

Placing the poor within the current [prophetic] ministry of the Pentecostal  
Assemblies of God of Zambia (PAOG (Z)) pastors

by

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## DECLARATION

I declare that **Placing the poor within the current [prophetic] ministry of the Pentecostal Assemblies of God of Zambia (PAOG (Z)) pastors** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Gabriel Mumba

November 2017

## **ABSTRACT**

The Pentecostal church in Zambia is steadily losing its understanding of the “prophetic ministry” as hundreds of prophets have surfaced and misplaced the “prophetic ministry” leaving the Pentecostal church in a limbo, as there is no correlation to the Early Church “prophetic ministry”. The Pentecostal Assemblies of God Zambia (PAOG (Z)) pastors have been affected by the emergence of Christian prophets who have no role model to look to for guidance to effectively address the plight of the poor under the New Covenant. Pastors are enticed by the lure of wealth, power and prestige; they forsake their biblical understanding of “prophetic ministry” under the New Covenant and set out on a self-pleasure-seeking, materialistic expedition. In the end, they practice an unbalanced “prophetic ministry” (with no spiritual and social action) which is not informed by the practice of the Early Church.

Still the question of how the pastors in the PAOG (Z) should place the poor within their “Prophetic ministry” under the New Covenant needs attention? For this reason, this thesis demonstrates that the “prophetic ministry” of the Early Church towards the poor as understood in Acts 11:19-30; II Corinthians 8:1-9:15; Romans 15:23-28 and Galatians 2:10 can stir pastors within the PAOG (Z) to consider a balanced “prophetic ministry” under the New Covenant essential to the ministry within the socio-economic and religious contexts of Zambia.

The study explores the gradual shift that has taken the Pentecostal church from the practice of a strong biblical and theological “prophetic ministry” to one that has no place for the poor. It has been observed that some forces have shaped the beliefs and practices of “prophetic ministry”. These forces are the historical and political force, African Traditional Religions (ATRs), and Free-To-Air (FTA) prophetic channels). Therefore, this study has hinted that, the “prophetic ministry” under the New Covenant has become the most desired function in Zambia. Hence, there is need to evaluate forces that have shaped beliefs and practices of the “prophetic ministry” and adapt the Early Church and the Agabus-Paul model of “prophetic ministry”.

This thesis calls for the Executive Council of the PAOG (Z) to examine the current “prophetic ministry” under the New Covenant which looks for power, fame and mega churches while disregarding the poor. To achieve this outcome, the Executive Council of PAOG (Z) should monitor, guide and shape a “prophetic ministry” so that the poor and vulnerable are at the centre of the "prophetic ministry" under the New Covenant.

## **DEDICATION**

To the memory my late father, Daniel Malama Mumba

To my mother Edna Makabe Mumba

To my Wife Beauty and my beautiful Children

To my brothers and only sister Anastasia

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 STUDY BACKGROUND**

In Zambia, my home country, poverty levels are alarming. Many people live on less than one US dollar per day; and I find myself ministering within this disturbing socio-economic context. This condition has stirred me to evaluate the effectiveness of the "prophetic ministry" under the New Covenant among the pastors of my denomination, the Pentecostal Assemblies of God in Zambia (PAOG (Z)).

The above socio-economic context has inspired me to search for (some) biblical evidence that addresses the contexts of a prophet's audience. Hence, I turned my focus on "prophetic ministry" and the poor in the Early Church as this provides an appropriate paradigm for the Pentecostal Assemblies of God Zambia (PAOG (Z)) pastors under the New Covenant.

The Early Church was established after the resurrection and ascension of the Lord Jesus Christ, and experienced rapid growth (Acts 1:1-11, 2:41, 6:7). At the same time, socio-economic issues within the newly established church surfaced and the apostles

were forced to resolve these issues (Acts 6:1-6). Later, a group of prophets from Jerusalem visited the church at Antioch; and a prophet named Agabus prophesied about the coming famine within the Roman world which would also affect the church in Jerusalem; the Antiochan church took the message seriously and provided the necessary assistance (Acts 11:19-30). In addition, the apostle Paul also mobilised the entire gentile church to assist (II Cor 8:1-9:15; Rom 15:23-28); and resolved to always remember the poor in his ministry (Gal 2:10). These developments elevated the status of the poor in the ministry of the Early Church and prophet Agabus. This also shows that prophets deal with human beings, who are part of a living body called the church. In that regard they minister to heal this body when diseased (Isa 1:6), they warn it against coming dissolution, and bring it back to the paths which lead to perfection in God. This was their great and only mission (Stibitz 1898:20, 26).

The Pentecostal Assemblies of God Zambia (PAOG (Z)) has been affected by the emergence of Christian prophets, among Pentecostals<sup>1</sup> on the African continent; mostly watched on free to air Christian TV channels programmes which are popular among the middle class and upper class Zambians. In many homes these Christian channels are switched on for most of the day – being watched by adults and children alike (Udelhoven 2010:2). The effect has been that most local assemblies within the PAOG (Z) are embracing this prophetic phenomenon without fully considering its implications. There has not been much keen interest in trying to understand the relevance and focus of the ministry of prophecy among pastors within the PAOG (Z). And this has produced

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<sup>1</sup> This study concentrates on African Pentecostalism linked to Canadian Pentecostalism

the imbalance which is my concern. Church services are considered powerful when the “prophetic ministry” is dispensed. But too often this is at the exclusion of the spiritual and socio-economic issues affecting the poor typified in Acts 11:19-30; II Corinthians 8:1-9:15; Romans 15:23-28 and Galatians 2:10.

The PAOG (Z) pastors suit this study on the relevance of a balanced “prophetic ministry” (spiritual and social action) because it is currently one of the largest Pentecostal denominations in Zambia, with over one thousand four hundred (1400) local assemblies; and I have been serving as pastor in this denomination.

## 1.2 THE RESEARCH PROBLEM

The objective of the study is to present a balanced “prophetic ministry” (spiritual and social action) which is informed by the practice of the Early Church among pastors of the Pentecostal Assemblies of God of Zambia (PAOG (Z)). Hence, the question: How would pastors in the PAOG (Z) place the poor within their “Prophetic ministry” under the New Covenant? To answer this question I asked the following four sub-questions:

- 1.2.1 What forces have shaped the beliefs and practices of PAOG (Z) with respect to “prophetic ministry”?
- 1.2.2 How do pastors in the PAOG (Z) understand and practice “prophetic ministry”?

- 1.2.3 How might a balanced “prophetic ministry” typified in the Early Church serve as a model or paradigm for “prophetic ministry” under the New Covenant?
- 1.2.4 What theological and ministerial changes would be required if the practice of “prophetic ministry” in PAOG (Z) were to be faithful to practice of the Early Church.

### 1.3 THE VALUE OF THE STUDY

The prophetic message of Agabus was a factor in pointing the Early Church to focus on the poor as noticed in Acts 11:19-30; II Corinthians 8:1-9:15; Romans 15:23-28 and Galatians 2:10. This study could be used to stir pastors within the PAOG (Z) to consider a balanced “prophetic ministry” essential so that they are able to minister within the socio-economic and religious contexts of Zambia. The same is also intended for other Pentecostal pastors Zambia.

### 1.4 RESEARCH METHODOLOGY AND DESIGN

This study is within the field of practical theology and employed Cowan’s model called Loyola institute of ministry (LIM) summarized in Smith (2008:203-212). This model involves three aspects, namely, the current scenario, the preferred scenario and providing practical solutions. The study, through this research model, followed four

steps: (1) describe the ways in which PAOG (Z) pastors perform "prophetic ministry"; (2) provide and analyse data gathered through interviews and questionnaires that explain how pastors within PAOG (Z) understand "prophetic ministry" under the New Covenant; (3) provide biblical ways of performing "prophetic ministry" under the New Covenant, and (4) develop a holistic approach of performing "prophetic ministry". Empirical data was needed in step 2 whilst literary data was needed in step 1 and 3 (pp. 205-207).

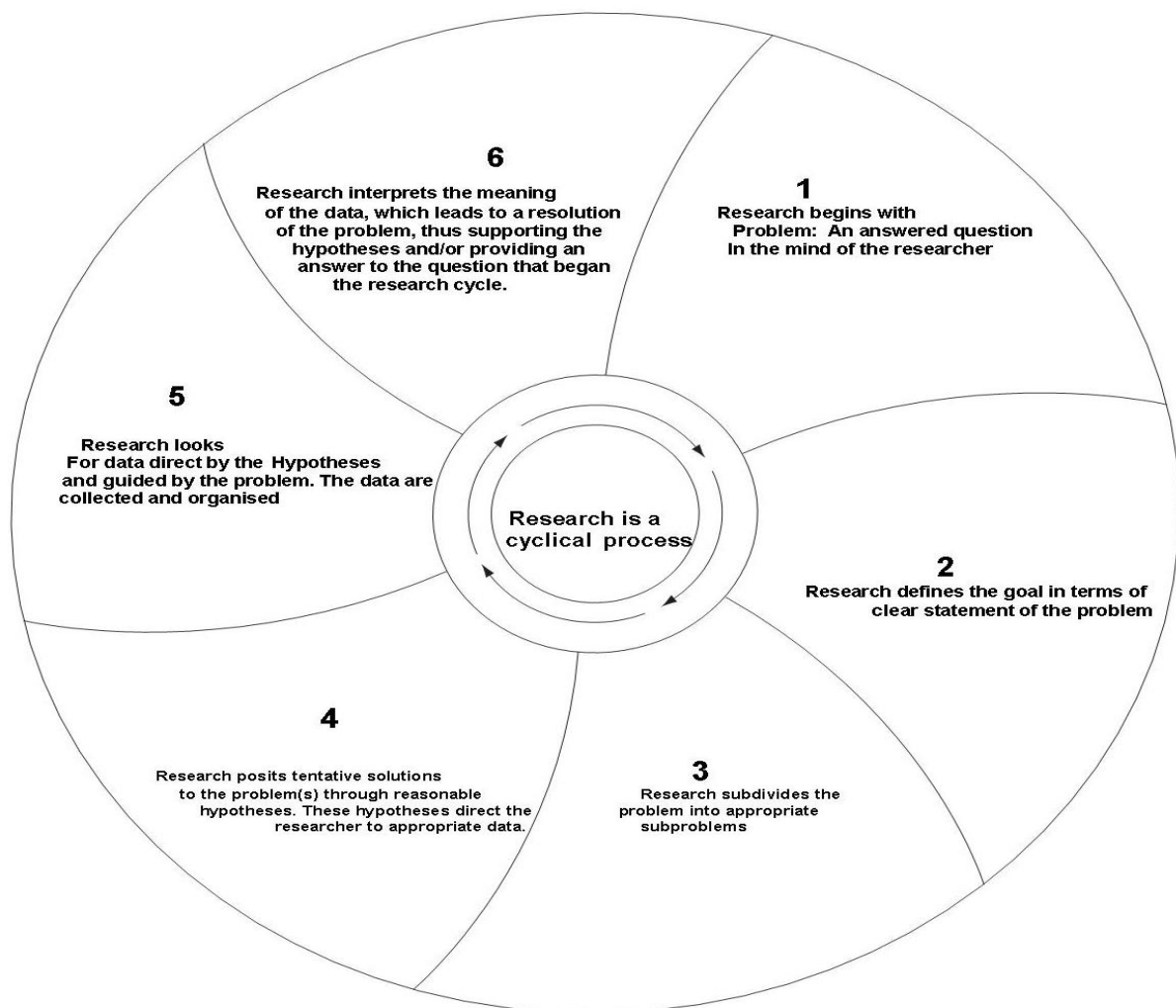
One needed to come to terms with the question of the poor in relation to the "prophetic ministry" under the New Covenant within the PAOG (Z). As indicated above, an empirical survey was used to present the current situation (step 2 above), namely, how pastors do the "prophetic ministry". Two methods, personal open ended structured interviews and anonymous questionnaires, were used to gather the required data. The population groups consisted of bishops (the Executive Council of PAOG (Z) which consists of five (5) members) of PAOG (Z), fifty (50) randomly selected PAOG (Z) local church pastors. All the interviews were recorded.

#### 1.4.1 The research process

The research process incorporated the recorded interviews with the five (5) members of the Executive Council and completed questionnaires by fifty (50) randomly selected pastors of the PAOG (Z). I sent the questionnaire by email to these pastors and requested them to return them by email. These responses were treated anonymously.

It is important to note that someone could be overwhelmed by the research method to be used in conducting a scholarly investigation on a particular problem. A researcher is required to have a solid grip on what is necessary in constructing a valid observation and result. According to Leedy and Ormrod (2010:2), research is a systematic process of collecting and analysing information (data) in order to increase our understanding of the phenomenon about which we are concerned or interested; and is cyclical as shown in diagram below.

Figure 1: The research cycle



Leedy and Ormrod (2010:7) also mentions that research begets more research because in exploring an area, one comes across additional problems that need resolving, and so the process must begin anew. I turned my focus on important topics that helped understand the scope and extent of the literature needed for study. Therefore, I considered the literature covering and forming the topics.

1. What forces have shaped the beliefs and practices of PAOG (Z) with respect to prophetic ministry?
2. How do pastors in the PAOG (Z) understand and practice prophetic ministry?
3. A biblical illustration comparing the Early Church prophetic ministry to that of the PAOG (Z) prophetic ministry and how a balanced prophetic ministry typified in the Early Church serve as a model for prophetic ministry? I then drew theological and ministerial changes required if the practice of prophetic ministry in PAOG (Z) were to be faithful to practice of the Early Church.

Furthermore, qualitative and quantitative research elements (literary data and empirical data) came into play as noticed in Santiago (2006:45). As mentioned earlier, I interviewed a five (5) member Executive Council and that only the (50) randomly selected pastors answered the questionnaire. I also sent the questionnaire by email to the fifty (50) randomly selected pastors and requested to return them by email; these responses were treated anonymously.

#### 1.4.1.1 Qualitative research

Reiter, Stewart and Bruce (2010:3) defines qualitative research as “a type of research that produces findings not arrived at by statistical procedures or means of quantification.” In response to Eisenhardt's (1989:532-550) main objective of qualitative research as building theory and testable hypothesis for areas where literature and theory are scarce, Reiter et al postulates that the qualitative approach is the natural research setting which consists of rich data and multiple undefined variables that need to be explored (p. 5).

I used this method to gather data by interviewing a five (5) member Executive Council of the PAOGZ and responses from questionnaires sent and received from fifty (50) randomly selected pastors of the PAOG (Z).

Reiter et al (2010:5) understand that qualitative research reveal data which is unable to be accessed by quantitative research such as the experience of individuals, and thus integrates multiple meanings and interactions to understand a phenomenon. Nonetheless, this should not replace the importance and benefit of quantitative research.



#### 1.4.1.2 Quantitative research

According to Berg (2001:3), quantitative research referred to counts and measures of things. Therefore, quantitative requirements for representativeness and sufficiency of sample size to allow statistically meaningful results are vital (p. 11). Formulated questions of the study were based on quantitative data because the research was driven by research questions that are formulated on the confirmatory and predictive nature (Ellis and Levy 2006:330). According to Reiter et al (2010:3), "quantitative approach is about examining the As-Is situation." Accordingly, the opinions and attitudes of a sample helped me to determine an understanding of the entire "prophetic ministry" within the PAOG (Z). This made the quantitative approach both deductive and objective (p. 4). Bless and Smith (2000:103) mentions the main types of data collection methods as interviews and questionnaires.

It was observed from the table below that qualitative research did not permit the researcher to predict data, and then build theories without observation and interviews. It had no room to identify cause-effect relationships answering questions like 'what caused that?' or 'why did that happen' (Reiter et al 2010:3).

Table 1: Methodology Comparison

<b>Qualitative</b>	<b>Quantitative</b>
1. Explanation, description	1. Explanation, prediction
2. Build theories	2. Test Theories
3. Unknown variables	3. Known variables
4. Small sample	4. Large sample
5. Observation, interviews	5. Standardized instruments
6. Inductive	6. Deductive

#### 1.4.1.2.1 Interviews

To have an elucidation on the current situation within and outside the PAOG (Z) on the prophetic message and ministry, I interviewed a five (5) member Executive Council and sent questionnaires by email to fifty (50) randomly selected pastors and requested them to return answered questionnaires to me by email. Anonymity was assured

Meehan (2014:1) defines interviews as a conversation with a purpose to gather information; preferably by recording the interviews (Rubin and Babbie 2008:373). Since interviews provided a deeper and fuller understanding of the attitudes of the respondents (Smith 2008:236). Furthermore, Smith (p. 236) advises that for an interview to afford the most information possible, the interviewer will record the conversation with permission of the person interviewed. I followed this advice and

arranged personal visits to the participants at home or at work. The goal of the interview was to answer questions about the ways in which certain events, practices, or knowledge are constructed and enacted within particular contexts (Secor 2010:199). In this case, the context is the PAOG (Z) pastors and their "prophetic ministry" with regard to the poor. The following formed the questions for the interviews:

1. What is the role of prophecy in relation to the poor?
2. How should prophecy meet both the spiritual and the social needs of the poor?
3. How does the prophetic message of the pastors in PAOG (Z) place importance on the needs of the poor?
4. What is the challenge of the prophetic message that has no consideration for the poor?
5. What extent has the PAOG (Z) as a church been affected by the current unbalanced prophetic message?
6. What is the pastor's role in the prophetic message?
7. What are the contributing factors that have led to a negligence of the poor in pastor's prophetic message?
8. How can pastors accommodate the poor in their message?
9. How can the church in a balanced manner respond to the spiritual and social needs of the poor?

From the above interview questions, Secor (2010:201) encourage asking “what” and “how” questions instead of “why” questions because participants may not answer “why”, as the “why” questions are seen as challenging to the participants’ knowledge or their actions. Instead questions should foster discussion and debate.

#### 1.4.1.2.2. Questionnaires

Related to interviews are questionnaires, which formed an integral part of this study, Erik (2006:132) states:

Questionnaires are a form of structured interviewing, where all respondents are asked the same questions and often offered the same options in answering them. Questionnaires may include open questions which respondents answer in their own words.

Ellis and Levy (2006:330) observes that the nature of research questions in research method is dependent on the type of study conducted. While Berg (2001:33) advises that the basic strategies first involved identifying several people with relevant characteristics and have them answer a questionnaire. A questionnaire was designed and selected pastors mentioned in this study were requested to complete it.

#### 1.4.1.3 Instrument validation

The questionnaire and interview questions were evaluated by the Instrument Validation Team (IVT). Validity is the ability to draw meaningful and justifiable inferences from scores about the sample or population (Ellis and Levy 2009:333). The research instruments were assessed for validity and reliability by the IVT consisting of Dr. Victor Chanda, Dr. Elisha Phiri and Dr. Adrian Chalwe. According to Leedy and Ormrod (2010:28) the validity of an instrument will be the extent to which the instrument measures what it is intended to by employing internal validity and external validity because:

Internal validity is the extent to which its design and the data that it yields allow the researcher to draw accurate conclusions about cause-and-effect and other relationships within data....and external validity refers to extent which its results apply to situations beyond the study itself, the extent to which the conclusions drawn can be used to other contexts (Leedy and Ormrod 2005:103-104).

#### 1.5 RESEARCH BIAS

Bias, in connection with randomly selected sample, means those selected are not typical or representative (Rubin and Babbie 2008:345). A researcher is prone to be biased based on the type data, environment, culture and other factors. Babbie, Mouton, Payze, Vorster, Boshof and Prozesky (2007:250) define bias as “that quality of a

measurement device that tends to result in a misrepresentation of what is being measured in a particular direction. In a context of questionnaires, bias refers to any property of questions that encourages respondents to answer in a particular way". Hence, Leedy and Ormrod (2010:28) advise that:

Any single researcher is apt to have certain perspectives, assumptions, and theoretical biases—not to mention holes in his or her knowledge about the subject matter—that will limit how he or she approaches a research project. Therefore the researcher must bring one or more professional colleagues onto the scene—ideally, colleagues who have perspectives, backgrounds, and areas of expertise somewhat different from the researcher's own—the researcher brings just that many more cognitive resources to bear on how to tackle the research problem and how to find meaning in the data obtained.

A researcher has to avoid questions that encourage respondents to answer in a particular way; hence the emphasis on asking open ended questions. The researcher must also be cautious of questions that may be biased and distort the respondent's views or behaviours. As such, Rubin and Babbie (2008:174) caution that:

The most common way our measures measure something other than what we think they do is when biases are involved in data collection. Biases come in various forms. We may ask questions in a way that predisposes individuals to

answer the way we want them to, or we may smile excessively or nod our heads in agreement when we get the answer that support the researcher's hypotheses.

The questionnaire was used to collect data about the poor, the "prophetic ministry" and message of the pastors and response of the church to the needs of the poor. The questionnaire probes feelings and opinions of the sample population because questionnaires are meant to gather information that resides within the minds of people; they should be carefully designed to maximize the intended goal of obtaining data from the participants (Leedy 2010). Subjects to be covered in the questionnaire included:

1. The impact of poverty on the people and the church.
2. The impact of an unbalanced "prophetic ministry".
3. What factors shapes the beliefs and practices of PAOG (Z) "prophetic ministry"?
4. How pastors in the PAOG (Z) understand and practice "prophetic ministry"?
5. A balanced "prophetic ministry" typified in the Early Church.
6. The Early Church as a paradigm for "prophetic ministry" under the New Covenant.

## 1.6 RESEARCH ETHICS

Rubin and Babbie (2008:69) emphasise that before researchers implement their studies that involve human subjects, they must confront questions about the ethics of their

proposed investigation not only to meet their own ethical standards, but also to meet the standards of the supervisor and the validating committee. To avoid been misunderstood, about my intentions for recorded interviews and the questionnaires, an introductory letter from the South African Theological Seminary (SATS) school of post graduate studies was secured.

Rubin and Babbie (2008:71) mention that the researcher should never injure the respondents with information that would embarrass or endanger their lives. I was sensitive to age, seniority in ministry, leadership role in PAOG (Z) in order not to cause any spiritual, emotional, physical and psychological conflict and harm to any respondent.

A researcher must also provide confidentiality and assurance (Rubin and Babbie 2008:76; cf Meehan 2014:21). Thus, I ensured that the participants' total confidentiality as advised.

## 1.7 DATA INTERPRETATION AND ANALYSIS

The data was collected primarily by means of the interviews and questionnaires. Rubin and Babbie say “the key process in the analysis of data is coding (2008:460). Rubin and Babbie (p. 460) define coding as classifying or categorizing individual pieces data. Coding will help the researcher discover the patterns among the data that will point to



the understanding and interpreting of the problem. When interpreting data, the researcher used tables and figures (p. 501).

The collected non-numerical and numerical data were used to describe the position of the PAOG (Z) with regards to the poor. The opinions expressed by participants in questionnaires and interviews were carefully analysed to explain the "prophetic ministry" of the PAOG (Z) pastors among the poor.

## 1.8 PILOT STUDY

Rubin and Babbie (2008:262) defined a pilot study as a small part of a full research done in preparation of the full study, while Zailinawati, Schattner and Mazza (2006:70) defined a pilot study as a small study to test research protocols, data collection instruments, sample recruitment strategies, and other research techniques in preparation for a larger study.

A pilot study among a group of selected participants was conducted to establish if the questions are easily understood. The outcome of the pilot study was to determine whether there was a need to adjust or reformulate the questionnaire. Zailinawati et al (2006:73) listed the importance of a pilot study as follows:

1. To determine the feasibility of the study protocol and identify weaknesses in a study.

2. To test whether the study instrument(s), is asking the intended questions, whether the format is comprehensible and whether the selected validated tool is appropriate for the target population.
3. To test the appropriateness of data collection using the selected interview technique (face-to-face or telephone) or self-completed questionnaire (postal or administered at the centre).
4. To test the data collection process – the time taken to complete questionnaire, and the subjects' willingness to participate in the study.
5. To test data entry, coding of the items, and appropriateness of statistical tests
6. To obtain preliminary data for the primary outcome measure, in order to calculate a required sample size (especially in randomized control trials).

The researcher needed to have a clear vision of the research topic, questions and methods. It will be the researcher's responsibility to have well-defined set of aims and objectives to ensure validity. Therefore I employed Zailinawati et al (2006:70-71) methods to use in the pilot study in determining the feasibility of the study protocol, the recruitment of subjects, the testing of the measurement instrument and finally the data entry and analysis.

