



CHAPTER 3: HISTORICAL DEVELOPMENT OF THE FIVEFOLD MINISTRY

3.1. INTRODUCTION

History must be interpreted objectively, though subjectivism is always inevitable. Objectivity is always a challenge in historical research. In fact, objectivity is impossible because the historical process itself is subjective. The fact of the matter is historical origins are complex and multidimensional. The Pentecostal and Charismatic historians have a tendency to sideline the historical development of the fivefold ministry as is seen today. This chapter endeavours to capture the historical *genesis* and *synopsis* of the Pentecostal/Charismatic Movement with a special reference to the *charismata* and how these relate to fivefold ministry.

3.2. THE HISTORICAL DEVELOPMENT OF TEACHING ON GIFTS

The major spiritual awakenings were accompanied by the manifestations of the Spirit. The New Testament presents the believers as those accorded the opportunity to be anointed by the Holy Spirit and be used of God. People were given the opportunity to exercise their different ministries. Each believer was aware that she had a ministry blessed by the Holy Spirit. The *charismata*, as per Pauline instructions in 1 Corinthians 14, were widely exercised, and Christians experienced the essence of the priesthood of all believers without restraints.

As the church grew and touched many cultures, the organisation, structure, and professionalism took the centre stage of the ecclesiastical life. The priesthood of all believers was slowly abandoned, and as a result the manifestation of the Spirit's gifts also declined. The clergy became the focal point of authority. As a result, heresies swarmed into the church. The church was encountered with the proliferation of small groups, and a high degree of participation of lay individuals utilizing their talents, abilities and gifts diminished.



3.2.1. From the apostolic age to the first few centuries of the church age, the debates about “*charismata*” were limited. Justin Martyr (108-168) and Irenaeus (130-202) in the second century acknowledged the miraculous operation of the gifts of the Spirit in the church. Tertullian (160-222) in *Against Marcion*, cited by Holdcraft (1979:138)

declared that his subject would prove himself orthodox if he could produce prophets who have foretold things to come, and also made manifest the secrets of the heart, or if he could produce some psalm, some vision, some prayer in the spirit of ecstasy, which means apart from the exercise of mind, to which is added also an interpretation of tongues.

There is also a historical reference to the charismatic gifts by Hippolytus (170-235) in the third century. He even defended the brothers who believed to have received the gift of healing by a revelation.

3.2.2. From the Middle Ages, one comes across the utterances of people like Simeon (940-1022), the New Theologian of Constantinople who vehemently promoted the pursuit of spiritual gifts and deep godliness in the lives of his monastic associates. He is quoted by Holdcraft (1979) as saying that “it is impossible for a man who seeks with all his soul not to find Him and be enriched by His gifts.” There is also Hildegard of Bingen (1098-1178) who enjoyed a ministry of singing in tongues and as she claims, it was a singing in the spirit.

The conventional terminology of the manifestations of the *charismata* was retained during the early Christian era and through the Middle Ages. The problem of the decline of the role and the significance of the spiritual gifts was exacerbated by the weakness and the failure of the church in developing a thoughtful, scholarly, Biblical doctrine of miraculous spiritual gifts. So the insights and the attainments of the church of the early and medieval eras were not transmitted into the modern era.



3.2.3. When one observes the Reformation period, one can easily concur with Ruthven's (1969:25) comment: "By the time of the Reformation, the doctrine of miracles in the church had degenerated into virtually animistic superstition." The Reformers rejected almost all visible miraculous elements and leaned towards cessationist theology that the age of miracles was past. Consequently, Protestantism for many centuries was committed to the denial of the miraculous. Any systematic effort to study the gifts of the Spirit has traditionally been discouraged. For instance, Martin Luther's theology of the Holy Spirit is closely tied with faith, and even the person of the Holy Spirit is emphasised with no reference to His work, except in relation to sanctification. He agrees that the Spirit was "never trapped in external things like scripture or the sacraments... the spirit cannot be institutionalized in such a way that certain structures can force the Spirit to be present" (Gaybba 1987:99). The leading reformer, however, scantily acknowledges that God "acts within us by the Holy Spirit and by faith as well as by our gifts" (1987:99).

John Calvin is referred to as a theologian of the Holy Spirit. The modern church history and systematic theology believes that it was only within the Reformation that the true biblical doctrine of the Spirit was re-discovered. The Spirit is seen as God in action. Despite this deep theological insight in the Holy Spirit, Calvin was never keen to look into the "*charismata*" in details. The emergence of people like McLeod Campbell and Edward Irving in the middle of the nineteenth century called for attention. Vidler (1974:65-66) takes this further that, Edward Irving became

associated with a development in Campbell's parish at Row where it was claimed that the gifts of the Spirit that had been manifested in the Apostolic Church were a permanent endowment of the Body of Christ, and were restrained only by the faithfulness of Christians. Both at Row and elsewhere there were outbreaks of apparently with tongues, which aroused widespread interest in Scotland.



The arousal of interest in spiritual manifestation came to the fore during the times of Methodist Revival and the birth of the Holiness Movement. Bruner (1970:47) correctly summarised that “methodism was the modern soil upon which Pentecostalism flourished. Revivalism was in part and increasingly the American practice of Methodist theology, and Finney was the individual and the holiness movement the corporate vehicle of that theology and practice.” The Spirit’s role in the believer was embraced, yet a little emphasis on His manifestation was heard of.

3.2.4. It was only during the first decade of the twentieth century that the new movement was born. This is the movement that endeavoured to go to the roots of the Spirit’s activity in the believer’s life - the Pentecostal Movement. It was born as the spiritual protest to modernism, secularism, and cold orthodoxy of the church. The movement was met with some vigorous criticisms from the mainline streams of Christianity, both Catholic and Protestant. They were the church of the poor and marginalised people in the peripheries of the cities. Their distinctives were small groups, manifestations of the gifts of the Spirit, especially speaking in tongues and the miraculous healings.

The historical survey shows clearly that there were, and still are the problems regarding the spiritual gifts. The controversy over the issue should not allow for a license to go into one of two extremes: (1) to entirely neglect the subject, (2) the overemphasis of the spiritual gifts as the panacea to making the church scene relevant in our day. One of the esteemed scholars of the twentieth century dispensationalism, Chafer (1978:215) is right in asserting that “regardless of the all but universal disregard of it, the doctrine respecting service gifts which are wrought by the Spirit in the believer occupies a large place in the New Testament and demands its full recognition in any work in Pneumatology.”



