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Editorial

Pentecostalisation and Faith in the Global South

Kevin G. Smith and Batanayi I. Manyika

Introduction

Provided that we adopt a broad and inclusive definition of Pentecostal and Pentecostalism (Anderson 2002; 2004), there remains no doubt that Pentecostalism (including Charismatic and Neo-Pentecostal forms) has become the dominant expression of Christianity in Africa. This is acknowledged by friend and foe alike. For instance, Asamoah-Gyadu (2007) celebrates the pentecostalisation of mainline churches while Arnett (2017) laments the same, but neither denies the fact that the Christian faith in Africa wears Pentecostal-Charismatic garb.

Pentecostalisation Webinar

In response to this reality and motivated by a sense that the time is right to explore more deeply what Spirit-dependence should mean for the Seminary, we organised an academic webinar at which scholarly reflections on pentecostalisation in the African church were presented. Titled "Pentecostalisation and Faith in the Global South," the event ran from 13th–14th June 2018, and represented a paradigm-breaking moment for SATS. We crossed the Rubicon in two senses.

About the Authors[1]

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1 The views expressed herein are those of the authors and do not necessarily represent the beliefs of the South African Theological Seminary.

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Firstly, harnessing technology to host a conversation that involved scholars and delegates from all around the world changes the rules of engagement for scholarly dialogue. At minimal cost, scholars presented from America, England, France, Ghana, South Africa, and the Congo, while ninety-nine delegates participated from many nations. The conversation was as rich and bi-directional as at any live conference.

Secondly, we had a deep sense that this was a divinely orchestrated moment in the seminary's priority to become a more contextually-sensitive and culturally-diverse voice. Our dream of the Global South rising as a thought leader for the church began to be realised. We experienced six superb presentations by black African theologians who can hold their own in any academic forum. This was a first instalment, a foretaste of the potential SATS has, to contribute to transformative theological thought on our continent. As recently as last year, this was not even a blip on the radar of possibilities at SATS. We sense that God is doing a new thing. We do not despise the day of small beginnings.

Presenters and Presentations

On day one, Dr Craig S. Keener (Asbury Theological Seminary) delivered a plenary address titled, 'The Pentecost Paradigm for Pentecostalism'. Anchored in Luke-Acts, Keener walked us through themes related to baptism in the Spirit as a prerequisite for cross-cultural mission. Underscored in Keener's address was the continuity of this phenomenon from Luke's day to the present. The zenith was an appeal to the cultivation and preservation of a unity born of the Spirit within a sacrificially loving community, the church.

Dr Jesse Kipimo (SATS) examined pentecostalisation in Francophone Africa, using the Congo Evangelistic Mission (CEM) as a case study. Dr Robert Falconer (SATS) reflected on the Holy Spirit's role in inaugurated eschatology and how this intersects with an enchanted African society. Falconer called for a broader view of the Spirit, embracing *charismata,* while seeing the renewal of the cosmos in Christ as key.

Dr Annang Asumang (SATS) called for adjustment in theological education in the Global South. In a balanced and insightful paper, he sought to build bridges between the Global North and the Global South, centred on an appreciation of pentecostalisation as a work of God.

Dr Pretorius (SATS) spoke on the nexus between science and faith, particularly the relationship between neuroscience and the Holy

Spirit, calling for further dialogue and interdisciplinary research between traditionally disparate fields.

On day two, Prof Marius Nel (Northwest University) delivered a plenary address titled, 'Pentecostalisation's Pastoral Response to the Challenges of South African Xenophobia'. Launching from an analysis of neo-Pentecostals' use of neo-prophecy, Nel argued for the therapeutic role played by prophecy in attending to the victims of xenophobia. This was a content-rich paper deserving of multiple reads, one whose implications are pertinent to the contemporary southern African experience.

Dr Modisa Mzondi (SATS) shared some historical insights regarding the pentecostalisation of the African church. His presentation looked at Enoch Sontonga's song and prayer 'Nkosi sikelel' iAfrica'. Mzondi underlined how the pentecostalisation of the church in Africa is a divine answer to this song and prayer.

In a balanced and Bible-based presentation, Dr Collium Banda (Northwest University) cautioned against attempting to complement Christ's salvific works by using anointed mantles, as seen in the practices of a few African Pentecostal prophets. He warned against the excesses of these prophetic figures while calling for a renewed appreciation of the cross of Christ.

Dr Elijah Dube (UNISA) spoke on flamboyant prophets in both South Africa and Zimbabwe, addressing their abuse of authority. Dube looked at public sentiment and legislation that has been tabled to regulate these prophets. Dube also encouraged the church not to leave regulation to lawmakers but to be more active and vocal in curtailing the excesses.

Finally, Dr Kevin Smith (SATS) presented on spiritual warfare as understood in neo-Pentecostal circles and how this compares to Ephesians. He recognised the silence of many Occidental commentators on the supernatural, while equally lamenting the overindulgences of some neo-Pentecostals on the matter.

Present Publication

We were privileged to provide a platform through which academics, church leaders, students, and thought leaders could engage with well-informed scholars. Like the blacksmith who knows full well to strike the iron whilst it is still hot, we aim to continue the conversation through several avenues, chief of which is this special edition of *Conspectus*, aptly titled "Anvil Lectures: Pentecostal and Faith in the Global South." From this, our hope is that the church in the Global South would be encouraged to serve Christ faithfully, aided by the sanctifying and empowering presence of the Holy Spirit.

Conclusion

We are a people who believe in the power and ministry of the Holy Spirit. Through the presentations, we experienced a range of sentiments. We recognised God authentically at work in the Global South and we appreciated the many positive contributions of African Pentecostal churches. We voiced concerns about a variety of abusive and unbiblical trends and practices. Most of all, we heard the call of God for the church in the Global South to take up the mantle of theological and missionary leadership. In response to this call, we echoed the sentiments of Isaiah and Martin Luther—'here we are, Lord; send us' and 'here we stand [to serve]; we can do no other'.

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Keynote Address

The Pentecost Paradigm for Pentecostalism: Power for Witness

Craig Keener

Abstract

Historically, Pentecostalism has located its central biblical paradigm in Acts, especially in the Pentecost narrative. It therefore seems appropriate to introduce this discussion of Pentecostalism with a discussion of the narrative of Pentecost in Acts 1-2. This narrative includes the promise of being baptised in the Spirit to receive power for cross-cultural mission; not surprisingly, global mission has been central to Pentecostalism from its inception. In light of Luke-Acts as a whole, "power" In Acts 1:8 presumably includes healing and deliverance in the service of evangelism. Prayer in tongues (2:4) also evokes and facilitates cross-cultural mission in this narrative. Peter's preaching interprets the experience of the Spirit as the prophetic empowerment promised in the biblical prophets, characterising the entire present era of the Spirit (2:17-18). And ultimately, the Spirit unites believers as a sacrificially loving community (2:41- 47).

About the Author[1]

PhD (Duke University)

Dr Keener is a New Testament professor at Asbury Theological Seminary, has authored twenty-five books; many have won national or international awards. Over one million copies are in circulation, the most popular being The IVP Bible Background Commentary: New Testament, which provides cultural background on each passage of the New Testament. He has also authored 100 academic articles.

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1. Introduction

At its best, pentecostalism reflects its biblical basis. Pentecostalism and its offshoots do not always live up to its best, but church history vividly reminds us of how often Christians in general do not. Pentecostalism started with some insights on the biblical text, including a continuationist reading of Scripture,[2] that has by now leavened much of Christianity with its important message. Biblical teaching about Pentecost, highlighted by the Pentecostal stream of Christianity, is not sectarian but is a message crucial for the wider body of Christ.

The focus of Acts is world evangelisation, or, more specifically, Spirit-empowered evangelism across cultural boundaries (Acts 1:8). I will not document heavily here, because the documentation appears at significantly great length in my 4,500-page Acts commentary,[3] and I have written other articles on related subjects at various levels.[4]

Acts 1—2, the introductory section of Acts, fulfils a crucial role in Luke's second volume. Like the beginning of subsequent volumes in some other multivolume works, Luke's second volume begins by recapitulating the end of the first volume. Luke intends more than a reminder, however: this is the pivotal transition between Luke's two volumes, but also the pivotal transition between Jesus's direct ministry on earth and his exalted ministry through the church. This is why Acts 1:1 summarises the first volume as 'all that Jesus *began* to do and teach,' and why his servants act 'in his name' (Acts 3:6, 16; 4:10, 18, 30; 5:40; 9:27; 16:18; 19:13). It is why Peter can later mediate healing to a disabled man with the declaration, 'Jesus Christ heals you' (9:34).

Acts 1—2 introduces an emphasis on empowerment for crosscultural witness, epitomised most directly in Acts 1:8. Some (although by no means all) ancient works included a proposition or thesis statement of their work, and Acts 1:8 functions well as such. Jesus commissions his agents to be witnesses… *to the ends of the earth* by the power of God's Spirit. I will develop this point further later.

One could outline some of the key points in this section as follows. (This outline is admittedly homiletical rather than structural. I do not normally use alliteration, but enough words begin with 'p' to make it work fairly well in this case.)

1. The Promise of Pentecost (1:4–8)
2. Preparation for Pentecost (prayer, leadership) (1:1226)
3. The Proofs of Pentecost (2:1–4)

2 See e.g. Craig S Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: Eerdmans, 2016):54-56, and passim; 'Pentecostal Biblical Interpretation/Spirit Hermeneutics,' pp. 270-83 in *Scripture and Its Interpretation: A Global, Ecumenical Introduction to the Bible*. Edited by Michael J Gorman 2017, esp. 274-77. Grand Rapids: Baker Academic.

3 Craig S Keener, *Acts: An Exegetical Commentary* (4 vols). (Grand Rapids: Baker Academic, 2012-15).

4 Craig S Keener, Pentecost, Prophecy, and Proclamation to All Peoples. *The A.M.E. Zion Quarterly Review* 108 (1 January 1996): 43-66; *The Spirit in the Gospels and Acts: Rebirth and Prophetic Empowerment* (Grand Rapids: Baker Academic, 1997): 190-213; *Gift & Giver: The Holy Spirit for Today* (Grand Rapids: Baker Academic, 2001): 52-57; 'Pentecost,' 360-61 in *Westminster Theological Wordbook of the Bible* (ed. Donald E Gowan; Louisville, KY: Westminster/John Knox Press, 2003); Spirit, Holy Spirit, Advocate, Breath, Wind, 484-96 in *Westminster Theological Wordbook*; 'Power of Pentecost: Luke's Missiology in Acts 1-2,' *Asian Journal of Pentecostal Studies* 12 (1 Jan. 2009): 47-73; Luke's Pneumatology in Acts for the 21st Century, 205-22 in *Contemporary Issues in Pneumatology: Festschrift in Honor of George M. Flattery* (ed. James E Richardson; Springfield, MO: Global University, 2009); Holy Spirit, 159-73 in *The Oxford Handbook of Evangelical Theology* (ed. Gerald R McDermott; New York: Oxford University Press, 2010); The Holy Spirit in the New Testament, 704-705 in *The Baker Illustrated Bible Handbook* (ed. J Daniel Hays and J Scott Duvall. (Grand Rapids: Baker, 2011); *Spirit Hermeneutics*: 39-66.

4. The Peoples of Pentecost (2:5–13)
5. The Prophecy of Pentecost (2:17–21)
6. The Preaching of Pentecost (2:22–40)
7. The Purpose of Pentecost (2:41–47)

For our purposes, however, some of these points demand fuller treatment than others, and I will expand most on the first section.

2. The Promise of Pentecost (Acts 1:4-8)

Jesus's command to wait in Jerusalem (1:4) underlines the priority of Pentecost. The wording of 1:8 is more like a promise than a command; the verb translated 'you will receive' is a future middle indicative. The mission and promise are inseparable, one cannot complete the mission without the empowerment. So vital to the mission is the power of the Spirit that they dare not even commence the mission without it: they must stay in Jerusalem to wait for what the Father promised (1:4). Awareness of their own inadequacy does not disqualify followers of Christ from their mission; the mission is empowered by God's strength, not by their own.

a. Baptised in the Spirit

Jesus announces in Acts 1:5 that his disciples will be baptised in the Holy Spirit. What does it mean to be baptised in the Holy Spirit? This question has become a matter of great debate today. Many Christians believe that this happens at conversion (e.g. most Reformed Christians except the Puritan Sealers and the Keswick movement; most Baptists). Many other Christians associate it with an experience that can happen after conversion (e.g. Holiness and Pentecostal Christians).[5]

Cultural background does not necessarily settle this issue; those who envision the experience being after conversion note that early Jewish baptisms normally involved immersion; those who associate it with conversion note that when Jewish people-initiated gentiles they baptised them, making their baptism an act of conversion.

Most relevant for Luke-Acts, the phrase goes back to John the Baptist, who was probably not dividing the promise of the Spirit into separate elements. He envisioned fire for the wicked and the Spirit for the righteous (Luke 3:16),[6] but was thinking of the entire eschatological sphere of the Spirit's promised work. The Spirit

5 For a survey of views, see Henry I Lederle, *Treasures Old and New: Interpretations of 'Spirit-Baptism' in the Charismatic Renewal Movement* (Peabody, Mass.: Hendrickson, 1988).

6 That the fire is for the wicked seems clear from the context; see Luke 3:9, 17.

would both make God's people new (Ezek 36:25–27) and empower them like prophets (Joel 2:28–29).

Some New Testament writers emphasise one aspect of the Spirit's work and some the other; many emphasise both. Maybe then both groups of interpreters are correct: we are initiated into the Spirit's work at conversion, but might experience some aspects of the Spirit's work subsequently. Luke may apply the language of 'receiving the Spirit' more to empowerment than to conversion (cf. Acts 8:12, 14–17),[7] although he seems to expect these experiences to often overlap (2:38; 10:44–46).

