

## *Veni Sanctus Spiritus: The Coming of the Holy Spirit in Inaugurated Eschatology and the Emergence of an Enchanted African Christian Society*

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### Abstract

It is argued in this paper that the Holy Spirit is an agent of an inaugurated eschatology, the tight tension of the kingdom today and the kingdom to come. The Holy Spirit comes offering much more than the *charismata*, he comes as the eschatological Spirit bringing gifts of change and renewal for an eschatological reality (of which the *charismata* are a part). Such a reality finds its home primarily in the eschatological community, the church. Pentecostalisation has enjoyed considerable influence in Africa, a continent that is traditionally enchanted. Consequently, Africa is giving way to the emergence of an enchanted Christian society where traditional worldviews and a new form of Christianity synthesise. The effects are significant, sometimes laudable and encouraging, but at times troubling, especially when we consider pentecostalism's elevation of capitalism, the growing theology of prosperity, and syncretism with African Traditional Religion (ATR). This article explores a theology of the coming Spirit of the resurrected Christ as an agent of inaugurated eschatology whose function is to shape and sanctify the ethos of such a Christian society. The renewal of the Spirit's work in this re-envisioned enchanted community is to work in and through his people in the spirit of *koinonia* and social transformation, freeing Africans from

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<sup>1</sup> The views expressed herein are those of the author and do not necessarily represent the beliefs of the South African Theological Seminary.

misplaced desires and religious demands, bringing peace, working with them in nurturing the disenfranchised, and caring for his creation. It is argued that through the coming of the Holy Spirit, the enchanting of Africa will flourish.

## 1. Introduction

This paper proposes that a theology of the coming of the Holy Spirit as an agent of inaugurated eschatology makes a significant contribution to the ethos of an emerging enchanted<sup>2</sup> African Christian society.<sup>3</sup> The eschaton or the 'last days' is the aeon between the incarnation of Christ and his second advent. Eschatology is then not limited to a future sequence of 'end time' events. This period is referred to as 'inaugurated eschatology', and although the kingdom of the new creation has come, it is yet to be consummated in all its glorified fullness (Gladd, Harmon, and Beale 2016:xi; cf. Middleton 2014:71). Christianity is thus thoroughly eschatological. Barth proclaims, 'If Christianity be (sic) not altogether thoroughgoing eschatology, there remains in it no relationship whatever with Christ. Spirit which (sic) does not at every moment point from death to the new life is not the Holy Spirit' (Barth 1968:314).

It is significant then, that we are currently observing and experiencing the transformative renewal of world Christianity, notably in the global south, not to mention in an African context (Yong 2013:316). The influence of pentecostalisation on global Christianity will no doubt change the look and feel of what it means to be Christian or what is called Christianity in the near future. The Pentecostal movement has been growing rapidly especially in the global south (Chow 2016:65; cf. Fee 1994:1004; Rutt 2006:371). Nevertheless, the 'Pentecostal renewal' that is currently being expressed in Africa, is different from the one that Pentecostal missionaries brought in the last century. The ongoing pentecostalisation (and charismatisation) of Christianity in Africa and its challenges are now a part of many other Christian denominations and movements (Yong 2013:316). Pentecostalisation has not only launched new churches and denominations, but it has also infiltrated churches and denominations that already exist, such as Baptists, Lutherans, Methodists, Anglicans, and even Roman Catholics. The movement is typical of enthusiastic devotion to Christ, together with a dynamic vigour in active evangelism and missions, and a strong focus on the teaching of the Holy Spirit,<sup>4</sup> most notably the 'spiritual gifts'<sup>5</sup> and supernatural experience (Allison 2011:447).

<sup>2</sup> In this paper I have taken the word, 'enchant' and its derivatives, from the work of Canadian Philosopher, Charles Taylor's (2007) book, 'A Secular Age', and James KA Smith's (2014) reader of Taylor's book, 'How (Not) to Be Secular: Reading Charles Taylor', together with a number of theologians (e.g. Deininger 2014; Wariboko 2011; Lindhardt 2014) writing on African pentecostalisation cited in this paper. To be enchanted is to be affected by magic, or for something to have a magical quality. It is also to be 'utterly delighted or charmed by something'. It is both mysterious and to be moved deeply, to be roused in ecstatic admiration. It is not surprising then that one might consider indigenous African worldviews as 'enchanted' (Cambridge English Dictionary 2018: Online; Collins English Dictionary 2018: Online; Merriam-Webster Dictionary 2018: Online). And while 'magic' and 'enchantment' are negative terms in Christianity, and rightly so, here I borrow the term 'enchantment', offering a positive spin, by way of demonstrating that the Holy Spirit too brings enchantment by his supernatural power in the spiritual gifts, and more importantly in his mysterious reordering of society for eschatological ends.

<sup>3</sup> Cf. Fee 1994: 56, 23, 106 and 603.

<sup>4</sup> Cf. Kunhiyop 2012:91.