3.3. THE LATTER RAIN MOVEMENT

3.3.1. The Historical Background

The historical journals on Pentecostalism have the tendency to marginalise an important piece known as the “Latter Rain Movement.” This is due to its controversial nature of sensationalism and ecstatic religion that emphasised the miracles. Like all other consequent movements of charismatic nature, it assumed the status as a *cultus privatus*, a private cult dedicated to the *new thing* the Spirit is doing. This movement, like many of our present-day para-church missions, was born after World War II. It is associated with North Battlefield in Canada around 1947. Its spontaneous inception can be highlighted here

- It was born out of the Bible School, so was led by students, leaders, and supporters.
- It emphasised the “laying on of hands” to impart spiritual gifts, especially the gift of prophecy.
- Its early proponents were brothers, Ern and George Hawtin, and led the movement into Pentecostalism.
- The movement’s main emphases were spiritual songs with singing in tongues in mass, the restoration of the fivefold ministry as taught in Eph 4:11, with a special emphasis on the rigid authoritarianism of the apostles and that of the prophets.

Moriarty in his famous book called “**The New Charismatics**” summarises the scope of this movement precisely as the springboard of the modern day Apostolic Churches of the fivefold ministry emphasis

The Latter Rain movement was a loosely directed and enthusiastic union of cobelligerents united by their fierce opposition to mainline denominations. This meteoric movement boasted of being a fresh revival displacing the ‘apostasized’ Pentecostals. While its impact was



on a small scale, its effects were nevertheless felt worldwide, and it became one of several catalysts for the independent charismatic movement of the 1970s and the ‘new’ (restoration) charismatics surfacing in the 1980s and 1990s. In reaction to the spiritual dryness existing in Pentecostal circles, the New Order of the Latter Rain viewed itself as a refreshing return to the ‘full gospel’ of the first-century church (1992:44).

3.3.2. Historical Figures Associated with this Movement

William Marrion Branham (1909-1965) was the major influence on the Latter Rain movement. His ministry was marked with the miracles and the supernatural. This was accompanied by healing ministry, raising of the dead, and the supernatural revelation of what was going on in people’s hearts. His message was people’s deliverance, and this always intercepted by angelic visits.

Frank Hall took the Latter Rain Movement a step forward. ‘His contribution was the ‘body-felt salvation’ theory, which he espoused to be 700 percent greater than ordinary healing power” (Moriarty 1992:56). This notion was expanded that a willing believer can receive additional baptism of the Spirit for purification. Hall called this ‘Holy Ghost fire experience’ that enables believers to live victorious life without sin. This would mean freedom from sickness, tiredness, and even body odour. This experience could be obtained through extreme rhetoric of fastings.

Another contributor to the ideals of the Latter Rain Movement was George Warnock. Accentuation on prophecy and eschatological aspirations marked his ministry. This was accompanied by insistence on deeper insights into the Word of God.



3.3.3. The Reaction Received

The movement was not welcome by the Pentecostal movement of the day. The Assemblies of God General Council in 1949 adopted a resolution disapproving the practices of the Latter Rain movement. Wagner 1999:135) alludes to this fact that “Understanding that the Assemblies of God (AOG) has begun to travel down the road of the sect becoming church may help explain why it would reject the sectlike Latter Rain Movement of the post-World War II era, and the sectlike Charismatic Movement that began in the early 1960s”. The movement however, made some indelible imprints at Elim Bible Institute in New York, and was embraced by the City Bible Church in Portland, Oregon under Pastor Frank Damazio. It was out of this movement that the concept of the fivefold ministry emerged.

Regardless of its controversy, the Latter Rain Movement is a historical force to be reckoned with. The Pentecostal historiography is incomplete without it. This movement blazed the way for the independent and autonomous government of the local church led by the apostles and the prophets. This critical analysis is confirmed by Allan Anderson (2004:52) that it was

A movement purporting to ‘restore’ a fallen and ‘cold’ Pentecostalism to its former glory. This movement emphasized the restoration of the ‘ministry gifts’ of apostles and prophets to the church, spoken prophecies, and the independence of the local church, tending to shun ‘denominationalism’. Many of the independent Charismatic churches that constitute a large portion of Pentecostalism in North America today have roots in the Latter Rain Movement

The Latter Rain movement contributed enormously to the shaping and promotion of the church government based on the fivefold ministry of Ephesians 4:11 – the widely expressed church structure by the emerging apostolic churches of today.



3.4. THE SHEPHERDING MOVEMENT

3.4.1. The Leading Historical Figures

The early seventies brought into being the new wave known as “Shepherding Movement”, sometimes referred to as “Discipleship Movement”. It was led by the five famous teachers, sometimes called the ‘Fort Lauderdale Five’.

3.4.1.1. Don Basham: He was born on 17 September 1926 in Wichita Falls, Texas. Don grew up in a Disciples of Christ denomination, and was married to Alice in 1949. Academically, he obtained a BA and BD degrees at Phillips University, Enid in Oklahoma. He experienced Spirit baptism in 1953 under the guidance of the pioneer Charismatic leader, Harald Bredesen. His formative years of the ministry took him through pastorates in Washington DC, Toronto in Canada, and Sharon, Pennsylvania. He moved to Ft Lauderdale in South Florida at the dawn of 1968. He became a reputable family man committed to his wife and five children. Don’s character and teaching style is well captured by Moore (2003:35):

Don Basham was a gentle, casual man who spoke and taught in a relaxed, conversational manner. His messages and prose were clear, strong, and laced with stories and humour... His manner and leadership style never brought him the public recognition the other four received.

The focus of his ministry was deliverance from demonic powers, and the Spirit baptism.

3.4.1.2. Ern Baxter: A native of Saskatoon, Saskatchewan, Canada, was born on 22 June 1914 and grew up in Pentecostal tradition. He became a rebellious teenager and after serious illness, committed his life to Christ in 1932. He embraced Reformed theology while at the same time holding on to Pentecostal persuasions. He pastored the



Evangelistic Tabernacle Church in Vancouver for 25 years. He became closely associated with the itinerant ministry of the Charismatic evangelist, William Branhan. After seven years in this ministry he was burnt-out. Consequent to his recovery he started a new church, Open Bible Chapel. His wife, Margaret died in 1961. Together with his second wife, Ruth, engaged in extensive itinerant teaching and preaching ministry. In 1975, they settled in Ft Lauderdale. He was the oldest and experienced seasoned preacher in the Shepherding Movement. "During his years in ministry, Ern Baxter participated directly or indirectly in Classical Pentecostalism, the Healing Revival, the Latter Rain movement, and the Charismatic Renewal" (Moore 2003:37).