## 1.9 DEFINITIONS OF TERMS

1. A balanced “prophetic ministry”: Refers to the balance between spiritual and social aspects of ministry typified in the Early Church (Rauschenbusch 1997:xviii).
2. Spiritual action: It will address salvation and faithfulness to God. It is a call to revisit one’s spiritual journey towards God. Spiritual action point to a passion of righteousness (Cobb 2010:66).
3. Social action: This will address the social evils like oppressing the oppressed poor (orphans, widows/widowers, vulnerable), corruption, and illiteracy. It is a concern for a just society (Cobb 2010:67). In other words it is bettering and improving the livelihood of the Zambian socially. It is a call to fight against vices that dehumanises man.
4. Oppressed Poor: According to Guiterrez (1983:10), these are the people who are unjustly treated and dehumanized by the privileged in society.
5. Prophetic message or ministry: The prophetic message or ministry will not refer to prophesying, but rather to the content of the message being preached and taught. Brinton (1950:v, vi) refers to the “prophetic ministry” as a didactic ministry.
6. Prophets: Johnson (1995:182-200) refer to the pastors that preach the Word of God as “prophets”, because what they preach impacts people in the present and future and comes with a strong element of divine inspiration.
7. Prophecy: It is the preached and taught Word of God because (Towns 1997:2). Towns further say that prophecy is teaching for preparation and guidance (p. 4).

## 1.10 CHAPTER DIVISION

**Chapter one** introduces the study and the background to the study, states the research problem, highlights the value of the study, and states the research design and the research methodology.

**Chapter two** is literature review and discusses the literature which described the current prophetic wave; and how it has influenced PAOG (Z) pastors and their theology regarding “prophetic ministry” (the world as it is).

**Chapter three** is an empirical survey to establish present the current situation (the world as it is), namely, how pastors in the PAOG (Z) understand and do the "prophetic ministry" under the New Covenant. Two methods, personal open ended structured interviews and anonymous questionnaires were used to gather the needed data. The population groups consisted of bishops (the Executive Council of PAOG (Z) consists of five (5) members) of PAOG (Z) and fifty (50) randomly selected local church pastors.

**Chapter four** considers the preferred scenario of a balanced "prophetic ministry" typified in the Early Church. The following scriptural references Acts 11:19-30; II Corinthians 8:1-9:15; Romans 15:23-28 and Galatians 2:10 will form focus of this chapter because they are a suitable paradigm for PAOG (Z) pastors, serving under the New Covenant, to emulate in their “prophetic ministry”.

**Chapter five** presents a practical strategy. It discussed some practical implications of a balanced “prophetic ministry” (the spiritual and social action) typified in the Early Church for the pastors of the Pentecostal Assemblies God of Zambia (PAOGZ) and other Pentecostal denominations.

**Chapter six** considers conclusion, summarised the study and provided recommendation for further research.

## **CHAPTER TWO**

### **WHAT FORCES HAVE SHAPED THE BELIEFS AND PRACTICES OF PAOG (Z) WITH RESPECT TO "PROPHETIC MINISTRY"?**

#### **2.1 INTRODUCTION**

The African church is at the height of its power and influence. Though powerful and rich, she has nevertheless been undergoing internal turmoil and is challenged by movements that seek to recall her to the evangelical imperatives of humility and service (Mataura 2007:1). Nyiawung (2010:4) captures the turmoil and challenges the church faces in Africa as follows:

A look at African societies shows that the independence obtained by most of its countries in the 1960s inherited indelible scars of exploitation, injustice and misery from colonial rule. Since then, this situation has established and maintained an ever growing chasm between a few elite in leadership positions who oppress a vast majority of followers grounded by the load of oppression. This picture has not kept African churches and its theologians indifferent.

Concerning the church-the poor relation, Grigg (1992:10-11) assert that the frontiers of the churches' involvement must move towards the poor and poverty because the governments find it difficult to meet the challenges affecting the poor. In Scott's

(1984:217) view, “poverty is a social evil that must be abolished, not tolerated, and the church must represent the poor (who include widows, orphans and aliens) as people to be succored; not blamed.”

This chapter provides a review of related literature which describe the current factors in relation to the poor and poverty in Zambia; and factors which have influenced PAOG (Z) pastors and their theology regarding the “prophetic ministry” under the New Covenant.

Milne (2010:137) says that the responsibility to care for the poor is asserted in the Old and New Testaments because the Bible denounces all vices that dehumanise other human beings and sees violence, oppression and injustice towards the poor as society evils that have their own protagonists.

## 2.2 THE POOR AND POVERTY IN ZAMBIA

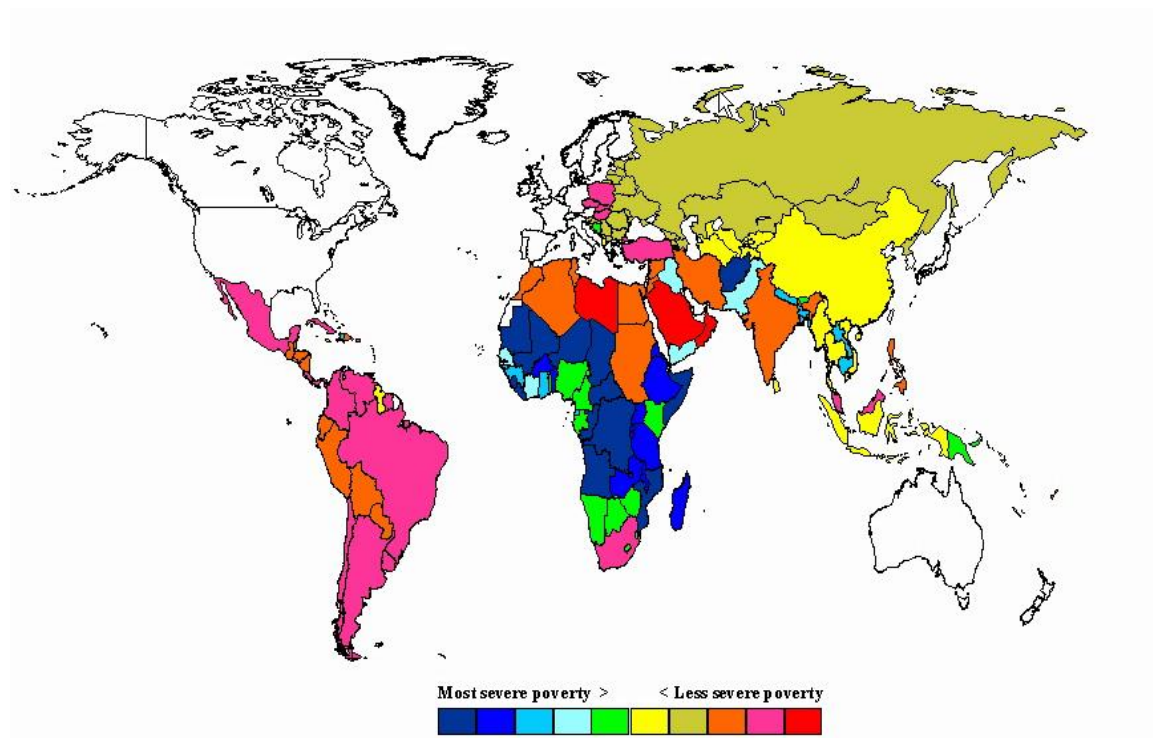
Civil Society (2010:6) reported that high poverty levels remain one of the major challenges of Zambia. Poverty levels are as high as 64 percent (7.6 million people), a percentage which represents the majority of the population, despite some noticed economic growth which caused Zambia to be ranked number 70 out of 84 countries in 2010. Following these developments, the World Bank (2014:1) points out that:

Zambia’s economic growth has not translated into significant poverty reduction. 60% of the population lives below the poverty line and 42% are considered to be

in extreme poverty. Moreover, the absolute number of poor has increased from about 6 million in 1991 to 7.9 million in 2010, primarily due to population growth. The urban picture is far better than the rural: on the Copperbelt and Lusaka provinces, for example, poverty incidence is fairly low (22% and 34% respectively), whereas in the rest of the country, which is dominated by agriculture, poverty rates are greater than 70%.

The world map, below, shows global poverty levels; and Zambia has been ranked among countries most severely hit by poverty in the world (Alm 2006:3).

Figure 2: World poverty indicators map





In addition to the above mentioned facts about poverty in Zambia, literature described poverty levels in Zambia, despite robust economic growth in recent years. Nsemukila and Carvalho (2013:42) report that according to the 2010 Living Conditions Monitoring Survey (LCMS) data, around 60% of the population in Zambia could be considered poor. The poor being subdivided into: extremely poor (42.7%) and moderately poor (18.2%). In absolute numbers, 7.9 million people lived in poverty, with 5.5 million of those living in extreme poverty with insufficient resources to meet their daily minimum food requirements. Although poverty has declined marginally when comparing 2006 and 2010 (Figure 2) data, the absolute number of poor has increased (from about 6 million in 1991 to 7.9 million in 2010).

Figure 3: Poverty levels 2006-2010 (%)

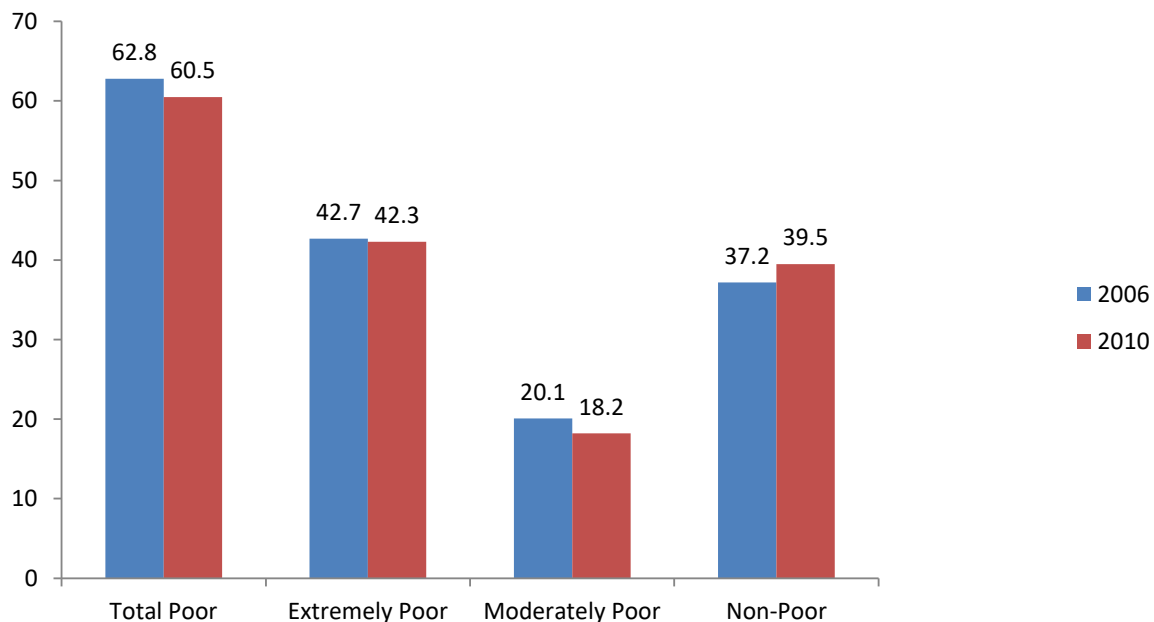


Table 2, below, shows the distribution of poor, categorised as extremely poor, moderately poor and non-poor according to province in Zambia in 2010, in percentages (Nsemukila and Carvalho 2013:46).

Table 2: Distribution of extremely poor, moderately poor and non-poor in Zambia

PROVINCE	EXTREMELY POOR (%)	MODERATELY POOR (%)	NON-POOR (%)
Central	37	24	39
Copperbelt	18	16	66
Eastern	59	19	22
Luapula	65	15	20
Lusaka	12	13	76
Northern	56	19	25
North-Western	46	21	32
Southern	47	21	32
Western	64	16	20
<b>Total Zambia</b>	<b>42</b>	<b>18</b>	<b>40</b>

The Central Statics Office (CSO) of Zambia (2012:172) in its Living Conditions Monitoring Survey Report 2006-2010 concedes that “one of the major challenges facing Zambia today is to reduce poverty among the population”. To that effect the CSO (2010:174) propose that:

The main objective of poverty measurement in Zambia is to identify the poor including where they live, understand the distribution of poverty in Zambia and across rural/urban and provinces, identify possible correlates of poverty, measure the intensity and severity of poverty, identify the salient characteristics of the poor, help monitor and evaluate the impact of Government's and its cooperating partners' policies and programmes on the poor.

The CSO report (2012) adopted different concepts and definitions of poverty to help in formulating a working definition of poverty that will define the poor in Zambia. It elucidates that poverty is multidimensional and complex in nature and manifests itself in various forms; hence it proposed a multi-definition approach that would capture aspects of poverty (p. 175).

Therefore, the CSO report (2012:175) postulates the perception of poverty where the poor are defined as those members of society whose total income is unable to afford minimum basic human needs, comprising food and non-food items. Matura (2007:3) explains poverty as lacking or having insufficiency, which disfigures and destroys human grandeur, and is an evil that God detests and that humanity should strive to get rid of. He further said social poverty, those multiple forms of deprivation of what is indispensable for human integrity – food, clothing, lodging, work, education, freedom, etc – are evils to be eliminated (p. 6). Obviously, in such a context, the church would be failing abjectly in its mission if it did not address poverty.

## 2.3 THE EARLY CHURCH, CHURCH FATHERS, CHURCH REFORMERS AND CONTEMPORARY SCHOLARS WITH THE POOR

It can be noticed that throughout the Church Age, the Early Church Fathers, the church Reformers and contemporary scholars have consistently stood on the side of the poor and denounced the vices that perpetrate poverty by encouraging the church under the New Covenant to follow suit.

### 2.3.1 The Early Church

The church in Jerusalem grew rapidly after the resurrection and ascension of the Lord Jesus Christ because of the Holy Spirit's active role (Acts 1:1-11, 2:41, 6:7). As the church was rapidly growing, socio-economic issues of sidelining the poor within the newly established church surfaced. The apostles addressed the new problem and wisely suggested it be resolved (Acts 6:1-6).

In Antioch the church was visited by a group of prophets from Jerusalem; among them was a prophet, named Agabus. He prophesied about the coming famine in the Roman world which would affect the church in Jerusalem; the Antiochan church took the message seriously and provided assistance (Acts 11:19-30). Furthermore, the apostle Paul complimented this move mobilizing the entire gentile church to assist (II Cor 8:1-9:15; Rom 15:23-28); and ensured to remember the poor (Gal 2:10). Consequently,

these developments elevated the status of the poor in the ministry of the church and prophet Agabus.

Paul's concern for the poor was also demonstrated in Galatians 2:10, Romans 15:23-28 and II Corinthians 8:1-9:15 (cf Cole 1989:111); he dedicated some of ministry time raising some welfare offerings for the poor (Morris 1988:516; Walvoord and Zuck 1983:594).

Ellis (1970:56-67) advocates for a church which is conscious of the plight of the poor. He said that the New Testament church comprised prophets who exercised considerable influence in the Christian community on the poor, among them are a group from the Jerusalem church visiting Antioch, including Agabus (Acts 11:27, cf. 21:10) (p. 56).

### 2.3.2 Church Fathers

Ambrose, Basil the Great, Tertullian, Jerome and Cyprian bishop of Carthage, among other church Fathers, were concerned about the prevalent socio-economic and religious conditions of the first century A.D. Malaty (2005:35) captures their concern as follows: "If oppression and greed are grave sins, they become graver when man preoccupies himself with using his shrewdness, deceit, capabilities and authority to practice them with the assumption that no one has the right to call him to account."

Ambrose's days (ca 340-397) were filled with evil vices of injustice and oppression of the poor. Ambrose, who was a special advisor to an Emperor who ruled with an iron fist; embarked on a process of addressing many vices of injustice through his office; and became the first church Father and leader to use his office successfully to persuade civil rulers to look in the plight of the poor (Smith 1977:140). According to Davies (1989:188), Ambrose was concerned about the plight of the poor. Cairns (1981:145) reiterates this view and maintains that Ambrose as an early Church Father was an administrator and preacher who spoke for the poor; and was proved to be a fearless preacher who spoke against the powerful Arian groups which socially and spiritually oppressed the poor.

During Ambrose' time, poor people's fields and property were being violently taken from them without regard for the law and he become the first church Father and leader to use his office successfully to coerce civil rulers into helping the poor (Smith 1977:140) because in his days, some powerful class of people "coveted fields and seized them; and houses, and taken them away; they oppressed a man and his house, a man and his inheritance. He was typically inspired with the prophetic message of the prophets of speaking for the less privileged who being oppressed by the few privileged religious leaders. The situation called for a leader to denounce the injustices on the poor (Malaty 2005:55). Smith claims Ambrose's days called for a prophetic voice to address the government officials who took advantage of the poor (p. 142).

According to Ambrose, it is essential to note that God is not reconciled and sins are not forgiven by thousands of rams and goats or by the fruits of transgression, but through

God's grace and by the good life of helping the vulnerable (Malaty 2005:98). He also mentions that Ambrose advised people to reconsider the command of God of acting justly, to love mercy, and to walk humbly with Him which are a spiritual and social action for the church under the New Covenant (p. 101).

Basil the Great (ca 329-379) was considered an advocate of both social concern and monastic life (McDonald 1977:166); he vehemently denounced the evil practices and encouraged the wealthy to be good stewards of the wealth God has placed in their hands (Malaty 2005:35-36). He yearned for spiritual and social action because prayer, fasting, and almsgiving are practical means for one's spiritual move in the direction of our Savior, but one should not end with just these (p. 36).

Malaty (2005:37) believes Basil the Great made an interesting observation concerning the practices of the church that during such times when injustice is prevailing and seem to flourish, we are encouraged to be faithful to our traditional Lenten practices. Basil's cry was to make the elite and privileged leaders consider the poor. Malaty argues it could be done through dignifying man and the fear of the Lord (p. 38).

Tertullian (ca 155-240), a great theologian of an African descent, was concerned about Christians' attitude about their community (Ferguson 1977:111). He held that spiritual reform and truth were to be found in the revelation of God in Christ; and by walking humbly before Him and living in obedience to His Word (LaTourette 2003:84). He strongly fought for the rights of the poor Christians oppressed by the privileged Roman

officials (p. 138). Tertullian used Psalm 145:8, Ezekiel 18:23, Matthew 7:1, Colossians 3:13 and Romans 14:4 to point out that man is the crowning point of creation and deserves to be helped spiritually and socially (Malaty 2005:100).

Jerome (ca 347-420) was a sensitive teacher for moral life among Christians and spoke for the poor women who were being segregated; he also attacked rich rulers who were known for their luxurious life at the expense of the poor (Malaty 2005:57). Jerome sensitively advocated the ascetic life and condemned the luxurious and wealth-seeking among the clergy as he addressed the misuse of power by religious and government leaders (LaTourette 2003:232). Malaty explains that all the religious and civil leaders, rulers and priests, agreed on one issue, namely the love of money and no place for the poor in their administration (2005. 57).

Cyprian Bishop of Carthage (ca 200-254) was considered the greatest bishop of the third century who forsook the world, sold his estates for the benefit of the poor (Froom 1950:331). Wright (1977:83) identifies Cyprian Bishop of Carthage as a rich and cultured Christian destined for government to represent people of various needs as he opposed the injustices within the church through his important work, 'The Unity of the Church'; and was disheartened at the crumbling morality of the church in Africa because of the social evils of segregation and division. Cyprian Bishop of Carthage proposed that Christians should desire to put themselves in other's place, as a single body, as that demonstrate a genuine motivate to help and reach out to fellowman (Malaty 2005:25).



Cyprian Bishop of Carthage's (ca 200-254) courage and inspiration to speak for the poor was drawn from the message of the church to treat the poor men and women, and rich men and women the same regardless of status to enhance and foster the unity, love and justice in the body of Jesus Christ (Malaty 2005:26).

### 2.3.3 Church Reformers

Martin Luther, Zwingli, John Wycliffe, John Calvin and John Wesley continued the task of advocating for the plight of the poor (socio-economic and spiritual action).

Martin Luther, the father of the Reformation, stood vehemently against the social-economic, religious and political injustices purported by religious leaders (Cairns 1981:288). Zwingli condemned any preacher who was not willing to denounce the vices that perpetuated violence and oppression. He did this because he believed in the church as the community of the faithful who should care for each other (Cameron 2012:172). In his service as a chaplain, he had a deep dislike for the social evil practice which led poor Swiss sons to sell their bodies and prostitute their souls (LaTourette 2000:748). He promoted that the poor should be assisted and cared for by a genuine Christian community (Potter 1976:2). As a humanist, priest and pastor, Zwingli was instrumental in bringing the Reformation to Zurich and Switzerland, and instituting urban theocracies that contributed to the Reformation and European society with respect to the poor. Potter further says Zwingli's contribution to the Reformation was influenced by

his Swiss heritage, familiarity with Erasmian and Lutheran programs of Ecclesiastical and social reform (p. 6).

John Wycliffe was a fourteenth century reformer who fought against the indulgencies that unjustly segregated the poor from the church, and vehemently defied the pope (Cairns 1981:251). He was against clerical corruption, exploitation of the poor, and love of riches by the clergy. That is why he “offended the church by backing the right of the government to seize the property of corrupt clergymen” (Dowley 1977:338). John Wycliffe was convinced that the abstemious sacrifice to the Lord is to have a spiritual and social action to the poor (Noble 2010:1226).

John Calvin’s ministry was in the midst of the rise and influx of refugees in Geneva due to food shortage. This context constituted the most characteristic mark of social life in Calvin’s day (Botha 2009:9; cf Cairns 1981:312). Calvin’s work in Geneva became an inspiration and a model to those in government and the church to distribute wealth evenly among the rich and the poor. Botha points out that Calvin became the prophetic voice of his time; pointing out that his prophetic task in Geneva was concerned about the social affairs of the poor refugees (2009:12), while Calvin inquired in the name of the people what was necessary to be done (Calvin 1950:202). Consequently, Botha observes that he channeled his efforts in ministering to the refugees within their experiences (p. 12). Calvin saw justice to be exercised towards men as the practice of true religion and a way of life. Calvin further said the design of the prophetic message was that God had already proclaimed to place the poor in their prophetic message

(Calvin 1950:203). Interestingly, he prescribed the hub of the prophetic message that the church must be concerned with issues of justice relating to the poor. God's Law prescribes what is good that is, to do justice, to observe what is equitable towards men, and also to perform the duties of mercy (p. 206).

John Wesley was a member of the Methodist movement which was based on methodical Bible study, prayer habits, social services in jails and homes of the poor (Cairns 1981:383). He insisted that the gospel should have an impact on society (p. 384). This was because there was an unprecedented growth of the church in England due to a Methodist revival and religious awakening associated with John Wesley. Wesley's main theme was a conscious acceptance of God's presence and daily growth in holiness, and that a Christian could have as his main dominant motives, the love of God and of his neighbor (LaTourette 2000:1025).

According to Wesley (1765:1086), leaders should not plan and frame mischief because it is in their power to do so. The rich religious rulers must have regard for the poor and their heritage; they must not do it against the ancient right and possession where God hath forbidden them to sell their heritage. As long as God forbade vices of injustice towards the poor; it was the duty of man to work this out through the gospel. Wesley "insisted that the gospel should have an impact on society" (Cairns 1981:384). Cairns claims Wesley warned against oppressing the poor and underprivileged in the name of practicing religion by the privileged religious leaders (p. 1086).

Much may be learnt from the “prophetic ministry” during the era of the Early Church and the Reformers about addressing issues affecting the poor. Some influential contemporary scholars discussed below followed in their footsteps.

#### 2.3.4 Contemporary scholars

Among contemporary scholars, names like Kistemaker, Stibitz, Malaty and Hill stand out among a myriad of voices on theme of the poor.

Kistemaker (1990:221) believes that Acts 6:1-6 demonstrated that the church and apostles were able to address the needs of the underprivileged by selecting some men to take care of the poor (cf Bruce 1988:221). The “Early Church clearly stated what the obligation of the Christian church was, to prophetically minister to the poor” (Lenski 1934:243). Bruce writes that later, the prophetic message of Agabus in Acts 11:27-30, which had the connotation of a solution and action in helping the poor (p. 461), inspired the church to consider the poor during the impending famine (p. 229). Kistemaker explains that the church did not receive the message for information, but made immediate plans to alleviate the effects of the famine on the poor believers (p. 426) by making some financial contributions (Grudem 2000:132,133).