In this context, Luke emphasises especially prophetic empowerment to speak for God (Acts 1:8; 2:4, 17–18), although he clearly recognises the Spirit's work more widely (Luke 3:16; Acts 2:38-39). This may be why Luke also depicts some experiences with the Spirit subsequent to conversion (e.g. Acts 8:14–17), sometimes even in the context of ministry among those who have already clearly experienced the Spirit in other ways (e.g. 4:8, 31; 13:9). That is, Luke is interested not specifically in 'first' or 'second' experiences, but in any experiences that serve the purpose of spreading the Gospel.[8]

The disparate New Testament evidence often leads different interpreters to different conclusions, and some will also demur from my tentative conclusion that both these schools of interpretation are more correct in what they affirm than in what they deny. In any case, nearly all Christians agree that everyone receives the Spirit in some sense when they become a follower of Jesus Christ, *and* that we can have subsequent experiences with the Spirit. So semantic debates aside (cf. 1 Tim 6:4; 2 Tim 2:14), the practical invitation remains the same: let us embrace all that the Spirit has for us!

b. Foretaste of the future

Both in the biblical prophets and in Jesus's message to the disciples here, the promise of Spirit is eschatological. Jesus has been talking about the kingdom (1:3), and talk about the Spirit (1:4–5) also implied the era of the kingdom, since the prophets had repeatedly associated the outpouring of the Spirit with the end-time restoration of Israel (Isa 32:15; 44:3; 59:21; 61:1; Ezek 36:26-27; 37:1–14; 39:29; Joel 2:28-29; 3:1;[9] Zech 12:10).

Jesus's disciples thus ask the obvious question: 'Is this the time that you are restoring the kingdom to Israel?' (1:6). Jesus answers that the consummation of the kingdom will come (1:7), but the Spirit is given now to empower witnesses to prepare for the kingdom (1:8).

7 Pauline scholars often conform Luke's use of this language to Paul's, but a majority of Acts commentators recognise that the Samaritans were already converted when they 'receive the Spirit' in Acts 8.

8 Cf. evangelical scholar DA Carson: 'Although I find no biblical support for a second-blessing theology, I do find support for a second-, third-, fourth-, or fifth-blessing theology' (*Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* [Grand Rapids: Baker, 1987], 160).

The eschatological character of the Spirit, however, should provoke us to embrace the radical nature of the empowerment God has given us. The Spirit is first fruits (Rom 8:23) and down payment (2 Cor 1:22; 5:5; Eph 1:13–14) of our future inheritance, the foretaste of the coming world (1 Cor 2:9-10; cf. Heb 6:4–5). Those who experience the powers of the age to come ought to display the life of the future age; the world should envision a foretaste of the kingdom through the way believers treat one another.

c. Prophetic power

If we wonder what aspect of the Spirit's work the context emphasises, it is clear that it is empowerment to speak for Christ (1:8; cf. 4:8, 31; 5:32), inspired to speak for him prophetically (2:17–18). The Old Testament often (and most segments of early Judaism usually) associated the Spirit with prophetic empowerment. This association is dominant in Luke-Acts (Luke 1:15–17, 41–42, 67; 2:26; Acts 1:16; 4:25; 19:6; 20:23; 21:4, 11; 28:25) and explicit in this context (2:17-18). Jesus's disciples would hear Jesus's promise as if he were saying to them, 'The same Spirit who spoke through the prophets will speak through you' (cf. 1 Pet 1:11–12; 4:14; Rev 19:10).

Although especially expressed in speaking, this empowerment may also be expressed in other prophetic-type activity. Not exclusively, but most often, Luke associates 'power' with healing and exorcism (Luke 4:36; 5:17; 6:19; 8:46; 9:1; Acts 3:12; 4:7; 6:8), even when summarising much of Jesus's ministry (Acts 10:38). Indeed, the very word usually translated 'miracles' in Luke-Acts is simply the plural of the term typically translated 'power' (Luke 10:13; 19:37; Acts 2:22; 8:13; 19:11).[10] The purpose of signs, of course, is to draw attention not to themselves but to that which they attest, in this case, to the message about the kingdom (see esp. Acts 4:29–30; 14:3).[11]

The following context (Acts 1:9–11) remains consistent with this theme. Jesus's ascension would remind those familiar with the Old Testament first of the most conspicuous and clear prior biblical ascension: that of Elijah. When Elijah ascended to heaven, his disciple Elisha received a double portion (the inheritance right of a firstborn son) of his spirit. This analogy again reminds us that Jesus imparts the same Spirit who empowered the prophets.

d. Witnesses (1:8)

The expression 'witnesses to … the ends of the earth' reflects Isaiah. The parallel passage in Luke 24:44–48 emphasises that this commission is grounded in Scripture (24:44–46). In Isaiah, the

10 Cf. discussion in my article, 'Miracles,' 2:101-7 in *The Oxford Encyclopedia of Bible and Theology* (2 vols.; ed. Samuel E. Balentine; New York: Oxford University Press, 2015).

11 Discussion in Keener, *Acts*, 1:537-49; on the credibility of miracles, see 1:320-82; *Miracles: The Credibility of the New Testament Accounts* (2 vols.; Grand Rapids: Baker Academic, 2011); 'A Reassessment of Hume's Case Against Miracles in Light of Testimony from the Majority World Today,' *Perspectives in Religious Studies* 38 (3, Fall 2011): 289-310; 'Miracle Reports: Perspectives, Analogies, Explanations,' pp. 53-65 in *Hermeneutik der frühchristlichen Wundererzählungen: Historiche, literarische und rezeptionsästhetische Aspekte* (ed. Bernd Kollmann and Ruben Zimmermann; WUNT 339; Tübingen: Mohr Siebeck, 2014); 'Miracle Reports and the Argument from Analogy', *Bulletin for Biblical Research* 25 (4, 2015):475-95; 'The Dead are Raised' (Matthew 11:5//Luke 7:22): Resuscitation Accounts in the Gospels and Eyewitness Testimony, *Bulletin for Biblical Research* 25 (1, 2015):55-79; 'Miracles', pages 443-49 in *Dictionary of Christianity and Science* (ed. Paul Copan et al.; Grand Rapids: Zondervan, 2017).

Spirit appears in passages that speak of being 'witnesses' for YHWH (Isa 43:10; 44:3, 8), but here the disciples become witnesses for *Jesus* (Acts 1:8). Peter's sermon will also soon imply Jesus's deity (Acts 2:21, 38). Jesus seems to have been more explicit with his disciples about this reality after his resurrection (Matt 28:18–20; cf. John 20:22 in light of Gen 2:7), but it also makes sense of Jesus pouring out or baptising in the Spirit (Luke 3:16; Acts 2:33), since this activity was an exclusively divine prerogative (Joel 2:28–29).

Like the Great Commission in Matthew 28:18–20, the commission here is relevant not only to the first disciples, but to all the church subsequently. Clearly, we cannot do all that the first apostles did; their direct knowledge of Jesus's ministry is foundational for the rest of us (Acts 1:22; 2:32; 3:15; 5:32; 10:39, 41; 13:31). Nor is each of us gifted in precisely the same ways, so we are not each called to duplicate all that the first apostles did. But the same mission continues to be the church's mission.

How do we know this? Although the 'witnesses' are in the first case the Eleven and those who were with them (Luke 24:33), it also applies to Paul (18:5; 20:21; 23:11; 26:16, 22; 28:23) and Stephen (22:20). As is evident below, the mission to the ends of the earth is not completely fulfilled in the first apostolic generation; Acts is open-ended, revealing that the mission should continue along the pattern established in Acts. Although Luke's biographically-oriented historical monograph focuses on key, parallel figures, he is aware that other believers also spread the message (e.g. 8:4; 11:19-20).

Most obviously and importantly, the same Spirit that once empowered the first apostles continues to be given to all believers (2:38–39). Given Luke's emphatic association of the Spirit with speaking for God (1:8; 2:17–18), this means that all believers carry on the mission at some level, speaking for Christ in the spheres that God gives us. That even the hated Samaritans and Roman officers could receive the Spirit (8:15–17; 10:44–47) means that mission was never meant to be limited to Jerusalem by a hierarchical arrangement. Far from being paternalistic, mission was always meant to be partnership. While the Jerusalem apostles had essential teaching about Jesus to impart, all those who share the Spirit ultimately share in the mission.

e. Ends of the earth

'Ends of the earth' echoes Isaianic language, most clearly Isaiah 49:6, a passage echoed about Jesus in Luke 2:32 and quoted explicitly by Paul for his own mission in Acts 13:47.[12] Again, the

12 For Isaianic echoes, see further David W Pao, *Acts and the Isaianic New Exodus* (WUNT 2.130; Tübingen: Mohr Siebeck, 2000; repr., Grand Rapids: Baker, 2002).

mission is not limited to the Eleven and those who were with them on that first occasion.

Sometimes, writers would provide an outline for what would follow in their book. Although many other outlines can be helpful, more detailed and more symmetrical, Acts 1:8 does offer a very rough sort of outline for what Acts will address: Jerusalem (Acts 1–7), Judea and Samaria (8–9), and the ends of the earth (10–28).

It is no coincidence that Luke's gospel begins and ends with the Temple in Jerusalem, but Acts moves from Jerusalem to Rome. In theological terms, this geography moves from heritage to mission: while remaining grounded in the salvation historical story of ancient Israel and Jesus, the mission continues to cross new barriers. The Spirit frequently moves believers in Acts, often across their comfort zones, in reaching and accommodating new cultural groups (Acts 8:29; 10:19; 11:12; 13:2, 4; 15:28; 16:6–7).

But where are the 'ends of the earth'? Urban residents of the Roman empire could have envisioned Spain and the 'River' Ocean to the west; Parthia, India, China to the east; Scythia, Germany, Britain to the north; and, as often in ancient literature, Africa south of Egypt to the south. Rome had trade ties as far south as Tanzania, where a bust of Caesar has been recovered.

The Greek language used the term *Aithiopia*, or Ethiopia, for all of Africa south of Egypt, a region that Greeks had often depicted as the southern ends of the earth. This included most often the Nubian kingdom of Meroe, whose queen mother was often labelled the *kandake* (Candace, 8:27). Although the African court official in Acts 8 is perhaps more 'Jewish' than Cornelius in Acts 10 (contrast Acts 8:28 with 10:25), he is not a full convert. Although it was possible to use the Greek term *eunouchos* ('eunuch') more broadly, its normal meaning is clear, and Luke uses it five times in this passage (8:27, 34, 36, 38–39). Moreover, various kingdoms required male officials of queens (8:27) to be castrated. Under the law, one who was castrated could not become a full member of Israel (Deut 23:1), but God had promised a time when he would welcome foreigners and eunuchs (Isa 56:3–7), welcoming them in his house (56:7; cf. Luke 19:46).[13]

13 For Acts 8:26-40, see further Keener, *Acts*, 2:1534-96; 'Novels' 'Exotic' Places and Luke's African Official (Acts 8:27),' *Andrews University Seminary Studies* 46 (1, 2008):5-20.

Already in 8:26-40, then, the good news is beginning to reach the ends of the earth in a proleptic way, with the conversion of the first gentile Christian, an African. The same is true for the multicultural Jewish crowd in 2:5–11, and when the good news reaches Rome, the heart of the empire in which Luke's audience lives (28:14–31). But each of these is merely proleptic, a foreshadowing of the good news ultimately reaching all nations (Luke 24:47). Acts is open-ended, inviting, indeed summoning, us

to participate in the story of mission that Luke has begun to narrate.

3. Preparation for Pentecost (1:12-26)

My remarks on these paragraphs will remain concise, despite their role in Luke-Acts as a whole. Disciples prepare for Pentecost in two ways. First, they reestablish the leadership structure that Jesus had ordained for them, namely, twelve for the twelve tribes of Israel (cf. Luke 6:13; 22:30). The scandalous failure of one disciple disqualifies himself, but not God's larger plan for his people. In faith that God will empower the Twelve for their mission, they prepare.

More relevant to our current discussion, they remain together in united prayer, an idea that may frame much of this section (1:14; cf. 2:1). Prayer is a significant theme both in Luke's gospel (1:10; 3:21; 5:16; 6:12, 28; 9:18, 28–29; 11:1–2; 18:1, 10–11; 19:46; 21:36; 22:40–46) and in Acts (1:14; 2:42; 3:1; 6:4, 6; 8:22, 24; 9:11; 10:9, 30 –31; 11:5; 12:5, 12; 16:13, 16, 25; 21:5; 22:17).[14]

Most relevant among such passages are those that speak of prayer before the coming of the Spirit. Thus, the Spirit comes on Jesus while he is praying (a detail noted only by Luke, in 3:21–22). Those who pray for empowerment in Acts 4:29–30 are filled in 4:31. Peter and John pray for the Samaritans to receive the Spirit (8:15). In less direct ways, prayer also precedes the Spirit's activity in some other passages (cf. 9:11, 17; 10:30, 44; 13:2–4). This connection fits Jesus's promise that those who ask for the Spirit will not be turned away (Luke 11:13).

What strikes me as the most important spiritual insight that I learned from working on the Acts commentary, although it is not an uncommon one, is the promise of the Spirit when we pray. In the final stages of my Acts commentary, I felt this point highlighted for me in a dream that I had while teaching in Indonesia. Because of this, I continue to pray for other outpourings of the Spirit among us today. Throughout modern history, revivals have usually flourished especially among the broken and the humble, those most desperate for God. He is nearest those who know their own need (cf. Luke 1:52; 10:15; 14:11; 18:14).

4. The *Proofs* of Pentecost (2:2-4)

Pentecost was a major pilgrimage festival that drew many Jewish pilgrims from around the world. It thus provided a strategic place

14 See further e.g. Allison A Trites, 'The Prayer Motif in Luke-Acts,' pp. 168-86 in *Perspectives on Luke-Acts* (ed. Charles H Talbert; Danville, Va.: Association of Baptist Professors of Religion; Edinburgh: T&T Clark, 1978); Steven F Plymale, *The Prayer Texts of Luke-Acts* (New York: Peter Lang, 1991); Kyu Sam Han, 'Theology of Prayer in the Gospel of Luke,' *JETS* 43 (4, 2000):675-93; Michael Green, *Thirty Years That Changed the World: The Book of Acts for Today* (Grand Rapids: Eerdmans, 2002), 268-73; Ignatius Jesudasan, 'Prayer in the Acts of the Apostles,' *JDharm* 28 (4, 2003):543-48.

to introduce the new message to a diverse gathering of God-fearing people. God drew attention to, and demonstrated the character of, this outpouring of the Spirit through three signs in particular.