3.4.1.3. Bob Mumford: He was born on 29 December 1930 in Steubenville, Ohio. He was converted at the age of 12 in the Church of the Nazarene and backslided for 12 years. While in the navy in 1954, he recommitted his life to Christ in Assemblies of God church. Later enrolled at Eastern Bible Institute and graduated in 1959. He married Judith and in 1960 was ordained as an Assemblies of God minister. He later taught at Elim Bible Institute, New York. Bob was greatly influenced by David du Plessis and as a result felt called to transdenominational ministry. He pursued further studies at Episcopal Reformed Seminary (1967-1969) while at the same time pastoring in Wilmington, Delaware, ministering in Full Gospel Businessmen Fellowship, World Missionary Assistance Plan (World Map), and Holy Spirit Teaching Mission. The Mumford family moved to Ft Lauderdale in 1970 where their four children were raised. He became a figurehead and spokesman of the Shepherding Movement.

3.4.1.4. Derek Prince: He was born to British parents on 14 August 1915 in Bangalore, India. Prince in his formative years excelled in academia and mastered Hebrew, Latin, and Greek. He was converted to Christianity in 1941. While in the army at the height of World War II, he was stationed in Jerusalem where he met Lydia Christianson, who later became his wife in 1946. They adopted eight daughters of different nationalities. In 1957, the Prince family became missionaries in Kenya under Pentecostal Assemblies of Canada. They took up the pastorate in Seattle, USA, in 1962, and in 1968 they settled in Ft Lauderdale. Lydia died in 1975 and Derek married his second wife, Ruth, in 1978. His



teaching focused on the deliverance from demonic powers, intercessory prayer, and *glossolalia* as the initial physical evidence of Spirit baptism.

3.4.1.5. Charles Simpson: This gifted pastoral leader was the son of a Southern Baptist minister, born in New Orleans on 6 April 1937. After rebellious life, he was converted to Christianity in 1951 and at the age of 20 entered the ministry at Bayview Heights Baptist Church in Mobile, Alabama. He married Carolyn in 1960 and was blessed with three children. Simpson was introduced to Charismatic understanding of Spirit baptism by his friend, Ken Sumrall in 1964. He embraced Charismatic teachings and became a travelling preacher after settling in Ft Lauderdale. He shaped the Shepherding movement than any of the other teachers.

3.4.2. Their Unique Contribution

The five teachers played a major role in shaping the Shepherding movement as bedrock for the ecclesiological governance around the fivefold ministry concept. Their diversity created a premise of today's New Apostolic Reformation. Moore (2003:41) says of them

they were an unlikely mix: Basham, a Charismatic Disciple of Christ teacher and journalist; Baxter, a unique blend of the Pentecostal and Reformed traditions; Mumford, a Pentecostal trained at an Episcopal Seminary; Prince, the scholarly Classical Pentecostal; and Simpson, a Charismatic Southern Baptist pastor...

How did the Shepherding movement influence the fivefold doctrine?

3.4.2.1. The founders felt that *there was an inadequate church structure that was biblically authentic to enhance the community*. They shaped the movement into a house church movement. "In their ecclesiological practice the basic building block of church structure was the house church or cell group led by a pastor" (Moore 2003:181). The cell group was an ideal venue for practising pastoral care, developing relationships, and



experiencing true community. It was where “charismata” became operational for a purpose of

equipping of the saints for the work of service, to the building of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ (Eph 4:12-13; New American Standard Bible).

The notable characteristic of the cell group was the personal pastoral care focused on a church structure led by lay pastors. In a nutshell, the Shepherding movement focused on developing a practical ecclesiology, where the fivefold ministry could be applicable.

3.4.2.2. The movement emphasised *a relational base for pastoral care and discipleship as fundamental to the maturing of the believer*. The *locus* was that every believer needed a pastor. This relational aspect of pastoral care in a cell group was the premise for the fivefold ministry operation in the body of Christ.

3.4.2.3. The movement *emphasised non-professional leadership and non-traditional leadership training*. Most pastors were serving part-time in their roles. There were no minimum standards required for theological training. Leadership was developed through personal coaching and mentoring through the pastors and regular ministry training events. Entry into the ministry required personal calling and charismatic gifting.

3.4.2.4. The Shepherding movement *emphasised the relational organic nature of the church*. The best assessment is highlighted by Moore (2003:182) that “The church was a covenant community that valued interdependence and mutuality”. The Spirit’s operation was seen as the bonding force within the church.

3.4.2.5. Regardless of all these, it is justifiable to assess the movement’s exercise of authority *as hierarchical in a sense that the strong emphasis on submission to God’s*



delegated authority was a demand. In this regard, the authority was vested on the fivefold leaders (apostle, prophet, evangelist, pastor, and teacher). There was a strong and highly controversial emphasis on submission to shepherds or church leaders. Moriarty (1992:76) summarises the movement as follows:

They taught a pyramid form of church government that placed the members of the congregation at the base of the church; above them on the pyramid were the house-group leaders, who were to oversee the church members to ensure that each is disciplined properly; next in order were the elders, who held the house-group leaders accountable with regard to both their own lives and the lives of those under their authority; then the pastors, who held the elders accountable, and at the top was the apostle or apostles, who were accountable to one another. The rising levels of authority in pyramid form were designed to restore to the church its New Testament structure.

The critical analysis of Moriarty's assertion clearly reveals the hierarchical structure pinnacled by the apostles and the rest at the base of the pyramid. The other fivefold ministers are assumed to be following in the pyramid, but the emphasis is on the hierarchical authority of the apostles and/or the shepherds, who happened to be pastors in some instances.

3.5. THE POSITIVE CONFESSION MOVEMENT

3.5.1. The Historical Background

There are number of names associated with this movement: 'word of faith'; 'name it and claim it'; 'health and wealth'; 'happiness movement'; and 'faith-formula theology'. Its detractors call it prosperity gospel. The movement traces its origin to the controversial



Baptist evangelist known as E.W Kenyon of the early 1880s. The home base of this theology was Emerson College of Oratory in Boston. Kenyon was neither Pentecostal nor Charismatic, but promoted divine healing based on the strength of one's confession. His persuasion is well summarised by Moriarty (1992:79) that

He insisted that according to Isa 53:4, Mt 8:17, and 1 Pe 2:24, the perfect atoning work of Christ on the cross "has provided" (past tense) complete physical healing for 'all' sickness and disease. The believer's job is to believe and to positively confess (or claim) physical healing, which was already provided for in the perfect redemption of Christ on the cross.

For Kenyon, physical healing and prosperity were equated. The teaching of victorious, prosperous, healthy living, in the natural and spiritual emerged from three camps (B Hamon 1990:132):

1. Oral Roberts's ministry of teaching the seed faith principle of sowing and reaping, of sowing finances to reap finances.
2. Robert Schuller's ministry of positive living and success principles.
3. The group of ministers who became known as "prosperity preachers," the "Faith message teachers," or the "Word People."