Stibitz (1898:26) speaks about social and spiritual action within the church; he argued that the church taught the citizens their duty toward God and toward each other; the Early Church was God’s ambassador sent into the world (p. 22). He emphasised that

“we have the church unanimously demanding as the purifying and plastic power of society the true and unselfish devotion of man to the supreme God, first; and, second, to his fellow-man” (p. 28). In other words, Stibitz advocated for a ministry dispensing that will address spiritual (salvation and faithfulness to God) and social (the issues of injustice perpetrated against the oppressed poor people; which is a call to fight against vices that dehumanizes man) reform. Gordon (1917:282) agrees that the church enjoys fellowship with God and lives the life well pleasing to him only by virtue of its relationship to his people. This social interest should permeate the “prophetic ministry” teaching.

Hill (2011:315) believes that God is on the side of the poor. The church provided a scriptural pattern for addressing social concerns because God raised it to minister within the context of their communities; and argued that the church lived within communities and sustained relationships with the society; and it were simultaneously concerned about spiritual events like deliverance, salvation and judgment; and the political and social welfare of the community (Laney 1990:33). It was also observed that social ills usually push poor men and women into the church (Narayan and Petesch 2002:1).

Furthermore, the above conditions are echoed in several scriptures like Deuteronomy 15:11, Matthew 26:11 and Jeremiah 22:16. Meanwhile, Beisner (1993:22) points out that practical righteousness or justice...which require graciously serving the poor—and not only the poor but all people with all kinds of needs. Believers, individually and corporately owe God this gracious service to the needy as a matter of obedience.

According to Malaty (2005:34), the perpetrators of injustice think that God does not see them and that they will not be called to accountability of their works. He cautioned that those privileged to lead should not preoccupy themselves with using their shrewdness, deceit, capabilities and authority to practice them with the assumption that no one has the right to call them to account (p. 34). Everything leaders do must stir followers to a journey towards God; a journey of spiritual growth reflected by how we respond to the needs of fellowman.

Still on the issue of the poor, Malaty (2005:35) says it should be emphasised that God is interested in the welfare of the oppressed poor and no one should take their property and privilege by force and against the law of God. Leaders must not take possession of the fields of others and oppress man regardless of his family or the inheritance of his ancestors, not only by planning and deceit, but also by violence, oppression and against the Law (p. 36). The church must not be skilled in doing evil and injure the poor with their oppressive authority (p. 112); as an alternative, he challenged the church to use its “prophetic ministry” and work together for the common good of man.

## 2.4 WHAT FORCES HAVE SHAPED THE BELIEFS AND PRACTICES OF THE “PROPHETIC MINISTRY” UNDER THE NEW COVENANT IN ZAMBIA?

Zambia has experienced the emergence of new churches related to the “prophetic ministry” since the dawn of the twenty-first century; and these churches are multiplying at a fast rate (Udelhoven 2010:1). These churches did not come from nowhere “they come from somewhere and have been waiting for the right time to come out to exert

their influence under certain conditions” (p. 1). The forces that have shaped the beliefs and practices in the “prophetic ministry” in modern times have been inspired by various strands of Pentecostalism namely, the “miracle gospel”, the “prosperity-gospel”, and the “holiness-gospel”. Pastors within these churches convey their message differently and unsystematically (p. 11).

The following forces have shaped the beliefs and practices of the “prophetic ministry” under the New Covenant:

#### 2.4.1 Historical and political force

The emergence of “prophetic ministry” churches and ministries in Zambia was as a result of missionaries failing to penetrate the African soul of religion (Chalwe 2004:§2.1.2). These churches also arose because of political oppression in one form or another. These “prophetic ministry” churches were political protest movements arising out of political frustration (§2.1.3). Kalu (2007:14) mentions that historical force provides the model of the contextual background in time and space and the contours of cultural change.

Another observation is that the World Council of Churches met in Zimbabwe in 1998 to discuss the challenge and the forces that have influenced the emergency and growth of Independent Churches in Africa (Ositelu and Pobee 1998:iv). The meeting was a response and a reaction to what has been called the North Atlantic Captivity of the

church in Africa, which intellectually, spiritually, liturgically and organizationally opposed the African religious practices (p. 1). The historical force was based on the works of the Christian missionaries who came to Africa and refused to hand over authority to the African pastor (Kalu 2007:7). This action became a catalyst to secessions (break away) and the beginning of prophetic ministries under the New Covenant which depended on revelatory phenomena of dreams, visions and prophetic utterances (p. 7).

#### 2.4.2 African Traditional Religions

African Traditional Religions are passed from one generation to another by forbears and continue to be practiced to date (Awolalu 1976:275). This still continues, even though Ritche (1943:34) critique African Traditional Religions as primitive. Tiberondwa (1978:22) vehemently disagrees with Ritche and mentions that his critique is based on Christian missionaries' view that the African way of life is primitive. In addition Kato cautions that Western and African tradition are quite different in form, orientation and in purpose (Kato 1987:182). According to Means (1993:163) the absence of giving a religious significance to the prophetic practice of the church has reduced churches to semi-religious fraternities and church members to neo-pagans.

##### 2.4.2.1 Spiritual forces

Different religions and their religious systems have surfaced and swept through Africa influencing the beliefs and practices of the “prophetic ministry” under the New Covenant



(Hopfe 1979:10-11). Shorter's (1973:72) conviction is that, there is a big religious revival taking place in Africa currently caused by a growing desire for self-expression. This accounts for the attractiveness of the "prophetic ministry". Udelhoven (2010:12) adds that "since pastors engage with people's own categories, they stand very close to people's own experiences of the forces in their bodies and their families"; and continue to portray traditional healers and pastors as people who give means of protection against evil forces and fights witchcraft (p. 13). The use of divination to obtain advice or to make decisions, such as a marriage partner or when to plant certain crops, or when to make a particular journey has taken shape in the prophetic message of the church (O'Donovan (1996:255). In the process of battling evil spiritual forces, people use divination in foretelling the future and to find out which ritual or sacrifice would solve a particular problem; and sometimes they want to get revenge on an enemy. Furthermore, African Traditional Religions accord community rulers the status and role of being political heads and religious heads-the divine symbol of their people's health and welfare. Their office is perceived as a link between human rule and spiritual government. Mbiti (1969:182) concur and says they are divine or sacral rulers, the shadow or reflection of God's rule in the universe.

The battle against evil spiritual forces in Zambia has somehow shaped the current beliefs and practices of the "prophetic ministry" under the New Covenant; and is a continuity to eradicate the old forces of witchcraft and affliction by evil spirits (Udelhoven 2010:13). Hence, pastors have been entrusted with the responsibility of leading the

church in all facets of life; as such they become the ruling privileged and provide spiritual assistance to people (Tienou 1990:35).

#### 2.4.2.2 Indigenous African Prophets

African Indigenous prophets are an important aspect of Zambian population who continually need mediators to communicate with God (O'Donovan 1996:260-261). The indigenous prophets play the role of political leaders, diviners, ritual leaders, mediums and even legal and moral advisers to individuals and communities (Mbiti 1969:191). Hence, O'Donovan deems it appropriate within the Zambian culture to approach God through mediators (p. 276).

Clarke (2006: 12) indicates that the forces that have shaped the beliefs and practices of the “prophetic ministry” among indigenous African prophets have provided a paradigm for current “prophetic ministry”. This ministry comes as a breath of fresh air to many, who are torn between their Christian faith– which came clothed in European garb – and their African identity (p. 12). Mbiti (1969:193) identifies indigenous prophets as part of the religious milieu of African societies and are the embodiment of the “prophetic ministry”; they are the concrete symbols and epitome of man’s participation in religion.

The impact of the indigenous prophets is far reaching, particularly for its significance in the development of African Christian expression (Clarke 2006:13) because indigenous

prophets wanted a new era of African independence through the birth of African Indigenous Churches (p. 14).

#### 2.4.2.3 A quest for wholeness

The message of the “prosperity gospel” is an impetus in the pursuit for wholeness where one needs to experience the blessing of God in all dimensions of life - in body, soul, spirit and materially (Onyinah 2002:107-135). William (1981:17) explains that prosperity gospel in Africa is a fitting vehicle of communication used to give shape to the quest for wholeness. According to Onyinah the pursuit for wholeness has culminated into a prophetic message of the church that neglects the poor and concentrates on making the rich richer. The quest for wholeness in Africa is rooted in the imported prosperity preaching that rejects suffering and promotes the blessings of God (p. 130). Horton (1990:28) argues that prosperity gospel is the modern gospel that is marketed to consumers and not proclaimed to penitent sinners. The language and exposition of the prosperity gospel transforms an individual to generate a belief for wholeness (Hesselgrave 1978:220).

Miracles and healing also form an integral part of the prosperity gospel (Coleman 2000:23–68). This form of healing encompasses all miracles and healing from physical illness, spiritual attack, social and political problems and economic empowerment through a spiritual provision of jobs (Jenkins 2006:113–124); in addition deliverance, as part of the prosperity gospel, ushers in wholeness (p. 108).

Sadly, while churches have been growing rapidly in many parts of Africa today, yet Southern Africa is the only region in the world where poverty has increased in the past 25 years. Consequently, the argument is that the “prosperity gospel” is not bringing prosperity. Instead it keeps people in poverty, despondently in the pursuit of wholeness. The prosperity gospel has encouraged pastors to exploit God’s people (Grady 2013:5).

#### 2.4.2.4 The Free-To-Air prophetic channels

Freedom of expression and freedom of the press enshrined in the Zambian Constitution of 1991 and amended substantially in 1996 under Article 20 has provided a platform for Christian channels on free-to-air (FTA) to flourish (African Media Barometer (AMB) 2011:10). Zambia encourages the self-regulation of the FTA TV channels (p. 15). The media is experiencing a revolution with vast international networks expanding their outreach and an increasing number of Christian prophetic channels on FTA been offered to the public (Pell 2000:3).

The cause for the increase of Christian channels on FTA is mainly because Zambia is considered a Christian country with Catholics and Protestants making up 75% of the population (Banda 2006:4). Examples of these are Revelation TV hosting Apostle Prophet Chifita, Prime TV hosting Gordon Malama and Prophet Andrew, and Fire TV hosting prophet Elijah Chali (Banda 2006:21-22). The doctrines of the above mentioned leaders are easily accessible through FTA Christian channels (Kasera 2012:7), which

have become popular among the middleclass and upper-class Zambian Christians (Udelhoven 2010:2). A large proportion of these Christians spend their time searching for prophetic programmes with prophets who seemingly have influenced the world with their miraculous powers (Meyer and Moors 2006:6).

Derkson (2008:202) writes that Christian prophetic channels on FTA have become a source of concern because of their teachings and practices that have compromised the true doctrine of God; these prophets are performing the “prophetic ministry” out of their own need for recognition, affirmation, and desire on the expense of the poor. In addition, Zambian pastors have not escaped being exposed to different religious voices and doctrines, influencing current “prophetic ministry” under the New Covenant (Dayan 2005:170). Kyle’s (2006:166) criticism of the theology and doctrines of the Christian prophetic programmes on FTA is its lack of sound doctrine. This is also compounded by lack of Bible based discipleship within local churches and sincere conversion of sinners to Jesus Christ; this creates a private and personal religion that disengages individuals from the fellowship that is seen in the New Testament to be a congregational faith (p. 267).

De Vries (2001:3-42) and Meyer and Moors (2006:7) vehemently urges the church to take into account the influence of the channels and their products because they have acquired sacred power. According to Kyle (2006:162-176), programmes on FTA have powerfully impacted religion, especially the Pentecostal and evangelical practice of the “prophetic ministry”.

## 2.5 UNDERSTANDING NEW COVENANT “PROPHETIC MINISTRY” AMONG PASTORS OF THE PAOG (Z)

As observed above, “prophetic ministry” under the New Covenant in Africa has been influenced by the African cultural stratum and was a reaction to the style and theology of the Western churches (Pobee and Ositelu 1998:7). Throughout this process, the church has succeeded in creating African indigenous churches that understood ministry in their African context (p. 7). Mbiti (1969:15) succinctly says, within African traditional life, the individual is immersed in a religious participation which starts before birth and continues after his death. For him therefore, and for the larger community of which he is part, to live is to be caught up in a religious drama.

Currently, the “prophetic ministry” under the New Covenant in Africa is characterised by chanting prayers, healings and prophecies (Pobee and Ositelu 1998:1). This has created formal structure or systems of belief that shape pastors as authority lies entirely with church founders, whose preaching and instruction are considered divinely inspired (O’Donovan 1996:11).

## **CHAPTER THREE**

### **HOW DO PASTORS IN THE PAOG (Z) UNDERSTAND AND PRACTICE "PROPHETIC MINISTRY"?**

#### **3.1 INTRODUCTION**

This chapter presents the outcome of an empirical study about “prophetic ministry” among pastors of Pentecostal Assemblies of God of Zambia (PAOG (Z)). Two methods were used to gather the needed data, namely, personal open ended structured recorded interviews and anonymous questionnaires. The population group consisted of bishops (the 5 member Executive Council of PAOG (Z)) and fifty (50) randomly selected local church pastors from Pentecostal Assemblies of God of Zambia (PAOG (Z)).

As indicated above, all the interviews were recorded whilst the questionnaires were emailed to the participants who were requested to return their responses to the researcher by email. I followed Leedy’s (1989:193–198) advise of designing questionnaires. Furthermore, to minimize bias in the study, the research instruments were assessed for validity and reliability by the Instrument Validation Team (IVT) consisting of members requested to serve in the team mentioned in chapter one. Again, a pilot study was conducted among a selected sample nine (9) non-PAOG (Z) pastors. I handed questionnaires to six (6) local church pastors outside the PAOG (Z) while three (3) non-PAOG (Z) pastors were interviewed. The purpose of the pilot study was to

determine the practical aspects of the research instruments. After conducting the actual study among the research participants; data-analysis was done at the end of administering the research instruments. Such analysis involved categorising, ordering, summarising, and describing data in meaningful ways.

### 3.2 RESEARCH QUESTION AND SUB-QUESTIONS

The poor and the “prophetic ministry” under the New Covenant among pastors of the Pentecostal Assemblies of God of Zambia (PAOG (Z)) is an immense study that needs consideration. Thus a need to establish whether placing the poor within the current “prophetic ministry” of the Pentecostal Assemblies of God of Zambia (PAOG (Z)) pastors resonated with “prophetic ministry” during Early Church? Therefore, I asked four sub-questions to be able to present a balanced “prophetic ministry” under the New Covenant.

1. What forces have shaped the beliefs and practices of PAOG (Z) with respect to “prophetic ministry”?
2. How do pastors in the PAOG (Z) understand and practice “prophetic ministry”?
3. How might a balanced “prophetic ministry” typified in the Early Church serve as a model or paradigm for “prophetic ministry” under the New Covenant?
4. What theological and ministerial changes would be required if the practice of “prophetic ministry” in PAOG (Z) were to be faithful to practice of the Early Church.



The focus of the survey, which consisted of five (5) member Executive Council of PAOG (Z)) and fifty (50) randomly selected local church pastors from Pentecostal Assemblies of God of Zambia (PAOG (Z)), was on the first two sub-questions. Empirical data was gathered from the participants, through recorded interviews and questionnaires, to answer these sub-questions.

### 3.3 BIAS AND RELIABILITY

With regards to interviews, Mouton (2002:157-158) comment that participants tend to be reluctant to provide interviewers with information on sensitive matters. I encountered challenges during the data gathering process. These were, I, as a researcher, am one of the pastors of the PAOG (Z); the study centered on PAOG (Z) and caused some participants to be reluctant in providing sensitive financial information; and the questionnaire required the participants to provide confidential agency partnership information (Appendix 3: E-1, E-2).

To overcome some of these challenge, I obtained an introductory letter (Appendix 1) and an informed consent form (Appendix 2) from SATS (South African Theological Seminary). South African Theological Seminary also requested the participants to provide their details for verification purposes only, but the participants were to remain anonymous.

In spite of such challenges, I ensured that bias was reduced, and assured the participants that the provided information was for research purposes and would be treated confidentially.

As already indicated above, I utilised questionnaires and interviews. Due to limited financial resources, I managed to conduct four (4) recorded telephonic interviews and one (1) recorded face-to-face interview.

In view of the above challenges I also worked towards making the information obtained to be reliable and followed Mouton's view (2002:144) which states that "reliability refers to the fact that different research participants being tested by the same instrument at different times should respond identically to the instrument."

### 3.4 PILOT STUDY

I conducted a pilot study prior to sending the fifty (50) randomly selected questionnaires to the participants and interviewing five (5) members of the Executive Council of PAOG (Z)). Six (6) non-PAOG (Z) pastors participated in the pilot study by completing the first version of the questionnaire (Appendix 9). At the end of the pilot study, the questionnaire was slightly changed because the researcher discovered that some of the questions were not very relevant and some of the gathered data would not add any value to the research.

In addition, I also interviewed three (3) non-PAOG (Z) pastors. I discovered that some interview questions were not helpful in shaping the study and effected the necessary changes to the interview questions (Appendix 10).

### 3.5 DATA

The participants in this study were national leaders and pastors of the Pentecostal Assemblies of God of Zambia (PAOG (Z)), and were selected because they are knowledgeable and possess the information related to the study. Furthermore, they understood the language of the researcher, English, which made communication much easier. In addition, the participants were eager to participate in the research after understanding that the study would add value to the work of God within the church. They were also easily found within the PAOG (Z); and that reduced financial costs related to transport, accommodation, and other essential amenities

#### 3.5.1 Population and sampling

I used purposive sampling technique related to non-probability sampling design because it enabled the researcher to purposively select a sample of participants with reliable and relevant information to the study.

Hence, purposive sampling was done by looking at the Zambian population, and then allocated a number of questionnaires to the number of PAOG (Z) churches and pastors.

Fifty (50) pastors were randomly selected from the ten (10) provinces of Zambia which have been divided into seven (7) official PAOG (Z) districts. The seven (7) selected districts were: Copperbelt, Luapula, Northern, Western, Southern, Midlands and Eastern.

In addition, the sample size was purposively selected using the following pre-determined criteria: it should be easy to manage; it was selected to avoid saturation in which new data collected would not be adding value to the study; pastors were tasked with the responsibility of pastoral ministry in churches; and pastors should have been ordained and being in the work of the ministry for at least three (3) years.

### 3.5.2 Data Collection

According to Kombo and Tromp (2006:52), data collection is the gathering of information in order to serve or prove some facts. In order to gather the required data, more focus was devoted to generating data through recorded interviews and questionnaires. Burke & Innes (2004:8) mentioned that an interview provides access to the content of the situation and enables the researcher to have a deeper meaning about the reality of what is being studied; whereas questionnaires affords all the participants the same opportunity and options to answer the same (Erik 2006:132).

### 3.5.3 Data scrutiny

Data analysis involved scrutinising the acquired information and drawing conclusions. The acquired information was raw data which consisted of words from the completed questionnaires and interview scripts.

Data scrutiny followed data collection by first managing the data so that it can be later interpreted. This involved a cyclical process of becoming familiar with the data and identifying main themes in them; examining the data in-depth so as to provide detailed descriptions of the settings, participants and activities (describing); categorising and coding of pieces of data and physically grouping them into themes (classifying); and interpreting and synthesising the organised data into either general or specific conclusions (interpreting).

In this study, data were from recorded interviews and questionnaires; and was categorised and arranged according to key concepts which corresponded with research questions, and were presented in narrative form.

A brief history of the Pentecostal Assemblies of God Zambia (Z) follows, before presenting and analysing the research data.

### 3.6 BRIEF HISTORY AND BACKGROUND OF PAOG (Z)

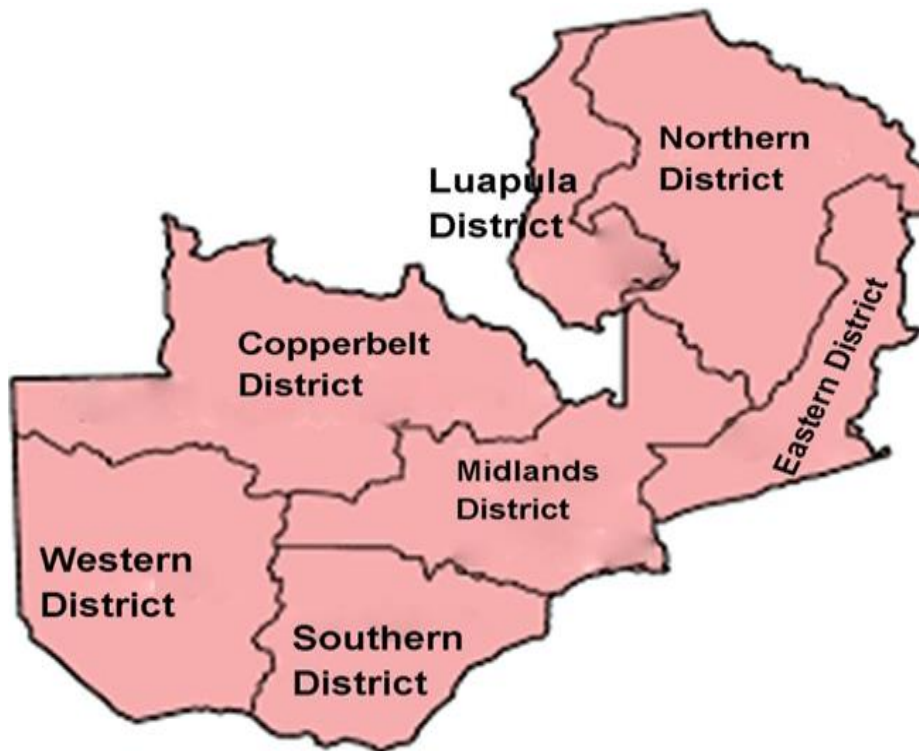
The Pentecostal Assemblies of God of Zambia (PAOG (Z)) is one of the largest Pentecostal churches in Zambia, with over one thousand four hundred (1400) congregations throughout the country. Johnstone and Mandryk (2001:757) explains that “Pentecostals are those affiliated to specifically Pentecostal denominations committed to a Pentecostal theology usually including a post-conversion experience of the baptism in the Spirit, present an exercise of the gift of the Spirit and speaking in the tongues.” The church was founded in the 1950s, about sixty-five (65) years ago. Burgess and Van Der Maas (2003:1228) rightly observes that in the early 1950’s, some missionaries from the Pentecostal Assemblies of Canada arrived in Zambia and established work in Mwambashi, Kitwe on the Copperbelt; this work later spread to the whole country.

With regards to affiliation, the PAOG (Z) is affiliated to three bodies, namely, the local Evangelical Fellowship of Zambia (EFZ); the regional Pentecostal Assemblies of God Alliance (PAOG-A) and the continental Pentecostal Alliance of Africa (PAOA). Figure 4 show the ten (10) provinces in Zambia, while figure 5 shows the demarcation of ten (10) provinces into seven (7) PAOG (Z) districts. These districts are: Copperbelt, Luapula, Northern, Western, Midlands, Southern, and Eastern. The PAOG (Z) is existing in Zambia with congregations in every provincial headquarters and districts. A bishop oversee each districts, and all the district bishops report to the overall overseer called the Presiding Bishop.

Figure 4: Ten provinces of Zambia



Figure 5: The Pentecostal Assemblies of God of Zambia (PAOG (Z)) Districts



The church has grown from twenty one (21) congregations in 1980 to approximately one thousand four hundred (1400) in 2012. By the year 2015, the church had grown to over one thousand four hundred (1400) congregations. This is an average annual growth of between thirty seven (37) to fifty (50) congregations per year. Table 3 below shows the age group of pastors from the PAOG (Z) who participated in the research from all the ten provinces of Zambia and the Executive Council.

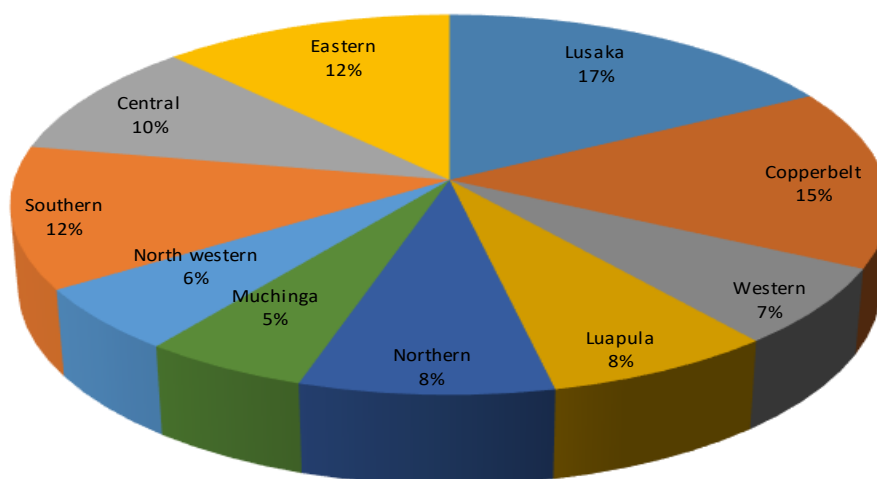
Table 3: The age group of pastors and Executive Council members involved in the research

Age Group	Number of pastors	Number of Executive Council
25-34	9	-
35-44	12	-
45-54	15	-
Above 55	14	5
	50	5

Table 3, above, shows the age group of pastors and Executive Council involved in the research. It also shows the selected number of pastors from each PAOG (Z) district depending on the population of the province as seen from figure 6 below. The participation of the different age groups indicates the near even representation of PAOG (Z) which coordinates and oversee the pastoral ministry in the various districts of the country.