The first sign, wind (2:2), evokes biblical theophanies; stormlike phenomena often accompanied God's public revelations (e.g. Exod 19:16; 20:18). The wind might recall most dramatically the activity of God's Spirit in Ezekiel 37, bringing end-time resurrection life. The second sign, the fire (2:3), likewise can evoke biblical theophanies and eschatological judgment (cf. Luke 3:9, 17), and thus also reveals an inbreaking of God's promised future.

Of the three signs, however, the third, worship in tongues (2:4), is most significant of the three for Luke. This becomes evident because it is repeated at initial outpourings in 10:46 and 19:6, and it provides the catalyst for the multicultural audience in 2:5–12 to hear Peter's explanation (2:16: 'This is what Joel meant'), which leads into his message that the promised era of salvation and restoration have come (2:21).

This third sign is not arbitrary, but relates directly to Acts' theme in 1:8.[15] As Spirit-inspired speech it fulfils the promise of prophetic empowerment to speak for God (2:17–18). But it is not merely *any* form of prophetic speech, but the sort that relates to Spirit-empowered witness in 1:8. What greater sign could God provide that he was sending his people to speak for him across all cultural barriers than by empowering them to worship him in other peoples' languages?

This is not a new insight,[16] but it is often a forgotten one. Late nineteenth-century radical evangelicals emphasised holiness, missions, and healing, and many of them sought an experience that they called 'baptism in the Spirit'. Believing that the need to learn hundreds of unreached peoples' languages was slowing global mission down, many also began praying for 'missionary tongues'.

This was the context into which earliest pentecostalism was birthed.[17] Early Pentecostals sought baptism in the Spirit and 'missionary tongues'; they recognised the connection between Luke's emphasis on the Spirit and his emphasis on empowerment for mission (1:8). After they experienced tongues, many left for foreign countries to try out their 'missionary tongues', and with a few notable exceptions, most were cruelly disappointed. Within a year or two after Azusa Street, most came to understand tongues in the Pauline sense, as valuable for prayer (1 Cor 14:2, 14–15), yet abandoned a direct connection with missions.

15 Cf. Craig S Keener, 'Why does Luke use Tongues as a Sign of the Spirit's Empowerment?' *Journal of Pentecostal Theology* 15 (2, 2007):177-84; 'Tongues as Evidence of the Character of the Spirit's Empowerment in Acts,' pp. 227-38 in *A Light to the Nations: Explorations in Ecumenism, Missions, and Pentecostalism* (Eugene, Ore.: Pickwick, 2017).

16 Cf. e.g. Chrysostom *Hom. Cor.* 35.1; Leo the Great *Sermon* 75.2; Bede *Comm. Acts* 2.3A; in the twentieth century, e.g. JW Packer, *Acts of the Apostles* (Cambridge: Cambridge University Press, 1966), 27: 'the gift of tongues (*glossolalia*) was symbolic of the world-wide work they were to do (1:8).'

17 See further Gary B McGee, 'Shortcut to Language Preparation? Radical Evangelicals, Missions, and the Gift of Tongues,' *IBMR* 25 (July 2001):118-23.

They were surely right to dismiss any common use of missionary tongues. Nevertheless, I believe that they were *right* about the connection between tongues and mission, a connection perhaps implicitly revealed in global pentecostalism's success in evangelism (sometimes much faster than teaching can keep up with).

Luke emphasises the power of the Spirit to speak for God across cultural barriers. Tongues then is not an *arbitrary* sign. What greater sign could God give for this than to enable his servants to worship in other people's languages? Tongues provides 'evidence' of this empowerment—not necessarily of every individual who experiences the Spirit's power (a matter of debate even among Pentecostal scholars), but of what the experience was *about*: power for cross-cultural witness.

5. The Peoples of Pentecost (2:5-13)

Luke mentions the presence of diaspora Jews 'from every nation under heaven' (2:5). Their response foreshadows mission to nations (1:8), just as does the African from the southern 'ends of the earth' (8:26–40) or Paul's mission in Rome (28:16–31).

Most scholars find in this section also an allusion to the narrative of Babel. Luke's list of nations (2:9-11) naturally evokes for his biblically literate ideal audience Scripture's first list of nations, Genesis 10. In the narrative that follows that first list, God descends to scatter humanity's languages (Gen 11:1–9). Here God scatters languages to bring instead a new cross-cultural *unity* in the Spirit.

Early pentecostalism was birthed in a time of global outpourings especially among the lowly, such as the Welsh revival, which began especially among mineworkers, and the revival at Pandita Ramabai's home for orphan brides in India. God soon raised up other, less often noted revivals in Africa and Indonesia.[18]

The Azusa Street Mission, led by African-American Holiness preacher William Seymour, was where the fledgling Pentecostal movement went global. From close to the start, various ethnic groups were represented, not surprising in multicultural Los Angeles. Some racist whites repented of racism and began ministering interracially. One witness, Frank Bartleman, celebrated that, 'The color line was washed away by the blood.'

Unfortunately, this transformation proved temporary, partly because racist Jim Crow laws in the U.S. South led to interracial meetings being violently disrupted. It may have also, however,

18 For such wider contexts, see e.g. Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004); Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008).

been partly because many whites in the U.S., accustomed to belonging to the dominant culture, joined the movement without renouncing their racism.

William Seymour's mentor on the matter of tongues was Holiness preacher Charles Parham, and Seymour invited Parham to provide some counsel for some irregularities in the meetings at Azusa Street. Parham, however, whose background was Quaker, expected the Spirit to move in quiet ways, whereas Azusa Street was sometimes noisy, following much African-American religious tradition (not to mention some of the exuberant worship in the psalms). Feeling the prayer meetings out of order, Parham tried to take over, prompting a rupture between him and Seymour. Parham went on to denounce the meetings and to denigrate them as characteristic of African-American religion (using more racist language than that).

In response to these and other experiences with racially insensitive whites, Seymour's understanding of baptism in the Spirit evolved. Although he still valued worship in tongues, he emphasised, with John Wesley, that the greatest sign of the Spirit is love. One who cannot love one's brother or sister across racial, ethnic, or cultural lines has no legitimate claim to be an agent of the Spirit. Seymour's new emphasis is compatible with a key feature of Acts 2: the Spirit's power is about breaking down cultural barriers to build one new body in Christ.[19]

19 On the Azusa Street Revival, see further esp. Cecil M Robeck, Jr. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville: Thomas Nelson, 2006).

6. The Prophecy of Pentecost (2:17-21)

Because the disciples' worship in languages they did not know (2:4) fulfilled Joel's prophecy about prophetic empowerment (2:16–18), it also provided a catalyst for Peter's message.

When the crowds heard this sound (2:6), they asked, 'What does this [Gr. *touto*] praise in many languages mean?' (2:11–12). 'This [*touto*] fulfils what Joel said' (2:16), Peter answered. He then goes on to mostly quote, but partly paraphrase, Joel's prophecy about the outpouring of the Spirit. He changes some wording: Joel's 'afterward' becomes 'in the last days', highlighting the eschatological element in Joel's context (Joel 3:1).

After quoting what Joel says about sons and daughters prophesying, and old and young having dreams and visions, Peter adds a further line to reinforce Joel's point: 'and they will prophesy' (the final line of Acts 2:18). He also transforms Joel's 'male and female servants' (Joel 2:29) into *God's* male and female servants (Acts 2:18), because the Spirit now makes all God's people

his agents like his servants the prophets in the Old Testament. To Joel's wonders in heaven and on earth Peter adds 'signs' (2:19), evoking not only signs such as those recounted in this context in 2:2–3 (cf. also Luke 23:45), but more explicitly Jesus's signs and wonders on earth, to which Peter will soon turn (Acts 2:22; cf. 2:43; 4:30; 5:12; 6:8; 14:3; 15:12).

What Peter retains also teaches us about Luke's pneumatology, just as in the programmatic statement of Jesus's mission from Isaiah in Luke 4:18–19. This empowerment to speak for God emphatically belongs to both genders: sons and daughters in 2:17 and God's male and female servants in 2:18.[20] It belongs to the young and old alike in 2:17. Luke has examples of such pairings for prophecies: the male Simeon and female Anna in Luke 2:25–27 and 36–38, and the very young daughters of Philip alongside the older Agabus in Acts 21:9–11.

Most central for Luke's own theme, however, and undoubtedly unrecognised by Peter himself, is the significance of 'all flesh' (2:17). This promise would be for all believers, including those who were far off (2:39), language that might evoke for Luke's audience Isaiah 57:19, language that some early Christians applied to gentiles (Eph 2:13, 17).

7. The Preaching of Pentecost (2:22-40)

Peter is able to show that, because the promised, last-days outpouring of the Spirit has begun, the era of salvation, of the deliverance of God's people, has also come. 'Whoever calls on the Lord's name will be saved' (Joel 2:32; Acts 2:21). (This connection challenges the consistency of those who want to affirm that salvation is presently available but that prophetic expressions of the Spirit's work are not.)

But Joel goes on to speak of the survivors whom the Lord calls (Joel 2:32), a point to which Peter turns only at the end of his message ('to as many as the Lord our God may call,' Acts 2:39). Between these two snippets from Joel, Peter is explaining, in good Jewish midrashic fashion, the last line that he has quoted. What *is* the Lord's name on which they are to call for salvation?

In the Hebrew text of Joel, the Lord's name is YHWH, but Peter, with an improved understanding of Jesus's divine identity (cf. Acts 1:8), applies it to Jesus in 2:38: people call on the divine Lord's name by being baptised in Jesus's name (cf. Rom 10:9, 13). How does Peter argue for this conclusion?

20 Appealing to Acts, many Pentecostals (as well as others; see e.g. Janice Capel Anderson, 'Reading Tabitha: A Feminist Reception History,' pp. 22-48 in *The Feminist Companion to the Acts of the Apostles* [ed. Amy-Jill Levine with Marianne Blickenstaff; Edinburgh: T&T Clark, 2004]) have supported the ministries of women (cf. e.g. Estrelda Alexander and Amos Yong, (eds), *Philip's Daughters: Women in Pentecostal-Charismatic Leadership* [Eugene, Ore.: Pickwick, 2009]), in my opinion (for whatever it might be worth) rightly; in early pentecostalism, see Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2001):158-65 (but for countervailing cultural and traditional tendencies, 165-76).

He appeals to the direct witness of himself and his apostolic peers that Jesus is the risen one (Acts 2:32), and the effects of Jesus's exaltation, the promised prophetic Spirit, of which Peter's audience themselves are witnesses (2:33). Jesus's role as the risen one also makes him the means of others' salvation. Linking together texts as synagogue expositors often did, Peter explains from Scripture that the risen one is beside God (Ps 16:8–11 in Acts 2:25–28), and that the one beside God is the Lord (Ps 110:1 in Acts 2:34; cf. Luke 20:42; 22:69).

Therefore, he can conclude, calling on the divine Lord's name is concretely fulfilled by repentance and baptism in the name of Jesus Christ (2:38). Despite Peter's explanation, such baptism would be a radical act for Jewish people. In addition to regular ritual washings, Judeans often used a once-for-all, repentance kind of washing for gentiles who wished to join the Jewish people. Males would be circumcised, but both men and women had to be purified from their former gentile impurities. Treating Jewish people like gentiles put everyone on the same footing: no matter how godly our heritage, all of us must come to God on the same terms, through Jesus Christ.[21]

21 John the Baptist, who had also baptised Judeans as if they were gentiles, had warned that God could raise up children for Abraham even from stones (Luke 3:8; cf. 19:40; Matt 3:9).

In view of one erroneous teaching that arose in some Pentecostal circles (but is repudiated by other Pentecostals), it is helpful here to note that baptism in the name of Jesus has nothing to do with a formula recited over someone during baptism. Luke attaches 'in the name of Jesus' to baptising only with passive voice (Acts 2:38; 8:12, 16; 10:48; 19:5), never with the active voice (contrast 8:38). Baptism in Jesus's name has to do not with a baptiser's formula but with the recipient calling on Jesus's name (2:21; 22:16).

8. The Purpose of Pentecost (2:41-47)

The ultimate objective of cross-cultural, Spirit-empowered evangelism is the multicultural, Spirit-empowered church.

The structure of the passage shows that, as valuable as Peter's mass evangelism proved (2:41), the continuing witness of the church's lifestyle (2:42, 46) continued to bring in more converts (2:47).

Effective evangelism (2:41)

Shared worship, meals, and prayer (2:42)

Shared possessions (2:44-45)

Shared worship, meals, and prayer (2:46)

Effective evangelism (2:47)

The church's witness grew partly because conversions were followed by *discipleship*, as Jesus's disciples continued among the new believers the patterns of prayer and teaching that they had learned from Jesus. People participated in prayer and apostolic teaching (we can access much of their teaching today through studying the Gospels). (The apostles also continued Jesus's model of signs; 2:43; 3:1–2.)

Their 'fellowship' (2:42) including sharing of meals in homes, was undoubtedly often across socioeconomic lines. In the ancient Mediterranean world, table fellowship established a binding covenant relationship between guest and host; any subsequent hostility between them would be regarded as a heinous breach of trust. (This was why religious Pharisees criticised Jesus for eating with sinners in Luke 5:30 and 15:2, and why religious Christians criticised Peter for eating with gentiles in Acts 11:2–3.)

Temples were public space, but the only temple in the Roman empire dedicated to the one true God lay in Jerusalem, so this was the one place where Christians could gather en masse (Acts 2:46). Nevertheless, even in Jerusalem, with its ancient megachurch, believers also met together from house to house, allowing face-to-face relationships. Due to space limitations, such house gatherings allowed people to know each other, and would allow room for all the members to share their gifts (cf. 1 Cor 14:26; Eph 4:12).