3.5.2. The prominent promoters of this theology are:

3.5.2.1. Kenneth Hagin: He was born on 20 August 1917 with a deformed heart. He was converted to Christ on 22 April 1933 and had some supernatural encounter with God on 1 January 1934 when Mark 11:23-24 filled his thoughts. Out of this repeated confessions of healing, Hagin built his theology of 'Believe in your heart, say it with your mouth, and receive it'. This became a renowned faith-formula theology of the positive confession movement. Hagin's ministry reached its zenith in the 1970s. In 1974 he built Rhema Bible Training Centre in Tulsa, Oklahoma. The graduates of this institution spread



throughout the world propagating Hagin theology of health, wealth, and happiness through confession.

3.5.2.2. Kenneth Copeland: Very little is known of his background, but was admirer of Hagin theology in its totality. Hagin prophesied over him and anointed him into the ministry. Copeland mentored some prominent positive confession movement leaders such as Jerry Savelle, Fred Price, Charles Capp, and Robert Tilton.

3.5.3. Their Contribution to the Fivefold Ministry

The movement was not emphatic on church structures like its predecessors. However, their primordial emphasis on *charismata* included the *doma* of Eph 4. The emphasis on the conspicuous gifts such as miracles, healings, and *glossolia* marked their movement without any marginalisation of the leadership gifts of Eph 4. Like their predecessors, the church structure was pyramidal with a strong emphasis on grassroots networking. This fact is also highlighted by Richard Quebedeaux (1983:89) that “the pentecostal movement is a *weblike network*. Its structure is weblike, the cells and groups are all tied together, not at a central point, but by intersecting sets of personal relationships and other intergroup linkages.” It is at this interaction level that all charismata are expected to operate. This has always been practised around the trusted authority figure who, in many cases, is a Charismatic leader and the organisational leader at the same time. Their theological constructs especially ecclesiological understanding became a precursor of the epitome of the fivefold ministry as is seen in today’s apostolic movement.

3.6. THE “THIRD WAVE”

The name was coined by Peter Wagner, Church Growth professor from Fuller Theological Seminary in 1980. The coining of the term was influenced by the consequent two waves of the Classical Pentecostal movement and the Charismatic movement. The name was closely connected with John Wimber (1934-1997), Wagner’s fellow lecturer at Fuller Theological Seminary, specialising with ‘Signs and Wonders’ course. Wimber



established Vineyard Christian Fellowship in Anaheim, California where emphasis was laid on the renewal of churches throughout the English-speaking world. Its doctrinal distinctive is observed by Allan Anderson (2004:159):

The Third wave movement moved completely away from this idea of a ‘second blessing’ experience of the Spirit to Spirit baptism occurring at conversion and an emphasis on the gifts of the Spirit in evangelism and as part of Christian life, a concept that many evangelicals found more acceptable.

3.6.1. The Ecclesiastical Practices of the “Third Wave” Churches

3.6.1.1. Apostolic Government

The apostles and the prophets are the foundational government structure of the church. Myer (2006) captures the fivefold ministers by alluding that the apostles govern, the prophets guide, the evangelists gather, the pastors guard, and the teachers ground. The apostle and the prophet are like spearheads, and the church is built on the foundation they lay (Eph 2:20). Failure to lay a proper foundation makes the church to lose direction, strength, anointing, and spiritual insight. Myers (2006:57) continues that these leaders are called by Christ to exercise authority over their spheres of influence:

Apostles have always been foundation layers and spiritual parents. They are parenting-type figures who have the ability to attract and birth other leaders. They are master builders who have a strong passion to see the church built on right foundations. They are servants of the church who are sent out by the church to evangelize and to plant churches, thus having an itinerant ministry as they often exercise general leadership over a group of churches.



The apostolic pastors cast the vision of the church and are its primary leaders. Their primary functions include:

3.6.1.2. Making new disciples.

This is in line with the Apostolic Mandate, as stipulated in the Great Commission (Matt 28:18-20; Mark 16:15-18). A primary manifestation of apostolic ministry is to win souls and then father them in Christ. This is believed to be in line with Paul's theology that sees disciple making as a primary badge of apostleship:

- *Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel (1 Cor 4:15).*
- *Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord (1 Cor 9:2).*

Paul's *modus operandi* was to go into the new territory, engage in *kerygma*, establish the new churches and leadership, and move on. His apostolic method focused on disciple making and establishment of the *ecclesiastical* community.

3.6.1.3. Raising new leaders.

Giving birth to new lives (converts) includes giving birth to new leaders who in turn produce new life. A vital area of the apostle's ministry is the ability to train disciples and develop support teams. An apostle is God's architect, who has received a mandate from Christ – an architect or master builder, who knows that building is a process. The track record of an apostle is the leaders raised in the particular ministry. The Emerging Apostolic leaders constantly justify this step by referring to history that in 1530, at the Diet of Augsburg, a certain group of princes and cities submitted to His Imperial Majesty Charles V what is popularly known as 'The Augsburg Confession' which emphasised that a local church that is producing new converts, making and training disciples and



releasing new leaders will necessarily be one where, to use the Reformational formula, “the gospel is rightly taught and the sacraments are rightly administered” (Peters 2000:270). For the emerging apostolic churches, the church is neither the church *in credendo* i.e. passively receiving the deposit of faith from the teaching office, nor the church *in docendo* i.e. in teaching. It is all about people and leadership development. Leadership development is emphasised by promoting and maintaining corporate culture and values. This is enhanced further by promoting the leadership that emerges from within. The apostolic leaders are rarely incorporated from outside.

The apostolic mandate of raising new leaders is derived from Paul’s style or relationship with Timothy. The apostle teaches and trains the disciples: *You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Tim 2:1-2).*

3.6.1.4. Planting of new churches

Apostles are anointed church planters. They plant strong, healthy local churches. They have an anointing to bring supernatural power and efficiency to the vital task of planting new churches. In the lengthy words of Broocks (2002:182)

Churches that do make disciples and train leaders will inevitably end up planting new churches. Everything that is living and healthy reproduces. As new churches multiply, they become a family of churches that have a common ‘spiritual DNA’ and mission. Protecting the mission and these ‘family ties’ then becomes a great responsibility, particularly when other congregations want to be grafted in. It can be difficult, even destructive, to bring ‘orphaned’ churches into a spiritual family when they haven’t been birthed and nurtured in the common mission and value system of that family.



The apostolic leaders make vision clear from the beginning in order to preserve the unity and the direction of the church.