<sup>5</sup> Cf. Rom 12:6-8; 1 Cor 12:8-10; Eph 10-12

In this article I begin by arguing that the Holy Spirit is the strange agent of inaugurated eschatology, he is the eschatological gift. I then explore the pentecostalisation of enchanted indigenous worldviews, together with what I believe to be three major challenges, as well as considering the positive and exciting features of pentecostalisation that have helped shape a ‘Spirit-filled’ enchanted African Christian society. The focus then shifts in the discussion on the coming of the Holy Spirit in such an enchanted African Christian society, considering in part what it already looks like and what it might look like, in my opinion, if the pentecostalisation of Africa were to further develop in the right direction. Without negating the *charismata*, the Spirit comes bringing gifts of change and renewal for an eschatological reality, which include communal fellowship and sharing (*koinonia*), and social transformation, liberation from misplaced desires and religious demands, peace in the Spirit, the nurture of the disenfranchised, and care of creation.

## 2. The Strange Agent of Inaugurated Eschatology

### 2.1. Tension between two resurrections

Inaugurated eschatology is the tight tension of the kingdom today and the kingdom to come. The hopeful end is here in the Messiah and has been inaugurated by his execution and resurrection, together with the promised eschatological Spirit.<sup>6</sup> The eschatological future is felt and anticipated in the present (Wright 2013:942; Fee 1994:803). Fee rightly tells us that the perspective of the New Testament is that the framework of Christian theology and existence is fitted in eschatological ‘tension’, evident in the Pauline notion of the church as an eschatological community.<sup>7</sup> The Gospels are also ‘eschatological par excellence’, written that we may believe that Jesus is the Christ, and in this, we may have life eternal.<sup>8</sup> All four Gospels crescendo towards the resurrection of a divine corpse. The Apostle Paul proclaims that if Christ was not raised, our faith is in vain.<sup>9</sup> Yet, Christ has risen, the gospel is true and radiant. Death has been defeated and we have entry into life eternal and into the kingdom of the Risen King (Turincev 2013:65).

Christian theology has, therefore, traditionally taught ‘this connection between incompleteness and hope’.<sup>10</sup> We live ‘between the time’, between two resurrections, the resurrection of Christ Jesus and our forthcoming resurrection (Fee 1994:805). This eschatological tension is not passive, and neither is it a ‘futurist’ waiting, says Turincev. No, we must participate in this world where the eschatological Spirit is moving and calling, to build a

<sup>6</sup> For a discussion on the Holy Spirit’s role in various end-time scenarios, namely, Postmillennialism, Amillennialism, and Premillennialism, see Pretorius and Lioy 2012:140-49. Such a discussion is beyond the focus of this article.

<sup>7</sup> Cf. Manyika and Smith 2018; Fee 1994:803-4.

<sup>8</sup> Cf. John 20:31

<sup>9</sup> Cf. 1 Cor 3:16

<sup>10</sup> Cf. 1 Cor 13:12; Swenson-Lengyel 2017:417.

better world and to manifest the kingdom ‘in the full power of the Holy Spirit’ (Turincev 2013:64, 67).

## 2.2 Eschatological gift

Beale writes about how the Spirit is the transforming agent of the inaugurated eschatological new creation, reminding us that restoration and the new creation are intimately connected to the writings of Isaiah. That is a restoration from captivity back into the presence of YHWH, in a new creation, whereby the Holy Spirit is perceived as the restorer from captivity, the agent of the new exodus and the new creation.<sup>11</sup> Jesus’ resurrection was the first fruits of the resurrection<sup>12</sup> of redeemed humanity. Our future hope of resurrection is ensured because he is the precursor of the new creation.<sup>13</sup> Yet, the Holy Spirit is ‘instrumental in this movement toward the life of new creation’, notably, when Jesus is empowered by the Spirit to realise the Old Testament prophecies of Israel’s restoration that are also related to the prophecies of the new creation (Beale 2011§3). For Moltmann, the manifestation of the Spirit is imbued with the powers of the new creation that are already demonstrated in a new fellowship. The Spirit is appropriately termed the ‘eschatological gift’,<sup>14</sup> and the guarantee<sup>15</sup> of the glorious future.<sup>16</sup> Yet even now eschatology is at work through the Spirit. He continues to explain that despite current experiences of suffering, the powers of the Spirit’s life extend beyond the present into the future of new life where we may enjoy the ‘fruit of the Spirit’ as the advance payment in the joy of future blessedness (Moltmann 1993:34). This is, as Moltmann says, the ‘present tensions between faith and experience, hope and reality’, the church will then need to understand itself as part of this history of the creative Spirit (Moltmann 1993:35). Similarly, Turincev says that ‘since the incarnation and Pentecost, there is a new reality in our world that exceeds it, is invisible but real, hides itself but also manifests itself, is in the world but not of this world’ (Turincev 2013:65).

The future has then already been set in motion. The beginning of the end, the turning of the ages, is marked by Jesus’ resurrection (Fee 1994:803). Fee argues that while ‘the Spirit is not the agent of our resurrection’, he is the *guarantor*, and the guarantee of our future inheritance (p. 807–8). For both Paul and the primitive church, the Spirit is the ery key to their future orientation (p. 810), notable, for example in Paul’s use of the Spirit as the ‘Spirit is the “down payment” for the future consummation of resurrection life’.<sup>17</sup>

11 Similarly, as the Spirit was sovereignly present in the beginning of the first creation (Gen 1:2), so also he is active at the inception of this new world, that is Jesus’ inception and birth (Beale 2011:§3)

12 Cf. 1 Cor 15:20-24

13 Cf. 1 Cor 15:39-57

14 Beale talks of the Spirit as ‘the eschatological gift par excellence’, and that ‘possession of the Spirit would be the mark of one who belonged to the messianic community of the last days’ (Beale 2011:§5).