The passage addresses not only what we could call, in Pauline terms, the Spirit's gifts, but also the Spirit's fruit: people parted with possessions, valuing people more than property. At the heart of the chiastic structure about the church's sharing in 2:41-47 is their sharing of possessions in 2:44–45.

This is not a legalistic requirement (Acts 5:4); it is the transforming power of the Spirit that invites us to value people more than possessions, as Christ does. The same fruit of revival appears at the next outpouring of the Spirit in 4:32–35, although different outpourings may reveal different expressions of the Spirit's work (cf. 13:52). Social ministry continues in Acts on a corporate, organised level (6:1–3) and even transgeographically (11:28–30).

In light of Luke's fuller theology, the focus on sharing possessions here is probably no coincidence (see e.g. Luke 6:20–21, 23–25; 12:33; 14:33).[22] When we truly experience a foretaste of the coming

22 Cf. more fully Luke Timothy Johnson, *The Literary Function of Possessions in Luke-Acts* (SBLDS 39; Missoula, Mont.: Society of Biblical Literature, 1977); *Sharing Possessions: Mandate and Symbol of Faith* (Philadelphia: Fortress, 1981).

age by the Spirit, we gain an eternal perspective (Rom 13:11–13; 1 Cor 2:9–10; 2 Cor 4:16–18; 5:16–17; 1 Thess 5:5–8),[23] and live in this age as those who are investing in heavenly treasure (Luke 12:20–21, 33–34; 18:22).

Sharing possessions functions as one sign of repentance. When the crowds ask, 'What shall we do' (to be saved)? (Acts 2:37), they echo other questions in Luke-Acts. When John preaches repentance, the crowds ask, 'What shall we do?' (Luke 3:10), to which John replies, 'Let whoever has two shirts share one with the person who has none, and let whoever has food do likewise' (3:11). When a rich ruler asks Jesus, 'What shall I do to inherit eternal life?' (18:18), Jesus replies, 'Sell everything you have and divide it among the poor, and you will have treasure in heaven, and come, follow me' (18:21).

When a Philippian jailer asks Paul and Silas how to be saved, they invite him to believe in the Lord Jesus to be saved (Acts 16:30–31).[24] How does such an invitation cohere with the other replies in Luke-Acts? The jailer responds by washing their wounds, receiving baptism, and feeding them (16:33–34), all actions that could have had severe repercussions for him if the authorities learned of this behaviour (cf. 16:23–24), including losing his job or worse. In his case, too, genuine faith produces action.

Sharing possessions was one sign that people really believed the truth about Christ. Genuine faith does not treat Jesus merely as a fire escape 'in case' Christianity might be true; genuine faith stakes our life on the truth of his claims, laying up our treasure in heaven because we trust in him. Genuine faith affects how we live.

9. Conclusion

In Acts 1—2, Luke provides a paradigm for mission. God empowers us with the Spirit to cross cultural barriers, proclaiming the good news about the risen Lord Jesus Christ. God also empowers us with the Spirit to worship him, and to form one new, multicultural community of worshippers committed to Christ and to one another.

23 I elaborate this theme more fully in Craig S Keener, *The Mind of the Spirit: Paul's Approach to Transformed Thinking* (Grand Rapids: Baker Academic, 2016):153-55, 176-79.

24 He will have heard that they proclaim a way of salvation (Acts 16:18), but whereas he addresses them as 'sirs' or 'lords' (*kurioi*; 16:30), they point him to the ultimate Lord (*kurios*), Jesus (16:31).

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Keynote Address

Pentecostal Prophecy: A Pastoral Response to the Challenges of South African Xenophobia

Marius Nel

Abstract

Displacement is a challenge that many countries in Africa face, and in times of crisis citizens of these countries tend to cool their anger and frustration *inter alia* through violent acts of xenophobia. Another feature of the African scene (as a part of the global south) is the growth of the Pentecostal movement in its diverse forms, with classical Pentecostals, charismatic Pentecostals in mainline churches, neo-pentecostal groups already outnumbering members of the Roman Catholic Church in Africa, and the effect of a process of pentecostalisation followed by some mainline churches to integrate Pentecostal practices in order to keep their members. It is argued that prophecy forms an integral element in the contribution of the neo-pentecostal movement to the solution of displacement and the resultant xenophobia as a problem in Africa. Prophecy stands in the service of neo-pentecostals' emphasis on salvation and healing, within the wider context of African cosmology's view of a spirit world well populated by good and evil spirits and animating the seen world. Evil spirits are causative for the occurrence of some cases of death, barrenness, illnesses and other misfortunes; the prophet can decipher and uncover the human and spiritual causes of events and prescribe a possible way to overcome them. Prophecy provides guidance for the displaced as

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

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well as for those who are challenged to accept and welcome the displaced strangers in their world. The benefits as well as shortcomings of pentecostal prophecy as a pastoral response to xenophobia are described and evaluated.

1. Introduction

A feature of the African scene (as a part of the global south) is the growth of the Pentecostal movement in its diverse forms, with classical Pentecostals, charismatics in so-called mainline churches, and neo-pentecostal groups already outnumbering members of the Roman Catholic Church in Africa. The process of pentecostalisation is even being followed by many established so-called mainline denominations to prevent further loss of their members to Pentecostal groups, illustrating the pentecostalising trend of Christianity on the continent.

The pentecostalisation of African Christianity has been called the African Reformation of the twenty-first century, which has fundamentally altered the character of African Christianity. To give an idea of the extent of African pentecostalisation, if the so-called African 'Spirit' or Spirit-type churches are added, more than half of Zimbabwe's population belong to African Pentecostal churches, 40 percent of South Africa's, over a third of Kenya's, followed by the DRC, Nigeria, Ghana and Zambia, with over a quarter of the population being Pentecostals, according to Allan Anderson. The majority of church migration goes in the Pentecostal direction, and the historic mission churches have adopted charismatic forms such as the gifts of the Spirit, gospel music, and evangelical fellowships and ministries to counteract the loss of members who look for Pentecostal life.

The pentecostalisation of Protestant Christianity is a result of a combination of factors such as the loosening of the grip of naturalism and rationalism on Western culture, leading to a renewed openness and desire for direct encounters with the supernatural, particularly among young people. Globalisation is another factor that brought believers from all over the world into contact with each other through immigration, global networks of leaders, conferences, and mission agencies. A third consideration is that in a highly competitive and pluralistic global religious economy, large denominations matter less and networks of charismatic leaders offering the most potent forms of spiritual experience matter more. Those neo-pentecostal leaders developing the most innovative spiritual practices are independent from oversight by bureaucracies (which tend to squash such practices),

and can influence other leaders across denominations through leadership conferences, electronic media, and self-published books, all easily accessible through the Internet. However, this is not only positive, as will be argued later.

I would like to discuss an issue that is relevant for Africa (and the global south as such) against the background of pentecostalisation. Many African countries are characterised by the challenge of displacement and displaced persons. In South Africa we experience time and again that during political, economic and social crises, some citizens tend to cool their anger and frustration *inter alia* through violent acts of xenophobia, endangering the lives and possessions of such displaced persons. I will investigate the challenge of displaced people and xenophobia, specifically from the viewpoint of pentecostalisation, to ask the question: How does African pentecostalism react to the challenges of displacement? Does it contribute to the problem or to its solution?

I limit my discussion to prophecy as a significant and integral element that characterises African pentecostalism for the reason that prophetism is an integral feature of the African pentecostalisation process, especially as found in neo-pentecostalism, an integral feature of African pentecostalism. Prophecy stands in the service of African Pentecostals' emphasis on salvation and healing. I describe the phenomenon of prophecy before evaluating its benefits and shortcomings as a pastoral response to xenophobia. The discussion is limited to the South African context, but the phenomenon is endemic to the global south.

2. Xenophobia in South Africa

Africa has been experiencing the challenges of displacement and migration for many centuries. Legal entries of foreigners into South Africa increased dramatically after 1994, and most of the foreigners who entered the country came from Africa, mainly from countries in the Southern African Development Community (SADC) region (Crush 2008:1; Dodson and Crush 2016:279). In 2013, the number of international immigrants in South Africa, according to the United Nations, was more than 2.3 million and between 2000 and 2013 this population group had been growing at a rate of 6.7% per annum (Gordon 2016:4; 2017:19–20).

Estimates of the total number of irregular (or undocumented) migrants present in South Africa range from 1 million to an implausible 10 million; it is impossible to quantify it because of the

clandestine nature of irregular cross-border entry or overstaying (Dodson and Crush 2016:279).

In 2010, out of 180 000 asylum seekers, close to 150 000 were Zimbabweans. In 2015, the United Nations High Commissioner for Refugees reported 114 512 recognised refugees and 798 080 asylum- seekers in South Africa, with the DRC and Somalia as the main sources (Dodson and Crush 2016:280), while unofficial numbers representing illegal refugees are likely to be in the millions. Without sufficient governmental support these people mostly self-settle in urban areas among other poor people (Labys, Dreyer and Burns 2017:697).

The South African government policy can be regarded as resistant if not directly hostile to immigration, contributing to a pervasive climate of xenophobia (Ideheu and Osaghae 2015:83), targeting primarily inmigrants of African origin. A word in local vocabulary, *Makwerekwere,* became a derogatory term used for a black person who cannot demonstrate mastery of local South African languages and who hails from a country assumed to be economically and culturally backward in relation to South Africa, to buttress the deep-seated resentment for foreigners (2015:80).

Xenophobia is characterised by a negative attitude, a dislike, fear or hatred towards foreigners. It is an outburst of negative collective ideas, social stereotypes and prejudices often disguised with the phenomenon of nationalism (Ideheu and Osaghae 2015:79). Foreigners are viewed as 'stealing jobs', and the idea is widespread that migrant entrepreneurs pose a threat to South African-owned spaza shops, a myth that Crush, Chikanda and Skinner (2015) in a detailed and careful manner debunk through well-researched data. The Institute for Security Studies (ISS) reports that xenophobic attacks in South Africa are fuelled by two myths about foreigners, that foreign nationals take jobs that should be reserved for South Africans, driving up unemployment numbers, and that foreign nationals are an important cause of the high levels of crime in the country (Kangwa 2016:539). A survey in 2006 showed that 47% of South Africans supported the deportation of foreign nationals, and 74% supported a policy of deportation for any immigrant not contributing economically to the country (Ideheu and Osaghae 2015:80; Dodson and Crush 2016:285). Crush (2008) finds that while 48% of South Africans saw migrants from neighbouring nations as a criminal threat, 29% believe these migrants are carriers of diseases, while 15% reported losing jobs to foreigners. The Afrobarometer survey of 2011 submitted that 45% of South Africans strongly do not want foreigners to live in the country because jobs are taken away from them by foreigners, 36%

would dynamically prevent foreigners establishing businesses in their neighbourhoods, and 33% would actively attempt to stop foreigners from settling in their neighbourhoods (Ejoke and Ani 2017:171). Even former President Nelson Mandela hinted that undocumented foreigners are responsible for crime in South Africa, according to Harris (2002). Former Home Affairs Minister and leader of the Inkatha Freedom Party (IFP), Mangosuthu Buthelezi, once stated that 'all Nigerian immigrants are criminals and drug traffickers' (Tella and Ogunnubi, 2014:154). The South African state represents a 'protectionist' position for its own citizens, with the introduction of restrictive immigration policies and considerable resources to border control (Gordon 2016:2) and by tacitly promoting nativism (Gordon 2017:31), which underscores the implementation of various regulatory and policing responses that undermine and negatively affect migrant entrepreneurship. It is based on high levels of negative perceptions about migrants and, more specifically, about migrant-owned businesses. The International Organization for Migration (IOM) states explicitly that there is no evidence that foreign nationals are responsible for the rise in crime and unemployment. On the contrary, research shows that migrants are twice as likely to be entrepreneurs than South African nationals, and their small and medium size businesses actively contribute to generate employment and boost the local and national economy, as they employ on average five to six people.[2] The immigration policy has been informed by discourses that depict immigration as harmful to development (Klotz 2012).

2 https://southafrica.iom.int/; accessed 2018-02-08

Xenophobic sentiments have been incubated and allowed to mature, misguiding the direction in which South Africa needs to move and undermining the ethos of black brotherhood rooted in Africa socialism and communalism (Ideheu and Osaghae 2015:87). Politicians and officials have blamed illegal immigrants for placing strain on state resources and engaging in criminal activities (Dodson and Crush 2016:285). As explanations of xenophobia, research refers to economic and material factors such as poor blacks vying for jobs with immigrants who are sometimes better qualified or more willing to work hard for less remuneration, social factors where the 'other' in post-apartheid South Africa is redefined as 'foreign Africans', and political factors such as a lack of political leadership and elite discourses on immigration (Dodson and Crush 2016:286–288). Gordon (2016:12–14) looks at xenophobia from the perspective of individual wellbeing and concludes that anti-immigrant sentiment can be explained as coming from a lack of intergroup contact, stereotypes about immigration and immigrants, a general weakening of race relations in the country and the enormous inequality and poverty

found among millions of South Africans. Immigrants and refugees experience everyday forms of discrimination from fellow-citizens and officials, as well as in accessing those state services and rights to which they are legally entitled. 'In the absence of concerted public activism or political leadership, popular xenophobia and official schizophrenia on immigration are likely to persist' (Dodson and Crush 2016:289).