3.6.1.5. Pioneering new territories.

The emerging apostolic movement is insistent that the apostolic task is the *kerygmatic* one where the gospel had not been heard before and plant churches where none had existed before. This apostolic task is completed when the local church is planted, and it had received sufficient *didaskalia* to enable it to understand its Christian status and *missional* responsibility. The apostle is driven by the territories that have had little or no Gospel witness. This is the Pauline motif expressed in Rom 15:20; *It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation.*

3.6.1.6. Unity in the Body of Christ.

Ecumenical cooperation plays an important role in the emerging apostolic churches. The apostolic churches' vision is expected to extend beyond their own growth. When other ministers are seen as competitors, unity is compromised, and with it, spiritual power. Wagner (1993:139) agrees with this assertion:

The unity necessary in a given city for effective spiritual warfare must begin with unity among pastors and top Christian leaders. The pastors of the local churches are the spiritual gatekeepers of the city, and as such they have divine authority. Apparently Satan knows much better than many pastors that 'by uniting we stand; by dividing we fall.' In city after city, Satan has succeeded in keeping pastors divided and thus maintained the authority of whatever strongman he has assigned to the city. For good reason, the thing these territorial spirits fear the most is the unity of the pastors, and through them the unity of the Body of Christ.



The local church is critical for people's growth and development. The Trinitarian nature of God is the object lesson for the apostolic leaders to work with one another to prevent divisions and to facilitate the growth of the body for the edifying of itself in love.

3.6.1.7. Power and miracles.

The Lukan reminder in Acts 3:19-21 plays a pivotal role as a promise to be fulfilled in this day and age

Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you- even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through the holy prophets.

The miracles of the evident presence of the power of God are expected when the apostolic gift is in operation. It should create hunger and thirst for the word of God. It should dismiss the chains of doubt and realise that *Jesus is the same yesterday, today, and forever (Hebr 13:8)*. Wagner (1998:14) acknowledges this fact that power and miracles accompanying the apostolic ministry lead to church growth: "I noticed that the churches worldwide that seems to grow the most rapidly were, for the most part, those that outwardly featured the immediate present-day supernatural ministry of the Holy Spirit". This is attested by Pauline defence or affirmation of apostleship: *The things that mark an apostle – signs, wonders and miracles – were done among you with great perseverance (2 Cor 12:12)*. The power of the Holy Spirit is the current that gives the emerging apostolic movement its intensity. This apostolic wave rises up in obedience to the command of the Spirit of God. Cannistraci (1996:160) drives this home:

Although having a miracle ministry is not proof that a person is an apostle, nowhere in Scripture is apostolic ministry endorsed as



anything less than supernatural. We have already seen that after patience, signs, wonders and mighty deeds are the authenticating marks on the touchstone of apostleship (see 2 Cor 12:12). The idea of apostles without supernatural anointing falls short of the picture of apostolic ministry painted in the New Testament.

3.6.1.8. Workplace apostles (Public apostles)

This concept, as controversial as it may seem, was coined by Wagner in his book, *Changing Church (2004)*. The concept comes out of the influence of kingdom mind-set or what the emerging apostolic movement commonly calls kingdom vision. It is sometimes called “market-place Christianity”. People minister where they are. There is no division between sacred and spiritual sphere of influence. There is no such a thing as secular business people and spiritual church people. In the words of Myer (2006:118), “There are many fivefold gifts at work in the marketplace, and often there is no place given for them to function in the local church. They flourish in the marketplace and the local church continues on without their gift or input.” This is the paradigm shift whereby church is viewed not as a physical building structure in a local setting. It is the view that Christians in the market place influence their environment with kingdom principles that are rooted in Scripture. The workplace apostles are convinced that their influence in the market place is not for personal aggrandizement, but the gate of social transformation and transference of wealth. The New Apostolic Reformation insists on kingdom vision in order to challenge the denominations to find ways to discover and release the principles of apostolic, transforming relationships within their structures.

3.6.1.9. Territorial Vision

This research discovered a strong missional spirit within the emerging apostolic churches. This is intertwined with *ecumenical* endeavours that seek opportunities with other *ecclesiastical* bodies in order to accomplish God’s purposes in a given territory. This is enhanced by the apostolic leaders’ self-evaluation whereby they see themselves as



ecclesia on divine assignment regarding their cities, districts, regions, and countries. Many apostolic networks around the world emphasise relational and territorial authority. Cannistraci (1996:153) quotes Dick Iverson positively that “relationship, not hierarchy, is the basis of spiritual authority. Holding a position, filling an office, or being elected to a place of importance is not how spiritual elders are made – they earn it! One qualifies to be a leader by developing relationships.” It is a matter of building a rapport. The emerging apostolic church leaders take command from the history that territories were designed for feasible governance, so why not the same for church? After elaborating on historical divisions of territories, Cannistraci (1996:154) concludes:

Apostles have historically been burdened for specific territories of the earth. If Satan has established territorial spirits to run the global battle against the Church, as many today believe, is it not possible that God also has established territorial apostles to help counteract their destructive activity? The dynamics for world evangelisation that become possible when apostles properly relate to one another in all these aspects is thrilling.

3.6.1.10. Equipping Paradigms

Like the classical Pentecostals, New Apostolic Reformation has a critical, suspicious and reserved eye towards rationalism associated with academic endeavours. Stackhouse (2004:258) addresses this that, “as a phrase, ‘equipping the saints’ is something of a euphemism for a particularly anti-clerical, democratic ecclesiology.” It has been invoked regularly in the emerging charismatic churches as a slogan that embraces the importance of every member’s ministry, the realisation of that ministry in the church and the workplace, and the focusing of church leadership on the effective mobilisation of that ministry. The task of leadership is not to do ministry, but according to Ephesians 4:11, to equip others to do the ministry. The seminary is associated with dry knowledge, blatant information, criticism, and liberal approach to spiritual dynamics. The anti-intellectual stereotype that has marked Pentecostalism for a century is noticeable in the new apostolic



movement. The absence of clear Systematic Theology and passion for Church History makes the movement vulnerable to past theological flaws. This approach does not adequately prepare future leaders who can carefully prepare future leaders to sensitively discern and communicate the historic Christian *faith that was once for all entrusted to the saints (Jude 3)*.

Positively, one of the distinctive characteristics of the emerging new apostolic movement is the paradigm shift towards “equipping” of Ephesians 4:12. The apostolic mandate includes equipping the saints. In the broader arena, the fivefold ministry exists for equipping of the saints, and for setting order in the church. This is not done through formal education but an engagement in teaching and training the apprentices. Basically it is when the spiritual leader gives advice about every detail of life. When the leader is not sure of an answer, he waits to hear wisdom from heaven. This creates an atmosphere of training and helping around the fivefold minister. The same atmosphere around the fivefold minister, especially the apostle, will eventually be transferred to the local church.

