessed his sin, and was reconciled with God. He was prayed for. From that time on, he never touched alcohol again, God had delivered him totally. As many other alcoholics observed his changed life, they were opened to the gospel and also became converted (Stegen, 1979, FPA/D12).

6.3.3.1.2 Case study 15: Drunkard from Eshowe

A coloured man was known as the worst alcoholic in Eshowe. He started to drink in 1945 and came to the mission in 1972. Being jobless, he was unable to support his family and his relatives cared for them while his wife tried to support herself and her husband. Caring for her drunk husband was a challenge. If she served him food, he would immediately spit it into her face. Refusing to wash himself, she tried to help him, but in anger he threw the washing water over her. Being in a constant state of stupor and uncleanness he earned the nickname ‘the walking toilet’ (Stegen, FPA/D34).

This heathen woman requested Christians to intercede for her husband. Reaching out to them, the Christians visited them and invited them to attend the services held in their area. The woman readily agreed, but her husband rejected the invitation. After repeatedly inviting him, they eventually succeeded in bringing the drinker to the services. Although still under the influence, the Holy Spirit made him aware of his sinful state. Thereafter they invited them to visit KwaSizabantu Mission. He agreed to it and arrived on the 16th of December. He expressed his need for salvation and deliverance. Having been prayed for, he was saved and delivered. After twelve days, this alcoholic was free. However, he was also addicted to nicotine.

Erlo Stegen explained to him *“drinking and smoking are twins. They are two devils. Now if you chase the one away, for example the drinking, the one that remains, the smoking is going to call back his friend, through the back door. So, if you are not prepared to break with smoking, forget about prayer, it is then just a waste of time.”* Working amongst the alcoholics, Stegen discovered that unless they also break with smoking, their drinking habits often return.

Although smoking seems to cause less harm, it is often a greater addiction. Being confronted by his smoking, he was like an old man, hardly able to move his legs. Pondering about this decision, he prayed and said “Lord Jesus, I bow to you. I want to be obedient! I want to break with every evil habit and sin in my life. I want to stop smoking as well.” As he was still standing outside, he suddenly felt the Power of God came over him; where after he could not stand the taste of a cigarette anymore. Going back to his room he threw his cigarettes away. This man felt like new, going outside he jumped and skipped for joy. It felt as if his joints were loosened. Moving his legs around he expressed, “I feel so light!” He started walking, then he started running. There were many children around skipping and playing. He ran around like the children. Then he skipped as well. First the people thought that he was mad. This man responded, “No I am not mad, I am *glad*, I *have found Jesus!* ...I have been set free!”

This man’s life was radically transformed, and observing her changed husband, the woman accepted Christ. Noticing the change in this man, he was soon offered a good job. After careful investment, he built a house with two rental flats. This man’s life became a shining beacon of Christ’s redemptive power within his community.

Rivers of living waters broke out of his life.

6.3.3.2 Case study 16: Drunkard from Maphumulo

Another striking example is that of Mna Josias Dube (see Figure 5.3), the husband of Hilda Dube (see Figure 5.4) of the Maphumulo District, who had his encounter with God in 1970 (Dube, 2019, FPA/13). Although Mr Dube, who was from the Dube royalty and inherited several fertile hectares of farmland under irrigation, was diligent in his work, his family suffered greatly. While he was a deacon in the church, and would behave himself in a good manner, his drinking habits overtook him at home in a great way (Dube & Dube, 2019). His drinking problems led to financial crisis. For this reason, the oldest three of his eight children died of malnutrition; the rest survived on what his wife earned as a shop assistant. Because of his alcohol problem he was often referred to as “not a man, but an animal”. Returning drunk from work, his anger would flare up so much so that many a time his whole family was forced to spend the night outside. Erlo Stegen came to Maphumulo and started to have tent services in the area. It was during these tent services that Hilda, Mr Dube’s wife spoke to Stegen about her difficult life. One day during 1970, as Mr Dube was returning from a drinking bout, he met Stegen on a footpath. Stegen inquired about his health, and he responded that he was ill. Erlo Stegen, not aware of his ‘illness’ requested if he could pray with him about it. As they knelt down in the footpath to pray, the brandy bottle fell out of the man’s jacket (Anon, 1987:8). Stegen prayed for the ‘illness’. Arriving at home, Mr Dube poured some alcohol to his drinking

friend (Dumisani Mhlongo's father)¹⁸, who became very sick from it. Dube also got very ill from it. Discussing their sickness Dube related how he lied when the bottle fell out saying it was just water. Erlo Stegen prayed for him, and Stegen and his Jesus entered into the bottle, making them both sick because of his lie. Josias repented and they were both instantly healed from their alcohol abuse (Khwela & Dube, 2019, FPA/I8) although Josias still bore the marks and scars from all his brawls (Dube, 2019, FPA/I13). Being a changed person, Josias made every effort to bring the gospel to his drinking buddies and many followed him, witnessing the change in their lives and followed his example (Dube, 2019, FPA/I13). On Sundays Josias put in a lot of effort to bring people to the service at the mission (Dube, 2019, FPA/I13).

Mr Dube's savings soon accumulated and he became a wealthy farmer and businessman. His neighbours, seeing his crops flourishing, remarked that "not only has Mr Dube repented, but so also have his cattle, his fields, his maize, his fruit trees and all his crops". Because of the increase of his crops, three men came to inspect his fields and he won the first prize for the best cabbage farmer in the Maphumulo area (Dube, 2019, FPA/I13). Witnessing his success, others in his area also started to plant vegetables. Stegen used his agricultural knowledge to guide Zulu farmers how to farm effectively, indicating to them how manure can be used as fertiliser. As the Dubes had cows they took his advice (Dube, 2019, FPA/I13). The Dubes cows also gave birth to calves and sometimes twins. Receiving a rooster and a hen for a gift these soon multiplied and filled the yard with chickens (Dube, 2019, FPA/I13). As the Dubes possessions increased, they were referred to as 'white people' where previously they were the laughing stock of the community (Dube, 2019, FPA/I13).

By 1982, Josias was the owner of a large bus, which he called "*Thulani, iNkosi ikhona!*" ("Be at peace, there is a Lord!"), and a flourishing restaurant, which he called "*Ekwenzeni kukaNkulunkulu*" ("At the deed of God"). During these years, Friedel, Stegen's oldest brother, made it possible for Mr Dube to take out loans from the bank to start these businesses (Dube & Dube, 2019). After some years of living out his Christian faith, Mr Josias Dube passed away on the 16th of February 1990 to meet his Saviour face to face (Dube & Dube, 2019).

¹⁸ A Zulu way to refer to an elderly person



Figure 6.1: *Mr Dube and Erlo Stegen with Dube's crop fields in the background*



Figure 6.2: *Erlo Stegen with Ms Hilda Dube (Khulu Dube) in the background*

6.3.3.3 Delivered from drug addiction and drug-related problems

After God purified his children, living waters started to flow reaching the lost. The work among the drug addicts started during 2009. Lidia Dube felt that God was leading her to reach out to those on the street corners to invite them to come to the wedding of the Lamb of God, as the feast is ready and those previously invited would not come (Dube & Dube, 2019). Lidia shared this with Stegen, requesting if the organisation (Christians for Truth) could assist. Erlo Stegen suggested that she speak to Fano Sibisi, who did not accept the idea. Upon reporting back to Rev. Stegen, he encouraged Lidia to carry on with the task as he would support her with the vehicles to reach out to the addicts.

Mr Ntokozo Nhlabathi visited various places such as cemeteries and gathered homeless young people sleeping there among the graves. These young people were in a dire state, eating from rubbish bins and others sleeping under bridges. Mr Nhlabathi also gathered young people from the brothels to find those that sought a better lifestyle (Dube & Dube, 2019). As these young people were converted at the mission and underwent a radical transformation in their lives, requests came from all over the country for young people to visit the mission. With the increasing quantity of requests, a 21-day restoration programme was established for youth free of charge. Concerned Young People of South Africa (CYPSA) was established as an NPO organisation in 2010.

As addicts have been helped, they too have joined the teams visiting communities, sharing their life stories and God's grace.

The presence of God can be felt during the three daily meetings. Drug addiction is usually accompanied by other crimes such as theft, mugging, drug-dealing, murder, high-jackings and human trafficking. These hardened young men's hearts change with the preaching of the gospel. Many feel convicted, crying about their sins, confessing all they have done and turning to the Lord.

It often happens that when these young people come under conviction and confess their sin, that they also experience a need to go back to their communities to ask for forgiveness. In cases of hard crime, a co-worker accompanies them. Together with the influx of young people, invitations came from all over the country, for young men to share their life story and how they were set free from drugs and alcohol. During the writing of this book over 20 000 young people had already come from all over South Africa. They formed positive teams that visited over 5 000 schools across the country.

The following accounts were selected from the 70 young men who are currently involved in the work on the mission. They bear witness to God's amazing grace and transforming power. There are thousands (this is not an over estimation) of such life stories of changed lives through the revival.

6.3.3.3.1 Case study 17: Raffiq

Raffiq was raised by a single mother in a Muslim home and as a child attended Islamic classes and memorised Arabic. Because of peer pressure he experimented with cigarettes, dagga (cannabis) and alcohol, and other drugs such as ecstasy. Taking a gap year, he became a full-blown drug addict in a matter of weeks, ending up using Wunga (low grade heroine). What followed was a horrific cycle of addiction that lasted for nearly 10 years, taking Raffiq to the utter depths of evilness. Although he tried different methods and ways, he could not free himself. Rehabs also did not help, neither his four times imprisonments. Seeing no way out, he tried to hang himself two times, unsuccessful both times. Raffiq eventually started to live on the streets, sleeping under bridges and on park benches and in graveyards. On 20 March 2015 Raffiq found the mission, staggering through the gates wearing dirty clothes and broken sandals. He signed in for the CYPISA restoration programme. Attending the church services, hearing God's word preached for the first time in his life, he felt in his heart to speak to a counsellor and to confess his sin. Thereafter he felt a burden lifted. Not long thereafter Raffiq committed himself to Christ. Thereafter he felt the need to make restitution towards those who

he wronged and sinned against in the past. Drawing closer to Christ he realised the importance loving and praying for his enemies. This filled his heart with great joy. The mission provided him an opportunity to enrol for a B.Ed. degree in which he is gaining high marks in physics and maths. He started to memorise Scripture. Raffiq testifies that:

“...I serve a living God who has cleansed me of all of the impurities of my past life. I am forever grateful to the Lord Jesus Christ and also to the dedicated co-workers of KwaSizabantu Mission, most especially to the mission Director Rev. Erlo Stegen as well as to the founder of CYPISA, Ms. Dube. May God bless and keep you in His grace for giving your lives and the dedication in helping lost souls come to salvation” (Ismail, 2019).

- Christ has not only revealed himself as the God who delivered Raffiq from drug addiction, but has also showed himself as the Christian God, commanding him to love his enemies. In doing so Raffiq experienced how God opened his mind to excel academically.

6.3.3.3.2 Case study 18: Mafeke

Mafeke, came from a Christian family and received the best education and completed his Bachelor of Law degree from the University of Fort Hare, was married and started his own family. By this time Mafeke was a social drinker and an occasionally cannabis smoker. Being employed, his drinking habits escalated to the point that he deserted his family and would be absent at work for many days at a time. This resulted in his marriage falling apart and ending in a divorce. Having three children he was in and out of jobs because of his alcoholism. Losing his job, he engaged in money laundering. Pretending to be a legal representative, he cheated clients and was suspended by the Law Society. At this point of time his life degenerated to a point that he was living in the shack of a guy who worked as a car guard.

One Friday he was mugged and beaten ending in hospital. One of the nursing staff recognised him and called his ex-wife who called his mother. When he came in contact with his family, he learned that his first-born son was addicted to drugs (crystal meth) too. His son soon afterwards also received help regarding his addiction at KwaSizabantu Mission.

Seeking help for himself, Mafeke arrived at KwaSizabantu Mission in July 2018 to be part of the CYPISA 21-day programme where he became convicted under the reading of Jeremiah 29:11.

“For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope” (NKJV).

Mafeke requested further counselling and accepted Christ as his Lord and Saviour. Thereafter he felt convicted to go back to his community, workplace and family to apologise for his life. His second son also followed Mafeke to the mission and accepted Christ.

Having registered for six further LLB modules with UNISA, he desired to enrol for a Master's Degree in Law.

"The Lord, through KSB Mission and the CYPISA programme, has been so wonderful to me and my family in that through the shedding of His Blood at Calvary I and my family have been saved. My burdens have been lifted off my shoulders!"

- During this experience, Christ revealed himself to Mafeke as powerful to save him from drug addiction, and also restoring his academic progress and family life.

6.3.3.3.3 Case study 19: Bheki

Bheki came from Durban. As an unwanted child he was raised by his grandmother, because his own mother had a hearing problem which affected their communication. Bheki, troubled by growing up without a father would regularly inquire about his own father. His grandmother solemnly told him that his own father remarried and was working at a big company. Feeling that his father had forsaken him, he grew up hating his father. Struggling with many unmet needs, Bheki became depressed, feeling unloved and without purpose. The thought that his parents did not marry because of him always plagued him. Bheki started to smoke cannabis as a coping mechanism and later added other drugs such as Ecstasy, and Crack Cocaine (rocks) and Wunga (low grade heroin) which he obtained from a Nigerian. In order to afford his drugs, Bheki became a drug pusher and started to smuggle drugs into prisons and clubs.

In 2016 he was caught in possession of Crack Cocaine. However, in order to feed his drug habit, he started to steal from home, shops and became involved in hijacking cars. His actions drove his mother to tears as the community delivered death threats. About this time, Bheki heard about KwaSizabantu Mission and deciding to go there for help. At the mission he heard about Christ's salvation and forgiveness of sins. Seeking Christ's forgiveness, he began to confess his sin and for the first time in his life felt a deep joy, and peace. Being confronted by Scripture, he forgave his father and restored his relationship with his Grandmother. After a year at the mission Bheki felt compelled to hand himself over at the police station and own up on his crimes. At court he received a suspended sentence of five years in all the cases for drugs. Bheki marvelled as he became aware of God's presence even inside the court. During the time of writing (2020), Bheki is working on the mission and growing spiritually in his daily

life whilst visiting schools warning youth against drugs. He also enrolled for a diploma in electrical engineering (Cele, 2019).

- During Bheki's life God revealed himself as powerful not only to deliver him from drug abuse but also as the God that can restore family relationships. Freeing him of hatred towards his absent father, God filled that longing for a father in him.

6.3.3.3.4 Case study 20: Linda

Linda grew up in Botha's Hill at a village called KwaNyuswa and had almost everything he needed during his childhood. At school, Linda soon showed himself as bright and very active. However, while everything seemed fine on the surface, he felt an aching need. He never knew his father, which left him with an emptiness. Presumably, his father went to work at a place very far away.

Years went by and the thought of his father's absence caused Linda to ask questions. Other fathers would return to their families, getting leave from work, while his father remained absent. Linda felt unwanted and depressed. He longed for his father to hug him and play with him. This emptiness and longing slowly gave way to anger and bitterness which lead to a short temper. Seeing his friends, caused him hurt, and because of this he started to isolate himself and keep himself occupied. Progressing to secondary school, he longed to have friends, and started to make friends with a naughty group. Craving for acceptance and in an attempt to ease his hurt, he started to smoke cigarettes which lead to smoking of dagga during Grade 10. As dagga could not bring him the desired effect anymore, he started with Mandrax (Buttons), while using alcohol at the same time. His drug intoxication at school and short temper would soon crystalise in fights and bullying. By now he found himself a regular visitor to the school principal. Because of his drug habit, he failed Grade 12. Disappointed with life and seeing himself as a failure, he blamed his father for all that went wrong hating his father even more. After receiving his Grade 12 marks, he kept himself in isolation for almost a month, brooding over his father's absence.

Eventually, Linda left his mother's house and moved in with his uncle to Umlazi. Soon Linda found a job at a nightclub as a bouncer in Chatsworth. He was responsible to search people visiting the club at the entrance for drugs and weapons. Although he handed over the weapons he found, he kept the drugs found for himself.

However, the nagging thought to search for his father stayed with him. One day he called a friend who was a computer hacker and asked him to help trace his father in Clermont. On setting up a meeting with his father, Linda at last got the chance to ask him his questions:

“Why did you leave me?” “Where have you been all my life?” and “What was wrong with me that you left me?”

With tears in his eyes, Linda's father apologised and explained that he was a womaniser at the time and did not want children. He was sad when Linda's mother became pregnant, he tried to stick around and support her, but later he moved on with another woman and that was the end of everything. On hearing this, Linda got so angry that he knocked his father to the ground. Because of Linda's actions, he was taken into police custody. Later that day, his father came to fetch him.

Because of Linda's built-up anger and hate towards his father, he decided to get a job that would act as a coping mechanism for his anger. He chose security training, focussing on cash-in-transit training. Linda found that this job suited his nature, as everyone around him was now his enemy, as his cargo would be what everyone would want. However, one day his built-up anger and short temper caused him to point a gun at his boss and because of that, he was stripped of his qualifications, firearm and firearm license. An affidavit assigned with a court order was made declaring Linda unfit of being in possession of a firearm and to hold a license of a firearm.

Because of this event, Linda's mother lost all hope for her son's recovery. Linda moved to his father in Kingscliffe. His father's sister confronted him regarding his anger and suggested that he needed anger management skills. Soon afterwards, Linda saw a TV programme with young men that had been helped at the mission. On witnessing how God had helped them he realised that there could also be still hope for him. At that moment, his Aunt walked in and asked if he was enjoying the programme and told him that she knew the place, KwaSizabantu Mission. Linda shared his desire to change his life and she arranged for Linda to visit the mission.

On the 3rd of December 2016 Linda came to the Mission with his heavy burden, sins, misbehaviour, anger and short temper. After finding a counsellor and confessing his sins, the heavy load which he came with became lighter and he felt his spirit freed from the devil's chains and bondage. Finding peace with God, he reconciled with both parents. After witnessing the change in Linda's life his mother decided to join a church in her area. For the first time in Linda's life he was reconciled with his father. A deep thankfulness towards God for His intervention in his life has now become part of Linda's life. Linda's transformed life caused him to take up his paternal responsibilities of his own three children.

6.3.3.3.5 Case study 21: Qhawe

Qhawe was born 25 January 1984 at Kwa-Dabeka clinic at Claremont Township. When Qhawe was still a new-born, his father left him and his mother. His mother tried her very best to raise him and provided him with the best education possible. Qhawe did well at school and in secondary school he received Jesus Christ as his Lord and Saviour. Qhawe at that time experienced great peace and he passed grade 12 with flying colours. However, at ML Sultan tech, he met up with new friends who introduced him to smoking weed, cigarettes and booze. He ended up failing his first semester and his mother decided that he must quit and go to Michaelmas Nursing College. Qhawe completed his two-year course and qualified as an enrolled nurse. During this time, he was still smoking weed and cigarettes. After qualifying as a nurse Qhawe worked for four years as a nurse. However, by this time his drug habit had progressed to ecstasy, Wunga and rocks. For this reason, he lost his job. At home without money, he started to steal. However, he got a job at a hospital. But because of his drug habits, he missed many workdays and was eventually expelled. After this incident, his mother came to the end of hope for her son and cut him off. Qhawe decided to stay with his grandmother at Ozwathini. Arriving at his grandmothers' place he was told about KwaSizabantu Mission. Qhawe decided to go to the mission to see if there would be still some hope for him. He recommitted his life to Christ.

6.3.3.3.6 Case study 22: Vusi

Vusi Engcobo, came from Cato Ridge to KwaSizabantu with drug and social problems. During his high school years, he was introduced to dagga and cigarettes. Wanting to gain attention he started to smoke. At University he was introduced to Heroin where after he dropped out of varsity. At that point Vusi started to steal in order to feed his drug habit and soon found himself on the streets. He started to rob people in order to get his drugs. After being caught he was sentenced to prison for three years. Upon release from prison, Vusi wanted to change his life. One of his relatives knew about KwaSizabantu and Vusi decided to come for help. At the mission, God used Luke 19 to speak to him directly. Vusi found the help he needed and went back home to be reconciled with his family and his community. He was also reconciled with his 14-year old son. Wanting to pay back to the community, he shared his testimony at his local school. Surprisingly, he was asked to organise a group to visit more schools in his community.

6.3.3.4 Delivered from pornography addiction

6.3.3.4.1 Case study 23: Wayne

When Wayne arrived on the mission on 24 December 2013, he stated that he was close to death. Although having been taught Christian values from a very young age and giving his life to God at the age of six, he became entangled in pornography. Hiding this sin from his mother and dominee (pastor), his life took a downward spiral into a life of drugs and immorality. Wayne managed to matriculate and qualified as a teacher in 1993. However, earning a salary, his drug use escalated, and he was diagnosed as manic depressive and put onto numerous anti-depressants and mood stabilisers. Finding that a rehab could not help him, he attempted suicide for the first time, slitting his wrists and ending up in the psychiatric ward of a hospital. In 2008 he again tried a rehab, and as it did not work, attempted suicide again. During this time his mother kept praying for him. In 2013 things spiralled out of control. The previous year his mom sold their home as she felt unsafe with Wayne in the house. Wayne planned a third attempt to commit suicide on the 24th of December 2013, but God intervened. His mom showed him a letter in the Joy Magazine which talked about the help provided at KwaSizabantu to drug-addicted youths. Wayne felt a desire to go to the mission and arrived on the 24th of December 2013. He made his life right with God the same night. Wayne felt the weight lifted from his shoulders as he confessed his sin and was prayed for. During the time of writing (2020) he is part of the teaching staff at DSS (Strauss, 2019) and completed an advance teaching diploma during 2019.

6.3.4 Case study 24: God protecting His work

Jabulani Dube relates the incident where Stegen preached in the Ladysmith area while pitching his tent, some residents wanted to set it alight. One youth, Joshua Kunene who was converted and saved at Maphumulo, later related that he was part of that group. As they drew near the tent, they noticed that it was surrounded by an army in white garments protecting the tent. Observing them, Joshua realised that Stegen as a white man was walking with God (KSB, 2016).

6.4 THE GOD WHO HEALS

Since the start of the revival, many Zulus came to the mission to hear the Word of God. As they drew near to hear God's Word, God touched the sick under the preaching and reading of Scripture. The focus of the preaching was not that of a healing service, but rather a message of repentance (Kitshoff & Basson, 1985:23; Van der Walt, 1978:10). It was as if Christ was walking amongst the Zulus, touching them, saving them from their sin and healing the blind, the lame and those that were physically sick. God was at work, and the heathen recognised the power of God.

Witnessing how he would heal people they know were sick for years during a service under the preaching, they reasoned that God is also powerful to help them with their problems.



Figure 6.3: *Erlo Stegen in his ministry*

Graema Khwela was part of the cooking team as Stegen (see Figure 6.3) went around to preach. Having the table opposite the room where they prayed for those in need, she witnessed many occasions where persons with some physical problem, not able to walk properly would enter the room, and after some time would come out able to run around with great joy shouting “Hallelujah!” and others rejoicing with them (Khwela & Khwela, 2019, FPA/I7). Graema especially refers to the Ntjunjanbili area where many healings took place in the early years. She explained the sequence of events as follows, Stegen would conduct a service, then give time for the people to confess their sins and reconcile with one another, thereafter he would pray for them and then Graema would serve them with a meal after which they re-embark onto the lorry for their journey home. As they received help from Stegen both physically and spiritually the Zulus would refer to the lorry as the “lorry of the one who helps them” (Khwela & Khwela, 2019, FPA/I7).

6.4.1 Case study 25: Healing of a paralysed woman

One such case is of a woman who had been paralysed because of a stroke. Being lame on one side, she was pushed on a wheelbarrow for nearly 25 km. Arriving at Maphumulo, her skin was torn in places. Hearing God's word, she was gripped in the heart and turned to God in repentance of her sin. Thereafter she was healed under prayer. Noticing that she could

move, she got up and started to walk. As many Zulus knew of her paralysis, news about her healing quickly spread through the area.

While she was specifically prayed for, other Zulus were healed as they were in the process of making their lives right with God. In this way, God's healing power was at work in many lives, accomplishing much more than could be asked or prayed for. As Erlo Stegen pondered on God's work among them he realised that focussing on his own faith, he may limit God from working according to His riches and glory. The co-workers were not aware of any additional faith, but as children they came to their heavenly Father, expecting Him to meet the needs (Kitshoff & Basson, 1985:28). Stegen reasons that as healing remains a sovereign act of God, it is dangerous to tell people that after confession of sin, they will be healed according to their faith, or to lay hold of God's promises for healing to be healed (Kitshoff & Basson, 1985:28; Van der Walt, 1978:10).

Stegen also realised that God works as he pleases. It is evident that there were cases where people came to Stegen because they were sick, but meeting with the gospel, they repented and joyfully returned to their homes, realising their sins had been forgiven while their physical conditioned remained the same (Kitshoff & Basson, 1985:27). In some cases people were on the way to KwaSizabantu when they were healed, while others were on their way home and were healed (Van der Walt, 1978:10).

It is important to note that Stegen and his co-workers hold the medical profession in high esteem and also refer patients for medical treatment if needed (Kitshoff, 1985:29–44; Van der Walt, 1978:10). In some cases, where medical help would fail, the doctors would refer people to the mission for spiritual help. Stegen agreed that some people had a gift (charisma) of healing but also reasons that God could answer prayers for healing made by people who did not possess this healing gift. The gift of healing is never emphasised at KwaSizabantu and this is the reason that healing services are not held.

Healings such as witnessed amongst the Zulus also occurred during the Timor and Indonesian revivals (Koch, 2011:49).

6.4.2 Case study 26: Healing of a mentally deranged daughter

One day, as Erlo Stegen was preparing for a sermon, a co-worker came to him and said: "There is a Hindu woman and she'd like to speak to you". Stegen did not have the time to speak with her, but she was adamant to see him. Going to her, she was with her 16-year-old daughter. She told her story:

“...see my daughter here. She has been mentally deranged since birth. Most probably brain damage or something. I’ve been to all the doctors and they said it is chronic. She will be like that to the end. I went to the Hindu temples and even our gods can’t help her. Two weeks ago a Zulu man came to me and said: “You know, if you take your daughter to Maphumulo, there are Christians. They worship Christ. If you take her there, they’ll pray to Jesus and He will heal your daughter.” When I heard that I said, that was the God I want to serve.” The moment I said that my daughter was healed and in her right mind. She said: Here is my daughter. You can speak to her.”

She was perfectly normal. Then she asked Stegen:

“would you please introduce me to your God and your God to me, because from now on, I want to serve Him. Our gods have failed to do this, but your God did it” (Stegen, 1984:73).

6.4.3 Case study 27: Healing of a growth

Stegen was preaching, as hundreds of people sat on the grass listening. One Zulu man, who was amongst them had a massive growth, which affected him so that he was paralyzed from his hips down. As Stegen was preaching he noticed the people shifting from one side on the grass to another spot. Not knowing the reason why, they moved, he went to the place which they moved away from. Only the person with the growth was sitting there. The growth had burst open and a terrible smell surrounded the man. After the co-workers cleaned the growth and washed the man, he got up and walked around (Stegen, 1984:69).

6.4.4 Case study 28: The healing of the blind

For over a century, rural KwaZulu-Natal had been a hard ground for mission work. Zulu men were warriors and refused to hear God’s Word. Their perception was that Christianity is for old women and for children. But their view of Christianity did not hinder the Holy Spirit. In actual fact, it was amongst this very group that He started to work. Hundreds of Zulu men would pitch up from their different areas. They felt a strong inward sense to become reconciled with their Creator. Among these were a blind man. During one service, this man suddenly stood up and started to walk, waving his blind walking stick up and down, shaking his head, speaking to himself. “I have always said, Jesus is the white man’s God and now I have experienced Him as my God”. Praising God, he confirmed, “now he is also my God.” God had opened his eyes. Witnessing these acts of God, these hardened men were deeply touched. They perceived that this God was powerful and also interested in them as a nation.

Tugela Ferry is known for tribal warfare which continued for over a century. During a weekend, Erlo Stegen held services at Tugela Ferry. During services the place was packed to capacity. On the Saturday evening, a few hundred Zulus were convicted and remained behind to confess their sins and seek forgiveness from God (Kitshoff & Basson, 1985:26). They said: “we can’t go home without having made peace with God” (Stegen, 1984:74). Stegen felt completely drained after the service and needed to rest. He requested his co-workers to counsel those that needed help in mending their lives with God. Later that evening, the co-workers woke Stegen and asked him to come and pray for the people. As there were more than two hundred people requesting prayer, Stegen prayed for them in groups of 20 or 30. His co-workers informed him of about ten blind persons requesting for prayer and asked if he could pray for them individually. As they had all put their lives in order with God, Stegen agreed. God was so mightily present to heal that many of them were healed as they entered the room to be prayed for. They cried out and said, “I can see!” Christ in His mercy had healed them all (Stegen, 1984:75).

However, roughly 45 km away in the Mahlaba area, another blind woman also felt a strong desire to come to the services but there was no transport opportunity for her. As the Christians picked up those coming from far on the Friday (the day before), she was standing beside the gravel road and with the help of a child lifted her hand so as to stop the driver. Being poor, she could not afford the costs and the vehicle that could transport her was already overloaded to breaking point. The driver, a white man shoved her away, “I am sorry, we are already full, unless somebody else is prepared to get off”. Nobody wanted to lose their space and get off as they were unfamiliar with the area. The vehicle continued and she was left behind. Weeping she returned to her home with the little child leading the way. But God, who searches hearts and minds, noticed her in her distress. When God healed the others at 11pm Saturday evening, He healed her at her home as well. Sunday, as the vehicle returned, she was standing next to the road, waving with her hand, but this time without the child. The driver stopped. Full of joy she exclaimed “Jesus has healed me”. He was astounded. “At what hour did it happen?” She replied, “at 11pm the previous evening”. Although she was geographically excluded, God did not exclude her but touched her 45km away, the very same time than the others and she too received her sight (Stegen, 1984:75)

6.4.5 Case study 29: The healing of a paralysed girl

During the revival there were cases where a paralysed person would without any help get up and walk around. Noticing that someone had been healed they would watch the person for a while. The Zulus do not speak quickly, as they fear they might lose it again. However, their actions speak for them. During this revival God used healings to reveal himself as their God

and Saviour. Witnessing His power and His concern for them, they came to the realisation that He is not just the so-called white man's God.

One such extraordinary case was that of an 18-year-old paralysed Zulu girl, Anagreta. During an outreach in the Tugela Ferry area, her family carried her on a stretcher right to the front of the tent and left her next to the pulpit. Erlo Stegen noticed her on Friday and Saturday night as he was preaching (Stegen, 2016:84). She was totally paralysed, except for her one finger on her right hand. Inquiring about her, Stegen learned that she had been to five hospitals (Tugela Ferry, Greytown, Edendale and others)(Hammond, 2006:3). Not able to receive any medical help, her family visited one witchdoctor after the other. One of these witchdoctors used a potent medicine. He caught frogs, fried these in a frying pan and as they were still very hot, he put them on her head. But this witchcraft practice also rendered powerless. In addition, her condition worsened as the heat caused burn wounds. After Stegen took the service his co-workers requested that he pray for Anagreta. There was a problem though, as Stegen only prays for healing once the person has put his/her life right with God. However, his co-workers informed him that she did; they whispered in her ears mentioning sins and she moved an eyelid slightly indicating if she was guilty. In this way she committed her life to Christ as her Saviour. As Stegen and his co-workers prayed together, the power of God came over the girl. Her bones shook like leaves of a tree in a breeze. An unseen power took hold of her and lifted her out of her bed onto her feet and she started to run around. She was completely healed (Stegen, 2016:86). As this occurred, hundreds of Zulus from the surrounding area who did not attend the service gathered together around her. Three ungodly people working at the magistrate's court at Tugela Ferry also arrived. These three men requested an interview with Anagreta without any Christian close-by. They went into a room with her and started to cross-examine her. After some time, they came out and said, "young girl, that God who has healed you, can kill those who are alive, and He can raise the dead. Be faithful to Him, to the end!" That was their verdict. For some days it felt to those in that area if the very air was charged with the presence of God. As people would enter the area, they became convicted of sin and would repent (Stegen, 1984:77,78).

The following day, some co-workers asked permission from Stegen to take Anagreta to the prison at Pomeroy, as her father was a doorkeeper there. Seeing his daughter, he thought she was a ghost. He asked her "is it you?" she responded, "yes father". He was so astounded that those around him quickly reminded him to lock the doors before the prisoners could escape (Stegen, 2016:87).

6.4.6 Case study 30: MaKhumalo from Mahlaba

Another case is that of MaKhumalo from the Mahlaba area who was paralysed from her middle downwards. MaKhumalo was being looked after by her sister but as her sister wanted to attend the Sunday service on 20 August 2000 at Gangeyana School 30 km away, she left MaKhumalo in the hut with some food and locked the door. After the service, as her sister unlocked the door of the hut, MaKhumalo requested her to call the whole family. Before their eyes, MaKhumalo stood up and started to walk. Then she told them that she was healed 30 km away from the school during the time of the service at the school (Stegen, 2000).

6.4.7 Case study 31: A paralysed boy

A nine-year-old Zulu boy was completely paralysed with his knees against his chest. The child was hunched backed with wounds where his knees pressed against his chest. They brought him a wheelbarrow. After he was prayed for the boy got up and ran out of the room (Barritt, 1981:82).

6.4.8 Case study 32: Healing from Epilepsy and heart disease

Thembi Ximba testified of the following:

“I want to thank God for Baba Mfundisi Erlo Stegen. When I first came to the mission, I had epilepsy. He prayed for me. When I went for my next check-up, the neurologist said it was no longer there. I did not have epilepsy anymore. Again, I was diagnosed with a heart disease and was told that I would have to get a pacemaker implanted. Through prayer, God intervened, and I was told it was no longer necessary for that procedure. I thank the Lord that Baba Mfundisi Erlo Stegen walks with God.” (Ximba, 2019, FPA/I19).

6.4.9 Case study 33: Girl from Nqutu healing from a paralysis

During 1979, Stegen took youth services and at the end of a service he prayed for mostly Zulu people that had confessed their sin. A girl with a paralysis because of a stroke stood before Jabu in the queue to be prayed for. As Stegen prayed for her, laying his hands on her head, her arm suddenly straightened. The girl was surprised. She still lives and is well during the time of writing (Majola, 2019, FPA/I28).

6.5 EVERLASTING GOD: THE GOD WHO RAISES FROM THE DEAD

In the case of Lidia Dube, God revealed himself to the Zulus as the everlasting God.

6.5.1 Case study 34: Lidia Dube

The content of this case was verified by a few people and supported by medical results of a failing liver and kidney. Her death was witnessed by several witnesses, who also saw her being raised from the dead (Du Toit, 1986:65). Lidia regained her strength when her illness disappeared, and she could eat and drink as normal (see Figures 5.6 and 5.7). Although some contest whether or not she really did pass away, the sequence of events, the witnesses, and the remarkable change in her physical state as well as her revelation of eternity support the outcome of this case. Lidia was interviewed and related the sequence of events as follows:

Lidia felt a calling as co-worker in 1968 and gave up her dreams to study and become a nurse (Dube, 2019, FPA/I13). To her it was quite a battle as she loved to study.

During 1973, Lidia (Sister Thofozi) Dube a young co-worker of 20 years while she was driving along a mountain road to sell vegetables to support the mission, she fell severely ill (Dube, 2019, FPA/I13; Koch, 2011:131). Her illness progressed as she could not pass urine any longer and became very weak (Dube, 2019, FPA/I13). On her 21st birthday, she could not eat anything and vomited the Coca-Cola that was given her to drink (Dube, 2019, FPA/I13). She was rushed to a doctor who recommended that she be taken to hospital. At first, she was treated for hepatitis, but her condition deteriorated. Another physician diagnosed her with bilharzia, while a third hospitalised her with cardiac failure. Her illness worsened daily to the extent that the doctors confirmed kidney failure and a dysfunctional liver (Dube, 2019, FPA/I13). Lidia, ill as she was, requested to be brought back to KwaSizabantu. During that time, Wednesday prayer meetings were held at Kranskop at a farm house, and she was brought to the place (Dube, 2019, FPA/I13; Dube & Dube, 2019). Many people were healed at this place after having been prayed for (Dube, 2019, FPA/I13). However, her condition further deteriorated so much so that she could only drink liquids. After some time, she could not contain these liquids anymore and vomited everything she took. Many were praying for her to be healed, even praying through the night. However, they could only watch as she became unconscious (Dube & Dube, 2019). A deathly pallor crept across her face. Her fingernails turned blue. They felt for a pulse but could find none. She had passed away during the afternoon. Lydia confirms that she had passed away as she found herself in another world and knew exactly what had happened (Dube, 2019, FPA/I13).

Those around her bed confirmed her death (Dube, 2019, FPA/I13). Among them were Ms Mzila, Hilda Dube, Jabulani Dube, Erlo Stegen, Heino Erlo Stegen and some others who confirmed her death (Dube, 2019, FPA/I13). Customary to the Zulus, her mother, aunt, family members and co-workers came together crying aloud in their grief. Stegen prayed, “Lord, what

are we going to do?” Lidia was a young co-worker and indispensable to the work. Stegen committed everything into the Lord’s hands, acknowledging Him in his sovereignty. Nobody thought to request the Lord to raise her again. Stegen sent Jabulani, Lidia’s brother, to her father to inform him about her death (Dube & Dube, 2019). Simultaneously, Lidia experienced that she stood at a very high place and was told “Come here, see there.” She looked and into the distance below, He asked her if she could see the youth that she still needed to go and minister to. Then He sent her back to work amongst them. However Lidia had one request: she requested from the Lord that if she should work amongst them, that she would not tolerate sin to break her communion with Him, and requested Him to show her quickly if something came in-between (Dube, 2019, FPA/I13).

After weeping and their time of prayer, the co-workers had returned to the room where Lidia lay. It was late in the evening when there had been a movement under the linen. Lidia gave a deep breath and then sat upright, which she could not do before (Simonis, 1986:13). Everybody was stunned. Although there was a light lit in the room, it felt to her as if it were dimmed. Asking them if the light was dimmed, they assured her it was not dimmed (Dube, 2019, FPA/I13).

When Jabulani returned with his father Mr Josias Dube they received the news that Lidia had been raised again (Dube & Dube, 2019). Noticing those around her bed she briefly related her experience: everything what man does lies open before God. There is nothing hidden where God dwells (Dube, 2019, FPA/I13). She saw a great Light. Christ himself was the light of the place. His light lit up everything. Nothing could remain hidden in this light. Believers were present, all dressed in white. There were no Indian, African or White. All had received new bodies. There was a complete harmony amongst them, and they were drawn into a wonderful unity with the Lord. Nothing could be hidden and there were also no questions, as everything was plainly revealed. Christ was the Light penetrating and illuminating everything. Christ then called her, “I will send you back to earth.” Upon hearing these words, she had no feeling of objection, just the request to not lose her fellowship with Him (Koch, 2011:132). Lidia also heard a choir which created in her the longing to start a choir under the guidance of the Holy Spirit (Hugo, 1988:20). This desire she shared with others and they prayed for choir members. After four more co-workers came, she started the choir and went on outreaches to sing and proclaim the gospel (Hugo, 1988:21). At the time of writing (2020), this choir is still continuing with this ministry.

After relating what had happened, she requested something to drink and some food, and was able to keep it down. Regaining her strength, she related her experience to the Zulus, who in turn exclaimed, “...now we know that heaven and paradise are not only something to do with

the white man's religion, but it is the truth which applies to us as well, for Lidia is one of us" (Koch, 2011:132).



Figure 6.4: *Lidia Dube after she came back to life*



Figure 6.5: *Lidia with her mother Hilda on the right and Ms Mzila on the left*

Koch (1981:167) refers to John Knox who prayed kneeling for 36 hours for a young dead co-worker, where after the Lord answered his prayer and raised him up. There are also a few places in Scripture indicating the same phenomenon, such as John 11:38–39, 1 Kings 17:17–24 and 2 Kings 13:21.

Lidia relates that she learned a valuable lesson in that if someone tells her about what someone else had said of her, she will not believe it until she also makes sure from the other person if it was really like that. This will provide a person with the opportunity to confirm or defend what had happened. She realised that grudges often sprouts from lies driven by jealousy (Dube, 2019, FPA/113).

6.6 THE GOD WHO PROVIDES

Stegen taught his co-workers not to ask for donations, but to make their needs known to God in their inner room. God soon started to reveal himself as the God who provides in physical and spiritual needs.

6.6.1 Case study 35: The God who provides basic needs

During youth conferences, God in many instances revealed himself as the Lord who provides. One such case was when during a conference, the food was lacking. Not asking any of these children any money to attend the youth conferences for a week, the Christians prayed as they were dishing out the food that they had, "here are about three thousand people Lord, will You

now please take this spoon, and bless it in our hands”. The Lord answered their prayer, and every one of the three thousand were satisfied, while still having food left for the following two days.

Although these types of miracles occurred, it is not Stegen’s focus to speak about these, for the greatest miracle when the Lord liberates and transforms a life (Stegen, FPA/D11).

6.6.2 Case study 36: The God who provides strength

During 1985 a four-year-old girl from a heathen background heard about Christ, and immediately she was filled with love towards her Lord. After a few weeks, her father came home from Johannesburg, where he worked, to sacrifice to the ancestors. According to this Zulu tradition, the whole family was gathered to partake in the rituals. As they tried to give the little girl some meat of the slain cattle, she refused saying that she loved Christ, and that He did not permit her to eat of the meat from the sacrificed animal. Upon her refusal, her father was greatly angered. According to their belief, the whole family had to eat the sacrifice or great terror would fall on them. As the little girl refused, the father and mother took the child into the hut and the family could hear how someone was being hit viciously with a stick. They thought it was the father who hit the mother, as she was the one who permitted the child to become a Christian. The scolding carried on for so long that the sister of the father went into the hut to see what was happening. To her horror, she witnessed blood on the child. The child would not let go of her Lord Jesus. The next day, against her father’s wishes, the child sneaked away to attend Sunday school. As she shared her faith at Sunday school many were blessed by her faith even in the midst of persecution (Stegen, 1985).

6.7 THE GOD WHO IS OUR SHEPHERD

This section illustrates through 11 case studies the various ways in which God revealed himself as their Shepherd by answering their prayers, the God who speaks to them in various ways, the one who guides them and the God who is able to seek the lost and draw them to himself.

6.7.1 The God who listens

To the Zulus, the Lord also revealed himself as the Lord who listens to children.

6.7.1.1 Case study 37: God answering the prayers of two children

Emanuel Khwela and Jabulani Dube, who were both present when God came down in 1966, continue to experience extraordinary answers to their prayers, even up to the time of writing

(2020). As schoolboys in 1967, they would meet after school. An old scrap car became their prayer closet (Stegen, 1992, FPA/D41). Burdened for their community, they would intercede for numerous people they knew. Their prayers requested God to draw these people to the services and also that they would come to repentance and so be reconciled with Him. Directly after each such prayer meeting, they drew up lists of their prayers and the requests they had offered. During the evening service, they sat expectantly at the back of the hall, ticking off answered prayers (Stegen, 1992, FPA/D41). Some of the people drove from far to attend the service. After the service they would observe who of them went for counselling and also make another tick against their names. According to their expectation, God revealed himself as the Lord who listens to their prayers (Stegen, 1992, FPA/D41). Because of their cleansed lives they, young as they were, experienced authority in their prayer life. As they would also bring their own physical needs to God in prayer, the same trusted Lord still sustained them.

6.7.1.2 Case study 38: God answering the prayers prayed over a phone

Ntombi Mgidi, a co-worker of Erlo Stegen mentions that she experienced the Lord as the same yesterday, today and tomorrow. As Radio Khwezi, a Zulu community radio station on the mission broadcasts sermons of Stegen live, some phone in for help. They confess that their sins and unburden themselves relating how they are burdened by evil spirits that force them to commit evil deeds at night. As they confess their sin, they are delivered. The next day they phone to say that they can sleep normally again. God listens to the prayer of the counsellor taking the phone calls (Mgidi, 2019, FPA/I27). Ntombi stresses that there are many calls coming through for counselling after these broadcasted services and mentioned that witnessing how people are set free, shows that the revival that started in 1966 has not come to an end, God is working in spite of slanderous attacks from others (Mgidi, 2019, FPA/I27).

6.7.2 The God who speaks

6.7.2.1 Case study 39: Vision confirmed by a dream

As Stegen was on a missionary outreach in the Kranskop area, he saw a young woman in a vision, and got the impression that she should attend the services. Stegen left with a co-worker for a 30km drive, after which they needed to travel on foot further into a rural area to reach her place. Stegen and his co-worker arrived after midnight at the house and knocked. Upon opening the door, Stegen told the woman that they had come to fetch her for the services at Kranskop, to which the woman joyfully responded that she had been waiting for them. As no means of other communication existed, she explained that Christ informed her about their coming through a dream, and just before midnight she woke up and packed her bags. She explained that she heard a man telling her, “Get up and prepare yourself. Someone is coming

to take you to Kranskop.” Upon hearing her explanation, the three went onto their knees and thanked God (Koch, 1981:221,222).

6.7.2.2 Case study 40: Counselling through a dream

A young Zulu man attended a theological seminary in the vicinity of Pietermaritzburg. During his time of study, he was drawn to a female student and she expected his child. He was requested to leave the seminary (Stegen, 1979, FPA/D54).

Not able to find a job, he soon fell into debt. The parents of the pregnant student demanded that he marry the girl, but he could not pay the *lobola* for his bride, as the Zulu tradition required. As his financial state worsened even more, he contemplated suicide. On his way, about 50 km from Maphumulo he overheard some singing Christian hymns and felt drawn to the little congregation. Meeting with Erlo Stegen, he explained his financial predicament. Stegen stated that he did not have money to help him, but that he would pray to the Lord for a way out (Stegen, 1979, FPA/D54).

Very early the next morning, he woke Stegen and related the following “I had a strange dream last night, after which I was unable to sleep,” he said. “Perhaps God wants to show me a way out.”

This was his dream:

He felt himself very alone as he was walking on a footpath thinking about his situation. As he walked there was a cry in his heart “O God, if I could only find you. Where are You? You could help me” (Stegen, 1979, FPA/D54). God seemed so far away. All of a sudden, the path ended right in front of a stone wall. Looking for an opening, there was none. The wall in his dream stretched very far on both sides and was extremely high. Yet all the time he was aware that God was on the other side of this wall (Stegen, 1979, FPA/D54). He prayed, but his prayers could not penetrate the wall. Then a voice spoke to him:

“Shezi, do you see this wall?

“Yes”, he answered.

Then the voice said “do you know that you have built this wall. Every brick you have put there.” (Stegen, 1979, FPA/D54).

He responded, “But I’m no bricklayer.”

God responded, “You know that every brick in that wall is a sin you have committed in your lifetime. Whenever you sinned, you’ve put another brick onto that wall.” (Stegen, 1979, FPA/D54).

As he looked at the wall in astonishment, he suddenly remembered the biggest sin that he had committed. Grieved by this sin he cried out for forgiveness. At that very moment, a huge stone fell out of the wall and tumbled down into a bottomless pit. Then he remembered another sin, and he asked forgiveness for that as well. The same thing happened. When he woke up, he wrote down all the sins he could remember (Stegen, 1979, FPA/D54). Knocking on Stegen’s door, he was ready to confess his sin and ask for prayer. While Stegen was sleeping, the Holy Spirit was at work, and counselled him through a dream. From then on his life radically changed (Stegen, 1979, FPA/D54).

During counselling, Stegen disclosed to him that his sins caused separation with God (Isaiah 59:1–2) and that those whose transgressions are forgiven obtains a blessing (Psalm 32) (Koch, 1981:226–229).

6.7.2.3 Case study 41: Scripture revealed through a dream and some revival lessons

One day, Erlo Stegen and his co-workers were visiting Heino, his older brother, on a farm close to Dalton. It was on this farm where Mr Sibisi, the father of Fano, was converted (Stegen, 2013, FPA/D29). As it was a very warm day, they went outside to sit under the shade of three trees amongst some rocks close to the house. Sitting on chairs in a big circle, they fellowshiped, sharing from God’s Word. Stegen noticed a young girl leaning motionless against the tree closest to the driveway. Noticing her, Stegen said to the others, “I wonder what she wants”, beckoning her to come. As she drew closer, he asked her if there is something that she needs and where she was from. She was a believing, illiterate girl from Efaye. When God worked at Maphumulo He simultaneously also worked in some homes in Efaye convicting people of their sin (Stegen, 2013, FPA/D29).

Being illiterate and shy (as she had never had the opportunity to attend school), she asked Erlo Stegen if there was a book in the Bible called Isaiah. When Stegen confirmed it, she inquired if there was a chapter 59. When Stegen confirmed that, she asked him to read verses 1 and 2. He read:

“Behold, the Lord's hand is not shortened, that it cannot save; Nor His ear heavy, that it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, so that He will not hear” (NKJV).

Before he could read verse three, her face lit up. She realised that she had received her answer from the Lord. She related that for weeks, no one had come to repentance through her. As she was deeply troubled about this, she inquired of the Lord why He was not working anymore. She prayed and prayed, without receiving any answer. During a dream it was revealed to her that the answer was in Isaiah 59:1–2. Upon realising that she had stopped to confess her sin, she rectified this by requesting an opportunity to confess her sin. She did this and thereafter she went back to Efaye and God continued to bring others to Christ through her (Stegen, 2013, FPA/D29).

This incident supports the observation of van Rooy, regarding the revival, that one cannot serve God in the power of the Spirit while at the same time serving sin (Van Rooy, 1986:81). As further noticed in this example, God made use of a dream to point an illiterate person to the corresponding portion in Scripture, providing the answer to the problem they had prayed about. God also made use of Stegen and his co-workers who could read the portion to her and to whom she could confess her sin and be prayed for, thereby reviving her evangelistic calling of showing others to Christ. In this example, she willingly humbled herself. This girl's greatest desire was to be in right standing with God and not to seek after man's honour. This example from the revival amongst the Zulus taught the lesson that a missionary's relationship to Christ is more important than the work done for Him. Stegen remarks that this example reminds him of the words of Edwin Orr who said that revival begins when people confess their sin, and revival stops when people stop confessing their sin. Through the years he took note of such cases in individual's lives and found it to be true (Stegen, 2013, FPA/D29).

6.7.2.4 Case study 42: A heathen women's dream

A certain heathen woman requested help when she dreamt something and did not understand what it meant. She dreamt she saw a beautiful green field in front of her. Then she saw a massive white gate further away with a Man clothed in a white garment with a Book in his hands. Her name was read, and she saw the gate opening to her so that she could see the splendour and glory hidden behind the gate. Then she awoke. The councillor prayed that God would reveal the meaning of the dream to her. A week later, as the woman was sitting in a hut with her children, a lightning bolt killed her, sparing her two children. Her husband and children were deeply touched when they thought of how the dream prepared her for eternity (Stegen, 1985).

6.7.2.5 Case study 43: Sandile's dream

Sandile, a boy of eleven years, attended the July youth conference in 1983. He related that He saw Christ in a dream who told him that he needed to repent of his sin because He would

be fetching him soon. The next day he told his mother, and she asked him where he was going. He answered that he did not know, but that God would be there. That same morning, Sandile called a group of children and pleaded with them to put their lives in order. Some scorned him, telling him they still had plenty of time during the youth conference. Sandile made use of the time and thoroughly cleansed his life. Back at home, Sandile became severely ill. During his time in bed, he clung to his New Testament, and would often read it. As his health further deteriorated, he could not read anymore, but pointing upwards, told his mother that he could see Satan and his demons on the left hand of God, and on the right hand a host of angels. He shared that the angels were beckoning him to come. A few days later he said, “He is coming” and soon after, passed away. Sandile’s death shocked the people from his area, so much so that they asked Stegen to hold services in their area, as they also wanted to meet Sandile’s Jesus (Stegen, 1983).

6.7.3 The God who guides

6.7.3.1 Case study 44: God opening doors

As mentioned earlier, the magistrate forbade Stegen to enter some areas for reason that legislation prohibited missionaries to work within three miles of another denomination. Some had taken the matter up and reported Stegen at Pietermaritzburg. He was therefore prohibited from working in that area (Stegen, 1979, FPA/D12). When taking this setback from the Lord, he felt impressed on his heart that the Lord was promising him those very areas as his spiritual inheritance. He marvelled, “how can this be, for I am not even given the permission to enter these areas?”

One evening as they were praying (roundabout eleven or twelve o’clock), there was a knock on the window. Erlo Stegen stood up and opened the window and saw two Zulu men. They told him that they were very sorry to disturb him but someone had passed away, and it was that person’s last wish that Stegen would bury him (Stegen, 1979, FPA/D12). Stegen and his team cried out to God for his guidance. They felt lead to ask the men to go to the magistrate, as it was actually his problem (Stegen, 2019, FPA/I11). Stegen advised them to meet with the magistrate at 8 am the following morning (Stegen, 1979, FPA/D12). The two men went there, and the magistrate referred them to the office in Pietermaritzburg who dealt with this matter. The two men stated, that if this last wish was not adhered to, a rebellion might break out, as the last wish of a person was very important in their culture, and by now the news had reached everyone about this man’s last wish. These two men were requested to provide a written letter upon which a one-day permit was provided for Stegen to take the funeral. As Stegen took the funeral, a large crowd had gathered. It was a blessed service (Stegen, 1979, FPA/D7).

Watching Stegen closely, they observed how he would take out his own handkerchief from his pocket to wipe the face of the deceased and then put it back into his pocket again. Seeing a white man doing this kind act to one of their dead, deeply touched them. This is a unique white man, they thought (Khwela & Dube, 2019, FPA/I8).

Not long after this incident, there was another request for him to hold another funeral. Erlo Stegen again referred them to the magistrate. Within a span of two weeks, ten people had passed away, each one requesting Stegen to come and hold their funerals, and every time they followed the procedure to obtain another permit (Stegen, 1979, FPA/D12). One of these funerals was that of chief Ntuli's wife who had requested to be buried by Stegen. As the chief of police stated that "how can he take the funeral, because you said you don't want him here", they stressed that it was her last wish. With that, Stegen was granted permission and many came for the funeral as it was the funeral of Chief's wife (Khwela & Khwela, 2019, FPA/I7).

In the end the magistrate exclaimed, "you first ask me to keep him out of your area, and now you keep on coming here requesting me to give him a permit to go to your area!" In this way, the gospel reached deep into these prohibited areas (Stegen, 1979, FPA/D12). God was in control.

6.7.3.2 Case study 45: The death of a prince

During this time, a Zulu chief invited Stegen to conduct services in his area. The chief arranged approximately thirty amaKhosi to come to the service. Stegen realised that a unique situation was busy unfolding. After traveling for some hours, they passed a Zulu kraal where men were busy digging a grave. A co-worker mentioned to Stegen, "I have the impression that the Lord wants us to be here". Erlo Stegen, looking at his watch, saw there would be no extra time, so they continued, so as not be late for the service arranged by the chief. Upon arriving at the chief's home, he apologised that he could not have the service, as a government official had arrived. He did not have time. Stegen immediately thought of the funeral on their way, and answered, "It is fine, we know where God wants us to be." They sped back along the dusty road to the funeral. On arrival they saw a police vehicle. Stegen inquired what happened. The police officer replied, "someone was murdered." Stegen asked, "do you have someone to bury him?" "No", came the answer. "Can we take the funeral?" "Yes, gladly" (Du Toit, 1987:22).

As a few co-workers worked together to complete the digging of the grave, the police brought the murdered man to be buried. Stegen asked him if he could see the man. They took off the linen cloth and Stegen saw a smashed skull with a torn face. Apparently, this man was the son of the king. He had fallen in love with a girl of another tribe. He communicated with the girl and said that he would come to her that evening. That evening, as he was knocking on her

door, she had opened immediately and said, “I will be back soon”. This girl had then fetched all the people from the neighbouring kraals and said, “the king’s son is here, come with your knives.” This tribe hated the king because of a previous murder a few years before. Now they had their opportunity to repay the king. With long pangas they had rushed into the hut. The women had killed the prince, hitting him on the head, till his brains had spilled out on the floor. Then they had taken the young man and dragged him close to his own hut. The police could easily follow the blood trail the following day. Along the way they had found some pieces of brain, and pieces of bone. The police had taken a few women into custody (Du Toit, 1987:23). As women committed the murder, not one was allowed at the funeral, because it was a disgrace for a man to be killed by women.

This unique situation provided Stegen an opportunity to share the gospel at the funeral. Upon hearing the gospel, the mother of the ruling king came to repentance, together with other men and women (Du Toit, 1987:23). As the women were not allowed to attend the funeral, the co-workers visited the huts and shared the gospel. In this way the gospel also reached the very heart of the Zulu nation, the king’s household.

6.7.4 The God who seeks the lost

During the revival amongst the Zulus, the Lord revealed himself as the Lord seeking after the lost. The Holy Spirit operated bi-directionally, which accounts for two different approaches.

6.7.4.1 Case study 46: God drawing people to himself

God’s first approach was to draw sinners unto Himself. For months, Stegen asked every visitor why they had come to him and his co-workers and whether somebody had told them of the place. Of all the people he interviewed not one said that someone had told them (Stegen, 1977, FPA/D30). Some stated that they heard an audible voice telling them to go to a certain place and that once there, they would be told what to do. Others felt an inward prompting. Upon arrival they were so convicted of their sin and lost state that they felt an urge to confess their sin, one by one (Stegen, 1977, FPA/D30). They would not rest until it had been accomplished. Afterwards, they felt a joy deep inside as they left for their homes again (Stegen, 1977, FPA/D30). Erlo Stegen realised that the Holy Spirit was at work convicting people of their sin and drawing them unto Himself.

6.7.4.2 Case study 47: God laying people on Erlo Stegen and his co-workers’ heart

The second approach was to impress on Stegen and his co-workers the need to reach out to certain individuals at specific times. This becomes clear in the following case described by Koch (2011:183). One night, Stegen felt heavily burdened for an elderly man who lived

approximately 145 kilometres away from the mission. Stegen could not understand the urgency, as it was late at night, but left in spite of his doubts. Around one in the morning he met the man. He had experienced a car breakdown. The old man was in a desperate situation, as it was a very cold night and he only had one leg. This heathen inquired from Stegen where he came from. Stegen explained that the Lord Jesus had sent him to help him. Stegen took the disabled man home in his car. Sitting together, this indifferent man's heart melted, and he received the gospel, realising that God had taken special interest in his needs. He said, "God is indescribably almighty; I cannot continue living without Him. The gospel you are preaching is the true one; there is nothing more that I desire to have than to possess this life." In this way God had glorified Himself, revealing himself as the Lord who seeks the lost.

6.8 THE HOLY GOD

During the revival among the Zulus, God revealed Himself as a Holy God (el qadosh). Meeting up with God's holiness during the revival, the Zulus were deeply convicted of their sin. Being confronted by a Holy God, two different reactions to God's holiness became apparent. Faced with the truth about their lives, some willingly repented and met up with the God who sanctifies (Yahweh meqaddesh) through the Blood of Christ. As seen in the cases to follow the first group after being sanctified through Christ's redemption, experience the peace of Yahweh Shalom, and returned joyfully to their communities. The second group, not willing to acknowledge their sin, rejected the need for Christ's atonement and met up with God as the Judge. God's holiness operates either as a purifying or consuming fire.

6.8.1 The Holy God: a sanctifying or consuming fire

The following cases during the revival among the Zulus reveal His holiness, which either leads to sanctification or condemnation. These examples serve as a stern warning against associating oneself with God's work, while nurturing hidden and unconfessed sin, especially when God is at work in revival power.

6.8.1.1 Case study 48: Entering His presence with sin: our God is a consuming fire

At Maphumulo, Stegen and some others met together for prayer. They prayed that the same fire that John the Baptist described (see Matt 3:11) would burn in their midst. While they were still praying, one man suddenly cried out "*my eyes, my eyes burn like fire... I am busy dying! Lord forgive me, I have read things that I never should have read. I saw things that I never should have looked at! Woe unto me as I am dying...*" Another person also cried out "*woe to me, my lips are burning, I don't know what to do, my lips are burning*". Hearing these words, Erlo Stegen was reminded of the prophet Isaiah (Isaiah 6:5) who also called out confessing

his unholy lips. Then all of a sudden, someone cried out “*I have walked on pathways, where I never should have gone*” (Stegen, 1980, FPA/D13). As God was revealing His holiness with a revival fire, all hidden and unconfessed sin started to emerge. In the above examples, emerged sin could be acknowledged, dealt with and brought to Christ in repentance. To them, revival fire served as a purification fire.

All of a sudden, a visiting Zimbabwean preacher, through whom God had worked in the past, started to cry out “*oh Lord, have mercy*”. He kicked off his shoes, placed his head between his knees and moved like a snake on the ground. He cried out: “*Oh, the terrible darkness!*” and then “*It feels as if I am being cut in half by a sword!*” These words shocked the hearers as he cried out the exact same judgement as mentioned in Matt 24:51 (NKJV) and Matt 25:30 (NKJV), regarding the untrustworthy servant. He started to hit his fellow servants. Although the others interceded in prayer for him, he did not experience any peace. Not long after this occurrence, it came to light that he was spreading rumours which caused divisions amongst the congregation. He was not proclaiming the gospel but busied himself with criticism of his fellow workers. He died shortly thereafter in the same way as Judas Iscariot (Stegen, 1980, FPA/D13). In this preacher’s life, the Matthew 24:51, *kýrios dichotomései auton*, came to fulfilment. Luther translates this text as: “The Lord will cut him apart.” The Greek verb, *dichotoméō*, provides the richer meaning of ‘to slice in two’, ‘saw apart’, ‘cut into pieces’ (Koch, 1981:329). God is a consuming fire (Heb 12:29) that either purifies a believer from sin unto salvation or consumes sin and those clinging to it. This phenomenon is often found during revivals, where God reveals His Holiness (Koch, 1981:330).

6.8.1.2 Case study 49: A young girl’s experience

During 1967, a young Zulu girl was converted. She became enthusiastic in winning others to Christ, warning them to serve Him with all their hearts. After some time, she lost her first love for Christ. Noticing her dwindling zeal, others challenged her to repent. She would often reply that she felt too tired to attend the services and had no time to do so. In her backslidden state she descended into a life of prostitution. For the following nine years she did not attend church. Ten years after her conversion, she came to the mission and attended a service together with over a thousand visitors. During the meeting, a thunderstorm built up, and as she was seated in the midst of the congregation a lightning bolt struck her, leaving her unconscious while all others present were uninjured.