Figure 6: Population of each province in percentages in 2010



The above is a reflection of the number of pastors randomly selected from each PAOG (Z) district. Midlands had the highest representation of pastors (14 pastors representing 28%), followed by Copperbelt (11 pastors representing 22%), Northern (7 pastors representing 14%), Eastern (6 pastors representing 12%), Southern (5 pastors representing 10%), Luapula (4 pastors representing 8%), and finally Western (3 pastors

representing 6%), because each district was represented proportionately by the provincial population of people (Figure 6)

Table 4: Number of pastors randomly selected from each PAOG (Z) District

Name of the PAOG (Z) Districts	Number of pastors randomly selected
Midlands	14
Copperbelt	11
Western	3
Luapula	4
Northern	7
Eastern	6
Southern	5
Total number of pastors	50

### 3.7 RESEARCH DATA ANALYSIS

This section presents the analysis of the gathered data from bishops (the 5 member Executive Council of PAOG (Z)) and fifty (50) randomly selected local church pastors from Pentecostal Assemblies of God of Zambia (PAOG (Z)).

### 3.7.1 Governance structure of the PAOG (Z) and ministry among the poor

The details below are from the recorded interviews and subsequent responses (Appendix 5:1).

According to the participants, the PAOG (Z) has three structures categorised as national, departments and districts—(local churches fall under districts). They further pointed out that these structures are mentioned in the PAOG (Z) constitution:

At the national level, the church is run by the General Executive Committee called the Council of Bishops chaired by the Presiding Bishop. However, there is also the Executive Council that ensures that the decisions made by the Council of Bishops are followed up and implemented. This executive Council comprises the Presiding Bishop, The Assistant Presiding Bishops, The General Secretary and The General Treasurer. At the district level, the church is run by the District Executive Committee under the leadership of District Bishops. All the District Bishops report to and belong to the Council of Bishops of the PAOG (Z). There are several other committees, such as the women and men's committee, and the youth committee.... The church has a National Missions Department chaired by the National PAOG (Z) Missions director, who is also a member of the Council of Bishops.

According to the participants, the local churches are autonomous (self-governing, self-supporting and self-sustaining). Constitutionally, bishops are elected at the General Conference to lead and oversee the PAOG (Z)'s "departments" for better coordination and administration of the church. These departments are:

1. Department of Education and Health Initiatives.
2. National Missions Department known as the Department of Home and Foreign Missions (DHFM).
3. Department that deals with social programmes, poverty reduction, disasters, partnership building, resource mobilization.
4. Department of Church Ministries (Youth, Men's and Women's Departments grouped together).

The participants mentioned that the Executive Council, called the Council of Bishops, coordinates a number of departments geared to reach the lost and vulnerable. Although there is no national coordinated approach to reach the poor within the Pentecostal Assemblies of God of Zambia (PAOG (Z)), the Department of Church Ministries and the Department of Home and Foreign Missions (DHFM) are seemingly responsible for the vulnerable and the poor. Despite this, local churches have been caring and providing pastoral assistance to the poor within their respective districts. Some local churches operate programmes like helping the widows in entrepreneurship, feeding orphans, youth empowerment, skills training, free education and health services to communities in different parts of the country.

The participants also explained that it has been difficulty to plan and budget for these departments since the above departments are not well organised and functioning at the moment. This development has caused the PAOG (Z) Executive Council and Council of Bishop to revitalise them and gear them towards serving the poor, hence the introduction of Promotional Sundays through the Department of Home and Foreign Missions and the Department of Church Ministries in all the local churches to raise relevant funds for the departments. In addition, pastors and their local churches are encouraged to come on board and assist to make the department reach out to the poor effectively.

Furthermore, the participants mentioned that partnership with Government of the Republic of Zambia with some local churches is ongoing, and that the Executive Council has encouraged other pastors to do the same and enter in partnerships with the government and different agencies because it has noticed that it depends on the local church pastors to effectively practice the pastoral ministry towards the poor.

### 3.7.2 Understanding the PAOG (Z)'s involvement in helping the poor through "prophetic ministry" under the New Covenant

Participants mentioned that the PAOG (Z) has covered all the ten (10) provinces of Zambia with more than one thousand four (1400) local assemblies; and that the church has been the beacon of reference to preaching the Word of God throughout Zambia.

The PAOG (Z) is engaged in ministering to the poor (Appendix 5:2). This is done by pastors through their local assemblies. Some local churches allocate some money to assist the vulnerable, and some pastors have taken initiative to establish schools to help the vulnerable.

With regards to PAOG (Z)'s national finances, appendix 8 provides a picture of the financial resources that help in running the church). It was established that the PAOG (Z) is solely funded by money from the local churches. The arrangement is that, 10% of collected income is remitted to the district as tithe. In turn, the district remits 10% of the total income from the local churches to the PAOG (Z) headquarters. Apart from the local churches, the pastors also remit 10% from the allowances received from the church to the PAOG (Z) headquarters.

Other means of income within the districts are various activities ranging from ordination, baptismal certificates, annual subscription of credentials, etc. The districts are also allotted fixed amounts that they have to pay to the PAOG (Z) headquarters according to the needs of PAOG (Z) and depending on each district's economic context.

According to the participants, some local churches also operate projects that require a substantial funding. They further indicated that, in its attempts to cushion the poverty levels in Zambia, the PAOG (Z) has partnered with the Pentecostal Assemblies of Canada (PAOC). Some local churches have partnership with some international

agencies and have been practicing the envisaged “prophetic ministry” under the New Covenant (Appendix 8).

Finally, it was pointed out that the PAOG (Z) does not have a functioning department or committee that looks into the welfare of the poor; except in some few local churches. The intention to look after the poor appears in the constitution but there is little implementation within the whole church, except in a few local churches. Consequently, there is need within PAOG (Z) to embrace and move towards a balanced “prophetic ministry” under the New Covenant, similar to the first century church.

### 3.7.3 Understanding the PAOG (Z)’s distribution of funds among the poor

The participants mentioned that the Disaster and Vulnerable People Department is created to coordinate programmes that help the poor (Appendix 5:3). However, this department is not fully functional due to its inability to design policies aimed at helping the poor. This has also made it difficult for the PAOG (Z) Executive Council to budget properly for the poor and vulnerable; it has also disadvantaged the entire PAOG (Z) to be in position partner with other agencies apart from the PAOC.

### 3.7.4 How to avoid neglecting the poor in the “prophetic ministry” under the New Covenant?

Participants emphasised that the Executive Council of PAOG (Z) must embrace the responsibility of a “prophetic ministry” helping the poor in their spiritual journey towards

God. It must make the Disaster and Vulnerable People Department functional because most of our pastors minister within poverty stricken townships and rural areas. Therefore, there is need to encourage them to emulate the Early Church because the poor are every pastor's responsibility. They should also be encouraged that ministry is holistic. Alongside that, the Executive Council must monitor that each pastor is practicing the "prophetic ministry", through the department (Appendix 6:1-iii).

### 3.7.5 Understanding "prophetic ministry" under the New Covenant

According to appendix 4:E, two critical issues surfaced. First, many participants have indicated that there has been a huge increase of pastors practicing as prophets in Zambia. This phenomenon is attributed to the large viewership of Free-To-Air Christian television channels which promotes "prophetic ministry" among Pentecostals and Charismatics. These channels have elevated the "prophetic ministry" and placed those who function in this ministry above others. The channels display the wealth, the fame and the power/anointing those in "prophetic ministry". Hence, many pastors, including those in the PAOG (Z), are emulating these prophets in order to gain power, fame and wealth regardless of the socio-economic conditions of the poor and the vulnerable. Second, there is also a concern that these prophets are not a true reflection of the "prophetic ministry" practiced during the Early Church, where the poor and vulnerable were at the centre of the "prophetic ministry".



Also noticed was that the practice regarding the “prophetic ministry” under the New Covenant in Zambia appears to be rooted in the influence of African Traditional Religion. Most participants questioned about the practices regarding “prophetic ministry” under the New Covenant mentioned that current “prophetic ministry” is similar to African Traditional Religions’ understanding of ancestors and gods (Appendix 3:B-2).

Participants also pointed out that, the PAOG (Z) could not avoid the influence of African Traditional Religions among its pastors because, as discussed above, it is one of the largest Pentecostal churches, and cover all the rural and urban areas of Zambia’s ten (10) provinces.

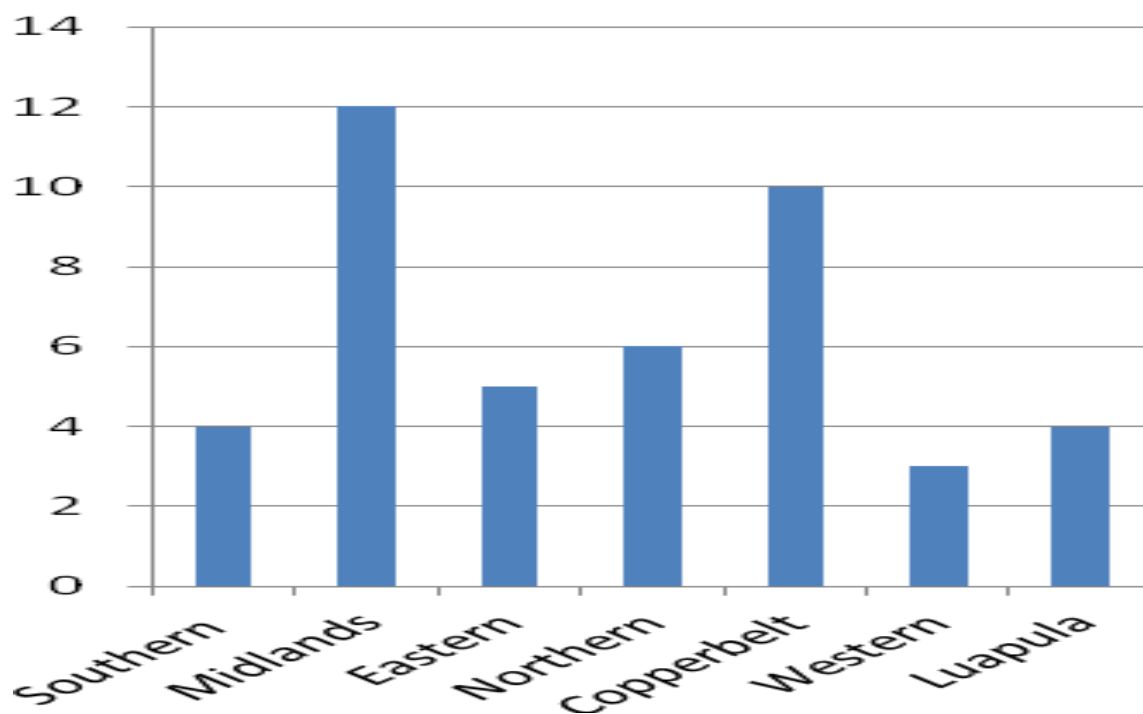
#### 3.7.5.1 The PAOG (Z)’s pastors understanding of current “prophetic ministry” vis-à-vis ancestors and gods.

Figure 7, below, shows that forty four (44) participants from the seven (7) districts, representing eighty eight percent (88%), expressed that the view that “prophetic ministry” under the New Covenant in Zambia is influenced by beliefs in ancestors and gods. While four (4) pastors, representing eight percent (8%), did not agree while only two (2) pastors, representing four percent (4%) had no clue whether the understanding of the “prophetic message” is based on the belief in ancestors and gods (Appendix 4:C-2). Overall, indigenous prophets are traditionally perceived to be the representatives and voice of the gods. The final observation was that culture and tradition inform the

PAOG (Z)'s pastors understanding of the prophets and their practice of the “prophetic ministry” under the New Covenant.

Most of the participants hinted that, the “prophetic ministry” under the New Covenant has become the most desired function in Zambia hence every pastor wants to be operating in that ministry to enhance the local church growth.

Figure 7: The PAOG (Z)'s pastors understanding of current “prophetic ministry” under the New Covenant



I further observed that a certain age group (55 years and above, representing 46%) strongly believed that the Zambian understanding of the prophet and the “prophetic ministry” under the New Covenant is inspired by ancestors and gods (Table 5). One of

the senior pastors from this age group mentioned that “young ministers today in PAOG (Z) want quick blessings and wealth, hence practicing an unbalanced “prophetic ministry” which is contrary to the “prophetic ministry” under the New Covenant”. He further mentioned that young minister have borrowed foreign and popular market related concepts of practicing prophecy; concepts inspired by the belief ancestors and gods.

Table 5: Understanding of current “prophetic ministry” by PAOG (Z) pastors different age groups.

Age Group	No. of pastors who believe the current “prophetic ministry” is divinely inspired by the ancestors and gods	% of pastors who believe that the current “prophetic ministry” is divinely inspired by the ancestors and gods
25-34	5	10
35-44	8	16
45-54	14	28
Above 55	23	46
	50	100

3.7.5.2 Pastors are seen as indigenous prophets, are held in high esteem and everything evolve around them

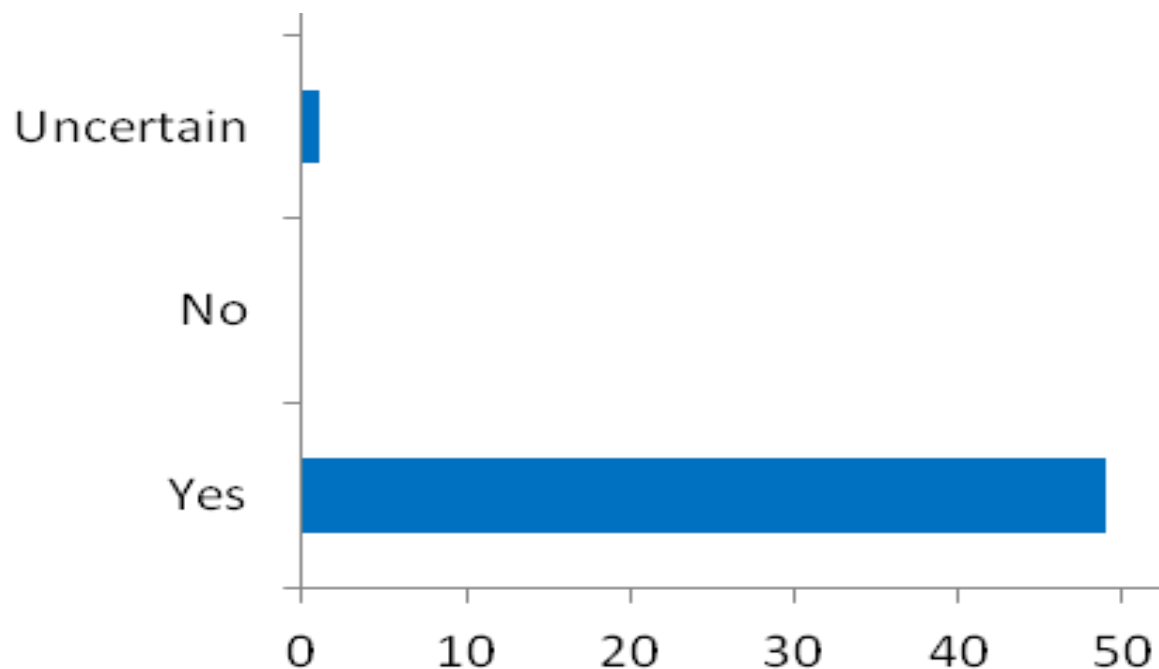
Africans recognise that gods, ancestral spirits and other spirits are intrinsically linked to the community; these beings, considered to have supernatural powers, are believed to be the immediate link between the deities and human beings. Although generally seen as beneficent, they can also be dangerous, punishing or damaging human life under certain circumstances (Appendix 4: C-1).

Similarly, Pentecostal pastors are seen as indigenous prophets, are held in high esteem and everything evolve around them. This is because the “prophetic ministry” under the New Covenant is closely linked to indigenous prophets who perform religious and social duties within the community on behalf of the people. They are considered holy people who possess a symbolic language, special knowledge, special skills and practices.

Forty-nine (49) participants, representing ninety eight percent (98%), agreed with the view that African Traditional Religions regard prophets highly, while only one (1) respondent, representing two percent (2%) was uncertain (Appendix 4: C-1). Therefore, the participants believe that the pastor, as a prophet, is highly esteemed. As such this affects the way a prophet understands and practice “prophetic ministry” under the New Covenant. In addition, 49 participants representing 98%, held that “prophetic ministry” under the New Covenant has become the highest office, undermining other gifts. Therefore, prophets with their practices become unquestionable and untouchable.

Figure 8, below, shows how pastors as prophets are held in high esteem because they are assumed to be divinely inspired.

Figure 8: View that pastors as prophets are held in high esteem because they are divinely inspired

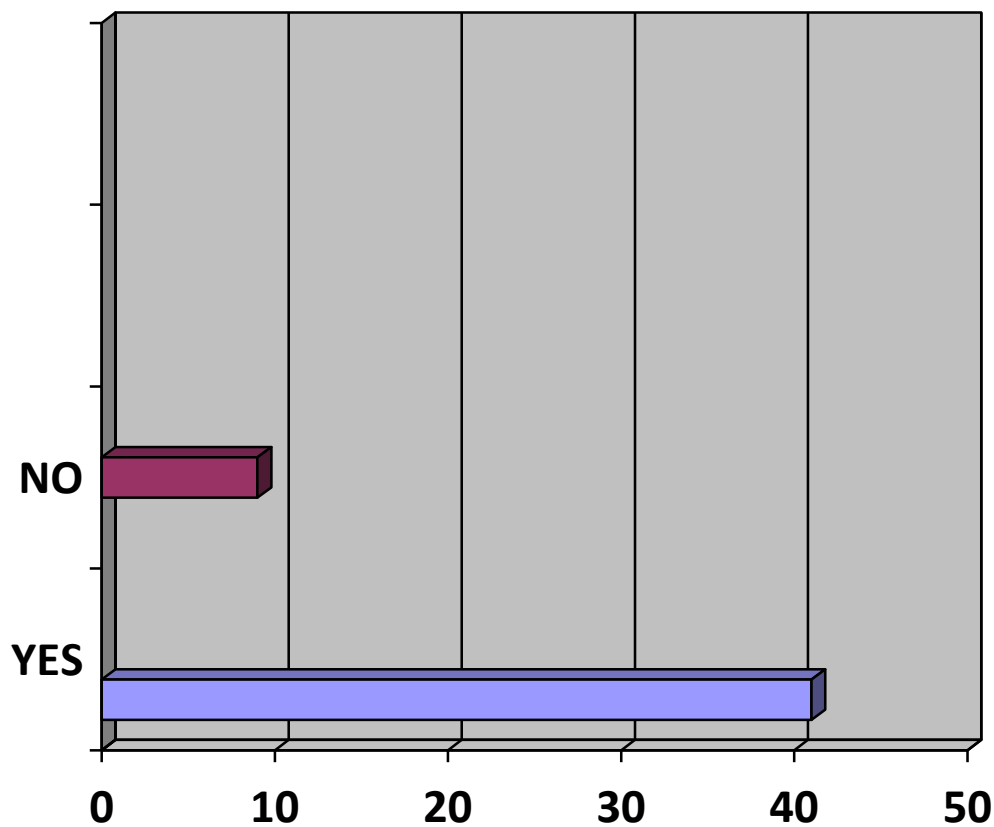


### 3.7.6 Understanding how the concept of pastors as prophets has adversely affected the “prophetic ministry” under the New Covenant among the poor?

The Zambian perception of an indigenous prophet has impacted the way PAOG (Z) pastors are viewed. In Zambia, every person wants to be associated with a prophet or “the man of God” so that they access wealth and prosperity through a prophet. Therefore, there is a tendency among some pastors to desire to function in the

“prophetic ministry” to be able to suit people’s “itching ears”. In the end this tendency affects the “prophetic ministry” under the New Covenant (Appendix 3: B-3). Figure 9, below, shows that forty one (41) participants accept that the tendency has adversely affected the “prophetic ministry” under the New Covenant among the poor, while nine (9) participants said that the concept has not adversely affected the “prophetic ministry” among the poor (Appendix 4).

Figure 9: Understanding how the concept of pastors as prophets has adversely affected the “prophetic ministry” among the poor?



In conclusion, figure 9 demonstrated that pastors become the embodiment of the message from God; whatever the pastor says is final because it is perceived to be divinely inspired by God. As such people are presenting pastors with different material gifts making them wealthy while the poor and the vulnerable in the community are left wallowing in their poverty.

### 3.7.7 Causes of a rise in “prophetic ministry” in Zambia

There has been a proliferation of “prophetic ministry” in Zambia among various Pentecostal churches in the past three decades. Respondents were asked various questions to identify this proliferation (Appendix 4: B-2).

Regarding the question whether the quest for miraculous power and anointing by pastors were causes of the increase in the “prophetic ministry” practices in Zambia. Forty five (45) respondents, representing ninety percent (90%), agreed; four (4), representing eight percent (8%), disagreed and one (1), representing two percent (2%), were not sure. A second question asked whether high poverty levels in communities contributed to a rise in “prophetic ministry” practices in Zambia. Thirty nine (39) respondents, representing seventy eight percent (78%), agreed; seven (7), representing fourteen percent (14%), disagreed while four (4), representing eight percent (8%), were not sure. A third question asked whether healing (strange ailments on people) has contributed to the cause of the increase in the “prophetic ministry” practices in Zambia. Forty seven (47) respondents, representing ninety four percent (94%), agreed; two (2),

representing four percent (4%), disagreed and only one (1), representing two percent (2%), were not sure. Regarding the question whether pastors desire to become rich overnight opted for “prophetic ministry”, the responses were as follows: Thirty eight (38) respondents, representing seventy six percent (76%), agreed; eight (8), representing sixteen percent (16%), disagreed while four (4), representing eight percent (8%), were not sure. The last question asked whether life problems and desperation for quick solutions contributed to an increase in the “prophetic ministry” practices in Zambia. Forty one (41) respondents, representing eighty two percent (82%), agreed; six (6), representing twelve percent (12%), disagreed and three (3), representing six percent (6%), were not sure. Table 6 shows the above responses.

Table 6: Causes of a rise in “prophetic ministry”

Causes	Agree	Disagree	Uncertain	Total
High poverty levels	39	7	4	50
Healing (strange ailments on people)	47	2	1	50
Pastors wanting to become rich overnight	38	8	4	50
Quest for miraculous power and anointing by pastors	45	4	1	50
People seeking solutions to their problems	41	6	3	50



### 3.7.8 Other causes of a rise in current “prophetic ministry” and the poor in Zambia

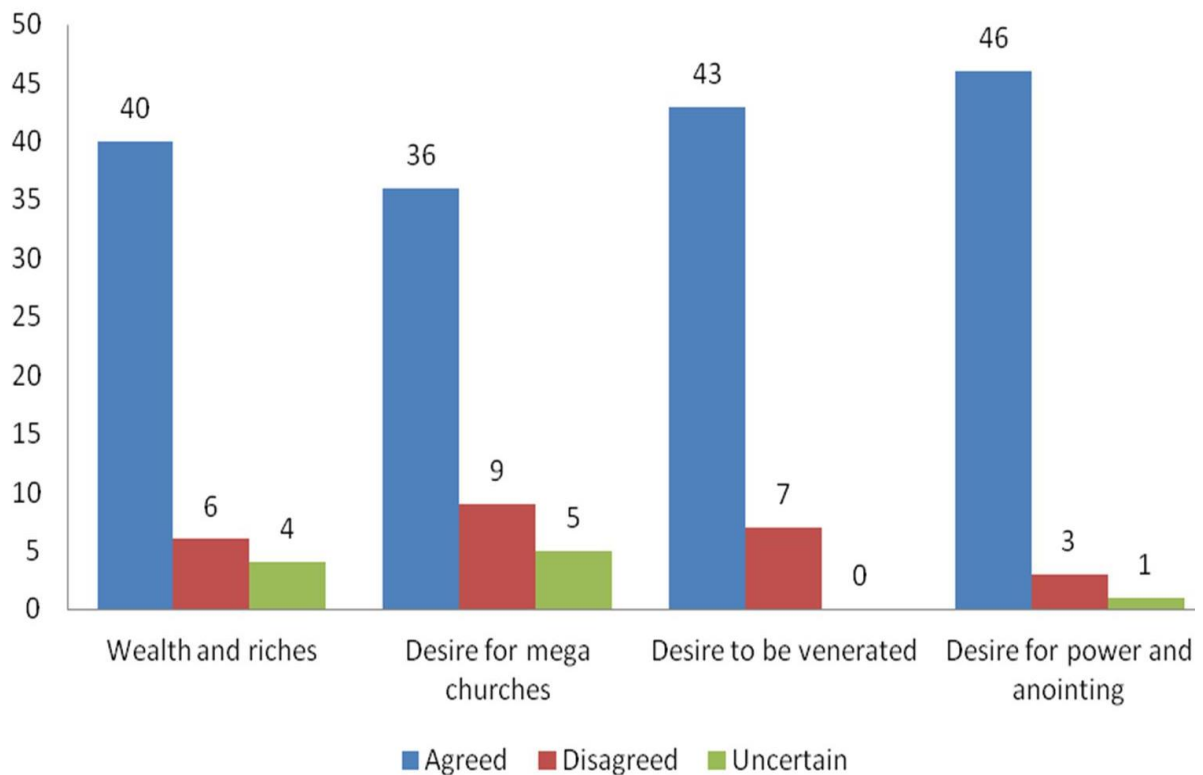
Respondents were also asked to identify further causes of this phenomenon and its effect on the poor (Appendix 4:D-ii). Table 8 and figure 10 reflect their responses.