The conviction here is that the goal of the fivefold ministers is to bring the saints to *unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:13)*. Their goal is to prepare the saints for ministry. When the fivefold ministers release *domata* they have received from Christ, believers receive an impartation so each one can be better equipped to fulfil God’s call and purpose in one’s life. Their ecstasy is fanned when believers are trained and equipped and released for the work of ministry. The fivefold ministers equip others to take the church to the people. The bottom line of the method in equipping the saints is what is commonly known as mentoring or fathering. This fact is also confirmed by Myers (2006:54); that “modeling ministry is just as important as teaching methodology or theology. Jesus not only taught His disciples what to do, He showed them how to do it.”



3.6.1.11. Holiness Doctrine

The emerging apostolic movement has not desisted from its roots in Wesleyan heritage. Holiness is viewed as a definite experience to be attained, an eternal approximation toward an unrealizable ideal. It is an experience attained by faith and has the capacity to bring spiritual upliftment that marks an epoch in the recipient's life. Holiness is spiritual attainment that addresses the issue of accountability that does not come through legal systems. It is this holiness that provides the biblical framework for an apostolic lifestyle that is rooted in the fear of the Lord and humility. The New Apostolic Reformation's clarion call is a renewed personal and corporate holiness, void of legalism and an arrogant sinless perfectionism. Wagner (1986:131) appeals to Pentecostals; "Hold purity high. I do not see much change as yet in biblical authority or doctrine, but I do detect some watering down of the Christian lifestyle as distinctly separated from the world around. Keep strict, and God will bless." The doctrine of holiness plays a major role in theological determinations and endeavours within the apostolic tradition – including the polity issues. Responsibility, accountability, and integrity are personalised in such a way that a leader or any of the fivefold ministers is accountable only to God and himself or herself. The private life (personal holiness) dictates the public life (corporate holiness). It is for this reason that *theological* utterances or statements are deflected and *ecclesiastical* directions are determined subjectively. It is all about *sancta simplicitas* – holy simplicity in church leadership.

The New Apostolic Reformation disregards the fundamental truth that Systematic Theology plays a crucial role in determining the church structure and polity. To use Sauter's (2003:87) injunction: "Dogmatics is the aid to memory for the spiritual life; it helps us not to forget essential things." Just as philosophy is analogously and scholastically defined as the *ancilla theologiae*, theology is rightly defined as the *servant of faith*. Ogden (1996:63) explains the task of theology and the theologian as *Servus Servorum Dei* – the servant task, serving God as a servant above all. It is for this reason



that the church must eschatologically see herself as *Ecclesia discens* (learns) and as *Ecclesia docens* (teaches).

3.6.1.12. The Apostolic Networks

The New Apostolic Reformation detests the denominational structures and organisations that are based on policies and rules. These had been replaced with the *apostolic networks*. Cannistraci (1996:190) gives the elaborative definition of these networks as a family of local churches:

An apostolic network can take many forms. Essentially, it is a band of autonomous churches and individual ministries that are voluntarily united in an organised structure. This framework of human relationships is sufficient to facilitate interdependency between network members and their apostolic oversight. Network members possess a common vision and demonstrate a tangible expression of New Testament apostolic ministry. Although each network may accomplish organisation through varied methods, values, philosophies, and goals, they all share the essence of connecting relationships and combining resources.

The concept of apostolic networks plays a pivotal role in the church polity of the emerging apostolic movement. They are the system designed to give support to each other in any area of ecclesiastical expression such as emotional, financial, and/or intellectual support. Like in the early classical Pentecostal Movement, the emerging apostolic movement is a weblike network. In the words of Quebedeaux (1983:89); “its structure is weblike, the cells and groups are all tied together, not at a central point, but by intersecting sets of personal relationships and other intergroup linkages.” There are personal links among the church members and personal ties among the leaders of various churches themselves. This is evidenced by participation in conferences or training events.



The Apostolic Network alludes to church polity:

3.6.1.12.1 Autonomy: The emphasis on the autonomy of the local church gives the movement vitality. The principle of local autonomy is never compromised in the apostolic networks. It is the congregational system that embraces the concept of independency. Each local church, under the authority of Christ, governs itself. There is no ecclesiastical authority outside or above the local fellowship of the believers. The apostles' translocal authority does not override the local authority. The local autonomy and self-rule remain constant. Though not vehemently stated by the emerging apostolic movement, this church government concept promotes and embraces the principles of democracy that rest on the persuasion that Christ is the sole head of His church; and that all believers are priests serving God. The unfortunate situation is that in many of these churches, the churches are the law unto themselves.

3.6.1.12.2. Volunteerism: The key factor is mutual respect and true submission to each other. The ecclesiastical community is blessed because of the voluntary submission to the apostolic leadership. Relational submission is voluntary. Cannistraci (1996:150) reinforces this idea that

As the people voluntarily submitted, the apostles led and governed. This is the true pattern for submission and godly authority in the home, the church and the government. A leader cannot lead unless people willingly follow, nor can an apostle demand a response because he is an apostle. Apostles are servants who minister to those who will freely receive their authority.

This includes the principle of voluntary association. The emerging apostolic movement promotes voluntary church membership which produces fervent evangelism in the form of apostolic incarnation in market places. This voluntarism, in the words of Volf (1998:2) is the incorporative act which “is deliberate on the part of the candidate and the



community alike.” It is when people, not under compulsion, voluntarily unite and join the newly-found fellowship of the believers.

3.6.1.12.3. Relationships: The strength of the apostolic network lies with relationships that are voluntary and are all driven by God *kingdom mentality*. Mutuality breeds accountability that is manifested by openness, communication, and teachability. This notion is enhanced by Hayford and Moore (2006:275) that

around such leaders were growing networks, large and small, or what could almost be described as mini-denominations, except that they are organized relationally, not organizationally. These associations of pastors and churches under the apostolic leader are based on affinity rather than strict doctrinal statements or hierarchical structures.

3.6.1.12.4. Interdependency: The interdependent cooperation subjugates control, domination and manipulation. The apostolic authority enhances the principle of interdependence in the local church. This interdependence is an intricate interlacing of apostolic leadership, local leadership and the local membership. This is different from independency, which promotes isolation and separation. For the emerging apostolic movement, independence is tantamount to ecclesiastical unity. Their unity is echoed by Akin (2004:141) that “the only unity that lasts and that glorifies God is that unity that is based upon a passion for God’s truth, a passion for the gospel. Extra biblical ecclesiastical organisations have been tremendously effective in creating *disunity* over time.”

3.6.1.12.5. Apostolic Oversight: The apostolic oversight is servant (*leitourgos*) leadership. An apostle’s greatness and authority come from serving. The authoritative apostolic ministry takes the form of servant leadership. “In new apostolic thinking, trust is in individuals, not in boards, committees, teams or councils” (Wagner 1999:128). The apostolic networks have one leader, who gathers around him an apostolic team that



voluntarily submits to the final authority of one leader – the *primus inter pares* (first among the equals).