15 Cf. Fee 1994:806-7.

16 Cf. 2 Cor 1:22; 5:5.

17 Cf. Beale 2011§6

## 2.3 Temple, tongues, and fire

Beale offers a fascinating chapter in his book, *A New Testament Biblical Theology*, titled, *The Commencement of the Spirit's Building of Believers into the Transformed Temple of the End-Time New Creation*, where he suggests that Luke has in mind an eschatological temple in Acts 2. He proposes that γλώσσαι ὡσεὶ πυρὸς,<sup>18</sup> the 'tongues as of fire [that] appeared to them and rested on each one of them (ESV)' (Acts 2:3b) are 'a theophany in a newly inaugurated eschatological temple'. Here, Beale argues that 'the heavenly temple is being extended to earth in a greater way than it had been to the holy of holies in Israel's temple' (Beale 2011§5), and so they were filled with the Holy Spirit.<sup>19</sup> The great YHWH has returned, at last, says Wright, picking up on the same theme, YHWH returns not as the pillar of cloud or fire, or to dwell in Herod's Temple in Jerusalem. No, his powerful-personal presence has come to indwell his people, making them living temples, unified, they make up a single body of praise and sacrifice as a new kind of temple, 'inhabited personally by the long-awaited God of Israel' (Wright 2013:1074).

The secularisation and rationalisation of our era have stripped Christian thought in the West of its mystical and prophetic dimension.<sup>20</sup> Many of the people of God, 'the salt of the earth', now only enjoy a superficial communion with the mystery of God. The grace of the Holy Spirit and his presence allow us to sink deep into this divine mystery (Turincev 2013:63). Contrary to the disenchanting of the West, the traditional worldviews of Africa remain enchanted, even in urbanised centres in Africa. But the coming of the Holy Spirit is reordering and refocusing the enchantment of much of African society.

## 3. An Enchanted African Christian Society

### 3.1 Pentecostalisation of enchanted indigenous worldviews

It is no surprise that the relationship between the West and Christianity is disintegrating, and yet there is a resurgence of Christianity as a 'post-Western religion' in the global south (Deininger 2014:6). This is most evident in the pentecostalisation of religions,<sup>21</sup> notably in Africa, African Traditional Religion (ATR), and various mainstream Christian denominations. In Africa, according to Kalu, recent scholarship on African pentecostalism usually begins with experiences from a contemporary urban milieu, exploring how Africans have responded to external cultural

**18** All New Testament Greek references are taken from (Aland *et al.* 1993).

**19** John Calvin, in his 'Institutes of Christian Religion', picked up on the Jesus baptising believers 'with the Holy Spirit and with fire' (Luke 3:16), 'so regenerating us to be new creatures', cleansing us from all pollution, and dedicating us as holy *temples* to the Lord (Calvin 2007:351).

**20** Cf. Taylor 2007; Smith 2014; Deininger 2014:14.

**21** Pentecostalisation is diverse without a uniform doctrine or an organisational unity. Its emphasis is placed on religious experience, deeds and faith as an exemplary way of life and as confidence in encounters with the divine, rather than creeds, beliefs, doctrines. It is experience oriented rather than text oriented (Deininger 2014:37; Wariboko 2011:393).

forces and globalisation (Kalu 2008:169). Nevertheless, Deininger writes that the beginning of a ‘rapid global expansion of Pentecostal movements has led to widespread recognition of pentecostalism as a major force in the Christian globalisation enterprise’. Pentecostalism’s religious orientation is becoming increasingly visible in the public space, especially in its ability to adapt and contribute to the economic, political and social structures of the world (Deininger 2014:2). However, I argue along with Kalu, that African pentecostalisation, is primarily a result, not of the globalisation of external forces (although to be sure, it plays a significant role), but rather the enchanted indigenous worldviews which still dominate ‘contemporary African experience and shape the character of African Pentecostalism’ (Kalu 2008:170). African pentecostalisation appears to engage with African indigenous cultures, pursuing its own purpose (Kalu 2008:171). There is then, as Lindhardt points out, a particular cultural resonance between enchanted African ontologies and pentecostalisation. This is no doubt evident in the close connection between the Pentecostal understanding of political power with the spiritual dimension (Lindhardt 2014:31; cf. Rutt 2006:371).

It is not surprising that African Initiated Churches (AICs) often associate with charismatic and Pentecostal movements due to their shared belief in prophecy and healing. Nevertheless, the two are different, with different religious and theological contexts, and while Kangwa sees this as a challenge to mainline churches in Africa (Kangwa 2016:574), the records show the pentecostalisation of mainline churches in Ghana,<sup>22</sup> and certainly in other African countries as well.

Pentecostalisation has penetrated the African churches, taking seriously and approximating the African Traditional Religions salvific concerns, at least in part (Ngong 2012:357). The Holy Spirit comes as a superior to the cosmology of the African Traditional worldview, without challenging its reality (p. 357–58). African Pentecostal-Charismatic Christianity takes African belief seriously and tailors the gospel to that end. Consequently, as Ngong points out, the pentecostalisation of Africa addresses the urgent need ‘of rethinking the theological method of inculturation’,<sup>23</sup> this cannot be overestimated. Such a theology of inculturation is a kind of contextual theology, that has for almost as long as Christianity itself, shaped much Christian theology (p. 355).