They carried her to the hospital building. After a few hours she regained consciousness but remained unable to speak. After some time, she regained her faculties and recalled how she

saw a brilliant white light. Requesting to see the preacher, she confessed that her she brought this upon herself and that because of her sinful life she was flung to the ground as Paul.

Realising the seriousness of her sinful state, a deep confession ensued. She confessed her sin, as if she was reading from a book. She confessed that as she had previously burned for the Lord, the fire in her and her heart was of the devil so much so that many communities knew her because of her immoral life (Stegen, 1980, FPA/D13). As she confessed her sin, the one side of her body was still paralysed.

As Stegen arrived home around six o'clock, he noticed that it only rained at the mission. He could also sense that something was wrong. Inquiring to what had happened, they brought Stegen to the girl. She asked for forgiveness from him as well. Thereafter Stegen prayed, and she regained control of all her muscles. She felt the need to reconcile with her mother, thereafter she travelled to Durban and Eshowe to reconcile her wrongs with the communities in these areas (Stegen, 1980, FPA/D13). God is not mocked. In this case, God's judgement transformed into a judgement of mercy unto her repentance.

6.8.1.3 Case study 50: Mandlenkosi's experience

Mandlenkosi's mother was a Christian and his father not. Witnessing his wife's repentance, he nearly beat her to death and left her laying on the ground. During the evening, the wife managed to crawl towards the high grass to hide herself. In the midst of all her trials, she stayed faithful to the Lord and grew in her prayer life for her children. Mandlenkosi, still a child, felt God's distinct calling on his life with the effect that he came during his holidays to help Stegen. Becoming a teenager, his father one day told Mandlenkosi that he had learned enough and that he needed to go to Durban city and earn a living. Mandlenkosi agreed to it and did not go back to the mission. After two years of city life, his mother, burdened for her child, came to Stegen and shared with him that he was in jail for crimes committed. One day, Mandlenkosi had met up with a group of youth offenders who had molested him. Taking his pocketknife from him, they had forced Mandlenkosi to go with them. As they had strolled past a widow and her son, the gang leader, using Mandlenkosi's knife, had stabbed the young man, fatally injuring him.

Out of fear, Mandlenkosi had not reported these murders, but someone else had, with the effect that the whole gang had been arrested, including Mandlenkosi and had been condemned to hanging, which was the capital punishment for murder in South Africa at that time. The convicted murderers had been taken from Durban to Johannesburg jail and had waited almost twelve months before their sentence was carried out. Being in jail, Mandlenkosi

mended his life with God and wrote a letter to Stegen requesting him to read it before the congregation.

Waldemar Engelbrecht, a co-worker of Stegen, accompanied Mandlenkosi to the execution room. Mandlenkosi, having been reconciled with God, sang hymns as he went to the gallows.

Stegen read Mandlenkosi's letter in many services as a warning to lukewarm and idle Christians. It reads as follows:

"Baba Umfundisi (Father Pastor) and brethren in Christ,

I greet you in the Name of the Lord Jesus. I thank God that, through the mercy He has granted me at the end of my life, I could find my way back to Him, and call myself His child.

I thank Him for this opportunity to write to you. Please tell all the brothers and sisters in the Lord never to promise anything without keeping it. (Deuteronomy 23:21: 'When you make a vow to the Lord your God, you shall not be slack in paying it; for the Lord your God will surely require it of you, and slackness would be sin in you.')

I promised something that I did not keep, and that is why I am here. I want to tell you that you should live for the Lord.

I greet you all for the last time with the following song:

Rejoice that we are children of God,

We belong to the Lord,

We have this testimony,

We thank You, Father, for Your Love,

And that we may know our Saviour.

Brethren, let us go forward,

To meet our Bridegroom,

Led by the Holy Spirit,

We will overcome with the Lord.

It is Christ who has overcome death,

And broken down the might of hell,

He has risen from the tomb, Hallelujah!

All the bars are broken.

Please greet my family and tell them not to weep, because I am going to my Father's house. Tell my brothers and sisters to be converted, and not to do what I have done. Greet my only small brother – please help me, Umfundisi – tell him that he should live for Jesus alone. Tell my sisters, my grandfather, my grandmother, not to weep and grieve over my death, because God has granted me another chance to repent and be converted.

I am Mandlenkosi (meaning 'Strength of the Lord')" (Koch, 2011:222).

6.8.2 The Holy God: The God who judges

In the following two cases, God revealed himself among the Zulus as the God who judges the unrepentant. These two cases serve as a stark warning to the Zulus translating the words of Galatians 6:7 into a real-life event.

6.8.2.1 Case study 51: Judgement on a witchdoctor

This case is described at length by Koch (1981:291–293). An elderly witchdoctor and his wife visited KwaSizabantu. After Stegen enquired the reason for his visit, he explained that he came to put his life right with God before his death. As Stegen was busy he requested a co-worker to explain the gospel and the way of salvation. Erlo Stegen then prayed for him. The next morning the man wanted to return home. However, three weeks later he returned to the mission, but was in a very bad state, looking like a dying man. Inquiring if there was still sin in his life, he answered in the negative. Stegen stated that if he did not take things seriously, he would not pray for him again. For approximately three days the man lay ill without responding to the invitation to mend his ways with Christ. Not long thereafter, there was a loud cry heard and the co-workers hastened to the room. The witchdoctor sat wide-eyed on his bed. He was terrified. He cried out in a loud voice "Woe is me! The blood cries out. The Lord God says that

the faithful and true Witness was there when I murdered him!” Then the man continued, “Woe is me! The blood cries out.” Then he named a second person that he had murdered. This went on and on. “Woe is me! The blood cries out.” He also listed the names of women with whom he had had adulterous relationships, and the girls he had seduced. Stegen tried to quieten him, but to no avail.

Stegen quoted aloud, “...and the blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7). However, the witchdoctor rejected Stegen’s approach. Instead, the witchdoctor called out loudly the name of the first person he had murdered. Upon hearing her husband’s confession, the wife ran out of the room. The old witchdoctor continued to make new confessions but refused to accept Christ as his Saviour. A young female worker approached him and pleaded that he mend his ways with God. However, as she was close-by, he tried to grab her under her dress. Being confronted, he stated that he could not do otherwise, as he had been handed over to sin. He also stated that someone was speaking to him saying, “take your full measure of sin”. Shortly before he died his hands moved as though he was busy with witchcraft. In this way, the witchdoctor departed into eternity, rejecting Christ. He literally fulfilled the words of John 8:24 in that he died in his sin, for he refused to believe in Christ.

6.8.2.2 Case study 52: An unrepentant soul, discarded

One young man attended some services but simultaneously had secret immoral relationships with the opposite sex. In addition, he mocked and opposed others who came under repentance of sin and who were in the process of mending their lives with God. Being confronted by his attitude, he further withstood the work of the Holy Spirit in his life and left the mission. Returning home on a truck, the truck overturned and he was squashed to death while no one else was hurt. Koch remarked about this incident that it is a fearful thing to fall into the hands of the living God and be discarded (Koch, 1981:183,184).

6.9 GOD OF KNOWLEDGE – THE GOD WHO KNOWS

This section describes a case study illustrating how God revealed himself as their God who knows (*El De’ot*).

6.9.1 Case study 53: God searching out the demon possessed girl

Since God took charge of his work and delivered people from the work of darkness, Stegen’s thoughts often return to the demon possessed girl that he could not help before the Revival. Thinking of her and her mother he would often pray, “O Lord, where is she?” and “O God, if that girl is still alive and the mother is still alive couldn’t you work in such a way, that we meet once again?” One evening Stegen was preaching in the New Hanover district. Looking up he

noticed the mother with the daughter coming into the tent. The mother had grown old. The Lord, who knew where they were, had brought them. The girl was delivered from her occult bondage, and the mother, witnessing this great victory died not long thereafter with the knowledge that Christ had helped her daughter (Stegen, 1984:70; Stegen, 1984, FPA/D9).

6.10 LAYING ON OF HANDS

Erlo Stegen learned that the laying on of hands is a sign that the one praying identifies with that person. During revival it is therefore of vital importance that the person being prayed for, would first have cleansed his/her life. In line with Scripture, Paul warns Timothy in 1 Timothy 5:22 *“Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.”*

The laying on of hands requires anointing. And this ministry is also an appointment of God.

6.11 FIRE SERVICES

From time to time fire services (see Figure 6.8) are held in accordance with Acts 19:18–19:

And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totalled fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed (NKJV).

In accordance with this text, the same occurs at KwaSizabantu. As Scripture is preached by Stegen, the Holy Spirit convicts the hearers of sin, righteousness and judgement. Being convicted (see Figure 5.8), people decide to dissociate with their former occult practises and out of own free will hand over their fetishes and witchcraft medicine to be burned (Van der Walt, 1978:10). Fetishes, amulets, occult paraphernalia, drums used by witchdoctors (see Figure 5.9) and for customary purposes, occult books, a range of stolen household and other goods, weapons, drugs, pornographic material, and items bought cheaply from thieves or through the proceeds of prostitution, all goes up in flames (see Figure 5.10) as a public testimony that these have been exposed as works of darkness (Stegen, 1992).

According to the Zulu custom, such a thing is not done, as they firmly believe that such an act will cause a terrible storm where lightning will strike the offender who has disturbed the harmony of the community (Monteiro-Ferreira, 2005:360). However, God reveals His power, in that after these fire services nothing happens (see Figure 5.9 and 5.10).



Figure 6.6: *Converting witchdoctor (before and after)*



Figure 6.7: *Fetishes and occult material laid out to be burned in public*



Figure 6.8: *Fire service*

6.12 CRITICAL EVALUATION

This chapter endeavoured to answer the following research question.

Q6

Research question six: In which way did God reveal himself to the Zulus as their God during the revival among the Zulus?

In answer to this research question the following inferences were drawn:

- God revealed himself to the Zulus as the God strong and mighty the God who delivers (see §6.3.1 & §6.3.2), the God who liberates (see §6.3.3), the Lord of hosts, the God

who protects (see § 6.3.4), the God who heals (see § 6.4), the everlasting God, the God who raises from the dead (see §6.5), the God who provides (see §6.6), the God who is our Shepherd (see §6.7), Holy God (see §6.8), the God who judges (see §6.8.2), and the God of knowledge (see §6.9).

The following general conversion process emerged in the large majority of these cases:

- i) Came convicted of sin to Stegen
- ii) Request help from Christ to save from sin leading to hell
- iii) Willingness to confess and forsake sin
- iv) Prayer and deliverance/healing
- v) Radical change in his/her life and a witness of God's power

This conviction of the Holy Spirit together with confession and request for forgiveness from the Holy one, deliverances and healings are still continuing and is also found to be a fundamental part of all true revivals (Koch, 1981:52).

During this study, recent cases of such healings also emerged. This study also correlates well with the findings of Van Rooy (1987:34) who states that he found a rejection of the doctrine that all sicknesses are automatically healed if the Christian believes so, or when a person had confessed their sin. During these healings, often, as a person reconciles with God and focuses on right spiritual standing with God, He heals without being asked. During this healing, a person is most often not aware of their own faith, as the focus is on being in right standing with God. The healing therefore does not depend on mass suggestion, autosuggestion or any psychological pressure (Van Rooy, 1987:34). The spiritual healing (right standing with God) is seen as more important as the wonders (which may include healings) as seen in Matt 7:22.

“Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” (NKJV).

Furthermore, Van Rooy (1987:34) in his in-depth study of KwaSizabantu remarks that during his research he encountered a man who was healed from blindness and states that there is no reason to question the cases mention by Koch in his book *Revival amongst the Zulus*. Koch (1981) studied theology and medicine and held a double doctorate and Life Membership in the Academy of World Literature (Cambridge, England) and numerous book prizes. Yet, Koch's meticulous in-depth qualitative research on this third dimension supported by member checking, cross checking with primary sources, as seen in his book *“God among the Zulus”*, has been severely attacked by Pilon. Ironically, Pilon's classifies his own writing as not a

scholarly publication (Pilon, 2016:16), a supportable claim because of the frequent use of often unreliable witnesses, lack of verification with other primary witnesses and superfluous sweeping statements such as “he claimed to be ushering in the greatest and best revival of all time” (Pilon, 2016:13) which remains uncited and amounts to poor research methodology and analysis. On the contrary, these mentioned ways of God revealing himself among the Zulus correlates well with Christ’s three years of preaching, healing and setting free of captives. Recent interviews also confirm that God is still revealing himself in the revival among the Zulus. Along this line, the words of prince Buthelezi (2018) sums up the ministry of KwaSizabantu: *“KwaSizabantu has helped so many people over so many years, restoring health, wellbeing and relationships. There is good being done here, in the heart of Zululand.”*

6.13 CONCLUSION

These are but a few examples of how God revealed himself as *their* God among the Zulus (1966–present), reaching out to the lost, forsaken, bound, and sickly. Chapter 6 provided a descriptive account of 53 cases of God revealing himself to the Zulu nation as *their* God. These 53 cases provided more insight into the neglected third dimension (see §6.2). In summary, a desert had become a lush garden, transformed by streams of Living water to those that accept God’s work in their lives through repentance. This chapter recorded some examples of individuals who previously refused Him, and who’s life became like a desert to those around them. Yet God, in his wisdom provided through the revival new life as seen in these 53 cases, as described also in Isaiah 35: 1-4.

“The wilderness and the dry land shall be glad;
The desert shall rejoice and blossom like the crocus;
It shall blossom abundantly
And rejoice with joy and singing.
The glory of Lebanon shall be given to it,
The majesty of Carmel and Sharon.
They shall see the glory of the Lord,
The majesty of our God.
Strengthen the weak hands,
And make firm the feeble knees.
Say to those who have an anxious heart,
“Be strong; Fear not!
Behold, your God
Will come with vengeance,
With the recompense of God.
He will come and save you.”

For over 50 years, Erlo Stegen witnessed events such as these on an ongoing basis. In addition, I have also interviewed some respondents personally and in the presence of another

witness. It should be noted that during 2020, such cases still emerge, providing insight into the ways God is revealing himself to the Zulus as their God. Chapter 7 expounds on intercultural lessons learned from Erlo Stegen's life, ministry and teachings.

CHAPTER 7

INTERCULTURAL LESSONS FROM STEGEN'S LIFE, MINISTRY, TEACHINGS AND CONFLICTS

7.1 INTRODUCTION

Christianity globally has been enriched by historical and indigenous contexts. The faith, not bounded by the original culture of its founder, has over centuries expanded through translocation and translation to sink its roots into the soil of different cultures (Sigg *et al.*, 2016). Within missiological studies, ethnography has emerged to provide missionaries with insight into the replanting of the gospel into the soil of different cultures. A missiological ethnography perspective entails *observing* a missionary's interactions with people and/or their way of life in a naturally occurring setting, such as a mission field, to gain insight about social meanings (Brewer, 2000:6,7,10; Hammersley, 2007). The best observer of the Zulus is the unselfish soul that has lived *among* them and *for* them for a long time. By preaching and living the gospel, he discovered the soul of those among whom he lived. When he saw the good, he enlarged it, and when he saw evil, cured it (Tyler, 1891:7).

This chapter *documents* some of the intercultural insights, lessons and advice from the KwaSizabantu experience to prepare missionaries who are called to work among the Zulu nation during a revival. As indigenous and vernacular Christianity is growing rapidly in the Global South, many cultures still rely on the *oral* tradition of storytelling. These inter- and intracultural insights and advice stem from lessons learned during the revival among the Zulus. Only through a personal revival as experienced by Erlo Stegen, where the self is thoroughly examined (see Chapter 3), the cultural divide in a racially divided society can be overcome to successfully transplant the gospel into the lives of another culture (inculturation). On expounding the intercultural lessons learned from Erlo Stegen, this chapter sets out to answer research question seven:

Q7

Research question seven: What intercultural lessons can be learned from Stegen's life and work among the Zulus?

In an effort to gain rich insight into intercultural lessons, cross-cultural interviews, sermons and writings were analysed. A network (see Figure 7.1) presenting the cultural dynamics at the KwaSizabantu Mission emerged from the analysis. The network in Figure 7.1 depicts the cultural dynamics at KwaSizabantu Mission. Each of the thematic strands are discussed under the corresponded heading.

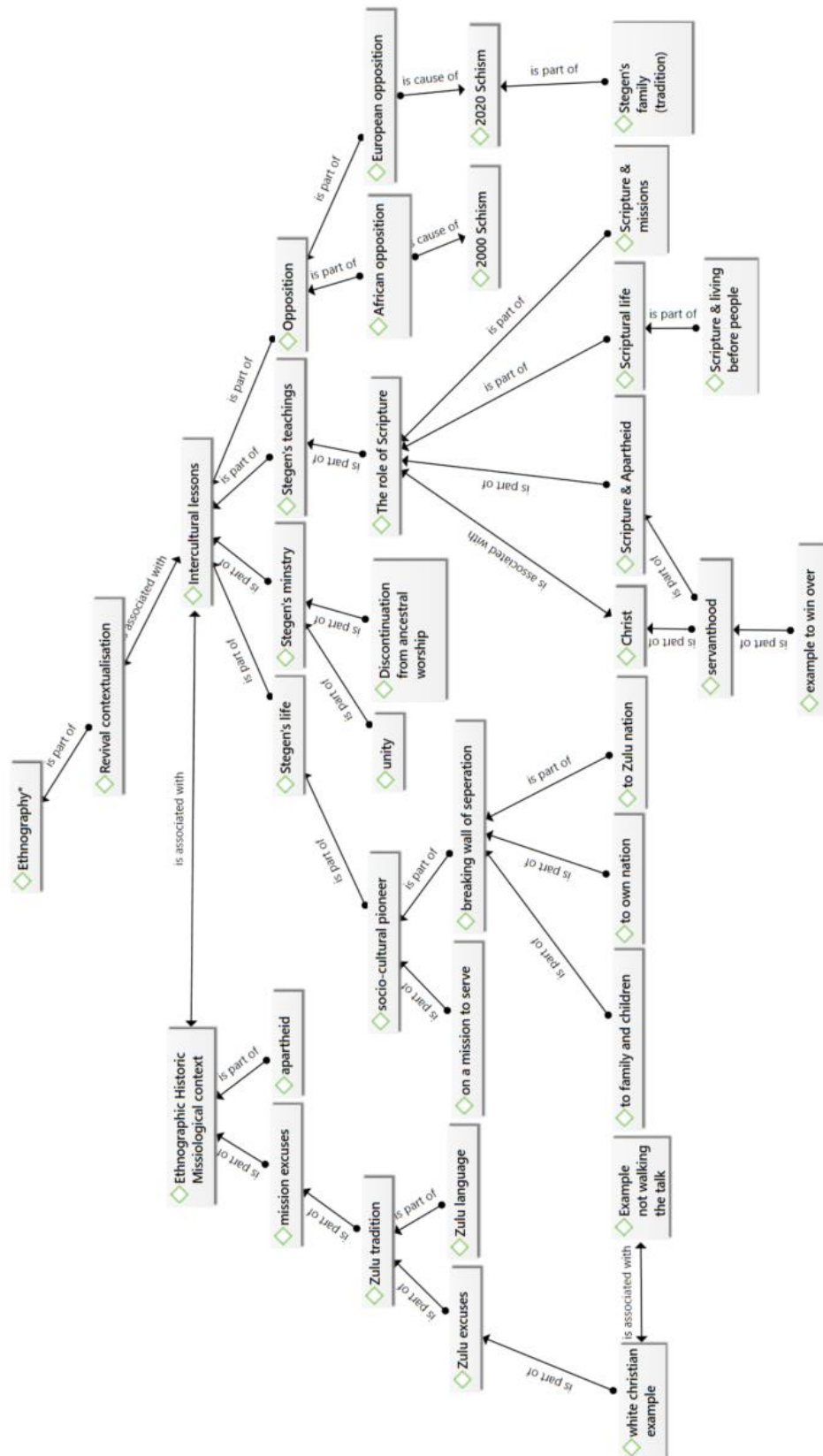


Figure 7.1 : Network on cultural dynamics at KwaSizabantu mission

7.2 REVIVAL CONTEXTUALISATION: THE MERGING OF WESTERN AND ZULU CULTURES INTO A HARMONIOUS CHRISTIAN COMMUNITY

The dynamics of power troubles all our doing and all our knowing (Harris & Cook, 2007). Yet all this is swept aside when God comes down to take his seat of authority during revival, ruling with grace and truth in the hearts of the European and Africans alike. Revival contextualisation therefore provides a basis from which intercultural lessons can be explored. To illustrate, during the East African revival, the European missionaries who prayed for revival for a long time, experienced that when the revival came, the lives of Africans changed radically, which suggests an authentic African faith. Having been deeply transformed, the spiritual superiority of the missionaries with respect to the African Christians switched as the European missionaries' superficial spiritual lives did not change to the same extent (Stanley, 1978:12, 13). This phenomenon is colourfully described by Joe Church, a missionary who brought the gospel to the Africans in East Africa. Church describes this phenomenon colourfully as: "*we had come as missionaries to bring the light, but every now and again that light was turned round to shine on us*" (Stanley, 1978:13). Having undergone this power exchange and having received heavenly citizenship, the eternal overshadows the earthly and temporal.

The gospel redeems cultures, not by imposing cultural uniformity, but through a deeper effort such as by bringing about reconciliation, mutual support and enrichment (Gibbs, 1985:98, 101). Bosch (2018:489) also stresses the impact of not only *inculturation*, but in *inreligionisation*. This same phenomenon is noted during Pentecost, where the Holy Spirit creates unity in diversity. This common unity, a unity directed by the Holy Spirit, is drawn together from the common need for a Saviour. To illustrate, the East African revival fires moulded Africans and Europeans into a genuine interracial Christian community (Warren, 1954:103,110). The same phenomenon also occurred during the revival among the Zulus. In this rich eternal heritage, cultural customs that do not go against Scripture are kept (Hugo, 1988:40), providing a richness of intercultural fellowship.

In opposition to the above, the ethnocentricity of some missionaries that caused them "*to see everything in their own cultural frame of reference*" has through the ages constricted the spiritual growth of new converts (Wagner & McGavran, 1990:59). Given the diversity of cultures at KwaSizabantu Mission, co-workers are well aware that an ethnocentric outlook may narrow their outreach to other cultures. This implies that the ethnocentricity or cultural pot of a new missionary has to be broken in order to transplant the gospel in another culture's soil. For example, as missionaries clung to their own Greco-Roman pot for centuries, Asian Christianity largely remained a stunted bonsai, failing to strike roots in Asian soil (Bosch, 2018:489). This viewpoint clearly aligns with the words of Paul in 1 Corinthians 9:18–22:

“What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel. For though I am free from all men, I have made myself a servant to all [own emphasis], that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some” (NKJV).

Paul, a bondservant of Christ (Phil 1:1) states in his letter to the Corinthians (1 Cor 11:1), “Imitate me, just as I also imitate Christ”. In Paul’s imitation of Christ, he had become a bondservant to Christ, for Christ had “taken the form of a bondservant, coming in the likeness of men” (Phil 2:7). The life of Erlo Stegen shows that his bondservantship implies the importance of a missionary allowing God to break his/her own cultural pot of nationalism and self-interest to be able to ‘transplant’ the gospel to another culture. One other example is that of William Carey, who through creating modern Bengali prose and converting Indian classics into a modernised language (Kraus, 1998:10), opened a way for the acceptance of his translated Scripture. However, only providing humanitarian work on the mission field is, according to Moody, the same as “polishing brass on a sinking ship” (Kraus, 1998:13), and therefore God, who has also “put eternity in their hearts” (Ecc 3:11), may guide his missionaries in different ways to accomplish his mission.

As the breaking of an ethnocentric cultural pot is only possible on the agreement of the carrier of the gospel, this requirement might be the reason why missionaries leave the mission field despondent, after hard labour and sacrifice brought little progress in their ministry. However, it is only through the dying of the self (including an ethnocentric attitude) that the missionary has the hope to reap a rich harvest (see John 12:24). This dying of the self implies following Christ’s example in becoming broken bread and poured out wine to those being ministered to (Col 1:24).

Contrary to the spiritual view of dying of the self (the doing away of carnality), Maslow’s humanist theory of needs, leads to self-actualisation (Maslow *et al.*, 1998:xx). In the postmodernist age, popular and secular preaching seem to have made a paradigm shift away from the dying of the self towards the actualisation of the self. One such example is Joel Osteen who currently manages the largest mega church in the USA, Lakewood Church in Houston, Texas. In his preaching and writings such as *The power of I am* (meaning the self), the biblical foundations of man’s corrupt and sinful nature, and the need to convert and repent, are eroded. Postmodernism rejects all objective and absolute truths, as truth is seen as

relative to the feelings of each individual based on experience (Widjaja *et al.*, 2019:191). Rejecting the idea of absolute truths, there is a paradigm shift towards the importance of man's feelings and taste (see Matt 16:23).

A period of paradigm change indicates a time of crisis (Bosch, 2018:375). Such paradigm shifts call for a fresh expression of a revived church. A revived church implies believers being transformed through Christ and empowered by the Holy Spirit to live Scriptural lives. In church history, such transformational traits are seen in Martin Luther's words "Here I stand, I can do no other!" Luther was driven by Scripture and stood on Scriptural principles beyond that of his own carnal needs (Burns, 1978:457; McKinley, 2015:38). Through this deceleration, the church was brought back to the authority of Scripture. The same Scripture confronted Erlo Stegen regarding his previously self-centred missionary life. Upon conviction and after much inner struggle, Stegen accepted his role as servant among the people whom he was called to serve. This fresh expression of servanthood in Stegen's life aligns well with the viewpoint of Bonhoeffer, who in a liberal-humanist bourgeois climate stated: *"The church is church only when it exists for others... To impact society, the church must share in the secular problems of ordinary human life, not dominating, but helping and serving"* (Bonhoeffer, 1965:239; Bosch, 2018:384). This points to a mission church free from the "helper-and-guardian syndrome" (pro-existence/Eurocentrism) of Western Christian missionaries who propose to know what will be good for others (Bosch, 2018:384; Kraus, 1998:9; Schroer, 1994:3). Observing such transformed and Scriptural lives as living letters in action, may be the key to unlocking postmodernist and racially orientated minds to accept Scriptural truths embedded in a revived Christian's everyday life.

7.3 ETHNOGRAPHIC HISTORIC AND MISSIOLOGICAL CONTEXT

During thematic analysis, a network of ethnographic historic and missiological contexts emerged (see Figure 7.2).

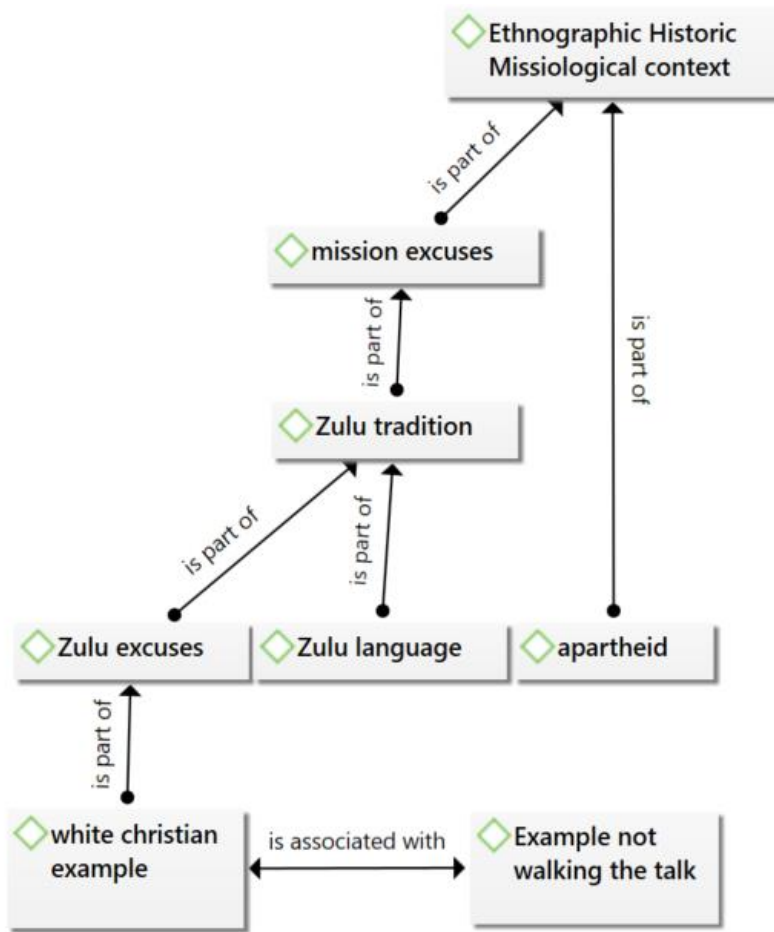


Figure 7.2: *Ethnographic, historic and missiological context*

Table 7.1 provides supportive quotes¹⁹ as evidence for the network displayed in Figure 7.2.

¹⁹ Due to spatial limits, examples of supportive quotes are not included in the rest of this chapter.

Table 7.1: Ethnographic, historic and missiological context

Codes	Quotes (verbatim) gained from transcriptions
Mission excuses	Erlo Stegen: Whenever we got together, we preachers... discussed our problems, saying why are things so hard and difficult, why haven't we got revival, why doesn't God work, why don't the people repent and turn to God. I would have so many answers. I'd blame everybody, but myself. (D35:16) [Erlo Stegen referring to his pre-1966 experiences]
Zulu tradition	Erlo Stegen: When you bend before a person, and you honour and respect him, you look down. So, we've got to teach our children and tell them: "Look when you meet a black man, you look down, don't look into his eyes." (D35:31)
Zulu excuses	Erlo Stegen: They [the non-Christian Zulus] said: We are thankful for your whites, you have brought western civilisation, you brought us education, ...and you have brought us many things for which we are thankful. But Christianity is like... now I literally put it in their words, like they put it... is like pouring water on the fire... quenching the fire, but it does not go right down to the root of things. That is why you get black ministers, educated people and doctors that still use witchcraft, they still bring sacrifices for the ancestors. (D28:12) [Stegen referring to his missionary experiences pre-1966]
White Christian example	Erlo Stegen: Many white farmers who would have a position in the church, white farmers - would go to church, and then after church go home and spend the afternoon relaxing with their children but not having time to go to the people who work for them on the farms and perhaps go to the huts and sit down and tell them about the gospel. They'd be Christians that would have never led another soul to Christ. (D25:1)
Example of not walking the talk	Erlo Stegen: He [a Zulu man] says, just look at the Christians how they fight among themselves, the different churches. Do you also want our wives to dress like the white women? (D20:22)
Zulu language	Erlo Stegen: The Zulus say that it does not cost anything to say yes. Say yes, then you make the other man happy. If a preacher comes from overseas and asks who would like to accept Jesus Christ. Just put up your hands. (D23:4)
Apartheid	Erlo Stegen: And when Christ came into our lives, and into my life, then the very first thing that happened, is that I had a feeling for these people, and I wished that they would get to know the Lord. I couldn't speak their language, I would not speak to a black person, in spite of the fact that we grew up with them. (D30:10) [Stegen referring to his youth]

Each of the labels depicted in Table 7.1 are further expounded in this section.

7.3.1 Mission excuses

Before the revival, Stegen attributed the absence of revival on others. By the end of 1966, this perspective changed radically. He provides the following colourful description of this change:

"...the Zulu man is bloodthirsty, they are drinkers, they're fighters, they say religion is a foreign

religion, it's the white man's God and the white man's religion. But when we seriously sought God's face, all of a sudden I lost sight of everybody else and I saw myself and that's usually how revival starts, not with the next man but with ourselves" (Stegen, 1992, FPA/D36).

Stegen was made aware of his personal Apartheid attitudes and behaviours. When he brought these to Christ, Stegen experienced how God could use revival to melt the hardened Zulu heart. In a sense, the hardness on the mission field which Stegen experienced before 1966, reflected the time of hardness in his own heart. However, the revival changed Stegen, and thereby also his mission field. As God was working in revival power, Zimbabweans stood in awe of the Zulus' deep conviction of sin (Stegen, 1979, FPA/D12; Stegen, 1997, FPA/D20). Stegen is of the opinion that no mission field is too hard for Christ to do his work. When a missionary finds the intercultural mission field hard, the missionary should reflect on whether he or she has undergone a personal revival.

7.3.2 Zulu tradition

Erlo Stegen stresses the importance of understanding the Zulu culture when serving as their missionary. In the Zulu culture, respect is held in high regard. For example, Stegen describes his mother's conversation with a converted witch. His mother said "*...oh how wonderful it is going to be there in heaven, seeing the Lord's face, looking at Him... seeing Him.*" The old witch then turned around and spat on the ground and said. "*Oh this silly old women, how disrespectful she is, wanting to look Jesus into the eyes*" (Stegen, 1992, FPA/D36). As offending cultural behaviours may impede his missionary work, Stegen taught his children to look down as a sign of respect when greeting a Zulu person. In addition, his children learned not to get up when an older Zulu person enters, to sit down or go on their knees (Stegen, 1992, FPA/D36). During the Apartheid years, Stegen's wife Kay would often bring tea to their Zulu visitors, walking on her knees with the tray. In this way Stegen showed his respect for the Zulu nation, which created in them respect for him as their spiritual father. King Goodwill Zwelinthini describes Erlo Stegen as "God's apostle to the Zulus" (Hammond, 2011:10; Hammond, 2020b).

Although traditional Zulu religion does not include the praying to idols, praying to the ancestors and occultism are cultural practice. For example, when a woman receives money from her husband in a letter, she would first travel a long distance to bring the letter home to the ancestors. She would request their blessing, whereafter she would open the letter (Stegen, 1997, FPA/D20). In witnessing such actions, Stegen realised the gravity with which the Zulus observed their religious practices. He realised that the only way to reach out to them would be to show the same commitment in his own life as he takes up God's Word and lives by it.

7.3.3 Zulu excuses

During Erlo Stegen's pre-1966 mission work, he met with Zulu arguments against Christianity. Challenging the Zulus to become Christian, the Zulus explained to Stegen that Christianity is the white man's religion. According to Stegen's Zulu listeners, the whites have God the Father, the Son and the Holy Spirit, whereas the Zulus have their ancestors, whom they would name (Stegen, 1997, FPA/D18). Although the Zulus agreed that Western civilisations brought education and many inventions, the Zulus, observing the whites, reasoned that Christianity is like *"pouring water on the fire... quenching the fire, but it does not heal the root of things"* (Stegen, FPA/D28). The lives that Christian whites lived before the Zulus, revealed to them that Christianity cannot deal with the root of sin. For this reason, during the 1950s and the early 1960s, the Zulus still clung to their ancestors and viewed Christianity as the white man's God (Stegen, FPA/D28). Later, when Stegen was invited to preach to Afrikaans churches during the 1980s, he would often admonish white Christians to live Scriptural lives.

7.3.4 White Christian example

The double standards of white Christians during the Apartheid era caused great damage to God's kingdom. Witnessing the white Christians going to church and then reading immoral books at home, was a cause for Zulus who worked in the homes of white Christians to reject the idea of becoming Christians (Stegen, 1984, FPA/D25). Stegen realised during these encounters the importance of a missionary translating Scripture by using his/her own daily living, being a living letter (2 Cor 3:3) so as to reach another culture more effectively.

7.3.5 Example of not walking the talk

Through his experience of revival Stegen, understood the importance of "walking the talk." The Zulus were reading his life, observing him closely and then comparing that to what they heard him preach (Stegen, 1980, FPA/D13). Stegen observed that white Christians who do not live Scriptural lives are not only stumbling blocks to Zulus' acceptance of Christ, but also a cause for the Zulus to reject Christ and speak ill of his name (Stegen, 1997, FPA/D20).

7.3.6 Zulu language

Stegen stresses how important it is for a missionary to speak Zulu (even if it is not spoken fluently) as it shows genuine interest and softens the heart (Stegen, 1988, FPA/D17). Zulu Christians greet one another with the words "are you still spiritual healthy?" Then they look at the face of the person and confirm or reject the answer of the person (Stegen, 1988, FPA/D17). Another aspect of the Zulu culture is that they easily say yes to a person to please them.

Western preachers may therefore think many have received Christ, but this does not necessarily mean that it is the reality (Stegen, 2005, FPA/D23).

7.3.7 Apartheid

Stegen testifies how God changed his own heart, which held on to racial superiority, during the revival of 1966, into a heart that has a genuine love for the Zulu nation (Stegen, 2005, FPA/D22). The Zulus were quick to realise this love as something genuine and they started calling him Baba Umfundisi (Stegen, 1997, FPA/D18). The Group Areas Act, 41 of 1950, formalised forced removals of Africans during 1960–1983 throughout South Africa (Dodson, 2013:31), which created unrest. In terms of the Public Safety Act, 3 of 1953, and the Riotous Assemblies' Act, 17 of 1956, any outside gathering that the minister of justice saw as a threat to public space could be prohibited. Furthermore, the minister of justice retained the right to declare any protest against any racial law or any support of a campaign for the repealing or modification of any law, a crime (Landis, 1957:45). The Native Administration Act, 38 of 1927 (now called The Black Administration Act, 38 of 1927), prohibited meetings of more than ten persons in native areas. The only two persons that could grant permission for such meetings were the native commissioner or resident magistrate (Landis, 1957:46). Due to this legislation, Stegen was often interrogated by authorities for his contact with Africans. Although Stegen was constrained by Apartheid legislation from preaching in certain areas, he became well-loved among the Zulu nation. Seeing him approach in his lorry, they would up their blankets and stand by the roadside shouting, "here comes the train". Seeing them, Stegen would stop, pick them up and take them to Sandspruit (the Joosten's farm), where he preached and provided opportunities for counselling. During this time they had the opportunity to confess their sins, whereafter he would transport them back to their areas (Khwela & Khwela, 2019, FPA/I7).

However, even though Stegen faced difficulties, he stated that *...I can't be thankful enough, that He put me together with back people* (Stegen, 1992, FPA/D36). In addition, Stegen further observed that as nations draw closer to Christ and his offering on the Cross, they also draw closer to one another (Stegen, 1997, FPA/D20). For this reason, Stegen does not preach reconciliation, but Christ, knowing that reconciliation produces a genuine love between different races (Stegen, 1997, FPA/D20).

7.4 INTERCULTURAL LESSONS

In answer to research question seven, this section discusses the themes that emerged in regard to the intercultural lessons that can be learned from Stegen. The following main

themes emerged: Stegen's life, Stegen's ministry, opposition, Stegen's teachings and lessons amid opposition (see Figure 7.3).

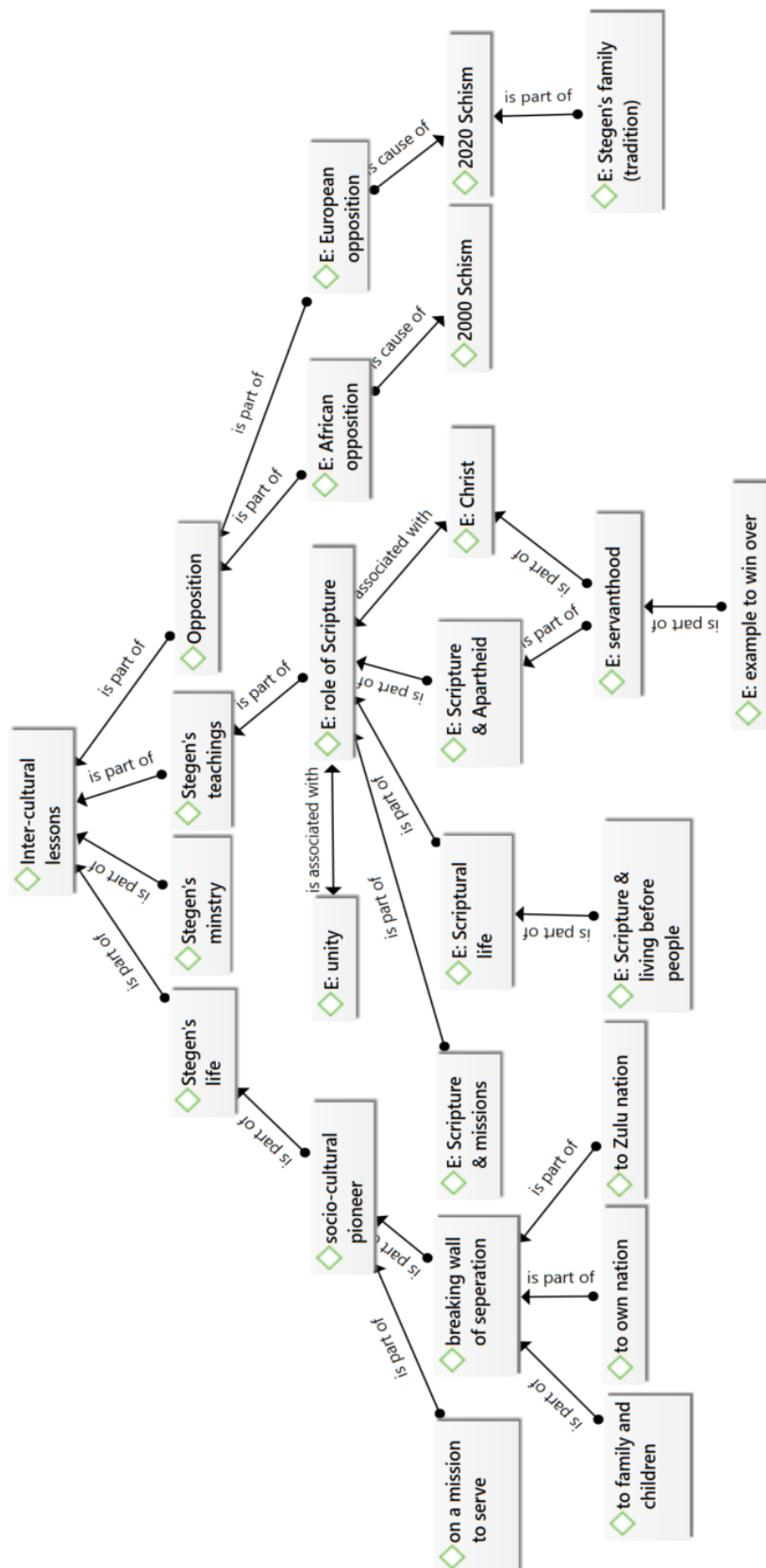


Figure 7.3: Network of intercultural lessons learned during the revival

Each of these main thematic streams in Figure 7.3 are further unpacked below.

7.4.1 Intercultural lessons from Stegen's life

As part of the main thematic stream of intercultural lessons learned from Stegen's life (see Figure 7.4), the theme of Stegen being a socio-cultural pioneer came to the fore.

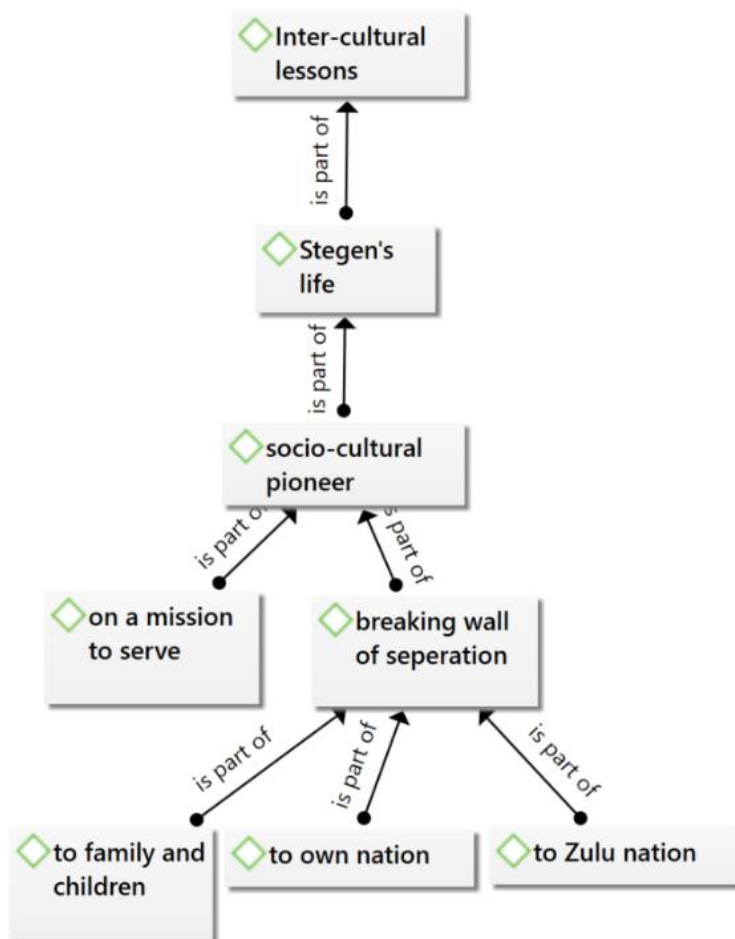


Figure 7.4 : Network on intercultural lessons gleaned from Stegen's life

As reflected in Figure 7.4, Stegen's intent to serve the Zulu nation as their missionary became apparent after 1966. During the heyday of Apartheid, Stegen set an example in his family life and to his own nation and culture, as well as to the Zulus with his serving attitude towards the despised African people.

Each of the areas mentioned above are further discussed in this section.

7.4.1.1 A socio-cultural pioneer and trailblazer during Apartheid

Stegen fulfilled his role as cultural pioneer and trailblazer in more than one way. Legislation and the attitudes of the Apartheid regime constantly loomed and threatened Stegen's ministry

among the Zulus in KZN's rural heartland (see §3.3.8). Trying to bridge South Africa's ever-widening racial gaps, he himself was forced to experience the "horrid" face of Apartheid as from the perspective of the Africans. Experiences in different parts of his life provided him with a conceptual lens for making sense of the hurt caused by the racial hierarchies of the Apartheid regime. Having grown up in a mix of Apartheid and entrenched nationalist German culture (see Chapter 2), Stegen first had to come to grips with the issue of racism and nationalism in his own life.

Confronted by the Holy Spirit and having accepted God's calling to serve among the Zulus, he experienced God's resurrective power in his life to overcome his own pride and nationalist tendencies. Experiencing God's transforming power in his own life, it became his constant prayer to see as God sees. Being awakened to the reality of eternity, he was half a century ahead of his time, breaking new ground and preparing the way for others to follow.

The Zulus were quick to recognise this different attitude in a white man. Mr Khwela (Emanuel) was always on the alert when approached by those from European decent, fearing a kick without notice. However, observing Stegen feeling relaxed and at home among them, Mr Khwela started to reshape his perception of white Christians. Observing quietly how Stegen, after taking a funeral sermon of a Zulu, took a shovel and helped to fill the grave with earth, left a lasting impression (KSB, 2016). Eager to hear Stegen as he shared the gospel, he conceptualised the true existence of faith and Christianity (KSB, 2016). Mama Majola was also deeply touched by Stegen's non-racist attitude among them during Apartheid, and referred to him as one of their culture, but just of a different complexion (KSB, 2016). Masheshi Cibane stresses that it was when Stegen visited their thatched roofed dwelling during the 1970s, sat down together with them sharing from God's Word, that they were moved by the attitude of this white preacher (Cibane, 2019, FPA/I29).

Being impressed by Stegen's pioneering work, Bill Larkan, a representative of the Native Recruitment Corporation at Mahlabathini recommended Stegen to Prince Buthelezi. After listening to Larken, Prince Buthelezi visited Stegen at KwaSizabantu Mission and was astonished to find a choir of whites and blacks singing together, living together, eating together and socialising. Comparing his visit with his visit to Toronto Canada in 1963, where Rev. Mbatha informed him that a white priest would not use the same eating utensils as black people overseas, Prince Buthelezi was deeply touched by the work of KwaSizabantu where all races eat together (Buthelezi, 2018). During his visit to the mission Prince Buthelezi also met Dr Albertinah Luthuli, the daughter of Inkosi Luthuli who was there at the same time. Realising this hospitality as a living expression of the brotherhood of Christ, Prince Buthelezi came to the realisation that the mission was run by a true Christian; a man who walked his

faith. A deep friendship developed between Stegen and Prince Buthelezi and the rest of the royal family, with the effect that KwaSizabantu became an oasis for him and many Zulus in Zululand, a place where they were welcomed, respected and encouraged in their walk with God (Buthelezi, 2018).

Dube (2019, FPA/I13) remarks that “...others can say anything they like, whether good or bad about Baba Mfundisi [Stegen] but the testimony of his life before our very eyes has spoken volumes to our Zulu nation.” Through Stegen’s humility and love for the Zulu nation, Ngubane remarks the once proud and hard hearts of Zulu men who used to cling to their traditions, habits and customs, were won over (Ngubane, 2019, FPA/I17). Ngubane states “... but once we come across this light [of the Gospel], things changed in our lives and the way how we look at things... we looked differently, putting God first... what we cling on is in a good relationship with God” (Ngubane, 2019, FPA/I17).

However, as Stegen opened his heart and doors to the Zulu nation during the height of Apartheid, he was confronted with waves of socio-cultural challenges as illustrated by the incidents described below.

7.4.1.1.1 *Incident 1*

The Apartheid legislation and the local church at Maphumulo did not permit Stegen to continue his work there. Apartheid legislation forced those who travelled for help from places such as Umvoti, Langweni, Kwajime, eMphumulu, Xabanda, Umlazi and Endawini to return to their homes on the same day as they were not permitted to sleep over (Khwela & Khwela, 2019, FPA/I7). Some days, over fifty people waited to see Stegen (Khwela & Khwela, 2019, FPA/I7). Endless confrontation with Apartheid regulations forced him to purchase his own land during the 1970s. He purchased land just outside the traditional area so that he would be able to serve the Zulu nation and care for their needs. In an effort to develop KwaSizabantu, Stegen started to live and work among the Zulu people as the only white, with no source of income (Dube, 2016). This unusual way of living during the early 1970s, caused the police to suspect him of being a communist. He was therefore under suspicion with the Apartheid government, who reckoned him to be Mandela’s mouthpiece (Dube, 2016). From time to time the investigators summoned Stegen to their offices for questioning. He used the opportunity to reach them with the gospel as well, playing his recorded sermons to them (Dube, 2016), while inwardly hoping that they too would commit their lives to God and break down racial barriers on their side.

7.4.1.1.2 Incident 2

Apartheid legislation severely constrained Stegen's mobility as he needed a permit to work in the traditional areas, such as Maphumulo and Tugela Ferry (Duvel, 2019, FPA/I1). Emanuel Khwela, Stegen's driver and co-worker, was a silent witness of how Stegen was regularly stopped at road blocks and questioned for being in the company of an African (Dube, 2016).

7.4.1.1.3 Incident 3

As Stegen worked and lived among the Zulus, the whites insulted him and nicknamed him a *kaffir-boetie*. However, all these challenges and racial tensions did not deter Stegen from setting up a multicultural mission station in the midst of stormy sociocultural undercurrents, as a beacon of hope to the Zulu nation and model of life for generations to come. Through the revival Stegen witnessed how different races met at the foot of the Cross, united into a brotherhood of believers (Stegen, 1977, FPA/D30).

7.4.1.1.4 Incident 4

Receiving an invitation to preach at a Zulu university in the early 1980s, some African students planned a protest to interrupt Stegen's message. Their plans failed. A thunderstorm with hail was churning outside, while inside the hall His presence was felt (Stegen, 1988, FPA/D17), enabling Stegen to finish his message to the youth. Weaving his way out of the hall, a young protester stepped up to him. He was a final-year law student furnished with a quick mind and a skilful tongue. The youngster was poised for a confrontation: "Look, Christianity can't be right. I can't believe that Christ is the son of God." Stegen, not losing an opportunity to gain understanding, enquired his reasons. Questioning the attitude of white Christians, the law student stressed, "*Just show me one white Christian that lives as the Lord laid down in Scripture. If you would go with me in my car to such a person, let's see how they will receive me.*" He continued, "*If that is what Christ does to the heart of a white, then please excuse us, and leave us*" (Stegen, 1988, FPA/D17). The attitude of white-church-goers was the reason for this gifted African student rejecting Christianity (Stegen, 1983, FPA/D15). Reflecting on this, Stegen had to admit the painful truth. He could not think of any white Christian at that time to whom he could take the student with certainty that he will be well received. This incident troubled him deeply. In an effort to open the eyes of the white nation, Stegen travelled throughout South Africa during the 1980s mentioning this incident as an example, admonishing Afrikaans church-goers (Stegen, 1988, FPA/D17). Aware of the hardness of the hearts of some white "Christians" he also was well aware that God's resurrection power is able to break down racial barriers in the hearts and minds of people. During the height of

Apartheid, Stegen endeavoured to bring races and cultures together, a task that the Holy Spirit accomplishes as he draws people to himself.

On 21 September 1986 at 14:00, Stegen used another opportunity to preach this message to an assembled multicultural, interdenominational crowd at the Ellis Park Stadium, Johannesburg (Gauteng) (Stegen, 1986). Stegen, familiar with God's transforming power, was also a mouthpiece for God's power. At the southern end of a troubled continent, South Africa was the last of the former colonies to yield white minority rule in its 1994 democratic election. Although the election brought an end to Apartheid on paper, hearts do not change with the stroke of a pen.

7.4.1.1.5 Incident 5

During the Maphumulo days (late 1960s), Stegen requested a co-worker to bring some seeds to Ms Mzila's home in Ozwathini. Arriving there they witnessed how Stegen was busy weeding the field of Ms Mzila to prepare it for planting (Duvel, 2019, FPA/I1). Due to Stegen's attitude towards the Africans, in a deeply racially divided country, his own people and even members of his family shunned him (Dube, 2019, FPA/I13).

7.4.1.2 Breaking down the wall of separation

A missionary should address their own cultural pride. Stegen felt that he did not love the Zulus as himself or his own culture. Realising this, Scripture convinced him that God expected of him to be the servant of all (see §3.3.13). Yet when he pondered on this, he reasoned that he would lose his own life and his future in South Africa. However, he still felt that God was requesting this of him. In his bedroom alone on his knees he submitted to God's will, and then he washed his face and left the room. The first person to meet him was an old African man. Seeing Stegen he greeted him as "Baba," which means father. This was the first time in Stegen's life that someone referred to him in such a way, as it is a way of showing respect. Stegen turned around went to his bedroom and prayed saying, "O God, it is true, that he who loses his life, finds it" – God had fulfilled his promise (Stegen, 1988, FPA/D32).

7.4.1.3 Stegen's life example to his family and children

Erlo Stegen lived a life according to the biblical principle of a missionary as servant. This taught his children to break down all racial barriers, as seen in the following quote of Stegen: *When you bend before a person, and you honour and respect him you look down. So, we've got to teach our children and tell them 'look, when you meet a black man, look down, don't look into his eyes'*" (D35:31).

7.4.1.4 Erlo Stegen's life example to his own people

When Apartheid was at its zenith, Stegen endeavoured to serve the Zulu nation. Taking up the role of servanthood did not come easy as he came from a German-Lutheran nationalist tradition. In obedience to God's call, as he took up his role of bondservant of Christ as missionary among the Zulus, most of his own family and his church rejected him. This rejection did not change Stegen's commitment. He was the first to bring an African through the front door of his parents' home.

7.4.1.5 Erlo Stegen's example to the Zulu nation

In effect, a cleansed life is the essence from which Godly unity can spring. As one co-worker put it, "If we draw close to the cross, cleansing our lives before a Holy God, then at the cross we will also find others doing the same." Drawing close to the Cross in essence implies the dying off all self-interest. From 1966 up to the time of writing (2020), Stegen has remained according to observation, a living example of such a self-sacrificial life, so as to win others for Christ. Unfortunately, over the years there have been others whose self-interest, feeling of superiority over other cultures and strong sense of nationalism, disrupted the unity among all the co-workers for a short while. By doing this they isolated themselves from the *abazalwane* and after some time they left the mission to continue living according to their own interests.

7.4.1.6 A missionary on a mission to serve

Bonhoeffer (1963:7) remarks that, "when Christ calls a man, he bids him come and die." This dying to oneself is the essence of discipleship. As seen in the foregoing chapters, Stegen had to die to his own interests to be prepared to live as a *serving* missionary among the Zulus during the height of Apartheid. Upon submitting alone in his room to God's will, agreeing to serve the Zulu nation, he took up the making of God's bondservant and thereby gained the respect of the Zulu nation.

This is in line with what Paul says 1 Corinthians 9:19–23:

"For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ, that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you" (NKJV).

Missionaries who set out to “oversee” others will find themselves at a dead end culturally, facing many conflicts. Stegen on the other hand suggests that it is easy to win an African through the attitude of servanthood. For example, making them a cup of tea may open their hearts and they will even tell others about it (Stegen, 1988, FPA/D32). However, Stegen also observed that Africans have discernment to see if an act of kindness is genuine (Stegen, 1988, FPA/D32). Lidia Dube observed Stegen's tireless work among the Zulus, visiting the homes of converts by foot (Dube, 2019, FPA/I13). The Zulus, used to harsh treatment at the cattle dip from those of European descent, saw in Stegen's attitude something different (Dube, 2019, FPA/I13). As they buried their people, they noticed how he took out his handkerchief and wiped the deceased face. This act of kindness did not go unnoticed. They realised that the God he preached worked profoundly in this white man's life, all his whiteness had been wrung out, making him a royal child of God, a new creation (Khwela & Dube, 2019, FPA/I8).

Stella, who was part of the black consciousness movement, remarks how she grew up hating white people during Apartheid and how she would refuse to move out of the way when an Afrikaans-speaking male would walk on the same pavement towards her. Searching for meaning in life she came to KwaSizabantu Mission in October 1981 and was shocked to see Africans, Europeans, Coloureds and Indians queueing in the same line for food and eating together harmoniously in the same hall at the same table (Hlongwane, 2019, FPA/I20). Witnessing this harmony among races during Apartheid, touched her deeply. Repenting of her sin, she met with Christ. She further relates how Stegen taught her and the other co-workers who came from deep rural backgrounds respect and etiquette and how he helped them to get passports. Taking his co-workers with him to Germany on an outreach, Stella, who was used to an abusive father who broke her, was amazed that Stegen treated the Africans so kindly in this European country and cared for them like his own children. He did not differentiate between his own children and them. This kindness and fatherly care touched her deeply and restored a sense of purpose in life that she had lost (Hlongwane, 2019, FPA/I20).

According to Ngubane, “Stegen brought us light when we talk of the Zulu nation. Because we lived in darkness, not knowing the Lord. Not knowing the Gospel, this pure Gospel, the revival, the message of revival. God with people, God amongst us. God working, doing His work among the people” (Ngubane, 2019, FPA/I17).

7.4.2 Intercultural lessons from Stegen's teachings

Scripture is an integral part of the intercultural lessons learned from Stegen's teachings (see Figure 7.5).

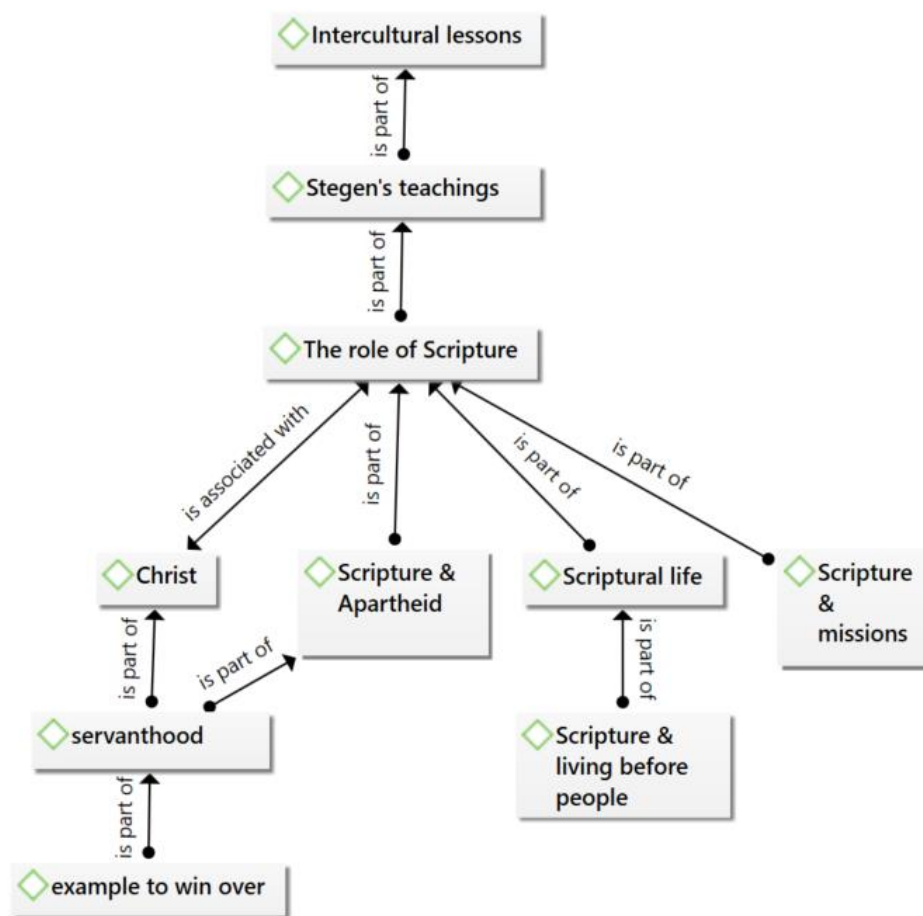


Figure 7.5: *Network on intercultural lessons learned from Stegen's teachings*

As noted in the non-hierarchical network presented in Figure 7.5, Scripture plays an integral part in Stegen's teaching pertaining to unity, Christ, Apartheid, living a Scriptural life and mission work.

Paul in Romans 1:14–16 reveals his indebtedness to other cultures for the sake of their salvation.

"I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel to you who are in Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (NKJV).

Since Paul's meeting with the risen Lord, much changed in the once Hebrew of the Hebrews. Stegen compares this interracial unity with different types of wood in a fire (Hugo, 1988:23). Before the fire is lit, the differences are clear. However, once the fire has been lit, all the wood changes in its appearance and the red-hot coals cannot be differentiated. The same happens

in a revival fire. In hearts where revival fires burn low, ethnocentricity and marked differences may come to the fore. This view of Stegen coincides with that of Bishop Beecher, an African dean from the East African revival who states:

“A saved man has a fire within him. A saved man is a friend of all and no longer bothers about denominations. He remembers that Jesus prayed “that they all may be one”. This is the fruit of the Spirit. In Africa to-day all those who have been saved by the Lord feel that they are one. This is not the wish of the devil. We know he does not want that. This is the work of the Spirit. He who has the Lord inside him has no war inside. There is only peace inside him” (Warren, 1954:112).