Forty (40) respondents, representing eighty percent (80%), agreed with the view that priority of wealth and riches has sidelined the poor, six (6) respondent, representing twelve percent (12%), disagreed; while four (4) respondents, representing eight percent (8%), were uncertain. Responding to a second question, thirty six (36) participants, representing seventy two percent (72%), agreed that the desire and competition to establish mega churches fueled current “prophetic ministry”, while nine (9) respondents, representing eighteen percent (18%), disagreed and five (5) respondents, representing ten percent (10%), were uncertain. Regarding a third question, forty three (43) participants, representing eighty six percent (86%) agreed, with the view that veneration of pastors has caused the current “prophetic ministry” to neglect the poor, seven (7) representing, fourteen percent (14%) disagreed, while no one was uncertain. In response to a fourth question, forty six (46) participants, representing ninety two (92%) agreed that the desire for power and anointing caused the rise in “prophetic ministry”, three (3), representing six percent (6%), disagreed and one (1) representing two percent (2%) was uncertain.

Table 7: Other causes of a rise in current "prophetic ministry"

Causes	Agreed	Disagreed	Uncertain
Wealth and riches are core	40	6	4
Desire for mega churches	36	9	5
Desire to be venerated	43	7	0
Desire for power and anointing	46	3	1

Figure 10: Other causes of a rise in current "prophetic ministry"

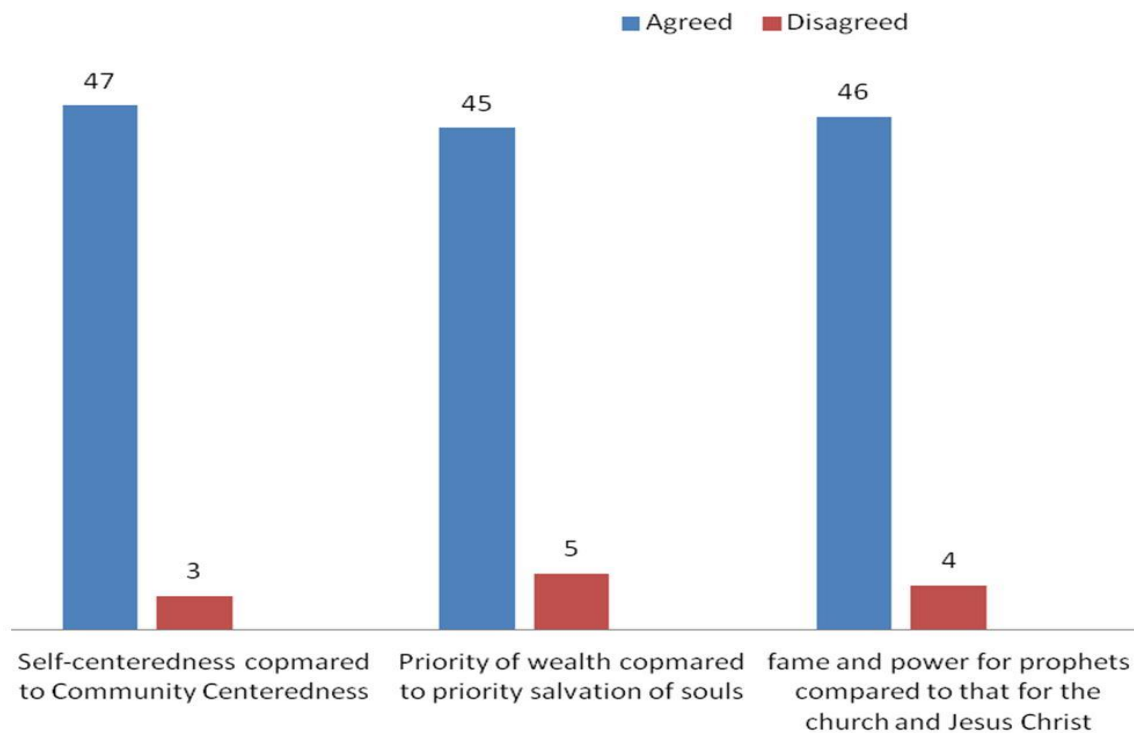


### 3.7.9 Comparison between current “prophetic ministry” and that of the Early Church

The respondents were asked to make a comparison between current “prophetic ministry” and the Early Church “prophetic ministry” among the poor. Forty-four (44) participants, representing 88%, agreed that there is a difference between current “prophetic ministry” and “prophetic ministry” in the Early Church; while six (6) participants, representing 12%, acknowledged that there is no difference (Appendix 4:B-3.ii).

Respondents were asked to indicate whether current “prophetic ministry” is self-centeredness, as everything revolves around one person, whilst in the Early Church “prophetic ministry” was community-centered. Forty seven (47) respondents, representing ninety four percent (94%), agreed that there was a difference while three (3), representing six percent (6%), disagreed. The second question was whether current “prophetic ministry” emphasises personal wealth accumulation and disregard conversion, which was a priority of the Early Church “prophetic ministry”. Forty five (45) respondents, representing ninety percent (90%), agreed; five (5), representing ten percent (10%), disagreed. With regards to question of who gets the glory and fame. Forty six (46) respondents, representing ninety two percent (92%), agreed that the current “prophetic ministry” prioritises personal fame and power while the Early Church “prophetic ministry” ascribed fame, glory and power to Jesus the head of the church; four (4) respondents, representing eight (8%) disagreed. Figure 11, below represents the above data.

Figure 11: Comparisons between the current “prophetic ministry” and that of the Early Church



### 3.8 CONCLUSIONS

This chapter presented a discussion of the field research findings of how pastors of the PAOG (Z) understand the “prophetic ministry” under the New Covenant. Data gathered from the participants, through recorded interviews and questionnaires, related to the first two sub-questions above; which are:

1.2.1 What forces have shaped the beliefs and practices of PAOG (Z) with respect to “prophetic ministry”?

1.2.2 How do pastors in the PAOG (Z) understand and practice “prophetic Ministry”?

In its quest to place the poor in its "prophetic ministry", the PAOG (Z) has lagged behind. Although PAOG (Z) pastors seemed to understand their role related to the poor, the findings from the questionnaires and interviews highlighted the need for a serious approach in placing the poor in the "prophetic ministry" under the New Covenant.

The constitution of the PAOG (Z) provided for a department that deals with social programmes such as poverty reduction, disasters, partnership building and resource mobilisation for the vulnerable, but the department is not focused. Hence the need for a strategy to guide and act as a framework for helping the poor because one expected that a church that has been in existence for 65 years would have been able to use a significant part of its human and financial resources to alleviate poverty in Zambia.

That being the case, the gathered data demonstrated that things are different at local church level. Some PAOG (Z) local churches that have adequate financial and human resources are already committed to addressing the plight of the poor; and they have initiated some programmes aimed to assist the poor.

Another significant development was that the gathered data pointed out that "prophetic ministry" in Zambia appeared to be influenced by two external forces, namely, Free-To-Air Christian television channels which have elevated those who function in the "prophetic ministry" to be above others; and African Traditional Religions (ATRs). Most respondents questioned about the practices regarding the "prophetic ministry" under the

New Covenant confirmed this phenomenon. Consequently, PAOG (Z) pastors feel the pressure to establish growing churches based on the standards set by Free-To-Air channels and ATR's understanding or practice of special healings, miracles and prophecy. This pressure is accompanied by the expectation that they assume the role as intermediaries who must meet the spiritual, social and economic needs of church members and the community.

In conclusion, it must be emphasised that pastors are mandated to preach a holistic message of the gospel of Jesus Christ to people. However fulfilling, the mandate has not been easy within the PAOG (Z) because of the quiescent department that looks in the welfare of the poor. The observed influence of ATRs on the "prophetic ministry" among PAOG (Z) pastors under the New Covenant, various informants mentioned, need to be examined and addressed by the Executive Council of the PAOG (Z) for the sake of placing the poor in the "prophetic ministry" under the New Covenant and help to bridge the gap between the poor and the church.

## **CHAPTER FOUR**

### **A BALANCED "PROPHETIC MINISTRY" TYPIFIED IN THE EARLY CHURCH AS A MODEL OR PARADIGM FOR "PROPHETIC MINISTRY" UNDER THE NEW COVENANT**

#### **4.1 INTRODUCTION**

This chapter considered the preferred scenario of a balanced "prophetic ministry" modeled in the Early Church. The Scriptures found in Acts 11:19-30; II Corinthians 8:1-9:15; Romans 15:23-28 and Galatians 2:10 are a suitable paradigm for PAOG (Z) pastors, serving under the New Covenant, to emulate in their "prophetic ministry".

It should be pointed out that although I draw much from the context of the Early Church, its context was highly influenced by socio-political developments of the Greco-Roman world whilst the context of the PAOG (Z) is highly influenced by post-colonial African socio-political developments. That being the case, I advocate that pastors of the PAOG (Z) would benefit by learning how the Early Church placed the poor within its "Prophetic ministry".

As discussed in earlier chapters, the church was established after the resurrection and ascension of the Lord Jesus Christ, and began to grow rapidly (Acts 1:1-11; 2:41; 6:7).

At the same time socio-economic issues within the newly established church surfaced and the apostles were forced to resolve these issues (Acts 6:1-6). Later, a group of prophets from Jerusalem visited the church at Antioch; a prophet named Agabus prophesied about the coming worldwide famine which would affect the church in Jerusalem; the Antiochan church took the message seriously and provided assistance (Acts 11:19-30). Furthermore, the apostle Paul also mobilised the entire gentile church to assist (II Cor 8:1-9:15; Rom 15:23-28); and made it his task to always remember the poor (Gal 2:10).

The “Prophetic ministry” of the Early Church cannot be ignored as we delve into understanding their role of the church to reach the world with the gospel and at the same time minister to the poor.

#### 4.2 THE HISTORICAL SETTING OF THE EARLY CHURCH

The Early Church experienced a phenomenal growth numerically (Acts 2:37-42) following the immediate overwhelming response of the people to the prophetic message of Peter (Horton 1981:45). The continued witness of the church to the death and resurrection of Jesus Christ brought a reverential fear within the surrounding communities that the witnessed the numerical growth of the Jerusalem church (Acts 2:43-47).

As the Early Church began to expand and include different groups, one particular administrative issue arose that required the attention of the Apostles. Acts 6:1 describes



a situation where Grecians were murmuring against Hebrews because their widows and poor were neglected in the daily ministrations. The Grecians, usually referred to as Hellenists, were a group of Greek-speaking converts to the Church who were living in Jerusalem as Hellenized Jews. The Hellenists of Acts 6 probably formed their own community based on language and cultural practices, although their religion was shared with fellow Jewish converts to Christianity (Milne 2010:51).

The issue that arose between these two groups was over caring for the poor, specifically the widows among the Hellenist community. The Hellenists felt their widows were being neglected by the Hebrews, so they took their concerns to the Apostles (Acts 6:1). The apostles met with the whole community and explained that with the growth of the church, there was need for others to assist since they could not adequately care for the widows alone (v. 2). Thus, a new church responsibility was initiated and enabled the apostles to focus on evangelism while others were addressing the needs of members.

The observed numerical growth spread from Jerusalem to Antioch and beyond. According to Horton (1981:83), within a matter of a few years, this fledgling group of disciples had spread from the extremities of the Roman Empire to the very capital itself. The phenomenon indicated that the message of the disciples was a powerful message which changed communities and gave birth to a new people of God called Christians (Acts 11:19-30). This rapid numerical growth brought leadership and socio-economic challenges within this entire community. Horton succinctly mentioned that when a community of people grows, there is a danger of oversight and neglect on some duties

of responsibility to the people in need (p. 83). Examples of these are the socio-economic needs of members of the community (Acts 6:1-7; 11:27-30).

#### 4.2.1 The Early Church and missions

The mentioned rapid growth came with an increased commitment to preaching the Word of God to every nation as Jesus commanded (Luke 24:46-49; Acts 1:8). The first thirteen chapters of Acts demonstrated that the early community of believers reached many nations and a significant number of people became believers. This reflected the mission orientation of the community, called Christians or the church.

The missionary mandate was the hub of the Early Church as the disciples devoted themselves to the proclamation of the Word of God and being of service to the people (Milne 2010:34). The disciples were to proclaim the reality of Jesus' death and resurrection everywhere (Acts 1:1-11). The Early Church was engulfed in missions starting with Jerusalem, then Judea, Samaria, and to the rest of the world (Kistemaker 1990:54). Kistemaker further states that the entire book of Acts shows how the church was mandated with the mission of reaching the world with the message of God (p. 52). Jesus instructed the disciples in their true purpose for their time.

#### 4.2.2 The Early Church and the poor

Socio-economic issues accompanied numerical church growth (Acts 6:1-7; 11: 27-30) and Kistemaker (1990:219) says a new phase in the development of the church with its incessant growth created administrative problems that affected the unity of the church.

The time had come to record a new and momentous advance in the community of believers to advance the large-scale evangelisation of the world (Bruce 1988:127). In Jerusalem, the poor in the church felt sidelined because the apostles were busy evangelising and teaching the Word of God, and forgot about the other responsibility of taking care of the poor (Acts 6:1-7). An unfortunate phenomenon occurred at Jerusalem; as the number of believers grew the emphasis to proclaim the reality of Jesus' death and resurrection was not accompanied by addressing socio-economic needs of the community (Kistemaker 1990:219). It is encouraging to observe that the apostle swiftly, addressed the matter by proposing a solution to the entire community (Acts 6:3-6). They were determined to solve the problem of the poor at once. This action demonstrated that they were concerned about the socio-economic conditions of the poor and marginalised within the community of believers (Bruce 1988:128). The outcome of this action was a mission mandate of evangelising the nations being accompanied with social responsibility that is, preaching the gospel and meeting the needs of the poor at the same time.

#### 4.2.3 “Prophetic ministry” in the Early Church

The “prophetic ministry” in the Early Church addressed socio-economic issues among the believers (Acts 6:1-7; 11:27-30). Hence, the apostle Paul wrote “For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem” (Romans 15:26). This is an indication that the poor enjoyed preferential treatment within the Early Church. Paul further said the first council in Jerusalem made a special point to him that he “should remember the poor, the very thing which he also was eager to do” (Galatians 2:10).

The following scriptures Acts 6:1-7, Romans 15:26, II Corinthians 8:1-9:15 and Galatians 2:10 point out that “prophetic ministry” of the Early Church did not separate preaching the gospel and helping the poor (Shank 1990:3). The conclusion is that the Early Church embarked on a deliberate compassionate program to help the poor as soon as the church was started and seen growing. In Shank’s view, the Early Church’s phenomenal growth was simultaneously accompanied by a benevolent program to assist the poor (p. 3).

#### 4.3 THE EARLY CHURCH “PROPHETIC MINISTRY”: LOOKING AT AGABUS AND APOSTLE PAUL

The Early Church prophets’ concern about the poor is set within the realities of the life of the early Christian community. Platt and Merida (2014:40) says that the Early Church

could have talked about worship styles, polity, or buildings. But they talk about the poor because this priority is so obvious in the Bible that God always desired for his people to care for the poor. Caring for the poor was a priority in the Early Church. Edwards (2005:165) mentions that the duty to take care of the poor is commanded in the Word of God.

Bonhoeffer (1960:133) describes the Early Church as a community without possession or power and had in their lives renounced their own dignity. As if their own needs and their own distress were not enough, they took upon themselves the distress and humiliation and sin of others. They had an irresistible love for the down-trodden, the sick, the wretched, the wronged, the outcast, and all who were tortured with anxiety. In order that they may be merciful they cast away the most priceless treasure of human life, their personal dignity and honour.

Milne (2010:137) writes that, in a sense in the light of the fact that the Apostles were forced to make decisions which would help the growing Church. The Early Church showed a progression in organising itself; as circumstances dictated that believers had to pay attention to the poor, to introducing structures which previously did not exist; so that it minister to them.

As noticed above, the Early Church and its prophets emerged as a new, small religious group, functioning within its given socio-economic context. The prophet Agabus and the ministry of the apostle Paul following the prophecy of the prophet Agabus in Antioch

(Acts 11:27-30) provide a good paradigm of the kind of “prophetic ministry” under the New Covenant.

#### 4.3.1 Agabus (Acts 11:19-30)

Milne (2010:257) observes that Antioch became the hub for the expanding Gentile mission as it was the initial evangelistic target-area. The Antioch church, like the Jerusalem church, consisted of teachers and prophets like Agabus (p. 265). It is further observed that prophets were an important component of ministry in the Early Church (Marshall 1980:203).

The prophecy of Agabus predicted that a severe famine would spread throughout the Roman world (Acts 11:28). This “prophetic ministry” stirred the Antiochan church to propose a relevant solution to address the prophesied socio-economic conditions of the church in Jerusalem. Marshall (1980:204) writes that the “prophetic ministry” of Agabus encouraged the church at Antioch to make money and material collections to help their fellow believers in Judea. Luke records this commitment as follows: “the disciples, each according to his ability, decided to provide help for the brothers living in Judea” (Acts 11:29).

The believers in Antioch set precedence for the entire Early Church, namely, the spreading of the Word of God to the rest of the world, should be accompanied with

Agabus' "prophetic ministry" to help the poor. This practice causes Kistemaker (1990:425) to argue that God is interested in the poor through his prophets.

As observed above, Agabus' prophecy informed the practice of the "prophetic ministry" of believers at Antioch (Kistemaker 1990:426) and elsewhere. For this reason Milne (2010:265) passionately says the concern for Agabus, however was not so much with the fulfillment, but with the response to the prophetic message; actions to be taken to help the poor. Horton (1981:143) writes that Agabus was used in the "prophetic ministry" to inform the action of the church at Antioch. Consequently, Agabus' "prophetic ministry" dealt with the socio-economic needs of the poor believers within the community of believers. It characterised "prophetic ministry" under the New Covenant.

Grudem (2000:132) also observes that the "prophetic ministry of Agabus was to encourage, exhort or strengthen the church and lead it to prepare for the collections for the poor before the famine (Acts 11:29). This ministry enabled the church at Antioch to be relevant (cf Grudem 2000:132). The significant elements of the collection are found in Acts 11:29. The collection was a communal act, without coercion or legalistic prescriptions, was called a service, was for the Christians in Jerusalem, was a corporate churchly act with respect to both its delivery and reception (Harrison 2007:10).

#### 4.3.2 Apostle Paul (Romans 15:23-28; II Corinthians 8:1-9:15; Galatians 2:10)

The apostle Paul learned about the future socio-economic conditions of the church in Jerusalem from Agabus in Antioch (Acts 11:19-30). Shortly thereafter, Paul began to inform churches of the plan and their responsibility to help the poor in II Cor 8-9 (Gaebelin 1976:158). After his visit to Jerusalem (Gal 2:1-10) and the council in Acts 15, the apostle embarked on a mission to evangelise and help the poor (Galatians 2:10). He reiterated his concern for the socio-economic need in the church at Jerusalem when he collected contribution from the believers in Macedonia and Achaia (Romans 15:26). Walvoord and Zuck (1983:498) mention that Paul's visit to Jerusalem was prompted by the concern for the poor. As much as Paul was concerned about the spiritual welfare of the people in the Jerusalem church, he was also concerned about their social welfare. His concern for the poor led him to organise collections (Galatians 2:10) for the poor in Jerusalem as observed in his call for the Macedonian and Achaia churches to support the poor in Jerusalem (Stott 1968:46). This fostered and demonstrated how "prophetic ministry" under the New Covenant can be practiced. Such practice causes Walvoord and Zuck (1983:594) to argue that contributions used to assist the poor would alleviate human suffering and demonstrate a genuine concern for the poor as God's creation.

In II Corinthians 8 and 9, Paul demonstrated expediting the matter of the collection in Corinth and sent two brothers to help in collecting it; these later helped to deliver the collection to the Jerusalem church. Those who benefit from God's grace should not



hesitate to benefit others in need with material things (Walvoord and Zuck 1983:576). This special contribution, from Gentile churches, helped a predominately Jewish church. Paul had a genuine concern to assist the poor and sought to unite the two different Early Church communities (Melick 1989:98).

The contribution was not meant for the organisational functions of the church, but rather, it was truly meant to be a benevolent contribution. When the church made the contribution, it was an expression of fellowship in Christ and relief to the needy (II Corinthians 8:4). Harrison (2007:36) writes that the collection was Paul's crowning achievement in life. It was fairly amazing that he so decisively and determinedly turned his attention to a matter of human need and not the governance structure of the church at Corinth. Paul led the task to take up the matter of human need as a priority. This effort causes Keener (2005:207) to mention that the believers were encouraged to live simply and sacrificially, completely committed to helping the poor.

The church in Corinth (cf II Cor 8-9) was urged to join the Macedonian and Achaia churches in supporting the poor as it was Paul's desire (Gal 2:10). Kruse (1987:150) writes that Paul used the example of the Macedonians' generous response to the contribution was intended to motivate the Corinthians to also provide relief for the saints in Jerusalem. Gaebelein (1976:158) adds that Paul encouraged the Corinthian, Macedonian and Achaia churches to raise contributions to help the Jerusalem church which had a hard time caring for its poor members.

Stott (1968:46) reiterates that it was primarily for famine relief that Paul was in Jerusalem and continued to care for the poor by organising contributions (Rom 15:23-28; II Cor 8-9 and Gal 2:10) as he urged the Corinthian, Macedonia and Achaia churches to support the poor Jerusalem church (cf Gaebelein 1976:444; Keener 2009:179; Lenski 1963:1122). Paul's concern for the poor caused the Corinthian church to take an opportunity to demonstrate the genuine love and commitment to the poor (Kruse 1987:153).

It is noteworthy that Paul presented his most comprehensive instruction for giving to needy Christians. He unselfishly motivated the Corinthian, Antioch, Macedonian and Achaia churches to remain true to their prior commitments, and to co-operate with the work of God in their lives. They were to remember the example of Christ who gave himself for them. His administrative procedures revealed his concern that all things be done above reproach. Finally, Paul's ministry demonstrated considering the socio-economic conditions of the poor and helping them, fostered tangible worship (Melick 1989:113).

#### 4.4 SPIRITUAL ACTION AND SOCIAL ACTION OF THE EARLY CHURCH

Grudem (1994:868) mentions that even though the evangelistic work of declaring the gospel was the primary ministry of the Early Church, caring for the poor always accompanied evangelism. Melick (1989:98) observes that the Early Church believers considered socio-economic conditions of fellow believers as their own and acted to

provide the necessary help, as demonstrated in various portions of the scriptures which urged to care for those who have endured difficulties. These included the widows (Acts 6:1), natural disasters of famines (Acts 11:27-30), and the poor (Gal 2:10).

The Early Church "prophetic ministry" was not trapped in predicting the future; it also encouraged and placed purposeful actions that considered the plight of the poor. This approach did not dichotomise spiritual action and social action; the two were intertwined. Dassel (1981:388) states that the concept of "prophetic ministry" of the Early Church was firmly rooted in God's concern for the poor. It was a prophetic voice for the poor which echoed a communal responsibility for the poor in its task to declare God's redemptive purpose to all mankind. Hence, Engen (1992:124) writes that the Early Church was a community of servants who understood their prophetic role within their community. The Menzies (2000:193) adds that the Early Church was a prophetic community empowered by the Holy Spirit in spiritual and social action.