This then means that the conversation partners that help formulate much of African ‘Pentecostal ideology and praxis are the indigenous religions and cultures’, wrote Kalu, who is an expert in

<sup>22</sup> Namely, the Methodist and Roman Catholic Churches (Robert 2007:300).

<sup>23</sup> By ‘inculturation’, Ngong has in mind, ‘a form of theology that has been popularised in previously colonised regions of the world such as Africa, Asia, and Latin America. This form of theology rejects what is seen as Western imposed forms of theologies in these regions while calling for the construction of theologies that take the cultures of indigenous peoples seriously’ (Ngong 2012:355).

African Pentecostalism (Kalu 2008:170). Nonetheless, as Deininger argues, 'Pentecostalism competes with other indigenous religions and traditions by claiming superior healing powers and thus successfully acts as an alternative source of healing' (Deininger 2014:63). The subtle difference is how pentecostalisation acknowledges the African belief. Therefore, it offers the coming of the Holy Spirit as a superior power over spiritual, physical and psychological problems, not to mention, relief from alcoholism, barrenness, unemployment, and poverty, and so on. These have contributed towards the appeal and the growth of the Pentecostal movement (p. 63).

Despite the joyous evangelisation of Africa and its subsequent pentecostalisation, there are, nevertheless, troubling concerns that have not gone unnoticed, namely, (1) the elevation of capitalism, (2) prosperity theology, and (3) syncretism with African Traditional Religion (ATR). It is true that pentecostalisation is not a monolith and thus these concerns are not universal, but nevertheless, they exist in many quarters of the Pentecostal movement.

### **3.2. The challenge of capitalism**

**24** For further reflection on capitalism in the church, see Falconer 2017.

The first trouble is the elevation of capitalisation.<sup>24</sup> It is my contention that Christianity is neither capitalist nor socialist (Barth 1968:462–64; Falconer 2017). The synergy between capitalisation and pentecostalisation is visibly noticeable on the streets of Africa. Anderson records how 'small businesses in West African cities proclaim its influence: 'In the Name of Jesus Enterprises', 'To God be the Glory Computers', 'Hands of God Beauty Salon', 'El Shaddai Fast Foods', and 'My God is Able Cold Store'. These are only a few from hundreds of names that he has seen in this region (Anderson 2014:71). As a missionary in Eastern Africa, I noted precisely the same phenomena.

The Pentecostal churches have increased their competitive edge compared to mainline churches, says Lindhart, developing audio and visual recordings of sermons and Christian music for sale. Preachers and singers are not only heralds of the gospel message, but they have also become entertainers, performers, pop stars and media celebrities (Lindhardt 2014:22). In addition, the pentecostalisation of Africa corresponds 'with the flexible, plural world of liberal capitalism', and seems to offer a 'unique ability to interact with modernity and adapt to processes of globalization' (Deininger 2014:36).

Deininger highlights how some socialist scholars have argued that the expansion of pentecostalisation in the global south has brought with it a thorough endorsement of central Western values.

Understandably, this has led to the suspicion that the Pentecostal Church in Africa plays a part in the ‘expansion strategy of American-based multinational corporations’ (Deininger 2014:79). One of pentecostalisation’s characteristic features, according to Deininger, is,

its ability to combine ecstatic and magical forms of religiosity with an ethic that resembles the classical type of the ascetic Protestant ethic. Pentecostal ethic is not solely geared to inner-worldly asceticism, but very much embraces and seeks to ‘transform the ‘world’, seizing the consumerist possibilities and media technologies offered by neo-liberal capitalism (Deininger 2014:89–90).

Clark makes a strong point, calling for discernment of the evils in the capitalist system of production and the global culture of materialism and consumerism that seeks to ‘possess’ the masses which are prevalent in the pentecostalisation of Africa and other parts of the world (Clarke 2013:181).

### 3.3. The challenge of prosperous theology

Related to pentecostalisation’s elevation of capitalism, is its emphasis on prosperity theology. Two things to consider: (1) to be prosperous is *not* entirely unbiblical, and (2) prosperity theology is *not* universal in the pentecostalisation in Africa.<sup>25</sup> Nevertheless, it is a growing and significant concern.<sup>26</sup> The appeal of the Pentecostal movement is due in part to its ‘health and wealth’ message taught by many of its preachers (Rutt 2006:371; cf. Satyavrata 2016:47). Prosperity theology proposes that there are certain spiritual laws in which God operates and partnering with him in such laws will produce the desired results. The laws may be activated via faith in the promises of God in order to provide health and prosperity. The overarching notion of the prosperity gospel is that God desires all of us to be prosperous (Deininger 2014:74).

Such an unhealthy obsession with health, wealth and success finds a connection to the American prosperity gospel teachers, such as Kenneth Hagin, Kenneth Copeland, Joel Osteen, Creflo Dollar, and many others. It is believed that God’s favour and provision are related to the individual’s readiness and ability to give to the church and its ministers. Such a theology is expressed in sermons, publications, and strategies for fund-raising of charismatic church leaders (Clarke 2013:167). Asamoah-Gyadu proclaims that the prosperity gospel is a problem of improper hermeneutics that has led to ‘a lop-sided gospel that marginalizes the poor and the underprivileged’ (Asamoah-Gyadu cited in Quayesi-Amakye

**25** Deininger makes a salient point here. He says that we ought to keep in mind that when talking about the prosperity gospel, the ideology is not only decentralised, but is diffused and is not attached to a single organisation or a specific denomination. It is therefore difficult to tie all ‘the different varieties of prosperity churches under the banner of Pentecostalism’. [Though] many prosperity churches are indeed Pentecostal, and origins of prosperity teaching are certainly associated with Pentecostal teachings, it would be unreasonable to suggest that all Pentecostal teaches the prosperity gospel’ (Deininger 2014:71).