From this quote it becomes clear that revival fire creates unity among all those who seek to serve God with a purified heart, without reference to culture or denomination. Mchunu, a co-worker of Stegen over many decades, also supports this stance stating: *“All the nations, white or black need this revival, the Lord is working beyond race or nationality... we must all walk before the Lord in unity”* (Mchunu, 2019, FPA/I22). Dube suggest the same in that:

“...the Zulu nation will never be able to point a finger and accuse him of any wrongdoing as he has lived among them. They honour him for his selfless sacrifice, never seeking anything for himself. Baba Mfundisi has been the prime example to us of how to regard the next person as higher than ourselves; to do good to the next person...” (Dube, 2019, FPA/I13).

Ngubane also agrees that Africans are the biggest beneficiaries of Stegen's ministry and therefore they rejoice in having him in their presence, honouring and respecting him as their father (Ngubane, 2019, FPA/I17).

Stegen has a missionary fervour to spread the gospel. Because some places are difficult to reach, Stegen levelled a small airstrip. Rough rural road trips that would take over three hours, are now cut down to seven minutes. Where the gospel is preached in truth, lives are changed, and others are drawn to it. KwaSizabantu Mission maintains a centrifugal-centripetal balanced ministry where people hear the Word, and those who witnessing the effect are drawn to it from various parts of the globe.

7.4.3 Intercultural lessons from Stegen's ministry

Two main intercultural lessons sprout from Stegen's ministry: unity in Christ and a discontinuation of ancestral worship (see Figure 7.6).

Unity and the discontinuation of ancestral worship emerged as the main themes to describe the intercultural lessons learned from Stegen's ministry. These two themes are discussed in the section below.

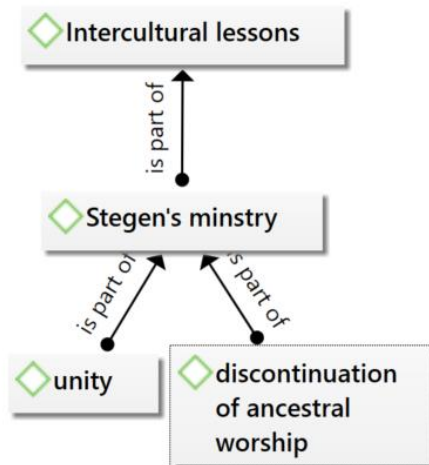


Figure 7.6: Network of intercultural lessons learned from Stegen's ministry

7.4.3.1 Unity in Christ

The unity among cultures at KwaSizabantu was built through humility. As Stegen humbled himself, being a bondservant of Christ among the Zulus, the Zulus accepted him with sincerity. This caused strong unity across cultural lines among the co-workers. Galatians 3:28 reads *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"* (NKJV).

Although homogenous in their unity in Christ, the co-worker body is heterogeneous with respect to culture, education, age, character and background, which emphasises their unity in Christ even more. This unity in Christ creates an atmosphere where co-workers can admonish one another in all sincerity and truth. During such admonishment it becomes clear whether a person's own interest and importance has become more important than God's interests and his glory. Those who count God's glory as the most important, are quick to submit to the admonishment and thank fellow co-workers for it.

Kjell Olsen²⁰ describes the KwaSizabantu community as a spontaneous outcome of revival:

"The moment the Lord came down among his people, the spirit of unity and love among God's people moulded together. Then we could understand the Acts of the apostle. They shared

²⁰ Olsen passed away on 14 January 2017 while on a missionary journey in India.

everything as community. They lived one for the other and they brought their things and shared together. We are able to live together in peace. There is a true harmony in our community. We are very different people here. We have Zulu people here, and we have got some German extraction. We have got other black nations here as well. And we have different character types. But we all bow at the cross. There is an immediate fellowship. There is an understanding of the Afrikaner or of the German, or of the Zulu. So, there is no cultural conflict even though we speak many languages here. Its way of fellowship is real and genuine. Fellowship with God and fellowship with others are more important than a structure" (Kim, 2011:257).

In this way, the barriers of race, culture and history were broken down even in the midst of the Apartheid era (Burnett, 1981:7). Ngubane (2019, FPA/I17) also refers to the centrality of the Cross of Christ in Stegen's counselling, while Stegen lives a selfless life, having sacrificed his youth and life to serve among the Zulus. Dube likewise stresses how Stegen set an example to them of viewing the next person, irrespective of race, as more important than oneself (Dube, 2019, FPA/I13). In addition, van Rooy confirms the unity among different cultures already in the eighties when he witnessed, "the possibility for humans, white and black of ten or more nations to live together in harmony and without discrimination, fear... or jealousy" (Van Rooy, 1987:33).

7.4.3.2 Discontinuation of ancestral worship

The term "syncretism" (an "amalgamation or attempted amalgamation of different religions, cultures, or schools of thought"), often shadows the term "inculturation" (Schroer, 1994:3). In the revival among the Zulus, there is a distinct severing from traditional religion. Van Rooy observed that although the topic of ancestral worship is rarely preached, he found that the *abazalwane* (brothers and sisters) of the revival have separated themselves from ancestral worship and all that goes with it, which correlates with the views of the Reformed churches (Van Rooy, 1987:29). The reason to this separation from ancestral worship lies, according to van Rooy, in a true meeting with the living God, being instructed by his Spirit, and in the example set by older *abazalwane*. This position therefore differs from the general practice in African churches to marry traditional religion and Christian religion. Postmodernism is described in the Indonesian idiom as a fusion of boundaries and cultures, appearances and truth (Widjaja *et al.*, 2019:190). Although the revival among the Zulus fused cultures together, Scripture addresses deeply rooted cultural practices that oppose the gospel.

Majola explains how her Zulu nation is bound by ancestral worship. She came from a family background of *inyangas* and witches. However, hearing Stegen preach about confessing sin and being convicted of her own sin, she confessed it and so doing experienced God's power

in her life to overcome sin. She left all her cultural ancestral and occult practices and followed Christ (Majola, 2019, FPA/128).

7.5 INTERCULTURAL CONFLICT AND LESSONS

In the ever-increasing pluralist world of postmodernism, a cultural upheaval may include tension between multiple truth claims. Thomas Merton observes that:

“We are living in the greatest revolution in history, a huge, spontaneous upheaval of the entire human race. Not a revolution planned and carried out by any particular party, race or nation, but a deep elemental boiling over of all the inner contradictions that have ever been in people, a revolution of the chaotic forces inside everybody. This is not something we have chosen nor is it anything we are free to avoid” (Warren, 1995:42).

In the church, these inner tensions are expressed where the self is involved in carnal reactions of the worldly (natural minded) Christian. The inner contradiction of serving the self and God is present in the natural minded Christian, and they are therefore prone to “boiling over,” especially in a revival situation where Satan sets his sights on destruction. Intercultural conflict often emerges, pointing to underlying tension between the natural minded and spiritually minded Christian worker. This tension is often caused by the natural minded Christian worker who is unwilling to yield his or her cultural pot to God to be broken for the sake of the gospel. For this reason, the 2000 schism was caused by some Zulu Christian workers who were being politicised and who tried to marginalise Stegen. The 2020 schism was mainly caused by family members of Stegen (two of his brothers and their families), who struggled to accept Zulu leadership (see Figure 7.7). The similarity is that both schisms were driven by the natural minded Christian workers who were more mindful of people's opinions, possessions and positions than the God of the work (see Matt 16:23–27).

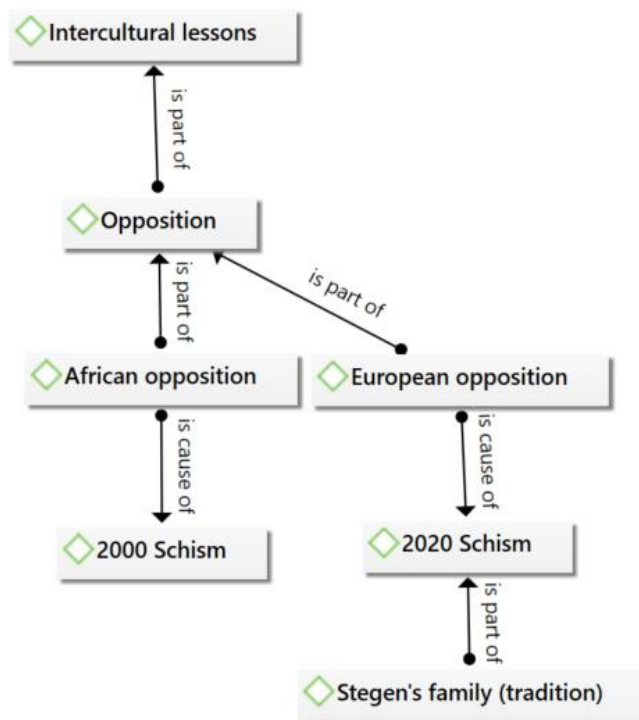


Figure 7.7: *Network of intercultural lessons learned from opposition*

7.5.1 Historical experiences of opposition to revivals

Church history is replete with evidence that when spiritual vitality emerges in a concentrated section of the church, opposition soon rises (Stone, 2005:iii). This conundrum is explained by Martyn Lloyd-Jones (1987:146), who explicates that “whenever the spirit of God is working in mighty power, the devil always seeks his opportunity. If he can discredit the work, he will. And he has always tried to do so.” The reason for his animosity lies in the increasing numbers of people repenting and being added to a revived church (Armstrong, 2001:169). In the current pluralist world, the revived church’s uncompromising message and the accompanying proclaiming power is loathed by many. God, who tests the inner thoughts and motives of his Christian workers, exposes this over time.

This phenomenon is nothing new as various revival preachers experienced the same. For example, Duncan Campbell (Campbell, 1954:31), George Whitfield (Whitefield, 1739:ii) and Jonathan Edwards (Tracy, 1842:16,17) were also subjected various forms of criticism. As Armstrong (2001:170) states, “...he can only imagine how the media would respond to a genuine outpouring of the Spirit in our time”. In seeking for possible reasons for the opposition faced by these revival preachers, Tracy (1842:17) provides the following insight in relation to opposition against the revival of Edwards in Northampton:

"If this was true doctrine and true religion, their own hopes were delusive, and their souls in danger of perdition. They must of necessity think ill, either of the work at Northampton, or of the religion which they professed, and perhaps taught. It was inevitable, therefore, human nature being what it is, that evidence should be sought and found against the work at Northampton; that all real faults should be gathered up and reported; that a bad interpretation should be put upon everything that the hearer or beholder could not understand; and that every evil report should be exaggerated, till the sum total met the wishes of those who were anxious to condemn the work, lest the work should condemn them. We shall find the same principle in vigorous operation, and on a larger scale, and with more permanent results, in following years."

Opposition recruits are not only mustered from the world but also from within the church, and within a multicultural society, often along racial lines.

These quotes from Tracy and Armstrong became evident in Stegen's ministry as well. During September/October 2020, KwaSizabantu Mission became the subject of serious allegations in the media, including money laundering, being a cult, and gross human rights violations (KSB, 2020a:1) during a harsh *trial-by-media* (Hammond, 2020a:1). The *Exodus* film of News24 includes disturbing re-enactments to set the tone for condemning KSB as a cult and a place of horror (Hammond, 2020a:1). Such a trial-by-media, unlike *natural justice*, does not inform the accused person of the charge, with sufficient detail and adequate time to respond to the allegations, and the accused is not presumed innocent until proven guilty (KSB, 2020a:1; KSB, 2020b:1). Throughout this painful experience, Stegen, being spiritually minded, did not seem to harbour bitterness towards his attackers, but quietly continued to go about his own missionary tasks in doing good to others, as he has done before.

7.5.2 Opposition from within (natural minded Christians)

Sadly, throughout the centuries many professing Christians have done more to ruin God's mighty acts than to care for his goals. Throughout years of revival, it has become clear that such opposition attacks revival leaders and those who hold them in high regard. This recurring phenomenon especially emerges from a revival fire, where God separates the corn from the chaff, the alloy from the silver, and the natural minded worker from the spiritual one.

Opposition to revival causes most harm when it comes from the inside. Insider recruits are mostly found among the natural minded workers: i) the luke-warm, ii) those living before man, and iii) those keeping to their tradition and culture. Because negative thoughts and perceptions of spiritually minded workers remain undetected, the natural minded worker lacks a deep

redemptive relationship with Christ. When facing the Holy Spirit's purifying fire, the natural minded Christian is caught off guard wherever the self is involved and is unprepared to go through the humiliating process of inner purification, i.e. when Christ reveals and deals with the inner hidden motives and thoughts of his workers. However, as God dwells in the midst of his people during revival, all such hypocrisy is exposed. After being confronted and exposed, and having lost face, the unrepented natural minded Christian is capable of becoming a rancorous enemy of his own Christian brothers and sisters. From a co-leadership position, Lidia Dube describes these "friendly fires" in a revival in the following words:

"There are many challenges... Challenges wrought, not by the heathens but by believers. Believers, people who call themselves believers. They call themselves believers and yet they gossip a lot. They speak so many things and their speech is riddled with lies. They spread talk about you without asking you whether it is the truth. Without first enquiring from you, they spread this talk to the next person, and the next and the next one. Yet this talk may be false... Your enemy is not the heathen but the Christian who sits with you at table... filled with a spirit of jealousy, grudges and spreading false rumours. He had not seen you doing anything wrong, yet will twist the story to suit the evil spirit that is driving him; ...the lie is eventually believed as fact" (Dube, 2019, FPA/I13).

Dube identifies a process where a negative attitude is detected in the natural minded Christian worker. It starts with jealousy, soon turns to harbouring grudges and then overflows to rumours, which is eventually believed as truths. Hlongwane (co-worker of Stegen), confirms Dube's observation. Hlongwane describes how jealousy caused springs of criticism against the leadership, which spread to others during the year 2000 (Hlongwane, 2019, FPA/I20). Experiencing many years of revival, Ngubane, a Zulu co-leader, expounds on this phenomenon that when a person is filled with self-importance, not caring about the next, their actions show that they do not have a true calling from God, and they will act in a natural minded manner where the self is involved (Ngubane, 2019, FPA/I17).

In stark contrast, Olsen who laboured closely with Stegen over many decades, observes Stegen's reaction during these smear campaigns as follows:

"Disappointments have been awful, especially when we had all placed so much hope in a person's integrity, we would agonize with Stegen when that person, sometimes even a co-worker, would let us down. Vicious attacks from embittered former colleagues in the ministry would cause us much pain and anguish. We would be surprised by Stegen's lack of focus on these wicked scandals about him and the mission. For him, the Lord and His work was of immediate importance and that's where his focus would remain" (Olsen, 2006:1).

As seen in this foregone quote, Stegen remained focussed on God and to a large extent not on his own image being damaged by smear campaigns. Over the years this reaction of Stegen revealed a spiritually minded reaction deeply seated in his relationship with Christ.

Another lesson learned is how easily naïve Christians can swallow half-truths and lies without any further inquiry. During a revival, the crucial lesson has been to test all that has been said or implied before taking it as truth (Dube, 2019, FPA/I13). Some words are spoken wrongfully with a sincere heart, in other cases right words are spoken, but they are not a true reflection of what is found in the heart. Discernment is therefore needed to detect hypocrisy and to expose it with the aim to bring about purification.

Kjell Olsen, in an effort to illustrate how truths could be twisted by slanderers to sound truthful and sincere, copied a letter of Demas. Using this letter of Demas, Olsen indicated how facts and truths can be distorted and construed by a bitter spirit (see Annexure D). Olsen remarks:

"I have spent much time examining the Scriptures and observing how ministries all over the world, including ours at KwaSizabantu, have often been the subject of severe attack through the power of words. In the "Open Letter to the Brethren" by Demas, I have endeavoured to show how information which is mostly true can be twisted and reinterpreted according to the frame of mind of the person and the popular mood of the moment. Nearly all of Demas' points are factual but are still untrue. The attack on Paul can be equated with the attack on ministries which are being used of God.

All illustrations may be misconstrued if they are taken to illogical extremes or out of context. One of these might be the suspicion that the article is insinuating that there are ministries or men of God whose words are on a par with Scripture. This I firmly reject since the canon of Scripture is already complete and no extra revelation is necessary.

May the letter of Demas serve the purpose of warning all believers to be wary of words which can be used by the devil to hurt and damage ministries which God is using (however imperfect they may be.) Nevertheless, real heresy and departure from the truth must always be dealt with. There is a fine line between destructive attacks and honest criticism. Kjell Olsen" (July 2000).

As in the case of Demas, an individual or church in alliance with the world has unchurched itself (Warren, 1954:25). A revival, on the other hand, where the Holy Spirit broods over sin, re-energises the individual and church to purify herself through Christ in order to take in her true position as bride of Christ. The Bridegroom has called his church to love its enemies, and

on Stegen's side there is no time for retaliation, as he too strives to be about his Master's business.

7.6 EVALUATION OF INTERCULTURAL LESSONS LEARNED

The following is concluded based on this chapter and in answer to research question seven:

Q7

Research question seven: What intercultural lessons can be learned from Stegen's life, ministry and teachings among the Zulus?

Each area is explored below to gain rich insight into intercultural lessons as taken from cross-cultural interviews, his sermons and writings that have been analysed.

In answer to research question seven, the following lessons emerged:

- ***Stegen's life: An attitude of servanthood***

Due to Scriptural instruction, Stegen took a servant's attitude among the Zulus during the Apartheid years. This attitude of servanthood had a profound impact, providing a platform to preach the gospel. Witnessing this change in his life and observing the persecution he faced in living among the Zulus during the high tide of Apartheid (see §6.3), he confronted the Zulus with the reality of God's love for them by *serving* them.

- ***Stegen's ministry: Guard the intercultural unity***

Satan, in an attempt to destroy the unity among the *abazalwane*, is prone to sow thoughts of distrust that have the potential to cause rumours. In Stegen's ministry, the importance of the spiritual Christian in a revival having a clean conscience towards God, remains of paramount importance. Upon hearing rumours, the *abazalwane* inquire the truth from the person slandered. If we are diligent in walking in the light with one another, the devil cannot gain a foothold and Christians can walk in the manner of Christ as his royal children. However, should a Christian lose the fullness of the Holy Spirit, racial friction and superiority over other ethnic groups start to re-appear. This was the case during the 2000 and 2020 schisms. The 2000 schism was caused by unsubstantiated claims of slanderous and natural minded African Christians who joined the work at a late stage and wanted control of the mission. During 2019, Afrikaans-speaking workers who joined the work at a later stage, tried to gain control of the mission. It should be noted that Stegen and his co-founders of KwaSizabantu Mission (Hilda Dube, Jabulani Dube, Lidia Dube and Emmanuel Khwela) have remained unified throughout the 50 years of existence. Attacks on the mission and leadership could not separate these co-

founders of the mission from one another. This unity is possibly a reason why the revival is still continuing.

- ***Revival impact: The Holy Spirit acts as unifier***

Another intercultural lesson from this chapter is that the work of the Holy Spirit is the great unifier of Christians. Stegen often uses the metaphor of fire by comparing revival fire with properties of a physical fire, where all objects take on the same colour as the fire penetrates the object. Likewise, as Christians experience revival fire, they become one, having the same mind, attitude and will. God is thereby glorified within their midst.

- ***Opposition to revival***

The last three years of Christ's ministry was characterised by healings, deliverance and teaching/preaching with power and great miracles. However, in His last three days, the revelation of the Father's sovereignty became more pronounced. Although Christ prayed for the cup of suffering to pass him, the Father did not provide any other outcome (see Luke 22:39–46). Some examples include that of Job (Job 42:5), of Abraham required to sacrifice Isaac (Gen 22:1–19), of Joseph thrown into jail (Gen 39:19–21) and of Christ required to become the offering on a Roman cross (Matt 27:32–56). The natural minded Christian cannot comprehend such a requirement and then turns aside. To illustrate, Peter experienced many miracles and realised that Christ was the Son of God (Matt 16:16). Yet when Christ revealed God's plan, predicting his own death, Peter could not comprehend this and went against it (Matt 16:22). In turn, Christ fiercely rebuked him for standing in the His way of fulfilling God's commission (Matt 16:23). The natural minded Christian finds it difficult to accept God's revelation of sovereignty in a revival. For example, Judas Iscariot opposed Christ's approval of a women wasting a whole year's wages by pouring costly oil on his feet (John 12:5). It is during such incidents that God exposes the true character of the natural minded person. Judas's focus was not Christ, but his own gain. Likewise, during a revival where God dwells in the midst of his people, he might lead his followers into situations that the worldly person would not understand. However, testing his follower's obedience in such a way usually yields a great blessing afterwards (Job 42:12–17; Gen 28:14; Gen 41:41). By this God tests if his followers love him above anything or anyone else. God may require from his bondservant to "waste" finances on a certain person, which the business-minded person won't accept. In this way the natural minded man, like Lot, is separated from the spiritually minded man, like Abraham (Gen 13:5–13). Where the head of religion is man, the head of a true relationship with God is Christ himself and knowing him as the sovereign One. This same phenomenon of separation of the natural minded from the spiritually minded Christian has been observed over

the years in the revival among the Zulus. God deals with the dross of the natural mind, testing and revealing the hearts and mind of all who claim that they love him.

7.7 CONCLUSION

This chapter presented the intercultural lessons learned from Stegen's life, ministry, teachings and the opposition he encountered. Stegen, through his life, showed that he had allowed God to break his cultural pot in order for the gospel to be transplanted to Zulu hearts. Observing his example during the Apartheid years, the Zulus took note of his attitude of serving them as their missionary, to the effect that in return they honoured him as their spiritual father. As a result of his selfless service among the Zulus, a ministry flourished that has provided teachings that correspond with a Scriptural life. However, due to this selfless service, some natural minded Christian workers have despised the sacrifice and turned against the revival among the Zulus. The next chapter, chapter eight evaluates the ministry of Erlo Stegen.

CHAPTER 8

ANALYSIS AND MISSIOLOGICAL EVALUATION OF STEGEN'S MINISTRY (KWASIZABANTU MISSION)

8.1 INTRODUCTION

Chapter 7 identified intercultural missionary lessons learned from the revival. This chapter provides an analysis and critical evaluation of KwaSizabantu Mission (KSB), a multi-cultural protestant community. During the years 2000 and 2019/2020, some Christians used the media as a catalyst to brand KSB as a sect or a cult (Eybers, 2019; KSB, 2000b). Kim's systematic and historical study on protestant communities as mission communities shows that KSB compares favourably with other protestant mission communities, and as an evangelical revival centre (Kim, 2011:268). This chapter aims to unpack Stegen's KwaSizabantu ministry in more detail to evaluate it in answer to research question 8, which is:

Q8

Research question eight: To what extent does the ministry of KwaSizabantu mission agree with other reformed traditions?

In answer to this question, KwaSizabantu Mission's ministry is analysed, and criticisms are evaluated.

8.2 KWASIZABANTU MISSION'S MINISTRY

A true church is characterised by: i) the preaching of the true gospel, ii) correct serving of sacraments; and iii) the practice of church discipline. Findings of previous theological evaluations suggest that KwaSizabantu's ministry is based on all three these characteristics (Hugo, 1988:5; Van Rooy, 1987:36). Since the mission wants to provide a place of rest *to all* of God's children, it is not the intention of the *abazalwane* (brothers and sisters in Christ) to start another new denomination or recruit members from other churches (Kim, 2011:269; Van Rooy, 1987:15). Although this focus is still strong, KSB started to function as a church, "practicing fellowship with all of God's children who identify with the basic tenets of the Christian faith" (Kim, 2011:269). The reason for gaining this function is that most of its members come from a heathen background and therefore needed Scriptural nourishment and guidance.

8.2.1 KwaSizabantu: Creed and confession of faith and the preaching of the true gospel

Stegen indicates that Scripture is the most important guiding document (Kitshoff & Basson, 1985:51), although he also holds to the Apostles' Creed (Kwasizabantu Mission, 2019):

"We BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic* church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen"

(Note: "Catholic" in protestant theology refers to the universal church of Christ) (Kwasizabantu Mission, 2019).

KwaSizabantu Mission also adheres to the following confession of faith:

We believe:

- "The Holy Scriptures, both Old, and New Testaments, to be the inspired Word of God, without error in the original manuscripts, the complete revelation of His will for our salvation and the Divine and final authority for all Christian faith and life."
- "There is one, and only one, true God: Creator and Sustainer of all things, Omnipotent, Omniscient, Omnipresent, Self-existent, Immutable, Spirit, Incomprehensible, Eternal, Sovereign and Master of the universe, infinitely perfect in love, goodness, holiness, and justice."
- "Within the one Being or essence of God, there eternally exists three distinct yet equal Persons, God the Father, God the Son, and God the Holy Spirit."
- "In the full Deity and full humanity of Jesus Christ. These two distinct natures, perfect deity, and perfect humanity, are inseparably united in the one Person."
- "In Jesus Christ's virgin birth, sinless life, death on the cross for our sins, burial, bodily resurrection from the dead, ascension into heaven (where at the right hand of God, He is our High Priest, Advocate, Saviour, and Lord), and in His visible and bodily return."
- "In the full Deity and full personality of the Holy Spirit and in His work in regeneration and sanctification, and His work of uniting His Church."
- "Human beings were created in the image of God, to glorify God and be in fellowship with Him. We, however, rebelled against Him and are now sinners by nature and by

choice. We, therefore, stand condemned before God, deserving of His wrath and are unable to reconcile ourselves to Him by any form or amount of human works, merits, or ceremonies.”

- “Salvation comes only by the grace and love of God, through regeneration by the Holy Spirit, repentance of sin, and faith in the Person and work of the Lord Jesus Christ.”
- “In the bodily resurrection of the dead, of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgment, everlasting conscious torment and separation from God. We further believe in the conscious existence of all souls between death and resurrection, of the believer in heaven with God, of the unbeliever in Hades apart from the Lord.”
- “In the existence of angels and Satan and his demons. Angels are personal, spirit beings in the service of God. Satan and his demons are personal, spirit beings who are in rebellion against God, His angels, and His people. Their fate of eternal damnation was sealed by Christ at the cross and authority over them and their activities have been granted to all believers.”

An in-depth theological investigation into the teachings of KSB reveals that KSB preachers hold to:

- a Triune God, who is equally loving and a consuming fire (Kitshoff & Basson, 1985:51);
- Christ the Saviour, to whom nothing can be added for salvation (Kitshoff & Basson, 1985:52);
- the Holy Spirit as described in Scripture and highlighted throughout the revival. Such is His power and holiness that he convicts and guides a sinner to repentance (Kitshoff & Basson, 1985:52).

These key biblical principles have been maintained from the time of the establishment of the mission (Kim, 2011:266) and were observable during the time of writing (November 2020). Another investigation affirms that since 1966, the whole Bible has been accepted as the unfailing Word of God and its exposition is supported by commentaries with an emphasis on God's holiness and sovereignty (Natalse NGK Synode, 1983:571). “The KSB community is balanced in the following ways: a balance between the Old and New Testaments, a balance between watch and pray, a balance between God's mercy and a man's responsibility, and a balance between everyday life and worship” (Du Toit, 1986b:362).

Inference:

- *KwaSizabantu mission's creed and confession align well with that of the early church, namely the Apostle's creed, Nicæan Creed (325), and that of Chalcedon (451) where the uniqueness of Christ, who is the second person of the Trinity, is upheld (also see §8.4.11).*

8.2.2 The serving of sacraments

KSB serves the sacraments of communion and baptism (Van Rooy, 1987:15). As with any mission station, it is understandable that the sacraments are not served according to traditional liturgy, but rather according to the guidance of the Holy Spirit. There are opportunities for converts to request baptism. Services are arranged for them in preparation for their baptism (Hugo, 1988:17). The *abazalwane* (Zulu term for brothers and sisters in Christ) believe baptism to be a symbol and not the worker of rebirth (Van Rooy, 1987:21). This view is found in the statement of the *abazalwane* that baptism is "a symbol of my death with Christ, where I died for sin and where I am raised with Christ to a new life with him" (Van Rooy, 1987). Communion usually takes place during Easter when all the branch members also attend the Easter services. All adult Christians present can partake in communion, but they are forewarned about the accompanied responsibilities (Hugo, 1988:17). These two sacraments are not seen as something extra to earn salvation, but rather as visible signs to strengthen the faith of the believer in Christ. The communion is therefore practiced in a more reformed manner, rather than in a Lutheran manner (Hugo, 1988:17). A scriptural evaluation of the serving of sacraments, "do this in remembrance of Me", and "baptise them", shows that this ministry adheres to these commands (Kitshoff & Basson, 1985:58). The focus is not on gaining proselytes but on nurturing followers of Christ and having fellowship with all those that serve God with a pure heart.

Inference:

- *Sacraments of communion and baptism are served according to Scripture and under the guidance of the Holy Spirit.*

8.2.3 When a brother sins and the church disciplines

Rev. Erlo Stegen recognises the importance of following the instruction from Scripture to help the brother that fell into sin, so as not to cause God's name to suffer amongst the heathen. A fallen member is disciplined in solemnity and love. With regard to church discipline, Stegen remarks that the road is narrow. Times of discipline are followed consistently according to Scripture (Matthews 18:15–17) (Van Rooy, 1987:15). In practice, members will admonish one another even for things the doer thought small. If the person does not listen, someone else

will go along to that person. If an unrepentant heart continues then the congregation is informed. Persevering in his sin, the member has to be regarded as a heathen in need of very deep repentance. Kitshoff and Basson (1985:60) as well as reason that the use of church discipline at KSB keeps the congregation pure and in the glory of God. Hugo supports this viewpoint (Hugo, 1988:18). In the same vein Van Rooy refers to "*a few cases where people created a barrier between themselves and God through their sin which immediately becomes evident that their ministry is rendered unfruitful; they become useless until they repent and confess*" (Van Rooy, 1986:81). Church discipline is only used on those who have associated themselves with KSB. Should a person decide to leave the mission, the church discipline process terminates.

Inference:

- *Church discipline is practiced in solemnity and love according to Matthew 18.*

8.2.4 Covenant

Although the covenant idea is not found explicitly in the sermons, it is implied in the idea that the children will live for God (Hugo, 1988:15,16; Oosthuizen, 1985:62, 63). The same implication is also found in Joshua 24:15 where Joshua implied his children in his decision to serve the Lord.

Inference:

- *The covenant is implied in family life on the mission (Joshua 24:15).*

8.2.5 Congregational meetings

With revival spreading through new areas, new branches were formed in these areas so that those not belonging to a church can receive instruction on God's Word. For this reason, there are various groups of co-workers traveling to these branches, bringing the Word and counselling those in need of spiritual help. The main sermon is held on Sundays at the KwaSizabantu auditorium at 11:00 am and is then broadcast by Radio Khwezi at 90.5 and 107.7 FM across large rural areas in KZN. After the service, Radio Khwezi has counsellors available to address any spiritual need from phone-ins. The sermon is also live streamed over the Internet to overseas members. After a few days, the transcript and audio of the sermon are uploaded onto the KwaSizabantu website to be freely downloaded. The Sunday church service attended by approximately 2 500 people provides a central point for all of the congregation. Sermons are based on Scriptural reading and may include a biblical film, testimonies, questions and answers, or a drama skit. Before the gathering, spontaneous

singing takes place, which includes hymns of different languages and is usually rounded off by a choir song or two. Those attending the service also eat together afterwards. Meals are prepared in KwaSizabantu's main kitchen and provided free of charge.

Every evening of the week except Sundays, a 30-minute devotion is held for visitors and those staying on the premises. Approximately 1000 people attend these devotions where Scripture is read. At the individual departments, morning devotions are held regularly. In this way, new converts experience the mission as fertile soil for spiritual growth and biblical instruction. Kim (2011:268) highlights the same observation quoting, "this life is not full of laws and tradition but based on obedience to God and His Word". As Scripture is central to preaching, some who over-emphasise God's grace may interpret this as legalistic. Bearing in mind that heathens are drawn through the revival to attend the service, hearing the gospel for the first time, this emphasis is needed so that they can understand their need for Christ's salvation. As God is full of both truth and grace, the law prepares the heart to receive grace. Grace is noted in the prayers of the *abazalwane* in that they are firmly aware of God's saving grace which they experience (Van Rooy, 1987:15).

Inference:

- *Sermons are based on Scripture reading and exposition, which might include testimonies from time to time.*

8.2.6 Eschatology

Eschatology refers to the element of hope in the Christian religion, which has largely been destroyed by the Enlightenment (Bosch, 2018:511). According to traditional Zulu belief, God exists as a god not interested in their lives. Also, there is the belief that He will not reject anyone (as they are His children) with the effect that there is no judgment. The revival shifted this view among the *abazalwane* in that upon inquiring of the destiny of the deceased, they will ask to specify if the deceased was a believer or unbeliever (Van Rooy, 1987:32).

Although the bodily resurrection of Christ and the believers are mentioned in the creed of the mission, the bodily resurrection of the believer is not often referred to in sermons (Van Rooy, 1987:33). However, during funerals and at the gravesite, Scripture is often read, referring to the bodily resurrection of the believer.

Inference:

- *Eschatology is based on the belief in Christ.*

8.2.7 Discipleship

Discipleship is an important aspect of KwaSizabantu ministry. Although conversion is crucial in this ministry, life thereafter is viewed equally important (Hugo, 1988:33). This viewpoint follows Scripture:

Matthew 28:20

“...teaching them to observe all things that I have commanded you...” (NKJV)

Matthew 7:13–14 mentions not only a narrow gate, but also a narrow way that leads to life.

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it” (NKJV).

Striving to put Scripture into practice, counselling is provided on request. As the Holy Spirit through Scripture convicts of sin and shortcomings, counsellors provide help and support to those in need. This support provided follows that of James 5:16:

“confess your trespasses to one another, and pray for one another that you may be healed. The effective, fervent prayer of a righteous man avails much”

The effect of prayer can be seen in the believers' lives. Visitors have often stated, “it is not what they say, but their lives that have touched us” (Hugo, 1988:34). This would not have been possible without the resurrection power of Christ, bringing sinners from spiritual death in sin to life.

Converts are encouraged to grow spiritually into disciples of Christ. Hugo (1988:35–37) uses Coleman's eight guiding principles for discipleship (Coleman, 1987) to evaluate discipleship at KwaSizabantu ministries. Table 8.1 gives a synopsis of his findings.

Table 8.1: Discipleship principles of KwaSizabantu ministry

Discipleship principles	KwaSizabantu ministry
1. Selection	Selection does not take place through the leader, but God selects people, providing them with various gifts to build up the church (Hugo, 1988:35). In each individual's work, a true calling soon becomes evident as God adds his blessing upon each ministry.
2. Association	Life and teaching must be in harmony (Hugo, 1988:35). The heathen is quick to detect and point out if Christians do not walk their talk.
3. Consecration	Nobody can teach others to be disciples if they are not disciples, and a disciple is to take up his cross daily (Hugo, 1988:35). This is evident in the lives of the co-worker body and committed congregational members.
4. Impartation	Nobody can be a disciple if he/she is not prepared to die to him/herself. This resonates with the ministry's teachings it is put into practice daily (Hugo, 1988:36).
5. Demonstration	Co-workers demonstrate discipleship through their everyday life (Hugo, 1988:36). Such a life is only possible through the resurrection power of Christ.
6. Delegation	God delegates the work, by showing a need or a gap to a person who has been given the Spiritual gifts required (Hugo, 1988:36). God is the organiser of his work. No work is seen as "my work" only, as all work is "God's work" where he in his sovereignty can use people as he wishes. He may delegate work to someone less important, to reveal the inner motives of proud hearts.
7. Supervision	Although every co-worker is aware of their responsibility to God, the leader (Stegen), knows of everything and the co-workers keep him updated. Also, a spontaneous report is given to the rest of the congregation (Hugo, 1988:37). There is therefore no need to police the work, as each feel compelled to do their utmost for the Lord. This leads to a tremendous commitment on the side of the co-workers and each who has been called for this work.
8. Reproduction	There is a greater emphasis on the quality of the disciple than the number of disciples (Hugo, 1988:37). As many draw closer to the work and support the work, there are also from time to time a sifting, where God tests the heart and inward motives for the gravity of indwelling sin not being dealt with in life, causes a formalism within a person's own life, and thereafter open apostasy. Within a revival, sin remains unacceptable in that either a person confesses and forsake the sin, or such a person leaves the mission, as it becomes "too hot". It should be noted too that not everyone leaving the mission does so for this reason, as members can also be called to other ministries. Fruit in their lives will also reveal if such was a true calling or their inclination.

As shown in Table 8.1, the role of the Holy Spirit in the revival at KwaSizabantu Mission is revealed where He takes the leading role in raising and teaching converts to become His disciples, providing them with His resurrection power to live according to His principles as

given in Scripture, daily. Being in tune with His guidance, these principles are a natural outflow under His guidance and authority.

Inference:

- *KwaSizabantu Ministry follows Coleman's eight discipleship principles.*

8.2.8 Outreaches and follow-up work

Throughout the year, outreaches take place all over the country and overseas, only on invitation. These outreaches are supported by "lifestyle" evangelism. Follow-up work is done to ground the new believer in the faith. This is made possible by counselling either telephonically, or through written correspondence if the person is from a different geographical area. The councillor (mentor) is in a sense responsible for guiding a new believer and for prayer.

Inference:

- *Lifestyle evangelism and technology-supported counselling follow-ups take place.*

8.2.9 Ministry structure

The ministry structure is unplanned and non-hierarchical. With the inception of KwaSizabantu Mission in 1970, Stegen and about five Zulu co-workers formed a committee (Hugo, 1988:25). The original aim of KwaSizabantu mission was the establishment of a regional Zulu mission (Kim, 2011:283).

8.2.9.1 Leadership

Stegen never chose to be the leader, but because of God's working through his life to others, it is evident that the Holy Spirit is guiding him and had anointed him to this office (Hugo, 1988:29). Stegen is described as a dynamic and widely skilled leader with a good relationship with people, able to provide direction without dominating in caring for God's flock (Hugo, 1988:27, 71). He provides an opportunity for the co-leadership to air their thoughts, before sharing his insight. As he is a fearless preacher in proclaiming the message of repentance, those that do not know him might get the impression that he is a dominating leader. However, in interpersonal communication, a deep humbleness and compassion towards others is evident, with no small task too unimportant for him to attend to, also providing children the opportunity to say what is on their hearts (Hugo, 1988:28). For example, should a little child enter his office with a prayer request, he would first attend to the child and then finish his meeting. The fire in his preaching provides practical solutions too. For example, giving advice

on farming methods for various individuals and communities provides an excellent example of a balanced life. Although he has a lot of initiative and vision, he also provides latitude for other ideas and initiatives, with the saying that the fruit will show if it had been from God (Hugo, 1988:28).

8.2.9.2 Offices of elder, deacon, and believer

Although Stegen is the director of the mission, he works closely with the co-leadership. Although these offices are not formally chosen, there is a spontaneous fulfilment of these tasks under the direction of the Holy Spirit, who calls and equips individuals to fulfil specific roles (Hugo, 1988:18). Hugo and Van Rooy saw this spontaneous fulfilment of offices as more Scriptural than elections through voting (Hugo, 1988:25; Van Rooy, 1987:36). These scholars point out that according to the New Testament, an office suggests the need for a gift of the Holy Spirit where a person has been acknowledged to contain such a gift and therefore skilled to complete the task with freedom and responsibility under the authority of the Holy Spirit (Hugo, 1988:25; Van Rooy, 1987:36). Those called into God's work have a natural overflow of responsibility and diligent work ethic because of their faithfulness/responsibility towards Christ and His calling on their lives.

8.2.9.3 Co-worker body

In the KwaSizabantu ministry, there is an emphasis on co-workers having a calling from God, as God himself is the author of the work. This calling might come before people came to the mission, or when they are supporting the work whilst on the mission. Most of the co-workers testify that they first came to repentance before receiving their calling. Co-workers are therefore not elected or requested to become co-workers, but they come forward sharing their calling with the leadership of the mission. It is with great caution that someone is taken up in the co-worker body. No one is provided with a furnished task, but everyone is tasked with, "find a need and fill it, find a hurt and heal it" (Hugo, 1988:23).

If someone's calling has not been from the Lord, it will soon become evident in the practical life of that person. From time to time the co-workers pray to request the Lord to reveal those that had not received a true calling. Where the Holy Spirit did not call someone, such a person's work will not show fruit, and as he/she does not fit into the work and eventually leaves (Hugo, 1988:19). Each co-worker is free to leave the mission at any time, should they so desire (Oosthuizen, 1985:38). There is no pressure on any co-worker who feels called to the work to break with the denomination from where they come from (Oosthuizen, 1985:52). There is no specific number of vacancies (Oosthuizen, 1985:38). The background of the co-workers varies from an Afrikaans-speaking doctor in Chemistry to a converted Zulu witch and also some from

overseas. Although delegation of tasks takes place on a micro-level, God carries the work and puts a burden on someone to fulfil a specific task. The person will come voluntarily and share his burden. There is also an openness amongst the co-worker body to go to one another and sort out differences of opinion or point out something that is wrong should it occur.

8.2.9.4 Members of a body

In KwaSizabantu ministry there is a strong emphasis on the office of the believer, where all believers have been called by God to be His disciples, living to His glory (Hugo, 1988:27). As Christ is acknowledged as the head of the body, he fills the office of Priest, Prophet, and King. For this reason, believers at KwaSizabantu Mission do not practice their Christianity in isolation, but function as part of the body of Christ fulfilling their roles in building up the church and preaching the gospel (Hugo, 1988:27). Believers are often referred to as *abazalwane* (brothers and sisters) (Van Rooy, 1987:1). As found in the New Testament, the emphasis is no longer on a person, but on his life and ministry. As a co-worker put it, "*we preach through our lives, and when necessary we use words*". Most of these members came from a heathen background, so their changed lives affect their family and community life. Stegen is cautious to accept members that come from other churches (Kitshoff & Basson, 1985:55). There are a few reasons for this attitude. Those that come to repentance under Stegen's ministry are encouraged to go back to their church and be a support to the minister and preacher at home, living a Scriptural life (Stegen, 1988, FPA/D32). There is therefore no substance to the argument that his ministry is 'stealing sheep' from others. KwaSizabantu Mission is aware that when individuals find fault with their churches, they are also more prone to find fault with the ministry at KwaSizabantu. The overarching attitude of Stegen is that as long as the Kingdom of God is gaining ground, membership of an individual visual church is not important (Kitshoff & Basson, 1985:55). The main goal is to glorify the Lord through a Scriptural life, whether at the mission or at the home church. Yet in the same breath, new converts are added to this ministry (Kim, 2011:277; Natalse NGK Sinode, 1983:570) daily (see Acts 2:47).

Throughout the 50 years of the mission's existence, no donations were ever requested, suggested, or hinted at (Van Eeden, 2020). This stance of the mission was also noticed by the NGK (Natalse NGK Sinode, 1983:570). Should someone however still wish to make a donation, they may do so online or by other means. Not to burden any other church or their congregants, Stegen through the mission's 50 years of existence, endeavoured to develop self-sustainable projects through experimental farming and commercial projects (see Chapter 4).

Inference:

- *In the ministry structure of the mission, Stegen's leadership became apparent when noticing the fruit from his ministry, with faithfulness to Christ, the caller to the work naturally flows out into responsible and faithful work ethics also observable within the offices of elder, deacon, and the believer. The co-worker body consists of believers who felt called into the service of the ministry, whereas all the believers act together as members of the body.*

8.2.10 Stegen's teachings

Sermons on a wide range of topics are available at a minimal cost at the mission's media room. Due to lack of time and space, this section briefly refers to some of Stegen's main teachings (Chapter 9 provides a fuller analysis of his teachings on revival.)

8.2.10.1 God's sovereignty and presence

The Triune God's sovereignty is acknowledged with an attitude of "*Soli Deo Gloria*" as God is the focus at KwaSizabantu (Oosthuizen, 1985:55). There is a balanced view of God's grace and his wrath on sin (Oosthuizen, 1985:54–55). As with evangelical revivals, the most prominent characteristic is that of an intense realisation of God's presence, his truth, greatness, and holiness which works an intense conviction of sin. Oosthuizen remarks that this realisation of God's presence is present at KwaSizabantu mission and in the preaching of Scripture through which the Holy Spirit works (Oosthuizen, 1985:56).

8.2.10.2 The uniqueness of Christ

Stegen upholds the uniqueness of Christ, the second person of the Trinity, the very Son of God who came in the flesh, as presented in the creeds of the early church (Apostles' Creed, Nicene Creed (325) and Chalcedon (451) (Cairns, 1996; Stegen, 1993a:126–130). Stegen stresses Christ as the only way to salvation and because preaching on holiness is neglected in mainline churches, he calls all people towards holiness and obedience to God's Word (Hugo, 1988:17).

Stegen further states that any ideology, religion, or philosophy that does not exalt Jesus Christ as Lord over all, is not Christian, and should therefore be rejected by the Christians (Stegen, 1993a:126). The syncretistic nature of the ideology as subscribed by the World Conference on Religion and Peace during 1974 is in direct opposition to the uniqueness of Christ as upheld within the ancient Apostles' Creed and the Nicene Creed (Stegen, 1993a:126).

8.2.10.3 Soteriology, grace, and election

KwaSizabantu Mission views Jesus Christ as the only Saviour. All forms of salvation through works are rejected at KwaSizabantu (Hugo, 1988:16; Oosthuizen, 1985:56). However, KwaSizabantu mission also does not value God's grace as something 'cheap'.

Bonhoeffer (1963:47) defines cheap grace as "the preaching of forgiveness without requiring repentance, communion without confession, and forgiveness without personal confession." Cheap grace is void of discipleship, the cross, and Christ, whereas costly grace is a hidden treasure, a door of mercy to knock on, it is costly as it requires us to follow (Bonhoeffer, 1963:47). In line with this thought, Stegen notes that preaching on sin is a sign of grace in that it is meant to bring the soul to search for forgiveness. As it is sin that disrupts unity with Christ, it is the mentioning of this great evil that seeks to bring the soul in unity with Christ. Stegen stresses that all is grace -His revelation of who He is in his holiness as well as revealing the true state of a soul. It is also grace that He does not select according to our reaction but according to His grace (Kitshoff & Basson, 1985:53). Within the same vein, Stegen reasons that as promises in the Bible often contain a condition, it is only through God's grace that a Christian can attain to the condition. What is impossible for man, is possible for God to accomplish within a man (see Luke 18:24).

8.2.10.4 Holiness and perfectionism

Stegen reasons that sin will be in the world, but God commands the believer not to give any room to Satan (see Ephesians 4:24–32). God by no means permits sin. To illustrate, a train is not meant for an accident, and an accident is written nowhere on the program of the train driver, but should such occur, action needs to be taken to the effect that the train can continue on its route.

Holiness is greatly emphasised (Oosthuizen, 1985:56) and strived for. This is also found in Stegen's life, where he states that his greatest task is not to preach but to guard his relationship with God and give sin no room (Hugo, 1988:16; Oosthuizen, 1985:57). Along this line of thought, Van Rooy (1987:31) also noted that sin is addressed among those staying at the mission or attending the services (see §8.2.3). Personal commitment and watchfulness together with personal trust in God is therefore important within the Christian walk (see Jude 24) (Kitshoff & Basson, 1985:54).

Perfectionism does not play a role in the view of holiness, but there is a striving therefore as mentioned in Philippians 3:12. (Oosthuizen, 1985:57).

"Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead" (NKJV).

The striving towards perfection is therefore an ongoing process of leaving behind the old nature and the taking up of the new nature.

8.2.10.5 Once saved always saved?

Stegen's Lutheran background, together with pastoral insight has led him to believe that it is possible for a true believer to fall away (see Hebrews 6:4–8 and 2 Pet 2:20–22). There is a pastoral motive to this stance, as converts may take sin lightly and not persevere in completing their race to receive their everlasting crowns. In the centre is the belief that salvation is only received out of grace. The text of John 10:28–29 is applied during times of difficulties or persecution when a believer seeks encouragement. For those on the other side, that continue to live in their sin and who refuse to repent and turn to God, these encouragements do not apply (Kitshoff & Basson, 1985:54).

8.2.10.6 Confession of sin

The notion to hold onto sin and cover it by grace, has made the world "Christian" at the cost of secularising the Christian religion (Bonhoeffer, 1963:54).

Stegen points out that a genuine revival is distinguished by the presence of a deep conviction of sin as God reveals His holiness (Visser, 2014:249). He points out that conviction of sin is brought about through an intense realisation of God's holy nature. Stegen relates that he and his co-workers tried for years to find the answer to a victorious life in Christ. They were as in a dark room trying to find the light switch. After many years of searching for answers on the mission field, Stegen concluded the importance of dealing ruthlessly with indwelling sin (as pointed out by the Holy Spirit), through confession of sin to God and restitution to the person wronged. He had found the 'switch' through grace. Stegen further emphasises that it is only the working of God's grace in the heart of man that can make it possible for deprived mankind to be reconciled with a Holy God (Hugo, 1988:16). It is also grace at work when a person is enabled to stop sinning. Stegen views sin not only as outward bad actions observable by others but an attitude of rebellion that sprouts through disobedience to God. He suggests that this rebellious attitude needs to be dealt with ruthlessly to enable a life of continual fellowship with God (Hugo, 1988:16). Unconfessed indwelling sin is seen as something disturbing an individual's fellowship with God resulting in lifeless formalism endangered by apostasy in time.

A lifeless branch that does not bear fruit is eventually cut off. For this reason, church discipline is practiced (see §8.2.3), to arrest this process of backsliding from life and spiritual vitality. Stegen reasons that when the Comforter comes, he opens eyes to sin, bringing about deep grief – until there is no other alternative but to flee to the cross, where sins are washed away, and joy fills the soul – *ordo salutis*; conviction before salvation (Visser, 2014:256). For this reason, church discipline aims to open the brother or sister's eyes to their state, as the heart is deceitful above all things (Jer 17:9).

Stegen suggests that sin should be confessed in the presence of a counsellor before Christ and not publicly so as not to defile others. This viewpoint resonates with that of the East African revival, in which they moved away from unnecessary public confession for the edification of the church (Ward & Wild-Wood, 2016:146).

8.2.10.7 Christianity and religious freedom

Stegen points out that 80% of the South African population identifies with Christianity (Stegen, 1993a:125). The KwaSizabantu Ministers' Conference document *Christianity and Religious Freedom* (1992) states that "*while we support the concept of religious freedom and tolerance towards people of other persuasions, we firmly reject tendencies towards religious uniformity...*" Stegen holds to the uniqueness of Christ as the second person in the Trinity as paramount for an understanding of religious freedom. He states further that "it is Christ's redemptive work on the cross and his resurrection that brings salvation to mankind" (Stegen, 1993a:126). He is the only Saviour and the Lord of Lords. Stegen (1993a:126) maintains that "any ideology, religion or philosophy which does not exalt Jesus Christ as Lord over all must be rejected by Christians". Stegen contends that "the inter-faith movement in general and that of the World Conference on Religion and Peace (WCRP) in particular are syncretistic in theology." The inter-faith movement is therefore opposed to the Christian belief that only the Bible is the Word of God, and that only through Jesus Christ there is salvation (Stegen, 1993a:127). Stegen further reasons that the spirit of the inter-faith movement is different from the Spirit of God, the third Person and of the Trinity. He declares that the contents of the WCRP declaration are anti-Christian (Stegen, 1993a:129). During 1992, over 200 000 individuals signed a petition rejecting the inter-faith movement and what it upholds. These petitions were submitted on 4 June 1993 at 13:00 am at the World Trade Centre in Kempton Park, requesting political parties to support biblical values in the new constitution (Stegen, 1993b). Stegen and thousands of other church leaders declared their disappointment as the KwaSizabantu Declaration (230 000 signatures) was side-lined and ignored by various governmental task groups. Similarly, the task group on pornography ignored public outcry,

leaving the country vulnerable to the fuelling of rape amid an HIV/AIDS epidemic (Stegen, 1995).

8.2.10.8 Synopsis

In general, Stegen's teaching do not include abstract thoughts. Nearly everything boils down to the practical everyday Christian life, a personal relationship with Christ, how to acquire a personal relationship with Christ, hindrances to a personal relationship with Christ, how to walk the Christian walk every day with Christ, and how to grow in one's relationship with Christ (Kitshoff & Basson, 1985:55).

Inference:

- *Stegen's teachings are based on Scripture, focused on repentance and are practical. Other themes of his sermons include God's sovereignty, uniqueness of Christ, the process of grace through confession towards holiness, admonishing against falling away from Christ, and advancement of religious freedom.*

8.2.11 Intercessory prayer

Prayer has a prominent place within the ministry structure. Great emphasis is placed on hearing and obeying God's voice. His sheep know His voice. Intercessory prayer is the 'boiler room' of the mission, providing and sustaining the work. Without God's continuous intervention the work driven by God will end.

Inference:

- *Intercessory prayer sustains the work of the mission.*

8.2.12 KwaSizabantu: Pentecostal, charismatic, or neo-charismatic?

Pentecostal, charismatic, and neo-charismatic theological suppositions suggest disagreeing with the reformed position.

8.2.12.1 KwaSizabantu: Pentecostal?

The Pentecostal movement (first wave) encapsulates a gravitational shift from the doctrine of sanctification towards a Holy Spirit baptismal doctrine. Parham (1873–1929) and Seymour (1870–1922), their leaders, advocated glossolalia as a true sign of the filling of the Holy Spirit (Bartoş, 2015:23, 24). This movement places less emphasis on the reading of Scripture (Bartoş, 2015:26). Traces of the Pentecostal movement aspired from the 'Azusa Street Revival' in the Californian city of Los Angeles during 1906 to 1909 (Creech, 1996:406; Robbins, 2004:120), arrived in South Africa in 1908 with David du Plessis being instrumental during the

late 1960s (Davidson, 1996:10; Paas, 2016:283, 486). Although du Plessis had contact with Anton Engelbrecht at Claridge in 1964 (Du Toit, 1987:14), the KwaSizabantu ministry and revival cannot be categorised as part of this theological supposition, as glossolalia (Creech, 1996:405) is not viewed as an unquestionable sign of the fullness of the Holy Spirit. Non-Christians may also practice glossolalia (Davidson, 1996:10; Du Toit, 1986a:151) (see §9.4.1.1). Van Rooy reasons that the revival can also not be classified as a neo-Pentecostal movement because not only are healings of a different character, but the revival also brings about the power to live a surrendered and fully consecrated life to God (Van Rooy, 1987:37). KwaSizabantu sermons warn against the 'slain in the spirit', pride and mystical experiences, which go together with the neo-Pentecostal movement (Van Rooy, 1987:37).

8.2.12.2 KwaSizabantu: Charismatic?

The charismatic movement (second wave)²¹ originated after World War II and promulgated their theological suppositions through the media (radio and television) birthed the charismatic movement in the late 1960s (Bartoş, 2015:33). The main criticisms of this movement relate to the emphasis on subjective experiences in prejudice of the authority of Scripture (Bartoş, 2015:34).

There has been the suggestion that the revival amongst the Zulus is a charismatic revival (Botha, 2019). In order to correctly evaluate this idea, charismatic should be defined. In everyday language, the term '*charisma*' refers to a person with special qualities that draw others unto him or her. Although Kitshoff states that it is possible to refer to KwaSizabantu as charismatic when using this term in this sense, in a *biblical context* the words '*charis*' or '*charisma*' is a biblical concept that refers to 'gift'. Within this vein of thought, charisma can also refer to the *gift of faith* (Rom 1:1), the *gift of salvation* through Christ (Rom 5:15), the *gift of perseverance* (1 Cor 7:7), etc. The focus is therefore not on the person and his qualities, but on the *Giver* of these gifts (Kitshoff, 1985:162). Charismatic gifts, such as dreams, visions, and glossolalia are not pursued or emphasised at KwaSizabantu Mission (Natalase NGK Synode, 1983:571; Oosthuizen, 1985:60).

Within the biblical context, there should be further differentiation between *charisma* and *charismatic* (*charismatic movement/neo-Pentecostalism*). The charismatic (charismatic movement) place an *emphasis on gifts* and view these as evidence of salvation. Upon

²¹ This includes the speaking in tongues, prophecies, visions as well as the holy laughter or rolling on the floor. These phenomena were also practiced during Catholic charismatic events, which were assessed by the Roman Catholic church and where they concluded that the positive elements outnumbered the negatives (Bartoş, 2015:34).

evaluating KwaSizabantu, Kitshoff (1985:168) and Oosthuizen (1985:59, 60) classifies the revival amongst the Zulus as a *non-charismatic movement*, because of the following reasons:

- Although dreams, visions, and prophecies are present, they have never been uplifted above or placed on the same authority of Scripture. Stegen realises that some 'revelations' can also be inspired by the flesh or have a satanic origin. All revelations should therefore be tested by looking at the reason for this revelation and measured according to Scripture.
- Although Stegen does not condemn glossolalia (speaking in tongues), he reasons that glossolalia is not always a token of the fullness of God's Spirit, as on in the mission field many heathen witches also can speak in other languages and tongues. Both evil spirits and the human soul are capable to produce tongues. Discernment is therefore necessary.
- Healings are not always a given after confession of sin depending on the faith of the sickly person, for God is sovereign and works as he wishes to glorify Himself, which might be even through sickness or through the use of medicine. No separate healing services are held. There are also no psychosomatic healings, such as when a leg or arm becomes longer or shorter during prayer (Natale NGK Sinode, 1983:573).
- Stegen does not focus on the experience of the baptism of the Spirit as a second blessing, but rather focusses on the person of the Holy Spirit, as the provider of power and gifts through which He strengthens His church. Stegen maintains that the Holy Spirit never works contrary to Scripture as Scripture is inspired by the same Holy Spirit. When charismata operate in conflict with Scripture, these should be rejected.

While the charismata are acknowledged, the leaders of KwaSizabantu urges continuous discernment as Stegen rejects some of the teachings of the charismatic movement (Kitshoff, 1985:169). KwaSizabantu Mission can therefore not be classified as a charismatic movement.

8.2.12.3 KwaSizabantu: Neo-charismatic?

Since 1970, the neo-charismatic (third wave) movement has taken shape, affirming the gifts of the Spirit but refusing a Pentecostal or charismatic label (Robbins, 2004:121). The term 'neo-charismatic' was used by Wagner from Fuller Seminary, Los Angeles indicating not only glossolalia as Holy Spirit manifestations but also tremor, spiritual ecstasies, animal sounds, holy laughter, and rolling on the floor found within the Toronto blessing of Rodney Brown (Bartoş, 2015:35). As the 'Toronto blessing' infiltrated the neo-charismatic movement of the International Fellowship of Christian Churches (IFCC), the IFCC split into two camps, namely the Rhema Bible Church of Ray McCauley and Hatfield Christian Church of Ed Roeberts,

where leadership were at loggerheads regarding ecumenical cooperation and membership with South African Council of Churches (Resane, 2017:2).

Davidson (1996:10) observes that KwaSizabantu has consistently distanced itself from neo-charismatic (third wave) movements which have remained Stegen and KwaSizabantu ministry's viewpoint also during the time of writing. It should be mentioned that these 'signs' may be signs of demonic possession which are observable on mission fields as discussed in §9.4.1.1.

8.2.13 Training exposure for future missionaries

The ecumenical character of KwaSizabantu Mission, despite not soliciting funds or making any appeals for donations, has made it a hive of productivity. It is currently the largest mission station in Africa (Barron, 2007:80,83; Hammond, 2006). KwaSizabantu's non-denominational interracial ministry provides a variety of rural ministries and inter-cultural teamwork which proves to be a suitable option for extensive exposure to students in missiology over a relatively short time within one geographical location (Barron, 2007:83). Barron refers that delegates visiting the mission have returned inspired to implement similar humanitarian and community development projects within their areas (Barron, 2007:83). Examining the reason for the mission's development an underlying willingness exists for God to build his church as he seems fit (Hugo, 1988:2). My observations confirm these findings as still relevant during the time of writing.

Inference:

- *KwaSizabantu mission provides a suitable option for extensive exposure to students in missiology over a short period within one geographic location.*

8.3 OPPOSITION AND OPENNESS FROM CHURCHES

As previously mentioned, the depth of a true working of God often equates to the amount of opposition experienced. Opposition has been experienced since the inception of the revival in 1966.

8.3.1 Opposition during 1977

It should be noted that much negativity has been born from misinformation and misconceptions. One such an example is the articles on KwaSizabantu written by Ds WM Kurpershoek and published in the *Imbongi yeNkosi* during 1977. Van Rooy (1987:13) shows that these articles contained false information and led to the spreading of numerous unsupported rumours. Van Rooy suggests that these negative evaluations of KwaSizabantu

Mission relates to: i) the total rejection of the idea of revival, ii) one-sided information of Koch's writings; or, iii) insufficient knowledge about the practices and traditions of Zulu Christians (Van Rooy, 1987:13). It should be noted, however, that Kurt Koch only published his book *God amongst the Zulus* in 1981, four years after Kurpershoek's articles.

Probably believing these rumours to be true, IJ Haasbroek drew up an information letter to the church councils of South Africa, South West Africa (Namibia), and Rhodesia (Zimbabwe) on behalf of the Synod Mission Commission of Dutch Reformed Church of Natal, warning the churches about the work at KwaSizabantu mission (Haasbroek, 1979). This circulation letter drew more attention to KwaSizabantu and motivated a series of academic investigations from theological departments of the University of Zululand (Basson, 1981; Kitshoff & Basson, 1985), University of Pretoria (Oosthuizen, 1985), Stellenbosch (Du Toit, 1986a; Hugo, 1988), and North-West University (PU for CHE) (Van Rooy, 1986; Van Rooy, 1987). They all evaluated KwaSizabantu Mission positively. It should be noted that Prof Kitshoff provided the Natal Dutch Reformed Church Synod with his report on his investigation on KwaSizabantu mission. This report was accepted, and it led to the decision that *there is no need to warn their churches about KwaSizabantu mission*. Besides, the Dutch Reformed Church Synod stated that *there is much at KwaSizabantu mission that is praiseworthy and little that can be renounced and nothing is unbiblical although watchfulness is always needed* (Natalse NGK Sinode, 1983:575). Watchfulness is required also in the respective ministries of all churches, Christian institutions and missions *per se*.

8.3.2 Opposition during 2000

During 2000 Greeff²², an ex-member of the Africa Evangelical Band (AEB) and of KwaSizabantu Mission (KSB) published a report on the mission written by Dr Colin Peckham, the principal of the AEB Bible College at Glenvar, on the Internet. It was sent to many Christians, criticising KwaSizabantu Mission (KSB, 2000a:1, 7). The irony of this case is that Greeff in the past also sharply criticised the AEB and Dr Peckham, using the same allegations (KSB, 2000a:1). The Mission's response was that they hold Dr Peckham in high regard and that many of the Mission's members were converted through the work done by the AEB. Being aware of the good work the AEB, the Mission had no intent to glean information from disgruntled AEB members to warn others against the work of the AEB (KSB, 2000a:1). During 2020, the same document of Dr Peckham again emerged to oppose the work of KSB.