The key factor in the emerging apostolic churches is the networks based on and around the relationships. These are the main source of organisational strength. For these churches, the body of Christ had become an authentic and dynamic network. The focal point of relationships is fellowship – a cherished priority for the New Apostolic Churches. Fellowship refines and produces the glow of purity in the church life.

The apostles or the apostolic teams of territorial churches have their primary power-base in the local churches. Local churches flow in and out of apostolic networks. Despite all this, the power-base of apostolic leaders is parochial and not eclectic or free-standing. They unintentionally diminish their own power-base when they give succour to sectarian ideas of the church. This is evidenced by some apostolic pastors who reside in one city but leads a church in another city. He flies in on Saturday evenings or Sunday mornings to come to preach and after that depart for the city of his residence. This brings the pastoral care (shepherding) into debatable ethics. The identity of ecclesiastical community needs to be serviced by cultivating the power-base of affirmations within the community itself.

The inevitable process of *routinisation of charisma* needs to be reckoned with. The charismatic Christians follow a charismatic leader who possesses qualities that are believed to be emanating from superhuman sources. This notion is attested by Quebedeaux (1983:88); “leadership in a decentralized movement is, by and large, based on personal charisma rather than the fulfilment of bureaucratic training requirements and progression up through ranked positions.” The leaders who establish apostolic networks carry an enormous authority since they cast the vision which others voluntarily and unreservedly implement. After the death of a leader, the followers devise the ways and means of perpetuating the charisma, not the democratic structures where the power shifts from God to an elitist group. The intention is to maintain the trust not in a group, but in a charismatic leader. This is what Wagner (1999:143) refers to as cultivating charisma as



opposed to routinisation of charisma. In fact, he is of the strong opinion that cultivating charisma, if done well and persistently, can prove to be the salvation of the New Apostolic Reformation. This will stop the generational routinisation of charisma, especially if there is a multiplication of networks.

3.7. THE NEW APOSTOLIC REFORMATION (NAR)

3.7.1. Its Origin

This movement, in its varied forms and names, is the key subject of this research. The term “New Apostolic Reformation” was coined by the church growth professor out of Fuller Theological Seminary, and the author on Pentecostal/Charismatic theological perspectives. His name is C Peter Wagner, the cofounder of the World Prayer Centre in Colorado Springs. Wagner (2004:10) gives the rationale behind this new terminology:

I use “Reformation” because, as I have said, I believe it at least matches the Protestant Reformation in its overall impact; “Apostolic” because the most radical of all the changes is the widespread recognition of the gift and office of apostle in today’s churches; and “New” to distinguish the movement from a number of denominations that use the word “Apostolic” in their official names yet exhibit patterns common to the more traditional churches rather than to these new ones.

These are the new apostolic charismatic churches that emerged towards the close of the twentieth century. They are normally independent, but as Wagner (1998:19) in another book asserts: “... but for the most part they are taking the form of loosely structured apostolic networks.” Wagner recognised an emerging church government and leadership paradigm among certain growing churches and movements. His two well researched works, *The New Apostolic Churches (1998)*, and *Churchquake (1999)*, attest to this new terminology. The “Third Wave” terminology describes evangelicals who see themselves



as neither Pentecostal nor charismatic but who believe and act like them. Recently, *Christianity Today* (2007:23-24) magazine covered an article, “Health and Wealth in Africa: How the Prosperity Gospel is Taking a Continent by Storm” and in it, this ecclesiastical phenomenon is referred to as “renewalists” (a term that includes both Pentecostals and Charismatics). These renewalists move beyond traditional Pentecostal practices of speaking in tongues, prophesying, and healing to the belief that God will provide money, cars, houses, and even spouses in response to believers’ faith – if not immediately, then soon. Like a chief leading his followers toward better lives, an apostle is a larger than life figure whose largeness proves he is worth heeding. The New Apostolic Reformation churches are very personality-driven.

3.7.2. Names and designations

The latest literature has different names and designations attached to this movement:

3.7.2.1. Post denominational Churches: This term does not enjoy popularity among the apostolic churches, because there are some churches within established traditions that align themselves with the New Apostolic Reformation character. A relevant example will be a well-known fivefold teacher, Jack Hayford of Foursquare Church, known as The Church on the Way, based in Van Nuys, California.

3.7.2.2. Independent Churches: In external perspective, this term sounds relevant, but internally it is seen as pejorative since these churches see themselves as connected to the Body of Christ. They prefer to be categorised as *interdependent*. They are called to give up their declaration of *independence* and embrace the declaration of *interdependence*.

3.7.2.3. Charismatic Churches: Wagner (1999:40) observes that in United States of America 80% of the new apostolic congregations are charismatic, while 20% are noncharismatic. The notable examples of the latter are the Crystal Cathedral, Willow Creek Community Church, and Community Church of Joy. Very few of the apostolic



leaders would typify themselves as “cessationists” and they would not regard themselves as charismatic.

3.7.2.4. Restoration Churches: This is the concept that subsequently emerged out of the Latter Rain Movement after World War II. The implication is that they are in the process of restoring true biblical Christianity since New Testament era. This is sometimes confused with the nineteenth century Presbyterian Restoration Movement of Barton Stone, which gave birth to the denominations such as Disciples of Christ, Christian Churches, and Churches of Christ. The church historians regard these denominations as the original owners of this brand name.

3.7.2.5. Grassroots Churches: This is the term that was coined by Mike Berg and Paul Pretiz in their book, **Spontaneous Combustion: Grass-roots Christianity, Latin American Style (1996)**. The term never held water for apostolic churches since it is the exact description of the indigenous Third World churches established in what used to be the mission field.

3.7.2.6. Neo-denominational Churches: They are not the rejection of the denomination, but the endorsement of them. The term encapsulates the denominational marks of centuries past; as Simpson (1996:5) of Fuller Seminary remarked: “strength in numbers, power in cooperation, edification in fellowship, safety in accountability, effectiveness in synergy, and fruitfulness in relationship.”

3.7.2.7. New-paradigm Churches: This term was coined by Miller (1997:18) of University of Southern California after some intensive research on selected new apostolic churches

3.7.2.8. The Next church: Charles Trueheart in *Atlantic Monthly* (August 1996) wrote a provocative article with a title; “The Next Church” and in that article he termed these churches as the Next Church and on page 37 he recorded:



No spires. No crosses. No robes. No clerical collars. No hard pews. No kneelers. No biblical gobbledygook. No prayerly rote. No fire, no brimstone. No pipe organs. No dreary eighteenth-century hymns. No forced solemnity. No Sunday finery. No collection plates... The Next Church, as the independent and entrepreneurial congregations that are adopting these new forms might collectively be called, is drawing lots of people.