**26** Rutt expresses this concern by referring to reports in ten countries where the majority of those involved in Pentecostal, charismatic, or renewal movements where a survey was taken affirm that ‘God will grant good health and relief from sickness to believers who have enough faith’, in nine of these 10 countries, almost all Pentecostals believe that God would give prosperity to all those who have enough faith (Rutt 2006:372).



2011:295). It is an ‘adulterated gospel,’ argues Kodua, ‘a gospel of Christian consumerism and problem-free life alien to true biblical teaching’ (Kodua cited in Quayesi-Amakye 2011:295). Such a gospel emphasises health, wealth, and happiness, and thus denies suffering as part of the Christian life. Instead, it appears to be a brand of positive thinking together with carefully selected biblical texts, void of historic Christological focus and a reorientation towards ‘humanistic hopefulness and self-achievement’ (Quayesi-Amakye 2011:295).

Not only have American prosperity gospel preachers contributed to its spread in Africa, ‘the economic crisis affecting most African countries has also contributed enormously to the spread of the movement’ (Robert 2007:299). A third contributor of pentecostalisation in Africa is its traditional worldview which, as Mbewe believes, has had a negative impact on the Church, not the old Pentecostalism of the Assemblies of God churches, but the extreme form that is mushrooming on almost every street in Africa. He argues that these churches have not challenged the African religious worldview but have instead adopted it. He writes, how in ‘African Charismatic circles, the “man of God” has replaced the witchdoctor’. He is the man with the anointing and the mysterious power that gives him the ability to reach into the ‘inner sanctuaries of god’ and bring down blessings for people, like no other can. People come to church, not to hear the preaching of the word of God and to hear about the mercies of Christ, as they once did. They come to have the ‘man of God’ pray for them, they come so that their problems might receive deliverance and breakthrough (Mbewe 2013; cf. Deininger 2014:73; Lindhardt 2014:9; Hasu 2012:67).

### **3.4 The challenge of syncretism**

This leads us to the third concern, that of syncretism between ‘Spirit-filled’ Christianity and African Traditional Religion (ATR). Mbewe remarks how the modern Charismatic movement in Africa has taken the ‘entire erroneous superstructure of African religious worldview and baptize[d] it with wrongly applied Bible verses and Christian language’, This he bemoans ‘is nothing more than the African traditional religious worldview sprinkled with a thin layer of Christianity’ (Mbewe 2013). While I appreciate Mbewe’s concern, there is yet some continuity of African traditional religions in African Christianity, as Kalu has pointed out. This is especially true of various ways in which ‘African cultures have reshaped the music, dance, and liturgy of Christianity, and raised new theological questions and grassroots reflexive theologies in response to contemporary experiences’ (Kalu 2008:173).

Despite legitimate concerns raised by Mbewe, a possible strength of pentecostalisation is its ability to ‘integrate pre-Christian cultural expressions into Pentecostal practice’. While this does not necessarily lead to syncretism (Deininger 2014:64), it certainly can in my view. Pentecostalisation has, therefore, succeeded in Africa because it has both retrieved and restored some of the African traditional spirituality to the Christian faith, in a way that relates the questions of the people with the primal concerns of the faith. Bridges are therefore built between the worldview of indigenous religious traditions and the Christian faith, such as the joining of Christianity and traditional African religions. This is evident in the African initiated churches (AICs).<sup>27</sup>

Although society changes and religious beliefs and practices are transformed to suit new lifestyles, many Africans are not entirely detached from their traditional culture and worldview. It is not surprising then that they often adopt Christian practices that blend African culture with western beliefs (Kangwa 2016:575). The issue of pentecostalisation and its syncretism with African Traditional Religion (ATR) is not clearly defined, rather it is a complex matter, especially when all the expressions are so diverse.

### 3.5 A Spirit-filled enchanted African Christian society

As we have discovered, pentecostalisation in Africa has elevated capitalism, promoted a prosperity theology and has at times encouraged syncretism. This is by no means universal and is certainly a misappropriation of ‘Spirit-filled’ Christianity and a corruption of pentecostalisation in Africa.

Nevertheless, an authentic pentecostalisation does not disenchant Africa, it never promotes the traditional religions of Africa it encounters as illusory. To the contrary, it demonises indigenous spirits, making them representatives of the devil, and proclaims their defeat in Christ. Pentecostalisation in Africa preserves and also accepts indigenous spiritual ontologies, whether evil spirits, ancestors, and witchcraft, as real and powerful beings whose existence is to be taken seriously (Deininger 2014:59, 61, 68; Anderson 2014:14; cf. Falconer 2015:107–14; 121–28).