²² Son-in-law of Friedel Stegen, who left the mission 26 years ago.

8.3.3 Opposition during 2019/2020

During 2019/2020 Greeff again used the media (News24 and Maroela Media), to attack the mission claiming, "the mission has degraded into a full-blown cult". Greeff, who left the mission over 20 years ago, obtained a "power of attorney" in his favour on behalf his father-in-law, Friedel Stegen, without the knowledge of the other three KSB trustees. Greeff (2003) and Botha (2019) degraded the Zulu trustees of the mission, referring to one of the Zulu co-founders and trustee in the public domain as "a prophetess", a term never used by those on the mission or by herself.

8.3.4 Openness

Throughout the Apartheid years KwaSizabantu mission had a strong and moral supporting relationship with the Dutch Reformed Church in Africa²³ (Kim, 2011:270). Although evangelical, KSB is not negative towards charismatic and Pentecostal churches, if they keep to the Word of God (Kim, 2011:270).

Radio Khwezi, a community radio station based on the mission, provided ample opportunities to ministers of various denominations, cultures, races and sometimes countries to record and broadcast their sermons for over the 25 years of its existence. A rough estimate is that about 365 sermons from preachers of other denominations are recorded and broadcast annually.

Inference:

- *KwaSizabantu mission can be referred to as a Christian evangelical ecumenical centre, as they practice fellowship with all who hold Scripture in high regard and loves and lives in God's light, whatever denominational background.*

8.4 CRITICAL EVALUATION OF DENIGRATIONS

During 1977, 2000 and 2019/2020 the same criticisms were levelled against KwaSizabantu Mission. Greeff, who left the mission in 1994, used the media as catalyst for his allegations against KwaSizabantu Mission during 2000 and 2020 (KSB, 2000a:1, 7).

8.4.1 Accountability

Internal accountability is gained through various consultation mechanisms. Rev Erlo Stegen takes decisions with co-workers and his co-trustees. Financial accountability is gained through

²³ Dutch Reformed Church in Africa (1859–1989) formed by the then all-white Dutch Reformed Church in South Africa to accommodate African mission congregations.

audited financial statements (KSB, 2000b:3). External accountability is gained through interaction with other Christian leaders and through the observation of Scripture (KSB, 2000b:3). An example is the 10th interdenominational KwaSizabantu Ministers' Conference attended by approximately 1300 ministers and Christian leaders where Stegen preached along the theme of "being approved by God" (2 Tim 2:15). Stegen's sermons are based on Scripture and his co-workers attest that he lives what he preaches (KSB, 2000b:5).

8.4.2 Willingness for dialogue and reconciliation

KSB has on numerous occasions invited those with grievances to reconciliation, both during 2000 and 2020 (KSB, 2000b:3).

8.4.3 Elitism and exclusivity

KwaSizabantu mission does not teach a new doctrine or hold the view of exclusive ownership of the truth (KSB, 2000b:4). KSB does not promote the idea that believers should leave their churches/denominations. During the KSB minister's conferences numerous ministers had been invited from a variety of denominations, which includes Anglican; French Evangelical Fellowship; Lutheran, Secretary General of the Alliance Church in Africa; Pentecostal; Youth For Christ; a Senior Counsel for European Centre for Law & Justice and Professor of Law and Humanities at University of Luton, England and Strasbourg; a director of L'Abri, which arguably is the mother of truly independent evangelical engagement with the world; KZN Premier; Archbishop of the Evangelical Lutheran Church in Rega, Latvia; President and Founder of Apostolic Faith Mission of South Africa; Principal of Mukhanyo Theological College in KwaMhlanga, KwaNdebele, & Extraordinary Professor in Missiology; Dutch Reformed ministers; Africa Youth Evangelism, Mamelodi, Group Executive; SABC; and a Professor in International Law. Out of the approximately 240 sermons during these conferences, Stegen held 50 sermons. From 1988, KSB has provided accommodation for over 36 such minister's conferences and annually catered (at their own expense) for an average of 1600 ministers and Christian workers of various denominations per conference.

From KSB's inception in 1970, preachers from the mission were invited to preach at other churches and denominations in South Africa and abroad. So as to foster good relationships with other churches, KSB only preaches on invitation. KSB strives for the biblical standard of "Be holy because I am holy" (1 Peter 1:16), which might have wrongly been perceived as "elitist spirituality" (KSB, 2000b:4). However, Scripture directs Christians to both set good examples (Matt 5:16, 1 Pet 3:1, 1 Tim 4:12 and Titus 2:7) and to follow good examples (2 Cor 8:1–7, Heb 6:12, Phil 3:17 and 1 Cor 4:16). To set and follow such good examples of living Scriptural lives, in obedience to Scripture, cannot be labelled as "elitism and exclusivity".

8.4.4 Alignment to political parties

KSB is not aligned to any political party and members are provided the freedom to align themselves with the political party of their own choice (KSB, 2000b). In some outreaches, KSB works narrowly with government departments to enhance social development. In turn government officials also make use of Radio Khwezi (on the premises) as an information avenue to inform and uplift rural communities.

8.4.5 Scripture and teachings

Scripture brought about the revival among the Zulus (see Chapter 3). KwaSizabantu's ministry upholds the gifts explained in Scripture and views revival as the natural outcome of a Spirit-filled life. KSB also acknowledges that God may use special revelation, but stresses that it should be tested according to Scripture, and thereby rejects revelations that have a spiritist or occult connotation (KSB, 2000b:5). During the time of writing, November 2020, revival events still occur within a biblical framework and are being tested by Scripture.

8.4.6 Role of fear

News24's Exodus film alleged that fear plays an integral part in the lives of those residing on the mission (Hammond, 2020:1). The fear displayed in this film is, however, vastly different from the fear of God that is present in all authentic revivals. Jonathan Edwards describes the fear of God in that people become aware of their own state before a Holy and just God who is at the point of casting his judgement on unrepentant sinners (Edwards, 1741, 1995 imprint: 93, 94). However, this fear of God, is a fear unto salvation through Christ, and is therefore Scriptural (Phil 2:12). At KwaSizabantu Mission, preaching balances the fear of God with God's compassion, mercy and love as reflected in KSB media centre's sermon catalogue (KSB, 2000b:6).

8.4.7 Physical punishment

The presence of physical punishment is another recurring allegation implied during the 2000 and 2020 opposition. During 2020, News24's Exodus film re-enacted punishment scenes in a most horrid way (Hammond, 2020:1). It should be noted that Domino Servite School (DSS) banned corporal punishment in 1994, a year before the Department of Education banned it (KSB, 2000b:6).

8.4.8 Psychological control

Contrary to the allegation of psychological control, the Mission has always rejected spiritual, emotional and psychological control (KSB, 2000b:7). Counsellors at the mission do not dictate

to their counselees what to do but rather point them to find their answers from God. In fact, there are many cases where Stegen, upon being asked for advice, has advised persons to pray and seek their answers from God as he is in no position to tell them what to do.

8.4.9 Counselling

KwaSizabantu Mission provides free pastoral counselling on request. Such counselling is voluntary and includes the sharing of burdens, of victories and confession of sin (KSB, 2000b:7). All such sessions end with prayer thanking God for victories and interceding for the fellow believer who had brought sins to the light. During revival there is a growing awareness within the individual that rebellion against God are not only isolated incidences but a deep realisation that within their very nature there is a deep-rooted and continuous rebellion which desperately needs a Saviour. This growing realisation in God's presence provides the convicted individual the desire to mention his/her sins and find forgiveness through Christ. Therefore, not surprisingly, confession of sin is not only biblical but is also a characteristic of revivals (Visser, 2014:286,287,317). Although cults such as Scientology utilises such information for further mind control (Urban, 2017:279), KwaSizabantu Mission views such a misuse of information as wicked (KSB, 2000b:7).

8.4.10 Exclusivity – “the Way”

KwaSizabantu Mission teaches that “no tradition, doctrine, custom or liturgy may take the place of Jesus Christ Himself” (KSB, 2000b:9). It should also be noted that Paul in Acts 24:14 also faced the accusation to “*follow the Way, which they call a cult*” (NLT) by the religious leaders of his time.

8.4.11 KwaSizabantu Mission is not a cult

Currently, celebrity cults are proliferating, traversing, and reversing the foundations of Christian dogma leading to excessive practices such as eating of grass, rats, and snakes (Resane, 2017:3). However, to put a group into the cult camp without an in-depth evaluation opens Christian communities to further vulnerability and libel. Part of the confusion concerning the definition of a cult relates to the unclear use of the word ‘cult’ as a derogatory term in modern English vernacular, as well as the fact that different academic disciplines provide different understandings of the word ‘cult’ (Roberts, 2015:350). The question at stake is how to rightly define and evaluate a Christian cult.

In contrast to secular experts who rely primarily on sociological, psychological, or behavioural factors to evaluate cults, Christian evangelicals focus on doctrinal issues (McDowell & Stewart, 1982:31). The reason for this evangelical focus shift is that although churches may vary among

their branches, these differences remain insignificant compared to the heretical non-Christian beliefs of cults. Within this line of thought, McDowell and Stewart's evangelical definition of a cult relates "*a cult is a perversion, a distortion of biblical Christianity, and as such, rejects the historic teachings of the Christian Church*" (Melton, 2014:223). These historical teachings include the ancient creeds of the church (such as the Apostles and Nicaean) as well as writings of the church fathers who defined and rejected classic heresies which are expressed in these creeds (Melton, 2014:223), thereby defining *orthodoxy*, policing its periphery (McGrath, 2013:66). These creeds (Apostles' Creed and creed of Nicaean) therefore serve the bi-central function of affirming the fundamental themes of faith and the provision of an evaluative framework determining heretical or deficient versions of Christianity (McGrath, 2013:66) and are used within this study.

The same stance is also found in Scripture. Christ warns in Matthew 24:24 and Mark 13:22 "*for false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect*", whereas Paul warns in 2 Corinthians 11:13-15 of false apostles attempting to *transform themselves*, deceive the true church and world.

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan, himself transforms himself into an angel of light. Therefore, it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works" (NKJV).

These texts illuminate the essence of the gospel, namely that Christ, God's Son, became human to provide salvation. Martin, agreeing with this stance, states that a cult stems from *major deviations* of orthodox Christianity, in particular that God became man in Jesus Christ to pay for the sins of the world (Martin, 1955:12; McDowell & Stewart, 1982:17). In the same vein, Martin suggests that "*cultism...[is] the adherence to doctrines which are pointedly contradictory to orthodox Christianity and which yet claim the distinction of either tracing their origin to orthodox sources or of being in essential harmony with those sources*" (Melton, 2014:223). These two evangelical definitions will be used during this evaluation.

Therefore to provide an adequate "yardstick" to evaluate errant beliefs of cults, McDowell and Stewart (1982:31) offer an evaluation tool as depicted in Table 8.2. to enable the evangelical Christian to identify a cult, a three-tier evaluation is synthesised using cult characteristics listed by scholars within three different domains; doctrinal, miscellaneous, and organizational, as depicted in Table 8.2. Evangelical evaluation of any questionable Christian group uses key doctrines such as the Trinity, the person and work of Christ, the authority of the Bible, and the nature of sin and salvation. This doctrine-by-doctrine approach as included in Table 8.2, based

on these key doctrines, illuminates by way of comparison differences if there are any (Melton, 2014).

Table 8.2: Evangelical cults doctrinal evaluation

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
1. God the Father	Doctrine of God	The Doctrine of God is similar in all three branches of Christianity in that "there are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (McDowell & Stewart, 1982:32).	KwaSizabantu Mission ministries uphold the apostolic confession of faith which is found on the mission's website www.ksb.org.za: <i>We believe: "In the one Being or essence of God, there eternally exists three distinct yet equal Persons, God the Father, God the Son, and God the Holy Spirit."</i> <i>We believe: "There is one, and only one, true God: Creator and Sustainer of all things, Omnipotent, Omniscient, Omnipresent, Self-existent, Immutable, Spirit, Incomprehensible, Eternal, Sovereign and Master of the universe, infinitely perfect in love, goodness, holiness, and justice."</i>	✓
2. God the Son	The person of Jesus Christ	He is fully human, and fully God (McDowell & Stewart, 1982:35).	<i>We believe: "In the full Deity and full humanity of Jesus Christ. These two distinct natures, perfect deity, and perfect humanity, are inseparably united in the one Person."</i>	✓
	The atonement	Deity of Christ is a perfect satisfaction to God as just and substitutionary punishment for the sins of the world (McDowell & Stewart, 1982:47–48).	<i>We believe: "In Jesus Christ's virgin birth, sinless life, death on the cross for our sins, burial, bodily resurrection from the dead, ascension into heaven (where at the right hand of God, He is our High Priest, Advocate, Saviour, and Lord), and in His visible and bodily return."</i>	✓

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
3. God the Holy Spirit	Deity of the Holy Spirit	Central to the Christian faith, the Holy Spirit is personal and is God, the third person of the Holy Trinity, can be grieved (Ephesians 4:30), resisted (Acts 7:51) and lied to (Acts 5:3).	<i>We believe: "In the full Deity and full personality of the Holy Spirit and in His work in regeneration and sanctification, and His work of uniting His Church".</i>	✓
4. Scripture	Doctrine of authority	Divine inspiration and authority of the Old and New testament. protestant churches hold to Scripture alone as the final authority on all matters of faith and practice (McDowell & Stewart, 1982:32).	<i>We believe: "The Holy Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original manuscripts, the complete revelation of His will for our salvation and the Divine and final authority for all Christian faith and life."</i>	✓
5. Man	Doctrine of salvation	The atoning death of Christ on the cross, received by faith alone (McDowell & Stewart, 1982:48).	<i>We believe: "Salvation comes only by the grace and love of God, through regeneration by the Holy Spirit, repentance of sin, and faith in the Person and work of the Lord Jesus Christ."</i>	✓
	Doctrine of man	"God created mankind male and female, after his own image, in knowledge, righteousness and holiness with dominion over creatures" (McDowell & Stewart, 1982:48–49). After the fall of man in Eden, his nature became corrupt.	<i>We believe: "Human beings were created in the image of God, to glorify God and be in fellowship with Him. We, however, rebelled against Him and are now sinners by nature and by choice. We, therefore, stand condemned before God, deserving of His wrath and are unable to reconcile ourselves to Him by any form or amount of human works, merits, or ceremonies."</i>	✓
	Judgement of man	Not referred to by McDowell and Stewart, but laid down in Scripture (see James 2:13, 1 Peter 4:17, Matthew 12:36, John 3:18, Mark 16:16, Revelation 20:12–13, 2 Peter 2:9, 2 Timothy 4:7–8).	<i>We believe: "In the bodily resurrection of the dead, of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgment, everlasting conscious torment and separation from God. We further believe in the conscious existence of all souls between death and resurrection, of the believer in heaven with God, of the unbeliever in Hades apart from the Lord."</i>	✓

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
6. Church	Doctrine of the Church	A cult is not an expression of the true church where individuals have put their trust in Christ their Saviour and who experience the transforming work of the Holy Spirit in the heart of the repentant sinner and thereby qualifies for membership in the true body of Christ (McDowell & Stewart, 1982:47).	<i>We believe: "in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."</i>	✓
7. Spiritual world	Angles and demons	Not referred to by McDowell and Stewart but laid down in Scripture (see Psalm 103:20, 1 Peter 1:10–12, 2 Thessalonians 1:7–9, Revelations 12:7, 9, Hebrews 13:2).	<i>We believe: "In the existence of angels and Satan and his demons. Angels are personal, spirit beings in the service of God. Satan and his demons are personal, spirit beings who are in rebellion against God, His angels, and His people. Their fate of eternal damnation was sealed by Christ at the cross and authority over them and their activities have been granted to all believers."</i>	✓
Miscellaneous checks (McDowell & Stewart, 1982:19–28)				
8. Scripture	Viewing the Bible as sub-authoritative	Promotion of the false idea that God revealed a new truth that supersedes and contradicts all previous revelations.	Not found.	✓
		Reinterpretation of the Bible without context.	Whole Bible preached, variety of preachers.	✓
		Non-biblical source of authority which supersedes the Bible (Roberts, 2015:355) or writings are added to the Bible (Roberts, 2015:356) or translations of the Bible purposefully twisted (Roberts, 2015:357).	Authority of the Bible supersedes that of other revelations.	✓

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
		Non-biblical teaching on the nature of God (Trinity).	Not found within services.	✓
9. Christ	Accepting a false Christ	Another Jesus is being preached (Roberts, 2015:355). Christ is not accepted as the second person of the Holy Trinity, because of his sinless life on earth could become an offering for sin on the cross, who died and arose from death and ascended into heaven where he sits at the right hand of the Father.	Biblical Jesus preached for the salvation of sins.	✓
		Salvation by works.	Salvation through faith preached, also within the creed.	✓
10. Phenomena	Inter-confrontational & Intra-contradiction	Frontal attack on orthodox Christianity (inter-) (Martin & Zacharias, 2003:36).	Agreement with basic Christian creeds. No frontal attack on other Christian group/individuals found on the website.	✓
		Changing theology (intra- & inter-).	The gospel message preached did not change.	✓
		Double talk, public belief and internal belief differ (Intra- & inter).	Rev Stegen’s home is open to visitors.	✓
		False prophecy (intra- & inter).	Many have come to fulfilment.	✓
Organisational as adapted from Rudin (Melton, 2014:5).				

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
11. Leader	A leader of a cult makes all the career and life decisions of members (Melton, 2014:5).		The leadership and co-leadership work narrowly together in decision making, the director also makes no career and life decisions of members, but always request the help of the co-workers by first inquiring if the person could help out, or who can be asked to care for a branch.	✓
12. Members	Members of a cult are required to swear total allegiance to an all-powerful leader who takes the place of Christ as the Messiah (Melton, 2014:5).		Stegen also advises that an individual needs to seek their answers from God, stating "I have no authority and no right to take His place" (Stegen, FPA/D36). It is also quite obvious within the director's preaching that he does not see himself as the Messiah.	✓
	Recruitment of cult members are deceptive (Melton, 2014:5).		KwaSizabantu does not recruit members.	✓
	Within a cult, the members are being psychologically weakened as all decisions need to be solved within the group. (Melton, 2014:5).		Members are free to solve their problems, but also free to seek advice from whom they choose.	✓
	As members of a cult is being isolated from the outside world, they can't test reality against what they are being told. (Martin & Zacharias, 2003:37; Melton, 2014:5).		Stegen works together with ministers and missionaries from various denominations and shares his pulpit with such, members of the KwaSizabantu community also are not isolated from the outside world but may leave and come at any time day or night.	✓
13. Manipulation	Rational thought is discouraged or forbidden (Martin & Zacharias, 2003:36; Melton, 2014:5).		As the Enlightenment has nurtured the importance of rational thought, the other pole is that of no rational thinking, which is not found within the sermon preached, the sermons are coherent, with a clear message along a clear theme which summons conceptual faculties.	✓
	The cults manipulate guilt to their advantage (Melton, 2014:5).		No collections or donations are asked, guilt is dealt with through confession of sin.	✓

Evangelical cult doctrinal evaluation		Description	KwaSizabantu characteristics	
		Correct doctrinal essentials	Doctrinal essentials accepted	
14. Finances	As cults exist only for themselves and for own financial gain. Make false promises to members stating that they are improving society (Melton, 2014:5).		The KwaSizabantu ministry does not only care for their own needs but also for the surrounding communities, providing free accommodation and meals for drug addicts who come voluntarily for help.	✓
	Cult members labour hard for very little or no pay (Melton, 2014:5).		The Mission adheres to the minimum work loan legislation, except in cases where persons stated that they felt God's calling to the voluntary work, it should be noted, however, that the mission provides free meals three times a day as well as free accommodation with no electricity and water bills to pay.	✓
	Cults particularly concerning their finances are shrouded in secrecy (Melton, 2014:5).		The financial books have been audited and follow the prescribed guidelines.	✓
15. Other	Cult members view themselves as the remnant of the end of the world (apocalyptic) (Melton, 2014:5).		All those pure in heart will see God, which is Scriptural (Matthew 5:8).	✓
	Cult members believe that the end justify the means (Melton, 2014:5).		A pure heart justifies the end (only Christ can purify a heart).	✓
	Cults have the potential for violence (Melton, 2014:5).		Through the revival, many criminals had repented with the effect that they also provided the information needed to police cases.	✓
	Cults degrades women, children and are anti-family (Melton, 2014:5).		Women are allowed to preach or to lead according to the leading of the Holy Spirit, the mission is known to promote biblical family values and the sanctity of life, with the DSS school offering numerous remedial activities of choice.	✓

According to this evangelical definition, KwaSizabantu cannot be classified as a cult for the following reasons:

- KwaSizabantu Mission ministries uphold the apostolic confession of faith;
- the leadership and co-leadership work narrowly together in decision making;
- it is also quite obvious from the director's preaching that he does not see himself as the Messiah, but teaches others to go on their knees and pray that God would show them the answer to their problem (Duvel, 2019, FPA/I1; Ngubane, 2019, FPA/I17);
- as the Enlightenment has nurtured the importance of rational thought, the other pole is that of no rational thinking, which is not found in the sermons preached;
- the sermons are coherent, with a clear message on a clear theme that summons conceptual faculties;
- the director also makes no career and life decisions of members, but always requests the help of the co-workers by first inquiring if the person could help out, or who can be asked to care for a branch. Stegen also advises that an individual needs to seek their answers from God (Duvel, 2019, FPA/I1; Ngubane, 2019, FPA/I17), stating "I have no authority and no right to take His place" (Stegen, 1992, FPA/D36);
- The KwaSizabantu ministry cares, not only for their own needs but also the surrounding communities, providing free accommodation and meals to drug addicts who come voluntarily for help, whilst encouraging those that have been helped (sometimes even ministers) to ignite 'revival' fires within their churches (Cibane, 2019, FPA/I29);
- members of the KwaSizabantu community are not isolated from the outside world, but may come and go at any time day or night;
- the Mission adheres to the minimum work loan legislation, except in cases where persons stated that they felt God's calling to the voluntary work, it should be noted, however, that the mission provides free meals three times a day as well as free accommodation with no electricity and water bills to pay;
- the mission is known to promote biblical family values and the sanctity of life;
- Rev. Stegen works together with ministers and missionaries from various denominations and shares his pulpit with such; and
- through the revival, many criminals have repented with the effect that they also provided the information needed to police cases.

Greeff's subversion of mission leadership in his MTh labelled KwaSizabantu a cult based on a difference of opinion on effective mission leadership style (Hugo, 1988). As deduced from Table 8.2, such claims may be an overstretch supported by a frail methodological claim that *"there are too many to list, but I refer only shortly to four that I chose at random"* (Greeff,

2003:108). Mchunu (2019, FPA/I22) a co-worker for many decades, on the other hand, trusts the mission leadership, stating "Erlo Stegen is still our leader, and I honour him for his faithfulness and integrity". Olsen, working close with Stegen over four decades observes that, "very often, in the midst of urgent things to arrange, people needing answers for the ministry 'right now' Stegen was simply not available. Where was he when he should have been there, as director of the mission? He would be sitting with some old Zulu ladies, or some little black children or some young person, chatting with much enthusiasm and joy. And what were they discussing which was of such importance that he could neglect his 'duties' at the mission? The Lord's business, that's what! He was 'about His father's business' and he couldn't care two hoots whether he 'must' give an answer about an invitation to preach or come to speak to someone who is now 'tired of waiting' to speak to him. When I would manage to see him after incidents like these (and they were very often right through the years) his face would glow with the warmth and excitement of having been in the presence of God by being with those in whom the Lord is working" (Olsen, 2006:1).

As noted in this quote, Stegen's focus remains on the Lord and his interest in those that are sometimes despised in the eyes of the Pharisees, such as a drug addict, alcoholic or some societal reject, appearing to them negligent in his duties as director of the mission. However, Olsen carefully observed these 'important matters' of the Pharisees might also not have been important to the Lord during the time, whereas spending time with certain 'unimportant' individuals might have (Olsen, 2006:1). Stegen is not in a hurry to get involved in these 'important things and people' but careful to feed his Master's sheep and little lambs, whoever they might be. This attitude might point to Stegen's effective mission leadership style, which others with a commercial mind-set might have overlooked and therefore not understood.

The finding from this study that KwaSizabantu ministry is not a cult also resonates with findings of Kim, who in his PhD thesis states that KwaSizabantu beliefs are based on traditional evangelical doctrines holding to the final authority and infallibility of the Bible (Kim, 2011:266). Guillot (2016), vice president of the French Evang. Allianz also suggests the same. Inferences drawn from this section support Kim and Guillot's findings that KwaSizabantu Mission ministries cannot be categorised as a cult. Besides, KwaSizabantu Mission has also distanced itself from any sectarian tendencies:

"We reject categorically the typical sectarian idea that salvation is found in a particular church or through a special doctrine... Not only KwaSizabantu, but no church has the right to claim ownership of the truth. The Lord has His people in a multitude of denominations and church movements. We reject the sectarian claim of salvation being found only in a particular church.

We also disassociate with the sectarianism which can even happen within a single denomination" (Kim, 2011:271).

8.4.12 Other misconceptions

Kitshoff and Basson (1985:62) remark that there are cases where visitors and writers on the mission have made unjust claims and came to wrong conclusions. Some reasons might be that they had not been on KwaSizabantu long enough to make an in-depth study of the work. Others might have been under church discipline, refusing to repent trying to justify themselves before other churches. Upon reviewing the literature on KwaSizabantu Mission and Rev Stegen, misconceptions have abounded broadly. Some claimed that KwaSizabantu Mission is a Zionistic movement, while others labelled it as a far-right movement. After a very short visit, one person suggested that people are being bussed in, and there is no sign of a revival. Bloggers such as Du Preez (2019) continuously publish Enlightenment orientated ill reports on a KSB-alerts website about *Stegen and the revival amongst the Zulus*. In contrast, Stegen's reaction had been continuously that of silence, as the fruit will prove the nature of the tree. Stegen's close household members and servants also confirm that he does not refer to his attackers in any harsh or degrading way but continues to spread the gospel, visiting the sick and caring for the widow and orphans. In some cases, he expressed his wish that all would do likewise. After being publicly accused at one specific ministers' meeting, Stegen responded in a calm way inviting the 'accuser', when he has come to himself again, to come and visit him as a guest in his home for as long as he wishes. Upon scrutinising the KwaSizabantu website, I could find no trace of harmful speech to other missions, evangelists, preachers or those publishing harmful claims. Finding no retaliation, one is reminded of Mathew 5:11–12.

Stegen's door has been open throughout the years to all who repented and attempt to reconcile with him, such as the case of David Kyd, who fell into sin, but returned after 18 years and was accepted back by Stegen and KwaSizabantu Mission as the prodigal son. Kyd (2014) gave his testimony on 16 March 2014 and was like a son in Stegen's home until he died of a heart attack on 9 July 2018 while visiting a friend. This was the only funeral where Stegen sat close to the coffin as a symbol of their close spiritual companionship marking the last four years of Kyd's life (Kwasizabantu Mission, 2018).

In sharp contrast is the continuation of libel from dissentients strewn over the Internet and media (Botha, 2019; Du Preez, 2019). Stegen has blatantly been accused in the Rapport Sunday paper of using the Lord's money. Yet Dr Van Eeden, a medical doctor and co-worker, living on the mission for over 42 years, stated that he *never heard of Stegen requesting collections or donations or hinting for donations at all....* To highlight the irony of these rumours

Van Eeden pointed out... *and what is he [Erlo Stegen] accused of today? He is accused of never having taken any money from anybody, generated his income and then used the money as he saw appropriate* (Van Eeden, 2020). According to Van Eeden's observation, Stegen and Lidia Dube, a co-founder of the mission have through the years allowed others to take the honour and stood back, having given themselves to become bondservants of Christ (Van Eeden, 2020). Yet through all these accusations, Stegen, without a hint of bitterness, remains at peace, quietly carrying on with his missionary tasks, admonishing his children to do the same and not harbour any bitterness. Stegen has realised the secret that lies within a spiritual battle, it is not the accusations that destroy the work of God's Spirit, but a carnal reaction towards it, which may grieve the Holy Spirit. Throughout the years of revival, Stegen has witnessed how God bestows His blessings on the work in an extra measure, should he withhold from reacting carnally. As rumours mounted within the media, God is working in a deep measure among the youth of the mission and at mission branches, equipping them for future missionary work.

For this reason, I believe his door is still open also to these mentioned examples as well as others that had lost their way, blinded by the things of this world, or by their importance. Consequences of indwelling sin is a loss of spiritual vitality, with the growth of formalism which, when met up with difficulties, results in apostasy. Possibly for this reason, among others, the motto of the mission throughout the ministry has been; watch and pray, as missionary success or failure largely depends to which extent attitudes are brought under the control of the Holy Spirit (Hammond, 2004:57).

8.4.13 Evaluation of criticism

There are often denigrations of men of God and their ministries. One such example is that of John Calvin who established Geneva as an intellectual centre, reformation hub, and mission base (Hammond, 2004:11). Yet historians noted of Calvin that "no good man has ever had a worse press, no Christian theologian is often scorned and so regularly attacked" (Hammond, 2004:11; Rushdoony *et al.*, 2009) while others still labelled Calvin a vicious tyrant who oppressed people under unbearable dictatorship (Hammond, 2004:11). Hammond argues that Calvin never ruled Geneva nor held a public office and therefore could neither arrest nor punish any citizen. protestant refugees fled from Europe to Genève to enjoy freedoms depraved from within their home countries (Hammond, 2004:12).

During the over 60 years of ministry, Stegen, his ministry (KwaSizabantu Mission) and the revival amongst the Zulus have been criticised and misconceptions have abounded through various media outlets. In many cases opinions have been falsely formed based on hear-say,

biased media investigations, as well as too little time spent amongst the brethren of KwaSizabantu (Du Toit, 1986a:150; Kitshoff & Basson, 1985:63). Referring to the Cedar tree next to the pathway in the emblem of KwaSizabantu Mission, Kitshoff and Basson (1985:68) remark that not every traveller uses the resting place and shade KwaSizabantu provides with thanksgiving and consideration towards others. Whereas some break off some branches, others carve out their names, and others hinder those under the tree or may cause further damage to the tree itself. To construe all these negativities whilst ignoring the shade provided for countless who have been reconciled with God through Christ, surmises an unscientific picture of the true nature of the tree.

The revival has taught the co-workers that mere man is not able to stop God's work in the long run. An opposition may for a time stop the flowing of living rivers, however, the longer the living water is opposed, the more strength it gathers until it overcomes its obstruction (Stegen, 1982, FPA/D14). Stegen and his ministry faced opposition during the years 1966, 1977, 2000, and 2019/2020. During these times, the leaders of the mission quietly continued their daily duties. During a prayer meeting, they admonished all to follow their calling, climb God's holy mountain and not to react carnally. These times of attacks serve as a purifying fire, in preparation to see Him face to face. For the pure in heart will see God and recognise His working.

A potent source of disruption of social communities is disgruntlement, where the failure of an individual is projected onto others who are made to take the blame (Warren, 1954:51). Hammond points out that the Christian church is tragically afflicted by individuals who draw focus on themselves and focus their attention on tearing down ministries of fellow believers often through unsubstantiated and unfair judgments (Hammond, 2004:5). The tragedy in 'friendly fires' backed by presuppositional judgments often lies within selfish motives. During 2019, one Namibian government official noted that Stegen has broken through the sphere of carnal reaction to attain the higher ground of a deep spiritual walk with God in the midst of such 'friendly fires' of carnal attacks.

Traces of poor academic research, characterised by the use of, often, the same secondary source, referred to as a key source, without reliability and member checking with other primary sources, have been found in the writings of Greeff (2003) and Pilon (2016) with the effect that false data has been construed into subjective opinions against founders of the missions in a degrading way (see Annexure E). For example, Pilon criticising Koch's (who is a holder of two Ph.D.'s and a Life Membership in the Academy of World Literature, Cambridge England) research on the revival amongst the Zulus for doing member checking with primary sources (Koch, 2011:4). This criticism highlights Pilon's failure to conceptualise these fundamental academic research checks (Merriam & Tisdell, 2016:246) and thereby highlights such flaws

within his research when presuming sweeping statements in the loose use of the term 'propaganda machine' furnishing his writing with a pseudo-academic character and over-generalisation that tend to discredit his research findings (Elliston, 2011:196). Over-generalisation consisting of sweeping statements causes innuendo to replace rules of evidence (Hammond, 2004:138). Van Rooy who provided an in-depth research report on KwaSizabantu mentioned that "from personal observation over a period I believe that everything he [Koch] tells is true..." concerning his book *God among the Zulus* (Van Rooy, 1986:80).

Opinion differences in the management structure of KwaSizabantu Mission are found in the writings of Greeff and Hugo. Although Greeff (2003:110) criticises the current structure as fluid and unstable, Hugo draws very positive conclusions in that the spontaneous management structure of KwaSizabantu Mission operates according to New Testament principles based on gifts and guidance of the Holy Spirit (Hugo, 1988:26, 107). Bearing in mind that the zenith of European colonialism and social Darwinism towards the end of the 19th century negated the promise of self-governance of indigenous missions and churches (Koschorke, 2018:128), assumed European paternalistic attitudes of supremacy might be the undercurrent reason for continuous unfounded attacks and discredit of Zulu leadership causing fluidity, instability and eventually emerging into antagonistic 'friendly fire'. Missionaries should therefore tread carefully not to disturb the mutual trust, respect and sincere love woven into a harmonious intercultural unity within fellowship of the Holy Spirit and within Christ. This harmonious intercultural unity is described by Van Rooy (1987:33) as "*it was very much noticeable how general the Biblical blessing of Shalom of peace, harmony, prosperity, and healing is found amongst the lives lived by the abazalwane [KwaSizabantu brothers], especially when one lives among them*". The healing reaches much deeper than just physical healing. It is a deep healing of a racially divided past.

In contrast, some individuals insensitive to Christians of other cultures may disturb this harmony. Haugk, a clinic psychologist, defines pathological antagonists as

"individuals who, on the basis of non-substantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity" (Hammond, 2004:42).

As the Zulu brothers were not given an academic voice because of educational disadvantages, false claims against them to harm the ministry of KwaSizabantu have to be corrected within

academic literature. This section, therefore, aims to evaluate and address criticisms and misconceptions of KwaSizabantu ministry and the revival amongst the Zulus.

Preachers and co-workers do not receive formal theological education but are trained through work-integrated learning (WIL) over many years for their various missionary tasks, although some pursue formal education through distance learning in fields of interest (Natalse NGK Sinode, 1983). Informal training is received largely through guidance, sermons and personal Bible study and by example through outreaches and conferences. It should be noticed that every second year a Ministers Conference is held, which draws national and international speakers and attendance. Kitshoff suggests a future need for the wider theological training of co-workers (Kitshoff, 1985:161). Audio and audio-visual material are available of sermons on various themes and conferences are available and can be ordered from the Media Room which is located within the reception area. The co-workers, on the other hand, fear that completion of such training will not necessarily produce co-workers that will *live* godly lives in accordance with Scripture which is essential to their missionary witness and service. They believe that if a person has a living relationship with God and has been empowered through the Holy Spirit to live a Scriptural life that such a person is better equipped for service than receiving only academic training. It should also be noted that following the guidance of the Holy Spirit, the co-workers have not been lead to proceed with formal theological training, although they are open to the possibility, should God direct them to do so (Hugo, 1988:39). This 'open mind' to God's guidance is evident in that some co-workers felt led to further theological training and had enrolled in correspondence courses (Van Rooy, 1987:36). It should, however, be noted that work-integrated learning (WIL) is taking part every day, and some of the co-workers are illiterate due to fewer educational opportunities during the apartheid era. Stegen has been training the co-worker body during the past 50 years in counselling, meetings and by providing support and guidance. In essence, KwaSizabantu Mission has enormous potential to provide a *practical training* ground to future missionaries and to equip theological students and ministers to fulfil their calling within their own ministries.

Those from a Calvinist's perspective might point to the 'lack' of emphasis on the covenant. However, it should be remembered that KwaSizabantu is, in essence, a mission station, and therefore aiming to bring souls into God's Kingdom with a primary focus on the Zulu nation. By upholding God's standard for living, hearers of God's Word are confronted by their lives and drawn to their Saviour in Jesus Christ. Once they have accepted Christ and a change in their lives is evident to those around them, they receive baptism as an outward sign of their repentance and regeneration and to live life to His glory.

Another concern often raised, is that KwaSizabantu Mission is 'stealing sheep' from other congregations. This concern has over the years been inferred from incomplete evidence and can easily be put to rest by van der Walt's evaluation that "it is not the ambition of KwaSizabantu to start a new church". Many cases support the stance that those that have been helped at the mission return home to 'shine their light there', supporting the minister or pastor at home (Van der Walt, 1978:10). The same notion is also found regularly within KSB newsletters dated from 1997 and 2007 (Stegen, 1997; Stegen, 2007:14), which have not changed since as noted on the KSB website home page <https://www.ksb.org.za/about-us/>; accessed on 22 June 2019.

"You are most welcome to visit the mission whatever your denominational background. Although KwaSizabantu is Evangelical (see the statement of faith) most visitors are from a great variety of churches. Some may not have any church background but are seeking help. KwaSizabantu does not proselytize but encourages people to stay in their churches."

This stance that church members should keep to their churches, underlines the viewpoint that KwaSizabantu Mission seeks not to disrupt and destroy the churches but to reform and to revive them. To this end, the Minister's conference is held where approximately 2500 ministers and Christian workers gather on the mission's own expense to benefit the Bride of Christ. As God reveals His glory in the revival, church-centredness fades away which enhanced ecumenism and fellowship as seen in these regular minister's conferences at KwaSizabantu Mission drawn from various denominations and cultures together from over the world. This approach and the underlying motive are vastly different from 'Enthusiasm' which seeks to save itself even though the Church be lost (Warren, 1954:25). However, all enthusiasm experienced within a revival cannot be judged as wrong. A clear example of a good type of enthusiasm is where, within the East African revival, one European missionary fed-up with the continuous singing on Christmas eve, clad in his dressing-gown and full of "righteous wrath" tried to silence the singing group, but as he was approaching he heard how someone in the group cried out "He left the glory of Heaven to come and be a little Babel!" followed by a burst of praise and "*Tukutenderezas*" – "all because He loved us so much" again the praise followed (Warren, 1954:65, 66). The missionary turned around ashamed, realising the truth of Matthew 21:16 where Jesus said, "*Out of the mouth of babes and nursing infants You have perfected praise*" (Matthew 21:16 NKJV). True to the Calvinistic perspective, God receives the glory due to Him. One should indeed be careful with one's judgement.

Inference:

- *KwaSizabantu mission is a unique multi-cultural mission community that lives together in harmony. European paternalistic attitudes of supremacy might be the undercurrent reason for continuous unfounded attacks on Zulu co-leadership within the media and blogs.*
- *Nationalistic paternalistic tendencies from some Europeans may have been the undercurrent motive for attacks on Zulu co-leadership of KwaSizabantu mission.*
- *KwaSizabantu Mission's theology agrees to a large extent with the reformed tradition. KwaSizabantu Mission cannot be classified as a Pentecostal, neo-pentecostal, charismatic, neo-charismatic movement. Regarding the evangelical definition, KwaSizabantu Mission cannot be characterised as a cult.*

8.5 FINDINGS

This section provides the answer to research question eight.

Q8

Research question eight: To what extent does the ministry of KwaSizabantu Mission agree with other reformed traditions?

In answer to this research question, a summative list of inferences drawn from this chapter is tabled (Table 8.3). From these inferences, a meta-inference for this chapter has been drawn (see Table 8.3)

Table 8.3: Summative list of inferences drawn from this chapter

Inferences are drawn from this chapter	Not in conflict with the reformed tradition
1) KwaSizabantu mission's creed and confession align well with that of the early church namely the Apostle's creed, Nicæan creed (325) and that of Chalcedon (451) where the uniqueness of Christ who is the Second Person of the Trinity who came in the flesh is upheld (also see §8.2.10.2).	✓
2) Sacraments of communion and baptism are served, according to Scripture and under the guidance of the Holy Spirit.	✓
3) Church discipline is practised in solemnity and love according to Matthew 18.	✓
4) The covenant is implicated within family life on the mission (Joshua 24:15).	✓
5) Sermons are based on Scripture reading and expositions thereof, which might include testimonies from time to time.	✓
6) Eschatology is based on the belief in Christ.	✓

Inferences are drawn from this chapter	Not in conflict with the reformed tradition
7) KwaSizabantu Ministry follows Coleman's eight discipleship principles.	✓
8) Lifestyle evangelism and technology-supported counselling follow-ups take place.	✓
9) Within the ministry structure of the mission, Stegen's leadership became apparent when noticing the fruit from His ministry, with faithfulness towards Christ, the caller to the work naturally flows out into responsible and faithful work ethics also observable within the offices of elder, deacon and the believer. The co-worker body consists of believers who felt called into the service of the ministry, whereas all the believers act together as members of the body.	✓
10) Stegen's teachings are based on Scripture, focused on repentance and practical. Other themes of his sermons include, God's sovereignty, uniqueness of Christ, the working of grace through confession towards holiness, admonishing against falling away from Christ, and advancement of religious freedom.	✓
11) Intercessory prayer sustains the work of the mission.	✓
12) KwaSizabantu mission can be referred to as a Christian ecumenical centre, as they practice fellowship with all who holds Scripture in high regard and loves and lives in God's light, whatever denominational background.	✓
13) KwaSizabantu mission provides a suitable option for extensive exposure to students in missiology over a short period within one geographic location.	✓
14) KwaSizabantu mission is a unique multi-cultural mission community that lives together in harmony. European paternalistic attitudes of supremacy might be the undercurrent reason for continuous unfounded attacks on Zulu co-leadership within the media and blogs.	✓
15) KwaSizabantu Mission's theology agrees to a large extent with the reformed tradition. KwaSizabantu Mission cannot be classified as a Pentecostal, neo-pentecostal, charismatic, neo-charismatic movement. Concerning the evangelical definition KwaSizabantu Mission cannot be characterised as a cult.	✓

Inferences are drawn from this chapter	Not in conflict with the reformed tradition
Meta-inference: KwaSizabantu Mission, a Christian multicultural ecumenical centre agrees to a large extent with the reformed tradition. The evangelical definition, as well as the cult evaluation criteria, does not support the claim that KwaSizabantu Mission is a cult. European paternalistic and nationalistic attitudes might be the undercurrent motive for attacking the mission through the media.	

As depicted in Table 8.3, the following meta-inference was drawn in answer to research question 8:

Meta-inference:

- *KwaSizabantu Mission is a Christian multicultural ecumenical centre which agrees to a large extent with the reformed tradition. The evangelical definition and the cult evaluation criteria do not support the claim that KwaSizabantu Mission is a cult. European paternalistic and nationalistic attitudes might have been the undercurrent motive of media attacks on the mission.*

8.6 CONCLUSION

This chapter described, analysed and evaluated Stegen's ministry. This evaluation has drawn on various theological writings, scholarly writings and own observations. After synthesising an evaluation framework to identify a cult, it was found that KwaSizabantu cannot be categorised as a cult. On the contrary, it was noted that although the mission has been beneficial to a variety of communities, some individuals continue to spread a variety of rumours by making false knowledge claims. The careful observer will note that during times of such attacks, KwaSizabantu ministry continued with their work. From a reformed perspective, there is not much difference in doctrine and Scripture plays an integral part. This in-depth evaluation of Stegen's ministry suggests that much has been done for rural communities which are from a lower economic stance that benefits from the KwaSizabantu Mission activities. For example, KSB provides tertiary education to rural students who belong to a variety of other denominations at low cost, where meals and accommodation are provided free of charge. KSB organises and houses Minister's conferences open to all dominations. Ministers from a variety of churches daily broadcast their sermons over Radio Khwezi. KwaSizabantu has not, from its inception in the 1970s up till the time of writing (November 2020) requested, hinted at or collected any donations or money from people. For over 50 years, visitors to KSB who stayed between two weeks and a few months, were provided with accommodation and meals

free of charge. Nobody is requested to stay at the mission, and nobody is hindered should they want to leave. Members are not recruited but may indicate that they feel called to support the work. Members are also free to leave KSB, should they feel God guiding them so.

Chapter 8 focussed on Erlo Stegen's ministry KwaSizabantu Mission. Chapter 9 provides an in-depth evaluation of the revival among the Zulus, which is the underlying paradigm of his ministry. Findings from this chapter also confirms to a large extent the findings of the 2020 independent panel, (see Annexure C).

CHAPTER 9:

ANALYSIS AND CRITICAL EVALUATION OF THE REVIVAL AMONG THE ZULUS AND LESSONS LEARNED

9.1 INTRODUCTION

Whereas Chapter 8 centred around Erlo Stegen's ministry, this chapter aims to answer research question 9 which concentrates on the revival movement among the Zulus. The term *movement* identifies with the dynamics, the overall direction and the characteristic of a revival. To effectively evaluate the revival movement among the Zulus, Van der Walt (1978:11) highlights the importance of evaluating the revival not against the backdrop of own past experiences of false revivals, but through an in-depth study of the occurring phenomenon. Although Van Rooy (1987) completed such an in-depth study of the revival among the Zulus nearly a quarter of a century ago, this chapter aims to provide a more recent evaluation of the revival movement (1966-present) among the Zulus. Furthermore, should the revival among the Zulus compare favourably with protestant revivals, Stegen's teachings and insight on revival might greatly enrich other evangelical ministers and missionaries through lessons learned during this prolonged revival.

To reach this aim, the following two sub research questions are addressed:

Q9a

Research question nine a: How does the revival among the Zulus compare with that of protestant revivals?

Q9b

Research question nine b: What revival lessons can be gleaned from the revival among the Zulus?

Endeavouring to answer these two sub-research questions, this chapter provides a thematic analysis and critical evaluation of the revival amongst the Zulus deductively employing the protestant evaluation criterion synthesised as a theoretical framework (see chapter 2). Emerging themes of the revival among the Zulus in this chapter were inductively gleaned from 60 sermons transcripts of Stegen on revival. These emerging themes provide additional insight into the revival among the Zulus which currently stretches over a half a century.

Bearing in mind the large volume of data available encompassing the 50 years of development of KSB, Atlas.ti8™ a qualitative data analysis software (CAQDS) was used to provide the necessary logistical and analysis support. The proposed revival evaluation criteria as *deducted* from literature on revival (see Chapter 2) were used to generate appropriate codes. In addition, *inductively* themes that emerged from over 50 sermons preached by Stegen on

revival, provided additional sets of codes (indicated with *). The merged sets of codes for this analysis and evaluation were categorised and divided into three main sections: i) prerequisites, ii) characteristics, and iii) effects (fruits). It should be noted that some of these codes may also be grouped into another category as well but were not repeated.

Each of the deductively employed distinctives drawn from Table 2.2 as mirrored in Table 9.11 are used in the evaluation of the revival among the Zulus, which is the underlying paradigm of Stegen's ministry at KwaSizabantu Mission. Networks in this chapter depict pragmatic conceptual-level analysis (Friese, 2019:196) which includes various *relation properties* from my perspective as insider, on various themes related to the revival among the Zulus.

9.2 PREREQUISITES OF THE REVIVAL AMONG THE ZULUS

The prerequisites of revival refer to certain distinctives present before the start of authentic revivals. Scholars on revival suggest that God, the Author of revivals, authors the following distinctives: i) realising the need for revival, ii) uneasiness of the state of the church, iii) upholding of the authority of Scripture, iv) a longing for revival, v) prevailing prayer, vi) the putting away of idols and vii) the confession of sin (see §2.11.1). (These distinctives have each been deducted from the literature on revivals.)

To explore the prerequisites to the revival among the Zulus, data was gleaned from the literature, sermons, newsletters, documentaries, and interviews on the revival among the Zulus in this study, as related also in Chapter 3. This summative network regarding the category of prerequisites for the revival among the Zulus is depicted in Figure 9.1, indicating the dynamics during the search for revival. Thereafter, networks with supportive quotation evidence are displayed and discussed. (In this chapter networks and supportive quotations adds to visual and methodological clarity with the attempt to provide further richness with regards to the relationship between different elements involved in the revival.)

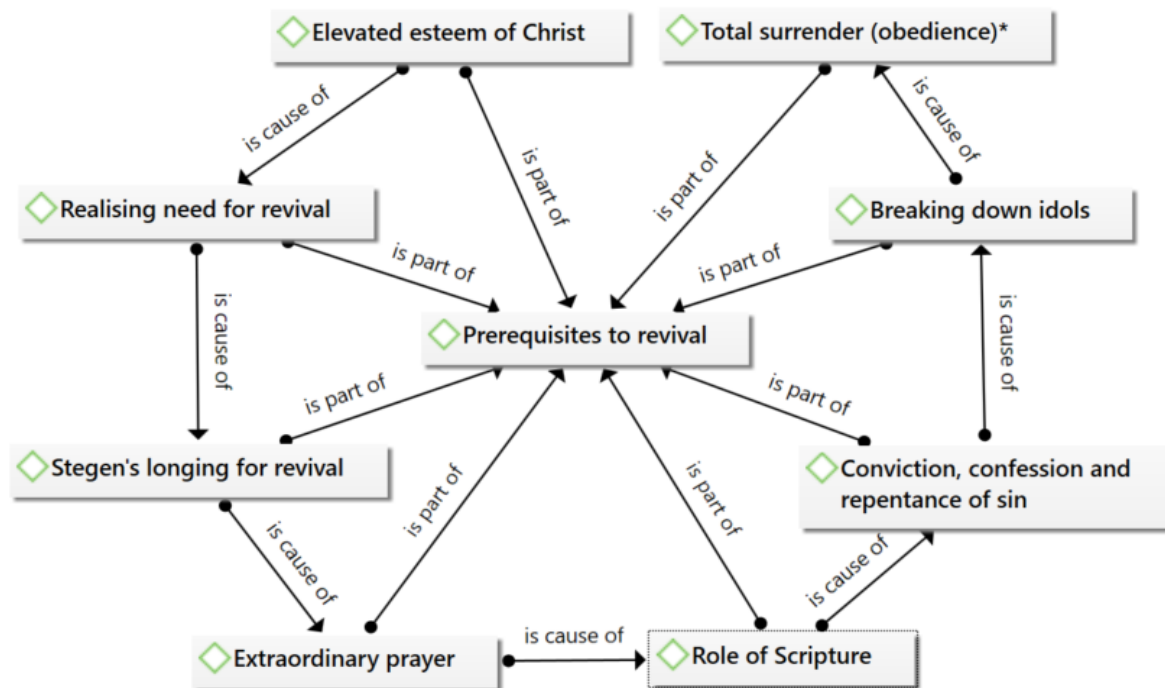


Figure 9.1: Network depicting prerequisites of the revival among the Zulus

As noted in Figure 9.1, the following sequential themes emerged as prerequisites for the revival among the Zulus, elevated esteem of Christ, realising the need for revival, Stegen's longing for revival, an extraordinary spirit of prayer, Scripture's vital role, confession of sin, putting away of idols and total surrender *.

Examples of quotations that support the network in Figure 9.1 are displayed in Table 9.1.

Table 9.1: An example of typical quotation evidence regarding prerequisites to the revival among the Zulus

Codes	Quotations (verbatim) gained from transcriptions
Elevated esteem of Christ	Erlo Stegen: <i>I remember 1955 I praying and said, Lord, that fire that burned within the chest of Peter and John, may that fire really come again and in the hearts of your people? Because I saw people who came and accepted the Lord Jesus into their lives but in their lives another fire burning, not this fire of which are spoken here. And we cried out and we said, oh Lord, kindle and let that fire burn in our hearts. (D25:3)</i>
Realising the need for revival	Erlo Stegen: <i>I've remembered that, when I preached to people, for instance, the boys, the young men, they would be going off to the shop to buy magazines with naked pictures inside. And I would say, Lord, they say they are believers, they have accepted Christ as their personal Saviour, but here they are thirsting for the things of the world. And I say, Lord, my preaching is not helping them at all, because they would admit their sin but then they would go back to it again, confess their sin and yet go back to it again. (D24:11)</i>
Stegen's longing for revival	Erlo Stegen: <i>I remember back in 1966. I was so frustrated, troubled in my spirit. I would be praying day and night that God would come down from heaven, that the Lord would work by His Holy Spirit and pour out His Holy Spirit. And I remember being so anguished in those days. (D24:4)</i>
The extraordinary spirit of prayer	Erlo Stegen: <i>Day and night being before God, crying, oh God come down or I'll die. (D33:10)</i> Erlo Stegen: <i>We should gather for a Bible study, which afterwards was not Bible studies anymore, they were not prayer meetings anymore, but all we could do was cry before the Lord, broken-hearted. Pleading for mercy. We forgot that we ever had been Christians, the very fact that we had called ourselves Christians, and I was a preacher, made it all the more severe and the more condemning to me. But I was so blind. I couldn't see it at all. And God had to take hold of me and literally pushed me and make me see things one after the other. (D35:20)</i>
Scripture vital role	Erlo Stegen: <i>And, even if God is a sovereign God, He will never go against His word. Because heaven and earth will pass away, but not His Word. And then dear friends in saying that, I am saying as well, the letter kills, the Spirit quickens. Get the spirit of the thing, get the meaning of the thing. You can hammer on the letter, but the letter will just kill. You have got to get the spiritual meaning and significance of that message. And then it is going to be a blessing to you. And friends, that is how God had to work, I was a hard nut to crack. I was so misshaped, there were so many things in my Christian life that were foreign, things out of my childhood, things that I was taught, ways how I was brought up. And God had to say, not like this, it is like that. This is what God says. And I did not realise that as God was busy dealing with me, I had lost sight of everybody else, he was dealing with others, he was dealing with other people. (D35:37)</i>

Codes	Quotations (verbatim) gained from transcriptions
Conviction and confession of sin	Erlo Stegen: <i>we have to do the confessing; He will not do it for us. He says, "Adam, where are you? Of cause, God knows, much better than He sees Himself, and knows Himself. But God wants to hear it from us. We have got to do the confessing if we confess, He is faithful and just to forgive us. If My people who are called by My name, humble themselves and pray and turn from their wicked ways, then I will hear and forgive and heal their land. Friends, there is no short cut. (D35:41)</i>
Putting away of idols	Erlo Stegen: <i>This is the reason why He came, to save us from our sins. God brought one sin after the other to the light. I could only pray "Lord have mercy, I am a sinner, please forgive these sins. Break all idols down in my life that you alone can rule, that I will no longer think what people will say or think, or will feel about these things, but that the issue will be, what do You say about this, so that I can truly stand before You. (D1:23)</i>
Total surrender *	Erlo Stegen: <i>God says, if I come down, I work as I like. I don't follow a man. I'm not your little dog, your little fox terrier that you can call Me. I'm not your servant, I'm God. And I work as I like. You can't tell Me how to work. Oh, that cost something before I was prepared that He could work as He likes. (D33:5)</i> Erlo Stegen: <i>Nobody in this world can dictate to him how He should work. I am the Lord. And the Lord is God. And God is the Lord. And you've got to bow to Me, you can't dictate Me, how things should, or should not go. That means absolute surrender, complete surrender. Everything on the altar. You know the old Testament, on mount Carmel and other places they brought sacrifices. They have to kill a beast, put it on the altar. And then the fire would fall from heaven. But the fire never fell till they put the last piece upon the altar. They couldn't expect the fire to fall until they had put the last piece on it. And that means. To give ourselves over to Him unreservedly, completely, wholly, wholeheartedly. And then the fire would come. (D35:28)</i>

Each of the codes listed in Table 9.1 is discussed according to the following themes:

9.2.1 Elevated esteem of Christ

Before the start of the revival, Stegen was troubled by the lack of change in his converts' lives (see §3.3.10.2 & §3.3.11.2). Although after Stegen's preaching the Zulus accepted Christ in their hundreds, their lives did not honour Christ (Stegen, 1984, FPA/D55). This recurring phenomenon in his ministry, created in Stegen the realisation that what he in his own strength is powerless to accomplish, God may do. Having come to this realisation, Stegen realised the need for a God-sent revival (see Figure 9.1). In addition, Stegen upholds the uniqueness of Christ who is the second Person of the Trinity, the very Son of God who came in the flesh (see §8.2.1 and §8.2.10.2) especially also highlighted during all the Easter services stretching over more than Stegen's 60 years of ministry.

9.2.2 Realising the need for revival before the revival amongst the Zulus

As narrated in Chapter 3, it is evident that after 12 years of fruitless labour on the mission field, Stegen was sorely flexed under the burden of a powerless ministry (see §3.3.9). He experienced cultural difficulties in convincing the Zulus that Christ alone is sufficient for their needs (see §3.3.9.2). Also, in his congregation at Maphumulo fights often arose before the revival. After 12 years of hard labour, he could barely count those that were on fire for God. Stegen, therefore, realised a growing need for revival (see §3.3.11.2). This growing realisation for the need for revival gave way to Stegen's longing for revival (see Figure 9.1).

9.2.3 Stegen's longing for revival

Realising the need for revival made way for a deep longing for revival (see §3.3.11.2). Although he gave up this hope during his ministry, he was revived to diligently seek it (see §3.3.12). This longing for revival grew in its intensity during 1966 (see §3.3.12).

9.2.4 Extraordinary (prevailing) prayer

Before and during the revival amongst the Zulus, prevailing prayer is present (Van der Walt, 1978:12). Greatly burdened for the church's spiritual lives Stegen, as with Jacob, prevailed in prayer, until he received the blessing (Van der Walt, 1978:12). Towards the end of 1966, Stegen experienced an extraordinary prayer burden as he, together with his little congregation at Maphumulo were wrestling with God for revival (see §3.3.14). It was the extraordinary prayer of a young convert who had stopped his preaching and requested to pray. The prayer offered by this young convert warmed his heart, and Stegen realised that there was a breakthrough and that God had answered their request and would grant revival soon. God came down two weeks later (see Chapter 3). Stegen highlights the importance of desiring God to work to such an extent, as John Knox had cried out, "God give me Scotland, or I die!" Stegen remarks that it is quite possible that Knox would have died, had God not granted his request. This remark from Stegen indicates the zeal for God's house that can consume one. This consuming is the growing desire that God will reveal His glory in the Church. The Lord promised that people will find Him when they search for Him with all their hearts. Those that beseech God to send revival, should in no lesser way request so with all their hearts (Stegen, 1979, FPA/D6). In this request for revival, Scripture continues to play a vital role (see Figure 9.1).

9.2.5 The vital role of Scripture

Scripture played an integral part in Stegen's conversion, calling and purifying process to receive revival. Although Stegen had started to doubt the authority of Scripture when

confronted before 1966 with theory–practice tension, he decided to submit himself under the Scripture’s authority (Simonis, 2015). Having done that, Scripture became “living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb 4:12 NKJV). God used Scripture in various situations to reveal that God is resisting him because of his pride (see James 4:6). Besides, he did not love the Zulus as himself and still had racist tendencies in his heart. The taking of God at his Word led to a deep conviction and sincere confession of sin (Van der Walt, 1978:12).

Van der Walt describes the KwaSizabantu community as not sentimental, emotional, or hypocritical. The preaching is kept simple and scriptural (Van der Walt, 1978:10). Although gifts of the Spirit are present, these are carefully evaluated according to Scripture. Revelations are also written down and cautiously checked. During the 60 years of ministry, Stegen’s sermons maintained the same message.

9.2.6 Conviction and confession of sin

As Stegen and the little Maphumulo congregation was studying Scripture and praying for revival’ they experienced an intense conviction of sin in their lives under the guidance of the Holy Spirit (Natalese NGK Synode, 1983:569).

9.2.7 Breaking down of idols

Through Scripture, the Holy Spirit convicted Stegen of idols in his life. During Stegen’s calling his idols were making money and playing tennis. As he was praying for revival, he realised that his pride and what others would think of him had become his idols. In a vision, he saw himself bowing before these idols as in a Hindu temple (see §3.3.13.2). He realised that he was living before people, trying to please them and was thereby not faithful in his calling. This sore realisation brought him into deep confession and towards total surrender to Christ (see Figure 9.1).

9.2.8 Totally surrendered to Christ *

This theme emerged from the dataset and was therefore added as a prerequisite to the revival among the Zulus. Confronted by his own lukewarmness, Stegen describes how *he threw himself on his bed praying God I give you my word, give me a heart of fire for Thee* (D21:22). Realising that he, Stegen was not serving Christ but living before people, he repented and surrendered himself totally to God. This point of total surrender and obedience in his life to God gave him the markings of a true bondservant of Christ as observed by Van der Walt (1978:12). Van der Walt describes the KwaSizabantu community as sincere, joyous,

committed and living a life totally surrendered to Christ (Van der Walt, 1978:10). Stegen refers in his teachings that *“we so easily speak about giving our hearts to Christ... but He implies in this text our bodies as well as our thought life”* (see Rom 12:1-2) (D23:3). Stegen describes this surrender as *“to give ourselves over to Him unreservedly, completely, wholly, wholeheartedly. And then the fire would come”* (D35:28). Totally surrendered to Christ implies the breaking down of idols and purification from sin beforehand, which was the case in Stegen’s life, end of 1966 (see Figure 9.1).

9.3 REVIVAL CHARACTERISTICS

Characteristics generated from the theoretical framework on revivals (see Chapter 2, Table 2.2) and emerging character themes of the revival among the Zulus (marked with *) that emerged during analysis were merged into one code list. The revival among the Zulus that stretches over 60 years, provided a rich data source to contribute to the body of knowledge on revivals.

This section also provides in-depth insight into the dynamics of the revival among the Zulus, which in turn provided a suitable basis to derive more theory on revivals (indicated with * in Figure 9.2). To provide a basis for comparison with other revivals, codes were gleaned from the literature review (see chapter 2) and deductively employed in this analysis. However, as the revival among the Zulus stretches over 50 years (1966-2020), content analysis on revival over these years provided in-depth insight into other characteristics of the revival among the Zulus as well. To gain more insight into the Missiological contribution of Stegen to the revival among the Zulus, codes were also inductively generated from the transcripts of 60 sermons. Codes were thereafter merged and moved around in the network to provide a simple network of the characteristics of the revival among the Zulus (see Figure 9.2).

As evident from this network, God’s presence has emerged as the main category. Four main thematic strands also emerged in this network, namely a sovereign and surprising act of God, the revealing God, an extraordinary movement of the Holy Spirit and extraordinary glory to God. Each of these emerging main strands are further expounded in this section. It should be also noted that as the revival is not static, some codes in these emerging strains could have been placed in more than one location in the summative network. Where possible I have added the relationships between the coded, and here again, as the revival is a movement, some codes could have additional relationship(s) with other codes. This network is therefore only a meagre human attempt to describe a working of God as observed during the revival among the Zulus.