It was observed that while socio-economic issues in Acts 6:1-7 created division in the Early Church, addressing these issues united the church. Milne (2010:267) indicates that, later, gifts from Gentile believers enabled a unified Christendom at a time when a division into separate Jew and Gentile streams could have seemed perilously possible.

It did not end there, collections from the Corinthian, Macedonian and Achaia churches (II Cor 8-9) were an expression of a deep concern for the poor and helped the churches to stand in unity for the sake of the Jerusalem church (Milne 2010:267). This was an act

of Christian unity and fellowship, in which members of the church outside Jerusalem took part, according to their means, to help the affected members in the Jerusalem church (Marshall 1980:204).

The prophetic word of Agabus about the forthcoming famine throughout the Roman world (Acts 11:28) caused the Antioch church to work in unity and to contribute to the welfare of the poor in other regions. Horton (1981:143) upholds that the unity in the church was seen in the way each member, rich or poor, contributed according to their abilities to send relief (Acts 11:29). Kistemaker (1990:426) writes that the church in Antioch did not receive the message of Agabus for information, but the believers came together and made immediate plans to alleviate the need of the poor believers in Jerusalem. Kistemaker announces that the kind of unity among the believers is seen as Gentiles shared material blessings with the Jewish Christians in Jerusalem (p. 426).

The above development stirs Mouw (1998:226) to argue that the Early Church's prophetic message and practice reflected that spiritual action and social action are interlinked practices needed in the church.

#### 4.5 HELPING THE POOR AS A RESPONSE TO GOD'S GRACE IN THE EARLY CHURCH (II CORINTHIANS 9:6-15)

The apostle Paul encouraged the believers in Corinth to participate in helping fellow poor believers in Jerusalem by being generous.

#### 4.5.1 Generous and voluntary giving

A generous contribution was a voluntary gift, not one made out of coercion because of outside forceful pressure on the giver (II Cor 9:7; cf Kruse 1987:164). Kruse (p. 165) says if Christians gave while under coercion from Paul, then their contributions would have been made reluctantly and the whole purpose of the contribution to express the concern for the poor would be negated. While Melick (1989:111) argues that regarding the matter of sowing bountifully, God loves a cheerful giver according to conviction (“every man according as he has purposed in his heart”), rather than external motivation or standards imposed by the collector of the gifts, for each one responded to the promptings of the Holy Spirit in light of his own personal situation. This approach pointed out the quest to avoid wrong motives for giving; the giver should give out of a free enactment of a predetermined commitment (v. 7).

#### 4.5.2 Generous giving glorifies God

Paul emphasised that collection from the Corinthians would not only help the poor (in Jerusalem), but would also bring glory and praise to God (II Cor 9:6-14). Such kind of giving did not look for who will give the best, but was considering God’s grace and concern for the poor. Accordingly, giving was not to be done sparingly, but cheerfully (Gutzke 1978:238). Eventually the Jerusalem Christians would praise God for their act of obedience which reflected their confession of the gospel of Christ (II Cor 9:13).

In addition to the matters mentioned above, Joubert (1999:79) notes the element of reciprocity between the Corinthians and the Jerusalem Christians used through the farmer metaphor. Walvoord and Zuck (1984:575) agree that there was a reward in giving. Corinthians would be rewarded in three ways; firstly, the givers would be enriched (II Cor 9:6-10), secondly, the receivers' needs would be met (vv. 11-12), and thirdly, God would be praised and glorified (vv. 13-15).

#### 4.6 ACCOUNTABILITY IN THE EARLY CHURCH

Christian social involvement occupied a major place in the Early Church ministry. Melick (1989:97) says that "through the various media, including the pulpit, many Christian spokespersons call for Christians to give material resources for the advancement of their ministries." Often II Corinthians 8-9 forms the biblical basis for giving to helping the poor. Hence the need for accountability in managing contributions intended to help the poor.

The relief offering for the poor at Corinth occupied a prominent place as it concerns the well-being of poor Christian brothers and sisters (Melick 1989:97). Melick also observes that sensitive to the charges of abuse in this area, Paul clearly sets forth responsibilities in the physical matters (p. 113). The responsibilities are two-dimensional, encompassing both the giver and the collector of funds.

Paul practiced accountability by sending others to collect and administer the contribution (II Cor 8:16-24), namely, Titus and two other brothers. He did this to avoid any criticism of the way he administered this liberal gift, “For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men” (vv. 20-21). With regards to accountability, Melick (1989:98) mentions that when you give to the Lord’s work, it should be considered that the people who are in charge of the ministries are accountable? What is their personal lifestyle? Do you know anything about that? Finally, the Early Church demonstrated the values of accountability and stewardship in “prophetic ministry” intended to help the poor (Acts 11:29; Rom 15:26).

#### 4.7 CONCLUSION

The Scriptures pointed out that the Early Church combined spiritual and social actions in its ministry (Acts 6:1-4; 11:27-30). Furthermore, Early Church literature explained the role “prophetic ministry” played in the Early Church and the community of believers. Although problems surfaced, “prophetic ministry” was seen as an essential component of the church.

Paul’s statement that “...they asked to remember the poor, the very thing I was eager to do” (Gal 2:10) was prompted by the developments in Acts 11:27-30 regarding famine relief for the poor saints in Jerusalem. Agabus, Paul and the church were united in caring for the poor.

God's concern for the poor and needy can be seen in the faithful testimony of the prophet Agabus and the Apostle Paul's lives. In the book of Acts and Paul's own letters to the church, there is a compassion for the poor and a call to serve people who are outcast and needy. In their ministry, Agabus and Paul passes on their desire and conviction to help the weak and serve the poor (Acts 11:19-30; Romans 15:23-28; Galatians 2:10; I Thessalonians 5:14; I Timothy 5:3, 6:17).



## **CHAPTER FIVE**

### **THEOLOGICAL AND MINISTERIAL CHANGES REQUIRED FOR THE “PROPHETIC MINISTRY” IN PAOG (Z) TO BE FAITHFUL TO THE PRACTICE OF THE EARLY CHURCH**

#### **5.1 INTRODUCTION**

It is essential to recognise that famine, due to climatic conditions, is a common socio-economic factor between the Early Church and the PAOG (Z). In the case of the former famine was prophesied whilst in the case of the latter famine was not prophesied. Both conditions affected believers and citizens of the two different contexts, namely those who lived in the Roman world and Zambian citizens. Prophecy stirred the Antioch church to help fellow believers whilst Christian love and concern has stirred some few churches within the PAOG (Z) not to fold their hands, but to assist fellow believers and Zambians with their limited resources.

Still on the matter of assisting believers and others who are affected by socio-economic conditions, it is observed that most Pentecostal and Charismatic churches in Zambia have embraced the gift of prophecy, where the “prophetic ministry” under the New Covenant and its practices manifested itself in various ways across churches. Unfortunately, this has left undesirable consequences with: (a) pastors cherishing what they gain from the prophetic practice, rather than thinking in terms of practicing a

balanced “prophetic ministry” under the New Covenant characterised by spiritual and social action as observed in the Early Church, (b) individual fame taking centre stage at the expense of the poor, and (c) church services being clustered with prophetic utterances and competition about who is the greatest prophet, than Christ centered teachings.

The above practices have shaped and informed those pastors who practice an unbalanced “prophetic ministry” contrary to a balanced “prophetic ministry” observed in the Early Church with its emphasis on combining evangelism with social action (spiritual action and social action). Thus, there is a serious need for a relevant “prophetic ministry” approach for pastors of the PAOG (Z); such approach should acknowledge the “prophetic ministry” of the Early Church as a paradigm.

## 5.2 IMPLICATIONS OF A BALANCED “PROPHETIC MINISTRY” BASED ON THE PRACTICES OF THE EARLY CHURCH

In the preceding chapters, I mentioned that the PAOG (Z) is one of the largest Pentecostal churches in Zambia with a mixed blend of members cutting across the society comprising young and old, rich and poor. Despite the many centuries that separate the PAOG (Z) pastors from the Early Church, they can relate to the context of the Early Church. The efforts, struggles, and successes of the Early Church provide great lessons and a model for pastors within the PAOG (Z); as they strive to fulfill the great commission to carry the gospel to every part of Zambia. Hence, in this chapter, I

give some practical propositions addressing the issues<sup>2</sup> that have emerged in chapters three and four, mainly looking at the matters relating to the “prophetic ministry” under the New Covenant among pastors of the PAOG (Z). The proposed practical implications are intended to enable pastors<sup>3</sup> of the PAOG (Z) to practice a balanced “prophetic ministry” under the New Covenant. I propose the following three-point strategy with relevant implications of each point:

1. Assess forces that have shaped beliefs and practices of the “prophetic ministry” under the New Covenant in Zambia.
2. Adopt the Agabus-Paul model of a balanced “prophetic ministry” under the New Covenant.
3. Position the PAOG (Z) as agents of empowerment.

### 5.3 ASSESS FORCES THAT HAVE SHAPED BELIEFS AND PRACTICES OF THE “PROPHETIC MINISTRY” UNDER THE NEW COVENANT IN ZAMBIA

Key in establishing the implications of a balanced “prophetic ministry” based on the Early Church is providing an analysis of various forces influencing “prophetic ministry” under the New Covenant among pastors of the PAOG (Z).

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<sup>2</sup> The following issues relating to “prophetic ministry” were raised:

- i. The observed Early Church, Agabus’ and Paul’s spiritual and social action.
- ii. Forces that have shaped the practice of current “prophetic ministry” under the New Covenant among the poor.
- iii. How pastors understand and practice “prophetic ministry”?

<sup>3</sup> This will also benefit other Zambian pentecostal churches as well.

It was observed, based on the discussions in chapter two (see section 2.4) and the findings of chapter three above, that several forces shaped the beliefs and practices of “prophetic ministry” under the New Covenant among pastors of the PAOG (Z). These are: historical and political forces, African Traditional Religions (ATRs), and Free-To-Air (FTA) prophetic channels.

ATRs include spiritual forces and indigenous African prophets. With regards to FTA prophetic channels, it is essential to reiterate that the current “prophetic ministry” in Zambia has been inspired by various strands of Pentecostalism, namely, the “miracle gospel”, the “prosperity-gospel”, and the “holiness-gospel” where pastors within the churches convey their message differently and unsystematically (Udelhoven 2010:11). Hence, I argue that pastors of the PAOG (Z) must address all the above mentioned forces so that they are able to practice a meaningful “prophetic ministry” epitomised in the Early Church. This would be achieved by focusing mainly on ATRs and FTA prophetic channels. My assessment is that if the PAOG (Z) pastors and other Pentecostal denominations fail to address these forces, they would fail to offer adequate hope in enhancing the appreciation of human dignity as espoused by the Bible.

### 5.3.1 African Traditional Religions (ATRs)

Those who practice the current “prophetic ministry” claim to have authority derived directly from God, and are perceived to be endowed with supernatural, or exceptional powers (Dow 1969:306) which flout rationality and logic (Masondo 2014:6). This

perception appeals to the poor and vulnerable within the community and their obedience is based solely on the above claim and perception. Dow explains that the above claim and perception position these pastors as mediators between people and God in a similar way found among the followers of ATRs (p. 307). In addition, there has been an active interaction between ATRs and Christianity in Zambia; an interaction which has caused many people in Zambia to retain inherent ATRs beliefs and practices like sacrifices offered to ancestors or spirits, the status of indigenous prophets, the protective power of juju and charm, and visiting shrines (cf Pew Research Center 2010:33).

Furthermore, cultural beliefs and practices continues to cause many Zambians to consult traditional healers, ancestors, spirits, indigenous prophets and diviners for socio-economic and health related problems. Still on this matter, cognisance should also be taken that it was also observed that there is a continued influence of ATRs in the worship life of the Zambian pentecostal churches today (Pew Research Center 2010:33; Nsibande 1992:26) and that the Zambian perception of an indigenous prophet has permeated these churches. It is therefore not surprising that some pentecostal pastors have (directly or indirectly) borrowed and imported some ATRs practices (e.g., worship, prayer, spiritual deliverance and authority/position) into their current “prophetic ministry”.

As a result the PAOG (Z) should address this influence (force) by having a biblical approach. Pastors of the PAOG (Z) should be reminded of the common priesthood of all

believers, and that God alone, is to be worshiped. They should also be reminded that pastors are gifted people with a message that would help transform lives of all the believers. Furthermore, it should be emphasised that they are not the final authority, but are mere conduits of God's message to people.

### 5.3.2 Free-To-Air (FTA) channels and related doctrines

The FTA channels have become the platform of strange doctrines related to “prophetic ministry” under the New Covenant in Zambia. Such doctrines marginalise the poor and concentrate on enriching the leaders (pastors) (Onyiah 2002:130). This is an unfortunate situation for a country which is still in the doldrums of poverty and rated as one of the poorest countries in the world. Hence, I argue that the PAOG (Z) has a responsibility to help the poor instead of exploiting them through the FTA channels.

#### 5.3.2.1 Ways to counter strange doctrines

As observed earlier, there is a rising tide of a “prophetic ministry” that is not theologically and biblically sound; a theology needing to be scrutinised and countered by a theology that discounts the evangelical value that the poor play in the church.

Regarding the poor, a pro-poor theology must never cease to promote personal and community commitment to transforming lives. It must be able to recover God's purpose and concern for the poor. Therefore, the theology of PAOG (Z) should emphasise that

evangelism and social action form two sides of the same coin, that is, the two are inseparable. In maintaining a credible theological approach, the following are listed to show how the PAOG (Z) can counter the strange doctrines in the current "prophetic ministry":

#### 5.3.2.1.1 Reject all attempts to manipulate spiritual gifts

The point of departure is to reject any practice that guarantees that a human being can give "special gifts" or "special powers" to fellow human beings to operate in "prophetic ministry" because it leans precariously toward occult practices. A biblical approach should emphasise that operating in "prophetic ministry" is inspired by the Holy Spirit in the same way Agabus was inspired (Acts 11:28). The PAOG (Z) is encouraged to reject any attempts in "prophetic ministry" under the New Covenant to manipulate spiritual gifts. It should be emphasised that God the Holy Spirit, not a human being, distributes spiritual gifts, according to his will.

#### 5.3.2.1.2 Develop a personal relationship with Christ and the Holy Spirit

Pastors of the PAOG (Z) should be encouraged to develop a close relationship with Christ and the Holy Spirit. A close relationship with Christ would inspire pastors to see the poor as they should (Luke 4:18), and never turn out to promote their selfish spiritual pursuit. A close relationship with the Holy Spirit would point them to Christ and remain in Him (John 15:1-17). A close relationship with Christ and the Holy Spirit would enable

pastors of the PAOG (Z) to treat healing ministry with caution. Pastors of the PAOG (Z) should recognise that miracles are not an end, but are a means to point people to God, through Jesus Christ.

#### 5.4 ADOPT THE AGABUS-PAUL MODEL OF A BALANCED “PROPHETIC MINISTRY” UNDER THE NEW COVENANT

As observed in chapter three, the “prophetic ministry” of Agabus (Acts 11:19-30) stirred the church in Antioch to suggest a relevant solution to address the prophesied socio-economic conditions of the church in Jerusalem.

Agabus’ “prophetic ministry” further stirred the apostle Paul to practice a holistic ministry (a balanced “prophetic ministry”) described in II Corinthians 8-9. He consciously mobilised various churches to be part of this practice, and later wrote that he promised the leaders of the Jerusalem church that he would always remember the poor (Gal 2:1-10). Agabus’ “prophetic ministry” and Paul’s response to assist the poor demonstrated a practical and sound combination of the spiritual and the social aspects of ministry. Hence, it is essential to recognise that the apostle Paul and Agabus did not draw any distinction between the two but accepted that the two are intertwined; and that the events in Acts 11:19-30 demonstrated that social action flowed from the spiritual action (prophecy).



Thus, the PAOG (Z) pastors are encouraged to replicate the Agabus-Paul approach to ministry and Paul's wholehearted efforts to encourage other believers to assist the poor; and should move away from using the famous stewardship texts of 2 Corinthians 8 and 9 to raise funds for operations or special projects in the church's life and mission, but also include the intended purpose as noticed in the text; which is the sharing of one's possessions and those of the church to alleviate the pressing need of poverty among fellow Christians.

#### 5.4.1 The poor

Agabus' and Paul's concern for the poor resulted in mobilising other believers to make contributions to assist the poor (Acts 11:19-30; II Cor 8:1-9:15; Rom 15:23-28). The poor mentioned in the passages refers to the believers in Jerusalem and needed support from the believers from other churches. The apostle Paul ensured that the believers from other churches understood their responsibility and priority in helping the poor. These Early Church believers serve as an example of the PAOG (Z)'s responsibility to minister to the poor. The PAOG (Z) is further encouraged to teach their members and pastors that the poor are everyone's responsibility.

In that spirit it is essential the PAOG (Z) "prophetic ministry" mobilises resources for the poor and ensure that everyone's basic needs are met. In addition, PAOG (Z) pastors should be aware of being excessively idealistic about helping the poor, as tackling poverty is not a simple matter. They should, by all means avoid the current "prophetic

ministry” which promises unqualified success without considering certain socio-economic and political structures that affect the livelihood of the poor. They are also encouraged to work towards an all-inclusive “prophetic ministry”. Their “prophetic ministry” and resources should be channeled to planting churches as well as help the poor in the course of evangelism.

#### 5.4.2 Implications for placing the poor within PAOG (Z) “prophetic ministry”

One of the challenges for the PAOG (Z) in the twenty first century is to represent Christ (both spiritually and socially) to the poor and marginalised. Representing Christ’s presence should also be in concrete acts of charity and mercy to the poor (Harrison 2007:1). “Prophetic ministry” under the New Covenant among PAOG (Z) pastors should include the poor and must relate to socio-economic contexts of community. It is about how pastors are involved in our community? Where do they fit into the existing roles of social issues with regards to the poor? Whose needs and whose proposals determine their agenda for the poor? (Kritzinger 2002:153,157). The answers given to these questions do not merely have implications for the pastor’s practice of “prophetic ministry” under the New Covenant; they are the foundation towards a balanced “prophetic ministry” with spiritual and social action demonstrated by the Early Church for the PAOG (Z) pastors.

#### 5.4.2.1 God is the ultimate provider of resources for the poor

The move to contribute to help the poor signified that God is the ultimate owner of all what the Early Church believers possessed, as well the provider of financial resources to help the poor (II Cor. 9:8-11). Understanding that God is the provider of resources, serves as an inspiration for the PAOG (Z) pastors and members to help the poor with their resources.

#### 5.4.2.2 The generosity of the Early Church and related benefits

The Early Church is an example of generous and selfless giving (II Cor 8-9). The apostle Paul encouraged the believers to be generous and to give without compulsion (vv. 6-7). The fundamental component of giving is a relationship with God, and is demonstrated by a willingness to do whatever God may ask (Kostenberger and Croteau 2006:250). The PAOG (Z) pastors' response to God's love should sum up into generous and willingness giving to the poor.

The Early Church serves as a model for pastors of PAOG (Z) practicing "prophetic ministry" under the New Covenant to continue to be generous in giving to the poor, even in the midst of harsh socio-economic conditions. According to II Cor 9:10-11, God generously makes the giver rich so that he/she generously help the poor.

Apart from material benefits to the giver, Paul emphasised the spiritual aspect connected to the collection for the believers in II Cor 8-9. The Macedonian believers first gave themselves to the Lord (II Cor 8:5). Their generosity began with their devotion to the Lord, which is a spiritual matter. Therefore, giving should demonstrate faith and works. He also described giving as a grace (v. 7), and encouraged the Corinthians to excel in this grace, even as they sought to excel in other spiritual graces (v. 7). “Prophetic ministry” under the New Covenant among PAOG (Z) pastors should teach the same attitude of generosity emanating from devotion to God.

#### 5.4.2.3 Giving promotes equality and unity among believers

The Macedonian believers “...gave as much as they were able, and even beyond their ability...” (II Cor 8:3, 13), and the Achaian believers were encouraged to give as the apostle Paul points out the eagerness to sacrificially give and help the poor (II Cor 9:2). The Macedonian and Achaian believers sacrificial giving is an overwhelming lesson of unity flowing from ministering to the poor pastors practicing “prophetic ministry” under the New Covenant within the PAOG (Z).

In addition, “prophetic ministry” within the PAOG (Z) ought to imitate the Early Church where the rich and the poor joined in the grace of giving. The Macedonian and Achaian believers were united and racial barriers could not stop these churches from extending an olive branch to the poor believers in Jerusalem. Paul explained this action as

Gentiles sharing their material blessings since they shared in Israel's spiritual blessings (Rom 15:27).

#### 5.4.2.4 Giving promotes good stewardship and accountability

Paul placed good stewardship and accountability high in the task of collecting contributions to help the poor (II Cor 8:16-24). This is a good example for all PAOG (Z) pastors. They should be reminded that they are stewards of God's resources meant to help the poor. Hence, they should not hesitate to provide checks and balances of the resources meant for the poor.

#### 5.4.3 Enhancing the PAOG (Z)'s fund raising efforts

Adopting the Agabus-Paul model of a balanced “prophetic ministry” under the New Covenant imply that the PAOG (Z) should re-evaluate its fund-raising approach.

##### 5.4.3.1 Promote collective responsibility

As mentioned earlier, the PAOG (Z) promotes local church autonomy. Although there have been some notable efforts to help the poor within the PAOG (Z), the autonomy system has, to some extent, affected the church negatively. This makes it difficult for the department tasked to help the vulnerable to access resources collected for programmes intended to help the poor. The autonomous system has, in most cases, lacked the

collective touch that PAOG (Z) is supposed to have. It is more about individual local churches rather than a collective responsibility. The problem of an autonomous system can be solved by amending the constitution to empower the department to centralise the collection and distribution of resources meant for the poor. This amendment would enable the department to guide the whole PAOG (Z) to realise that helping the poor is not a task of one individual or an individual local church, but is a collective responsibility. Through collective responsibility, pastors and church members would be a community, whose identity is affixed in the commitment to the life and work of Jesus Christ echoed in Luke 4:18.

#### 5.4.3.2 Establish a revolving fund for the poor

The PAOG (Z), through the department responsible for the vulnerable, is encouraged to establish a revolving fund to provide financial assistance to the poor. The revolving fund would help the poor to initiate self-sustaining business enterprises so that they become economically viable. To achieve this task, fiscal discipline and control of resources meant to help the poor within the PAOG (Z) is indispensable. Approaching the World Council of Churches and other ecumenical bodies also will be investigated.

#### 5.4.3.3 Christian education and discipleship

Developing Christian education and discipleship programmes on giving is important for the PAOG (Z). The PAOG (Z) should be encouraged to build its education and

discipleship programmes on giving on the Agabus-Paul model of a balanced “prophetic ministry” under the New Covenant. Although this is not an overnight process, it would provide convincing premise on which to build spiritual and social action for the future.

## 5.5 POSITION THE PAOG (Z) AS AN AGENT OF EMPOWERMENT

The PAOG (Z) pastors should champion the cause for the poor and be advocates against forces that perpetrate injustices and abuses. This attitude was observed in chapter two (see section 2.3) from the Early Church, to the Church Fathers, to the Reformers and contemporary scholars. These have consistently stood for the poor and denounced the vices that perpetrate poverty by encouraging the church under the New Covenant to follow suit.

Current “prophetic ministry” needs an empowerment mindset. It is about the redefinition of a “prophetic ministry” which addresses issues that affect the poor in communities. In other words, the current “prophetic ministry” should shift from being passive to being proactive, as demonstrated in the ministry of Agabus. Such change would establish an intimate relationship between the “prophetic ministry” and communities (Esler 1989:126), because it would be a relevant “prophetic ministry” that addresses the context of the poor (Ela 1989:126).

### 5.5.1 Empowering the poor

There is a global cry to consider the plight of the poor because some economic efforts in many African countries, including Zambia, have clearly not done enough to promote economic diversification, job growth and social development in order to lift millions of people out of poverty (UNECA 2013:4). Therefore, the PAOG (Z) pastors and other Pentecostal denominations' "prophetic ministry" ought to take charge in helping the poor. Pastors should start sharing resources and skills in such a way that there is a genuine socio-economic transformation among the poor. Such transformation requires that the PAOG (Z) enable the poor to determine their destiny through sustainable programmes where they are provided with resources to be able to tackle their socio-economic conditions.

Apart from sharing contributions and skills, the PAOG (Z) should, on a small to medium scale, create micro-enterprises by making available financial resources for the creation of small-scale businesses or industries and enable the poor run their lives. It should also focus on building and providing lacking health care and education (primary, high school and tertiary) services.