According to Lindhart, African Christians from a Pentecostal/charismatic background believe that Jesus’ name spoken out aloud ‘conveys the sacredness and protective power of its source’. He reported this from several Tanzanian charismatic Christians, yet it seems to be a common practice in many parts of Africa.<sup>28</sup> In addition, playing Christian music in stores is thought to endow them with divine force and protection.<sup>29</sup> Similarly, they often pray over their houses, shops, and compounds, and various objects in

<sup>27</sup> According to Clarke, African indigenous churches (AICs), are an ‘antecedent to African Pentecostalism, that arose on the wings of Ethiopianism and the African independence movement in the nineteenth and early twentieth centuries’ (Clarke 2013:154; Wariboko 2011:393).

<sup>28</sup> Cf. Kunhiyop 2008:382.

<sup>29</sup> I experienced this as common practice while living in Kenya for three years.

order for God to protect them from harm and witchcraft (Lindhardt 2014:21). It is evident how the power of the Holy Spirit is appropriated to overcome the many spiritual forces that might do harm (Ngong 2012:357).

30 Cf. 1 Cor 12:8-10

Pentecostalisation promotes an enchanted African Christian society not only by engaging with indigenous spiritual ontologies but also demonstrating the spiritual gifts<sup>30</sup> as a witness to Christ and to glorify him (Möller 1998:187). Deininger argues that 'Pentecostalism is mainly conceived as being 'other-worldly' with a strong emphasis on personal salvation and basically indifferent towards social, economic, environmental and political issues'. Yet, he confesses that Pentecostals are increasingly becoming involved in social engagement, business networks, political activities, 'helping to facilitate socio-economical and political change and transformation in global society'. Further, pentecostalisation may be viewed as another powerful force in the 're-sacralisation' or 're-enchantment' of the world (Deininger 2014:4; cf. Satyavrata 2016:47).

#### 4. The Coming of the Holy Spirit in an Enchanted African Christian Society

31 Cf. Deininger 2014:15.

32 Möller also reminds us that an emphasis on Christ Jesus is not at the expense of the Father or the Spirit, and that the doctrine of the Trinity is accepted by most Pentecostals. Instead, Christ is understood as the peak of God's revelation. At the centre of the Pentecostal's faith and theology is Jesus Christ; he is the Saviour, Baptiser in the Spirit, Healer, and coming King (Möller 1998:185).

The Holy Spirit has indeed come to Africa, an enchanted Africa. He has come, not to disenchant,<sup>31</sup> but to offer a mystical union with Christ,<sup>32</sup> that we might have a lively personal encounter with God in Christ, through himself, the Spirit, and to reconcile relationships with fellow human beings (Möller 1998:185–86). According to Wright, resurrection as metaphorical baptism, even during the time of the Apostle Paul, refers to the new life of spirited 'ethical obedience, enabled by the Holy Spirit, to which the believer is committed' (Wright 2008:46–47). As important as the spiritual gifts are, the Holy Spirit comes with so much more, with eschatological meaning, new life, and the reordering of the social affairs.

In many respects this is already happening, where the best of pentecostalisation is not only shaping the growth of world Christianity but is also reshaping the beliefs and practices of African Christianity. This has challenged the mainline churches to redefine how they do missions and to focus on the spiritual, physical, and economic challenges of African people (Kangwa 2016:573–74).

Without affiliation with the prosperity gospel, the Pentecostal message is one of very good news to the poor, answering their immediate felt needs by means of providing powerful spiritual

motivation and community support, says Satyavrata. He continues to explain how, 'recent studies have shown that the intervention of Pentecostal mission into severely deprived communities unleashes powerful redemptive forces resulting in upward social mobility of believers'. The brilliance of pentecostalisation is its relevance to the powerless, and 'its ability to penetrate the enslaving power structures of the socially and economically marginalized' (Satyavrata 2016:45). Campbell makes a salient point, that such virtues are produced as the Holy Spirit transforms human ontology in relation to Jesus Christ, he is himself 'the template of the new eschatological humanity' (Campbell 2009:79).

Clarke comments on 'some of the shortcomings of African Pentecostalism as a movement of social and political reform' (Clarke 2013:153). This is contrary to Satyavrata who argues that a vision for social justice tended to be blurred, but that Pentecostals have, from the beginning, excelled in a variety of social programmes (Satyavrata 2016:47). Nevertheless, Clarke does offer a detailed description of *Kristo Asafo* (Christ Reformed Church) which started out as an African independent Pentecostal church in Accra as an exception. *Kristo Asafo* invested in multiple large community projects, not to mention businesses which also provided training and employment opportunities to church members and the public (Clarke 2013:170–71). The ethic of the kingdom of Christ is operational within the Pentecostal/charismatic community only by the Holy Spirit's empowerment, as was foundational in the early church (Satyavrata 2016:50). Clarke believes that in the pentecostalisation of Africa, the outpouring of the Holy Spirit for the fullness of life nurtures 'a political commitment that will transform oppressive contexts into liberating ones through the praxes of revolutionary humanness' (Clarke 2013:175). As Christians, we ought to preach action in this world, not an exit out of this world (escapist-theology). This is not a 'social Christianity', or even a 'theocracy', but it is the 'building up of the Body of Christ transfiguring all life' of the Holy Spirit (Turincev 2013:67).

The Holy Spirit as an agent of inaugurated eschatology shapes and sanctifies the ethos of such a Christian society. Among others, the renewal of the Spirit's work in this re-envisioned enchanted community is to: (1) promote *Koinonia* and Social Transformation, (2) liberate from misplaced desires, (3) liberate from religious demands, (4) bring peace, (5) nurture the disenfranchised, and (6) empower his people to steward creation wisely. This is what it means for an African Christian society to become truly enchanted, and we have a participatory role to play as we partner with the Holy Spirit.