Post-apartheid South Africa experiences many service delivery protests which are at times accompanied by violence (Saloojee 2016:263), as well as deliberate attacks on immigrants (2016:273). In 2004/5 (from April to April), there were 7 382 peaceful protests and 662 protests with unrest, in 2010/11 there were 11 681 peaceful and 973 violent protests, in 2012/3 there were 10 517 peaceful and 1 882 violent protests and in 2013/4 there were 11 688 peaceful and 1 907 violent protests. The acceleration in violent protests is significant (2016:269). Between 2009 and 2012 there were 2.95 unrest incidents a day, an increase of 40% more than the average of 2.1 unrest incidents a day recorded for the period from 2004 to 2009. The top grievances by protesters were about housing, water and sanitation, political representation and electricity, and they centre on unaccountable and corrupt local government and issues of community safety (2016:271). In 1998, a Mozambican immigrant was thrown from a moving train and two Senegalese were electrocuted in an attempt to escape the violence unleashed on them by a group of South Africans returning from an 'Unemployed Masses of South Africa' rally in Pretoria. In 2008, xenophobic attacks began in Johannesburg and spread to other cities such as Pretoria and Cape Town. Both citizens and non-South African citizens lost their lives and valuable property was destroyed. The 2015 attacks were ostensibly triggered by a speech of Zulu King Goodwill Zwelithini on 30 March 2015 in which he allegedly asked foreigners to pack their bags and go back to their countries because they were enjoying South African resources at the expense of locals (Tella 2016:142–3). He allegedly said, 'I would like to ask the South African government to help us. We must deal with our own lice in our heads. Let's take out the ants and leave them in the sun. We ask that immigrants must take their bags and go where they come from.'[3]

Kangwa (2016:535) expresses an opinion held by many, that the South African government has failed to maintain the values and principles of democracy over and above the perennial rhetoric that characterises electoral speeches. Scholars identify individual frustrations with social and economic conditions in the country as drivers behind anti-immigrant hostility and violence (Gordon 2016:5). Xenophobic attacks which portray the open hatred of

3 https://www.herald.co.zw/zwelithini-likens-immigrants-to-lice-ants/; *The Herald,* 17 April 2015; accessed 2018-02-23.

African people not of South African heritage were mainly perpetrated by poor South Africans of African heritage on other poor African people living with and around them (Chiweshe 2016:133; Gordon 2016:2). Jean Pierre Misago, a researcher at the African Centre for Migration and Society, estimates that about 350 African foreigner nationals have been killed in xenophobic attacks from 2008 to 2015 (in Baker 2015).

Phakathi (2010) finds that some of the perpetrators of xenophobia are members of churches, while many victims of xenophobia look to the local church for safety and practical assistance in the aftermath of attacks.

3. Pentecostal Prophecy as a Pastoral Response to Xenophobia

In what way does neo-prophetism respond to the challenge of xenophobia and the plight of the displaced? Kangwa (2016:543) argues that as the church took a leading role in dismantling apartheid in South Africa it should now help shape democracy and dismantle the uglier aspects of liberal democracy in post-apartheid South Africa. 'African Christianity must add its voice to the call for a continent in which there is less pain and suffering. The church can help to transform Africa into a fountain of life' (p. 543). It has to challenge ruling governments, in some instances characterised by corruption and state plundering, pressing them to deliver meaningful development that is of benefit to citizens.

Ejoke and Ani (2017:180) are also of the opinion that the South African government needs strong support from outside authorities like the church, to assist *inter alia* in curbing the menace of xenophobia by staging powerful anti-xenophobic campaigns that accentuate important African values such as *ubuntu.* The social norm of *ubuntu* entrenched in the Xhosa saying, '*Umntu ngumntu ngabantu*' (every individual becomes because of others), denotes peace and coexistence and needs to be reinforced and mainstreamed.

It is argued that one of the most distinguishing characteristics of neo-pentecostalist churches is their prophetism, which is also their primary pastoral response to social challenges such as xenophobia. 'Prophecy in Africa also often becomes an extremely effective form of pastoral therapy and counsel, mostly practised in private, a moral corrective and an indispensable facet of Christian ministry. It can become an expression of care and concern for the needy; and in countless cases, it actually brings relief' (Anderson 1996:180).

Neo-prophetism is not only word-based; it includes acts of healing, exorcism and deliverance based on the belief in God as the great power that can overcome any power of destruction, with a pneumatological soteriology expressed in interventionist terms (Sakupapa 2016:120). Anderson (2016:305) remarks that an African religion that does not promise deliverance from evil or promote health and prosperity is a dysfunctional religion without any future; hence the prosperity gospel has flooded the economically poorest continent. It is directly related to the religious world of Africa that is holistic. Everything is invested with religious meaning, and there is no clear-cut division between spiritual and secular. Its spirituality is pragmatic, practical and this-worldly (Anderson 2016:315). The African holistic worldview does not allow for separation between secular and religious, requiring of neo-pentecostalism to include also the political on its agenda. It formulates a dream of the coming kingdom of heaven with healing, wholeness and holiness in its wake, and it shows a prerogative for displaced and disenfranchised people. And the local church provides a place of spiritual security and personal community for all people, including migrants (Anderson 2016:312), because Christians are strangers in an alien land like Israel in Egypt and they seek the prosperity of a strange country like Israel in Babylonian exile (Yong 2010:254). Prophecies are concerned with God's intervention due to its interventionist view of divine causality. Believers make pilgrimages to prophets who claim to meet the needs of people because of their direct contact with God.

African prophets assumed a new role in terms of challenges such as HIV, AIDS and xenophobia. These challenges are perceived as a kind of hermeneutical key with which neo-pentecostals interpret the Bible (Anderson 2001:223), operating on the assumption that God wants to meet his people's needs in a direct manner. In this sense, neo-pentecostalist prophets have become an innovative alternative to traditional healers (Anderson 2001:224).

Labys, Dreyer and Burns (2017:698) state that as daily recipients of xenophobia and violent crime, refugees in South Africa are at risk of mental illness. Some studies have explored their psychological wellbeing; for example, in Johannesburg 77 refugees were surveyed and research reported that 66% of them were in need of mental health care; high rates of Post-Traumatic Stress Disorder (PTSD) (69%), anxiety (91%) and depression (74%) were found in clients of a centre for torture survivors; and in Durban, a high prevalence of depression (54%), anxiety (49%) and PTSD (25%) symptoms were found in 335 refugees. Forced migration, low social support and socioeconomic hardships (including food insecurity) were the main risk factors for poor mental health

outcomes in this population group. In their own research, Labys, Dreyer and Burns (2017:701) finds that migrants have difficulties with xenophobia/racism, work, physical safety, housing exploitation and healthcare. The impact of these difficulties was seen in psychological effects such as feelings of worry, stress, fear, emotional pain, anger and an inability to cope (Labys, Dreyer and Burns 2017:703–707). Most of their interviewees (78%) reported that religion formed an essential part of migrants' lives. The church meeting was key for meeting friends, praying, feeling blessed, feeling happy and regaining hope. One participant who attended church every evening and Sunday mornings stated, 'They [Pentecostal church] give you lots of hope'. Praying (39%) and faith were further sources of strength, joy, and hope, providing reassurance that was crucial for survival.

4. An Evaluation of Prophecy as a Pastoral Response to Xenophobia

(Kaunda 2016:8) makes the important remark that any attempt by the church to change society involves creating new ways of being in the world and new possibilities for socio-economic transformation in order to find a remedy for the persistent social ill of the horrific and destructive phenomenon of xenophobia. One of the primary ways neo-pentecostals react to this phenomenon is through their practice of prophetism, as stated above. Other ways of prophetic politics employed by neo-pentecostalism include involvement in schools, clinics and hospitals, labour unions, self-help groups and development and relief organisations, and by influencing personal morality, nurturing civic responsibility, working for the alleviation of poverty, promoting education and advocating for peace and justice (Yong 2010:248).

In analysing neo-pentecostalist prophetism, Ngong (2010:147) argues that it promotes an African spiritualistic worldview that does not pay sufficient attention to the scientific imagination. With its emphasis on physical healing it does not allow for the successes of medical science, while at the same time its ascription in a wholesale manner of socio-economic and political challenges to the demonic as neo-pentecostalist prophets customarily do, cannot be upheld (Mana 2004:96). African Traditional Religion (ATR) pacifies evil deities and ghosts with animal sacrifices, necromancy, spiritism and ritualism, and some have asserted that the African Initiated Churches (AIC) inappropriately mix the Christian faith with ATR by serving the same agenda. The African worldview explains misfortune in terms of the influence of evil spirits, necessitating their pacification. If neo-pentecostalism

indiscriminately intends to pacify evil spirits without an unapologetic commitment to biblical finality of authority, it would degenerate into a syncretisation with questionable beliefs and practices (Quayesi-Amakye 2016:294).

However, the remark generalises and does not take into account that many neo-pentecostalist prophets do allow room for the contribution of medical science and the reality of sociopolitical and economic woes due to hard-core capitalism and greedy politicians. And when they are faced with the challenge of xenophobia in their communities they address the problems forcibly.

Still there is some truth in the remark; while providing for this-wordly needs of individuals the causes of their challenges may not be spiritualised, to such an extent that blame is shifted onto evil spirits and contemporary human beings need not accept responsibility for their own lives, as taught by Derek Prince and the Nigerian Emeka Nwakpa (Quayesi-Amakye 2016:301). It is not enough to cast out the demon of xenophobia; believers need to hear the important gospel message again and again that all people are to be treated with dignity because they have been created in the image of God. Mana (2004:97) proposes that a bridge should be erected by neo-pentecostalists between popular expectations of deliverance and theoretical analyses of liberation and reconstruction by the church in order to transform hearts and minds in the building of peaceful and flourishing societies that accommodate migrants as well. What is needed is prophetic politics informed by Pentecostal spirituality and piety that engages the public sphere boldly and provides all kinds of counter-cultural and counter-conventional communities where the displaced experience companionship and solidarity in the form of 'family' and as a counter-history, counter-ethics and counter-ontology to that of the myth of secularism (Yong 2010:228). The result will be that Pentecostal communities function as alternative 'cities' that either intentionally ignore the broader political realities or set out to provide forms of socio-political and economic solidarity for people who otherwise find themselves on the margins of the *polis* as conventionally defined (Yong 2010:13).

Another argument is that neo-prophetism's emphasis on prosperity may disqualify it from reaching the disenfranchised and marginalised such as most immigrants are, because of its appearance as a rich church and a rich man's church. 'Unfortunately, Christians, especially those from Pentecostal-Charismatic circles, are not very keen to confront social and political causes of poverty on the continent', writes Kangwa (2016:544). What should be kept in mind is that when neo-

pentecostalists concentrate on this-worldly needs of believers, their prophecies most of the time provide guidance derived from the Bible although it must be admitted that Scripture might be misappropriated, as Quayesi-Amakye (2013:247) explains. As explained, this-worldly challenges then become the hermeneutical key to the interpretation of the Bible, in a historicist way where the social-historical background and horizon of the text is ignored and it is interpreted as though it was written exclusively for contemporary believers. It also characterises a large part of the sermons in neo-pentecostalist churches. The way to address this issue is probably by bringing the importance of a sound theological training for all neo-pentecostalist pastors, prophets and apostles to the attention of the movement's leaders, a difficult task since it is not organised into alliances or denominations, as is the case with classical pentecostalism.

In most cases, neo-prophets do not have any or only loose connections with church mother-bodies, implying that they are not answerable to anyone and they use market techniques to ply their ministries (Zulu 2016:103). The lack of accountability and transparency is harming the neo-pentecostalist movement and the behaviour of a few prophets is discrediting the movement as a whole. For instance, a few cases have been reported of prophets who exploited the trust of their clients by abusing and assaulting them sexually or emotionally, or requiring exorbitant payment for their healing prayers (Mwale and Chita 2016:52-53). An example can be found in the Universal Church of the Kingdom of God (UCKG). In 2000 the South African Human Rights Commission found that the church exploited the poor financially and performed rituals that amount to forms of psychological conditioning. After a legal battle, the Commission had to retract its findings (cf. Van Wyk 2014 for full details). Prophetic practices should be normalised and regulated; some of the implications discussed by Yong (2010:250–251) are that the church provides a site where Spirit-filled believers are emboldened to bear prophetic witness and learn how to live prophetically in the Spirit, but also to engage the world external to the church, providing a prophetic alternative to the world's conventions of corruption, patronage and oligarchy and empowered by charitable works sensitive to larger socio-structural projects and tasks, even when it implies confrontation with the principalities and powers when necessary.

That there are excesses and abuses within the neo-pentecostalist movement that are perpetuated by some prophets cannot be denied. Presumably turning water into wine, ordering believers to drink petrol and paraffin to prove their faith according to Mark 16:17–18, turning water into petrol, turning a snake into

chocolate, walking on thin air, 'healing' cancer, HIV and AIDS, 'raising' the dead and predicting soccer and election results are some of the excesses that received wide and negative coverage in the daily Southern African press (Mwale and Chita 2016:51; Zulu 2016:104), doing damage to the Pentecostal movement as a whole. Its most prominent leaders should be encouraged to organise the movement to such an extent that it can protect itself from swindlers and charlatans that damage its reputation with the public and governments. A tragic example is the Ngcobo Killings of 21 February 2018 where five policemen and an off-duty soldier were shot during an attack on a police station in Ngcobo, between Mthatha and Komani (previously Queenstown) in the Eastern Cape. During the attack, ten firearms and a police van were stolen from the police station, before an ATM a short distance from the police station was robbed.[4] Seven suspects were eventually killed and ten others arrested after a shootout with police at the town's Mancoba church, including one of the church's leaders. His brother confirmed his involvement with the gang who killed the policemen. Their motive was presumably to access funds because of the dire financial straits of the church. The South African Council of Churches says it lodged a complaint with government over the Seven Angels Church, but was ignored. Commission for the Promotion and Protection of the Rights of Cultural, Religious, and Linguistic Communities (CRL) chairwoman Thoko Mkhwanazi-Xaluva reacted to the events at eNgcobo and said the church had already been probed in 2016 and authorities were alerted to children living at the church and not attending school. The committee suggested that the government should regulate church leadership by way of registration. The co-operative governance and traditional affairs portfolio committee of Parliament responded to the committee's report by stating that the state could not prescribe when it came to beliefs and religious convictions because of the value of religious liberty ensconced in the Constitution of the Republic, but it unanimously condemned the abuse of vulnerability by religious leaders.[5]

Another negative feature of neo-pentecostalist prophetism is the emphasis on the charisma and person of the individual prophet, also in advertisements of the ministry, and the accompanying adoration and veneration of the prophet. One of the important distinctions between the phenomenon of prophecy in the classical and neo-pentecostalist movements is the former's emphasis on prophecy as a gift to the church by way of the participation of all believers and the latter's emphasis on the permanent office of the prophet. The prophets' status might also lead to their enrichment and personal gain through gifts presented to them in order to

4 https://www.enca.com/south-africa/five-police-dead-in-attack-on-station; accessed 2018-02-26.