### 5.5.2 Making the department responsible for the vulnerable function optimally

For the PAOG (Z) to improve its role in ministering to needs of the poor, it needs to evaluate its department responsible for this assignment.



#### 5.5.2.1 Restructure the PAOG (Z) department

Due to the increasing number of local churches, there has been pressure on the Executive Council of the PAOG (Z) to meet the needs of the vulnerable. The PAOG (Z) came up with a policy that allowed for the creation of the Department of Home and Foreign Missions (DHFM). The DHFM was established to ensure the setting in order of churches by providing minimum pastoral and related support. The department was supposed to build up from designated offerings from churches and individuals. The PAOG (Z) should constitutionally empower the department with resources to help the poor.

The department has for a long time depended on offerings from churches which has not been sufficient to meet the pressing needs of the poor. The alternative to depending on offerings is to utilise the farm lands PAOG (Z) possess. The new headquarters with a lot of offices and classrooms could be income generating ventures for the department. The department should be reorganised to shift from depending on offerings to becoming a productive and income generating department. The income generating ventures will supplement and give the department enough resources to help the poor.

#### 5.5.2.2 Training in entrepreneurship

One of the hindrances to entrepreneurship and self-sustenance is the unavailability of relevant information. A better approach to help the poor is to assist them by providing

them with the necessary information and skills to become innovative. If the poor are well informed, and assisted not to depend on donations, they will improve their livelihood. In the long run, this should be preferred to doing charity work among the poor. Hence, I argue that the PAOG (Z) should mandate the department to organise training in entrepreneurship and economic matters to promote self-improvement.

#### 5.5.2.3 Health care services

PAOG (Z) should consider establishing health care centres to cater for the poor and vulnerable who cannot access basic health services. Since there are PAOG (Z) local churches in every district of Zambia, it is an opportunity for PAOG (Z) to work in partnership with the government in providing health care services.

#### 5.5.2.4 Education

While efforts have been made to have each PAOG (Z) local church establish a school to cater for the growing need of education among the poor according to the General Conference held in August 2016, more should be done by the Executive Council to help finance these education programmes. The PAOG (Z) should have a memorandum of understanding (MoU) with the government to access education grants. The MoU should work to the advantage of PAOG (Z) to provide free education to the vulnerable.

#### 5.5.2.5 Challenges faced in providing health and education support to the poor

The following challenges have been identified in providing health and education services to the poor:

##### 5.5.2.5.1 Inadequate funds to employ trained health workers and teachers

The growing challenge of free health and education services would not be met due to inadequate funds to pay trained health and education staff within PAOG (Z) health and education programmes. Inadequate funds have resulted in the current approach of relying on pastors to provide health and education services. Undoubtedly, this approach has put a lot of strain on the few volunteers. Hence, funds must be provided to attract trained personnel.

##### 5.5.2.5.2 Lack of Information Technology (IT) system for research

Lack of IT system would negatively affect the implementation of health and education programmes. The newly built PAOG (Z) headquarters should house a more advanced IT system to enhance research to benefit the vulnerable. To reach the poor with basic health and education services, there is need to collect relevant statistics to determine the help needed. On the contrary, PAOG (Z) has not invested in IT to enhance research programmes that would benefit the poor. For example, determining the average food basket for the average Zambian; how many vulnerable people cannot access education

and health facilities? For that reason, investing in IT for research and collection of relevant statistics from every part of Zambia to help the poor is imperative. The outcome would also benefit the government in socio-economic planning strategies.

## 5.6 CONCLUSION

“Prophetic ministry” under the New Covenant should imitate the Early Church in giving to the poor generously and freely, just as they have been freely and graciously blessed by God. A look at the preceding chapters and findings shows that the church in Zambia has inherited ineffaceable scars of the current “prophetic ministry” clouded with exploitation, injustice and misery. This situation has established and maintained an ever growing chasm between church members.

The current one sided (spiritual action only) “prophetic ministry” has left the Zambian church indifferent and insensitive to socio-economic conditions because it has, to date, been confined to special anointing, fame and self-centeredness rather than to placing the poor within the “prophetic ministry”.

A balanced “prophetic ministry” (the spiritual and social action), observed in the Early Church, is a comprehensive reflection of the relationship between salvation (spiritual) and the condition of the poor (social). One of the appropriate ways of explaining the Early Church's “prophetic ministry” practice is to see it as a symbol and advocate of social justice. Similarly, “prophetic ministry” within the PAOG (Z) and other Pentecostal

denominations in Zambia under the New Covenant should be a symbol and advocate of social justice.

## **CHAPTER SIX**

### **SUMMARY AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

The Early Church “prophetic ministry” prioritised the poor. Examples of these prophets were Agabus and Paul. Agabus stirred the Antiochan church to propose a relevant solution to address the prophesied socio-economic conditions of the church in Jerusalem. The believers in Antioch set precedence for the entire Early Church, as Agabus’ “prophetic ministry” pointed them to address socio-economic conditions of the poor believers in Jerusalem. Likewise this approach is a model of “prophetic ministry” under the New Covenant.

Research literature has shown that poverty in Zambia is a great challenge. It impinges on human dignity and challenges pastors involved in the "prophetic ministry" under the New Covenant within the Pentecostal Assemblies of God Zambia (PAOG (Z)) to be considerate. Consequently, the socio-economic condition of the poor in Zambia prompted me to consider the place of the poor within the “prophetic ministry” under the New Covenant, among pastors of the Pentecostal Assemblies of God in Zambia (PAOG (Z)).

The objective of the study was to present a balanced “prophetic ministry” (spiritual and social action), noticed in the prophetic practice of the Early Church, as a model among

pastors of the PAOG (Z). To achieve this, the study employed Cowan's model called Loyola Institute of Ministry (LIM) which involves three aspects, namely, the current scenario, the preferred scenario and providing practical solutions (Smith 2008:203-212). Four steps flowed from this model: (1) describe the ways in which PAOG (Z) pastors perform "prophetic ministry"; (2) provide historical ways of performing "prophetic ministry" within PAOG (Z); (3) provide biblical ways of performing "prophetic ministry"; and (4) develop a holistic approach of performing "prophetic ministry". Hence, the following research questions:

1. What forces have shaped the beliefs and practices of PAOG (Z) with respect to "prophetic ministry"?
2. How do pastors within the PAOG (Z) understand and practice "prophetic ministry"?
3. How a balanced "prophetic ministry" typified in the Early Church serve as a model or paradigm for "prophetic ministry" under the New Covenant?
4. What theological and ministerial changes would be required if the practice of "prophetic ministry" in PAOG (Z) were to be faithful to practice of the Early Church?

The "prophetic ministry" of the Early Church focused on the poor as noticed in Acts 11:19-30, II Corinthians 8:1-9:15, Romans 15:23-28 and Galatians 2:10. Hence, this study proposed a holistic (spiritual action and social action) "prophetic ministry" as a model for pastors within the PAOG (Z). As a result, one needed to come to terms with

the question of the poor in relation to the “prophetic ministry” under the New Covenant within the PAOG (Z). Interviews and questionnaires were used to collect data from two population groups consisting of bishops (the Executive Council of PAOG which consists of five (5) members) of PAOG (Z)) and fifty (50) randomly selected PAOG (Z) local church pastors.

## 6.2 SUMMARY OF THE FINDINGS

Since there has been a proliferation of “prophetic ministry” in Zambia among various Pentecostal churches in the past three decades; it was observed that some forces have shaped the beliefs and practices of “prophetic ministry” within the country. These forces are the historical and political force, African Traditional Religions (ATRs), and Free-To-Air (FTA) prophetic channels). The study also hinted that, the “prophetic ministry” under the New Covenant has become the most desired function in Zambia. As a result, many pastors within the PAOG (Z) desire to practice “prophetic ministry” so that their local churches could experience numerical growth.

Furthermore, it was also established that, in its quest to place the poor in its "prophetic ministry", the PAOG (Z) has not done much. Although few PAOG (Z) pastors seemed to understand their role related to the poor, data from questionnaires and interviews highlighted that there is need for a serious approach that place the poor in the “prophetic ministry” under the New Covenant.



Finally, the Executive Council of the PAOG (Z) need to examine the quest for power, fame and mega churches within the church so that the poor are properly placed in the "prophetic ministry" under the New Covenant; and the wide gap between the poor and the church reduced. To achieve this outcome, it was recommended that the Executive Council of PAOG (Z) should monitor, guide and shape a "prophetic ministry" so that the poor and vulnerable are at the centre of the "prophetic ministry" under the New Covenant.

### 6.3 THE POOR AND THE PAOG (Z)

The PAOG (Z) has been the beacon of reference to preaching the Word of God throughout Zambia. It is engaged in ministering to the lost, but much has not been done to minister to the socio-economic needs of the poor even though some local churches have partnered with some international agencies and have been addressing issues affecting the poor. That being the case, it is comforting that the intension to look after the poor appears in the constitution of the church. This constitutional provision has positioned the PAOG (Z) to embrace and move towards a balanced "prophetic ministry" under the New Covenant, similar to the Early Church; and to make a difference in the nation by speaking for the poor, serve those on the periphery, and help the oppressed and broken-hearted. This move would enable the PAOG (Z) to demonstrate that God is concerned about the plight of the poor and to advocate for a pro-poor theology within the church. Hence I proposed the following to assist the church to realise this position:

Evaluate forces that have shaped beliefs and practices of the “prophetic ministry”; evaluate the influence of African Traditional Religions (ATRs); and adapt the Agabus-Paul model of “prophetic ministry”.

#### 6.4 AREAS FOR FURTHER RESEARCH

In the light of this study I propose two causes:

Since it was discovered that some individual PAOG (Z) are already involved in some social action, I suggest that a study be undertaken to determine their impact on communities they serve.

A similar study could be done to establish how other Pentecostal denominations in Zambia regard the poor.

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## APPENDIX 1: INTRODUCTORY SUPPORT LETTER



**SOUTH AFRICAN THEOLOGICAL  
S E M I N A R Y**  
Bible-based - Christ-centred - Spirit-led

10 May 2016

To whom it may concern

It is my pleasure to inform you that Gabriel Mumba is registered with SATS for the Master of Theology programme. He is doing the full research MTh programme and will explore the position of the poor in the ministry of pastors of the Pentecostal Assemblies of God of Zambia. His work is supervised by drr Modisa Mzondi and Kevin Smith.

As part of the research he plans to contact pastors of this denomination from whom he hopes to obtain relevant information through the use of interviews and questionnaires. You are kindly requested to provide him with the necessary permission and other assistance needed to conduct his research. He would make sure that the research respects the dignity and privacy of those involved. The findings of the research will be incorporated in his thesis that should be of value to leaders of the Pentecostal Assemblies of God of Zambia, as well as to the other interested readers.

In case you need further information about this research project or about the work of the Postgraduate School at SATS, you are welcome to contact our registrar, Ms Marilyn Schott ([marilyn@sats.edu.za](mailto:marilyn@sats.edu.za)) or myself ([johannes@sats.edu.za](mailto:johannes@sats.edu.za)).

Blessings



Johannes Malherbe

*Head: Postgraduate School*  
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Registered with the Department of Higher Education as a private higher education institution under the Higher Education Act, 1997  
Registration Certificate Number: 2001/HE08/005

## APPENDIX 2: INFORMED CONSENT FORM

### The South African Theological Seminary (SATS)

#### Informed Consent Form

(Form to be completed by persons providing information required for a SATS research project. The form must be signed by each participant and must be kept on record by the researcher.)

**Person conducting the research:** Gabriel Mumba

**Type of research:** MTh thesis

**Title of research project:** Placing the poor within the pastoral ministry of the Pentecostal Assemblies of God of Zambia.

**Proposed timeframe:** 2015 - 2017

**Supervisor(s):**

Dr ModisaMzondi

Dr Kevin Smith

**Permission granted:**

Full names of participant:

.....

I hereby voluntarily grant my permission for participation in the project as explained to me by Gabriel Mumba. The nature, objective, possible safety and health implications have been explained to me and I understand them.

I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially, I am aware that the results of the investigation may be used for the purposes of publication.

(Participant may request a copy of the signed statement.)

**Signed:**

Participant: ..... Date: .....

Witness: ..... Date: .....

**The South African Theological Seminary (NPC)**

Tel: +27 11 234 4440 [www.sats.edu.za](http://www.sats.edu.za) [study@sats.edu.za](mailto:study@sats.edu.za)



## APPENDIX 3: QUESTIONNAIRE

### **Placing the poor within the pastoral ministry (“prophetic ministry”) of the Pentecostal Assemblies of God of Zambia**

This questionnaire is part of a Master’s (MTh) research program in Practical Theology at the South African Theological Seminary.

#### 1 UNDERSTANDING THE PROPHETIC MINISTRY

1. Do you agree that Zambia has experienced the increase of prophets and the “prophetic ministry” over the years?

YES: \_\_\_\_\_ NO: \_\_\_\_\_

2. What do you think is the cause of the increase of prophets and the “prophetic ministry” over the years?

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- 1.0 Today’s prophetic ministry is different from the Early Church “prophetic ministry” of speaking for the poor. What is your view on this?

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- 2.0 Do you regard pastors to fully understand and practice the prophetic ministry by placing the poor in their “prophetic ministry”?

YES: \_\_\_\_\_ NO: \_\_\_\_\_

- 3.0 Please explain briefly reasons for your answer in question 4 above on pastors understanding of a prophetic ministry in helping the poor.

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#### 2 UNDERSTANDING THE PRACTICES REGARDING THE “PROPHETIC MINISTRY”.

- i. Does African Traditional Religion hold the prophet in high esteem and everything evolve around them?

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- ii. The Zambian understanding of the prophet and the “prophetic message” is that of divine inspiration by the ancestors and gods.

YES: \_\_\_\_\_ NO: \_\_\_\_\_

Please give possible reasons why the above understanding is like this.

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- iii. Has the above concept of prophets and their message adversely affected the “prophetic ministry” in Zambia?

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- iv. Do you regard the contemporary prophets to be the custodians of wealth and riches? Hence forgetting about the poor. Please explain your answer.

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### 3 UNDERSTANDING THE INFLUENCE OF THE UNBALANCED PROPHETIC MINISTRY

1. Do you regard the pastors to have been influenced by the unbalanced “prophetic ministry” which has no spiritual and social action?

YES: \_\_\_\_\_ NO: \_\_\_\_\_

2. If the answer to the question above is YES, please give reasons that have led to the influence of the unbalanced “prophetic ministry”.

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3. In your opinion, what could be done to avoid the unbalanced “prophetic ministry” which has no regard for the poor (no spiritual and social action)?

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1. Has the unbalanced “prophetic ministry” attracted all people groupings across the country? Explain briefly.

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#### 4 UNDERSTANDING OF WHAT IS HAPPENING IN CHURCH

- a. Many Zambian homes in urban areas and along the line of rail have the free-to-air and find it easy first to watch the Christian programmes on free-to-air than attend the local church service. What is your opinion on this matter?

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- b. What could be done to address the above mentioned matter?

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- c. Do you agree that many pastors admire the power and anointing of the prophets and their unbalanced “prophetic ministry”?

YES: \_\_\_\_\_ NO: \_\_\_\_\_

3. If the answer to the above question is YES, what are the factors that have contributed this?

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- d. Do you consider the “prophetic ministry” in Zambia to have taken a new twist were prophets are enriching themselves on the expense of the poor.

YES: \_\_\_\_\_ NO: \_\_\_\_\_

- e. If the answer to the question is YES, what are the reasons to the new twist of prophets enriching themselves on the expense of the poor?

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- f. What could be done to address each of these reasons that you have mentioned above?

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- g. PAOG (Z) seems not to have a strong voice compared to other mainline denominations in terms of placing the poor in the “prophetic ministry” and speaking for them. Briefly give reasons why PAOG (z) seems not to have a strong voice towards the poor.

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#### E. PASTORS’ PARTNERSHIP INFORMATION

1. Do you as a pastor work in a partnership arranged with another church, Government, agency or organization to help the poor?  
If yes, please explain.

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2. The government of the Republic of Zambia is encouraging Private Public Partnership where the private sector and civil society performs government functions of service delivery or infrastructure development, or uses state property to alleviate poverty on behalf of Government. Are you as a pastor in support of this? Explain briefly how you would like this to work especially between the church (pastors) and government.

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Please return this questionnaire within two weeks to:

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#### APPENDIX 4: RESPONSES FROM THE QUESTIONNAIRE

##### a. THE AGE GROUP OF PASTORS AND EXECUTIVE MEMBERS INVOLVED IN THE RESEARCH

Age Group	Male	female	Number of pastors	Number of Executive members
25-34	7	2	9	-
35-44	11	1	12	-
45-54	15	-	15	-
Above 55	14	-	14	5
Total number of pastors	47	23	50	5

##### Number of pastors randomly selected from each PAOG (Z) District

Name of the PAOG (Z) Districts	Male	Female	Number of pastors randomly selected
Midlands	13	1	14
Copperbelt	9	2	11
Western	3	-	3
Luapula	4	-	4
Northern	7	-	7
Eastern	6	-	6
Southern	5	-	5
Total number of pastors	47	3	50

**b. UNDERSTANDING THE PROPHETIC MINISTRY**

1. Do you agree that Zambia has experienced the increase of prophets and the “prophetic ministry” over the years?

PAOG (Z) Districts	YES	NO
Midlands	14	-
Copperbelt	11	-
Western	3	-
Luapula	4	-
Northern	7	-
Eastern	6	-
Southern	5	-
Total number of pastors	50	-

2. What do you think is the cause of the increase of prophets and their “prophetic ministry” over the years?

Causes of the increase in prophets	Number of pastor responding to the question
High poverty levels	39
Witchcraft hindering destine of believers	35
Healing (strange ailments on people)	47
Wealth accumulation on part of prophets	38
Desire for power and anointing on the part of prophets	45
People seeking solutions to their problems	41

3.0 Today's "prophetic ministry" is different from the Early Church "prophetic ministry" of speaking for the poor. What is your view on this?

1. Response to the difference in the "prophetic ministry" between today and the Early Church

PAOG (Z) Districts	Yes: There is a difference	No: There is no difference
Midlands	12	2
Copperbelt	11	-
Western	2	1
Luapula	3	1
Northern	7	-
Eastern	4	2
Southern	5	-
Total number of pastors	44	6

2. Views to why today's "prophetic ministry" is different from the Early Church "prophetic ministry"

Number of pastor responding to the question	Today's "prophetic ministry"	Early Church "prophetic ministry"
47	Self-centeredness	Community-centeredness
45	Priority is wealth accumulation	Priority is salvation of souls
46	Fame and power for the prophets	Fame and power for the church and Jesus Christ
49	Everything centers on the prophet and his wellbeing	Church was need centered and concern for everyone



4.0 Do you regard pastors to fully understand and practice the prophetic ministry by placing the poor in their “prophetic ministry”?

PAOG (Z) Districts	Yes: Pastors understand	No: They do not understand
Midlands	6	8
Copperbelt	4	7
Western	2	1
Luapula	2	2
Northern	4	3
Eastern	2	4
Southern	2	3
Total number of pastors	22	28

5.0 Please explain briefly reasons for your answer in question 4 above on pastors understanding of a prophetic ministry in helping the poor.

Pastor's understanding of prophetic ministry	Number of pastor responding to the question
Self-centeredness	48
Priority is wealth accumulation for prophets	42
Fame and power for the prophets	47

c. UNDERSTANDING THE PRACTICES REGARDING THE “PROPHETIC MINISTRY”.

i. Does African Traditional Religion hold the prophet in high esteem and everything evolve around them?

PAOG (Z) Districts	Yes	No
Midlands	13	1
Copperbelt	11	-
Western	3	-

Luapula	4	-
Northern	7	-
Eastern	6	-
Southern	5	-
Total number of pastors	49	1

- ii. The Zambian understanding of the prophet and the “prophetic message” is that it is influenced by the ancestors and gods.

Has the above concept of prophets and their message adversely affected the “prophetic ministry” in Zambia?

PAOG (Z) Districts	Yes	No	Not sure	Effects of the concept
Midlands	12	2	-	Severely
Copperbelt	9	1	1	Severely
Western	3	-		Severely
Luapula	4	-		Severely
Northern	6	-	1	Severely
Eastern	5	1		Severely
Southern	5	-		Severely
Total number of pastors	44	4	2	

- iii. Do you regard the contemporary prophets to be the custodians of wealth and riches? Hence forgetting about the poor.

PAOG (Z) Districts	Prophets as custodians of wealth	
	Yes	
Midlands	12	Midlands
Copperbelt	9	Copperbelt
Western	3	Western
Luapula	3	Luapula
Northern	6	Northern
Eastern	6	Eastern
Southern	5	Southern
Total number of pastors	44	Total number of pastors

d. UNDERSTANDING THE INFLUENCE OF THE UNBALANCED PROPHETIC MINISTRY

3. Do you regard the pastors to have been influenced by the unbalanced “prophetic ministry” which has no spiritual and social action?

PAOG (Z) Districts	Pastors influenced by the unbalanced “prophetic ministry” with no spiritual and social action?	
	Yes	No
Midlands	10	4
Copperbelt	10	1
Western	2	1
Luapula	2	2

Northern	7	-
Eastern	6	-
Southern	4	1
Total number of pastors	41	9

4. If the answer to the question above is YES, please give reasons that have led to the influence of the unbalanced “prophetic ministry”.

Reasons to the influence of the unbalanced “prophetic ministry”.	Number of pastor responding to the question
Wealth and riches are core	40
Desire for mega churches	36
Desire to be venerated	43
Desire for power and anointing	46

5. In your opinion, what could be done to avoid the unbalanced “prophetic ministry” which has no regard for the poor (no spiritual and social action)?

What should be done to avoid the unbalanced “prophetic ministry” with no regard for the poor	Number of pastor responding to the question
Need for PAOG (Z) to closely supervise all the churches	46
Need for a central revolving fund for the poor for all Churches to access	42
To find partners for PAOG (Z) to finance programmes for the poor	41
Local churches to have a functioning department that looks into the welfare of the vulnerable poor	47
A local church budget that can finance the programmes towards the poor	45

- (IV) Has the unbalanced “prophetic ministry” attracted all people groupings across the country? Explain briefly.

PAOG (Z) Districts	Yes	No	Not sure
Midlands	10	3	1
Copperbelt	10	1	-
Western	2	-	1
Luapula	4	-	
Northern	5	1	1
Eastern	5	-	1
Southern	4	1	
Total number of pastors	40	6	4

Reasons why the unbalanced “prophetic ministry” has attracted all people groupings across the country?

Reasons for the attraction	Number of pastor responding to the question
Prophetic therapy (meeting people’s spiritual needs)	47
Appeals to the Zambian traditional way of worship (Need for a Zambian expression of the Christianity)	43
Healing practices	48
The social and economic challenges facing the people	40

e. UNDERSTANDING OF WHAT IS HAPPENING IN CHURCH

- i. Many Zambian homes in urban areas and along the line of rail have the free-to-air and find it easy first to watch the Christian programmes on free-to-air than attend the local church service. What is your opinion on this matter?

PAOG (Z) Districts	Whether many Zambians find it easy to watch FTA before attending church services		
	Yes	No	Not sure
Midlands	13	1	-
Copperbelt	11	-	-
Western	3	-	-
Luapula	3	-	1
Northern	6	1	-
Eastern	5	-	1
Southern	4	1	
Total number of pastors	45	3	2

Opinions on why many Zambian homes in urban areas and along the line of rail find it easy to first watch the Christian programmes on FTA than attend the local church service.

Opinions to the fact of prioritising watching the FTA before attending church services	Number of pastor responding to the question
People think the prophets on FTA are more anointed than their local church pastors	48
People reverence the prophets on FTA than their local pastors	48
People want to see the action of healing and deliverance	46
People want to be spoken to concerning their problems	49

ii. What could be done to address the above mentioned matter?

Opinions to the fact of prioritising watching the FTA before attending church services	Number of pastor responding to the question
Need to prioritise discipleship and the basics of Christianity	49
Need to teach the basics of the Distinctives of Jesus as the healer, deliverer, and sanctifier (Christ-centered preaching).	47
Need to have pastors properly trained theologically	48
Emphasise the importance of members being mentored by a local church pastor	47

iii. Do you agree that many pastors admire the power and anointing of the prophets and their unbalanced “prophetic ministry”?