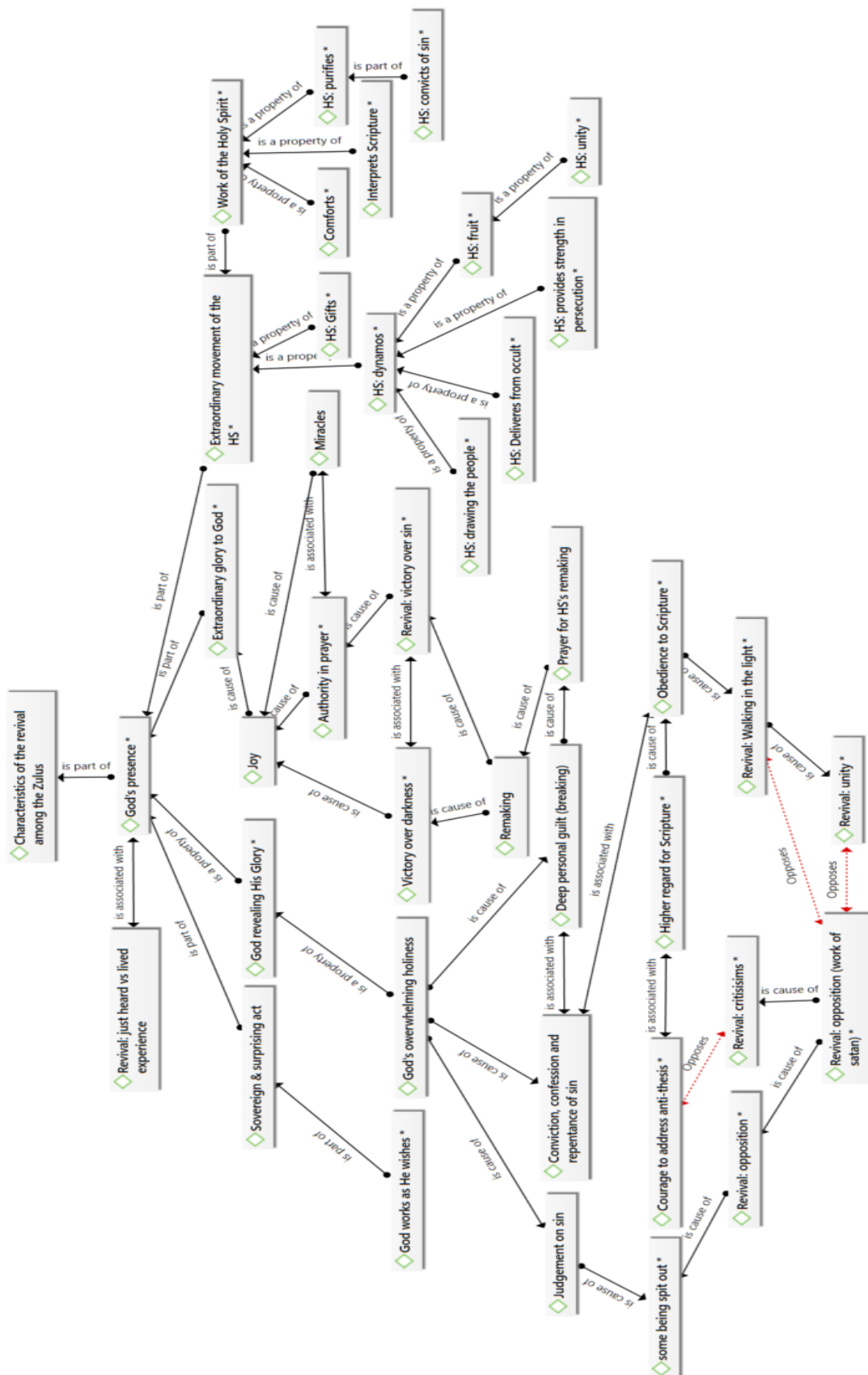


Figure 9.2: Summative node on the characteristics of the revival among the Zulus

9.3.1 God's presence and sovereignty

To unpack the detailed network in Figure 9.2, various thematic strains in this network are unpacked separately, with the first focus on God's presence and sovereignty in the revival among the Zulus (see Figure 9.3).

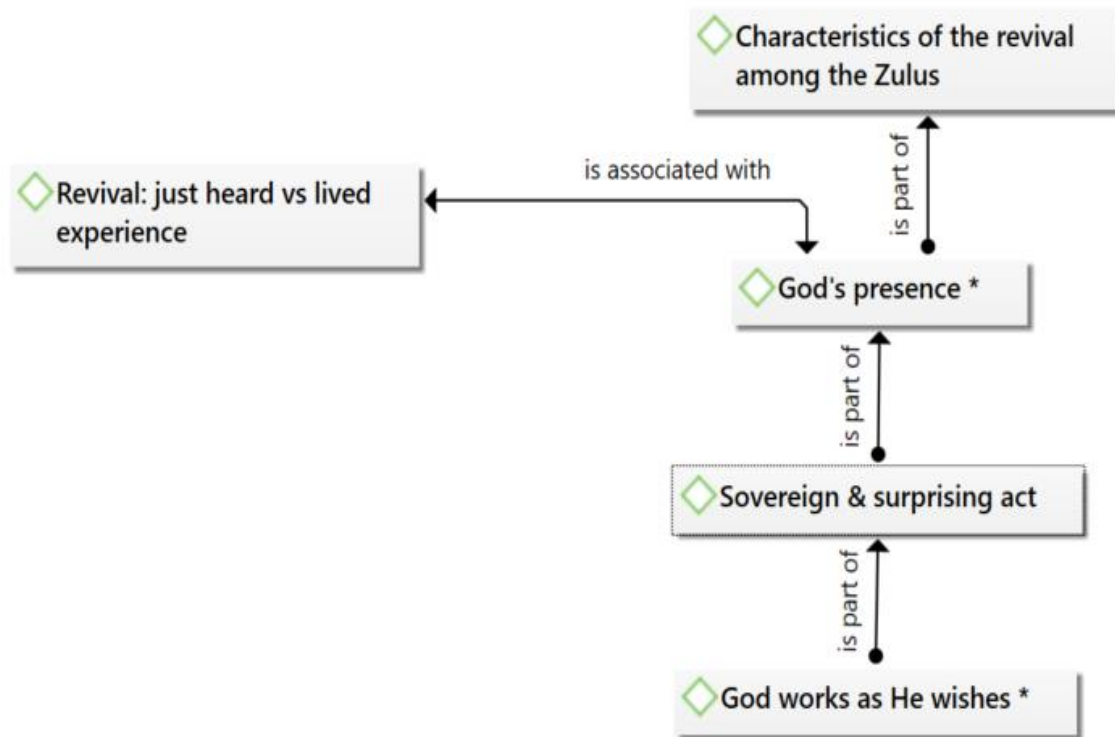


Figure 9.3 *Network on God's presence and His sovereignty*

Typical quotes that support the network in Figure 9.3 are displayed in Table 9.2.

Table 9.2: Supportive quotations of God's presence and sovereignty during the revival

Codes	Quotations (verbatim) gained from transcriptions
Revival: just heard vs lived experience	Erlo Stegen: <i>ginóskō, to know, but the word also has a deeper meaning as just to know. It is a piece of experimental knowledge, something that we know, because of having experienced this thing. It is a knowledge gained by experience. It is one thing to speak about revival, but another thing to experience it. And one has got to experience it, to know what it means. And when God has rent the heavens, then there is a God-consciousness among the people that is indescribable. (D5:27)</i>
God's presence *	Erlo Stegen: <i>I am not one of those people that say revival can come and go. Revival is the normal thing for Christians and the church of our Lord Jesus Christ. If there is no revival, then we need to ask ourselves whether the Lord is really in our midst. (D20:34)</i>
Sovereign & surprising act	Erlo Stegen: <i>I will never forget that day when I was in that old building. Then all of a sudden, the Spirit of God came over us. I just felt to sit my hand on my head and to kneel and pray. When the Spirit of God came over us, it was like a mighty rushing wind. I can't describe it in full. It was not only like wind, not even so strong as wind, it was something else. A wind that blew through one. Wind can only blow against you, but the Spirit of the Lord can go through you. When this happened, it was not needed to tell anyone that God was in our midst. Everyone was conscious of the fact and worshipped Him. (D1:52)</i>
God works as He wishes *	Erlo Stegen: <i>God says, if I come down, I work as I like. I don't follow a man. I am not your little dog, your little fox terrier that you can call Me. I am not your servant, I am God, and I work as I like. You can't tell Me how to work. Oh, that cost something before I was prepared that He could work as He likes. (D33:15)</i>

Each of these codes, depicted in Table 9.2 are further discussed in this section.

9.3.1.1 Revival: just heard vs lived experience

Stegen came to know much about revival as he studied the topic (§3.3.11). Yet, being honest with himself, he realised that he had no living experience of it. He felt his ministry failing and was planning to leave the ministry (§3.3.12). But then again, it was the stirring within him to try to find the answer to revival, which he describes as trying to find the light switch in a dark room.

9.3.1.2 God's presence *

According to Stegen, revival should be the normal thing for any Christian and the Church of Jesus Christ. Stegen further remarks that there is a difference in only preaching about God and to experience God's presence (Stegen, 1997, FPA/D21). Stegen describes the start of

the revival as “*you just knew you were on holy ground and Heaven had come down*” (Stegen, FPA/D34). As God is a consuming fire (Heb 12:29), sin has to be addressed beforehand, as noticed in the case of the revival among the Zulus (§3.3.15).

9.3.1.3 Sovereign and surprising act of God

Stegen refers to the suddenness of when God came down with the inception of the revival in 1996. They expected Him but did not know when or how. God in his sovereignty acted. Stegen explains that when the Spirit of God came down, he drew people convicted of their sin to them from their homes, starting with the very strongholds of evil. There was no church bell, no invitation and no organisation work (Stegen, 1988, FPA/D31).

From the revival onwards, Hugo (1988:15) observed that God’s sovereignty has been upheld following no recipe, model or a legalistic way to make decisions or solve problems. Hugo (1988:15) remarks that the seeking of God’s will in all things, not only spiritual matters, results in abundant blessing on the work. Throughout the years of revival, this method of operating at the mission has been from time to time severely criticised by natural minded Christians (Greeff, 2003).

9.3.1.4 God works as he wishes *

Regarding the theme of allowing God to work as he wishes, Stegen explains that,

“before Christ can kindle his fire in your heart, and life, the cross has to be erected and the cross is the thing that deals with sin and deals with your own self... the cross-cuts across your ideals, your will, your wish, you’ll have to die before you know what the fire of God means” (Stegen, 1984, FPA/D25).

This process of dying to the self, became a reality in Stegen’s life during the end of 1966, just before the start of the revival among the Zulus.

Figure 9.4 depicts my observational experience (a snapshot) in revival dynamics of the revival among the Zulus. However, these dynamics emerged throughout the revival among the Zulus, providing a panoramic view of the revival among the Zulus. As seen in Figure 9.4, God reveals both His glory and holiness. The nearness of His holiness may immediately, as in the case of the unrepentant, judge the sin of operating against the Holy Spirit in persons directly (such as Ananias and Saphira, see Acts 5:1-11) or lead to a deep conviction, confession of repentance of sin. The enormity of personal guilt become such a reality that the only option left is to cry to God for mercy and flee to Christ for salvation. This leads to a deep inward cry to God to be remade into his image. The presence of the Holy Spirit creates higher regard for Scripture and

a strong desire to live a scriptural life. This higher regard for Scripture produces in the regenerated child of God the courage to boldly address anti-thesis, *i.e.* to act against evil thoughts, words and attitudes that opposes the work of the Holy Spirit which is repentance. This oppositional dynamic emerges between the 'head of religion' which is man, and the 'head of the Church which is Christ'. This bold action of the regenerated Christian is rooted in Scripture and acts contrary to the complacency of the natural man which either causes an awakened soul or a backlash in the form of criticisms. Unjust criticism captures the unrepentant soul in a web of half-truths and lies about his/her Christian brethren and the true working of the Holy Spirit. As darkness sets in, after rejecting the working of repentance through the Holy Spirit, discernment erodes leaving the unrepentant soul to believe the lie. Having lost discernment, such a person gathers all forms of misinformation and fabrications, proclaiming it as the truth and believing it as truth. In such a disillusioned state, the person finds it difficult to conceptualise any admonishment as sincere. Being without an anchor they are prone to be swept away by any current and in danger of being spiritually shipwrecked. In comparison, those with a repentant heart walk in the light with their Christian brethren in obedience to Scripture and are quick to respond to correction and conviction through confession and repentance of sin. In this way, a deep unity is created across races, cultures and church backgrounds and darkness does not get a foothold to create division.

9.3.2 God revealing His glory

This section expounds on the dynamics in the strand of God revealing his glory to the Zulus during the revival (see Figure 9.4). The labels coincide with the theoretical framework on revival where the codes were deductively employed as were the labels' codes indicated with a * emerged inductively during the thematic analysis on this theme. As mentioned before, the * labelled codes provide more in-depth insight into the dynamics of revival as observed during the revival among the Zulus.

Typical quotes that support the network in Figure 9.4 are displayed in Table 9.3.

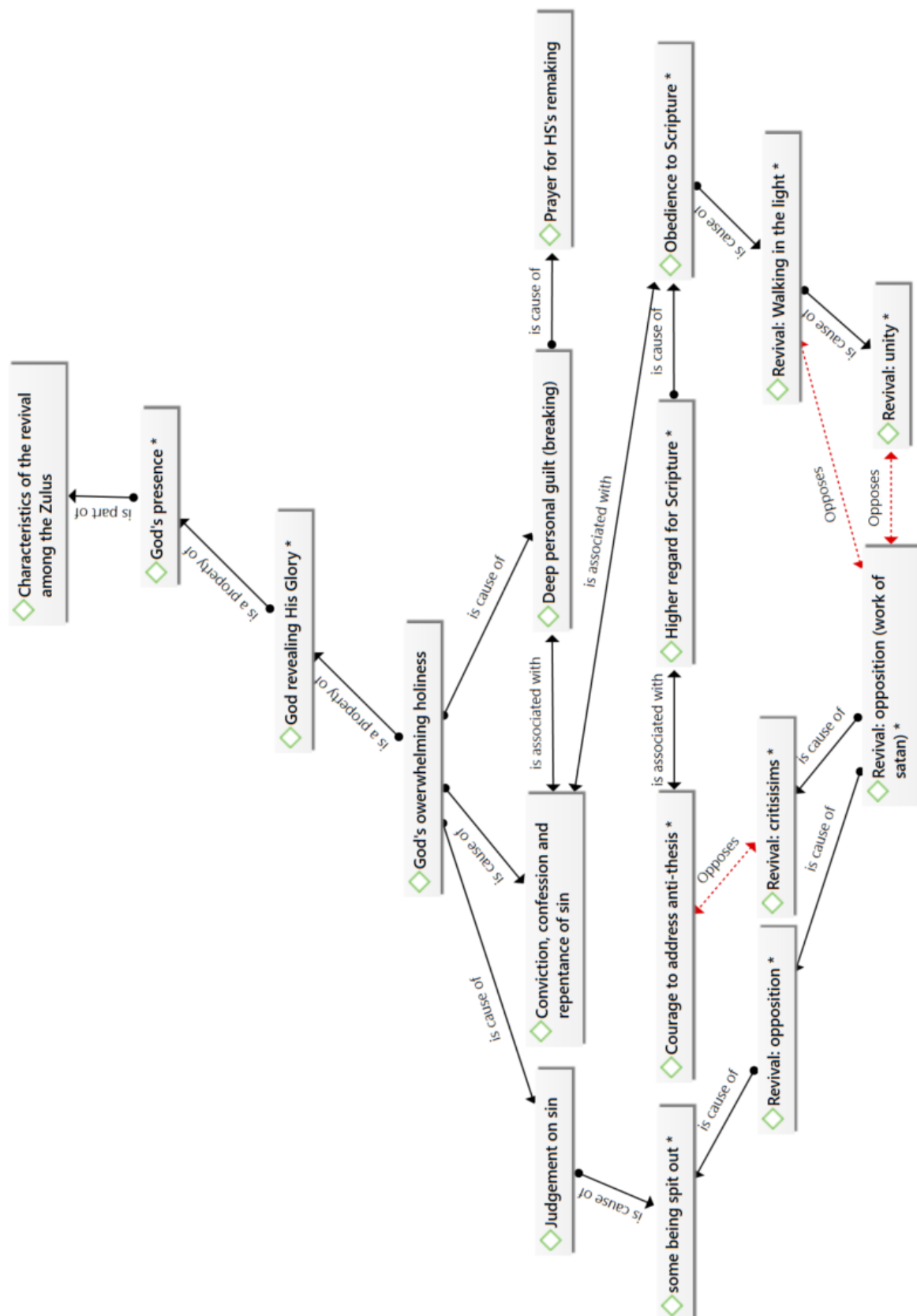


Figure 9.4: Network on God revealing His glory

Table 9.3: Supportive quotations for the revealing Lord implicating God revealing His glory

Codes	Quotations (verbatim) gleaned from transcriptions
The revealing Lord	Erlo Stegen: <i>Jesus said, there's nothing secret that will not be revealed. If you meet with Jesus, you are meeting with the one who brings everything to light and makes everything transparent. If a person says, I have excepted the Lord and yet they've still got their secret sins, I say, no, you have never met with the Lord because if you meet with the Lord, He reveals all. (D24:15)</i>
God revealing His glory	Erlo Stegen: <i>what a difference when the sun is high up and shines in its strength. On a hot summer day, then the blind can even be conscious of the sun, they feel it, the son does something. You can't look into it... I like to use that example. In times of revival, God reveals Himself in His power. God reveals Himself in His strength, might and glory. It is times of His power and His glory. This is revival, God in our midst (D5:18)</i>
God's overwhelming holiness	Erlo Stegen: <i>When God reveals Himself, He does it in times of revival. In His awful Holiness and irresistible power (D7:8)</i>
Judgement on sin	Erlo Stegen: <i>But there is a healthy fear of God. That we persevere in holiness and that we wash ourselves of all filth according to the flesh and the spirit. (D7:18)</i> Erlo Stegen: <i>If we don't see the righteousness of God, we perceive Him as a God of love, however, His righteousness is as great as His love... and then His judgement. (D1:46)</i>
Conviction, confession, and repentance of sin	Erlo Stegen: <i>and God took hold of me and threw me into His mill, headfirst. And I felt how that millstone was grinding me and God revealed all... These things in the meal, in the flour that aren't right... He put me into the fire that is purifying the gold and the silver and burns away all the dross... (D34:8)</i> [referring to his preparation before receiving revival in 1966]
Deep personal guilt (breaking)	Erlo Stegen: <i>...as a servant of Jesus Christ, I come to you and here I stand disqualified. If I still try to please men, I'm not a servant of Christ. I went there, I couldn't speak. I couldn't address these people. I could only cry. I went down on my knees and said, let's pray. And I wept and said, God, be merciful, a sinner. [referring to his preparation before receiving revival in 1966] (D34:8)</i>
Prayer for HS's remaking	Erlo Stegen: <i>You'll seek Him and find Him if you search for Him with all your heart, that's what it cost, all, everything. You can't expect an answer before you reached that place where it's all. God is the greatest extremist, He is so extreme, He wants everything, or He wants nothing... You can't please Him with a half-hearted thing. (D1:46)</i>
Higher regard for Scripture	Erlo Stegen: <i>and how my heart broke... I said, Lord, twelve years in your service. I have left everything to preach Your Gospel... The Lord has said that He did not come to the world to condemn the world, but that the Words that He has spoken will condemn us. And this is what happened. [referring to his preparation before receiving revival in 1966] (D1:20)</i>
Obedience to Scripture	Erlo Stegen: <i>Until we get to that place where we fall on our knees and say "Lord, you are our God. You are the first and the last, and we must obey You". (D4:21)</i>

Codes	Quotations (verbatim) gleaned from transcriptions
	Erlo Stegen: <i>He did not know what was going on there in the bedroom. He did not know of that battle that was raging. He did not know that I got to the place where I said, "Oh God, I have got to be the least of all. I choose, to be a servant of all. And when I lost my life, I found it. The very people I thought would sit on my head, were those that honoured me. (D35:39)</i>
Revival: walking in the light	Erlo Stegen: <i>many people acclaim that 'the Blood has sanctified me', but they still live in darkness. We do have many Bibles, but this is one Bible that I have not found that supports this notion. But if we walk in the light, says this Book, as God is in the light... have you reached this light? Have you seen your own life within this Light? But to be able to live in that light and not just to sit in a church, but to walk in that light, to be cleansed by His Blood... We have no right to claim that His Blood has cleansed me, but still live in darkness and not in the light. (D17:15)</i>
Revival unity	Erlo Stegen: <i>There is no love without forgiveness. The people do not know what they are talking about when they talk about the love of God; it is just something sentimental, something to do with their feelings. Love comes through forgiveness, and he who is forgiven much, love much. It is there where the Holy Spirit can pour out his love. The deeper our conversion, the deeper our love for God. Do not, therefore, pray for more love but mend your ways with God. The deeper the better, then the love comes naturally. (D4:22)</i>
Revival: opposition (work of Satan)	Erlo Stegen: <i>Examine yourself, asking, are these rivers of living water flowing from me? And if a river flows for five years, ten years or twenty years, how big ought the river to be? And nothing will stop the power of that river. You can build a wall to try and dam it up. It will hold for a while but eventually, it will cover many areas. And by trying to block the water you are giving it strength. And if that wall is not built well, that powerful water will break the dam wall. And that vicinity will experience something that it never experienced before. All the water will flood down if the wall is strong and doesn't move. The water will build up and up and eventually it reaches a whole area as it dams up and it will flow over the wall for no devils or demons; can block the water. (D27:16)</i>
Revival: criticisms	Erlo Stegen: <i>...are these rivers of living water flowing? There are streams, but some streams are those of criticism. There are waters which are lies, which has the world in it. While we are saying that we live for the Lord but instead we are loving the world as well, and the Bible says that he who loves the world is at enmity with the Lord. (D27:8)</i>
Revival: opposition	Erlo Stegen: <i>...the Lord Jesus goes further, He once said 'you Pharisees, you see the small piece of wood in the eye of your neighbour, but the beam in your eye you do not see'. (D22:20)</i>
Courage to address anti-thesis	Erlo Stegen: <i>...then my eyes opened to the truth spoken by Zechariah ... 'not by power or might, but through My Spirit, says the Lord' ... then I realised that our battle is not against flesh and blood but against the evil powers and principalities in the air. Then I understood that it is not flesh against the spirit, but the Holy Spirit that opposes evil powers (D1:56)</i> Erlo Stegen: <i>... one black man came to me and said, "run away and hide somewhere or go across the sea, because I don't want you to be killed" ... so we preachers need to recon in that our thoughts might be cut first. It will always be like that if we preach the truth. (D37:2)</i>

Codes	Quotations (verbatim) gleaned from transcriptions
Some are spit out	Erlo Stegen: ...when there was a revival, the revival and the working of God spit out people. Think of Ananias and Saphira. Don't think that within revival all will stay together. No, the Ananiases and Saphiras among us will come to the light. If God works in His power, those not working together will be spit out. They will run out. Some will say, God has called me to a new ministry, and speak such things. However, it is not the truth and they lie. They can't as the fire is too warm for them. They wanted to be lukewarm and they could not face the heat as they fell in love with the world. (D20:36)
Judgement on sin	Erlo Stegen: ...as I got in I saw this old man lying on his bed with his shoulder against the wall, and with the one leg on this side of the bed and the other one on the other side of the bed. And as if his eyes were popping out of his head. And gazing into one direction as if he were seeing something. And what he said was this: Oh, the Faithful and True Witness said so-and-so has been killed by me. He says: But I thought I was alone; nobody knew about it when I murdered the man...I knew that the Lord said; What we whisper into each other's ears will be shouted from the housetops, but I didn't know that a person can do it himself. Some Hands can get hold of us and we are wrung by those Hands, and whatever is within us will be pressed out and will come out. And then he cried, and he mentioned another name. The Faithful and True Witness says He was there when I murdered him as well... (D59:4)

Each of these codes is further expounded as follows:

9.3.2.1 The revealing Lord

During the revival among the Zulus, God revealed himself in a variety of ways (Stegen, 1986, FPA/D47). Not only does God reveal his holy nature during revival, but Stegen experienced during the revival among the Zulus that being in God's presence, nothing could be held secret or remain hidden; the innermost thoughts and motives of the heart are transparent in His light (Stegen, 2016, FPA/D24). This transparency is also noted by Michael Maeliau during the revival on Solomon's islands (Griffiths, 1977:189).

9.3.2.2 God reveals His glory and His holiness

When God came down, the little congregation at Maphumulo were overwhelmingly aware of God's holiness. Stegen associates the presence with God with an intense awareness of His glory and holiness (Stegen, FPA/D1). This awareness of His glory simultaneously reveals the sinfulness and failures of those present (Stegen, 1984, FPA/D3). God also revealed his glory by changing the face of an old repentant witch in a moment to the face of someone who has sat years in God's presence (Stegen, FPA/D1). Stegen and his co-workers experienced how the walls of Jericho came down and how the Holy Spirit brought people from far and wide to reconcile with Him through the Blood of Christ (Stegen, FPA/D11). Stegen compares these

radical changes in people's lives to that of a desert changing into a garden (see Isaiah 35), revealing His glory (Stegen, 1984, FPA/D2). Stegen further points out that through the revived church, and changed lives, the Almighty God can reveal His glory to the world (Stegen, 1983, FPA/D16; Stegen, 1984, FPA/D3). According to Stegen, this glory of God was revealed through Peter and John as living letters written by the Holy Spirit, so that they could say 'look at us' (Stegen, FPA/D11).

9.3.2.3 Judgement on sin

In this theme, Stegen quotes 1 Peter 4:17 reminding Christians that judgement starts with the house of God (Stegen, FPA/D1). This statement coincides with the revival among the Zulus in that the Holy Spirit started to convict the Maphumulo congregation during the end of 1966 of sin, righteousness, and judgement. Thereafter the Holy Spirit convicted big strong hardened Zulu men and they cried as if hit with a sjambok. Upon inquiring why they are crying they replied that there was just an inch between themselves and hell (Stegen, FPA/D1). Stegen compares this conviction as the day of judgement (Stegen, FPA/D1).

9.3.2.4 Conviction, confession, and repentance of sin

As God's people are prone to wander from Him, conviction and repentance may be as old as the fall of mankind. Yet, Jonah, an unwilling prophet who in obedience brought God's stern warning to Nineveh another nation, repented and turned to Him. John the Baptist cried in the dessert calling Roman soldiers, Jews, and Pharisees to repentance. Could it be that only the pure in heart would recognise Him when he appeared? Could it be that they could have been prepared to receive Him who would forgive sins and for whom the Comforter would be sent?

During the revival amongst the Zulus, God's spirit convicted communities of sin, righteousness and judgement causing them to come to Stegen for spiritual help (Simonis, 2015). As their burdens were lifted, and they realised their sins were forgiven, they felt great joy as they left for their homes again (Simonis, 2015). Van der Walt (1978:10) described the revival amongst the Zulus as a deep conviction of sin, deep conversion and radical renewal of life. Stegen and the little Zulu group at Maphumulo were convicted of their sin, both outward sin and that of the heart, which had been dealt with in a very thorough way.

As the congregation at Maphumulo studied Scripture, they felt prompted to confess their sins to one another. Believing every word in Scripture, they realised the importance of not touching any unclean thing. They realised that it is not just a matter of accepting Christ, but a matter of God accepting them (Stegen, 1979, FPA/D7), and He will do so, on condition that they sanctify themselves by the blood of Christ through the confession of their sin. God will not abide with

them if there is sin in their midst. There could be no Spirit-filled life together with sin in their lives (Stegen, 1979, FPA/D7). One case was that of a heathen Zulu man from Msinga who was loudly weeping in the room as if someone were hitting him with a sjambok. Stegen asked him what the matter was. He replied, “there is just one inch between me and hell – one inch and I am in it” (Stegen, 1984:65).

When the convicted were comforted by the blood of Jesus that can cleanse from all sin, they would often reply; “that is what you say because you don’t know how grievously we have sinned.” The conviction of sin went very deep so that a general prayer would not suffice. Everyone felt the need to name their sin one by one. Once that was done, they felt the burden lifted and joy-filled their hearts knowing that they were forgiven. (Stegen, 1984:65). Teaching and preaching on sin is direct, personal and practical, with no soul going into destruction without the sin of doubt (Kitshoff & Basson, 1985:52). Preaching on sin, Stegen brings out the evilness of sin in such a way that the hearer realises his rebellion against God. Stegen points out that deep grief and regret over sin leads to deep repentance and deep confession of sin which in turn leads to lasting good fruit after a conversion (Kitshoff & Basson, 1985:53). As many heathens flock to the mission daily, blatant sins are often referred to in a service, using the law as discipline for them leading them to repentance and turning them to Christ. A message on abstract things would have no meaning to them. Every day since 1966 people flocked to the mission under conviction of sin, converted, discovering the true meaning of Christ as their Saviour (Stegen, 2016:89). This phenomenon is also continuing during the time of writing.

Confession of sins is therefore not a KwaSizabantu teaching but a Biblical truth (Stegen, 2013, FPA/D29), which is also subscribed by both Calvin and Luther (Stegen, 2013, FPA/D60). This Reformed principle is upheld by Stegen and his co-workers for over 50 years and is also characteristic of the revival amongst the Zulus.

9.3.2.5 Deep personal guilt (breaking)

During the revival amongst the Zulus, this was the case in that Stegen realised the unworthiness of his ministry and was grieved about it. The Holy Spirit used Scripture to convict them of their sin, righteousness, and judgement. Through God’s working, Stegen realised that God was resisting him because of his pride. Handing himself over to God, God dealt with his pride thoroughly. This valley of humility was necessary to mould Stegen into a humble servant of God, who leads neither through domination or threats and who disclaim any credit for himself or his co-workers during this revival (Visser, 2014:243).

During a revival, God is in the forefront, and man in the background (Stegen, 1997, FPA/D21). The question then is not what is acceptable to people but to God. Reference has been made to the “humble and open-hearted attitude, and his modesty about the great deeds of God that he and his co-workers experienced” (Visser, 2014:243). Before the revival amongst the Zulus, Stegen and the Christian brethren at Maphumulo needed to realise their failures, sinful nature, and depravity of the human heart.

Stegen describes this breaking process as *...our hearts broke when we experienced within the church the majesty of our Master, the glory and power of Jesus Christ and then we saw ourselves...* (Stegen, 1984, FPA/D3). This experience of seeing themselves coincides well with other revivals such as the revival in the Solomon Islands in which “having seen the Lord, they saw themselves; and they wept, saying ‘My sin, my sin!’” (Griffiths, 1977:189). Some have described this experience as entering a palace and observing in awe the magnificent tapestry and its beauty and then all of a sudden noticing the mud on their boots and the trail of grime that they have left behind (Bosman, 2020). Stegen suggests that *...it is one thing to invite people to kneel and pray, but it is another thing to have a meeting with God on his chair, and where he stops the preacher and asks “what must I do?”* This coincides with the observation of Billy Graham that said ‘years ago people came to the cross with tears, today when they repent they come with a smile’ (Stegen, 1984, FPA/D3).

9.3.2.6 Prayer for HS’s remaking

Realising their spiritual state before God, the only option was to cry out for his mercy and forgiveness in Christ. Stegen uses the text from Jeremiah 29:13, which states that *You’ll seek Him and find Him if you search for Him with all your heart*, to describe that to obtain revival and His remaking costs all, everything. Stegen reasons that one *can’t expect an answer before reaching that place where it’s all. God is the greatest extremist, He is so extreme, He wants everything or He wants nothing...You can’t please Him with a half-hearted thing* (Stegen, FPA/D1). Stegen states *...we knew that we could not do it in our strength. Our only hope was God. Then we prayed and said, ‘Oh God we ask You for your namesake, that you will work, that was in 1966* (Stegen, 1977, FPA/D30). *Then God graciously undertook.*

9.3.2.7 Higher regard for Scripture

During the revival amongst the Zulus, Scripture played a vital role. As the little congregation at Maphumulo studied the book of Acts they were convicted of their own lives. As both the Word of God and an authentic revival are inspired by the Holy Spirit, Stegen postulates that an authentic revival has its origin in the Word of God and always compliments it (Stegen, 1984, FPA/D2). Stegen further highlights the importance testing all things according to Scripture

(Stegen, 1984, FPA/D2). To illustrate the importance not to accept things without testing it, Stegen gives the example a large convention in London where Muslims, Hindus, Buddhists, and other religious groups assembled and talked in tongues and fell backwards. These people claimed that they had a revival and were one in spirit (Stegen, 1984, FPA/D2). Many of these people had no relationship with Christ. Testing this phenomenon against Scripture, it becomes clear that this is not an authentic Christian revival. Stegen defines an authentic revival where there is unity in Christ as the Blood of Christ is at work and cleanses (Stegen, 1984, FPA/D2).

9.3.2.8 Obedience to Scripture

Stegen remarks that a true revival is always brought about through Scripture (Stegen, 1984, FPA/D8). The revival amongst the Zulus was brought about by the study of Scripture, especially the book of Acts. As the congregation at Maphumulo read about God's righteousness and the standard of the first church, they realised their powerlessness. This drove them to a confession of their sin, reconciliation with God and with a man. In this revival, Scripture took a prominent place. Stegen relates that the Bible had become a new book to them, it became dear to them as they accepted every Word from it (Stegen, 1979, FPA/D7), not just choosing the nicer parts but accepting all. Stegen holds to Scripture as God's Word and therefore the most authoritative source of God's revelation (Kitshoff & Basson, 1985:52). He also charges preachers of the gospel to preach the gospel as written in the Bible and not another gospel mixed with human ideologies (Stegen, 1988, FPA/D31). After one of Stegen's sermons, a preacher went out and wept bitterly. As Stegen drew close to him, the minister said that he had wasted his life away, he did not proclaim the true gospel as it is. For this reason, Stegen admonishes preachers of the gospel to reflect on their ministry, and their own lives in the light of eternity and the light of God's Word (Stegen, 1988, FPA/D31). Stegen stresses that to obey God is of the greatest importance. He further declares that a filled life with disobedience is a life filled with another spirit and not the Holy Spirit (Stegen, 1979, FPA/D6). In other words, if God is truly Lord in life, that life will be a scriptural life (Stegen, 1979, FPA/D6). Disobedience to Scripture also originates when people wait for God to do what they should do, and then do what God should do (Stegen, 1984, FPA/D8).

Stegen emphasises that Christ was obedient to the Father even unto death (Stegen, 1979, FPA/D6). Obedience to God was also of paramount importance to the apostles, who were filled by the Holy Spirit when they stated, "We ought to obey God rather than men" as written in Acts 25:29 (NKJV). Although the disciples were afraid and hiding behind closed doors before, they received the Holy Spirit, they received power to boldly proclaim Him thereafter even before those who put Christ to death. They experienced God's resurrection power in their lives, and that changed them (Stegen, 1984, FPA/D10).

Stegen explains that as God reveals himself in a revival as a Holy God, he also takes his rightful place as God in every aspect of the everyday life of His children. To illustrate, Stegen refers to an example of an Indian lecturer at a theology seminary who, although he had preached about God for many years, realised what it meant to submit to God, when his wife got cancer and he needed to pray, not my will, but Thy will be done (Stegen, 1979, FPA/D6). This theologian, although he knew all about God, struggled to accept Him as his God when tested. After a bitter struggle of many days, the theologian bowed his knee and could pray that prayer. At this point in his life, he yielded himself completely to God's sovereignty. God was his God (Stegen, 1979, FPA/D6). Although in the revival many are physically healed, as God revealed himself as the healer, he might also choose to reveal himself in his sovereignty, working as he pleases, in whatever way he chooses. However, as Stegen points out, always according to Scripture.

For the apostles, at the time when they stated their obedience to God, their very lives were in danger. Jerusalem was at boiling point and in great turmoil. Yet, filled by His Holy Spirit, they received power from on high to remain faithful witnesses. They took it upon themselves to be obedient to God. They did not point the finger at others, criticising others. While others might do as they wish, they will remain obedient. Being filled by the Holy Spirit they received power to become and to maintain the position of God's bond-slaves, obeying promptly. And being His bondservants, they were granted His authority and could not be stopped or be overcome by any power and principality in the heavenly realm.

This obedience, even amid possible persecution, and rejection by people, family, religious or culture group, leads to great spiritual blessings in the end. Stegen relates the occurrence that as he was preaching at a gravesite of a heathen, he felt a strong urge to jump into the grave and trample the ground underfoot. He started to reason to himself that it would be a strange thing for him to do. As he was still thinking about this, three men jumped into the grave and did exactly that. He received no spiritual breakthrough in that area. However, as he felt the same prompt sometime later in another area, he obeyed promptly, and the gathering accepted the gospel and repented from their sin. They had reasoned that if the preacher would do that, not just preaching out of his big black book, that he would be God-sent. God in his wisdom, knew their thoughts. Soon revival came to that area, and many accepted the gospel, denouncing their witchcraft and works of darkness (Stegen, 1979, FPA/D6). God had also become their God.

9.3.2.9 Revival: walking in the light

The great enemy to this unity is sin, whereas the cross of Christ brings different races together (Stegen, 1979, FPA/D7). It is therefore important to the revived Christian to walk in the light with one another. This implies to go to a brother or sister if there is disunity and to help one another identifying its root and to bring it to the Cross.

9.3.2.10 Revival unity

Stegen refers to the brotherly love of the first church where none was interested in their gain or possessions (Stegen, 1984, FPA/D3). Christ, to the first church was of far more value than their possessions (Stegen, 1984, FPA/D3). Stegen further explains that *they were one of soul and one of heart* as they prayed for the Comforter to come.... One of soul also implies, to feel the same, to live 100% for the Lord (Stegen, 1984, FPA/D3). Stegen explains that this oneness is because of the Holy Spirit's indwelling who creates a deep love towards one another. Because of this love, all strivings and arguments cease (Stegen, 1979, FPA/D7). Stegen states that this unity during the revival brings about glory to God's name (Stegen, 1979, FPA/D7). During the revival among the Zulus, Stegen experienced that there is no need to speak about love as the revived Christian lives it. Because of this unity, as with the first church, Stegen experienced that God can shake a place.

Stegen further noticed that the persons speaking the most about love, usually have the least of it (Stegen, 1979, FPA/D7), the reason to this lack is usually sin in their lives. Because of the great potential of this unity bringing glory to God, this unity is continuously under attack from Satan.

Visser (2014:303) observes that during revival times, methodism and Calvinism (example Evan Roberts) overlap each other, whilst preaching focussing on the greatness and holiness of God, conviction of sin, the peril of an unrepentant soul, the urgency to be reconciled to God and the wonder of the sacrificial Lamb of God, which is Jesus Christ. Stegen also holds this position in that when revival comes, everything in the fire turns red-hot and becomes of one colour. Then it is not to believe how the Methodists, Lutherans or any denomination believe, but *to believe according to Scripture*, that is faith according to Scripture, so that rivers of living water will flow from within as seen in **John 7:37-39**.

"...on the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, **as the Scripture** has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given because Jesus was not

yet glorified” (NKJV).

It is important to note that church or denomination consciousness, might be a sign of a waning revival.

As the Maphumulo congregation confessed their sins and made restitution where they harmed one another, they become more and more united in prayer. They realised that God measures their love for Him, by measuring the love they had for the least in their midst. Slandering and backbiting came to an end and they submitted to one another without excusing sin (Stegen, 1979, FPA/D7).

9.3.2.11 Revival: opposition (work of Satan)

Stegen remarks that we know that it is the tactics of the devil to go against that what God is doing and that it is the work of the devil to take that which is precious and of great worth and to smear it with mud that is not from above (Stegen, 1984, FPA/D2). Stegen also differentiates between two types of oppositional working of Satan. If he fails to stop a revival, he will work parallel and very close to it, so that it may appear as if the movement is from God’s Spirit. In other words, he comes as an angel of the light, and then it can be very, very difficult to discern (Stegen, 1984, FPA/D2). For this reason, Stegen proposes that God’s revived children especially pray for the gift of wisdom and discernment (Stegen, 1979, FPA/D12). Stegen further remarks that although Satan may oppose revival, nothing can stop living waters to flow from a sanctified life. Although there might be a hindrance, the living waters will with time gain strength till it overflows the hindrance and continue on its course (Stegen, 2014, FPA/D27).

9.3.2.12 Revival: criticisms

While Stegen suggests the importance of obtaining the true revival fire, he also stresses the tragedy of going against a movement while the critic has a lukewarm or a cold heart towards Christ (Stegen, 1984, FPA/D2).

9.3.2.13 Revival: opposition

Stegen remarks that when people sin, all sleep well, but whenever a person repents then many condemn the work. For this reason, Stegen stresses that when a person prays for revival, they pray for trouble. To illustrate, the disciples of Christ faced much opposition. The high priest and Pharisees and Sadducees were against them. The law was against them to preach. Their answer, however, was, “we must” (Stegen, 1979, FPA/D6). In other words, whether people praise or condemn an authentic revival, Stegen stresses the importance of going on with the good work (Stegen, 1979, FPA/D6). Likewise, Stegen describes the

difficulties he faced with the Apartheid government to reach the Zulu nation with the gospel. If it is really so that no opposition is experienced in revival, then Stegen suggests that it may be not a true revival (Stegen, 1979, FPA/D5). Stegen observes that the normal minded Christian operates against the working of the Holy Spirit and therefore acts in opposition to the spiritual-minded Christian (Stegen, 1984, FPA/D4). Regarding revival, Stegen stresses the importance of examining oneself to make sure one is on the Lord's side (Stegen, 1984, FPA/D3). Another aspect of facing opposition is that there is no such thing as a hard field, if one's heart is right with God, for the dryer and darker, the more the fire will burn and the light shines (Stegen, 1979, FPA/D7). The only way to stop an authentic revival is to fail to address sin (Stegen, 1984, FPA/D10).

9.3.2.14 Courage to address anti-thesis

During the revival amongst the Zulus courage to address antitheses does not lack. Spiritual truths, such as there is a God, God hates sin, life is short, there is another world (heaven/hell), the immortality of the soul and God's judgement, and salvation through Christ is preached. During sermons, sin is addressed and called by name. Church discipline is also practised as described in Matthew 18:15–17.

9.3.2.15 Some are spit out

For God to work in His revival power becomes too much for the lukewarm Christian, as they are spat out. They might come and say that God has called them to another ministry, but the truth of the matter is that they are not prepared to accept God in every area of their lives. Fruit thereafter reveals the nature of the tree (Stegen, 1997, FPA/D20). Stegen mentions that those coming out of a true revival, who did *not only speak* about it but *experienced* it, testified that only approximately one-third of those who sought revival, obtained it, whereas two thirds somewhere along the way get stuck, not willing to bow their knees in every area of their lives (Stegen, 1997, FPA/D21). Those that seek after a revival must do so with all their hearts, seeking for God's grace to be able to go through with Him.

Because who may endure the day of his coming, and who will stand when he appears? "For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD" an offering of Judah and Jerusalem be pleased unto the LORD, as in the days of old, and as the former years. "And I will come near to you for judgement, and I will be a swift witness against the sorcerers, and the adulterers, and false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right and fear, not me, says the LORD of hosts" (NKJV, Malachi, 3:1-5).

Stegen himself went through the purifying process during the run-up of the revival, recognising himself as the biggest sinner of all (Stegen, 1988, FPA/D32). Those not willing to accept God's working as refiner and purifier frequently become bitter enemies as the gravity of indwelling sin causes formalism and thereafter apostasy.

9.3.3 Extraordinary glory to God

Extraordinary glory is brought to God through the changed lives of those accepting Christ (Stegen, 1979, FPA/D12). When the Holy Spirit operates through a person it is to bring glory to God. When Stegen and his little congregation prayed for revival in 1966, their request was not grounded in their righteousness, or that they deserved it, but they prayed it for His namesake (Stegen, 1977, FPA/D30). Their aim was that God's name would be hallowed among the nations. As the little Maphumulo congregation repented, so did the heathen, starting with the strongholds of Satan. The conviction of witches and witchdoctors brought extraordinary glory to God and His salvation. This section expounds on the extraordinary glory brought to God through the revival among the Zulus (see Figure 9.5).

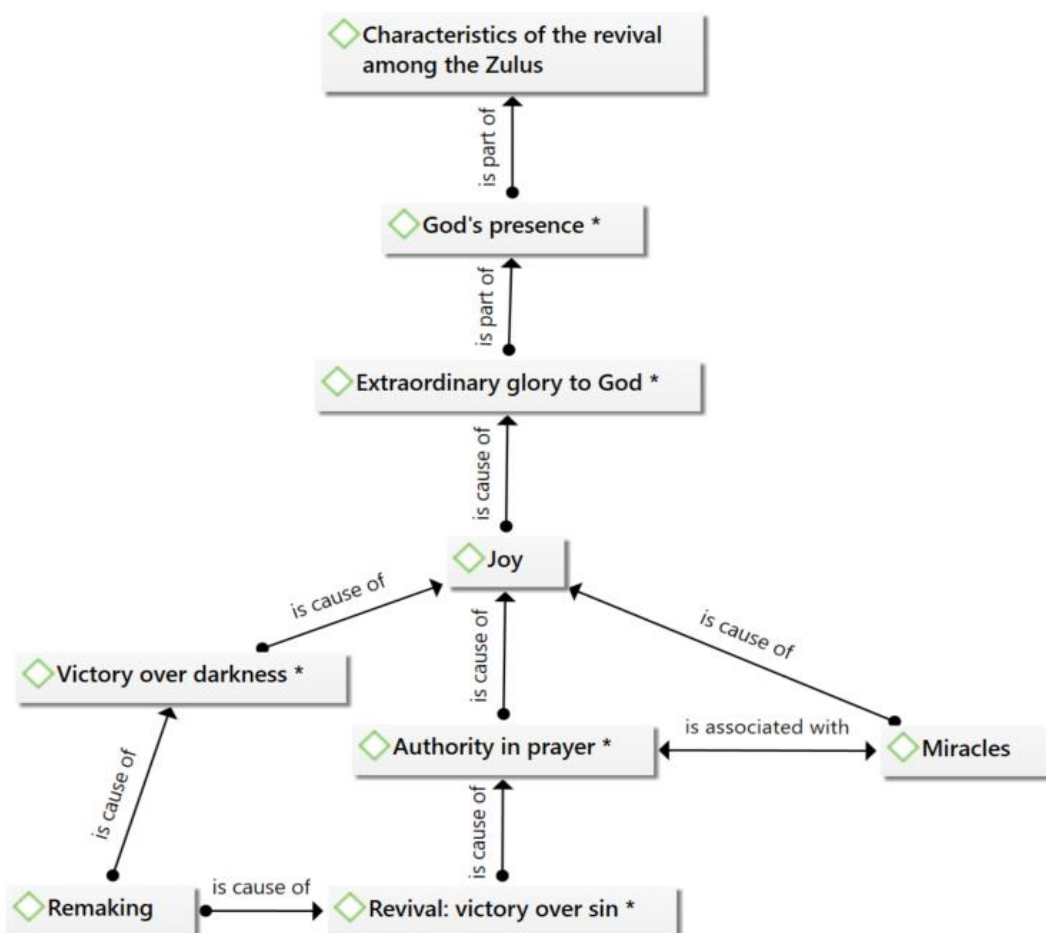


Figure 9.5: Network on extraordinary glory to God

The labels in Figure 9.5 represents codes deductively generated through the theoretical framework on revivals (see Chapter 2), whereas the labels indicated with a * represent emerging themes gleaned through thematic analysis. To unpack the detailed network in Figure 9.5, various thematic strains in this network are unpacked separately, with the focus on extraordinary glory to God brought about through the revival among the Zulus (see Figure 9.5). Table 9.4 provides some quotations serving as evidence to the different labels in Figure 9.5. As the label, God's presence has already been expounded on (see §9.3.1) it has not been re-included in Table 9.4.

Table 9.4: Supportive quotations on extraordinary glory to God

Codes	Quotations (verbatim) gained from transcriptions
Extraordinary glory to God *	Erlo Stegen: ...that the Spirit of God can work through us so that God can glorify His name (D12:33)
Joy	Erlo Stegen: The Holy Spirit convicted them of sin, righteousness, and judgement. Even if they would come in tears, they afterwards back home with shining faces, with peace in their hearts, the happiest people. The husband would ask his wife, 'what happened to you?'. The parent would ask the children, 'children why have you change so much? It is as written in Scripture, if someone is in Christ, he is a new creation. The old has past and has become new. (D1:47)
Victory over darkness	Erlo Stegen: ...after he made peace with God he was healed through the power of God. The next day a woman came to the old building. As we went to her, we saw that she was a witch...she asked 'the man that was so sick, does he still live? He could not walk, he just laid on his back, did he arrive? I said yes, he is still alive come and see. She said, he is my husband, he was a witch doctor and she was a witch. And then it happened that as she walked through the door to go to her husband that her husband walked from the one side of the hall to the other... as she saw that she immediately fell to her knees praising the Lord Jesus and sang praises to Him in such a way I have never heard before. I stood there listening in awe... it was the sweetest song... she praised the Lord Jesus for His death on the cross and that He had conquered the powers of darkness and Hell. He had spilt His precious Blood for us, that He paid that price. (D12:13)
Authority in prayer *	Erlo Stegen: stop praying for revival and repent of your sin, then your life will be fruitful. (D60:7) Erlo Stegen: The Lord says that He will not respond to our prayers if we harbour sin. (D60:2)
Miracles	Erlo Stegen: ...he could not walk as he was stiff and sick. Then he said 'God You died for me on the cross, You gave all to me even your last drop of blood. I am prepared to break with everything, and I ask You to come in my life, please also save me from this smoking.... All of a sudden, he felt God's power flowing through his body and he feels light. He moves his arms and legs and lifts his feet... then he started to walk, and as he walked he feel like running, at that moment there were hundreds of children on the grass that skipped... and he skipped with the children saying 'don't think I am mad, I am glad'. (D12:22)

Codes	Quotations (verbatim) gained from transcriptions
Revival: victory over sin *	Erlo Stegen: <i>So, when Jesus said, the one who drinks of this water will be thirsty again, why, that's because if you drink of the world, it is never satisfying, you'll always thirst again. If you sin you need more and more again. Start with a cigarette then you want dagga, marijuana. Then you want whunga. For sin doesn't satisfy. (D27:12)</i>
Remaking	Erlo Stegen: <i>...the life changed and before the end of the week, many came to repentance through him. They said the change in this man's life is so big that we can't believe it. Is this that old man that we once knew? He was depressed.... But all of a sudden, they saw the glory of God as his face shone and his life as well. (D16:36)</i>

9.3.3.1 Joy

During the revival among the Zulus, the radical changes in the converts are so remarkable that communities take notice. Being convicted of sin goes in hand with a feeling of deep sorrow, however, once that sin has been brought to Christ and forgiven, the burden lifts and a deep peace fills the heart which sets the whole countenance to change into radiant joy (Stegen, FPA/D1). Stegen reasons that through this radical change Scripture (2 Cor 5:17) goes into fulfilment stating:

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (NKJV).

Through the revival experience, Stegen puts forward that there is no comfort without making peace with God and address the issue of sin (Stegen, FPA/D1). Stegen explains that *we can only know true joy if we meet God's purpose in our lives, it is only then that we can know true peace. Not the peace of the world but the peace that comes from Jesus Christ* (Stegen, 1997, FPA/D21).

9.3.3.2 Victory over darkness *

Stegen relates that he witnessed how after God came down in 1966, that *...He broke down the strongholds of evil* (Stegen, 1979, FPA/D5). During this experience, Stegen noticed that,

“...we can't face the powers of the devil and evil, the god of this world on a human level. We can't face the enemy in our strength. We can't shake the strongholds of evil in our power. There is only this one possibility, and that is that God will do it for us. How could we possibly preach the Gospel to the ends of the earth in our lifetime? If God does not do it, how can we even break the powers of evil in our own country? That is why we need revival” (Stegen, 1979, FPA/D5).

Because of God's presence and powerful work during a revival, Stegen highlights that where God has come down, He takes his authoritative place as Captain and goes ahead... *so that when we go into the fight and fight the good fight, He fights it for us* (Stegen, 1979, FPA/D5). In this fight, is also the fight against sin. Stegen describes this fight as *...I will rather let my blood flow than to give any room for Satan.... this is the power of God where a person can withstand temptations* (Stegen, 1997, FPA/D20). Stegen reasons that where the spiritual battle is the darkest, that is where the light shines the best, the dryer a place the better for revival fires (Stegen, 1997, FPA/D20). In the same vein, Stegen refers to Psalm 110:3, indicating that during revival young people are the power of the Lord if they at the break of the day line up before Him, clothed and ready to go into the Holy battle for the Lord and His people (Stegen, 1997, FPA/D21). Revival is a Holy battle to accomplish His great cause.

9.3.3.3 Authority in prayer *

During the prayer for revival, Stegen gained the experience of Isaiah 59:2, that one can stop praying for revival, and first repent of personal sin, where after a life will become fruitful (Stegen, 2013, FPA/D60). Stegen uses the following experience of authority in prayer. He once visited a very poor Zulu family that he knew were living scriptural lives. He wanted a time of fasting and prayer. However, this poor family, joyful to see him, prepared a great feast, even borrowing from their neighbours. He tried to stop them but they would not listen. The lady of the house declared that it was scriptural to provide something to God's servant. After having eaten to the full, they kneeled to pray together. Stegen remarks that they were on their knees for about two minutes when God shook the place in answer to their prayer. Stegen was amazed, he thought he knew God, and yet God worked far above he could think or pray (Stegen, FPA/D35). Stegen noted during the revival the scriptural truth that before he can pray for a person, that person first needs to confess his sin. This sequence of first confessing and then praying for healing is laid down in James 5:15. Stegen further states that *...I know it is not popular in the Christian world today. They say: 'Oh no, you are a Roman Catholic if you mention that thing'. You can do it the wrong way and you can do it the right way. So when we say what the Bible says, don't say that we do it the wrong way and shouldn't say it, because this is what the Bible says* (Stegen, FPA/D59).

Through Stegen's revival experience he and his co-workers have witnessed the gaining of prayer authority once the hindrance of sin has been removed through confession and the Blood of Christ. To further illustrate, there were two young Zulu schoolboys who met together in an old scrap car and prayed for particular persons, to come to the services and make their lives right with God. After praying, Emanuel and Jabulani would sit at the back of the hall ticking off every request that they see go in fulfilment. Some would have travelled over a

hundred kilometres to attend the service (Stegen, 1997, FPA/D20). Answered prayers remains an important effect of the revival.

9.3.3.4 Miracles

Various types of healings and deliverances, which have been described in Chapter 5 are taking place during the revival among the Zulus, bringing glory to God. Stegen again highlights the sequence of events *...I told his wife: if she wants to be prayed for it is good that she'll sort out her life. In divine healing, God always starts with the heart. That is where God starts... first the inner man and then the body* (Stegen, FPA/D59). Due to lack of space, this section further refers to Chapter 6, where examples of healings and deliverances during the revival among the Zulus are further described. Stegen reasons that not all healings are from above. Some *sangomas* have healing powers, but experience shows that those people were then bound spiritually so that their hearts were hardened (Stegen, 1979, FPA/D12). The church, therefore, needs discernment. To guide those that come for physical healing, Stegen and his team explain to them that Godly healing always starts with the heart, it starts within (Stegen, 1979, FPA/D12). Stegen weighs the healing of the soul as more important than that of the body referring to James 5:14-16 (Stegen, 1977, FPA/D30). He reasons that it is of no use if the body has been healed and the soul is lost. Rather than the body is not healed, and the soul saved. God has healed many during this revival of all sorts of illnesses, some without even prayed for. However, as He takes his rightful place in revival, He works as He wishes.

Stegen holds the view, that when God works and heals people through His grace, that those people must never say, that they would not use medicine again. One should not make laws that are not of God, just to break them again and thereby sin (Stegen, 1997, FPA/D18).

9.3.3.5 Revival: victory over sin *

With regards to victory over sin, Stegen explains that drinking of the world will never satisfy as *...if you sin, you need more and more again... you start with a cigarette, then you want dagga, then you want whunga* (Stegen, 2014, FPA/D27). However, drinking of His water will satisfy the inner thirst (Stegen, 2014, FPA/D27). The Spirit of God provides victory over sin. Where a poor woman in dire need of money for her and her children's survival would rather die than sin to pay her debt (Stegen, 1997, FPA/D20). The Christians in revival are one of heart, one of soul, and one of mind. There is no backbiting or grudges. A spirit of reconciliation takes place guided through the Holy Spirit. Nations become as one as they meet one another at the cross (Stegen, 1997, FPA/D20). During the revival amongst the Zulus, many chiefs came to Erlo and explained how their areas, turbulent with tribal wars had changed since the revival (Stegen, 1997, FPA/D20).

9.3.3.6 Remaking

Stegen, convicted through Scripture in 1966, of his nationalistic tendencies and that he failed to serve God as written in Scripture prayed... *I don't have that love within me, but I ask Lord that you write it down in Heaven and Your books today, that I say, yes... I give myself over to You* (Stegen, FPA/D1). God answered this prayer as noticed in the revival amongst the Zulus this transformational change in life becomes evident and when the desire to reach others with the gospel becomes a priority. Many drug addicts who have been transformed visit schools across the country to point others to the Source of their salvation.

9.3.4 Extraordinary movement of the Holy Spirit

As Stegen laboured for 12 years on the mission field, he could show little fruit, but when God came down, more was accomplished through the power of the Holy Spirit in one week than his previous 12 years of hard labour on the mission field. This section expounds on the extraordinary movement of the Holy Spirit, brought about by God through the revival among the Zulus (see Figure 9.6).

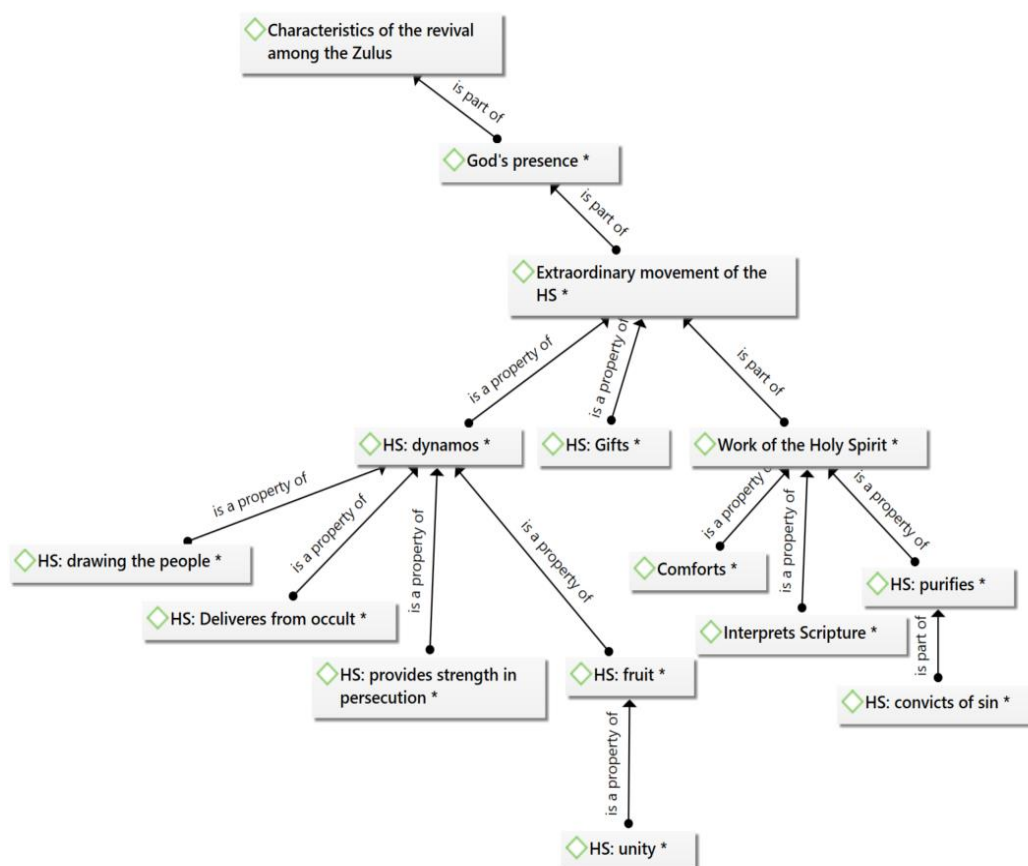


Figure 9.6: Network on the extraordinary movement of the Holy Spirit

The labels in Figure 9.6 represents codes whereas the * indicated labels represent emerging themes gleaned through this thematic analysis. To unpack the detailed network in Figure 9.6, various thematic strains in this network are unpacked separately, with the focus on the extraordinary movement of the Holy Spirit brought about through the revival among the Zulus (see Figure 9.6). Table 9.5 provides some quotations serving as evidence to the different labels in Figure 9.6. As the label, God's presence has already been expounded on (see §9.3.1) it is not included in Table 9.5.