5 http://www.enca.com/south-africa/parliament-slams-crl-chairs-comment-on-engcobo; accessed 2018-02-26.

secure their services or as gratuity for supposed services (Banda 2016:221); Quayesi-Amakye (2016:303) refers to it as 'prophetic monetization' (cf. the critical work of Chitando, Gunda and Kügler 2013).

Some of the positive benefits of neo-prophetism should also be described. Neo-pentecostalist churches purposefully do not take denominational issues seriously, out of consideration for the postmodern sentiment of respect for people with different opinions. Doctrinal differences play only a peripheral role, because as part of the Pentecostal movement the emphasis is on people meeting the truth in the person of Christ rather than in the Bible. Perhaps the neo-pentecostalist movement may serve as a catalyst for ecumenical engagement between Christians.

While it is true that African Pentecostals in the past were mostly apathetic towards social concerns, they have awakened to their civic obligations (Quayesi-Amakye 2016:296). Examples of the neo-prophets' concern for the underprivileged and disenfranchised are evident. Several neo-prophets' involvement in issues of social justice, their financial contribution to projects for the benefit of migrants and their relationship with African political leaders have received much publicity. It can be accepted that these leaders were influenced in a positive way by emphasising issues related to social justice. For instance, Cyril Ramaphosa visited the Shembe Church on 2 May 2017 where he met with the leadership. In his speech before the congregation he said, 'This church has always led the way in teaching the youth the value of hard work, the importance of education and the significance of ethical conduct…' He called the church a 'nation-building institution', and an 'African asset and national treasure' that provides practical solutions to our complex socio-economic challenges', that is averse to wickedness, malicious gossip, public spats by leaders and disrespect of one by another.[6]

6 https://www.enca.com/south-africa/catch-it-live-ramaphosa-joins-congregants-in-celebrating-the-life-of-prophet-isaiah; accessed 2018-02-27.

However, in general it is true that neo-prophets should address more publicly structural, political, economic and social issues that cause poverty, ethnic violence, xenophobia and other forms of violence that characterise Africa. It can be accepted that their prophetic task includes guidance in terms of xenophobia as it relates to individuals rather than interpreting their prophetic task to include consideration of social ethics and structural challenges that should also enjoy their consideration.

It cannot be denied that neo-prophetism also contributes to transformation effects on the lives of its members including migrants, as demonstrated by sociological research (cf. Massey and Higgins 2011; Portes 2008). Social and cultural capital generated in neo-pentecostalist churches leads to upward social mobility,

especially by way of entrepreneurship, of individuals, families and eventually whole communities (Portes 2008:15). For instance, His People Christian Ministries' vision is to transform the world by having committed Christians in positions of leadership. To realise their goal, they present workshops, seminars, conferences and courses aimed at helping young people develop so that they would have the skills needed to become leaders in their chosen careers. They teach them how to budget their money so that they would be able to tithe and meet their financial commitments, negotiation skills, time management skills, how to develop a personal brand and how to begin and manage a small business. Research in 2003–2004 showed that most members of the church described these social-skills-development courses as the most valuable part of their church life (Frahm-Arp 2016:272–273). In many cases the beneficiaries of neo-prophetism were the disadvantaged and marginalised, who were offered hope. However, there should also be a concerted effort by neo-prophets to address factors that rob people of the fullness of life, such as poor governance, poverty, unemployment, corruption, crime, HIV and AIDS and the erosion of African value systems (Kangwa 2016:545).

6. Synthesis

By way of concluding, increasing numbers of legal and illegal immigrants live in South Africa, facing the possibility of xenophobic acts which portray the open hatred of African people not of South African heritage by mostly poor South Africans. In evaluating prophecy as a Pentecostal pastoral response to xenophobia, it was noted that while neo-prophetism provides for this-worldly needs of individuals the causes of their challenges are at times spiritualised to such an extent that their clients are absolved from accepting responsibility for their own lives. It was argued that the demon of xenophobia should not only be cast out; believers need to learn that the gospel demands that all people, including immigrants, should be treated with dignity, because they have been created in the image of God. The needs of people also serve as the hermeneutical key in a historicist way to interpret the Bible, a feature that emphasises the necessity of a sound theological training for all neo-pentecostal leaders.

The lack of accountability and transparency in terms of excesses and abuses by neo-prophets that is harming the neo-pentecostal movement was noted, and it was proposed that prominent leaders should be encouraged to organise the movement into alliances to protect it from charlatans. The emphasis on the charisma and person of the individual prophet might lead to personal

enrichment, necessitating supervision by church mother bodies that should be established.

On the positive side, for neo-pentecostals doctrinal differences play only a peripheral role because of their emphasis on the experiential as a precondition for doing theology, making ecumenical engagements with other Christians possible. They are also concerned about the underprivileged and disenfranchised, in many instances funding projects that serve the needs of migrants. However, neo-prophets hardly address structural political, economic and social issues, because their ministry is aimed at individuals. Neo-prophetism also contributes to transformation in the lives of its members, and the beneficiaries are the disadvantaged and marginalised.

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Pentecostalisation of the African Church

Modisa Mzondi

Abstract

Over the years, theologians have made several attempts to link William Seymour's 1906 Azusa street revival to various roots. It has been linked to (a) the socio-economic-political context of the 1900s in the United States of America; (b) African slaves' spirituality, and (c) the Methodist revival. This paper continues the quest to link William Seymour's 1906 Azusa street revival to another root, namely, Enoch Sontonga's song, *Nkosi sikelel' iAfrika*. The intended purpose is to point out that the pentecostalisation of the African church on the African continent, which changed the religious landscape of the African church and redefined mainstream Christianity, is a divinely orchestrated process. This divine process stems from southern Africa and western Africa respectively. Desktop research is used to focus mainly on the spread of the first wave of pentecostalism called classical pentecostalism (the Holiness Movement).

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

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1. A Desire Related to the Pentecostalisation of the African Church

The title *Pentecostalisation of the African Church* forms the basis of this paper to explore a possible link and relationship between the 1906 Azusa street revival and Enoch Sontonga's song, *Nkosi sikelel' iAfrika* and beyond. Enoch Sontonga (1873-1905) was a teacher, choirmaster, and poet associated with the Methodist mission school in Nancefield, Johannesburg, South Africa (Sontonga [n.a.]). He was also a member of Mzimba's African Presbyterian Church (Kalu 2005:274). His preaching role in the church was expressed in his deep desire for the Holy Spirit to descend on the African continent. The chorus of his famous *isiXhosa* song, *Nkosi sikelel' iAfrika,* composed for his school choir in 1897, conveyed this (Sontonga [n.a]). This song resonates with the spirit of Ethiopianism that had gripped the country then. The song was placed within its relevant religious platform when it was first performed at an ordination service of Reverend Mboweni, the first Tsonga Methodist Priest to be ordained, in 1899 (Sontonga [n,a.]). Later, Sontonga's choir and others sang *Nkosi sikelel' iAfrika* in Natal and Johannesburg. More than a century later, the pentecostalisation of the African church would be an inevitable reality on the religious landscape of Africa. The focus of my paper is on the chorus and how it resonates with the process of pentecostalisation of the African church, through its request for the Holy Spirit to descend on Africa. Below is the original version of *Nkosi sikelel' iAfrika* (Sontonga [n.a.]):

Nkosi, sikelel' iAfrika;	*Lord, bless Afrika;*
Malupakam'upondo lwayo;	*May her horn rise high up;*
Yiva imitandazo yetu	*Hear Thou our prayers, And*
Usisikelele	*Bless us.*
Chorus	Chorus
Yihla Moya, Yihla Moya,	*Descend O Spirit,*
Yihla Moya Oyingcwele	*Descend, O Holy Spirit.*

Let's turn to early and late socio-economic-political-religious contexts of the African church in South Africa (1800s–1900s).

Nkosi sikelel' iAfrika is related to four important developments in (colonial) South Africa and the African continent. First, the song was penned twenty-six years after the ordination of Tiyo Soga, the first African Presbyterian minister, who obtained his theological training from Glasgow University, Scotland (Soga [n.a.]; Odendaal 2012:24–25). It was penned during the era of Ethiopianism (Hanciles 2005:210), based on Psalm 68:31, 'Princes shall come out of Egypt; Ethiopia shall stretch out her hands to God' (Kalu

2005:264). This period stirred many African mission church leaders to secede from their mission churches to establish their own independent churches which reflected their socio-economic-religious contexts in the Cape, Transvaal and Natal colonies of South Africa, and in other countries on the African continent. This song is a prayer for God to bless Africa and raise her horn. The last stanza of the song is a plea for the Holy Spirit to descend on the African continent and for God to bless the African family. Later, SEK Mqayi, one of the influential Xhosa-speaking poets added seven stanzas to the original song (Sontonga [n.a.]). Second, the song was also penned ten years prior to mobilisation of Africans in the Cape Colony to fight *Tung' umlomo* (Voters Registration Act passed in September 1897) intended to disenfranchise them from voting (Odendaal 2012:114). Third, the song later became the anthem of the African National Congress (ANC) in 1912 (Sontonga [n.a.]). Later, the Pan African Congress of Azania (PAC), the Black Consciousness Movement of Azania (BCMA), and the Azanian People Organisation (AZAPO) embraced it as a national anthem. It also spread beyond the borders of South Africa, and has been translated and adapted into a number of other languages. It is still the national anthem of Tanzania and Zambia and has also been sung in Zimbabwe, Namibia and South Africa for many years (Sontonga [n.a.]; cf Kalu 2005:275).

It is the author's view that the African National Congress (ANC), the oldest liberation movement on the African continent, and the heavy influence of priests and religious leaders who were part of its founding fathers and members, contributed immensely to enabling other liberation movements and subsequent national political leaders, in Southern Africa, after gaining political independence to embrace the song and its intrinsic desire for the Spirit to descend on the African continent.

In exile, the African National Congress (ANC), the Pan African Congress of Azania (PAC) and the Black Consciousness Movement of Azanian (BCMA), through their interaction with various nations on the continent also did the same. The song and the cry for the Holy Spirit to descend on Africa was made throughout the African continent and the globe where members of all these liberation movements gathered. It is interesting to note that at a certain time Christians, non-Christians, communists and those who were sympathetic to the struggle for political liberation, sang *Nkosi sikelel' iAfrika* to conclude the gatherings of these liberation movements. Undoubtedly, these three developments indirectly set the stage for forthcoming phenomenon of pentecostalising the African church evident from 1906 to the present.

Fourth, the song was officially fused with the *Die Stem* (the Afrikaans national anthem of the South African apartheid government) written and composed by poet CJ Langenhoven in 1918, to form the current new South African national anthem. It is not strange that, for political and secular reasons, those assigned to compose a new anthem that would represent a new and democratic South Africa, opted to exclude Sontonga's chorus, which called for the Holy Spirit to descend on Africa, from the new South African national anthem. This is a huge and sad development in the history of Christianity in South Africa. However, the old version, together with SEK Mqayi's seven additional stanzas, is still available in some Christian hymnbooks (e.g. the Presbyterian Xhosa hymn-book*, Ingwade Yama-culo Aserabe, Icilongo levangeli),* and allows them to continue Enoch Sontonga's cry and desire for the Holy Spirit to descend on the African continent.

2. The African Church Prior to the 1906 Azusa Street Revival

Enoch Sontonga, the preacher, teacher, poet and choirmaster, penned his song nine years prior to the 1906 Azusa street phenomenon. Prior to the Azusa street revival, various Christians in South Africa as well as many other Christians and non-Christians heard and sang *Nkosi sikelel' iAfrika*. This was thanks to Reverend JL Dube who popularised the song through his choir, the Ohlange Zulu Choirs in 1901 (Sontonga [n.a.]).

At that time various Christians in the four colonies of South Africa attended the following mission churches: The Roman Catholic Church, the Lutheran Church, the Anglican Church, the Methodist Church, the African Methodist Church, the Dutch Reformed Church, the Presbyterian Church, the Swiss Mission among others. In addition to these, some African Christians attended the following Independent African Churches, the Thembu National Church (founded by Nehemiah Tile in 1884), the Ethiopian Church (founded by Mangena Mokone in 1892), the Presbyterian Church of Africa (founded by Pambani Jeremiah Mzimba in 1898) among others. Many African leaders who seceded from missionary churches joined Mokone's church. At that time, in the four colonies of South Africa, these churches formed the basis of what constituted mainstream Christianity and church prior to 1906. Christians in the former group were taught to denounce any practice related to *Ubuntu* whilst those in the latter group of churches were encouraged to fuse *Ubuntu* with Christianity

(Mzondi 2015). The former viewed the latter with great suspicion and did not recognise them as Christian.

Most, if not all, of the above-mentioned mission churches existed throughout sub-Saharan Africa prior to the 1906 Azusa revival. In addition, the following Ethiopian churches existed in Nigeria and Ghana, the Native Baptist Church established in 1888 by David Brown Vincent, who later reverted to using his African names, Majola Agbebi, the Gold Coast African Methodist church established in 1896 by Attoh Ahuma, and the African Methodist Episcopal Zion Church established by JEG Aggrey (Kalu 2005:270 –271). Similar to the South African context prior to 1906, these churches constituted what was mainstream Christianity in western, eastern and central Africa.