## 4.1. Koinonia and social transformation

Satyavrata explains how a major feature of the Holy Spirit's empowering presence is *koinonia*.<sup>33</sup> That is fellowship among believers created by the Holy Spirit's activity.<sup>34</sup> The *Koinonia* of the Holy Spirit includes the sharing of life within the Church,<sup>35</sup> illustrated as the Body of Christ.<sup>36</sup> Members of this Body are therefore obligated to love 'one another'. Such a *koinonia* of believers is the kingdom lifestyle, and this includes, 'love, unity, justice, healing, godliness and other gifts and fruit of the Spirit', as the Spirit empowers the Christian community to demonstrate what the reign of God looks like, incarnating kingdom values as taught by Christ. The Spirit-inspired *koinonia* is a powerful agent of social transformation. Early Pentecostals experienced *koinonia* as such communities emerged and these functioned as social alternatives that, according to Satyavrata, have protected against oppressive structures. Their unity offered them a sense of equality during times when gender and racial inequality were prevalent. Pentecostals have welcomed male and female, multi-ethnicity and those from various economic and social statuses (Satyavrata 2016:55–56). There is, therefore, a bringing together of others in *koinonia* by the reconciling work of the eschatological Spirit, yet there is also a reconciliation work with the Divine. Fee proclaims that the blessings of Abraham are not merely 'justification by faith', but it is also the eschatological life for both Jew and Gentile, effected through the atoning work of Christ, but realised through the Spirit and his ministry (Fee 1994:811). The Holy Spirit is the eschatological agent, bringing people into union with the risen Christ (Beale 2011:§6), and reconciling us to the Father.<sup>37</sup>

33 By *koinonia* (κοινωνία), I mean the close relationship of Christians involving the mutual interest of devotion to Christ and his kingdom, which includes sharing with one another generously, communion or fellowship with one another, close relationship in brotherly and sisterly unity (Bauer 2001:552).

34 Cf. 2 Cor 13:14; Phil 2:1

35 Cf. Acts 2:42–46; 5:42

36 Cf. 1 Cor 12:12–13

37 Cf. Rom 5:10; 2 Cor 5:18–21, Eph 2:15–18, Col 1:20–22

## 4.2 Liberation from misplaced desires

A dominant theme in Paul's epistles is the empowering of the eschatological Spirit in changed behaviours and attitudes in the contrast of living *κατὰ σάρκα*, 'according to the flesh', and *κατὰ πνεῦμα*, 'according to the Spirit' (Fee 1994:816). For Paul *κατὰ σάρκα* is descriptive of the behaviour of the former age that is passing away. They will not inherit the kingdom of God.<sup>38</sup> Those of the Spirit have entered a new age where the Spirit already stands in opposition to the flesh in every way (Fee 1994:816–17). In this way, the Holy Spirit liberates us from misplaced desires.

38 Cf. Gal 5:21

## 4.3 Liberation from religious demands

Participation through the Spirit in the inaugurated kingdom of God precludes and removes the need for Christians to condemn or judge one another on account of religious requirements. Christ 'by cancelling the record of debt that stood against us with its legal

demands'<sup>39</sup> in his atonement, 'has disarmed the rulers and authorities and put them to open shame, by triumphing over them in him'.<sup>40</sup> No malevolent spirit from Africa (or elsewhere) has the right to make demands on the people of God. Matters of this kingdom lie beyond issues of food and drink. The Christian is free!<sup>41</sup> Nevertheless, as Wight says, 'Within this spirit-driven inaugurated eschatology all sorts of other new things begin to happen, not least, of course, the transformation of behaviour upon which Paul insists throughout his writings'. Yet, he continues to remind us that Paul 'speaks of a 'fulfilment' of Torah on the part of those who believe and are led by the spirit. They are not 'under Torah', but they nevertheless do what Torah intended' (Wright 2013:1078). The Holy Spirit empowers the believer both 'to be' and 'to do' (Satyavrata 2016:54). By abolishing the religious demands, God broke down the dividing wall (racial segregation between Jew and Gentile) of hostility in his crucified flesh, but creates in himself one new man, not two, Jew and Gentile. Consequently, through Christ, both Jew and Gentile have access in one Spirit to the Father.<sup>42</sup>

#### 4.4. Peace in the Spirit

The Holy Spirit, the agent of inaugurated eschatology comes bringing peace. Paul, writing to the Romans in 8:6b and 14:17b, encouraged the Christians there to set their mind on the Spirit. For in him is life and peace, and that in the Holy Spirit can be found righteousness and *peace* and joy.<sup>43</sup> He also urged the readers of the Ephesian letter to be 'eager to maintain the unity of the Spirit in the bond of peace'.<sup>44</sup> Such an overflow of peace in the Spirit in Africa promotes the enchanting of a Christian society.<sup>45</sup>

#### 4.5. Nurturing the disenfranchised

In his book, *The Epistle to the Romans*, Barth proclaims, that 'neither the Jew nor the Greek is disenfranchised from the Gospel', the Gospel he says, 'concerns every man' (Barth 1968:40). Pentecostalisation in Africa has offered greater flexibility in Christianity, enabling it to adapt to a variety of social, cultural, political and economic contexts. Not only this, but solutions for presently-felt needs in Africa, such as poverty, illness, witchcraft and malevolent spirits are emphasised.<sup>46</sup> Yong suggests that the salvation of God inverts this world's economic system where each one is responsible for repaying his debt. In God's economy, the economy of the Holy Spirit, there is forgiveness of debts. The world's justice system advocates that you get what you deserve: the justice of God, however, frees us from shame and guilt that accompany our actions. The economy of God calls us to repentance