PAOG (Z) Districts	Many pastors admire the power and anointing of the prophets and their unbalanced “prophetic ministry”		
	Yes	No	Not sure
Midlands	12	1	1
Copperbelt	10	-	1
Western	2	1	-
Luapula	4	-	-
Northern	6	-	1
Eastern	4	1	1
Southern	4	1	-
Total number of pastors	42	4	4

4. If the answer to the above question is YES, what are the factors that have contributed this?

Factors that have contributed to pastors admiring the power and anointing of the prophets and their unbalanced “prophetic ministry”	Number of pastor responding to the question
Wealth accumulation	47
Desire to grow big churches	46
Need for fame	49
Desire for power and anointing	48

(V) Do you consider the “prophetic ministry” in Zambia to have taken a new twist were prophets are enriching themselves on the expense of the poor.

PAOG (Z) Districts	The “prophetic ministry” in Zambia has taken a new twist were prophets are enriching themselves on the expense of the poor.		
	Yes	No	Not sure
Midlands	14	-	-
Copperbelt	11	-	-
Western	2	-	1
Luapula	3	1	-
Northern	7	-	-
Eastern	5	1	-
Southern	4	1	-
Total number of pastors	46	3	1



- (VI) If the answer to the question is YES, what are the reasons to the new twist of prophets enriching themselves on the expense of the poor?

Reasons to the new twist of prophets enriching themselves on the expense of the poor?	Number of pastor responding to the question
Belief that the Man of God (pastor) must not be poor	49
Belief that the Pastor is the dispenser of the wealth of God	47
Selfishness on the part of pastors	48
No regard for the Bible and its concern for the poor	47

- (VII) What could be done to address each of these reasons that you have mentioned above?

Reasons to the new twist of prophets enriching themselves on the expense of the poor?	How to address each of these reasons that you have mentioned above?	Number of pastor responding to the question
Belief that the Man of God (pastor) must not be poor	Men of God need right theological training and need to be checked by Church mother bodies where they are affiliates	48
Belief that the Pastor is the dispenser of the wealth of God		
Selfishness on the part of pastors		
No regard for the Bible and its concern for the poor		

- (VIII) PAOG (Z) seems not to have a strong voice compared to other mainline denominations in terms of placing the poor in the “prophetic ministry” and speaking for them. Briefly give reasons why PAOG (z) seems not to have a strong voice towards the poor.

Reasons why PAOG (Z) has no strong voice for the poor compared to other mainline denominations	Number of pastor responding to the question
The autonomous system has distorted the idea of the PAOG (Z) local churches working together	46
There is need for PAOG (Z) to centralise funding for the poor and have all churches access the funds	39
PAOG (Z) during its founding years concentrated on just preaching the Gospel and not socially involved	40
There is need to have a working PAOG (Z) department that looks into the welfare of the poor	43

## F. PASTORS' PARTNERSHIP INFORMATION

1. Do you as a pastor work in a partnership arranged with another church, Government, agency or organization to help the poor?

PAOG (Z) Districts	Do you as a pastor work in a partnership arranged with another church, Government, agency or organization to help the poor?	
	Yes	No
Midlands	5	9
Copperbelt	4	7
Western	1	2
Luapula	2	2
Northern	2	5
Eastern	1	5
Southern	1	4
Total number of pastors	16	34

2. The government of the Republic of Zambia is encouraging Private Public Partnership where the private sector and civil society performs government functions of service delivery or infrastructure development, or uses state property to alleviate poverty on behalf of Government. Are you as a pastor in support of this? Explain briefly how you would like this to work especially between the church (pastors) and government.

PAOG (Z) Districts	Do you as a pastor support Private Public Partnership where the private sector and civil society performs government functions of service delivery or infrastructure development	
	Yes	No
Midlands	14	-
Copperbelt	10	1
Western	3	-
Luapula	4	-
Northern	7	-
Eastern	6	-
Southern	5	-
Total number of pastors	49	1

Explaining briefly how the Private Public Partnership between the church (pastors) and government can work.

How you would like the Private Public Partnership work especially between the church (pastors) and government.	Number of pastor responding to the question
PAOG (Z) must create a sound relationship with the government	47
The government must allow local churches through church mother bodies access special funds	43

## APPENDIX 5: INTERVIEW MASTER 1

- 1 UNDERSTANDING THE GOVERNANCE STRUCTURE OF THE PAOG (Z) AND MINISTRY TOWARDS THE POOR
- 2 UNDERSTANDING THE PAOG (Z) INVOLVEMENT IN HELPING THE POOR IN THEIR “PROPHETIC MINISTRY”
- 3 UNDERSTANDING THE PAOG (Z) DISTRIBUTION OF FUNDS TOWARDS THE POOR
  1. How is the PAOG (Z) structured
  2. Does the PAOG (Z) structure have a department that looks into the welfare of the poor?
  3. If the department is there, what is the name of the department?
  4. Is the department well budgeted for and funded.
  5. Do the PAOG (Z) pastors benefit from the department?
  6. Do the PAOG (Z) pastors consider the poor when practicing there “prophetic ministry” compared to the Early Church’s “prophetic ministry”?
  7. What should the PAOG (Z) do with its structure in the “prophetic ministry” to remain relevant to the poor under the New Covenant?

## APPENDIX 6: INTERVIEW MASTER 2

### a. UNDERSTANDING HOW TO AVOID NEGLECTING THE POOR IN THE “PROPHETIC MINISTRY”

1 Has the PAOG (Z) in partnered with any other organisation or agency involved in helping the poor?

If yes, what is the name of the organisation or agency?

2 Does the PAOG (Z) DHFM consider the poor when emphasizing the PAOG (Z) mission to the unreached?

3 In its mission to the unreached people, can the PAOG (Z) neglect the social aspect of the Gospel to helping the poor?

If you agree, please explain how the poor can be neglected in the PAOG (Z) mission.

4 How should PAOG (Z) emphasise the “prophetic ministry” of the poor within the DHFM?

5 Is the DHFM ministry under the New Covenant relevant compared to ministry of the early Church?

## APPENDIX 7: INTERVIEW MASTER 3

1) UNDERSTANDING THE PRACTICES REGARDING THE “PROPHETIC MINISTRY” UNDER THE NEW COVENANT

2) UNDERSTANDING HOW THE CONCEPT OF PASTORS AS PROPHETS HAS ADVERSELY AFFECTED THE “PROPHETIC MINISTRY” TOWARDS THE POOR?

i. Does the Zambian understanding of the prophet and the “prophetic ministry” is embedded in the traditional notion that of pastors as prophets are divinely inspired by the ancestors and gods.

Please explain.

ii. Has the African Tradition and culture adversely affected the way pastors as prophets are practicing the “prophetic ministry”

iii. How are pastors as prophets viewed in an African traditional way of life?

iv. Because of the above thought notions, are the PAOG (Z) pastors affected in the way they practice the “prophetic ministry” towards the poor?

If Yes, please explain how?

v. What should be done to avoid neglecting poor in the practice of the “prophetic ministry” by the PAOG (Z) pastors under the New Covenant?

## APPENDIX 8: INTERVIEWS TRANSCRIPTS

### 4. UNDERSTANDING PAOG (Z) HISTORY AND INVOLVMENT WITH HELPING THE POOR

The PAOG (Z) is one of the largest Pentecostal churches in Zambia. By 1980 there were at least 21 congregations visible across the nation compared to approximately 1700 country wide in 2012. By the year 2015, we had over 1800 congregations throughout the country. This gives us an average annual growth of 37 to 51 congregations per year. The PAOG (Z) has been growing steadily over the years and is right now the largest single denomination affiliated in the Evangelical Fellowship of Zambia (EFZ). It is also affiliated regionally to the Pentecostal Assemblies of God Alliance (PAOG-A) and it belongs to the Pentecostal Alliance of Africa (PAOA). The PAOG (Z) has covered all the ten provinces of Zambia with over 1800 local assemblies. The church has been the beacon of reference to preaching the Word of God throughout Zambia.

The PAOG (Z) is engaged in ministering to the poor. This is done by the pastors through their local assemblies. According to the book of Acts, PAOG (Z) pastors are encouraged to help the poor through their “prophetic ministry”. The “prophetic ministry” of the PAOG (Z) pastors towards the poor is part of the core ministry and is emphasised by the PAOG (Z) executive. In local churches, some money is budgeted for towards the vulnerable and some pastors have taken initiative to open up schools to help the

vulnerable. For years now, PAOG (Z) has been the beacon of reference for preaching the gospel to the lost in Zambia.

As of now we can say that the PAOG (Z) as whole does not have a functioning department or committee that looks into the welfare of the poor. Rather it is indirectly through the local churches that we see the PAOG (Z) effectively represented. There is need for balanced “prophetic ministry” with a conscious for the poor after the paradigm of the Early Church by having functioning department that will coordinate the local churches.

The department is dysfunctional because the PAOG (Z) has not deliberately implemented the policies of the department to make it functional to yield the much needed results towards the poor. This has made it difficult for the PAOG (Z) Executive to properly budget for the vulnerable as pastoral ministry is practiced to reach out to the poor. This has sadly disadvantage the PAOG (Z) as a whole to partner with other agencies apart from the Pentecostal Assemblies of Canada (PAOC).

The way prophets are viewed in Zambia has impacted the way PAOG (Z) pastors are viewed. Every person wants to be associated to “the man of God” to access their wealth and prosperity. Therefore, some pastors want to conform to the unbalanced “prophetic ministry” to suit the “itching ears”. This in the end affects the “prophetic ministry”. The pastors become the embodiment of the message from God. Thus whatever the pastor



says is final. Their message is divinely inspired by God. As such people are presenting pastors with different material gifts making them rich and wealth. The poor are left wallowing in their poverty.

## 5. UNDERSTANDING PAOG (Z) STRUCTURE IN HELPING THE POOR

The PAOG (Z) is structured at national level, departments and district level. Under districts there are local churches (assemblies). The PAOG (Z) constitution reveals the following governance structure:

At the national level, the church is run by the General Executive Committee called the Council of Bishops chaired by the Chief Bishop. However, there is also the Executive Council that ensures that the decisions made by the Council of Bishops are followed up and implemented. This executive Council comprises the Chief Bishop, The Assistant Chief Bishops, The General Secretary and The General Treasurer. At the district level, the church is run by the District Executive Committee under the leadership of District Bishops. All the District Bishops report to and belong to the Council of Bishops of the PAOG (Z). There are several other committees, such as the women and men's committee, and the youth committee. The church has a National Missions Department chaired by the National PAOG (Z) Missions director, who is also a member of the Council of Bishops.

There are also a number of departments coordinated by the Executive to reaching the lost and the vulnerable. The department overseeing the vulnerable and the poor usually falls under the Department of Church Ministries and the Department of Home and Foreign Missions (DHFM). These coordinate the local churches' care and pastoral ministry to the poor. In other words, PAOG (Z) as a fellowship has no well organised and structured working department apart from been in the PAOG (Z) constitution, but pastoral ministry to the poor is done by some of the local churches with resources. Within the PAOG (Z), local churches run certain programmes like helping the widows in entrepreneurship, feeding the orphans, youth empowerment skills training schools, free education and health services to communities in different parts of the country.

Since the department is not well organised, structured and not fully functioning at the moment, it has been difficulty to plan and budget for the department. For this reason the PAOG (Z) Executive and Council of Bishop is deliberately working towards improving and consolidating the department to make it fully functional by financing the different programmes related to the poor. That is why to start with Promotional Sundays through the DHFM and the Department of Church Ministries in all the local churches in the country are been encouraged to raise funds for the department. Pastors and their local churches are encouraged to come on board and make the department functional to effectively practice the pastoral ministry to the poor.

Partnership with Government of the Republic of Zambia is at local church level. The POAG (Z) executive encourages pastors to get into partnerships and depends on the

local church pastors to effectively practice the pastoral ministry towards the poor. That is why there is no ostensible partnership between PAOG (Z) as a whole and the government of the Republic of Zambia.

The PAOG (Z) works under an autonomy (self-governing, self-supporting and self-sustaining) system. This is a self-system of local churches. The PAOG (Z) has adopted not structured hierarchically like the Catholic or Anglican Churches making it a non-Episcopalian governance church. The bishops are appointed to lead and oversee the PAOG (Z) “departments” established for better coordination and administration of the church. PAOG (Z) has a number of departments in its structure: these been the:

5. Department of Education and Health Initiatives
6. National Missions Department known as the Department of Home and Foreign Missions (DHFM)
7. Department that deals with social programmes, poverty reduction, disasters, partnership building, resource mobilization,
8. Department of Church Ministries (Youth, Men’s and Women’s Departments grouped together).

These departments have each been given a bishop as the in-charge, and in turn they report to the overseer called the Chief Bishop. This shows that the PAOG (Z) has in its church structure embrace all possible variations from Episcopal to Presbyterian to policies embracing total autonomy of local churches.

The PAOG (Z) is solely funded by money from the local churches. The arrangement of the PAOG (Z) in terms of finances is such that when the money is collected in the local churches, 10% of that income is remitted to the district as tithe. In turn, the 10% of the total income from the local churches in the district is remitted to the PAOG (Z) headquarters. Apart from the local churches, the Pastors also remit 10% from the allowances that they receive from the church to the PAOG (Z) headquarters.

Other financial income within the districts is from various activities ranging from Ordination and Baptismal certificates, annual subscription of credentials, etc. The districts are also allotted fixed amounts that they have to pay to the PAOG (Z) headquarters according to the needs of PAOG (Z). This will depend on the economical viability of the districts.

However, these local churches have projects as well that require a lot of funding, hence affecting the finances that flow to the PAOG (Z) headquarters. Eventually the department has suffered setbacks.

When it comes to partnering with other agencies or the Government of Zambia to cushion the poverty levels, PAOG (Z) has partnered with the PAOC. Some local churches have gone into partnership with some international agencies and have been practicing the “prophetic ministry” towards the poor in an effective manner.

The PAOG (Z) recently established the Department of Care Ministries and is currently on paper, but not in the PAOG (Z) constitution. The Department was established to look into the welfare of the vulnerable poor. Unfortunately it is not budgeted for by the Executive Council, hence difficulties in financing the projects and activities. The fact remains that the department is key and instrumental in the pastoral ministry of the pastors and can be used as a tool of evangelisation and cushioning government's efforts in reducing poverty levels in communities. After all this is our Biblical mandate to preach the Gospel and meet the social needs of the people. Because of not receiving any funding, the Department of Care Ministries has been indirectly taken to the DHFM to receive funding for its activities.

There is need for PAOG (Z) Executive to deliberately come up with a policy to raise funds for this department both locally and international. This can help the PAOG (Z) pastoral ministry of spiritually and socially meeting the needs of the poor effectively.

Whilst funding the department remains an uphill battle, everything is been done by the Executive to first of all see how at national level funding can be sourced, and at the same time the executive is encouraging and sensitising PAOG (Z) pastors on their role as prophets within their communities to speak for and take care of the poor using their local church resources. Currently much of the care ministry for the poor by PAOG (Z) is been done by local churches than at national and Executive level.

There is need to coordinate local churches by the National Executive to have one voice by the PAOG (Z) for the poor. There must be a centralised system that should help PAOG (Z) to partner with other agencies and the government and evenly distribute the resources to communities according to needs. With this, PAOG (Z) pastors will effectively practice the “prophetic ministry” to the poor knowing that the mother body is there for them, though local churches should be free to partner with other agencies that are interested in the poor.

The National Executive has encountered another set back from local churches when it comes to coordinating projects when reaching the poor because of the PAOG (Z) constitution which allows each local church to be autonomous. Therefore whatever funds are by the local church, are spent according their priorities and not according to the priorities of the PAOG (Z) church. Pastors are free to spend money on different projects and ministries without the National Executive fully checking on them.

Finally PAOG (Z) has a challenge ahead of it to reorganise itself like the Early Church’s strategy of having a spiritual and social attitude in their pastoral ministry towards the poor.

## 5. UNDERSTANDING PAOG (Z) INVOLVEMENT IN HELPING THE POOR IN THEIR “PROPHETIC MINISTRY”

The PAOG (Z) is one of the fastest growing Pentecostal churches in Zambia. PAOG (Z) has a track record of bringing thousands into the Kingdom of God. This has been one of our greatest achievements of transforming lives spiritually. After transforming people's lives spiritually, their social status also changes. This has been an indirect way of having our pastors through their pastoral ministry minister to the vulnerable poor. As an Executive of the PAOG (Z), we have not done much, to seriously have a functioning department to handle the pastoral ministry towards the poor.

For this reason the PAOG (Z) Executive must awaken to the responsibility of a two-fold “prophetic ministry” of helping the poor and a spiritual journey towards God, both at national level and local church level. We must be careful as PAOG (Z) not to be biased and have only action emphasised. That is why some pastors may fall in the trap of a bias towards the “prophetic ministry”. To avoid the biasness and not neglect the poor in their “prophetic ministry” with reference to the Early Church, the PAOG (Z) must make functional the Disaster and Vulnerable People Department which is just on paper by allocating funds in the budget and the distribute the funds to the local churches to empower them to effectively minister to the poor. There must be a deliberate move by the Executive through the department to monitor each pastor practicing the “prophetic ministry”.

There is need to encourage the pastors to emulate the Early Church in the way the “prophetic ministry” is understood and practiced towards the poor. When practicing the “prophetic ministry”, the poor are every pastor’s responsibility. Most of our pastors do ministry within poverty stricken township, hence always in contact with the poor. Their ministry is to the total human being.

As the person in charge of the DHFM, it has been difficult to find financiers to help us reach out to the poor in our various parts of the country. As such we have relied so much on our local churches planted in almost each and every part of Zambia to be an extended arm of the PAOG (Z) to emulate the Early Church in ministering to the poor in their localities. The Executive is doing everything in its power to have a functioning department where all local churches can look to and be assisted with different resources to help the poor.

## 6. UNDERSTANDING THE PRACTICES REGARDING THE “PROPHETIC MINISTRY

The practice regarding the “prophetic ministry” in Zambia appears to be rooted in the African Traditional Religion because of how prophets are venerated. Most participants questioned about the practices regarding the contemporary “prophetic ministry” identified today’s “prophetic ministry” to be enshrined in the African Traditional Religion understanding and practices. It was observed that the “prophetic ministry” in Zambia is



closely linked to the African understanding of the prophet and the “prophetic message” as that of divine inspiration by the ancestors and gods.

During the interviews, it was heard that PAOG (Z) is one of the largest Pentecostal church in all the ten provinces of Zambia in both rural and urban areas. Hence, the reason why the understanding and practice of the “prophetic ministry” by some PAOG (Z) pastors has been adversely affected by our understanding of the Zambian traditional way of life.

In the context of African Traditional Life, (of course it may imply plurality because there are many traditional religions as there are tribes although they have vast similarities and characters), Zambian traditional way of life is an ontological Phenomenon. It pertains to the question or Idea of existence or being within a traditional life. The individual is immersed in a religious participation which starts before birth and continues even after his death. One lives in a religious universe that affects the way they understand some practices in religion including the “prophetic ministry”. Life events and ministry are experienced through a religious understanding and meaning.

Most African people recognize the deities who represent a hierarchy of messengers or links between the spiritual and the material. The belief in gods, ancestral spirits and other spirits is said to be intrinsically African. These beings are said to be part of the community and to have supernatural power and are the most immediate link between

the deities and human beings. Although generally seen as beneficent, they can also be dangerous, punishing or damaging human life under certain circumstances.

In the Zambian church, PAOG (Z) included, the understanding of the “prophetic ministry” is closely tied to anyone who performs religious duties and is sent by the gods whether in the performances in temples, shrines, sacred graves or elsewhere. The “prophetic message” through the prophets is as though the gods themselves are speaking. They are highly honoured. The prophet as a pastor is the spiritual leaders of the community. He makes intercession on behalf of man. They are with special endowments in African society to deliver the message from the gods. Because of the “divinely inspired” notion, Pastors are seen as prophets and are held in high esteem, and everything evolve around them. They are considered sacred. They have a symbolic language, special knowledge, special skills and practices.

Africa has for a long time observed a way of approaching religion and traditional activities which are very much part and parcel of the African people. Religion and spirituality are embedded in an African blood stream. To celebrate religion and traditional activities is intrinsically African. I think this is the way God wired an African. An African traditional way of life is in itself extraordinary and breathtaking. The religious and traditional approaches have proved in a way to be a satisfaction in meeting various people’s needs through.

In Africa, there is always a meeting place for tradition and religion. The mutual grounds on which tradition and religion are celebrated are through intermediaries or mediators. No religious and traditional activity could take off without any intermediaries or mediators. These intermediaries or mediators are traditional and religious leaders such as elders of the village, chief, headman, native doctor, diviner, charmers, pastors, etc. These are key people in any African community and way of life. They are there to help and meet the people's spiritual and social needs. They give direction to the community and its way of life. This is clearly seen that these African traditional and religious leaders take the form and shape of the Old Testament setup, where a king would always rule alongside a prophet and a priest. They, as a result, occupy a very important part, and play a significant role in our communities.

This is where it becomes intriguing, when it comes to finding answers to the problems, famines and sufferings of the people. Those who are in need of direction in life, a wife or husband, children, wealth, good rain, answers to life's problems and good harvest see it fit and reasonable to consult any of the mentioned intermediaries and mediators. As they consult, they appear before the intermediaries with their wealth to appease the pastors. Thus pastors accumulate wealth to themselves on the expense of the poor. Therefore, if not careful, PAOG (Z) shall be missing a link between the Early church "prophetic ministry" and the contemporary "prophetic ministry" if we allow pastors to enrich themselves on the expense of the poor.

## APPENDIX 9: QUESTIONNAIRE FOR PILOT STUDY

This questionnaire is part of a Master's (MTh) research program in Practical Theology at the South African Theological Seminary. The information in this questionnaire will be treated with complete confidentiality.

### A. INFORMATION ABOUT THE CHURCH.

1. How many members are there in your church?

No. of Youths	No. of Women	No. of Children	No. Married couples	No. of those employed (formal & informal)	Totals

### E. PRACTICES REGARDING THE PROPHETIC MINISTRY

1. Zambia has been flooded by prophets dispensing the prophetic ministry

                                                                                                          
Totally Agree      Agree      Totally Disagree      Disagree      Uncertain

2. Today prophets have brought in another dimension of prophecy

                                                                                                          
Totally Agree      Agree      Totally Disagree      Disagree      Uncertain

3. The African understanding of the prophet and the prophetic message is that of divine inspiration by the ancestors and gods.

                                                                                                          
Totally Agree      Agree      Totally Disagree      Disagree      Uncertain

4. The above concept of prophets and their message has adversely affected the prophetic ministry in Zambia.

<u>Totally Agree</u>	<u>Agree</u>	<u>Totally Disagree</u>	<u>Disagree</u>	<u>Uncertain</u>
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5. African traditional religion holds the prophet in high esteem and everything including money evolves around them.

<u>Totally Agree</u>	<u>Agree</u>	<u>Totally Disagree</u>	<u>Disagree</u>	<u>Uncertain</u>
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6. Prophets are the custodians of wealth and riches.

<u>Totally Agree</u>	<u>Agree</u>	<u>Totally Disagree</u>	<u>Disagree</u>	<u>Uncertain</u>
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### **C. PARTNERSHIP INFORMATION**

1. Do you as a pastor work in a partnership arranged with another church, Government, agency, organization?

If yes, please explain:

2. Are you as a pastor engaged in the following forms of works? Fill in only the sections that are relevant to your. Types of programmes Details (When project was started, where it is located, objectives, target groups, sources of finances, etc.)

2.1 Feeding schemes

2.2 HIV/AIDS, Cancer, TB, Floods, etc programs

2.3 Job creation (and related) projects

2.4 Youth and women empowerment skills and entrepreneurship

a. Other (Give details)

## APPENDIX 10: INTERVIEW QUESTIONS FOR PILOT STUDY

1. Should Pastors consider the “prophetic ministry” as an effective tool of discipleship in the church? ( ) Yes ( ) No.  
Probe. Please explain:
2. What is the place of the poor in the prophetic message of the pastors?
3. Is there any possibility of neglecting the poor in the prophetic message by the pastors?
4. If the answer is YES to the above, what are the factors that have contributed to this?
5. What could be done to address each of these factors that you have mentioned above?
6. Has the PAOG (Z) in general participated meaningfully in programmes with the poor? Give reasons for your answers?
7. Do you have a committee or department that look into the welfare of the underprivileged poor as the PAOG (Z)?  
If YES or NO, please explain why?
8. What percentage of the PAOG (Z) income is allocated to helping the poor?
9. What measures are being put in place to have the PAOG (Z) pastors get involved in placing the poor in their “prophetic ministry”?
10. Can you explain if the “prophetic ministry” viable within the PAOG (Z)?
11. Do you regard the PAOG (Z) pastors to have been influenced by an unbalanced “prophetic ministry” with no regard for the poor?
12. What are some the cause of the unbalanced “prophetic ministry”?