3.7.2.9. **The Emerging Apostolic Movement:** This was popularized by David Cannistraci in his book, *Apostles and the Emerging Apostolic Movement* (1996). In this book, Cannistraci belabours the fact that apostles are to be restored to church government today. He exhausts the rationale behind the apostolic government and the *raison d'être* for the apostolic churches and their impact in the universal church of today.

3.7.2.10. **The New Apostolic Churches:** The name was suggested by Peter Wagner, and he wrote a book with the same title in 1998 wherein he surveys eighteen apostolic churches in USA, Hawaii, Singapore, South Africa, Nigeria, The Philippines, and Thailand as case studies for New Apostolic Reformation.

3.7.2.11. **The New Apostolic Reformation:** This is the brainchild of Peter Wagner. It has become a new *terminology* referring to the group of churches that embrace fivefold ministry as a legitimate New Testament structure.

3.7.3. Its Polity and Church Government

The amount of spiritual authority is delegated by the Holy Spirit to individuals. The apostolic pastors are the leaders of the church, not the employees of the church. The congregations are expected to trust their pastors. The New Apostolic Reformation shifts from the democratic church government. As far as they are concerned, the traditional democratic church governments came largely from the historical culture rather than from biblical exegesis. They are of opinion that a democratic rule in the church has become a



de facto doctrine. Wagner (2004:27) insists that “the corporate spirit of religion targets its most decisive work on the minds of leaders, individually and collectively. Its goal is to preserve the status quo of the old wineskin, not allowing the wineskin to move into God’s new times and seasons.” The goal is to break the shell of tradition and go beyond the traditional boundaries regarding the church polity, where God is moving. Van der Ven (1996:297) cautions this leniency:

In *charismatic authority* leadership is acknowledged on the basis of exceptional or even extranatural or supernatural gifts attributed to it. The founders of the religions and of new movements within these religions are often attached to charismatic authority. Jesus himself is an eminent example of this, but so are people like Francis and Ignatius, who stood at the beginning of religious movements or renewal in Christianity. Charismatic authority is personal authority.

It is this kind of leadership that experiences problems when succession plan is to be implemented. The successor might not have the *charisma* that the predecessor had.

3.7.4. Its View of the Fivefold Ministry

The movement has the tendency of seeing the fivefold ministry not as just gifts, but as church offices that operate as *leitourgoi* – the recognised leaders in a public domain. Typical of the Charismatic pneumatological analysis, the New Apostolic Reformation aims to bring revolutionary and restorational work of the Holy Spirit. This perception is inseparable from the notion of renewal of church structures and polity. Bishop Bill Hamon, one of the staunch promoters of the fivefold ministry, as a contributor to Wagner’s book (1998:152) highlights this fact that “The New Apostolic Reformation is bringing about the removal of many man-made traditions within the Church, such as distinctions between laity and clergy, spiritual and secular, and members and ministers.” This is a constant point of departure in the Charismatic theology of today. Doug Beacham (Green 2005:13) confirms:



The Charismatic/Pentecostal community is facing a challenge- and it's not about theology, worship styles, or spiritual gifts. It all comes down to the (until recently) dry topic of church government... Leaders in the New Apostolic Reformation (NAR) suggest that traditional denominations are jettisoned in favour of a more biblically based ecclesiastical structure governed by modern-day apostles and prophets.

This idea says volumes regarding the church government. The apostolic leaders are insistent that the apostles and prophets are the foundational government structure of the church. They are called by Christ to lead authoritatively over their spheres of influence. They are called to cast the vision of the church and to become its primary leaders

Table 3.1: Men known to be representing forty years of renewal (Hamon 1990:50)

<i>Oral Roberts</i>	<i>Laying on of hands for healing; seed faith</i>
<i>Billy Graham</i>	<i>Evangelism and the born-again experience</i>
<i>Paul Cain</i>	<i>Demonstration of prophets in the Church</i>
<i>Dick Iverson</i>	<i>Prophetic presbytery and the local church</i>
<i>T L Osborne</i>	<i>Mass evangelism with miracles</i>
<i>David Wilkerson</i>	<i>Gang and street ministry, the Jesus Movement</i>
<i>Demos Shakarian</i>	<i>Charismatic renewal among businessmen</i>
<i>Pat Robertson</i>	<i>Christian television networks, his own CBN</i>
<i>Paul Crouch</i>	<i>TBN church ministries and television evangelism</i>
<i>Dennis Bennet</i>	<i>Charismatic renewal; gift of the Holy Spirit</i>
<i>Charles Simpson</i>	<i>Discipleship; accountability and relationship</i>
<i>Kenneth Hagin</i>	<i>Faith; financial prosperity and deliverance</i>
<i>Yongghi Cho</i>	<i>Mega-churches, cell groups, intercessory prayers</i>
<i>Earl Paulk</i>	<i>Kingdom of God message, witness and ministry</i>
<i>Larry Lea</i>	<i>Daily early morning and warfare prayer</i>
<i>Bill Hamon</i>	<i>Prophets, prophetic ministry, warfare praise</i>



3.8. SUMMARY

The emerging apostolic movement regards the historical unfolding of these movements as a Holy Spirit orchestrated restorative endeavours of restructuring the church for the new thing God is planning to do. This new thing is the restoration of apostles and prophets to their original position in church government. Bill Hamon (1997) calls this God's end-time plans for His church and planet earth. The fading away of these movements in history does not nullify their authenticity, but they were raised for a specific purpose at the certain time. They are the consistent methods that God the Father directs the Holy Spirit to use in restoring Christ's Church to the place of purity and maturity for the presentation as a proper Bride to Jesus Christ the Bridegroom. In another book (1990:25), Bill Hamon asserts: "He prepares a **people**, a **product**, and a **place** to perpetuate His plan. The Lord Jesus then raises up a **man** with a **message** and a **ministry** which produces a **movement** that further fulfils His will by various **methods** and **means**."

Every movement, from the early church age through Protestant era to the latest Charismatic renewal, had the purpose of activating the period of great restoration of the Church. Most of the emerging apostolic leaders are of the opinion that the Protestant Movement was to restore faith in Christ to the Church. The central message was repentance from dead works. The Holiness/ Evangelical Movement were to restore Christ to the Church. The central message was faith toward God. The Classical Pentecostal Movement came into being to restore the Holy Spirit back into the Church. The message was the expectation of miracles especially speaking in tongues and healing. The Latter Rain Movement sensitised the Church of the need for experiencing God in a real way. The Shepherding Movement echoed the need for the small fellowship under the shepherding leaders. The prosperity gospel preachers reminded the Church of the dynamic faith that can bring out a better life. The New Apostolic Reformation ushered in the fivefold ministry as an ideal church government that promotes church growth in the last days of God's plans for the church.