39 Cf. Col 2:14

40 Cf. Col 2:15

41 Cf. Campbell 2009:830; Col 2:14-18.

42 Cf. Eph 2:15-18

43 Cf. Rom 15:13, Gal 5:22

44 Cf. Eph 4:3

45 One need only ask the question whether the Holy Spirit was truly at work among the Christians during the Rwandan genocide of 1994. Rather than an enchanted society, the country experienced dark horror.

46 This is in contrast to the mission churches of European missionaries and the African church leaders who succeeded them who have tended to ignore such African concerns (Kangwa 2016:583).

and to receive both the forgiveness of our debts and the Holy Spirit as a free gift (Yong 2011: chapter 4). This free gift is also the 'Spirit of adoption' giving 'witness to us of the free favour with which God the Father embraced us in his well-beloved and only begotten Son', welcoming *all* of us into his family (Calvin 2007:350).

While repentance is not negated in pentecostalisation, pride and personal empowerment play a significant part in the African Pentecostal message. African pentecostalisation offers opportunities towards egalitarianism and equality in communities that are often ethnically diverse, usually encouraging full participation of those from various social backgrounds in the Christian community, thus fostering unity. The focus of pentecostalisation on the Holy Spirit offers a corrective for the African culture that has traditionally been highly patriarchal and hierarchical, and offers solutions to the problems of this world (Clarke 2013:172–73).

#### 4.6. Stewarding Creation

Traditionally, Pentecostals have neglected discourse on science and nature. But this is changing as pentecostalisation is developing (Yong 2005:267). Where the nine *charismata* of the Spirit<sup>47</sup> have been the central emphasis, the pneumatological focus ought to be broadened in order to avoid the erroneous dualisms between the 'natural' and 'supernatural' (p. 294) found in pentecostalism. Rather than such a dualism, I argue that a true Christen enchantment is found when the two, 'natural' and 'supernatural', are held together, as is found in African indigenous worldviews. The Spirit appears on both sides of the creation narrative in Scripture, the old creation and the renewed creation,<sup>48</sup> which should encourage Pentecostals to reread 'the creation story within an explicitly pneumatological framework. This may assist in formulating a pneumatological theology of creation that not only bridges the Genesis creation account with the science-religion dialogue (p. 281) but also may contribute towards a Pentecostal<sup>49</sup> environmental ethic'.

Thankfully, increased attention is being drawn to the 'Creator Spirit', whereby it is being acknowledged that the Holy Spirit is 'intimately involved with the orders of creation' (Yong 2005:281). We have a mandate, as Wright says, to do all we can do to reflect God's wise image in stewarding his creation. Jesus' resurrection is the reaffirmation that creation is good and that the Holy Spirit is there to empower Africans, and indeed all Christians, in fulfilling this mandate (Wright 2008:211). Yong argues in his thesis that 'the pneumatological imagination undergirding the Pentecostal orientation to the world illuminates not only the scientific

<sup>47</sup> Cf. 1 Cor 12:4-11

<sup>48</sup> Cf. Gladd, Harmon, and Beale 2016:53.

<sup>49</sup> No doubt this is appropriate for all Christians.

enterprise, but also the human engagement with the natural world in all its complexity' (Yong 2005:267).

## 5. Conclusion

This journal article presented the Holy Spirit as the eschatological gift, the strange agent of inaugurated eschatology. The influence of pentecostalisation on enchanted indigenous worldviews was also explored, together with the challenges of capitalism, prosperity theology and syncretism, which have had negative consequences in Africa. Nevertheless, as my research has demonstrated, there are positive and exciting features of pentecostalisation that have helped shape a 'Spirit-filled' enchanted African society. It is evident that the Spirit, the agent of inaugurated eschatology, has brought gifts of change and renewal to Africa, and continues to work in and through us in the spirit of *koinonia* and social transformation, freeing us from misplaced desires and religious demands, bringing peace, working with us in nurturing the disenfranchised, and caring for his creation. This work of the Spirit is what arguably makes Christianity truly mysterious, truly enchanted, and profoundly more enchanted than the indigenous worldviews of Africa, and indeed the countless worldviews around the globe.

Pentecostalisation has not only called for an enthusiastic devotion to Christ, active participation in evangelism and missions, and a renewed spiritual experience of the Holy Spirit and his 'spiritual gifts', but has also elevated the doctrine of the Holy Spirit to its proper place among other significant doctrines of the Christian faith (Allison 2011:449). Satyavrata has said it well, that when eschatological continuity is assumed, Pentecostal social engagement takes on different relevance and meaning, with renewed potential for a sustaining enduring vision of eternity. Christian social concern expresses the kingdom, signifying deeds of pre-emptive transformation. These are the kinds of efforts that God preserves, sanctifies and directs toward the future age of God's redemptive reign (Satyavrata 2016:57). *Veni Sanctus Spiritus*, or perhaps we should proclaim, *kuja Roho Mtakatifu!* Come Holy Spirit!



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