Table 9.5: Supportive quotations on the extraordinary movement of the Holy Spirit

Codes	Quotations (verbatim) gained from transcriptions
Extraordinary movement of the HS	Erlo Stegen: <i>God revealed Himself in so many ways. Some would hear a voice, even though they were illiterate, saying "take the Bible and read it" ... and the amazing thing was that they could read what they were told to read... and that person would come to repentance through it and if those verses were then read and used, people would come to repentance through them. People would come in repentance and come with their diseases and sicknesses and be healed right there. (D47:4)</i>
HS: dynamos *	Erlo Stegen: <i>the great difference is when God comes and work. It is like two different worlds... more happens within the first day of revival, than in my twelve years of ministry, hard labour, and much work. (D5:39)</i>
HS: drawing the people *	Erlo Stegen: <i>when God came down in 66, no church bells were ringing, there was no organisation work. There were no invitations sent out. The Spirit of God came down and He literary went into the homes and brought the people. (D31:17)</i>
HS: delivers from occult *	Erlo Stegen: <i>...one child came, seven devils came out of that child, and the whole place stank, smelled terrible as if there was a rotten corps, for a week. And the very foundations of hell in that place were shaken. (D33:17)</i>
HS provides strength in persecution *	Erlo Stegen: <i>...we at KwaSizabantu mission say to the people that we do not like it if people go from one church to the other. But we are not God, and we cannot prescribe to people what they must do... but there where we are... that is where we must begin... first Jerusalem. (D16:27)</i>
HS: fruit *	Erlo Stegen: <i>...the fruit of the Holy Spirit, the love, the love that does not seek her own. The love that does not think of himself first. Love thinks of the other first. And the second is joy. That one will have this joy. And then comes peace and patience. If these fruits are not present, then God's Word promises us that the tree will be cut down. (D13:3)</i>
HS: unity *	Erlo Stegen: <i>where there is a revival, Christians are one of heart and one of soul, as here in the book of Acts. (D20:24)</i>
HS: gifts *	Erlo Stegen: <i>there are different gifts, and if we need something, then it is good to go to that person which has the right gift and who is anointed for that task. (D12:17)</i>
Comforts *	Erlo Stegen: <i>this is how the Comforter works, there is no true comfort if sin has not been dealt within our lives. (D7:13)</i>

Codes	Quotations (verbatim) gained from transcriptions
Interprets Scripture *	Erlo Stegen: ...the Lord Jesus says that Scripture says that streams of living water will flow from the innermost being. Thus, it seems as if Christ believed that the Scripture was inspired. He uses Scripture. If He did it, then we can also (D11:15)
HS: purifies *	Erlo Stegen: ...revival has one effect, He purifies (D20:41)
HS: convicts of sin *	Erlo Stegen: ... some people could not go to work. They would come and admit "we are sinners. We need to reconcile with God". Day and night, they came. (D9:43)

HS stands for Holy Spirit

Each of the codes displayed in Table 9.5 are further unpacked in this section on the extraordinary movement of the Holy Spirit. Many extraordinary events took place during the revival among the Zulus. Stegen witnessed how strong Zulu men wept like children heartbroken about their sin. Sometimes over a hundred people would gather in the garden seeking spiritual help (Stegen, FPA/D1). The Holy Spirit gathered the people from their homes, without any invitation or the ringing of church bells. This section provides a breakdown of these workings and events of the Holy Spirit.

9.3.4.1 Holy Spirit: *dunamis* *

The Greek word *dunamis* means power. This implies a supernatural power on three dimensions; i) to live a holy and scriptural life, ii) to receive power to proclaim the gospel, and iii) to demonstrate God's power. In contrast to such a life, Stegen expresses his concern about Christians having the form of Godliness but not having the power to live scriptural lives (Stegen, FPA/D28). As Stegen stated that during the inception of the revival, God started with the very strongholds of evil (Stegen, 1977, FPA/D30). The Zulu nation, according to a Zimbabwe African doctor, is the hardest nation to reach with the gospel. Yet God's *dunamis* power is able to change the hardest hearts (Stegen, 1997, FPA/D20). That revival power implies the resurrection power of Christ which is capable to radically transform people from within. Stegen reasons that being conquered by worldliness is a sign that something is wrong (Stegen, 1997, FPA/D20). During a revival, Christianity is not a hobby but a way of everyday life, where God is served (Stegen, 1997, FPA/D20). During the revival, God shows his mighty works to his enemies and those of other religions by providing his children with the power to live at a high standard, to the honour of His name (Stegen, 1997, FPA/D20).

9.3.4.2 Holy Spirit: drawing the people *

The revival among the Zulus is filled with examples of God drawing people to Himself. Some saw dreams, others heard an audible voice or felt compelled to come to KwaSizabantu mission to make peace with God. These people came from various backgrounds, cultures, and creeds. One witch doctor arrived at the mission exclaiming that he had a dream where God showed him his sin and told him to go to the mission and put his life right and to confess his sin there, as no unclean thing will be able to enter Heaven (Stegen, FPA/D59). Stegen and his co-workers witnessed how waves of people with the same background or with the same problem would converge to the mission, without knowing one another beforehand (Stegen, FPA/D35). This unique drawing of the people, according to my own observation sometimes occurs over thousands of kilometres. Also, the messages laid on the preachers' hearts coincided with the type of people visiting the mission, without the preachers necessarily knowing who they were.

9.3.4.3 Holy Spirit: delivers from occult *

An example of how God delivers is that of a witch who gave herself to Christ. According to the testimonies of others, she had ordained over a thousand witches and was a powerful witch in Swaziland. Sometimes, leaders from other countries would visit her. However, when she became converted, God delivered her totally from her occult bondages (Stegen, 1983, FPA/D16). More examples of these deliverances are described in Chapter 6.

9.3.4.4 Holy Spirit provides strength in persecution *

Stegen relates the lives of the French Huguenots who understood the reality of preaching the gospel and then sealing their testimony with their blood (Stegen, 1983, FPA/D16). In many cases, Zulus that came to repentance received harsh treatment from their community, as they were the cause of upsetting the ancestors. Such was the case of Hilda Dube, who was the first Christian in her community. Besides, she also had to endure harsh treatment from her unrepentant alcoholic husband. Yet, under these dire circumstances, God drew her close to himself and worked powerfully through her, furnishing her with the authority in prayer. Because of her spiritual insight and huge role, she played in supporting God's work, she and her daughter had to endure many slanderous attacks by those with nationalistic racist tendencies (Dube, 2019, FPA/I13; Dube & Dube, 2019).

9.3.4.5 Holy Spirit: fruit *

Stegen refers to the fruit of the Holy Spirit, where love does not seek its interests but is mindful of the others (Stegen, 1980, FPA/D13). Secondly, Stegen also refers to joy and thereafter the other fruits. Stegen admonishes that if these fruits are not found, that the tree will be cut off

(Stegen, 1980, FPA/D13). This deep love is found among the *abazalwane*, among those walking in the light, confessing their sin to one another and pray for one another. Through the years it became evident that those who stayed mindful of their own culture and position, not caring for the flock, would after some time leaves to peruse their own interests.

9.3.4.6 Holy Spirit: unity *

The unity that the Holy Spirit has merged believers from various cultures, races, and creeds into one sanctified body. As own interests give way to God's interests this unity thrives. As observed, the *abazalwane* are quick to put matters right with one another and to admonish one another. Sin is addressed thoroughly. Stegen describes this unity in that when objects are outside of the fire, their colour is different. However, once submerged in the fire, with sin addressed, they all display the same colour and become one (Stegen, 1980, FPA/D13). During the revival fire, slander and lies stop. As the cross is doing its work in the believer's life, where believers die to their own interests, a strong unity forms. However, those not willing to go through God's purifying fire leave the work with undealt carnal attitudes.

9.3.4.7 Holy Spirit: gifts *

With the revival, God gave certain gifts to the *abazalwane* to build up the church. Stegen reasons that these gifts are given, but that the *abazalwane* can also pray for gifts of which discernment and wisdom are of great importance in the current era (Stegen, 1979, FPA/D6; Stegen, 1984, FPA/D2). As revival is defined by an extraordinary work of the Holy Spirit, gifts of the Holy Spirit will also abound such as receiving utterance (preaching with authority) to the preachers, understanding, discernment, and where illiterate persons are granted the sudden ability to read.

9.3.4.8 Work of the Holy Spirit *

In this section, the work of the Holy Spirit during the revival among the Zulus is briefly described.

9.1.1.1.1 Comforts *

Stegen explains the comforting work of the Holy Spirit as follows:

“the Greek word is Paracletos, meaning “the one who is going to come and stand beside us, rubbing His shoulder against our shoulder... He comes down to our level... but that does not mean that God lowers His standards down to our standards, but He does that what He did at Pentecost.... the Holy Spirit spoke that everyone in his own language could understand... He

can speak your language; he can speak the language of the professor... He can speak the language of the illiterate... He can even speak the language of the sangomas... I mentioned that the people after the outpouring of the Spirit in 1966 at Maphumulo, came from different places and how the Holy Spirit spoke to them” (Stegen, FPA/D59).

In Stegen’s example, he illustrated how the speaking (language) of the Holy Spirit convicts all types of people of sin, righteousness and judgement (Stegen, 1979, FPA/D7; Stegen, FPA/D1). God counts rebellion (disobedience) as the sin of witchcraft (see 1 Sam 15:23). The effect of these types of speaking was deep repentance, confession of sin, burning of occult materials (Stegen, FPA/D59) and much joy, as he whom much has been forgiven, loves much. Stegen highlights that *there is no true comfort if sin is not being dealt with in our lives* (Stegen, 1979, FPA/D7; Stegen, FPA/D1).

9.1.1.1.2 *Interprets Scripture* *

Scripture played a fundamental role in Stegen’s life. For example, during 1966, just before the inception of the revival, God used the text of James 4:6 “God resists the proud but gives grace to the humble.” Through various circumstances, God revealed pride in Stegen’s life. In Stegen’s own words...

“He gave me a glimpse of what pride is in His eyes. And when I saw it, I cried like a child before these people... I broke down. I saw God resisting the proud... I said, Oh God, now I see. I never knew why the going was so hard and so tough. I thought it was only the devil resisting me. I thought I was fighting against the devil and now I see that I’m fighting against God... no wonder there’s been so little success in my life” (D33:6).

This is just one example of many in which Scripture became alive in a person’s life, and where the Holy Spirit interprets Scripture to a person, which leads to conviction and repentance of sin. Stegen states that *...there is nothing as piercing, nothing as sharp as the Word of God, nothing as penetrating, it separates bone from marrow... on the day of judgement, what day it will be when the Word of God comes to effect* (Stegen, 1984, FPA/D9).

9.1.1.1.3 *Holy Spirit: purifies* *

Purification through the Holy Spirit is evident during the revival among the Zulus. Stegen refers to the Holy Spirit’s name. In his own life, he realised during 1966, for the first time God’s holiness, and at the same time the awfulness of his pride (Stegen, FPA/D33). God was dealing with pride in Stegen’s life during that time in a deep way, equipping him to become His bondservant to the Zulu nation. During revival, God purifies. As his nature is holy, there is no

way that a Christian can be in a revival and not be purified. As Scripture becomes alive acting as a double-edged sword, all inner hidden motives and attitudes are tested (Heb 4:12). Every hidden motive or attitude emerges during a revival fire and has to be addressed. As an authentic revival is not humanistic but God-centred (Stegen, 1997, FPA/D20), the circumference, implying the relationship with other brethren will also be in unity. It is therefore impossible for sin to remain hidden in the midst of the church when He is in the midst of His people (Stegen, 1997, FPA/D20). This purification process was also noted by Kitshoff and Basson (1985:51) stating that the Triune God is proclaimed at KwaSizabantu, are i) that of love and ii) that of a consuming fire.

*9.1.1.1.4 Holy Spirit: convicts of sin **

During the revival among the Zulus, God's purifying fire leads to the conviction of sin. The Holy Spirit deals with sin ruthlessly. Those not willing to part from sin are after some time spat out of His work (Rev 3:16) (see §9.3.2.3). Having not obtained God's blessing, such a person may react as Cain carnally, and become a long-time bitter enemy of the work, sowing enmity wherever they might go.

9.3.5 Effects/fruits of revival

In this section, the effects (fruit) of the revival among the Zulus are analysed and evaluated. Codes were generated from the theoretical framework on revivals (see Chapter 2, Table 2.2). As some deductive codes as cleaned from the theoretical framework (see Chapter 2), coincides also with other emerging themes during this study, these codes were not re-used in this section. Additional themes emerging during this study on the revival among the Zulus are displayed as * labelled codes (see Figure 9.7).

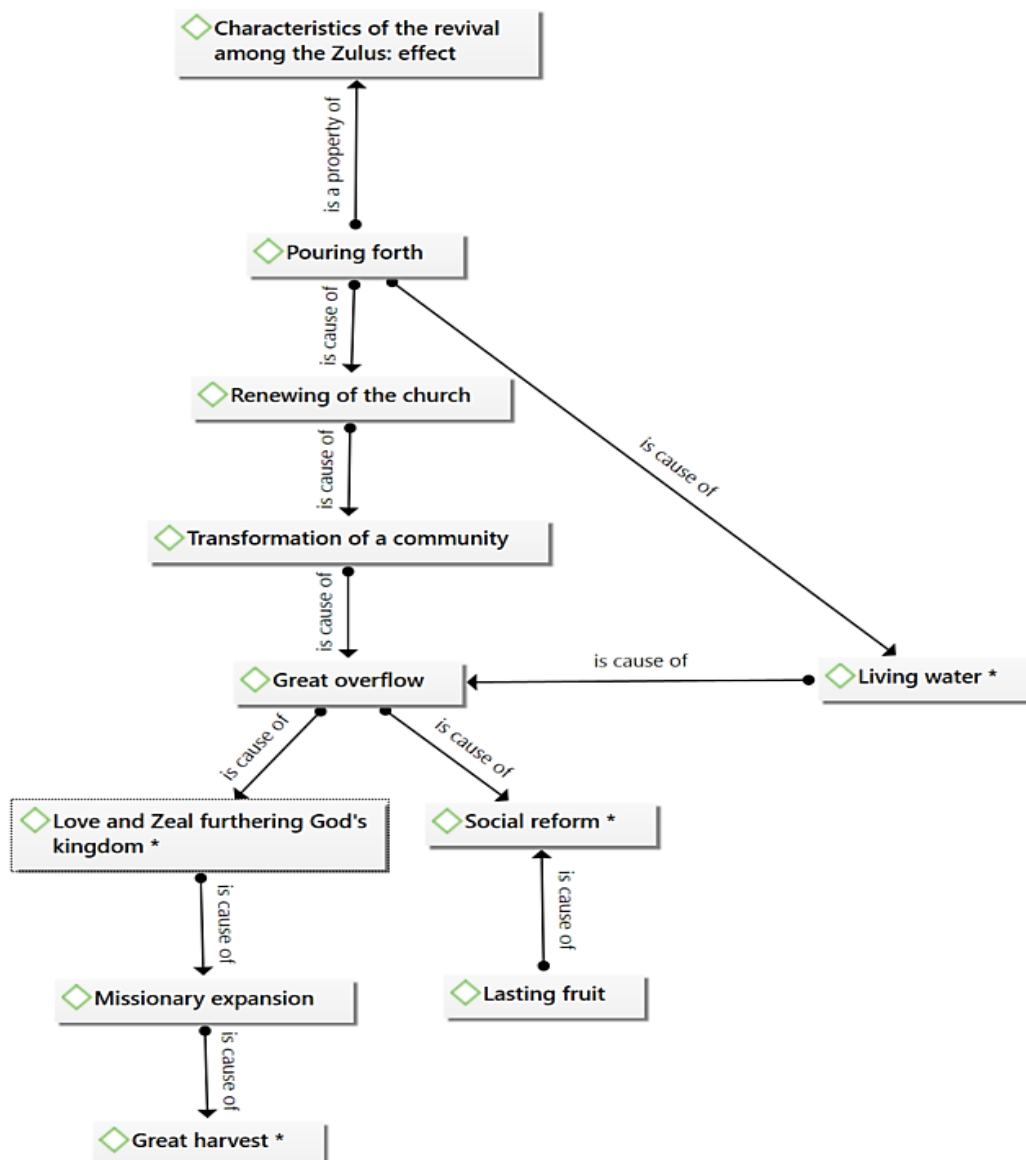


Figure 9.7: Network on pouring forth

Typical quotes supporting the network in Figure 9.7 are displayed in Table 9.6.

Table 9.6: Supporting quotes for the theme pouring forth

Codes	Quotations (verbatim) gained from transcriptions
Pouring forth	Erlo Stegen: ...shortly thereafter God rent the heavens and came down, and the Spirit of God came like a strong wind over the place and us... then He began with the bulwarks of darkness. The first people coming to repentance and came to us were the witches. (D11:4)
Renewal of the church	Erlo Stegen: a few years ago, I visited Dakar in West-Africa. It is a Muslim country. We held services for a week. I was so grateful when after a few years I met with some of the preachers from that country and they related that that time was the first mission week, and it did not stop there, as God's fire was kindled also in their part of the country. (D22:1)

Codes	Quotations (verbatim) gained from transcriptions
	Erlo Stegen: <i>this is where revival starts... where God reveals Himself to us in His great power and holiness... if we want revival then we must draw a circle around us, forget about the others because we always find fault with the others. (D15:21)</i>
Transformation of a community	Erlo Stegen: <i>...that was too much for him, so he went, and he thought: what is the best way of making an end of one's life? I'll just commit suicide. ...I am in such an awkward situation...in a pit and I can't get out of it... and then it happened that he was at a certain place where some Christians were singing. And immediately he just went to... he thought, well these people sing as if they have got something... he heard something in that singing. He entered the building and sat down, and then a young person who hadn't been converted a long time before that took the service... then his hope arose in his heart that 'maybe God could solve my problem'. Immediately after the service, he went to the preacher... (D54:1) [an example of God's working within a community]</i>
Great overflow	Erlo Stegen: <i>and it was as if God's Spirit came over the whole area, went into their homes and brought the people. (D1:54)</i>
Living water *	Erlo Stegen: <i>I said, brethren, who of you in our midst believe in Jesus? All of them lifted their hands. I said, well that's wonderful, I'm so glad to see it. But I followed on by saying there is a problem though... if you believe in Him as the Scripture say, rivers of living water will burst forth from his innermost being. Not one river but many rivers. And I said that if you a river that goes into a desert, it can change a desert into a garden... but I knew I've been preaching for 12 years, and there was not living water (D24:6) [this was incident happened end of 1966, just before the inception of the revival]</i>
Love and Zeal furthering God's Kingdom *	Erlo Stegen: <i>When the wood burns and the water bubbles up, what happens? What is the effect? To make Your name known to your enemies, so that nations will tremble before Your face... so that the name of God can become known to all nations so that the nations will know who God is. (D15:11)</i>
Missionary expansion	Erlo Stegen: <i>if God is present and among us, then it cannot be anything else than Christians are aflame for God and His interests... and His interest is missions. How will we stand one day before God, if we have not done what He commanded us to do? (D15:10)</i>
Great harvest *	Erlo Stegen: <i>We must just walk with Him and work with Him and follow Him, then the hardest heart melts in His presence. Within a few days, more happened than in the 12, 13 years before. If God can do such mighty works, why should the church be satisfied with anything less? (D5:43)</i>
Social reform *	Erlo Stegen: <i>...the Lord said: 'go then make disciples of all the nations and teach them not just to know with their heads... but that they will not steal, that they will not commit adultery... that they will learn to keep. But friends how can we teach them if we have not learned it yet? (D15:20)</i>
Lasting fruit	Erlo Stegen: <i>But the Lord said "go and make disciples of all the nations, and teach them, not just to know, with the head, but to keep all that that I have commanded you. (D15:20)</i>

9.3.5.1 Pouring forth

Ex-drug addicts become instruments of salvation to others, as their former friends witness the change in their lives, they also visit the mission for help. During the time of writing, approximately 50 drug addicts arrive at the mission for help weekly, with a total over 18 500 drug addicts who have enrolled in the 21-day restoration program since 2013. After receiving salvation, these ex-drug addicts visit schools in teams, with over 700 schools visited during 2019 alone, with over 5 500 schools during 2010-2020. Their life story presentation and peer-to-peer interaction deem to be fruitful.

9.3.5.2 Renewal of the church

As lives are transformed, the little congregation of 1966 was renewed. As God had dealt with sin in their midst, streams of living water began to flow to their communities. Their changed lives soon touched hard heathens in their communities, who were convicted of their sin. Burdened by their sin and bondages, they flocked (without invitation) to Stegen at Maphumulo (Kim, 2011:255). Receiving help from Stegen and his co-workers to reconcile with God, they too become part of the KwaSizabantu congregation.

9.3.5.3 Transformation of a community

The radical transformational change in the lives of these ex-drug addicts described in §9.3.5.1, largely impacted communities throughout South Africa. School outreaches where they have given their life stories, had such an impact in Eastern Cape that the Department of Education of the Eastern Cape sent teachers to KSB for training seeking support for learners struggling with drug addiction in 2019. Since that time numerous learners from the Eastern Cape have come to the Mission for help.

9.3.5.4 Great overflow

As lives are transformed, and people are set free from sin, great joy is experienced. This results in a zeal to spread the Good news also to others. In this way, extended growth takes place in the Kingdom of God. The authorised webpage of the mission www.kwasizabantu.com and www.ksb.org.za receive hundreds of hits daily. The home page also provides a database of sermon summaries and their recordings, live streaming link to all the Sunday services and conferences. The audio address is <http://www.khwezi.org.za/index.php/live-stream.html> whereas the live video is <http://livestream.com/accounts/10578297>. Translations of the sermons are available in French, German and other languages depending on the listener's needs. A YouTube channel <https://www.youtube.com/channel/UCT1daN9Wn27s2QnmCJfzj9g> supported at the time of writing by 1 410 subscribers, provides over 100 audio-visual clips

which include documentaries, choirs, testimonies, and events. Stegen's sermons are also found on sermon index at <http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=256> a website which promotes genuine biblical revivals with "a body for the Holy Spirit" reaching 5791 downloads at the time of writing.

9.3.5.5 Living water *

Stegen confronted his Maphumulo congregation regarding the issue of having living waters flowing from their lives. Through deep introspection, Stegen understood in 1966, that living waters were not flowing from him as he did not believe as the Scripture says (Stegen, FPA/D34). Stegen based his reasoning on John 7:38. According to Stegen, these living waters bring joy and not misery to communities, and are therefore easily detectable in self-reflection (Stegen, 2014, FPA/D27). However, to gain this living water, Christ deals firstly with sin which causes the blockage to living water (Stegen, 2016, FPA/D24). This is what the Maphumulo congregation did in 1966.

9.3.5.6 Love and Zeal furthering God's Kingdom *

The revival amongst the Zulus has also nurtured a spirit of love to God and to man which spans over different cultures and which overflows into mission work and a zeal for souls. Those that serve God with a pure heart, have been united in brotherly love. The revival amongst the Zulus has also nurtured a spirit of love to God and to man which spans over different cultures and which overflows into mission work and a zeal for souls. Those that serve God with a pure heart, have been united in brotherly love.

Before the revival, Stegen relates that ... *I did not feel to go on my knees and to pray. I did not feel anything about the millions on their way to Hell* (Stegen, FPA/D1). Stegen realised the lukewarmness of his own heart and prayed, *Lord, you have died for each one of them and wept over them* (Stegen, FPA/D1). Since 1966 till 2020 groups went out continually to preach. Prisons were also visited, and some youths calculated that they covered the same distance summative as circling two times around the earth. The bi-annual seven-day youth conferences draws between 4 000 and 7 000 youths.

9.3.5.7 Missionary expansion

As lives were transformed over the years through the revival amongst the Zulus, invitations came to preach in their areas as well. Through these invitations, the mission expanded into various branches. Stegen reasons that where God is present as during revival, Christians can only be on fire for Christ and His interests, which is missions (Stegen, 1983, FPA/D15). Stegen further reminds Christians of God's judgement day where He will judge whether those who

call themselves by His name were obedient to this commandment or not (Stegen, 1983, FPA/D15).

9.3.5.8 Great harvest *

Stegen describes the course of a great harvest among the Zulus as follows

“...strangely, when they arrived, they were so convicted of their sinfulness. Those strong men would weep, sometimes with strong cries. They would say, “oh we are terrible sinners. We sinned terribly!” They would be so convicted of their sin, that wouldn’t be satisfied with a general confession. Or a person just leading them in prayer, saying “Oh God forgive us our sins.” They wanted to call their sin by name and come out with it. They came with long faces. But when they had unburdened themselves, their faces were beaming. And then when they went back, their lives would be so changed, that others would be attracted and drawn by it” (Stegen, 1977, FPA/D30).

It is evident that the radically changed lives of people created a thirst for others to also reconcile with God, and thereby a great harvest was reaped. Stegen stresses the importance to work with God and to follow His guidance during mission work (Stegen, 1979, FPA/D5). In one day during the revival more happened than in the previous 12 years of hard labour on the mission field. God literary brought the people from their homes, convicting them of their sin even in the privacy of their homes (Stegen, 1997, FPA/D20). The revival also spread to other areas as many has been helped and felt to go back home and ‘ignite God’s fire’ in their communities of whom many are pastors (Cibane, 2019, FPA/I29).

9.3.5.9 Social reform *

Although the spiritual and ethical impact of the revival amongst the Zulus remains largely unmeasurable, there is some evidence of many communities who have been transformed through the transformation of the lives of individuals.

The revival amongst the Zulus has brought about the biblical view of the holiness of God and man’s sinfulness. There are hundreds of testimonies of murderers, alcoholics, criminals, drug addicts, *sangomas* etc. whose lives have been transformed and who bear the testimony of God’s resurrection power in their lives. Some of these have been described in the books of Dr Kurt Koch, whereas others have been recorded and been transcribed for this study.

Where Christ has transformed a life, a positive impact of work ethics follows. One example is what Heino Stegen experienced as a farmer. Heino used to arise early to travel from his farm at Dalton to Efaye to hand out sugarcane cutting tasks. As God also started to work in Efaye

many Zulu people stopped him on the way, with the urge to confess their sins. Realising that God had convicted them of their sin, he stopped along his journey to provide counselling and prayed with them. By the time he reached the sugarcane fields, it was already very late. Arriving on the scene, he noted how every worker was already busy with the cutting or weeding around the sugarcane, diligently fulfilling their tasks. Before the revival, he had to check that all was completed until the end of the lines. When the revival came, he did not need to check anymore. By fulfilling God's task for him, God took care of his workers fulfilling their task for him. (Stegen, 2013, FPA/D29).

Another practical example was where neighbouring goats destroyed Heino's sugarcane seedlings. Inquiring through prayer what to do he felt prompted to buy ropes for his neighbour explaining that he saw that the goats were also causing him some trouble. Thereafter he offered to also pay the herdsman on his behalf. The man stated, "this is a true Christian". Another farmer in a similar circumstance became exceedingly angry and impounded the trespassing goats at Weenen. In return, his neighbour's anger flared up to the extent that they threatened to burn down his forests. Upon hearing Heino's action, this man bought the goats back at his own expense. In this way, Christians impacted their communities by conquering evil with good as laid down in Scripture (Stegen, 2013, FPA/D29).

The revival amongst the Zulus has resulted in social change, in that it had brought about legislation against human trafficking in South Africa. A school and a teacher training college have been founded. In cases where persons were convicted of their sin, they put their lives right with God and fellow man, often reporting their crimes at the police station and thereby able to close many pending cases. As those reconciled with God return to their homes, societal changes occur in their communities as others witness the changed lives and are themselves converted (Visser, 2014:283). One such example is that of the Dube family (see §6.3.3.2). The revival amongst the Zulus has brought about social change, in that it had brought about legislation against human trafficking in South Africa.

9.3.5.10 Lasting fruit

Substantial and abiding fruit, as mentioned in Scripture are observable among those who have revival in their lives. This calls for a continuous call to watch and pray, so as not to lose that life given by God. During the revival amongst the Zulus, many heathens were awakened to their lost state, and eternal matters, and as they were gripped by a great concern regarding their eternal destiny, they flocked to Stegen for help. The depth of conviction is often an indication of the duration of fruit in a life. Long-lasting fruit of the revival is a changed life, where victory is gained over sin. This change in life coincides with that mentioned in Acts,

where transformed people can indeed say, “look at us”. Good fruits cannot abide if there is not a deeper abiding in Christ. A threefold authority and power came to effect through proclamation, healing and deliverance (Kim, 2011:255). Substantial and abiding fruit, as mentioned in Scripture are observable among those who have revival in their lives. This calls for a continuous call to watch and pray, so as not to lose that life given by God. The Gamaliel endurance principle²⁴ is seen in the life of Stegen specifically as well as a rich and deep prayer life up till the time of writing.

9.3.5.11 Church growth

The church growth experienced at KwaSizabantu are mainly heathen or non-churchgoers, who come to the mission for help and then, after confessing their sin and receiving help, they join one of the mission branches, if they so wish. Those from other churches are encouraged to go back to their church and live their changed lives and in that way be a blessing to their communities (see §8.2.9.4). As many repented and felt called to the mission, there has also been those called to other places as well as those that grew slack and fell away. Usually, in such cases of the latter, the gravity of unconfessed indwelling sin caused cold religious formalism in the heart, and then after hypocrisy has been exposed, they fell away. As also experienced during other revivals, those who have experienced the working of the Holy Spirit, and fall away, end up, in the end, worse than when they first came to the mission for help. Yet, there are still many examples of those bearing multiple and long-lasting fruits of repentance.

9.4 LESSONS GLEANED FROM THE REVIVAL

Through experiencing a revival for over 50 years, Stegen’s life and ministry provide a richness of experiences that are lived lessons. Figure 9.8 display the various themes which emerged during the thematic analysis of lessons learned from the revival. As displayed in Figure 9.8 the following main theme strands emerged; revival is God’s will, the importance to watch and pray and some other lessons. This section consists of quotation evidence for each of these strands and a discussion of each. For a clear description on this summative network on Stegen’s lessons on revival, this section further unpacks each of the three main strands. The theme of the first strand is revival is God’s will (see Figure 9.9).

²⁴ Gamaliel, a Pharisee doctor of Jewish law and a leader of the Sanhedrin who suggested that the Sanhedrin should leave the disciples alone, for if the movement is from human origin it will fail, where should it be from God, it might turn out that they might fight against God (Acts 5: 38-39). Gamaliel endurance principle implies a continuation of a movement even in the midst of overwhelming opposition.

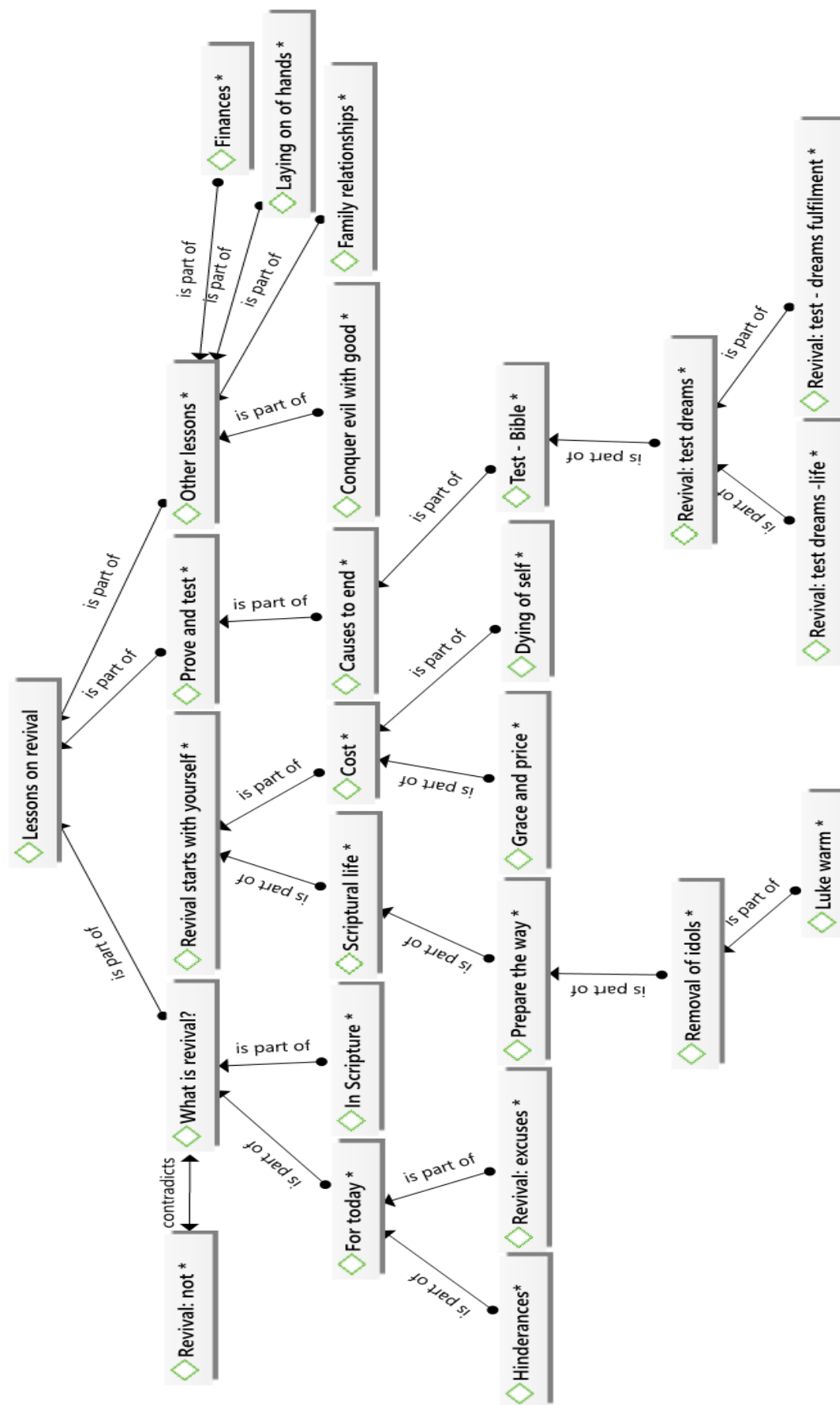


Figure 9.8: Summative network of Stegen's lessons on revival

9.4.1 Erlo Stegen's conception of revival

In an attempt to conceptualise Stegen's understanding of revival, a thematic analysis from his sermons produced the following network (see Figure 9.9).

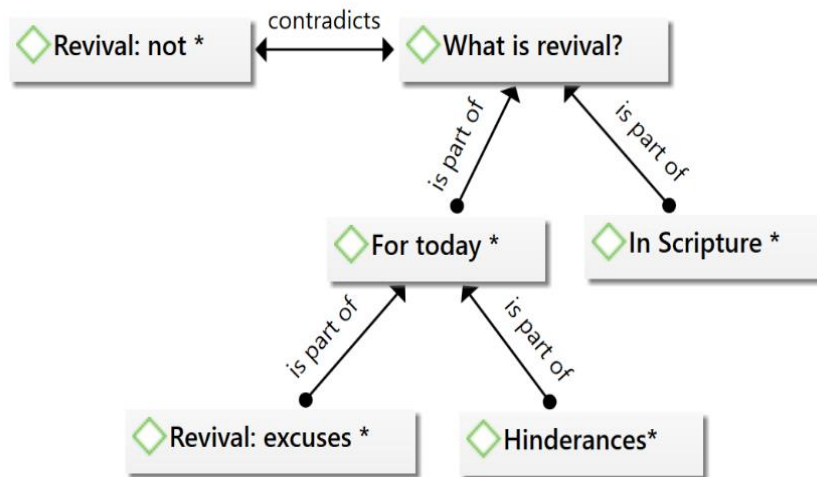


Figure 9.9: Network on what is revival

As noticed in Figure 9.9, three themes emerged; i) what cannot be classified as a revival, ii) that revival is meant for today, and that iii) revival is also an emerging theme in Scripture.

Typical quotes that support the network in Figure 9.9 is displayed in Table 9.7.

Table 9.7: Supportive quotations on what is a revival

Codes	Quotations (verbatim) gained from transcriptions
Revival: not	Erlo Stegen: <i>Revival is not what many people supposed it to be in these days. Revival is not man-made... is not a man in the forefront and foreground. (D31:1)</i>
What is revival?	Erlo Stegen: <i>It is God Himself dwelling amongst men, meeting their needs, revealing Himself to them. (D31:1)</i>
For today	Erlo Stegen: <i>Dear friends, I believe with all my heart there's only one thing that will help us in our country, the rest of Africa, and the rest of the world and that is a genuine Holy Ghost revival. (D 31:1)</i>
In Scripture	Erlo Stegen: <i>Isaiah prayed a prayer coming from the depths of his heart. As we listen to these words, we must realise that his heart and soul were in that prayer and that he prayed for revival. (D15:12)</i>
Revival excuses	Erlo Stegen: <i>I would say that it is difficult for White missionaries in this time because of black politics and them saying the Whites took their land. (D9:7) [spoken pre-1966]</i>
Hindrances	Erlo Stegen: <i>Yet in this Scripture, God opens this secret and tells us in plain language why there is a barrier to revival. It is not because God is to blame. He has not lost His touch and is certainly not deaf to our prayers. The Lord says that He will not respond to our prayers if we harbour sin. (D60:1)</i>

A discussion on each of these codes displayed in Table 9.7 follows.

9.4.1.1 Stegen's opinion on what is not a revival

As emerged from the Chapter 2, where scholars on revival state that the true meaning of revival has become obscured, Stegen also suggests that modern man has broadly used the term 'revival' blurring its meaning into a superficial application as seen in his following mentioned examples (Stegen, 1979, FPA/D5). Stegen further suggests that some Christians have the misperception that revival is emotional and includes meetings of hysteria and a lot of noise (Stegen, 1979, FPA/D5; Stegen, 1988, FPA/D31; Wallis, 1956:19). He also explains that Americans and South Africans very often use the term loosely when referring to 'a blessed service', or 'a series of meetings' (Stegen, 1979, FPA/D5). Stegen furthermore argues that some understand that revival is a lot of action on man's side in organising events and having many committees (Stegen, 1979, FPA/D5).

Also, Stegen states that in some cases, the term 'revival' is used in describing an individual or group experience, where there is speaking in tongues, a 'slain in the spirit', a holy laugh or another occurring phenomenon. Stegen does not view this phenomenon as a sign of an authentic revival. Hanegraaff refers to these phenomena as possible 'lying signs and wonders'

which might change from time to time, as with the fashions of this world (Hanegraaff, 2001:133). Stegen confirms Hanegraaff's conviction by referring to his experience of a witch who had ordained over 1000 other witches came to repentance on 20 October 1983. She told him that when the spirit of the ancestors came over the witches to be ordained, they would fall backwards, speak in unknown tongues and prophesy who cursed some to become sick (Stegen, 1983, FPA/D16). Stegen also mentioned that a certain lady in Germany spoke in an unknown tongue. Those around her wrote down what they said and sent it to him. He gave the transcription to a Zulu brother who upon reading it, started to laugh, explaining that the written words were praises sang to King Shaka, known not to be a Christian (Stegen, 1983, FPA/D16).

9.4.1.2 Stegen defining an authentic revival

Stegen states that a true revival, without exception, cannot be brought about by man, but it is a sovereign act by God (Stegen, 1988, FPA/D31), inspired by the Holy Spirit and based on Scripture therefore always complimenting Scripture. In a revival, God reveals Himself in holiness and irresistible resurrection power, where God is sovereign and works as He pleases, while the importance of man fades in the background (Stegen, 1979, FPA/D5). Stegen suggests that while evangelistic campaigns are characterised with church-consciousness, revival is characterised with God-consciousness, especially with regards to his Holy nature which exposes the hypocrisy and the depravity of man's fallen nature, and the need to repent (Stegen, 1979, FPA/D5).

Indeed, revival is not churches filled with people, but people filled with God's Holy Spirit and wherever they go, His presence in them brings about the conviction of sin. Being sovereign the focus becomes God himself, and where He as with the wind, one does not know where it comes from or will go, chooses to work as He pleases.

A sign of a true revival in a child of God is humility and victory over sin (Stegen, 1984, FPA/D2). Stegen explains that a Christian's life must be scriptural (Stegen, 1983, FPA/D15; Stegen, 1984, FPA/D9). Along this line of thought, Woodbridge refers to the term 'integrated theology' (Woodbridge, 2010:1) describing a life lived to the glory and honour of God, *i.e.* a life of worship (orthodoxy) – a living sacrifice. A right belief and a right action are therefore integrated into one another. This emphasis on God's glory, for which we live, and move is much in line with the overarching Calvinist school of thought. As emphasised previously through a biographical narrative, integrated theology – a scripturally lived life - is of high importance and may often speak louder both to the Christian and heathen on the mission field than a sermon. This may be the case especially with the illiterate, where an integrated theology might be the living letter

readable to all (2 Cor 3:3). There is thus an 'inflow' of God working in his child and an 'outflow' where the Holy Spirit is empowering the Christian towards reasonable service to Him and his fellow man.

It should be emphasised that this 'outflow' has nothing to do with earning of salvation, but rather as Jam 2:18 remarked, "show me your faith without deeds, and I will show you my faith through my actions". In Acts 1:1 is a referral in this letter to Theophilus of "all that Jesus began both to *do* and *teach*". Acts then follow with chapters 1–12, mentioning the acts of Peter and chapter 13–28, referring to Paul's acts. Yet these acts would not have been possible without the Holy Spirit's working in and through them to a lost world. We find the same idea in article eight of the Heidelberg catechism. Woodbridge refers to the narrative of Isaiah 6:1-8 as a "systematic theology of the most appropriate practical response to God's holiness, cleansing and commission – a willingness to serve God, which accumulates into a readiness to take God's message to others (Woodbridge, 2010:5).

Revival in a Christian's life is therefore necessary for empowering weak earthy vessels to be His witness throughout the world and to His glory. A Christian, not having a revival in his life, might be the cause of many souls entering into eternal damnation. The Christian therefore must draw close to his Saviour, to be continuously cleansed by Him, thereby allowing God to work through him (Stegen, 1984, FPA/D4).

Stegen suggests that as we read in **Rev 3:20**

"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come into him and dine with him, and he with Me." (NKJV)

Stegen explains that Christ was standing outside the congregation and had to knock to come in, not that the hearts of the congregation was a vacuum, but filled with too many things of this world (Stegen, 1979, FPA/D5). Indeed, never was there a time in this modern age, with so much competing for the attention of Christians.

9.4.1.3 Revival for today and Scripture *

Stegen suggests that a revival is not only a once-off experience by the first church during Pentecost but points out that the pouring out of God's Spirit was also experienced by other believers as written in **Titus 3:5 and 6**.

"not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on

us abundantly through Jesus Christ our Saviour" (NKJV).

Stegen suggests that God has promised in **Acts 2:16-17**, that He will pour out his Spirit on the whole world and that because He has promised it, it will come.

"But this is what was spoken by the prophet Joel: And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams" (NKJV).

However, as Satan can't stop this work of God, he comes as an angel of light trying to deceive God's children in producing a false revival with false fire. While some false revivals are easy to detect, he might also bring in another movement, that is very close to a real revival, which has a show of godliness but not knowing the power to overcome sin. Therefore Stegen highlights the importance of God's children to pray for the gift of discernment and the importance of watching and praying (Stegen, 1984, FPA/D2) in the everyday walk.

9.4.1.4 Excuses for not having revival today *

Before the revival came Stegen thought that revival was meant for today as he thought he would preach till fire came down, but the fire never came. This caused him to reason that revival was maybe not meant for today. When a colleague asked him to pray for the revival he replied "*o friend you will one day get it right, I also once thought as you*" (Stegen, 1988, FPA/D31). Stegen stressed that for years he blamed others for not having a revival. He would refer to the men that had hardened hearts, the Zulu tradition, Apartheid and him being a white person (Stegen, FPA/D34) and because of a political spirit among the people (Stegen, 2005, FPA/D22). Stegen would reason that the times were difficult for revival and that they were in the time of the great falling away (Stegen, FPA/D34). However, during the end of 1966, he realised that the fault lay with himself and in his pride (Stegen, 2005, FPA/D22).

9.4.1.5 Hindrances to revival *

During the end of 1966, Stegen realised that his own life was a hindrance to revival. Upon evaluating his life according to Scripture, he realised that he was not believing according to the Scripture (Stegen, 1988, FPA/D17). Stegen further realised that the sin of pride and lukewarmness in his own life caused God not to respond to his many prayers for revival (Stegen, 2013, FPA/D29).

9.4.2 Revival is God's will

Stegen states that God desires to lit his revival fire referring to 2 Chronicles 16:9 “For the eyes of the Lord run to and throw throughout the whole earth, to show himself strong on behalf of those whose heart is loyal to Him” (NKJV). God’s eyes are searching throughout the whole world, looking for one person through whom he can glorify himself, someone who is prepared to be in his service (Stegen, 1997, FPA/D20). From this, Stegen deducted that God is eager to glorify himself during revival.

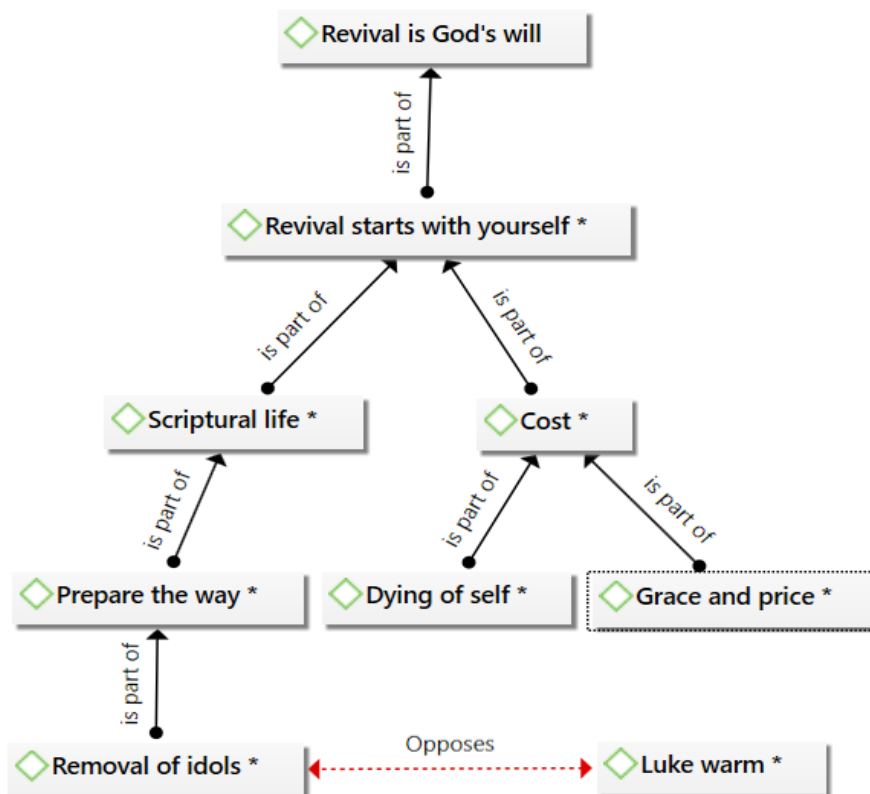


Figure 9.10: Network on revival is God's will

Examples of evidence for each node in this strand are tabled in Table 9.8, where after each node is discussed. Table 9.8 Supporting evidence for revival is God's will.

Table 9.8: Quotation evidence on revival is God's will

Codes	Quotations (verbatim) gained from transcriptions
Revival is God's will	Erlo Stegen: <i>That His eyes are searching throughout the whole world, looking for one person through whom he can glorify Himself, someone who is prepared to be in His service (Stegen, 1997, FPA/D20).</i>
Revival starts with yourself	Erlo Stegen: <i>How heart-breaking it would be if we have to wait for others until they get ready for revival. You needn't wait for anybody else. It starts with you and it can start with you. And then, on the other hand, you can't blame anybody else, but yourself, if you haven't got it. Because it's not the sin of the next man that hinders it. That revival is in your heart, that is where it's got to be before we can expect it to touch our fellow man. (D33:4)</i>
Scriptural life	Erlo Stegen: <i>Jesus said, he who believes in Me as the Scriptures say. He didn't say, he that believes in me as the Roman Catholics say or as the Anglicans say or as the Methodists say and the Lutherans. But only to the Scriptures, what matters to Jesus is His own Word, the Scriptures not your denomination. We need to take the Bible, read the Bible. Hear what it has to say. Whether our faith is in line with the Scriptures. (D27:17)</i> Erlo Stegen: <i>For this book is inspired by the Holy Spirit, He who inspired His people to record it. That which is written in the Scriptures is what the Holy Spirit will write in you or is what is written in you rather than that which is of Satan? (D27:19)</i> Erlo Stegen: <i>We have got to practice what we preach. Now there is a pious saying, don't do what I do, do what I tell you. Dis so vroom, dis die taal van die fariseers. Moenie doen wat ek doen, doen wat ek vir jou se. Dit lyk so mooi en so pragtig. Maar dis die taal van die skrifgeleerdes. (D37:5)</i>
Prepare the way	Erlo Stegen: <i>We have got to prepare the way for Him to come... that was the message, of the greatest man, "prepare, the way of the Lord." Dear friends, we may pray for revival, and if we have not prepared the way, God may say, "I am more eager to give revival, but you have not prepared the way for Him". To work, there has got to be that preparation. (D35:40)</i>
Removal of idols	Erlo Stegen: <i>God showed me that I did not stand before God, that I was thinking of myself and the congregation. When I spoke, I would wonder what this person will think, and that person says. Then I saw myself as if in a Hindu temple, bowing very low before the first idol. I did not fall backwards; I bow very low with my head on the ground before every idol. I prayed correctly but before the wrong god. (D17:30)</i>
Lukewarm	Erlo Stegen: <i>Don't say I've accepted the Lord Jesus and that's enough. Because I'm now a child of God and I go to church and I am active in the church's affairs. No, it is not like that. Things aren't what they ought to be until the fire of the Lord Jesus is kindled and burns within your life. (D25:3)</i>
Cost	Erlo Stegen: <i>And dear friend, heaven is something precious to us. It is dear to us. But sometimes, even that which is precious and dear has to be torn to pieces, before He can come down. And say "Oh God, kindle your fire here, in my heart. Work here, reveal your glory. Reveal yourself to me." (D31:19)</i>

Codes	Quotations (verbatim) gained from transcriptions
Dying of self	Erlo Stegen: <i>This is what happens within a revival. And friends you know that even the brothers of Jesus were not with Him. But after his death and resurrection and ascension, they persevered in prayer, and the brothers of Jesus were there together with women, and they were all united and persevered. The cross did its work in their lives. The cross brings an end to hatred. The closer we come to the cross, the closer we come to one another... then we become united. (D20:28)</i>
Grace and price	Erlo Stegen: <i>How many Christians were with us in the past, and where are they today? Shipwrecked. Where are they, dead... turned away from the right way. They lie there like old cars, a place for snakes and where hens can lay their eggs. They can't walk anymore. It is too difficult for them. They could not pay the price and grew tired. They said... it is now too much for me, I cannot go further... (D21:38)</i>

9.4.3 Revival starts with yourself

In his sermons, Stegen vividly describes how he blamed others and his circumstances for not receiving revival. However, during his search for revival God turned on the light in his own life *...and God shone His light on my life and I became aware of my shortcomings, that I did not believe as the Scripture says* (Stegen, FPA/D1). He did not start with the deacons or the elders. He started with me and took me by the scruff of my neck and pushed my nose right into it, and I lost sight of anybody else. I was conscious of the fact that I was the worst sinner in that place. (Stegen, 1984, FPA/D9). *Then it dawned on me why although I prayed for revival all these years, it did not come...* (Stegen, FPA/D1). As only oneself is blamed for not having a revival, there is also the comfort that no person can keep it from one, only the sin of one's own heart (Stegen, FPA/D33).

9.4.4 A scriptural life

Stegen reasons that it is not good enough to have the correct dogma. A Christian's everyday life should be scriptural. In the beginning, God created the world through his Word. If then the Word is close in the heart and the mouth, then He creates deep in a human being a scriptural life (Romans 10:2-22). What a person is unable to do, the Word, if close-by can create within. Stegen reasons that a life not lived according to Scripture is the greatest enemy to God's Kingdom. Unless a Christian is on fire for God, the Lord will spit a lukewarm Christian out of his Kingdom (Stegen, 1988, FPA/D17). Stegen details that a Christian living as God requires of him, can be an instrument to set the world alight (Simonis, 2015).

9.4.5 Prepare the way

Stegen highlights in his teachings the call of John the Baptist, the greatest man, to prepare the way for God (Stegen, 1992, FPA/D36). According to Stegen's view, God is more eager to grant revival than the seeker of revival, however, the child of God is required to prepare the way for Him to come. In this vein, Stegen further reasons that God is a covenant God and there are two sides with regards to revival. Preparation implies bringing hidden sins to the light and repentance as well as to place oneself as a living sacrifice on God's altar before His fire will fall on the offering. Stegen explains that forgiveness and cleansing are there, but Christians have to do the confessing as Christ will not do that for us (Stegen, 1992, FPA/D36). In this way, Christ's atonement makes it possible for every Christian to experience revival, for Christ's atonement made a way into the Most Holy place in His temple. However, the Christian has to prepare the way through the removal of idols, confession of hidden sins as well as any lukewarmness and be thoroughly cleansed by the Blood of the Lamb.

9.4.6 Removal of idols

God deeply convicted Stegen of idols in his life, and showed him how he prayed in the right way but to the wrong gods (Stegen, 1988, FPA/D17). The Holy Spirit showed him that he was living before people, caring about what they would think of him or would say of him and not living as a servant before God only (Stegen, 1988, FPA/D17). Being convicted through Scripture by the life of Elijah, he brought these idols to God pleading for mercy and forgiveness and renewal of the right spirit in him. Stegen reasons that as God tore the Heavens to come down, God may request His children to tear things that are precious to them, but earthly, as well. This may serve as a test of faith referring to Abraham who had to be willing to offer his son before God could turn Abraham into the father of faith.

9.4.7 Lukewarm

At the end of 1966, Stegen was convicted that because of his lukewarm Christian life, Christ was on the point to spitting him out. Stegen describes that the mixing of warm and cold water, a little bit of both, although well balanced causes Christ the head of the church to feel sick (Stegen, 1997, FPA/D18). Stegen further details that in the Greek text Christ implies that the water should not only be warm but boiling (Stegen, 1997, FPA/D18). A Christian's life, according to Stegen should be on fire for God, *i.e.* a life lived according to the Scripture, lest that Christian as in the warning to the Laodicean church, is spat out (Rev 3:14-22). Stegen reasons that *it will be terrifying when we appear before God's throne and we are awakened there then it is too late...* (Stegen, 1997, FPA/D18). According to Stegen's own experience, he was so lukewarm that he could not even pray to be on fire for God (Stegen, 1997, FPA/D18).

This theme aligns with God's grace which enables a person to become on fire for God (see the section on grace and price).

9.4.8 The cost of revival

Right at the beginning, in the garden of Eden, the man was more preoccupied with the *tree of knowledge* than the *tree of life*. Stegen reasons that even today, it is the same, where people are more preoccupied with education, and less of God revealing himself to them. However, Stegen suggested that God requires not only knowledge but *life* from us. Christians are commissioned to teach not only *to know* but *to keep* His commandments (Stegen, 1997, FPA/D21).

Stegen reasons that it is only God's grace enabling a Christian to pay the price to experience revival (Stegen, 1997, FPA/D21). In Matthews 13:44-46, Jesus taught about the Kingdom of Heaven.

"The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. "Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it" (NKJV).

Stegen uses this text to explain that to experience a true revival, there is indeed a high price to pay (Stegen, 1997, FPA/D21). As with the church of Laodicea, who was on the verge of being spit out of God's mouth, He also counsels them to *buy* of Him (Stegen, 1997, FPA/D21). To obtain revival costs a high price, as, during revival, God reveals himself in his great strength (Stegen, 1997, FPA/D21).

Stegen stresses that the church must never be satisfied with a mere church and campaign consciousness. They should desire a God-consciousness, for Him to be in their midst, revealing himself. However, to make this possible, He needs room to work, and not to be bound by traditions or own viewpoints, however dear they are to us. If we pray that God, would rend the heavens and come down, He will also request us, to disregard things we hold dearer than Him. Stegen suggests that there are no short-cuts, to obtain a revival, not just having factual knowledge of it but to experience it (Stegen, 1984, FPA/D4).

He explains that to be able to experience revival, a covenant is required. As with Abraham, *all* the pieces of meat needed to be brought before they could be cut in two (Genesis 15:10), before God can, as with Abraham (Genesis 15:17), light the altar with fire from heaven (Stegen, 1997, FPA/D21). God requires his workmen to surrender all. Without the last piece,

the fire from heaven won't come but may allow a false fire to burn one's offering (Stegen, 1997, FPA/D21). Could it be that the church of today is busy with a strange (Kundalini) fire in their midst (Strom, 2015)? If so, as God judges Aaron's two sons, he will do likewise with those busy with strange fires as a replacement of His truth. (God shows himself holy to those that are close to Him.)

Stegen stresses that to obtain a true revival, there is a cost to pay. As a covenant has two sides, God's promises also have an obligation on our side to fulfil. Stegen reasons that we can pray for revival, but will not receive it unless we fulfil God's requirements for it (Stegen, 1984, FPA/D8). Stegen further highlights the need of the child of God to accept God as Lord in all areas of our lives. God requires total surrender, a hundred per cent of our lives (Stegen, 1997, FPA/D21). He wants to be God in every area of our lives. For example, John cried out in the wilderness, prepare the way for the Lord. If we have a desire for God to be in our midst, we have to throw away all the stones (hindrances) in our life, which hinders Him to work (Stegen, 1984, FPA/D8). Stegen stresses, that throughout the world, people are praying for revival, very few are obtaining it. A Christian that desires to obtain revival must be prepared to go through God's mill, to follow His master's footsteps to become broken bread and poured out wine for others (Stegen, 1997, FPA/D21). Stegen challenges the spiritual young men that they would stand ready at daybreak (as the others are still spiritually asleep by being busy with their own matters), to be busy with the things of God and to go into battle, with Him for that day (Ps 110:3) (Stegen, 1997, FPA/D21).

9.4.9 Dying to self

Stegen stresses in his teachings the need of dying to ourselves *...before Christ can kindle his fire in your heart, and life, the cross has to be erected and the cross is the thing that deals with sin and deals with yourself* (Stegen, 1984, FPA/D25). With regards to the working of the cross in a life, Stegen mentions the following points: the cross-cuts across your ideals, your will, your wish, you'll have to die before you know what the fire of God means (Stegen, 1984, FPA/D25). Stegen also courageously challenges the hearers with *...have you taken up the cross? Have you died to self? Have you died to your possessions? Have you died to your home, to your relationships? To your friends? To your goals? It's futility and stupidity to speak about a spirit-filled life and the fire of God burning in our hearts if these things are not true, experientially in our lives* (D25:10). All these areas mentioned in this sermon had come into fulfilment in Stegen's life, as he walked out from his parents' home to do mission work among the Zulu people, lay down his relationships, his friends, his goals. Having died to these things in his life, Stegen speaks with authority on this subject.

9.4.10 Grace and price

Stegen reasons that although there is a personal price to pay for revival, it is only the grace of God that enable the Christian to pay that price. In Stegen's own experience he realised that because of his lukewarmness that he is unable to pay this price (Stegen, 1997, FPA/D18). Yet what is impossible for man is possible for God. To illustrate, in Stegen's agony over his lukewarm life, he threw himself on his bed and prayed, *"God, do not look at my heart, do not look at my feelings, but please God do what I ask. I say yes, I want to become a Christian that believes as the Scripture says. Give me that fire, give me that flame"* (Stegen, 1997, FPA/D18).

9.4.11 Revival lessons on to prove and test

This section expounds on Stegen's revival lessons on the importance to prove and test. Through thematic analysis, the following themes emerged in this strand of *to prove and test*.

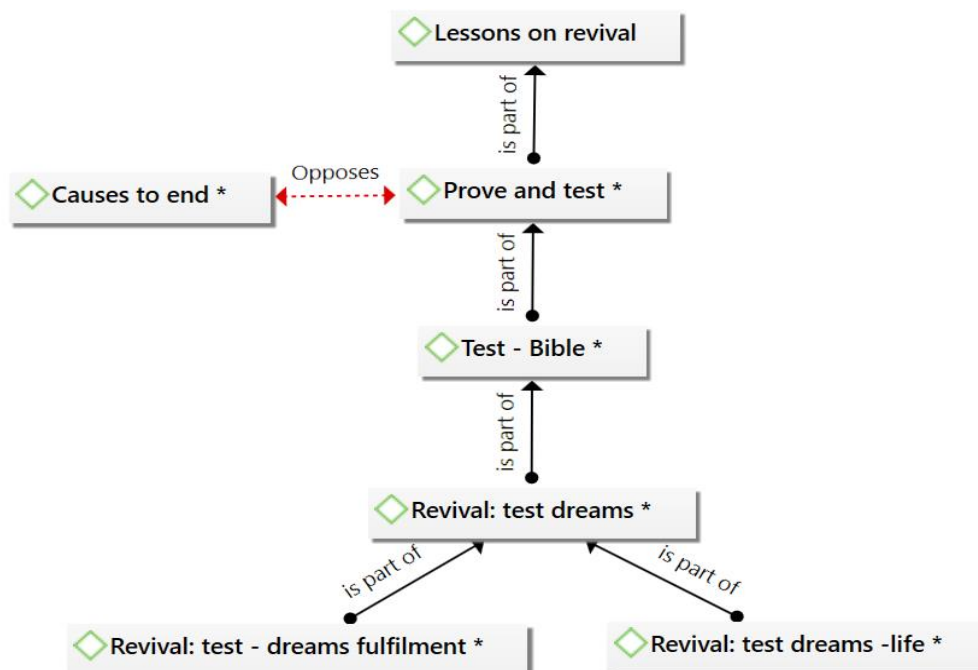


Figure 9.11: Network on prove and test

Quotation examples of evidence for each of the sub-themes in Figure 9.11 are displayed in Table 9.9.

Table 9.9: Supportive evidence for network on prove and test

Codes	Quotations (verbatim) gained from transcriptions
Prove and test	Erlo Stegen: <i>Well, when I got to my study, I took my Bible, the amplified Bible and just opened it at random and what did I read: prove and test all things. And I said. My, I didn't even know... that that was in the Bible. So, we took that word and put it around our necks like some people wear necklaces. And that was our watchword: test and prove, all things. I firmly believe that every revival without testing and proving will go haywire. Without discernment, things will go wrong. (D35:2)</i>
Causes to end	Erlo Stegen: <i>What causes the end of revival? Sin. That is why the Bible teaches us to watch and pray. Friends how guilty will we not be if we harbour something in our lives that grieve the Holy Spirit that He would not work. Not only you will be guilty, but everyone who identify themselves with you. The whole group of people that is with you, would not be able to stand before Satan, and that because of you. That will be a great loss among God's people. (D4:26)</i>
Test - Bible	Erlo Stegen: <i>Secondly, we tested whether it is in accordance with the Bible. (D35:5)</i>
Revival: test dreams	Erlo Stegen: <i>It doesn't take long. Usually, within two weeks you know the worth of the dream or vision there maybe acceptance that we said we wait we'll see. (D35:5)</i>
Revival: test dreams - life	Erlo Stegen: <i>we looked at the man who had that dream or vision. If the person's life is not pure, clean, and holy, it didn't carry much weight unless he is repenting and bringing forth the fruit of repentance. Otherwise, the vision wouldn't be worth anything more than his life. (D35:4)</i>
Revival: test dreams - fulfilment	Erlo Stegen: <i>Thirdly where that [dream of vision] goes into fulfilment. (D35:4)</i>

Each of the codes displayed in Table 9.9 unpacks as follows:

This theme is noticeable over 60 years of revival experienced by Stegen and might be the reason for a prolonged revival. Stegen explains that if ...*we could go to church's history and go through revivals 18th and 19th century and show you how things went wrong when they didn't test and prove things* (Stegen, 1992, FPA/D36). This theme first emerged during 1966, when Emanuel Khwela stated that he saw two words, '*prove and test*' written on a paper in Zulu against the wall. However, no one else noticed these words or the paper on which it was written (Stegen, 1992, FPA/D36). When Stegen opened his Bible at random, these letters stood bold before him "test all things..." (1 Thess 5:21). These words since then became a concurrent theme in the revival among the Zulus. As depicted in Figure 9.12, sub-themes that emerged in this strain were, causes to end revivals, the importance to test all things according to the Scripture, and the testing of dreams which are of cultural importance in the Zulu culture.