3. The Pentecostalisation of the African Church: Post the 1906 Azusa Street Revival

The pentecostalisation process of the African church shows a Johannesburg-Topeka-Los Angeles link [pattern] of yearning for the Holy Spirit. Key players in this pattern were Enoch Sontonga, Charles Parham and William Seymour. Enoch Sontonga composed a song that yearned for the Holy Spirit to descend on Africa, Charles Parham taught that speaking in tongues is a sign of being baptised with the Holy Spirit while William Seymour yearned for the experience he learned from Charles Parham. The latter is usually associated with the move which led his followers and those who travelled from other parts of the world to experience Pentecost to go in different directions to spread the experience. This process took place nine years (1897–1906) after Sontonga's desire for the Holy Spirit to descend on Africa, expressed in *Nkosi sikelel' iAfrika*. Regrettably, Enoch Sontonga died in 1905, a year before the 1906 Azusa street revival in the United States of America. At the time of his death, Charles Parham had established a Bethel Bible School promoting the doctrine of speaking in tongues, an experience linked to the 1901 Topeka, Kansas revival in the United States of America. Meanwhile, as discussed above, *Nkosi sikelel' iAfrika* was sung in meetings of the South African Native Council (a forerunner of the African National Congress) in Johannesburg and Natal in South Africa.

Three interesting arguments flow from these developments: these are, firstly, Charles Parham's move (teaching the doctrine of speaking in tongues as the evidence of baptism in the Holy Spirit), and later William Seymour's move (yearning for this experience and later spreading it after he was baptised in the Holy Spirit)

were not coincidental, but a divine move to link these experiences to Enoch Sontonga's yearning and prayer for the Holy Spirit to descend on Africa. Enoch Sontonga and William Seymour were two remarkable distant African Christians (one in the Transvaal colony of South Africa the other in Los Angeles in the United States of America) indirectly connected by two aspects, namely, a yearning of the Holy Spirit and their Methodist background: the former was a teacher of a Methodist school in South Africa, the latter a preacher influenced by Methodist teaching in the United States of America. The Methodist background is also identifiable in John G Lake, who left for colonial South Africa in 1908. Secondly, William Seymour's experience was God's answer to Enoch Sontonga's prayer. This answer later stirred many of Seymour's followers to take the experience to various parts of the world. Thirdly, William Seymour's followers were God's divine instruments used to respond to Enoch Sontonga's prayer. Records show that these followers, who came to Africa, felt that they were responding to a divine call (Miller 2005: 32–34); although, there was the ever-present and ambivalent state-Christian missionary perception, namely, Africa is a Dark Continent (Ewisa [n.a]:23). The Apostolic Faith recorded that '[w]orkers are constantly going out trusting God for their support. A band of six missionaries left for Africa … going for two points in Africa' (Apostolic Faith 1906, cf Miller 2005:32). The two points refers to southern and western regions Africa. These regions served as spring-boards for the continual pentecostalisation of the sub-Saharan African church from 1906 to the present. Kalu (2005:346–348) splits those followers into Charles Parham's followers and William Seymour's followers, and categorises them as individuals who felt called, and sponsored efforts to unite Pentecostal groups, and denominational brands of pentecostalism.

The above-mentioned arguments set the stage to acknowledge that the pentecostalisation of the African church on the African continent was a divinely orchestrated process, and to discuss the unfolding process below, which began simultaneously in southern and western Africa, and also reached central and eastern Africa.

3.1. The South(ern) African influence

In southern Africa, John G Lake and Thomas Hezmalhalch, who came to South Africa in 1908, reached some African Christians who probably knew the *Nkosi sikelel' iAfrika* song. These Christians were members of Christian Catholic Church in Zion (CCCZ)), and consisted of some Africans and some Afrikaans-speaking people associated with an American preacher, Alexander Dowie, who taught that healing and miracles still occurred. Many

of these church members embraced this form of pentecostalism. Consequently, the Johannesburg and Wakkerstroom Christian Catholic Church in Zion (CCCZ) members were the first South Africans to be pentecostalised. The church was later called the Apostolic Faith Mission, and became the largest Pentecostal church in South Africa. The church subsequently managed to spread the Pentecostal experience to Swaziland and Moçambique (Chetty 2002:30) and Zimbabwe (Maxwell 2005). Later, a Canadian Pentecostal missionary, Charles William Chawner, arrived in South Africa around 1910, and introduced the Pentecost experience to Africans in Natal. He was later joined by other missionaries (Hofmeyer 1994:192). In 1917, Chawner and his co-missionaries opted to associate themselves with the Assemblies of God of the United States of America (Watt 1992:21). The Assemblies of God, with Africans being the majority, became the second largest Pentecostal church in South Africa, after the Apostolic Faith Mission. It also reached Zimbabwe (Asamoah-Gyadu 2005:393). Meanwhile, Samuel and Ardella Meads, and Robert Shidelars targeted Angola to introduce the experience (Miller 2005:32). The above process belongs to the first wave, called classical Pentecostalism, directly linked to William Seymour. Later, four prominent African classical Pentecostals contributed to the Pentecostalisation process of the Africa church. These are Elias Letwaba, Job Ciliza, Nicholas Bhengu of South Africa, and Ezekiel Ghutti of Zimbabwe. Examples of classical Pentecostal churches in South Africa are the Apostolic Faith Mission, Back to God-Assemblies of God, Full Gospel, and African Gospel Church.

Another important and related development in southern Africa is that, after the 21 March 1960 Sharpeville massacre which resulted in the banning of the PAC, ANC, SACP and other organisations, Christians and non-Christians also continued to sing that the Holy Spirit descend on Africa through the chorus of *Nkosi sikelel' iAfrika* in public and under-ground meetings of structures of the liberation movements This development brings us to the continued influence of southern Africa in the pentecostalisation of the African church on the continent, in the past decades through the ministry of Rheinhard Bonnke, a German-born missionary linked to the Apostolic Faith Mission in South Africa.

Rheinhard Bonnke was initially based in Lesotho and later moved to South Africa, before relocating to his home country, Germany. He has contributed and continues to contribute to the massive spread of classical Pentecostalism in sub-Saharan Africa. His efforts, which began in South Africa, have made him reach

massive crowds with the message of Pentecostalism. Rheinhard Bonnke worked in the era when *Nkosi sikelel' iAfrika* was sung in meetings of South African liberation movements in exile on the African continent (Lesotho in the south to Ghana in the west); as well as during public meetings of the Azanian People's Organisation (AZAPO), Pan-African Movement (PAM), and the United Democratic Movement (UDM) in South Africa. At the end of these meetings, Christians and communists continued to sing that the Holy Spirit should descend on Africa, as they sang *Nkosi sikelel' iAfrika*.

During his stay in South Africa in the 1980s, Rheinhard Bonnke interacted with Richard Ngidi, one of the main contributors in the process of spreading classical Pentecostalism among Africans in the late 1900s while he was working in the Apostolic Faith Mission of South Africa. Richard Ngidi, who might have known *Nkosi sikelel' iAfrika,* as other Christians during the height of apartheid, influenced Rheinhard Bonnke (Khathide 2010:79–82). On the back cover of Richard Ngidi's biography, Rheinhard Bonnke describes this influence as follows:

> Pastor Ngidi preached under the a powerful unction of the Holy Spirit, I saw signs and wonders happen in a place where I had never imagined God moving on such a scale. In an instant I threw off my timidity like an old garment and vowed never to be guided by my own reservations and fears, but solely by the word of God (Kathide 2010).

It is also highly probable that Rheinhard Bonnke, who conducted tent crusades in various South African townships during the mid-1980s might have heard of *Nkosi sikelel' iAfrika* from two sources. First, from the most influential African Pentecostal leader in South Africa, Frank Chikane, who was part of his team when he was in South Africa. Second, from other African Pentecostals, because during the 1980s some African Christians wanted to stop foreign preachers from preaching, as they perceived them to support apartheid, to discourage Africans from resisting apartheid and its related systems (Ewisa [n.a]:33–34). Ewisa ([n.a]:32) emphasises that '[i]t is for this reason that young evangelicals in Soweto have protested against some evangelistic missions in Soweto (like that of Ray MacCauly and Rhema) not because they are against the mission, per se, but because of the outragious[sic] motives which hurt blacks in this country'. These youths were part of those African Christians who participated in public political meetings, and the underground meetings of the liberation movements where *Nkosi sikelel' iAfrika* was sung at the end of these meetings.

This concern should have influenced Rheinhard Bonnke to opt to leave South Africa and relocate his offices to Europe. Based on these events, the southern Africa influence, flowing from Enoch Sontonga's *Nkosi sikelel' iAfrika,* is noticed in Rheinhard Bonnke re-strategising evangelistic efforts to reach Africa. It should be remembered that before relocating to Europe, Rheinhard Bonnke had worked in the Apostolic Faith Mission of South Africa (a classical Pentecostal church) and was influenced by an African classical Pentecostal from the same church, Richard Ngidi. *Nkosi sikelel' iAfrika* was sung in this context both within South Africa and in exile during the era of apartheid. This influence contributed to the process of spreading classical Pentecostalism in Africa, as Rheinhard Bonnke (in)directly, carried the prayer asking for the Holy Spirit to descend on Africa, mentioned in *Nkosi sikelel' iAfrika,* in his massive crusades throughout sub-Saharan Africa. The author does not see this phenomenon as a coincidence, but an amazing divinely orchestrated process where God used missionaries, local African classical Pentecostal pastors and the liberation movements.

3.2. The western African influence

Enoch Sontonga's song asking for the Holy Spirit to descend on Africa resonates with a parallel pentecostalising process in western Africa as Pentecostal missionaries reached western Africa. Women like Julia H Hutchins and Leila McKinney were part of a group of missionaries who went to Africa after experiencing Pentecost at Azusa; Lucy Farrow, GW Batman and Julia Hutchins went to Liberia whilst Leila's destination was not documented (Miller 2005: 31–34).

It is incomplete to discuss the pentecostalisation of the African church without mentioning that, in the early 1900s, some west African Pentecostal leaders also contributed to the process of pentecostalising the African church. The focus is on the pentecostalisation of the church in west Africa in two countries, namely, Ghana and Nigeria and beyond. Twenty years after the composition of *Nkosi sikelel' iAfrika*, a unique experience occurred in Ghana. Peter Anim experienced Pentecost in 1917 without any direct contact with missionaries linked with the 1906 Azusa street revival (Asamoah-Gyadu 2005:394–395). This initiative marked the beginning of the process of pentecostalising the Ghanaian church. Anim narrates his experience as follows: 'I was faced with necessity of contending for a deeper faith and greater spiritual power than what primary religious experience was able to afford, and I began to seek with such trepidation to know more about the Holy Ghost' (Aamoah-Gyadu 2005:395).

Another development related to the process of pentecostalisation in Ghana was the arrival of a UK-based missionary, James McKeown, who worked with Peter Anim, but later separated due to differences concerning faith-healing doctrines (Asamoah-Gyadu 2005:395). These developments led to the existence of two categories of classical pentecostalism in Ghana, namely, African initiated pentecostalism and mission initiated pentecostalism. Known classical African Pentecostal churches in Ghana are: the Church of Pentecost, the Christ Apostolic Church, and the Apostolic Church of Ghana. Consequently, classical pentecostalism spread from Ghana to neighbouring countries through these churches.

Similar to the situation in Ghana and South Africa, two categories of classical pentecostalism exist in Nigeria, namely, mission initiated (example the Assemblies of God) and African initiated (example Christ Apostolic Church). Later pentecostalisation in Nigeria is not attributed to any link with American-influenced pentecostalism, but with British influence (Achunike 2009:16), and largely due to the initiatives of some African Pentecostal leaders like William Kimuyi (Asamoah-Gyadu 2005: 391). The latter belongs to a group of leaders who were influenced by a revival which swept the education sector in Nigeria. In 1970, university students claimed to be baptised in the Holy Spirit and spread that experience to mission churches (Achunike 2009:16). It is intriguing to note that at that time (1970s), Enoch Sontoga's *Nkosi sikelel' iAfrika* was sung, as part of procedure in meetings, in some parts of Nigeria at the end meetings of the South African liberation movements mentioned above. The following classical Pentecostal churches are found in Nigeria: Christ Apostolic Church, Redeemed Christian Church of God, Deeper Life Bible church, and Living Faith church. These churches played a vital role in the spread of classical pentecostalism on the African continent.

4. Drawing the Line of Distinction

The pentecostalisation of the African church, as discussed in this paper, acknowledges that Enoch Sontonga's *Nkosi sikelel' iAfrika* is the fountainhead of the process which started in the United States and reached two influential areas of sub-Saharan Africa, namely, southern and western Africa. In his other work, the author (Mzondi 2018), argues that (a) the proper term to use when referring to the 1906 Azusa street revival, and subsequent indigenised African experiences in South Africa should not be 'African pentecostalism', but '*Ubuntu* pentecostalism'; (b) that *Ubuntu* pentecostalism manifested itself in various forms as

various communities conceptualised it to suit their different contexts. These views point us to the developments related to the pentecostalisation of the African church.

Flowing from the south and west of Africa, classical pentecostalism (mission and African initiated) reached the entire sub-Sahara. The process created an (in)direct proliferation of pentecostalism which manifested itself in various ways as different leaders conceptualised different forms of pentecostalism to suit their different contexts. From the south, Rheinhard Bonnke's conference (a classical Pentecostal conference) held in Zimbabwe 1986 ignited the proliferation of new Pentecostal churches (both small and mega) initiated by those who attended the conference. These attendees conceptualised a different form of pentecostalism which suited their socio-economic-political contexts. They fused the teachings of classical pentecostalism with that of the prosperity gospel. The fused teachings became an appealing blend of pentecostalism, which drew many (young and old) to these churches since their socio-economic-political contexts were addressed in these churches. In western Africa (Ghana and Nigeria), some classical Pentecostal leaders also fused their teaching with that of the prosperity gospel. Benson Idahosa set the pace and standard which many Pentecostal leaders want to emulate. Their new blend of pentecostalism also drew many (young and old) to their churches. Their perception is noted in Kalu's (2003:20) view:

> The ordinary Pentecostal in Africa is less concerned with modernization and globilization and more about a renewed relationship with God, intimacy with the transcendental, empowerment by the Holy Spirit, and protection by the power in the blood of Jesus as the person struggles to eke out a viable life in a hostile environment.