9.4.11.1 Test – Bible

According to Stegen, Scripture should be used to test all things. Stegen reasons that as the Bible was inspired through the Holy Spirit, the same Holy Spirit will never contradict itself. Scripture played an integral part in Stegen's search for revival in 1966, as it was acknowledged as God's inspired Word and therefore taken seriously and used as measuring stick to their lives. Stegen suggests that *the Bible does not teach that Christians need to believe as the Roman Catholics say, or as the Anglicans say or as the Methodists say and the Lutherans. But only to the Scriptures, what matters to Jesus is His own Word, the Scriptures not your denomination* (Stegen, 2014, FPA/D27). For example, Stegen affirms that the first sin God convicted him of, was through Scripture with the words "God resisteth the proud" (KJV; Jam 4:6) (Stegen, 1992, FPA/D36).

9.4.11.2 Revival: further testing of dreams and visions

As an illustration of how to test all things, Stegen suggests that dreams that are of great importance in the Zulu culture should be also tested and not just accepted. To illustrate Stegen mentions a three-fold test, first, if it is according to Scripture, secondly if the dreamer's life is holy, and lastly whether the dream goes into fulfilment (Stegen, 1992, FPA/D36).

9.4.11.3 Revival: test dreams through the life

According to Stegen, observing a person's life, whether it is according to Scripture, can also be used as a test (Stegen, 1992, FPA/D36). Unrepented sin in a person's life may be an indication that the dream does not carry weight. Should there be sin in a life, then the dream if from God, will rather be an indication of sin in that person's own life and the need to repent.

9.4.11.4 Revival test dreams through fulfilment

Stegen suggests that dreams need to be written down and then see whether it goes into fulfilment (Stegen, 1992, FPA/D36). During the revival among the Zulus, dreams could come into fulfilment even after a span of a few decades. However, dreams are not related to in a service or told to the person, as it might cause as in the case of Joseph and his brother's bitterness and heartache along the way (Gen 37:5-8) (Stegen, 1992, FPA/D36).

9.4.12 Causes to end revivals

Campbell (1954:38) stresses that as a lighthouse, although masterfully built can pose a danger if it is without the expected light sailors use to navigate, likewise the church or Christian without the unction of the Holy Spirit may pose danger to many souls. It is therefore important to mind the oil, which alone flows from a Christian's relationship with the living God. To keep the revival

light burning, Stegen stresses the importance to prove and test all things calling for discernment not only in matters of dreams and visions but also in whether the right fruit is produced in our own lives (Stegen, 1992, FPA/D36).

In this vein, Stegen agrees that there are times and seasons of God's working according to His plan, but at the same time that a revival should not stop as Christ triumphed over death and the devil and sits on the throne in all His majesty and glory (Stegen, 1984, FPA/D8), and are also in the midst of His people during a revival if our bodies are truly His temple and his revival fire is in our midst (Stegen, 1984, FPA/D4). A revival should be the norm for the child of God, and if there is no revival, then we should ask ourselves if God is really in our midst (Stegen, 1997, FPA/D20). Stegen states that when the fire of God is present in his children, no communist or heathen can quench it, but only the Christian him or herself (Stegen, 1984, FPA/D10). Therefore it is of utmost importance, that when God has given a revival, the church needs to watch and guard over it (Stegen, 1984, FPA/D8). Stegen observes that revivals in Europe are of short duration, while those in Africa time of duration is longer, as seen in the East African revival which amounted to 40 years (Stegen, 1984, FPA/D4).

Stegen prayed that the revival amongst the Zulus would grow in strength. To him, it is such an urgent matter, that he would rather die, than that the revival would stop. When he thinks that if he would not be there and the work would wane, then he prays that that curse may not come upon the people. He prayed that the revival would grow in strength and that the light will shine ever brighter. According to him, there is only one way and that is forward. Nobody should put his hand to the plough and then look back, but ever forward until that last day (Stegen, 1997, FPA/D20). Stegen reasons that sin that is not dealt with and remains unconfessed, hidden in the same way, as Achan hid the stolen goods in his tent, is the cause of end in many revivals. Stegen suggests that if Peter did not deal with Ananias and Saphira in their midst, the work of God in the first church would have come to an end (Stegen, 1979, FPA/D7).

9.4.12.1 Hypocrisy – the yeast of the Pharisees

Stegen warns of the danger of the yeast of the Pharisees in a revival, which is hypocrisy (corresponds with Matt 16:6). When sin has entered and stays in the camp, hidden while Christians pretend it is not there, Stegen reasons that if the sin is not addressed if such a revival continues, it will be that of *strange fire*, and will become a false revival (Stegen, 1986, FPA/D47). Stegen also mentions that, like in the three examples, the people involved had a *feeling* (Stegen, 1986, FPA/D47) that there is something wrong with their standing with God. It is therefore important for God's people to watch and pray. First, watch and then pray, as in the case of Joshua and Achan where Joshua was rebuked by God not to pray, but to clean

the camp (Jos 7:10). Ananias and Saphira also were filled with hypocrisy (Acts 5:1-11). They pretended to bring all but kept some of the money back. Stegen reasons that the same thing may happen, though not with money, but with people pretending to have placed their lives on the altar, but are busy with other things as well (Stegen, 1983, FPA/D16). Although they might not die physically, they will die spiritually and be spiritual corpses even in the midst of a revival.

9.4.12.2 Disobedience and stubbornness

Another example that Stegen mentions, is that of Saul. Samuel warned Saul that disobedience is the same as witchcraft (1 Sam 15:23) (Stegen, 1983, FPA/D16). He reasons how can a revival continue with 'sangomas' and 'witches' in their midst busy with their practices in a church? Stubbornness in a Christian's life is, therefore, a serious sin and an enemy to revival.

9.4.12.3 Disunity

The disunity amongst Christians in a revival can be the end of a revival (Stegen, 1979, FPA/D7). Where sin has come into the life of a fellow Christian, the brethren will admonish him, also attending to the roots of the sin. If this help is accepted, the brother has been won over, if the brother rejects help, and keep on doing so, it does not take very long, where that person feels himself not part of the work anymore and goes elsewhere. There remains a grave danger in obtaining a spiritual position, a person might grow self-conceited, not realising that pride has secretly crept in, and by that rebuffing a rebuke, which was meant as help.

9.4.12.4 Tradition

According to Stegen, another enemy can be that of one's traditions. Where a tradition becomes more important than the Living God. When God works during a revival, He works as He wishes and can throw a tradition in the fire, so that He will become the first and the last in our lives, working as He wishes (Stegen, 1984, FPA/D4).

“Matthew 15:3 He answered and said to them [the Pharisees], “Why do you also transgress the commandment of God because of your tradition?” (NKJV)

However, Stegen reasons that because Scripture is inspired by the Holy Spirit, a true revival will never go against Scripture, but rather compliment and fulfil it in the lives of those that acquired it.

9.4.12.5 Unconfessed sin

Stegen states that because revival is the work of the Holy Spirit when He is grieved through sin in the camp of the Christians, He stops to work. On an individual basis, Stegen experienced

this with several individuals through whom God worked mightily and then stopped to work. In each case, as the individual came to a brother who was in right standing with God, and brings his hidden sin to the light, God forgave and started to use that person again as an instrument. Visser who studied revivals, notes the gravity of indwelling sin can cause formalism and thereafter apostasy (Visser, 2014:314). The following are three examples from Stegen's experience agrees to the fact that indwelling sin, grieves the Holy Spirit who then ceases to work:

- **Example 1**

A certain farmer's wife came to see Stegen. She told him that she was so concerned about her husband. He usually counselled people, leading them to God till midnight and sometimes thereafter. However lately nobody was coming, and he was spending all his time with her. She asked Stegen to pray and to speak to her husband. She said, "there must be something wrong with him". After a few days, the husband came to Stegen, he cried and brought his sin to the light. He shared with Stegen that God had stopped the very moment he had sinned. He confessed what he had done, and Stegen prayed for him. When this man returned home, new people were already waiting for him to help them to be reconciled with God (Stegen, 1984, FPA/D4).

- **Example 2**

There was a certain man that was hard in his sin. He forbade his wife to read the Bible and lived in sin. Then he came to repentance and God, making him a new person used him to draw many people to himself. One after the other came to repentance through him. The glory of God rested on this man. Then all of a sudden everything stopped. The older Zulu co-workers were troubled. They said, "there must be something wrong... you will still see, something will come to the light". Then one night, this man came to Stegen, he said "there is no person on this earth that knows that I have come to you. Do you know that for the last three months not one soul was saved? Yes, the Christians they sing, they preach the gospel, but all came to a standstill. I came to bring things to the light, there is something that I have done in secret." This man knew both the day and hour and place where he grieved God's Spirit. He explained that he went to his room three times per day, crying for God to be merciful, but it was as if God did not want to hear. Then he opened up and told Stegen what he had done. Stegen prayed for God to forgive him. That very moment as they finished praying things started to change. Upon arriving at home around midnight, three persons were waiting for him who said that they had sins that they had to bring to the light. Overjoyed he phoned Stegen. God had started to work again (Stegen, 1984, FPA/D4).

- **Example 3**

The third example is of an illiterate Zulu girl who the Lord used mightily. As people were speaking with her in the street, they were gripped by the Holy Spirit and convicted of their sin. Everywhere she would go, people came to her to be reconciled with God. Then suddenly this came to an end. She cried to God but could not get an answer. Then one night she had a dream in which the Lord told her that the key for her problem lay in Isaiah 59:2. The next day Stegen and his team were in her vicinity about 120 km away from the mission. As he and his team gathered at Heino, a brother of Erlo's farm near Dalton, in the shade underneath the trees, they saw this young girl standing about 40 meters away next to another tree. They called her. She was very shy. They invited her to sit with them, and asked her "what brought you to us?" She asked them "is there an Isaiah in the Bible"? They responded, "yes". She asked, "Is there an Isaiah 59?" They said "yes", then she asked, "is there an Isaiah 59:2?" "Yes," they answered. Then she smiled and asked that they would read it to her (Stegen, 1984, FPA/D4).

But your iniquities have separated you from your God; And your sins have hidden His face from you so that He will not hear (Isaiah 59:2, NKJV).

They scarcely finished the reading when she declared that she knows the reason for her problem. It was a sin. She confessed it there and then. Although a small sin in human eyes, in God's eyes it was big. They prayed for God's forgiveness, and the Lord started to work again through her life (Stegen, 1984, FPA/D4).

Orr came to the same conclusion stating "revival starts when people confess their sin, and revival stops when people stop to confess their sin" (Stegen, 2013b).

9.4.12.6 Children and grandchildren not serving God

Another danger pointed out is human love for family, especially on children and grandchildren. Over 50 years of observing families during a revival, Dube, one of Stegen's co-worker's remarks how some families changed as they started to make compromises with the world to win their children. However, very often the opposite occurred, with the fathers and mothers losing their zeal for God and His work, which caused them to descend into a luke-warm state and eventually leaving God's work who they stated before were called to (Dube, 2019, FPA/I13).

9.4.13 Other revival lessons *

Stegen provides additional revival lessons in his sermons. This section briefly describes the following themes that emerged during thematic analysis (see Figure 9.12) namely, to conquer evil with good, family relationships, laying on of hands and with regards to finances.

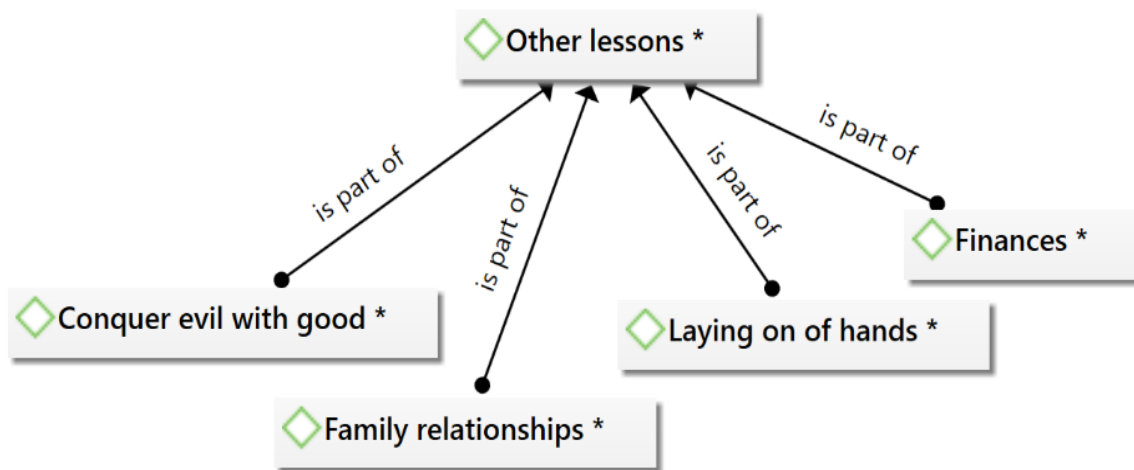


Figure 9.12: Network on other revival lessons

The various themes displayed in Figure 9.12 are carried by the quotes gleaned from this thematic analysis. Some quotations as evidence are displayed in Table 9.10.

Table 9.10: Supporting evidence for other revival lessons

Codes	Quotations (verbatim) gained from transcriptions
Conquer evil with good *	Erlo Stegen: <i>Once my brother was troubled by his neighbour's goats who would eat his sugar-cane. He prayed for wisdom from God. He bought ropes, went to his neighbour and gave them to him saying he bought these for him so that his goats won't be so troublesome to him and to help his herdsman. He also offered to pay his herdsman for looking after the goats. The man was touched, saying that he was indeed a Christian. He conquered evil with good. (D50:5)</i>
Family relationships *	Erlo Stegen: <i>and friends, should Saphira have been my sister and Ananias my son or brother, my father... how would I have felt? What would I have said? What would you have said? Maybe you would have said, no there is somewhere a mistake. This is not the love of Christ. No Peter has got something to do with the occult. No, he is a murderer. This is not the love of Christ. Friends, the love of Christ does not love sin. The love of Christ hates sin. (D20:44)</i>
Laying on of hands *	Erlo Stegen: <i>A little Zulu girl and this preacher just came in and saw that there was something not right with those eyes. He went straight to the girl, lays his hands upon her, and prayed for her and charged that sickness to leave. And then he left. And then that little Zulu girl turned to me and she said: Tell me, excuse me who's that mad man, he thought he was a servant of Christ. (D35:36)</i>
Finances *	Erlo Stegen: <i>Trust in God and learn how to trust Him. Don't put your trust in aQuellé water plant or the dairy or anything. I don't want these projects to become a stumbling block, that people, the new generation can't trust God any longer. The Bible says, seek first the Kingdom of God, and all these things will be added unto you. It is worldly people, the unbelievers those that do not know God, who worry and are concerned about those things. Our heavenly Father knows what we need even before we ask Him. (D26:3)</i>

Each of these codes is further expounded in this section.

9.4.13.1 Conquer evil with good

Stegen in his teachings on revival highlights the importance of conquering evil with good. In doing so, Stegen points out that people will be touched by the reaction of Christians, should they return evil with good (Stegen, 2013, FPA/D29). Revived Christians in heathen communities in many cases face severe persecution. In his sermons, Stegen provides practical examples to Christians in how to return evil with good and thereby overcome the evil in their communities.

9.4.13.2 Family relationships

Stegen stresses the importance of placing God first in one's life. During revival, God will deal ruthlessly with sin. Should He judge a family member because of sin, as in the case of Ananias and Saphira, then there is the danger to side with that family member and thereby rebel against God (Stegen, 1997, FPA/D20). Family relationships are kept healthy when all endeavours to live for Christ alone.

9.4.13.3 Laying on of hands

Stegen discovered the fact that there are different gifts of the Holy Spirit. Likewise, with the bride of Christ, the Giver of gifts had given different people different gifts to build up the church. Whilst Peter had the gift of healing, John did not.

Stegen, having received the gift of the laying on of hands and healing warns that a person should not be quick to lay on hands and pray for people as it is an act of identification (Stegen, 1977, FPA/D30). He warns that if this is not done in a watchful way, by those appointed by God, a person who is laying on the hands may also become spiritually confused with the one being prayed for if there is then unconfessed sin (Stegen, 1979, FPA/D12). Stegen explains that as found in Scripture, the one in need always went to Christ requesting mercy, thereafter Christ would ask the person what he needed from him. When the person stated his problem, only then he would act and only helped according to what they asked of Him (Stegen, 1979, FPA/D12).

9.4.13.4 Warning against deceiving spirits

Stegen points out that a Christian should always watch and pray. He points out that the text refers first to watch, and then praying. If God commands his children to watch and pray, it could not be wrong to test if something originates from God, man, or the devil.

9.4.13.5 Finances

KwaSizabantu Mission is internationally recognised as a non-profit mission community endeavoured into helping those in need (Kim, 2011:256). Stegen reasons that as the first church laid their money at the feet of the apostles. His servants realise that money must be ruled over, that they should not be ruled by money (Stegen, 1997, FPA/D20). As God freely gave His Son to mankind through whom people might be saved, it felt wrong to request money from visitors. As many people flock to the mission, sometimes arriving late at night for their spiritual needs, Stegen and the co-workers felt they can't send them on their way again, without proving food and accommodation. This attitude is also in line with the Zulu culture of

hospitality. All meals and accommodation are supplied free of charge since the inception of the mission in 1970 up to the time of writing.

To free Stegen for spiritual work, his co-workers offered to take it on them to provide for the various needs. To generate funds, many projects were started such as a Quellé bottling plant, avocado and green pepper agriculture, bakery, supermarket etc. These projects were all 'born' from prayer, where God guided them. These projects are discussed in Chapter 3.

However, all was not plain sailing. To illustrate, before Stegen was married, there was a day when they had nothing to cook apart from a small amount of flour. The team went to their place of prayer in the forest. "Dear Lord," they prayed, "please help us. All we have is a little flour, and we don't know how to prepare our next meal." On their way home one of the women saw some weeds. "Those weeds are edible," she said, "We can take the leaves and cook them for lunch." They took the leaves and cooked them with a little fat, preparing lunch with them. Great was their embarrassment when a white man came to join them for lunch, for they would have loved to give him something better. Zulus are by their culture known to be very hospitable. They prayed before eating and asked the Lord's blessing on the food. After the meal, tears welled up in the white man's eyes. "I cannot bear to see you in such poverty". He asked for a co-worker to come with him, and he drove to a grocer shop, buying food without sparing himself. In this way, the pantry was full by the end of the day. The co-workers went back to their place of prayer and thanked the Lord for His rich provision. Stegen added, "this has continued over many years. We have not known a day without food."

As God, kept Elijah during a drought, God can sustain His servants also today.

Another example of God's sustaining power is illustrated that while Stegen was in Germany on a preaching tour, food supplies ran out at home on the mission. All the co-workers came together for prayer and lay the matter before the Lord. Just before sunset two visitors arrived at the mission, a white man came, his car loaded with groceries, and shortly afterwards an African man also arrived with his car loaded with food. Before sunset, all their needs were met. More of such examples are documented by Dr Kurt Koch (1981:309-316).

The provision of a mission such as KwaSizabantu is not only a matter of providing meals and accommodation. Many other larger and smaller things are needed such as electricity, petrol and diesel for outreaches, maintenance of buildings and farming equipment. The mission owned at the time of writing three Sprinters and several smaller vehicles. The people who are transported are never asked to donate towards transport, and up till the time of writing, the Lord is sustaining His work.

During the bi-annual youth conferences, where approximately 4 000 youth gathers for a week, there had been many instances where those that are on the helm of the cooking have realised that God multiplied what they had in hand. One example is where cabbage, tomatoes and onions were finished during the June youth conference of 2018. They brought their needs to God alone, and that very day a farmer felt it on his heart to bring three truckloads of these three items to the conference. Their prayer had been answered (Stegen, 2018, FPA/D26).

Co-workers who felt the calling to God's work, work mainly as volunteers. These co-workers find, as noted by (Natalse NGK Synode, 1983:569) their own basic needs being met without requesting donations. Stegen reasons that when preachers of the gospel receive a salary, they can easily fall into the trap to please man and not God with the effect that man becomes the head of the church and not Christ. He does not want the next generation to trust in projects and not in God anymore (Stegen, 2018, FPA/D26). At the end great and small will stand before God and give account for those that have gone lost because of disobedience to God's calling and guidance (Stegen, 2005, FPA/D22).

9.4.13.6 Mission work

According to Stegen, a personal revival is needed to reach out to the millions of people who have not encountered a change towards a scriptural life. Stegen stresses that a revived life must be full of light, to bring light to a dark world (Stegen, 1984, FPA/D9). Stegen explains that Maria, from whom seven demons have been driven out, as she met Christ at his gravesite, recognised Him at last for who he truly was and became a special messenger to his apostles. Before meeting her resurrected Lord, her Christ was dead, in the grave and bound in His grave clothes. There was great order in the grave, all quiet and still. But all were dead. However, when she met up with Christ's resurrection power, her life was changed forever. She was filled with joy. Her Christ was no longer bound by dead tradition and dogmas. Stegen reason that through a revival, the gospel is translated into the lives of ordinary or people of the worst kind who has been transformed to live scriptural lives, changing them in messengers of hope. Stegen explains that in revival the gospel is preached through the transformed and scriptural lives of His revived children (Stegen, 1984, FPA/D10).

9.4.13.7 Relationships

During the revival amongst the Zulus, God was taking his rightful position in every area, also in relationships. Paul admonished Timothy as written in 2 *Timothy* 2:22 to

"Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart" (NKJV).

God who tests the hearts and minds of all, will also guide His children accordingly. During this revival, no person is involved in matchmaking, it is an initiative from God who will direct and guide his children accordingly.

During revival slander and backstabbing also came to an end in the congregation, whatever the domination might be.

9.4.13.8 Victory over the works of darkness

Stegen states that on the mission field as well as elsewhere, humans can't face the powers of evil and the devil in their strength or on a human level. The same for problems of a country which could be the symptoms of evil and wicked principalities. But what is impossible for man is possible through God and His great strength (Luke 18:27). And where He is the great Captain and leads the charge, the revived Christian enters the battle merely following Him wherever He wills (see also Rev 19:14).

During difficulties, problems and opposition, the child of God may look up to his heavenly Father, expectantly waiting to see how He will solve the issue as laid before Him in prayer (Stegen, 1979, FPA/D7). In this way, Stegen and his co-workers experienced God provision and guidance a multitude of times (Stegen, 1979, FPA/D7).

Zechariah 4:6

"... 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts" (NKJV).

Indeed, during a revival, the battle is the Lord's.

9.4.13.9 Believe

Through the revival, Stegen realised that God can work far above what we can pray, think, or expect. Indeed, in revival, God is working far above what people believe He could do. He works according to His riches. As our little faith can limit Him, He uses a little faith, the size of a mustard seed, to remove mountains. Stegen explains that He works according to His riches in glory (Stegen, 1984, FPA/D9).

9.5 CRITICAL EVALUATION OF THE REVIVAL AMONG THE ZULUS

In this thematic analysis and critical evaluation of the revival among the Zulus, similarities of the early church emerged. This is not surprising as Towns and Porter (2000) classifies the outpouring of the Holy Spirit during Pentecost as a foundational model on which all succeeding biblical revivals rests. In this vein, Van der Walt (1978:10) categorises the revival amongst the

Zulus, not as a pseudo-revival but rather as a movement very close to that of the first church in his evaluation of the revival among the Zulus.

Each of these discussed evangelical revival distinctives are summarised in Table 9.11. Evaluative evidence is drawn both from the theoretical framework (literature) and inferences drawn from previous sections in this thesis (study inferences). The motive for this dual approach is to corroborate evidence from this study with that found in the literature on the revival among the Zulus.

As noticed in Table 9.11, the twenty-five distinctives drawn from scholars on revivals (see Chapter 2) corresponds largely to that of the Revival among the Zulus.

Table 9.11: Synopsis of revival distinctives and the revival amongst the Zulus

Evangelical Revival distinctives synopsis	Revival amongst the Zulus				
	Description of distinctives during the revival among the Zulus	Evidence is drawn from			Convergent/Divergent findings from literature and study findings
		Theoretical framework	Inferences (Ch 3-8)	Thematic analysis (Ch 9)	
Conditions for revival (small group)					
1) True Gospel proclaimed – Christ in flesh	Evident in Stegen’s preaching during Easter services throughout over 50 years.	(www.ksb.org.za)	Table 8.2, §8.2.1, §8.2.10.2.	§9.2.1	Convergent findings that Christ's esteem is elevated during the revival and that He is proclaimed as Christ in flesh
2) Realising the need for and longing for revival	Evident in Stegen’s lack of power on the mission field pre-1966	(Stegen, 2013a:61) (Visser, 2014:246)	§3.3.11.2	§9.2.2	Convergent findings
3) Extraordinary burden	This is evident in that the small group of Christians came together to pray for revival during 1966	(Hugo, 1988:8)	§3.3.11, §3.3.12.1.	§9.2.3	Convergent findings that Stegen felt an extraordinary burden for revival
4) United in prayer (unorganised) & Extraordinary (spirit of) prayer	This is evident in that the small group of Christians came together to pray for revival during 1966 but also prayed in their personal lives (unorganised) due to an extraordinary spirit of prayer	(Hugo, 1988:8)	§3.3.12, §3.3.14.	§9.2.4	Convergent findings that prayer was an important aspect both individually and in the small group at Maphumulo
		(Van der Walt, 1978:12)	§3.3.12.2, §3.3.14.		Convergent findings in that the extraordinary burden gave way to an extraordinary spirit of prayer
5) Scripture vital role	Evident in Stegen’s conversion, calling to the ministry and in the revival	(Kim, 2011:253,254) (Hugo, 1988:8) (Visser, 2014:282)	§3.3.1, §3.3.5, §3.3.12.2, §3.3.12.4, §3.3.4.	§9.2.5	Convergent findings that Scripture plays an important role

Evangelical Revival distinctives synopsis	Revival amongst the Zulus				
	Description of distinctives during the revival among the Zulus	Evidence is drawn from			Convergent/Divergent findings from literature and study findings
		Theoretical framework	Inferences (Ch 3-8)	Thematic analysis (Ch 9)	
6) Confession and repentance of sin	Evident in Stegen, and his sermons. remarks the priority to the conviction of sin in Stegen's sermons. Also evident in the little congregation before God came down and thereafter among the heathen as they repented starting with the witches and witchdoctors	(Visser, 2014:256), (Hugo, 1988:8)	§3.3.13, Chapter 6 (thread throughout the chapter).	§9.2.6	Convergent findings that confession and repentance of sin is an important theme among the little congregation at Maphumulo
7) Putting away or breaking down of idols	Evident in Stegen's life during 1966. Idols: tennis, money, pride, racism. Also vision of Hindu temple	(Hugo, 1988:8)	§3.3.13.	§9.2.7	Convergent findings of the putting away of idols in Stegen's life
Characteristics (the church at large)					
8) Sovereign act of God	During 1966, after the young girl prayed, they knew He will come but did not know when, and then as they were praying suddenly there was the rushing of a mighty wind	(Hugo, 1988:15)	§3.3.15.	§9.3.1	Convergent findings that the inception of the revival was a sovereign act of God
9) God's holiness overwhelms	When God came down, Stegen experienced this overwhelming sense of God's presence. Also evident from his preaching	(Visser, 2014:257-259).	§3.3.15.	§9.3.2.2	Convergent findings that of God's overwhelming presence present
10) God's judgement on sin	Stegen witnessed God's judgement on unrepentant sinners	(Visser, 2014:256)	§3.4.12, §6.8.2	§9.3.2.3	Convergent findings, number of case studies

Evangelical Revival distinctives synopsis	Revival amongst the Zulus				
	Description of distinctives during the revival among the Zulus	Evidence is drawn from			Convergent/Divergent findings from literature and study findings
		Theoretical framework	Inferences (Ch 3-8)	Thematic analysis (Ch 9)	
11) Conviction, confession and repentance, restitution of sin	Evident during the revival up till the time of writing. Noted in testimonies on KSB-alive website.	(Hugo, 1988:8) (Van der Walt, 1978:10) www.ksb-alive.com	Chapter 6 (thread throughout case studies), §5.3.1, §5.3.2.	§9.3.2.4	Convergent findings
12) Realising good works as filthy rags – deep personal guilt, breaking	Evident from the inception of the revival and ongoing in the revival	(Hugo, 1988) (Visser, 2014:276,277)	§3.3.12.5 §3.3.13	§9.3.2.5	Convergent findings
13) Only option to cry out to God for forgiveness	Evident during the revival	(Visser, 2014:256,278)	§3.3.14, §3.3.13.3	§9.3.2.6	Convergent findings
14) Regeneration – the new man in Christ remaking	Humbleness marked Stegen's life from 1966 onwards	(Visser, 2014:277-282)	§3.3.13.4, Figure 4.54, Figure 10.1	§9.3.3.6	Convergent findings
15) Joy	An intense joy is evident as church-goers realise that their sins have been forgiven	(Van der Walt, 1978:10) (Visser, 2014:256).	Chapter 6 (thread throughout case studies)	§9.3.3.1	Convergent findings
Effects or fruit of revival (community)					

Evangelical Revival distinctives synopsis	Revival amongst the Zulus				
	Description of distinctives during the revival among the Zulus	Evidence is drawn from			Convergent/Divergent findings from literature and study findings
		Theoretical framework	Inferences (Ch 3-8)	Thematic analysis (Ch 9)	
16) Gifts of HS as mentioned in Scripture	Stegen: received gift of preaching and of healing, operating towards communities		Chapter 6 §8.2.12.2, §8.4.5, Table 8.1	§9.3.4.7	Convergent findings
17) Pouring forth			Chapter 6, §4.2.6	§9.3.5.1	
18) Great overflow			Chapter 6, §4.2.6	§9.3.5.4	
19) Transformation of community	Communities are being transformed through the CYPISA outreaches		§4.1.7.2, §4.2.6.2	§9.3.5.3	Convergent findings
20) Long-lasting fruit of repentance/ unrepentant worse off	Evident through examples during the revival		§5.3, Chapter 6	§9.3.5.10 §9.3.2.3	Convergent findings
21) Conversion of many – church growing	God bringing people in ‘waves’ according to their needs		§5.3.3, §8.2.9.4, Table 8.1	§9.3.5.11	Convergent findings
22) Mission work	Many mission stations/branches and outreaches	(Visser, 2014:248-249,260-261).	§5.2.10, §5.3.11, §3.8	§9.3.5.7	Convergent findings
23) Greater regard for Scripture	Emphasis on living a scriptural life throughout the duration of the revival		§8.2	§9.3.2.8	Convergent findings

Evangelical Revival distinctives synopsis	Revival amongst the Zulus				
	Description of distinctives during the revival among the Zulus	Evidence is drawn from			Convergent/Divergent findings from literature and study findings
		Theoretical framework	Inferences (Ch 3-8)	Thematic analysis (Ch 9)	
24) Deep rich prayer life	Prayer continues through the duration of the revival		§8.2.11	§9.3.3.3	Convergent findings
25) Diverging opinions on revival: (Conflicting reports)	Positive evaluations about the revival confirmed with key primary sources (member checking)	(Bathman, 2015:1) (Du Toit, 1986) (Hammond, 2016) (Hugo, 1988:73) (Kim, 2011) (Kitshoff, 1985) (Koch, 2011) (Natale NGK Synode, 1983; Oosthuizen, 1985) (Pelser, 1991) (Van der Walt, 1978) (Visser, 2014:293-306)	Chapter 2- Chapter 8	§9.3.2.11 §9.3.2.12 §9.3.2.13 §9.3.2.14 §9.3.2.15	Convergent findings
	Oppositions: Rumours about the revival, not confirmed with key primary sources, but published as truths	(Botha, 2019) (Du Preez, 2019) (Greeff, 2003) (Pilon, 2016)	§8.2.12, §8.3, §8.4, Annexure C, Annexure D, Annexure E.	§9.3.2.13	Critics were all dissenters of the Mission. Botha published his complaints in newspapers and on his blog. Du Preez publishes his criticisms on his website. Greeff wrote his complaints to a couple of churches and they published his concerns on their blogs. Pilon wrote a non-academic book and published chapter by chapter on the internet. Most critics made use of Edwin Redinger's (a teen-age friend of Stegen's) criticisms as a primary source. Erwin Redinger was not a primary witness when God came down in 1966 (see §3.3.15).

9.6 EVALUATION SYNOPSIS

This section provides an evaluation synopsis of the sub-research questions 9.

Q9a

Research question nine a: How does the revival among the Zulus compare with that of protestant revivals?

Q9b

Research question nine b: What revival lessons can be gleaned from the revival among the Zulus?

9.6.1 Inferences on question 9a are as follows:

The characteristics of the revival amongst the Zulus compare and relate to a large extent with that of protestant revivals especially with regards to:

- **prerequisites** (§9.2), as seen in the realisation for i) the need of revival, ii) a longing for revival, iii) confession of sin, iv) extraordinary prevailing prayer, v) searching of scripture and vi) a total surrender and obedience to God;
- **characteristics/distinctives** (§9.3), as seen in the main strands i) God's presence and sovereignty ii) God revealing His glory, iii) extraordinary glory to God, iv) extraordinary movement of the Holy Spirit, iv) fruit of the revival. Apart from the headings of these main strands, themes generated through the theoretical framework also emerged from these main strands.
- **fruits of revival** (§9.3.5), as seen in i) pouring forth, ii) renewal of the church, iii) transformation of a community, iv) great overflow, v) living water, vi) love and zeal furthering God's Kingdom, vii) mission expansion, viii) great harvest, ix) social reform, x) lasting fruit and xi) church growth.

Although no protestant revival is the same, presented distinctives/characteristics (see Table 2.2) remain prominent with convincing evidence also in the revival among the Zulus. It should however also be remembered that isolated cases of apostasy are found in any revival, and therefore generating only information from such cases might yield a pre-conceived outcome, especially if the researcher has an undercurrent self-justifiable motive which will naturally lead to libel. In this study, I took note of the claims of critics and found some of their arguments frail and others non-factual.

Meta-inference 9a:

- According to inferences, the revival amongst the Zulus correlates to a large extent with other protestant revivals.

9.6.2 Inferences on question 9b is as follows:

Teachings and guidance for other ministers and missionaries gleaned from Stegen regarding revival include four main themes namely i) prerequisites for revival, ii) characteristics of revival (with emerging themes), iii) effects/fruits of revival and iv) lessons gleaned from the revival.

The theme on lessons gleaned from the revival includes,

- **Characteristics of the revival amongst the Zulus includes** i) a sovereign and a sudden act of God, ii) a valley of humility, iii) importance of unity, iv) prayer, v) study of Scripture, vi) confession of sin, vii) and obedience to God.
- **Lessons from the revival amongst the Zulus includes** i) Revival is God's will, ii) a must for mission work to be effective, iii) leading to a scriptural life, iv) impact on purity in relationships, v) there is a cost to pay, vi) victory over works of darkness, vii) promoting faith, viii) not quick with laying on of hands and ix) God sustaining his work.
- **Effect of revival includes** i) authority in prayer, ii) a great harvest, iii) God's dynamos power at work, iv) He purifies, and v) some are spat out.
- **Causes that ends a revival includes** i) hypocrisy, ii) disobedience and stubbornness, iii) disunity, iv) tradition, v) unconfessed sin and vi) influence from children and grandchildren choosing their own will. It is of paramount importance to test and prove all things according to Scripture, to ensure that a revival movement does not loosen its moorings anchored in Scripture and conviction by the Holy Spirit.

9.7 CONCLUSION

The revival amongst the Zulus has been both strongly praised and strongly criticised. Hammond, Hugo, Kim, Koch, Kitshoff, Oosthuizen, Van der Walt, Van Rooy and Visser compares the Revival amongst the Zulus favourable with that of other evangelical revivals. This in-depth Missiological evaluation of the revival amongst the Zulus spanning over 53 years, supports the findings of these scholars.

However, the purpose of this chapter does not end at academic level – this implies a sheer historical report on the revival amongst the Zulus. This chapter also serves a pragmatic rationale, namely, to remind my fellow-believers (especially those who live in South Africa and Europe) that the living God who came down to find a dwelling among his people during Bible times is still active through the Holy Spirit today and it is unconfessed sin that causes a blockage for Him to work through his children.

Chapter 10 serves as the concluding chapter of this thesis. It offers a summary of the answers to the research questions in an effort to answer the overarching research question of this study.

CHAPTER 10:

CONCLUSION AND REFLECTION

10.1 INTRODUCTION

The world needs a global revival in the Church of Jesus Christ. Yet the idea of revival has become foreign to many sincere Christians and is even opposed by others. One reason for this is that an authentic revival is poorly understood and there are many misconceptions of what a revival really is (see Chapter 2). These trends call for discernment between authentic protestant revivals and false fires. With the aim to provide a tool to discern an authentic protestant revival, Chapter 2 presented a theoretical framework for the synthesis of a protestant revival evaluation criteria (PREC). The preceding chapters (Chapters 3 to 8) provided a basis with which to evaluate the revival among the Zulus using the proposed PREC (see Chapter 9). This evaluation is necessary as the revival among the Zulus underpins the missiological contribution of Erlo Stegen's life, ministry and teachings.

This conclusion chapter also provides a synopsis and discussion of findings in answer to all the research questions and to the overarching research question namely:

What is the missiological contribution of Erlo Hartwig Stegen's life, ministry and teachings?

10.2 SYNOPSIS AND DISCUSSION OF RESEARCH ANSWERS

This concluding chapter draws inferences from Chapters 2 to 9. Corresponding colour codes are used to ease navigation between the various research questions. This section provides a synopsis and discussion of each research question and the corresponding answers.

10.2.1 Answer to research question 1

Chapter 2 aimed to answer research question 1.

Q1

Research question 1: What do the evaluation criteria for protestant revivals entail?

In answer to this research question, PREC provides three-tiered criteria, with three main categories and their corresponding distinctives (see Table 2.2).

10.2.1.1 Conditions of revival (micro/small group)

In this category the importance of proclaiming the true gospel, as written in Scripture, comes to the fore. In doing so, individuals in the small group are convicted of the idols and sin in their lives. Being confronted by Scripture, and through the work of the Holy Spirit, idols are seen as

worthless and are disregarded. There is then a deep repentance, confession and separation from all known sin. As this preparation work is underway, a new unity grows between those serving God from a pure heart, followed by a unification in prayer and an extraordinary burden and spirit of prayer for revival.

10.2.1.2 Church at large (meso-level)

Revival is observed as a sovereign act of God. God in the midst of his people creates an overwhelming sense of his holiness and judgement of sin. Regular churchgoers realise that their good works are as filthy rags (breaking). The only option is to cry out to God for forgiveness and regeneration. After being reconciled with Christ, a deep joy is experienced.

10.2.1.3 Effects of revival (macro-/community level)

The effect of revival within the community is profound. Gifts of the Holy Spirit, as mentioned in Scripture, abound. There is a great pouring forth and a great overflow that transforms a community with the long-lasting fruit of repentance. The conversion of many follows with the church accommodating new believers. Mission work in the community flourishes and Scripture is held in high regard. A deeper prayer life in believers follows. As the Holy Spirit convicts people of their sin, two groups form, the righteous and the judgemental. One group seeks out assistance from cleansed believers to reconcile with God, while the other group, not willing to humble themselves, become fierce opposers. A divergent opinion of the revival forms within communities.

10.2.1.4 Discussion

Although revivals differ, there are also points of similarity as captured in the distinctives described in the revival evaluation framework. Therefore, some of the revival distinctives can also be grouped in another main category. However, to enhance clarity, such distinctives are only mentioned once in the framework. Revivals cannot be viewed as fixed, but rather as a movement where God reveals his holiness more and more. The small group, church at large and the effects in the community, can be viewed as a reiteration of the same pattern, but on a larger scale. Revival can begin with an individual, so in a sense there are four levels of operation of revival namely: i) the individual, ii) a small group, iii) the church, iv) the community. For the purpose of this study, the individual and small group categories were merged into one. The church at large does not indicate a specific denomination, but rather a conversion of different denominations before God, so that church-centredness dissolves with a renewed sense of God's holy presence in the midst of his people.

10.2.2 Answer to research question 2

In Chapter 3, Stegen's life and ministry was compared with that of Louis Harms in answer to research question 2 and question 3.



Research question 2: How does Stegen's life and ministry compare with that of Louis Harms?

After comparing their life and ministries, the following aspects were noted:

Points of similarity between the life and ministry of Erlo Stegen and Louis Harms included that they both loved sport and music. Scripture played an important role in their conversion, life and ministry. Both experienced revival, and harsh opposition to it. The ministries of Erlo Stegen and Louis Harms were both hindered by legislation and the Enlightenment in their respective ways. Both Stegen and Harms made use of large numbers of printed text. Because of advances in technology, Stegen's sermons are published in audio format on various international platforms. Both Stegen and Harms did not request donations or take up collections but brought their needs to Christ in prayer. Both Stegen and Harms not only preached, but also believed in the importance of practical work (tent-making). In addition, both Stegen and Harms viewed obedience to God as an important part of everyday life.

Points of difference between them is Stegen's farming upbringing and Harm's patronage upbringing. Stegen was a shy, timid and sickly child, which interfered with his formal education. Harms excelled in academics. They were convicted by different portions of Scripture, their moulding process in God's school was different, and they had different health issues. Stegen travelled extensively on missionary journeys, while Harms stayed at home training missionaries. Stegen's land was fertile, suitable for farming projects, while the Hermannsburg soil was poor and there was more emphasis on prayer.

10.2.2.1 Discussion

Although vastly different in personality and gifts, it became apparent that God used both men to bring about a revival with far-reaching impact on the mission field. Harms' vision to bring the gospel to an African nation was fulfilled in KwaSizabantu ministries. Comparing the lives, ministries and teachings of Stegen and Harms made it evident that the mission ship Harms built to bring Stegen's forefathers to South Africa, served its purpose.

10.2.3 Answer to research question 3

In addition to answering research question 2, Chapter 3 also answered research question 3.

Q3

Research question 3: How did Stegen's spiritual journey lead him towards revival and what missiological lessons can be learned from this journey?

Stegen's spiritual journey towards revival was marked with tension between theory and his practical experience in his spiritual journey towards revival. This tension is depicted in the theological triad of *orthopraxy*, *orthodoxy* and *orthopathy*, which after 1966 merged and became integrated (see Figure 10.1).

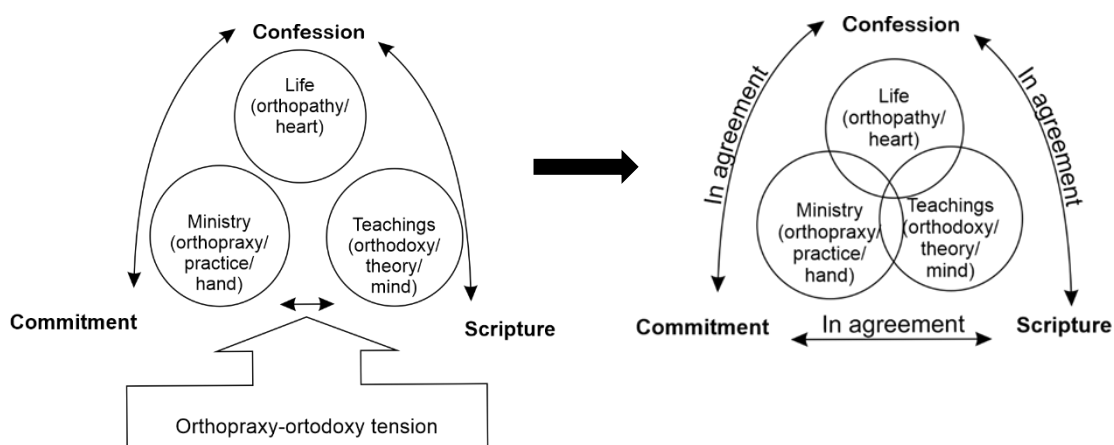


Figure 10.1: Stegen's pre-1966 and post-1966 theological triad of orthopraxy, orthodoxy and orthopathy

As displayed in Figure 10.1, orthodoxy (*orthodoxeia*) signifies the right belief (purity of faith) according to Scripture. Orthopathy describes in this study, the affection for God as bondservant of Christ, i.e. where a Christian serves his master (Christ) as a bondservant because of a deep affection (see Exod 21:6, Ps 40:6 and Rom 1:1). Orthopraxy in this study refers to the practical ministry, the ministry (deeds) that accompany a missionary, flowing from the bondservantship with Christ.

Theological integration in a life is vital to equip and empower ministers and missionaries for their ministries. Although receiving two years missionary training, Stegen was unequipped to deal with the practical problems he faced on the mission field. For over 12 years, he was continuously confronted by an orthopraxy-orthodoxy misfit. Despite receiving a genuine calling to the ministry, having a commitment to that calling, preaching the correct dogma (orthodoxy), the orthopraxy did not agree with the orthodoxy. Stegen experienced this tension build-up to such an extent that he questioned his orthodoxy and eventually the authority of Scripture. However, in this crisis he took a bold step in faith, holding true the authority of Scripture and turned to the One who called him to the ministry, showing him his need for an orthopathy transformation. God opened his eyes, showing him that despite being in the ministry, he was

still serving his own interests and ideas. Stegen, although converted, realised his deeper need for Christ to transform him into a true bondservant of Christ, which is the ultimate form of worship. Having submitted himself to God's total authority, he was ready to submit to God's authority to do the work in God's way, thereby fulfilling his calling. The main lesson learned from Stegen's journey towards receiving revival was that only God is able to empower a missionary to live a Scriptural life even in the midst of a difficult mission field. It is therefore important for a missionary to take Scripture seriously in that the preaching and deeds of a missionary should confirm the same message. Such a life is possible for those who seek it. With the inception of the revival in 1966, the orthopraxy-orthodoxy tension dissolved.

10.2.4 Answer to research question 4

Chapter 4 provided insight into the pioneering role of Erlo Stegen.

Q4

Research question 4: How did Erlo Stegen fulfil his role as pioneer among the Zulus?

Stegen pioneered mission work among the Zulus during the height of Apartheid. Acting as a missionary during this time, Stegen was continuously constrained in his outreach and service to the Zulu nation. Although he had these challenges, he pioneered agricultural projects, education and humanitarian efforts. KwaSizabantu Mission developed in five phases: the founding phase (1970–1971), an expansion phase (1971–1977), a transition phase (1978–1988), an education phase (1989–1997) and an industrialisation phase (1998–2005) (see §4.2.3).

Stegen used his farming skills to empower rural Zulus with knowledge of agriculture, empowering them to sustain themselves. Stegen also taught business skills to Zulus on an ongoing basis. In addition, through experimental farming Stegen developed a sustainable model for KwaSizabantu Mission and its branches. This sustainable model, developing from primary activities to secondary activities to tertiary and quinary activities, may prove to be a solution to mission dependency habits in developing countries. Stegen focussed on three spheres: i) to sustain the mission and mission activities by trail-blazing various agricultural projects using experimental farming; ii) to sustain indigenous missionaries equipping them with agricultural and business skills to support their own families, and iii) to equip impoverished people from the community to sustain themselves.

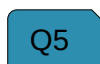
Stegen was willing to become the least and to work side-by-side, showing better cultivation methods by example. By fulfilling his role as bondservant of Christ amongst the Zulus, he used his agricultural skills, thereby enhancing the economic wellbeing of many poor communities,

such as those in the Tugela valley close to Nkandla. Through practical labour in these communities, he bridged the chasm that resulted from racial tension and the animosity of the Zulus to the white man's God. Throughout Stegen's over 60 years of ministry, he never took collections or asked or hinted for donations. He developed KwaSizabantu Mission into one of the largest indigenous sustainable mission stations in Africa. The commercial activities on the mission provides the finances to run bi-annual youth conferences for approximately four to seven thousand youths free of charge. The mission has taken care of over 18 500 youths struggling with drug addiction while carrying the costs of reaching over 5 500 schools across the country from 2010–2020 (see §4.2.6.2, Figure 4.51 and Chapter 5) as well as sustaining Emseni Care Centre (§4.2.6.3), orphans (§4.2.6.4) and Radio Khwezi (§4.2.6.5). Erlo Stegen's KSB project dynamics have benefited many rural communities (see figure 4.51). Many ex-drug addicts that received help at CYPISA are now supporting their own families by working at aQuellé and Emseni.

However, on 21 September 2020, Adriaan Basson (editor of News24) called for a ban on all aQuellé and Emseni produce, alleging that KwaSizabantu Mission is a cult. This claim was based on unfounded allegations (see Annexure C) orchestrated by Greeff and others in a News24 Exodus subscription film of Adriaan Basson.

10.2.5 Answer to research question 5

Chapter 5 provided insight into Erlo Stegen's missionary role among the Zulus with the aim of answering research question 5.



Research question 5: How did Erlo Stegen fulfil his role as missionary among the Zulus?

Inferences (see §5.2 & §5.3):

The work of the Holy Spirit within *missio Dei* became evident in Erlo Stegen's missionary activities. Erlo Stegen, as director of the mission, oversees a variety of mission outreaches locally and abroad. The two-yearly minister's conference and bi-annual youth conference over the years, free of charge, have benefitted many churches and communities. Drug-addicted youth flocks to the mission, and over 18 500 youths have enrolled in the 21-day restoration programme of CYPISA free of charge from 2013–2020 (see Chapter 4). Groups reach out in various areas and in other countries, which indicates a widening of the river.

Erlo Stegen continues in fulfilling his role as bondservant of Christ. This implies that he did not only pay the price for revival but pays this continuously through a self-sacrificial life. He

portrays Christ's characteristics by not retaliating. During times of slanderous accusations in 1977, 2000 and 2019/2020, he leaves everything over to Christ for his righteous judgement. KwaSizabantu Mission is not grounded in human sentiment or endeavour, nor even a formal obedient response, but in essence the work of the Holy Spirit. The development of the mission is therefore not model-orientated, although it compares well with the four stages of mission development. The mission is primarily driven by the revival in which God takes the ownership, with the co-leadership as stewards to his work.

10.2.6 Answer to research question 6

Chapter 6 focussed on the way God revealed himself during the revival among the Zulus as their God.

Q6

Research question 6: In which way did God reveal himself to the Zulus as their God during the revival among the Zulus?

Inferences:

In answer to this research question the following inferences were drawn:

- God revealed himself to the Zulus as the God strong and mighty the God who delivers (see §6.3.1 & §6.3.2), the God who liberates (see §6.3.3), the Lord of hosts, the God who protects (see § 6.3.4), the God who heals (see § 6.4), the everlasting God, the God who raises from the dead (see §6.5), the God who provides (see §6.6), the God who is our Shepherd (see §6.7), Holy God (see §6.8), the God who judges (see §6.8.2), and the God of knowledge (see §6.9).

God, in revealing himself in these ways, dealt with the third dimension (folk religion) of the Zulus, revealing himself as their God. By transforming Zulu lives, God revealed himself to various communities. The reality of this third dimension in the Zulu culture and the importance of God's supremacy is also addressed in both the biblical worldview and in the apostolic confession of faith, which is accepted by KwaSizabantu Mission ministry.

10.2.7 Answer to research question 7

Q7

Research question 7: What intercultural lessons can be learned from Stegen's life and work among the Zulus?

In answer to this research question, inferences were drawn from chapter 7.

In answer to research question seven, the following lessons emerged:

- ***Stegen's life: An attitude of servanthood***

Due to Scriptural instructions (Matt 7:12; Matt 25:40; Luke 17:33) and conviction brought about by the Holy Spirit of his pride and racist tendencies, Stegen took up a servant's attitude among the Zulus during the Apartheid years. This attitude of servanthood had a profound impact, providing a platform to preach the gospel. Witnessing this change in his life and observing the persecution he faced for living among the Zulus during the height of Apartheid (see §5.3), he confronted the Zulus with the reality of God's love for them by *serving* them.

- ***Stegen's ministry: Guard the intercultural unity***

In Stegen's ministry, the spiritually minded Christian regards a clean conscience before God as vital. Upon hearing rumours, the *abazalwane* inquired the truth from the person being slandered. Being diligent in walking in the light with one another, the devil cannot gain a foothold and Christians can walk in the manner after Christ as his royal children. However, should a Christian lose the fullness of the Holy Spirit, racial friction and superiority over other ethnic groups start to re-appear. This was the case during the 2000 and 2019/2020 schisms. The 2000 schism was caused by unsubstantiated claims from worldly-minded African Christians who joined the work at a later stage, and who, for political reasons, wanted to gain control over the mission. During the 2019/2020 conflict, some Afrikaans-speaking workers and family members who had joined the work at a later stage tried to gain control over the mission. Stegen and his co-founders of KwaSizabantu Mission (Hilda Dube, Jabulani Dube, Lidia Dube and Emmanuel Khwela) have remained united throughout the 50 years of its existence. Attacks on the mission and leadership could not separate these co-founders of the mission from one another. This unity is possibly a reason why the revival is still continuing.

- ***Revival impact: The Holy Spirit acts as unifier***

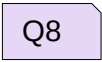
Another intercultural lesson from this chapter is that the work of Holy Spirit is the great unifier between Christians. Stegen often relates a metaphor by comparing revival fire with the properties of a physical fire, in which all objects, once put inside the fire, take on the same colour as the fire penetrating the object. Likewise, as Christians experience revival fire, they become one, having the same mind, attitude and will. God is thereby glorified in their midst.

- ***Opposition to revival***

The last three years of Christ's ministry were characterised by healings, deliverance and teaching/preaching with power and great miracles. However, in his last three days, the revelation of the Father's sovereignty became more pronounced. Although Christ prayed for

the cup of suffering to pass him by, the Father did not provide any alternatives (see Luke 22:39–46). Some other examples include that of Job (Job 42:5), of Abraham required to sacrifice Isaac (Gen 22:1–19), of Joseph thrown into jail (Gen 39:19–21) and of Christ required to become the offering on a roman cross (Matt 27:32–56). The worldly Christian cannot comprehend such requirements and subsequently turns away. To illustrate, Peter experienced the many miracles and realised that Christ was the Son of God (Matt 16:16). Yet when Christ revealed God's plan, predicting his own death, Peter could not comprehend such actions and went against it (Matt 16:22). In turn, Christ fiercely rebuked him for standing in the way of the fulfilment of God's commission (Matt 16:23). During revival, God reveals himself in his sovereignty, and it becomes too hard for the worldly man to accept. It is during such incidents that God exposes the true character of the natural minded person. During revival, where God dwells in the midst of his people, he might lead his followers into situations that the worldly person would not understand. Whilst the head of religion is man, the head of a true relationship with God is Christ himself. The goal is to know him as the sovereign One. This same phenomenon of separation between the worldly and spiritual-minded man can be observed over the years during the revival among the Zulus. God deals with the dross of the natural mind, testing and revealing the hearts and minds of all who claim that they love Him.

10.2.8 Answer to research question 8

Q8

Research question 8: To what extent does the ministry of KwaSizabantu Mission agree with other reformed traditions?

10.2.8.1 Meta-Inference:

KwaSizabantu Mission is a Christian multicultural ecumenical centre which agrees to a large extent with the reformed tradition. The evangelical definition and the cult evaluation criteria do not support claims that KwaSizabantu Mission is a cult. European paternalistic and racist attitudes may have been the undercurrent motive of media attacks on the mission.

10.2.8.2 Discussion

It is important to note that KwaSizabantu Mission compares well with other protestant communities, confirming the findings of other scholars such as Basson, Hugo, Kim, Kitshoff and Van Rooy. Although it has been alleged that some Zulu co-founders have a Zionist spirit, personal interviews with these co-founders confirmed this rumour as untrue.

10.2.9 Answer to research question 9a

Chapter 9 focused on an analysis of the revival among the Zulus, comparing the main characteristics with those gleaned from the theoretical framework. In this chapter, inferences are drawn from the previous chapters in answer to research question 9a and 9b.

Q9a

Research question 9a: How does the revival among the Zulus compare with protestant revivals?

An evaluative comparison between the revival among the Zulus and the characteristics of the protestant revival evaluative criteria (PREC) showed that the revival among the Zulus comprises of similar characteristics as other protestant revivals. Scripture and the realisation of God's holiness plays a fundamental role in the revival among the Zulus.

10.2.9.1 Inferences

The characteristics of the revival among the Zulus compares and relates to a large extent to that of Protestant revivals, especially regarding the prerequisites of revival, characteristics and the fruit of revival:

Main prerequisites (§9.2) that characterised the revival among the Zulus is the realisation for the need of revival, with a strong longing for God to work in revival power. Scripture played a fundamental role in measuring their lives according to revival. Scripture indicated to them where they have failed, to which they confessed and prevailed in prayer. As God showed them the idols in their lives, they broke down these idols in their lives, and surrendered their lives totally and in obedience to God.

Revival characteristics (§9.3) that emerged from the revival among the Zulus included God's presence, revealing his sovereignty and glory. He revealed himself through an extraordinary movement of the Holy Spirit, brining extraordinary glory to God through long-lasting fruit.

Fruit of revival (§9.3.5) **emerged, including** a pouring forth, which created a renewal of the church. Church members' transformed lives leading to transformed communities with a great overflow of living water and a continuous love and zeal in furthering God's Kingdom. This zeal leads to mission expansion and a great harvest. Social reform, lasting fruit and church growth become evident.

A fingerprint of the revival is seen in Figure 10.2. Inferences attributed to Figure 10.2 were drawn from §2.3 and Table 9.11. Through God's intervention, the Holy Spirit operates through Scripture to quicken the conscience. Taking Scripture seriously, the Holy Spirit awakens and

convicts an individual to his or her spiritual state to put idols away while prevailing in prayer. This prayer is driven by an intense longing for revival caused by uneasiness about the state of the Church. This includes the individual's state in comparison to that of the first church as described in the book of Acts.

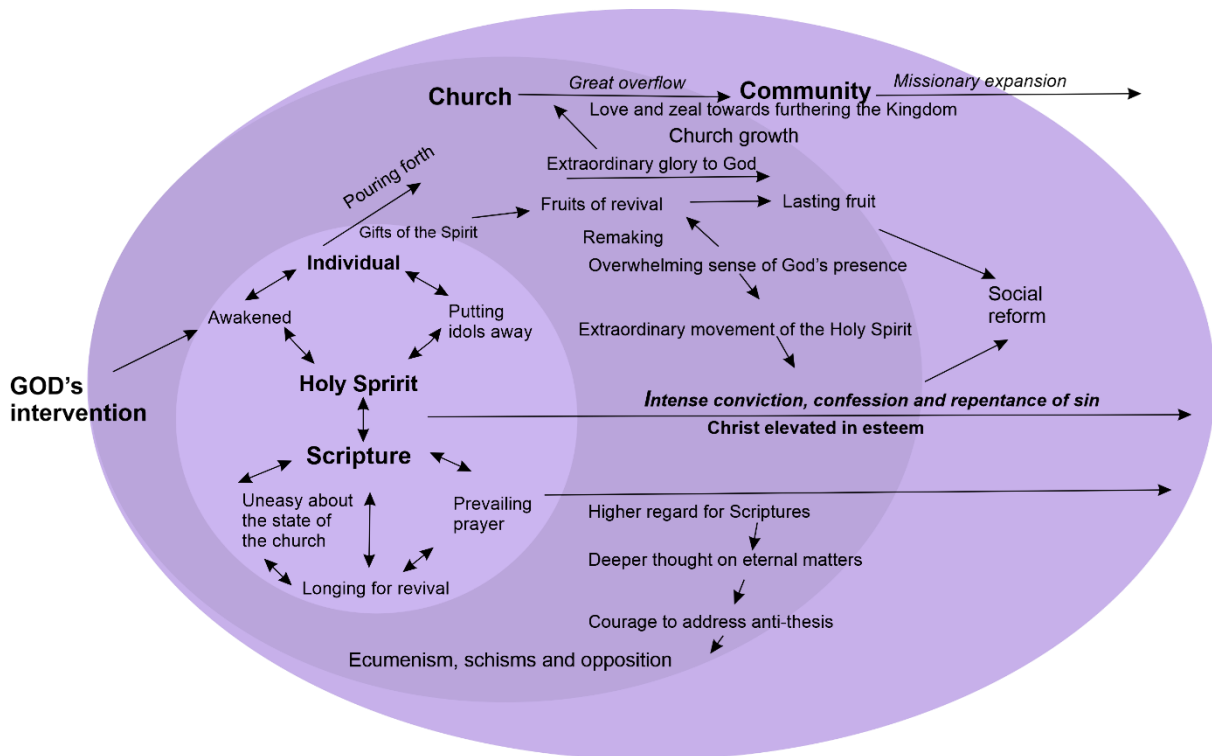


Figure 10.2: A proposed 'fingerprint' of the revival among the Zulus dynamics

Although no protestant revival is the same, the presented characteristics (see Table 2.2 and Figure 10.2) remain prominent with convincing evidence in the revival among the Zulus. It should, however, also be remembered that isolated cases of apostasy are found in any revival. Generating only information from such cases might yield a pre-conceived outcome, especially if the researcher has an undercurrent of a self-justifiable motive that will naturally lead to libel. In this study, I took note of the claims of critics and found that some of their arguments are frail while others are non-factual.

10.2.9.2 Meta-inference

- According to inferences drawn, the revival among the Zulus correlate to a large extent with other protestant revivals.

10.2.10 Answer to research question 9b

Chapter 9 also endeavours to answer research question 9b.

Q9b

Research question 9b: What revival lessons can be gleaned from the revival among the Zulus?

10.2.10.1 *Inferences drawn in answer to question 9b*

The following revival lessons were gleaned from the revival among the Zulus:

Teachings and guidance for other ministers and missionaries gleaned from Stegen regarding revival include four main themes, namely: i) prerequisites for revival, ii) characteristics of revival (with emerging themes), iii) effects/fruits of revival, and iv) lessons gleaned from the revival.

Four lesson themes emerged from the revival among the Zulus:

10.2.10.2 *Characteristics of the revival among the Zulus*

The revival among the Zulus was a sovereign and sudden act of God. However, in preparation for the revival, Erlo Stegen and his little Maphumulo congregation first had to go through a valley of humility. In this valley all inner motives and attitudes that caused disunity were addressed. After reconciliation with one another, a deep-rooted unity among them came naturally. Having obtained unity, their prayer for revival was heard. It should be noted that throughout the journey towards revival, Scripture was taken seriously. Testing themselves against Scripture led them to confess their own sins and shortcomings, which in turn led them to obey God and His Word.

10.2.10.3 *Lessons learned from the revival among the Zulus*

Although Erlo Stegen previously thought revival is not meant for modern times, he realised that revival is God's will for his children. Stegen also realised that for mission work to be effective, revival is required. The only way of living a Scriptural life on a daily basis, is to have a personal revival, which in turn affects relationships. However, there is a price to pay, and that is the daily cross to bear, which implies dying to the self. Stegen learned that it is not through self-effort that victory is gained over darkness, but through God's Holy Spirit. This lesson of the Holy Spirit at work promotes faith in that God, the owner of the work, who will also guard his work. Stegen also realised the spiritual truth that he should not be quick to lay his hands on people if sin has not been brought to Christ, as that implies that one identifies with a person and also with their sin. For over 50 years of KwaSizabantu Mission's ministry,

no collections were taken, and no donations were hinted at or asked for. God sustained the work, also in difficult times where food for the next meal was requested through prayer from God.

10.2.10.4 *Effect of revival*

An outcome of the revival includes authority in prayer. Erlo Stegen and his Zulu co-workers gained authority in prayer as their lives were cleansed through the Blood of Christ. Living transformed lives through the power of the Holy Spirit, the Zulu communities saw the radical changes in the lives of Zulu people. Through the work of the Holy Spirit, convicting people of sin, righteousness and judgement, a great harvest was gathered. Stegen and his co-workers witnessed the recurring phenomenon that as some purified their own spiritual garments, others, where self became involved, turned to become lifelong bitter enemies of the work.

10.2.10.5 *Causes that may end revival*

Stegen warns of a few things that can end a personal revival. Pretence and hypocrisy are seated in the hidden motives and attitudes of a person and cause disunity. Living in a state of hypocrisy equates to a life of disobedience and stubbornness in dealing with unconfessed sin. A dwindling love for God may spring from a divided heart where children and grandchildren choose things of the present world above the things of God. *It is of paramount importance to test and prove all things according to Scripture, to ensure that a revival movement does not lose its moorings, anchored in Scripture and in the conviction by the Holy Spirit.*

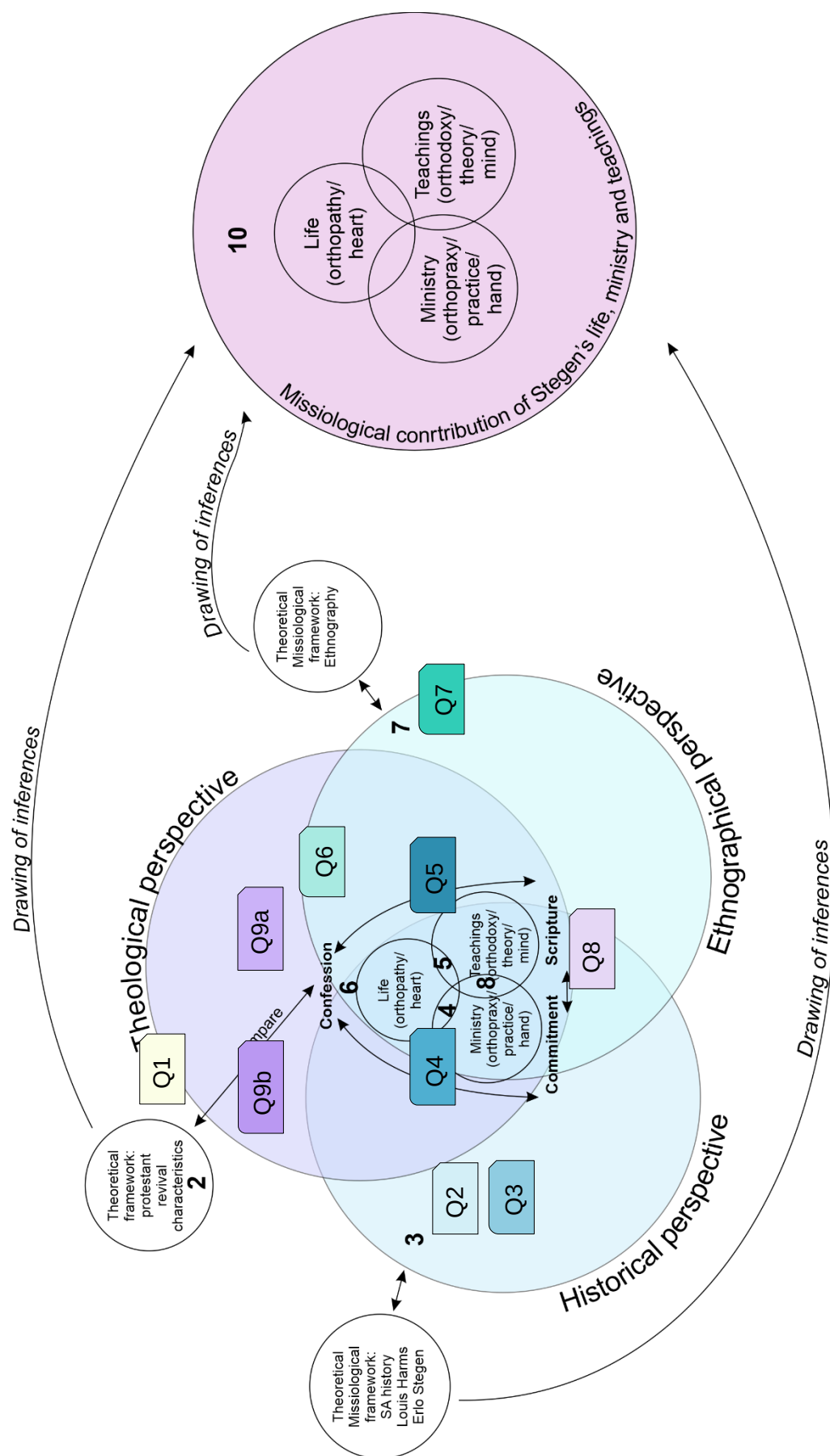


Figure 10.3: Stegen's theological triad of orthodoxy, orthopathy and orthopraxy

10.3 META-INFERENTIAL DISCUSSION AND CONCLUSION

A meta-inference is drawn based on an integration of the earlier inferences, with the aim to provide *an evaluation on the missiological contribution of Erlo Hartwig Stegen's life, ministry and teachings*, coupled with the overarching primary research question as depicted in Figure 10.3.

10.3.1 Orthopathy (life)

Stegen's life, through the power of the Holy Spirit, corresponds with a Scriptural life. Whilst a hypocrite or cult leader's life and teaching are imbalanced, Stegen shows his faith through his life's service to God and his fellow man, which is reflected clearly in his ministry. This balance compares well with James 2:18:

"But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works."

10.3.2 Orthopraxy (ministry)

Stegen's orthopraxy is an outflow of a life hidden in Christ (orthopathy), his ministry and teachings and the outflow of that life. In his ministry, the "*to do*" and "*teach*" is complementary. This is seen in his pioneer and missionary work during the revival.

10.3.3 Orthodoxy (teachings)

Stegen's teachings on revival correspond with his own experience and are supported by Scripture. There was also no gravitational shift in his teachings on revival from 1996 onwards. It should also be mentioned that pre-1996, when faced with a powerless ministry, Stegen questioned the praxis of a true evangelical revival. His own quest to find the solution to a powerless ministry, furnished him with the empathy needed to encourage other missionaries.

10.3.4 Other observations

There have been a number of individuals who set out to destroy his ministry in various ways. Yet even during these slanderous attacks, the writer observed a peace that transcends all understanding in Erlo Stegen. He remained silent, not retaliating but following Christ's command to bless those who persecute, and by that, bearing the same markings of a bondservant of Christ, both in and out of season.

Table 10.1: Synopsis of research answers

Q1	What do the evaluation criteria for protestant revivals entail? (see Chapter 2) A three-tier criteria have been proposed, with the following distinctives: Conditions of revival (small group): True gospel proclaimed, Scripture vital, idols have been put away, confession and repentance of sin, unification in prayer, extraordinary burden and spirit of prayer. Church at large: Sovereign act of God, overwhelming sense of God's holiness and judgement of sin, realisation that good works are as filthy rags (breaking), only option to cry out to God for forgiveness, regeneration, joy. Effects of revival (community): Gifts of Holy Spirit as mentioned in Scripture, pouring forth, great overflow, transformation of community, long-lasting fruit of repentance, conversion of many, church growth, mission work, greater regard for Scripture, deeper prayer life, diverging opinions on revival (opposition).	Q7	What intercultural lessons can be learned from Stegen's life and work among the Zulus? (see Chapter 7) To win the Zulu nation, Stegen took up a servant's attitude among them during the Apartheid years, which won them for the gospel. Witnessing a change in his life and observing the persecution he faced for living among them during the height of Apartheid (see §5.3,) confronted them with the reality of God's love for them. From this chapter the intercultural lesson also comes to the fore that should a Christian lose the fullness of the Holy Spirit, racial friction and superiority over other ethnic groups start to reappear. It is important for the spiritual Christian experiencing revival to keep his or her conscious clean by inquiring after the truth from the person being slandered. Being diligent in walking in the light with one another, the devil cannot gain a foothold and Christians can walk in a manner resembling Christ as His royal children.
Q2	How do Stegen's life and ministry compare with that of Louis Harms? (see Chapter 3) Points of similarity between the life and ministry of Erlo Stegen and Louis Harms. Both loved sport and music. Scripture played an important role in their conversion, life and ministry. Both experienced revival, both faced harsh opposition, legislation and the Enlightenment hindered their ministry. Both made use of large amounts of printed texts, both believed in the importance to not only preach but also to labour, both decided not to ask for donations, both viewed obedience to God important, both viewed everyday life important. Points of differences between them is Stegen's farming upbringing and Harm's patronage upbringing. Stegen was shy, timid and sickly as child which hindered further formal education, Harms excelled in academics, both were convicted through different portions of scripture, their moulding process in God's school was different, they had different health issues, Stegen travelled extensively on missionary journeys, Harms stayed at home training missionaries, Stegen's ground fertile, suitable for farming projects, Hermannsburg soil poor, more weight on prayer.	Q8	To what extent does the ministry of KwaSizabantu Mission agree with other reformed traditions? (see chapter 8) Meta-inference: KwaSizabantu Mission's theology agrees to a large extent with the reformed tradition. KwaSizabantu Mission cannot be classified as a pentecostal, neo-pentecostal, charismatic or neo-charismatic movement. With reference to the evangelical definition, KwaSizabantu Mission cannot be characterised as a cult.
		Q9a	How does the revival among the Zulus compare with protestant revivals? (see Chapter 9) Meta-inference: According to inferences, the revival among the Zulus correlates to a large extent with other protestant revivals.

Q3	How did Stegen's spiritual journey lead him towards revival and what missiological lessons can be learned from this journey? (see Chapter 3) Stegen's spiritual journey towards revival was mainly marked by tension between theory and practical experience on his spiritual journey towards revival. This tension is depicted in the theological triad of orthopraxy, orthodoxy and orthopathy (see Figure 2.5). His journey started off with revivalism which, being confronted by his own powerlessness, brought him to seek God for revival.	Q6b What revival lessons can be gleaned from the revival among the Zulus? (see Chapter 9) Scripture plays an important part in the quest for revival. Revival starts with cleansing one's own life. Revival starts through confession of sin and revival ends when confession of sin ends. God resists the proud. Revival is a sovereign deed of God. God works as he wishes.
Q4	How did Erlo Stegen fulfil his role as pioneer among the Zulus? (see Chapter 4) Stegen pioneered mission work amongst the Zulus, during the height of Apartheid. He also pioneered areas of agricultural projects, education and humanitarian efforts.	Overarching research question: What is the missiological contribution of Erlo Hartwig Stegen's life, ministry and teachings? Orthopathy (life): Stegen's life, through the power of the Holy Spirit, correlates well with a Scriptural life. While a hypocrite or cult leader's life and teaching are imbalanced, Stegen shows his faith through his life's service to God and fellow man, which is evident in his ministry. This balance compares well with James 2:18. Orthopraxy (ministry): Stegen's orthopraxy is an outflow of a life hidden in Christ (orthopathy), his ministry and teachings and the outflow of that life. In his ministry the "doing and "teaching" is complementary. This is seen in his pioneer and missionary work empowered by the revival. That which is impossible to man, is possible for God. Orthodoxy (teachings): Stegen's teachings on revival correspond with his own experience and are supported by Scripture. There was no gravitational shift in his teachings on revival from 1996 onwards. It should also be mentioned that pre-1996, when confronted by a powerless ministry, Stegen questioned the praxis of a true evangelical revival. His own quest to find the solution to a powerless ministry furnished him with the empathy needed to encourage other missionaries. Other observations: Stegen's life, ministry and teachings converges on one focus point: for God's glory
Q5	How did Erlo Stegen fulfil his role as missionary among the Zulus? (see Chapter 5) By fulfilling his role as missionary among the Zulus, he bridged the chasm of racial tension and animosity towards the white man's God.	
Q6	In which way did God reveal himself to the Zulus as their God during the revival among the Zulus? (see Chapter 6) In answer to this research question the following inferences were drawn: God revealed himself to the Zulus as the God strong and mighty the God who delivers (see §6.3.1 & §6.3.2), the God who liberates (see §6.3.3), the Lord of hosts, the God who protects (see § 6.3.4), the God who heals (see § 6.4), the everlasting God, the God who raises from the dead (see §6.5), the God who provides (see §6.6), the God who is our Shepherd (see §6.7), Holy God (see §6.8), the God who judges (see §6.8.2), and the God of knowledge (see §6.9).	

10.4 CONTRIBUTION OF THE STUDY

10.4.1 Contribution to knowledge

This study makes a contribution to historical, ethnographical and theological knowledge of the revival among the Zulus:

- The missiological evaluation of Stegen's life contributed to knowledge of how God, not bound by time, fulfils his mission plan to a specific nation, in this case the Zulus.
- The study provides intercultural insights and addresses the research lacunae of the missiological aspect of reaching the Zulu nation by addressing folk tales.
- The study provides an in-depth missiological evaluation on Stegen's life, ministry and teaching.

10.4.2 Contribution to methodology

This study adds to missiological research evaluation methods by focussing on the historical, ethnographical and theological perspectives of a missionary's life, ministry and teachings. This provides a comparative method with which other missionaries, revivalists or preachers of the gospel can be compared. The developed evaluation methodology may also be employed in evaluating the life, ministry and teachings of critics, thereby providing a fair field to evaluate missiological contributions of each with corresponding libel.

10.4.3 Contribution to the body of literature

In order to make further contributions, findings from this study are published in

- a publishable biography, which is also being translated into Zulu,
- a number of articles written alongside this thesis.

The contribution to the body of literature is especially necessary to provide previous marginalised Christian communities an academic voice, thereby addressing this research lacuna. The provision of a biography in the Zulu vernacular is a further contribution to the body of literature.

10.5 LIMITATIONS OF THIS STUDY

As this study unfolded, limitations became apparent. It was not possible to interview all the people discussed, as many are deceased. However, some of those present during 1966 could be interviewed. Although critics were not interviewed, their proliferating writings on the internet made it possible to do in-depth investigations for inclusion in this study. Due to time and resources constraints, it was not possible to gather and transcribe all the sermons preached

over the span of 60 years, which may amount to thousands of sermons, interview all possible witnesses and role players or gather all documents related to KwaSizabantu ministries or to Stegen. However, data saturation was reached in each of these data categories during this study, which made it possible to draw the study to a close.

In addition, any attempt to analyse and theorise a living movement such as a revival remains a challenge. For example, as the Holy Spirit does not seek its own glory but points to Christ, so also do the labourers of God, for the purpose of all human beings is the Glory of God.

10.6 RECOMMENDATIONS

This thesis has evaluated the life, ministry and teachings of Erlo Hartwig Stegen. According to this evaluation, Erlo Hartwig Stegen had a significant impact on missionary work among the Zulus. The study evaluated the criticism in the media and found that these are not based on fact and should therefore be disregarded. I recommend that the authors should provide a public apology of spreading miss-information. I also recommend that church groups, especially those of the reformed tradition, may use the opportunities provided by the mission to network with other ministers of the gospel. The mission facilities provided makes the mission a useful centre to expose students of Theology to missions.

10.7 IMPLICATIONS AND FURTHER RESEARCH POSSIBILITIES

This study aimed to provide an in-depth evaluation on Stegen's life, ministry (the revival amongst the Zulus) and teachings. Further research possibilities are the ministry among the drug-addicted young people coming for help to the mission, the effect of drug and human trafficking awareness campaigns, agricultural research, educational research and media research on the holistic impact of Radio Khwezi on the marginalised rural Zulu community with regard to education, upliftment, knowledge empowerment and spiritual development.

10.8 REFLECTIONS

This in-depth missiological evaluation of *Stegen's life, ministry and teachings*, could not leave me un-touched. In my personal life, I felt my spiritual life ebbing at a low. Inwardly, I felt a concern that my love for the Lord had grown cold. While busy with this work, I was challenged in many ways.

I realised through Rev Erlo Stegen's life that love for God and for his Scriptures go hand-in-hand. During my first PhD in Education, I neglected my quiet times with God. And so, my love for God also slowly ebbed away. This may have been the reason why one of our leaders tasked me with writing a thesis on Rev. Erlo Stegen's life. At first, I was utterly shocked, for I was still trying to find a reason to live after one of my kidneys had been removed due to cancer.

I just lacked the strength for such a huge task. However, at the same time I marvelled. I had had this on my heart for a long time, but always thought other people could do it better. I thought about Kjell Olsen, who recently passed away while on a missionary trip to India. Kjell's last sermon on earth was preached with such zeal for God, calling up others to service on the mission field. He died shortly afterwards in hospital due to a fatal medical condition. Knowing that I am not an eloquent writer, attending to this task drove me back into my Saviour's arms for his strength and guidance. Slowly but surely, my depression started to lift. Although I felt weak in myself, I started to feel that I could take the first toddler steps towards this mountain of work. The more I climbed, the more I felt refresh.

Studying the life of Rev. Erlo Stegen and comparing it with Scripture, my quiet time once again became precious to me. Christ is precious to me. After all, He kept me in his hands, and did not let go of me, all this time. I am thankful for the opportunity to write about the work of God in and through his dearly beloved child, pioneer, missionary and bondservant of Christ, Rev. Erlo Stegen. I trust that this work will inspire and refresh others too, and for Christians everywhere to join hands in the high calling of *mission Deo*.

10.9 CONCLUSION

Time and time again I felt myself deeply challenged by the example of Stegen's life. In the Book of Acts 1:1, we read "*in my former book, Theophilus, I wrote about all that Jesus began to do and teach*". As a lecturer, teaching comes to me naturally, but to live a godly life in accordance with Scripture requires the power of the Holy Spirit. During the time that I laboured with Stegen, I would witness time and time again such a life lived as an example, being a pioneer, missionary and bondservant of Christ.

Today's Christian is faced with many challenges, but so it has been for the church through all the ages. In times where challenges and enemies of the church would have overwhelmed it, the church flourished, such as during the heretical Arian and pagan Germanic invasions from 375 to 500 or the threat from Islam in the 7th and 8th centuries. In times of deep crises within Christendom, perennial resurgence of the revival spirit brought forth the great awakenings and revivals on the continents of Europe, England, America, Africa and Asia. Indeed, in times where it seems that the Christian light would be snuffed out forever, God in his mercy brought forth a revival of his work. He awakened his children to prayer, to sanctification and renewal through his Spirit. The question, however, arose if God's awakened saints would be willing to pay the price for revival. May God grant that we will be willing in every aspect of our lives. As the Bridegroom calls his Bride, may we be found ready and cleansed, our lamps trimmed and filled with oil.

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ANNEXURE A: RECRUITMENT LETTER

Interview number:



Recruitment letter

Dear XXX

You have been selected as a key informant to contribute towards the writing of an academic biography titled:

Erlo Hartwig Stegen: A Missiological Evaluation of his Life, Ministry and Teachings

The purpose of this study is to gather information regarding the life, ministry and teachings of Erlo Hartwig Stegen.

Information gathered in the project will be disseminated as part of a thesis, reported at conferences, published in book form as life story/biography, articles and presented to stakeholders.

The foreseen duration of this study is from 2019-2022.

Procedures within this study are as follow:

1. Reading of monograph
2. Sign of consent form
3. Questions asked and answered (recording) & researcher making notes/memos
4. Transcribing of audio/audio-visual
5. Analysis
6. Member checking & applying of possible corrections e.g. answer interview questions.

Possible risks may include victimisation for airing views. However, the collected information will be referred to without connecting it to a person, if so requested by interviewee.

Benefits: obtaining information for a biography/life story on the life of Erlo Hartwig Stegen

Participation in this study is voluntary.

I will contact you within a few days to enquire if you would agree to contribute by sharing your knowledge and insight with me for the writing of this biography.

Sincere regards

Dr E Fleischmann
078 520 3648
elfie.f@gmail.com

ANNEXURE B: INFORMED CONSENT

Interview number:

Informed consent form



Title: Erlo Hartwig Stegen: A Missiological Evaluation of his Life, Ministry and Teachings

Researcher's name and surname: Dr Elfrieda Fleischmann

Date: _____

Venue: _____

Contact details of researcher: 078 520 3648 or elfie.f@gmail.com

Title: Erlo Hartwig Stegen: A Missiological Evaluation of his Life, Ministry and Teachings

Purpose: To gather information regarding the life, ministry and its impact of Erlo Hartwig Stegen.

Duration of the research: 2019 - 2022

Dissemination of information: information gathered in the project will be disseminated as part of a thesis, reported at conferences, published in book form as life story/biography, articles and presented to stakeholders.

Procedures:

1. Reading of monograph
2. Sign of consent form
3. Questions asked and answered (recording) & researcher making notes/memos
4. Transcribing of audio/audio-visual
5. Analysis
6. Member checking & applying of possible corrections

e.g. answer interview questions. The interviews will be recorded and transcribed.

Interview number:

**Possible risks:**

- victimisation for airing views,
- the collected information will be referred to without connecting it to a person if so requested by interviewee.

Benefits: obtaining a biography/life story**Voluntary participation:** it will be clearly explained to the participants that participation is voluntary, and they do not need to participate in the study if they do not wish to. Voluntary participation will be explained through the reading of the monograph.**Confidentiality:** the recorded versions of the interview will not identify the participants by name, if the interviewee so requests. The transcribed interviews will be stored electronically by the researcher in a format that excludes the names of the participants, in cases where the interviewee requests to remain anonymous. Only the information stated in the interview will be made available. The names of the people who participated in the specific interviews will be archived separately, and not made publicly available, if so requested by the interviewee.**Informed consent:**

I (initials & surname of participant) have read and understand the nature of my participation in this research project and agree to participate.

Signature: _____ Researcher: Dr E M-L Fleischmann

Witness: _____

Informed consent and permission for identification for follow-up evaluations: e.g. the study includes follow-up member checking. Member checking will allow you to check if what you have said, had been analysed and written up correctly. Member checking will be done voluntarily. Member checking involves a five-step process, reading through portions of your contribution in final form, fact checking and then providing suggestions/corrections. The information will be incorporated into the Doctoral thesis.

I (initials and surname of participant) have read and understand the nature of my participation in this research project and agree to be identified/not to be identified and invited to participate/not to participate in follow-up member checking.

Signature: _____ Researcher: _____

Witness: _____

University endorsement: This research project was approved by the North-West University's Ethics Sub-committee for Social and Behavioural Sciences on (19 August 2019). The ethics approval number is: NWU-01861-19-A6

ANNEXURE C: SUMMARY OF FINDINGS FROM INDEPENDENT PANEL REPORT 2020

SUMMARY OF FINDINGS

TOR 1 – Is Mission Kwasizabantu (“the Mission”) a “cult”, more particularly that its teaching is not Scriptural and in line with the Apostles Creed, and/or that it uses nefarious means to compel people to stay at the Mission against their free will?

19. For the reasons set out in the main report we find that the Mission is not a cult.

20. Having made that finding however, there are some practices that we found concerning and need to be addressed. These are dealt with in the main report and under our recommendations.

TOR 2 – The Mission has tolerated and overlooked claims of rape, sexual and physical assault of both women and children.

21. In investigating this aspect of the TOR we interviewed various witnesses and the alleged victims, whose interviews were recorded, as already stated. The contents of the interviews are discussed in greater detail in the main report.

22. Further, we interviewed the alleged perpetrators (where identified and available).

23. It is necessary to separate this TOR into two categories as the findings are somewhat divergent.

Rape and sexual abuse

24. We found no substance to these allegations. The witnesses, who spoke to us regarding this aspect mostly relied on hearsay and could not give primary accounts of any specific incident.
25. We were unable to find credibility in the versions of the alleged victims. (We came to a slightly different finding in the case of Stacy Thomas*, as discussed more fully in the main report).
26. We found no credible evidence that claims of rape were reported to the Mission and that the Mission covered them up.

Physical Abuse

27. In so far as these allegations refer to the use of corporal punishment before it was outlawed in 1996, we found these allegations to be credible and were acknowledged by the relevant representatives of the Mission.
28. We could not find any evidence of physical abuse that was sanctioned by the Mission outside of what is mentioned in paragraph 27 above.
29. We found that at times, in meting out corporal punishment (before 1995), the teachers and the elders at the Mission were decidedly vicious.

TOR 3 – The Mission tolerated, overlooked and / or facilitated virginity testing in contravention of the Children's Act.

30. We found no proof of these allegations. All the witnesses confirmed that virginity testing was stopped in 1996, almost a decade before the Children's Act was enacted.

TOR 4 – The Mission (and any affiliated company under its control) is involved in money laundering.

31. We could not find any evidence that the companies affiliated to the Mission have been involved in money laundering.
32. Our investigation did however uncover issues that were of grave concern to us regarding a loan which was advanced by the Mission, to a person known as Ndlela. These are discussed in more detail in the main report.
33. Due to time constraints, and a lack of specialist resources however, we could not reach any conclusive finding on the issue of the loan.

TOR 5 – The Mission has contravened section 32 of the Basic Conditions of Employment Act (“BCEA”)

34. We found that the employees at the Mission and its affiliated companies are remunerated timeously and in monetary form as required by section 32 of the BCEA.
35. We also found that the employees are paid minimum wages within the prescripts of the law.
36. We did find however, that looking at the total remuneration packages of the employees, the affiliated companies can, and should, do much better for their employees than the current position.
37. We found that the companies currently do not offer any additional benefits for their employees, namely, pension fund contributions, medical aid contributions, bonuses (13th cheques or performance based bonuses) etc.

ANNEXURE D: LETTER OF DEMAS

(as illustration how truth may be perverted so as to justify apostasy, comments by the author below – provided by Magritte Olsen, wife of late Rev Kjell Olsen)

“To the Beloved in Christ Jesus

It is with a heavy heart that I feel compelled to write to you. Yes, indeed, the hand of the Lord is heavy upon me and I can no longer remain silent. Even our blessed Saviour taught us to walk in the light because we are children of the light.

Brethren, the matter is this: Paul is on a major campaign to vilify me. He has written to you, and many others, claiming that I have left him because of my, as he brazenly puts it, "loving this present world." It is therefore my painful duty to expose the truth as it really is even if it may seem to some that I no longer hold Paul in the high esteem in which most still hold him in. I need to confess, and grief grips my heart as I mention this. I never imagined that I would see this day that my conscience would force me leave Paul, to put pen to paper and expose him and the many things that have been hidden from you brethren for a very long time.

My earnest prayer (after many tears which attend this letter) is that this open letter to the Brethren would be used by Christ Himself to show you just how far Paul has moved from the Lord Himself and gone his own way. The language which I am going to use is mild in comparison with the harsh terms which he uses against others, including myself, who have finally come to their senses and left him.

Rest assured beloved, this letter does not come from any grudge I bear towards Paul or any other. It was born out of a new experience with God and my conscience. Take it before the Lord Himself, as I'm sure you do with Paul's letters, and test and prove all things.

I am now going to embark on my agonizing duty of bringing to light the real Paul and what really happened between me and Him, as well as many other very interesting undeniable facts (O God, give me strength, compassion and a truthful heart and add your blessing to these truths, grievous as they may be):

1. I have given my body, soul and spirit for the Lord's work. For many years I have known my blessed Redeemer and some of those years were spent in full-time service together with Paul. He himself acknowledged in his letters to the Colossians and to

Philemon (where he describes me with a very special term not used for just anyone - "my fellow labourers"). Paul uses this term to describe such notable kingdom workers as Luke, Mark, Philemon, Timothy, Priscilla, Aquila and Apollos.

2. As a co-worker I have faithfully served the Lord and Paul himself, despite his campaign to smear my name, cannot point out anything evil in my life during all these years we have worked together.

3. I forsook all to be with Paul, risked my life, and was often away from my family for long periods of time (which, by the way, Paul seems to encourage as he has no real thought for families which remain behind.)

4. After all my service and dedication to the Lord's work I am now seen as a wicked person who has, as Paul's letters insinuate, left the Lord Himself and fallen in love with this wicked world. Far be it from me brethren, the real truth is exactly the opposite and, point by point, you will come to see that it is Paul, and not I, who has forsaken the truth and fallen into dishonesty and darkness.

5. Before I go into detail about some of Paul's flawed theology and twisted thinking, allow me to deal with the first matter at hand and show you how even the statement to Philemon and others shows Paul up for what he really is, a self-made dictator who allows no alternative opinion to his (which he, and unfortunately some others also, are coming to believe, consists of the very oracles of God just because Paul spoke them!)

a) His exact statement (and the context thereof) is: "Be diligent to come to me quickly, for Demas has forsaken me, having loved this present world, and has departed for Thessalonica..." My heart aches even to repeat this totally unfounded statement which is full of nefarious insinuations. Indeed, Paul has fallen into the tendency to evaluate others in terms of absolutes and the next logical step when one sees others this way is to adopt an 'it's our way or go to hell' attitude. This bigoted posturing has become particularly repulsive to me.

b) Note how Paul demands that Timothy must "be diligent to" go to Paul immediately. How sad that lives are being manipulated and controlled by a man so loved and trusted by all (but I hope, dear brethren, that your eyes will now be opened to the true nature of this man.)

c) Pay attention to Paul's use of innuendo and "guilt by association." By saying that I have forsaken him and adjoining this half-truth to the "having loved this present world"

he is accusing me of leaving him and God because of a sinful love of the world. The truth has never been further! I have been compelled, after years of heart-searching and seeking the Messiah, to follow the Lord instead of Paul. It is not that I have deserted Paul, I have simply obeyed the command of the Lord to "seek God and His righteousness" before everything else. Paul has been part of that "everything else" but now I am finally free. And O, how glorious the freedom, the blessed liberty, the sunshine of truth and the knowledge that I now follow Christ Himself and not a man.

d) Paul has chosen a word "enkateleipo" which is the same word Jesus used on the cross when He cried out, "My God, My God, why have you forsaken Me?" It would be amusing if it were not so tragic, that Paul equates my leaving him with the Father leaving His Son on Calvary. Is this not a clear indication of Paul's delusion - he sees himself as Christ being forsaken by God, simply because of me going to Thessalonica to follow the Lord according to the dictates of my own conscience.

e) Notice too, that Paul has no comfort in Jesus for he needs people to give him reassurance. Is this not the reason why Paul demands Timothy to come to him "quickly"? He needs to be surrounded with "yes men" in order to make him feel that God is with him. Brethren, do you not see how deluded Paul has become?

f) Everything must be seen in its context and I refuse to be like Paul in grabbing texts and forcing them into one's own mould. Thus, I beseech you to examine the rest of Paul's letter to Timothy. Notice the short statement of lament which you may not have noticed upon the first reading of his letter: "This you know, that all those in Asia have turned away from me." What? All of them rejecting Paul? (See that I am not alone brethren; the eyes of many are beginning to be opened.) In saying "this you know" Paul is admitting that Asian situation is common knowledge. I know of at least seven well established churches in Asia (and John is well acquainted with them too.) Notice that Paul is not claiming that the Asian churches have rejected the gospel - he just insinuates it. Isn't this reasoning breath-taking! This is the same Paul who had, not very long ago, commended some of the churches there, in particular the church at Ephesus. Surely, the evidence against Paul's so-called "apostleship" is mounting?!

g) Again, in the same letter to Timothy (O, Timothy, when you get to read my expose of Paul do not be offended brother. See this as a plea for sanity, a desperate cry for a return to authentic truth which is found in Christ Himself and no man), we find Paul yet again complaining: "Alexander the coppersmith did me great harm; the Lord will requite him for his deeds. Beware of him yourself, for he strongly opposed our message." In

this sweeping statement Paul is showing himself up for what he really is. He cannot stand any criticism but sees all opposition as being against Christ Himself. How can one miss the retributive tone of this complaint - "the Lord will requite him for his deeds?" If you think Paul has a revengeful spirit here, you should realize that this is mild in comparison to the curses he has pronounced on other critics. (On the subject of Paul's curses - he is known to encourage others to do the same - twice in his letter to the Galatians he commanded them to curse anyone who teaches anything other than his doctrine.)

I begin to concur with some of our religious leaders who have branded our faith as sectarian. If we can't handle honest inquiry, we will not survive and we deserve to be side-lined by the sectarian label. Brethren, let us not be deceived by the sectarian spirit of Paul who is guilty of the very works of the flesh which he pointed out to the Galatians, "outbursts of wrath, selfish ambitions, dissensions, heresies." In fact, my plea is (after prayerful consideration of this letter to the church) that you consider making an official break with this man Paul who is fast bringing the whole church into disrepute.

Notice too, that Paul demands that Timothy should also "beware" of Alexander. In other words, Paul expects the Christians to "shun" all those whom he has declared persona non grata! If it continues like this whole family will be split up.

The word Paul uses for "did me harm" is the same word for "informer". Remember that this same Alexander is mentioned in the first letter to Timothy and there he is linked with brother Hymenaeus, and of both of them Paul declares, "I have delivered them to Satan that they may learn not to blaspheme." Brethren, do you need any further evidence of Paul's malignant attitude towards brothers in Christ who have adopted a slightly different view to his own? But let me continue.

h) You may be asking why I left Paul when he is in prison and in obvious need. To start with, let me state that I bear no grudge against Paul and only feel sorry for him being in jail. Let me also add that, to a certain extent, Paul is a victim of his own prophecies. He has often referred to his "coming sufferings" and no persuasion from brethren has convinced him to avoid going to Rome. Personally, I am fast coming round to the understanding that Paul has a persecution complex and has a strange sadistic desire to suffer pain - "somasochism" could be an accurate term to describe his malady. (I'll speak later about his shady political dealings, which could also be a reason why the authorities have been conducting such intensive investigations into his activities.)

To get back to the point as to why I left Paul. As I have already described, the Lord has woken me up to the deception I have lived under for so many years. But more than that there is another issue here. The axe is obviously about to fall on Paul. I have no death-wish and have simply made a strategic withdrawal ahead of a possible arrest warrant because of my close association with a criminal. Thus, together with the realization that Paul has slipped into self-delusion, I realized that it would be unfair on the church and my family for me to continue my dangerous association with him. It is far safer here in Thessalonica and the church desperately needs me in this time of need. In this I follow the ways of my Master (who is no longer Paul but Christ Himself) for He too escaped arrest when He realized that His time had not yet come.

I believe, dearly beloved, that you can see for yourself that it is a PLAIN LIE that I left Paul "loving this present world." Oh, may God be merciful to Paul and bring him to his senses, and continue showing His favour to us who have seen the light and been delivered from so great a deception. We are a growing group of disillusioned ex-Paulites and, thankfully, we can now get back to the real business of extending the kingdom of God instead of the private empire of a man.

6. And now I come to other grave matters concerning Paul. It hurts me to even write this and I weep even now. Brethren, I bring before you the REAL truth about Paul and his increasingly deluded thinking. It is high time that the authority of the words of the Messiah be restored, and the inflated image of this admittedly "carnal" man (according to his own admission to the Romans) be deposed from the minds of God-fearing individuals. Let the faithful and true Jeremiahs dare "to root out, and to pull down, and to destroy" the mistaken ideas of the apostle Paul, and "build and plant" again in the hearts of God's people a true picture of the Saviour whose every Word was the "Word of God".

7. Fortunately, Paul often gives himself away and reveals his true nature. Take for example the arrogant way in which he gives advice about marriage to the Corinthian church. (Some from Corinth tell me that they have been deeply hurt by the anti-family teachings that Paul tried to force upon them.) In his first letter to the brethren there, Paul says: "unto the married I command, yet not I, but the Lord, ... but the rest is from me, not from the Lord." And if that doesn't take your breath away how about this: "Now concerning the virgins I have no commandment of the Lord: but I give my own opinion." How unlike our Saviour, who said, "I do nothing of myself but as my Father taught me, I speak these things." Paul, contrary to the One whom he claims to follow, deliberately blurs the line between his opinion (and who needs man's opinion anyway?) and the

Lord's. Tragically, some in Corinth have been completely taken in by this false apostle and now begin to accept his words as the very words of God.

I was with him when he wrote the following words in his second letter to the church in Corinth, and how I regret that I remained silent about Paul's deceptive techniques: "What I am going to say now, is not prompted by the Lord, but said as if in a fit of folly, in the certainty that I have something to boast about." How's that for arrogance! Our Saviour never spoke in "folly" and neither did He ever boast about His abilities or achievements. It is obvious that Paul's vanity frequently gets the upper hand of his reason for he goes on to say: "so many others have been boasting about their worldly achievements that I will boast myself." He then proceeds to vaunt his pedigree and experiences. Paul certainly has no relationship to the Moses, "the meekest man on earth." His other letters (to the Philippians, for example) bear the same mark of arrogance. It's as if we must all bow and scrape before the experiences and opinions of Paul! Compare him to real apostles. In all four of the accounts by Matthew, Mark, Luke and John there is a complete absence of the use of the personal pronoun (except for two exceptions; where Luke said from a heart of humility, "It seemed good to me also ... to write", and at the end of John's account where he deliberately avoids using his own name and in four places refers to himself as the "disciple whom Christ loved." What a contrast to Paul's letters who, in his thirteen major epistles (as some now call them), starts each with his own name and uses the personal pronoun "I, me, or my", 949 times! In the one place at the end of his second letter to the Corinthian church he has the audacity to use the personal pronoun 7 times in one sentence and 60 times in one section! No wonder it is recorded of another Saul, "...when you were little in your own eyes..." - and we know where he ended up. This brings us to Paul's obsession with trying to prove that he was a genuine apostle, nay, the chief of apostles.

8. To the believers in Rome this Paul once wrote, "I am proud of being sent". Do I need to comment on his over-inflated ego? Our Lord said, and John confirms this in his account, "When a man's doctrine is his own, he is hoping to get honour for himself." In the second letter to the Corinthians Paul reveals his true nature yet again: "in nothing am I behind the very chief apostles." Could it be that this former Saul of Tarsus has convinced himself that he is "not a whit behind" our Saviour Himself? All Paul's attempts at being the "least" and being the "chief of sinners" are shown up for what they really are in the light of the above - he wallows in a false humility which is just a subtle form of pride!

To confirm all this, consider His heretical statement (and I must call it by name; I'm walking in the light now and will no longer conceal the truth) which he repeated three times (to the Romans and in, what I hope is the last, his recent letter to Timothy: "According to my gospel." Can you believe it? Even our Lord never referred to "my" message. Not even the scribes dared to speak of "my" gospel.

Brethren, how can we walk with this man any longer? He has started his own exclusive club and expects us all to fit into it.

9. His political views are radical, disruptive and sometimes even seditious. Remember that he is in prison right now, not for his so-called faith, but because the powers that be have deemed him unfit to be free in public and have heard numerous reports of the riots and troubles that have followed him everywhere.

Paul is very conscious of his Empire citizenship and has been known to abuse it on suitable occasions; like the case where he intimidated a Roman commander who was conducting a just inquiry into the activities of Paul.

Strangely, he tells the church in Rome to be "subject to the governing authorities." As many of the brethren have pointed out, this reeks of compromise and political submission to evil. Others concur that this irresponsible statement will provide various totalitarian regimes with justification to crush dissent.

10. Let us examine the stark contradictions in many of Paul's writings. In his first letter to the church at Corinth he states: "I also seek to please all men in all things" and yet he seems to have forgotten that when he writes to the Galatians "or do I seek to please men? For if I pleased men, I should not be the servant of Christ." What's this? A sudden change in tactics?

Consider, for example, the danger of insisting on the literal words from Paul's pen: "For to this end Messiah both died, and rose, and revived, that He might be Lord both of the dead and the living" (Rom.14:9). But let us compare this declaration with the Words of Messiah Himself, when He spoke of the God of Abraham. "He is not a God of the dead, but of the living" (Luke 20:37).

Many of the statements in Paul's letters are extremely misleading, if they are not fully explained by other Scriptures and added revelation. Examine this apparent contradiction concerning those who died in the plague of Midian. In Numbers 25:9 we read: "And those that died in the plague were twenty and four thousand." Now compare

the above statement, made by Moses, with that of Paul's in (1 Cor. 10:8), "Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand". Did Paul miss the number by one thousand? Paul said that 23,000 fell in one day.

Paul makes much of our freedom from the law but he is remarkably stringent in applying new laws. He demands total silence from the women and (in his first letter to Corinth) makes a new law: "Women are to remain quiet at meetings, since they have no permission to speak; but they are to be submissive, as the law also says." Isn't it strange how he appeals to the law, although the Torah has no reference to this, and adds to it when it suits him? As we well know the "law" Paul is referring to was simply Jewish custom. Didn't Christ say something about making the traditions of men into laws that break men's backs?

Then, does it not strike one as passing strange that Paul should be antagonistic towards Peter regarding the subject of circumcision and yet he does virtually the same thing he accused Peter of - pleasing the circumcision crowd - by circumcising Timothy's father who was a Greek? There is also the incident where he had his hair cut off because of a vow he had made. To impress whom?

11. Paul can't get on with others, even his own co-workers. We all know about his conflict with Barnabas. Keep in mind that according to Luke's account the "Holy Spirit had put them together". It would seem, and I am collecting many pieces of evidence from ex-Paulites, that as soon as people really get to know him as he really is they will all desert him. There are of course the exceptions, the few who stick to a person or an idea even when it has been discredited. Timothy and Titus are some of the all-for-Paul crowd who will not be convinced even if the Lord Himself should inform them of their error. They are locked into a system and they don't know how to escape.

Then, something else about the split with Barnabas. There must surely be something wrong with Paul if Barnabas whom the church commissioned because he was "full of the Spirit" breaks company with him. This was no minor argument and it should indicate that there is something radically wrong with Paul.

12. I dislike doing this, but my conscience binds me and I must speak the truth after all these years - Paul is given to lying. Yes, it's as blunt as that. He is so convinced about himself and his own viewpoints that he is willing to lie (or perhaps he believes that these untruths are just a defence of his ministry?). Take for example the enormously

important meeting of the church council in Jerusalem. You know about the "abstain from things offered to idols, from blood, from things strangled" statement. When Paul told the story in his letter to the Galatians he purposely twisted the truth and declared that the council, "desired only that we should remember the poor". He obviously changed the facts to prop up his antinomian thesis. And this is the Paul who had the audacity to preface his letter with a vow of honesty, "Now concerning the things which I write to you, indeed, before God, I do not lie." In case this incident, which is provable from the records of the Council's statement and Paul's letter, there is also the lie he told to King Agrippa. On the two previous occasions when Paul told his conversion story about the Damascus road experience, Jesus had told him to go into the city where he would be commanded what he was to do. But somehow he embellished his story more and more, probably to assert his "apostolic" call. Luke records, and we can trust the honourable doctor to tell the truth, that Paul told King Agrippa that Christ said to him, on the Damascus road, "But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes and to turn them from the power of Satan to God." Is it not plain for all to see that Paul is able to twist the truth and "doctor" his story according to the occasion? I hear that King Agrippa remarked, in the company of Festus: "Paul, you are beside yourself! Much learning is driving you mad!" Although I was initially upset by Agrippa's remark, when I was still blinded to the truth about Paul, I am starting to understand the accuracy of that statement.

Think deeply about his "I became all things to all men that I might save some." This confusion of means and ends is one of the things, which characterizes demagogues and fanatics of all persuasions.

Now that two clear, irrefutable lies have been exposed it is only reasonable to believe that lying has become Paul's habit and that it is difficult to accept anything he says.

13. Do not think it strange that I question (as others have) Paul's monetary policies. Some have started calling Paul's letter to the Philippians his "thank you note". When he refers to "your fellowship" in his preface he plainly means "material sharing" or "contribution". Unfortunately, Paul is accountable to no one and we have no way of telling exactly what he does with the money he collects from all the churches. He is certainly gifted at playing on the soft consciences of the sheep in order to fleece them! There is a lot more which needs to be investigated and I do not want to raise

unreasonable suspicions. However, the reality is that Paul has lied and deceived in other matters and it wouldn't surprise us at all if his financial matters have fallen prey to his increasingly devious character.

14. His supposed bravery needs to be questioned. Paul was willing to work with worldly authorities when it suited him, especially to save his own skin! The same Paul who told Agabus that he was ready not only to be bound "but also to die at Jerusalem" appealed to Caesar when the going got tough. Of all the people Paul should appeal to he goes for the likes of the bloodthirsty Nero! This is the height of hypocrisy from the one who commanded the Corinthian church not to seek justice from the unrighteous. Imagine Christ appealing to Caesar for justice! I personally believe that Paul was afraid of facing the cross-examination of the Jewish leaders because he knew that they probably had copies of his letters.

To try and justify his remarkable turnaround Paul later spread the rumour, just before his shipwreck, that an angel had informed him that he "must be brought to Caesar." Even supposed angels are made to fit into Paul's mould.

15. Paul's leadership called into question. Except for Paul's own letters there is virtually no other recognised leader who refers to him as an apostle. Remember that he was never one of the original 12. Paul realised that quite a few of his contemporaries didn't acknowledge his apostolic leadership. As he said in his first letter to the church in Corinth: "If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defence to those who examine me in this."

Paul has never been sheepish about calling himself an apostle. In fact, in nine out of thirteen of his letters, he introduces himself as an apostle, and in every case he states in one way or another that his apostleship stands by divine sovereign decree. In his own words to the Corinthians he said: "For I consider that I am not at all inferior to the most eminent apostles"."As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia."

Is this not typical of a cult leader and haven't we seen enough of these troublemakers of Israel? Tragically, some loyalists keep on giving Paul credibility, typical of other cult followers.

16. It does not need much discernment to see that Paul also suffers from some hidden sexual problems. Even a casual examination of some of his wild statements to the Corinthians will show that he has the opinion of a very sick man. For instance, he holds

the queer belief that marriage is a second-best option, "a concession." If you're troubled by lust, then you'd better get married - says Paul. He would even have us all to be like him, a bachelor! I could go on in depth about Paul's obvious problems in the sexual area but I'd prefer not to defile your minds.

Do not feel sorry for Paul in prison - he has stubbornly asked for it for a long time now. I hear from a document Luke has been compiling that Paul said at one stage that he is "bound in the Spirit unto Jerusalem." No persuasion from his brethren could convince the "bound" Paul, instead he retorted "none of these things move me." Good God! does he not even listen to the advice of his colleagues who, "speaking in the Spirit", as Luke records, kept telling Paul not to go to Jerusalem. So just who does Paul listen to then? Perhaps, and we must begin to ask these honest questions, Paul's slide downwards began when he couldn't listen to the pleas of the saints.

Finally, I plead with you brethren, do not be deceived by this man any longer. You can see for yourselves that many of his closest co-workers have been leaving him and whole congregations under his authority have left him to follow Christ alone. Perhaps God will still grant him repentance and bring him to his senses. Then, and only then, when he has made full confession, not just token apologies, will he be worthy of respect once again. He cannot keep on spouting about his conversion (as he is apt to do). Time has moved on and Paul has moved backwards. The only way forward is for Paul to submit himself to the true authorities in the church and publicly repent of his multiple sins. In the meantime, I urge you all to disassociate with the self-styled apostle. The Lord's Name is at stake and the whole credibility of the church stands in jeopardy.

I predict, though I lay no claim to being a prophet, Paul will die a miserable and broken man and his name will disappear from history. If it is remembered it will be with great embarrassment and shame.

For your brother who loves the Lord Jesus Christ,

Demas

(My name means "commoner", and that I was till Jesus saved me and united me to His church forever.)

NOTE BY THE REAL AUTHOR

Earlier this year I preached a sermon on the "Power of Words". The three main headings were: the power of our words, the power of the words of others, and the

power of God's Word (see outlines). I have spent much time examining the Scriptures and observing how ministries all over the world, including ours at KwaSizabantu, have often been the subject of severe attack through the power of words. In the "Open Letter to the Brethren" by Demas, I have endeavoured to show how information which is mostly true can be twisted and reinterpreted according to the frame of mind of the person and the popular mood of the moment. Nearly all of Demas' points are factual but are still untrue. The attack on Paul can be equated with the attack on ministries which are being used of God.

All illustrations may be misconstrued if they are taken to illogical extremes or out of context. One of these might be the suspicion that the article is insinuating that there are ministries or men of God whose words are on a par with Scripture. This I firmly reject since the canon of Scripture is already complete and no extra revelation is necessary.

May the letter of Demas serve the purpose of warning all believers to be wary of words which can be used by the devil to hurt and damage ministries which God is using (however imperfect they may be.) Nevertheless, real heresy and departure from the truth must always be dealt with. There is a fine line between destructive attacks and honest criticism."

Kjell Olsen (July 2000)

ANNEXURE E

Is this a genuine revival? *Review on Albert Pilon's Book*

By Dr EML Fleischmann

Albert Pilon (2016) compiled a 255 page book in 11 chapters which refers to the book, "Revival among the Zulus" by Rev. Erlo Stegen as well as "God amongst the Zulus" by dr Kurt Koch. Pilon's book compares the KwaSizabantu revival with associated revivals. Pilon also discusses the characteristics of a cult and provides some of his personal experiences.

Pilon himself declares that his own book *Is this a genuine revival?* "is not intended to be a scholarly publication" (p16). Case studies may be counted as scholarly publications, if they demonstrate academic rigour. Yet here one must agree with Pilon, that his book lacks academic rigour and cannot be considered a scholarly publication. Additionally, the book lacks credibility as a scholarly publication for the following reasons:

The book contains a significant number of sweeping statements which are not acceptable in the academic world. Some examples of sweeping statements follow:

"he [Erlo Stegen] claimed to be ushering the greatest and best revival of all time..." (p13).

Pilon does not include quoted text or specific evidence to support this claim. Those on the mission are also unfamiliar with this phrase. On the contrary, KwaSizabantu Mission is thankful for every true work of God.

Pilon deliberately cast a slur on Erlo Stegen's motives by stating that he was busy with propaganda. Similarly, he attacks Kurt Koch by claiming his writings served as propaganda.

*"when the propaganda machine began to run, he [Erlo Stegen] seemed to have success" (p13) and "As Koch was able to make the story of the revival attractive to a Western readership, the **propaganda machine** [own emphasis] started to work perfectly" (p34).*

This claim is unsupported. Dr Kurt Koch holds a number of doctoral degrees and authored over 100 books and resources on revivals and similar themes. Moreover, Dr Koch also received a number of book prizes and obtained Life Membership in the Academy of World Literature (Cambridge, England). Yet, despite Dr Koch's meticulous qualitative research methods, including extensive member checking, Pilon makes unsubstantiated remarks about

Dr Koch, seeking to discredit his writings. (Academic research requires the process of member checking by verifying the accuracy of the writings with the storyteller.)

Pilon also suggests that

“Stegen’s dream came to an abrupt end in 1999 when a persistent stream of rumours emerged which placed KSB in a bad light” (p14).

Yet, between 2013-2020 over 18500 drug addicts came to KSB for help with their drug addictions and related problems. Surely these statistics are not a ‘dream’ but the reality of a large number of drug addicts finding help. Many parents and communities across South Africa can attest to that.

Pilon states: *“Newspaper columns were filled with apparent deception, misuse of power, secret funds, forced decisions, corporal punishment, one case of homicide and connections with the secret service in the days of the Apartheid government” (p14).*

It is interesting to note that similar allegations to those at the turn of the century, emerged in the media again during 2020. A question still begged to be answered is whether News24’s 2020 ‘star’, Koos Greeff, was also involved in similar newspaper articles published during 2000?

Rev Krol refers to himself as a specialist on sects, but does not substantiate his claim by mentioning his qualifications. A search for Krol’s qualification on the Internet also failed to return any meaningful results. Moreover, Krol makes reference to *“around the year 2000, reports appeared in the press of serious abuses in the supposed revival in South Africa” (p10)*. But despite the seriousness of the abuse claims, there was no reference to police case numbers to support those claims. As a possible explanation for this situation, it is worth mentioning that newspapers do not cross-examine witnesses and therefore anyone with a notion or grievance has the freedom to tell a story no matter how unsubstantiated or inaccurate it is. It could well be that the same trial-by-media is currently unfolding in relation to the Revival.

He wanted to preach fire from heaven, but without success. To get out of the impasse he absorbed himself in Zionism, trying to find the key to their success.” (Erwin Redinger, p31). Such a statement is far removed from the truth. Erwin Redinger was not present when God came down in 1966. Also, this ‘evidence’ was based on a rumour that circulated about Hilda Dube’s Zionist spirit. The ‘evidence’ was obtained from a shop assistant who worked with her. Yet, having known Hilde Dube personally, I have to disagree with such a statement, and have never seen or heard about her going into a trance as stated. Pilon further alleges that Hilda

Dube became Stegen's prophet (p31). Again, such terminology is foreign to those on the mission. She has never been referred to as a prophet during sermons or meetings.

Furthermore, Pilon claims that "*KwaSizabantu is a multiracial community with a class society under the authority of whites supplemented by a number of prominent Zulus. After these there follows a middle group of mostly whites. Below them are mainly poor Zulus, who are generally less settled. For them the community is a stepping-stone between the African world and the Western world (p33)*".

This is a gross exaggeration of something he clearly does not understand. It needs to be remembered that KwaSizabantu Mission is a Zulu mission station and exists predominantly for the benefit of the Zulu people.

Yet again, Pilon attacks Dr Kurt Koch's writings further:

*In collaboration with the German Kurt E. Koch, the book God among the Zulus came into being. This book contains a report of the miracles of 1966 to 1976. As Koch was able to make the story of the revival attractive to a Western readership, the **propaganda machine started to work perfectly**. The book appeared in 1979 and was published in many languages. Consequently, Stegen and his teams were invited to give talks in various European countries (p34).*

I honestly don't see what can be wrong in writing the history of the revival among the Zulus. Koch did not write his book in attractive or sensational linguistic style. His 330 page *God amongst the Zulus*, is done with German rigour and academic analysis.

In this chapter, Pilon draws unfounded conclusions by claiming that Stegen used propaganda. This leaves the reader to question whether Pilon himself is creating a form of propaganda against the mission by taking the liberty of making such sweeping statements in his book. Pilon claims that aspects of the Zulu religion are being mixed with Christianity.

The result was an intermingling between Christianity and elements from Zulu religion. Through propaganda the movement in South Africa and Europe mobilized great crowds of people and thus awakened the appearance of a revival. p39-40

In contrast to this statement, the opposite is actually taking place. Unbiblical Zulu cultural practises are being voluntarily abandoned by the working of the Holy Spirit in revival power. Similarly, an attack against Hilda Dube, now nicknamed Magasa, is evident in the following quote:

In order to stimulate the spiritual work in Mapumulo, in 1967 Stegen appointed workers from elsewhere for evangelism among the indigenous population. Their efforts would surely give rise to a first nucleus of believers. But they saw little progress, as the local population did not want to listen to them. The reason lay in the collaboration between Stegen and Magasa. They recognised Magasa's spirit and speaking in tongues as that of the Zionist group of Mavundla, of which she was a former member, and which was rejected by them. p42 [Manfred Stegen, interview 24 November 2004: Constance Masango knew that Magasa already spoke in tongues in a Zionist movement of Mavundla. They knew one another as they belonged to the staff of Friedel Stegen in Mapumulo. E. Redinger, Has Ksb Got Zionist Roots?]

Thus, it becomes apparent that Manfred Stegen (Erlo Stegen's brother) had an interview in 2004 with Constance Masango who knew Hilda Dube was working at Friedel Stegen's shop. However, this claim seems to be inconsistent with the accounts of Hilda Dube's family members, who grew up as Lutheran Christians. In one case, a witchdoctor buying goods from Friedel Stegen's shop, could bewitch all staff except Hilda Dube. Despite deceiving the other staff through witchcraft, Hilda Dube kept a clear head and would give the correct amount of change for each transaction. The spell had no power over her. Thus, there is reason to believe that Masango could have made these claims motivated by spiritual jealousy.

It is also disturbing that Pilon repeatedly brings up the theme of prophetesses. This title is not used at the mission, either in services, meetings or even generally in conversations.

The Zulu prophetesses Stegen laid the spiritual foundations of Kwasizabantu with a number of Zulu women. Their names are Magasa (Hilda Dube),⁶ Josephina Ntsibande and Helen Mzila. They were prophetesses (umprofeti) who formed the "inner circle" with Stegen and were called mamas. His brother Friedel was also one of their number. Magasa (died 2010) became Stegen's most important confidante (p.43).

The following point relates to an apology by le Roux. I met le Roux in person, and perceived his apology as sincere, not motivated by a desire to gain boarding and lodging at the mission. To le Roux, it was important to straighten out his own life and therefore make apology. Yet Pilon seems to attach alternative motives to this apology.

As a result of le Roux's apology he was allowed to return to Kwasizabantu in exchange for boarding and lodging. p56

This statement from Pilon is yet again another sweeping statement of le Roux's motive, which I and many others believe to be sincere.

Pilon attacks the mission, with the allegation of mixing Christianity with Zulu religion. However, this is definitely not the case. If he would have interviewed Lidia Dube and her brother Jabulani Dube, he would realise that such a rumour contains no truth.

Kwasizabantu has its basis in the Christian faith, but in the process of encounter with Zulu religion a contextual theology came into being and Stegen inflicted damage on the gospel. Through the charisma of his Zulu prophetesses he is open to supernatural influences and through him, his followers. In the next chapter we shall look into this further (p71).

Within this section some wild claims are being made about confession of sin. However, there is surely nothing wrong with confession of sin. Confession of sin is also a key element of all evangelical revivals. Furthermore, to abstain sexually until marriage is a command from God. Erlo Stegen is also certainly not a match maker within marriage. The Mission is certainly not Arminian as Pilon claims. For example, in regards to the narrow way, Lidia Dube had a revelation of a very narrow way in her journey to heaven. This is, as the Pilgrim's Progress of John Bunyan also expresses, not unbiblical.

Another emotionalised sweeping statement reads as follows:

Shrouded in mystery, and elevated to a supernatural status, marriages now need to be arranged by him, Stegen believes. (sweeping statement). p83

Erlo Stegen does not arrange marriages. Here is another gross exaggeration:

From an early age the children are forbidden to communicate with the opposite sex. p84

The school at the mission consist of both boys and girls. Surely they communicate with one another on a learner basis. If such communication were forbidden, the learners would be kept in separate campuses.

Another one of Pilon's statement reads as follows:

On the other hand Stegen urges divorce when one of the marriage partners has doubts about the course being taken. Just a few examples follow from South Africa and Europe. P84-85 (Anneli and Kobus).

In this case, Stegen never urged Anneli to divorce. She divorced Kobus when she was living with her parents in Johannesburg. There was no pressure or interference from Stegen's side. I can confirm the details of this case personally as I am her sister.

Moreover, the claim that a councillor stand between husband and wife p86 is also not true. Rev Stegen has always taught that nobody must stand between a husband and wife, but also that God should remain first in each of their lives.

Within this chapter, the conversion of many witches are questioned. Yet Stegen never went alone on his outreaches; he was always accompanied by Zulu co-workers, who can testify to these conversions. I found it a pity that Pilon did not interview all the Zulu KSB co-workers as well. Yet I found 98 references to Redinger's view who had left KwaSizabantu Mission decades ago (this includes both citations and in-text references).

Contrary to Pilon's claim of using only certain texts within preaching, there are a wide range of sermon themes available at the KSB media room. This is documented evidence that KSB does not have selected scriptures in order to support marginal or unique doctrines.

Stegen is definitely not involved with a pyramid model of authoritarian leadership as claimed by Pilon and Greeff. On the contrary, Erlo Stegen has empowered his Zulu congregation. Through work integrated learning (WIL), Stegen has provided skills and training for them to continue with the work, even providing for succession.

It is especially evident in this chapter that Pilon's survey sampling methods were incorrect. He focussed mainly on the members of the Rock of Life Church in Tugela Ferry, who broke away from the mission in 2000. Pilon conducted his survey of 12 multiple choice questions in 2012, twelve years later. This reveals serious methodological problems.

Later in this chapter, Pilon lays claim of Prof Henk Stoker's criteria for cults, utilising the claim that Hilda Dube is a prophetess with a Zionist spirit. The evidence Pilon uses to determine that KSB is a cult is questionable, as seen in the table attached. Also, Prof Henk Stoker recently indicated that KwaSizabantu mission cannot be classified as a cult for a number of reasons....

It is difficult to comment on Pilon's personal experiences.-However, it is noticeable that the media caused a great mind shift within his perception about the Mission. Should the mission be further abused through a trial-by-media? If there are cases of abuse, or rape, why are no charges being laid with the SAPS? The answer might be that 'victims' have fabricated stories and, are not willing to be cross examined.

My personal experience of the mission and its members, along with countless others, is vastly different than that being portrayed in Pilon's writings.

Due to above mentioned reasons, there are serious problems with Pilon's work and it is obvious that Pilon's book provides no credible arguments that the mission is a cult or a sect. Pilon's own statement "*that this writing is not a scholarly writing*," is true, and therefore carries no weight as an academic or scholarly publication. Moreover, the entire publication cannot be taken seriously because of the obvious flaws found therein.

ANNEXURE F: DECLARATION OF LANGUAGE EDITING



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DECLARATION OF POST-EXAMINATION LANGUAGE EDITING

I, Christina Maria Etrechia Terblanche, hereby declare that I edited the thesis
titled:

**Erlo Hartwig Stegen: A missiological evaluation of his life,
ministry and teachings**

for **Elfrieda Fleischmann** for the purpose of submission as a postgraduate
research study. Suggestions were indicated in track changes and
application was left to the author.

Regards,

CME Terblanche

Cum Laude Language Practitioners (CC)

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