This tendency to fuse classical pentecostalism with the teaching of the prosperity gospel created space for others to fuse classical pentecostalism with African Traditional Religions (ATRs). Consequently, another form of classical pentecostalism emerged, namely, one which publicly used tangible elements in the ministry of healing and deliverance, so that their language addressed real matters which affected people, specifically, witchcraft. TB Joshua set the standard which many Pentecostal leaders desire at all costs to emulate.

The author posits that there is a need to point a clear line of distinction between these three forms of pentecostalism. Asamoah-Gyadu (2005) and Mwaura (2005) refer to two forms of pentecostalism on the continent as classical pentecostalism and

New/Neo-Pentecostal Churches. As noted, the author counts three. Only the first two resonate with Enoch Sontonga's song asking for the Holy Spirit to descend on Africa (*Nkosi sikelel' iAfrika).* They confirm that God does work in miraculous ways and will continue to surprise many. The Holy Spirit has descended on Africa. This phenomenon has changed the religious landscape of sub-Saharan Africa.

5. Figures Confirm that the Holy Spirit Has Descended on Africa

At the end of the nineteenth century, mainstream Christianity in sub-Saharan Africa was viewed through the existence of mission churches and Ethiopian churches. During the middle of the twentieth century mainstream Christianity was viewed through the existence of mission churches, Ethiopian churches and African Initiated/Independent Churches (AICs). The pendulum has shifted in the twenty-first century. Mainstream Christianity is beginning to be viewed through the existence of all Pentecostal churches found in sub-Saharan Africa (www.pewforum.org/2016/10/05/ overview-pentecostalism-in-africa).

Figures of 'the century of Pentecostalism' demonstrate that the Holy Spirit has descended on the African church. These figures reflect the influence of southern and western Africa in the process of pentecostalising the African church on the continent.

The 2011 statistics show that of the 43.7% Pentecostals in the world, 14.8% are in sub-Saharan Africa (Pew Research Center's Forum on Religion and Public Life, Global Christianity 2011). The largest classical Pentecostal churches on the continent are the Apostolic Faith Mission of South Africa (1.2 million members) (The AFM in South Africa n.d.); the Zimbabwe Assemblies of God-Forward in Faith (539 683 members) (Mabe, Dimingu and Siyamangwa 2018:7). In Nigeria two large classical Pentecostal churches are the Redeemed Christian Church of God, (3 million members) (Biggest churches in Nigeria: Top 10) and the Christ Apostolic Church of Nigeria (3 million members) (Christ apostolic Church n.d.). In Ghana the largest classical Pentecostal church is the Church of Pentecost in Ghana (global membership of 3 million) (Church of Pentecost n.d.).

6. Conclusion

This paper has pointed out that the developments related to the 1906 Azusa street revival, have a link with Enoch Sontonga's song: *Nkosi sikelel' iAfrika* composed nine years before the 1906 Azusa street revival, and four years before the Charles Parham revival in 1901 in Topeka. It was observed that the two events were an answer to Enoch Sontonga's prayer for the Holy Spirit to descend on the African continent. This experience later spread to the various parts of the globe. On the African continent, southern Africa and western Africa became the springboards of the process called the pentecostalisation of the African church. These developments have changed the religious landscape on the African continent. Unlike previously, where mainstream Christianity was viewed through mission churches and Ethiopian churches, current research shows that mainstream Christianity in sub-Saharan Africa is now viewed through pentecostalism.

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Complementing Christ? A Soteriological Evaluation of the Anointed Objects of the African Pentecostal Prophets

Collium Banda

Abstract

How can we soteriologically evaluate the growing reliance on the anointed objects of the Pentecostal prophets among Christians in Africa? The popularity of anointed mantles is a serious challenge in the contemporary African church and raises many theological questions, not least, the soteriological question of the sufficiency of Christ's salvation in the African believer. Various studies have highlighted that many African Christians struggle with the sufficiency of Christ and his salvation in their African context, prompting them to maintain one foot in Christ and another in their African traditional religions (ATR). This raises the question: to what extent are the anointed objects of the African Pentecostal prophets an expression of the resilience of dissatisfaction with the sufficiency of Christ in the African context? This article critically evaluates the soteriological challenges created by the growing reliance on the anointed mantles of the African Pentecostal prophets by many Christians. The article proposes that Paul's 'in Christ' motif be used to respond to the overreliance on anointed objects. African Christians need to realise that they are fully in Christ and Christ has joined them with God. So they do not need anointed objects to draw them closer to God.

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1. Introduction

African Pentecostal prophets are increasingly gaining popularity by their anointed objects. This article attempts to make sense of this phenomenon from a Christian soteriological point of view. The main question of this presentation is: soteriologically, what does the popular reliance on the anointed objects of the African Pentecostal prophets say about Christ's power of salvation in the lives of African believers? Soteriologically, what do African Pentecostal prophets do when they promote Christians to rely on their anointed mantles? This article will attempt to highlight the soteriological implications that arise from the reliance on the anointed objects of the prophets. The article will first describe the problem of the use of anointed objects in the African Pentecostal prophetic movement. This will be followed by a highlight on the use of holy objects in the Bible and in the history of the Christian church. The subsequent section places the attraction of the anointed objects of the prophets within the African worldview of salvation. The article closes by suggesting Apostle Paul's 'in Christ' motif as a possible solution to addressing the reliance on anointed objects among African Christians.

2. The Use of Anointed Objects Among African Pentecostal Prophets

Asamoah-Gyadu (2005:234) defines the purpose of anointing as 'to effect healing, reverse misfortunes, or empower people for successful living, as the case may be'. In concurrence, Zimbabwe's leading Pentecostal prophet, Walter Magaya says with reference to anointing oil:

> Anointing oil is a physical symbolism of God's healing and deliverance power. It is a point of contact in spiritual warfare and is a symbol of the Holy Spirit. It protects from deadly dangers and traps, and it does the cleansing and purification. It is the anointing of our Lord Jesus Christ and the Holy Spirit which is a powerful tool in spiritual warfare. The anointing oil destroys or breaks the bondage, burden and oppression caused by the devil because the enemy's yoke connects and binds you with sin, poverty, disease and limitation. The anointing oil therefore breaks all the yokes the devil is using to steal the promise God made to us, that of having dominion over earth and being seated in the heavenly places (Magaya 2015a).

This shows that for Pentecostal prophets anointing involves leading a person into a blessed realm to experience God's divine

working power that prevails over all obstacles standing in a person's way to success. Journalist Tendai Rupapa and David Shumba (2014) from one of Zimbabwe's main daily newspapers, *The Herald*, quote Prophet Emmanuel Makandiwa declaring: '[A] nointing oil unlocks all the doors of impossibilities in one's life. It will lubricate your lives and things will start moving smoothly'. In other words, anointing leads a person to experience God's healing, liberating and enabling power to overcome one's obstacles to one's pursuits.

Put differently, anointing is the process by which prophets sanctify an object through a prayer of blessing or touching it to impart on it God's miracle working power. The object is then considered holy by hosting God's miracle working power. Although the standard list of anointed objects commonly compromised [olive] oil, water and handkerchiefs, recent Zimbabwean times have seen regalia branded with the prophets' names, branded bottled water (Chaya 2017) and bizarre cases of objects such as cucumbers (Chaya 2016), pens for exams (Bulla 2016) and even condoms (Mbanje 2015). In one incident Prophet Magaya is presented using the clothes he had worn in previous big conferences (Magaya 2016). However, the bizarre scenes witnessed in South Africa such as eating grass, the eating of snakes, drinking of petrol, spraying by house pesticides such as Doom, making congregants lie down while prophets step on them and prophets touching or kicking women on their private areas as forms of healing (Makhubu 2016; Masuabi 2016) can also be viewed from the perspective of anointed objects. People trust these bizarre objects and endure the uncomfortable and humiliating touches from the prophets and pastors because they consider them to bear miraculous powers. It remains, however, seriously disturbing that the work of Christ on the believer has to be fulfilled through violent and degrading means.

The standard procedure in anointing is to apply oil by smearing or pouring it on the person's forehead. In addition, Asamoah-Gyadu (2005:234) reports cases where the olive oil is applied to various parts of the body (perhaps on the painful parts in cases of sickness) or is even orally consumed. Indeed, in its original meaning, anointing may have meant the application of oil, yet the practice in modern Pentecostal circles has so evolved it can mean anything involving the prophet's action and call for God's power to descend on the believer. In essence, it should not be viewed as the prophet's work but God's work, that is, the prophet or pastor is only the instrument and God is the doer of the act. Consequently, several Pentecostal prophets and pastors deem it appropriate to use anything, however outrageous, as long as it will cause God's anointing to fall on the believer, resulting in the strange

occurrences reported in the media, as indicated above. Asamoah-Gyadu (2005:234) adds that sometimes Pentecostal media preachers place olive oil on radios and TV sets during broadcasts 'to mediate infusion with power through the airwaves'. People 'receive' the oils via the airwaves and apply them on their ailing body parts or drink them as spiritual vaccines.

In addition to drinking and smearing on one's body, bottles of anointed oil and water are often hung or placed in strategic places, such at the entry point to one's shop, on the inside rearview mirrors of cars, or placed above the entry door in one's house. Recent media reports have reported examination candidates using anointed pens to write their exams. The anointed objects are considered to host God's power that can break through any stumbling blocks to one's endeavours. Candidates attending an interview may wear anointed items of clothing to win the favour of the interviewing panel. Accused people may use anointed items to win the sympathy of the judges, or cause confusion in the lawyers of their accusers and therefore prevail against their accusers, even though they deserve a guilty verdict under normal circumstances. Anointing has significant value in the African Pentecostal prophetic movement.

3. The Historical Use of Holy Objects

However, the use of holy objects for healing and blessing people has a long history that stretches from the Old Testament, the early church and various epochs of church history. Asamoah-Gyadu (2005:248–252) documents the use of oil in the Bible and the Roman Catholic church, and highlights that a fair assessment of the use of holy objects in African Pentecostal prophets must avoid treating it as a totally new, modern thing. The Old and New Testaments record various accounts where objects were used for performing various miracles. For example, Moses used his staff to perform various miracles; he also used a bronze snake to heal the children of Israel from the snake bites after God sent snakes to bite them as punishment for their rebellion. By applying blood on their doorposts, the Israelites were safe from the angel of death. The use of a red cloth saved Rahab's house from collapsing at the fall of Jericho. Samson used a donkey's jawbone to slaughter his enemies. In 2 Kings 2:9–14 Naaman is commanded to wash himself seven times in the river to cure his leprosy. In 2 Kings 13:20–21 contact with the bones of the dead prophet Elisha caused the resurrection of a dead man.

In the New Testament, Jesus also used saliva and soil in healing a blind man. By touching the hem of Jesus' robe a woman with a problem of bleeding was healed. In Acts 19:11–12, handkerchiefs and cloths which had touched Paul's body were applied to the sick, to heal their diseases and drive out demons. The use of oil in praying for the sick traces back to the early New Testament church. Pentecostal prophets base their use of anointed objects on biblical history. Furthermore, while some Christians have a symbolic view of baptismal waters and the elements of the Lord's Supper, to some Christians these elements have sacramental value that conveys the grace of God. The Roman Catholic church has a well-developed theology of the sacraments, and the use of holy objects such as the veneration of the relics of the saints and the infamous doctrine of indulgences.

In the African context, the anointed objects of the African Pentecostal prophets resonate with the use of magical objects in African traditional religions and the use of holy objects in African Independent Christianity. As Asamoah-Gyadu (2005:234) highlights, 'In Africa, healing is a function of religion, and this is evident not only in traditional religions, but also in indigenous Christianities'. Various studies on African Independent Christianity show that these churches, right from their emergence, thrived on the spiritual charisma of the founding prophets and the use of a wide range of holy objects (Daneel 1977; Daneel 1987; Sundkler 1961). In African Independent Churches the holy objects include a variety of colourful church garments embossed with symbols such as the cross and the stars, strings worn on various parts of the body, weaponry in the form of rods and shepherd crooks, holy water and a variety of other objects. Ironically, while African Pentecostal prophets severely criticise African Independent Churches for adopting African traditional religious methods, their preoccupation with anointed mantles shows that they too have adopted African traditional religious methods (Asamoah-Gyadu 2005:239; Magezi and Banda 2017:5). Just like the African Independent prophets, African Pentecostal prophets have 'retained the main ATR structures in recreated Christianised form'(Magezi and Banda 2017:5). This signals that, just as the mainline missionary churches struggled to meaningfully engage the deeply entrenched African traditional religious worldview, African Pentecostal prophets are also equally struggling to successfully engage the African religious worldview. The result is an approach to Christian salvation that is seriously influenced by the African traditional religious systems.

4. African Soteriological Vulnerability and the Attraction to Anointed Objects

Theologically, how can this reliance on anointed objects be meaningfully critiqued and evaluated? Previous studies have critiqued the problem from various angles such as, the resilience of African traditional religions (Biri 2012), a faulty Christology (Magezi and Banda 2017), the commercialisation and abuse of religion (Asamoah-Gyadu 2005:237; CRL Rights Commission 2017) and unusual excesses (Kgatle 2017; Resane 2017). This essay embraces the previous critiques and adds to them a soteriological perspective.

4.1. The nature of soteriological vulnerability in African traditional religions (ATR)

It has long been accepted that the traditional African worldview is dualistic, namely, good spiritual powers and evil spiritual powers in constant contest against each other. The dualistic worldview means that life is constantly vulnerable to the evil and harmful spiritual world. This constant vulnerability of life means that salvation in ATR is understood in terms of protection from this ongoing state of vulnerability. Consequently, African Pentecostal prophets pertinently feed on this African strong sense of vulnerability to malevolent spiritual powers that hinder one from attaining total wellbeing. The use of anointed objects resonates with the African traditional view of salvation.

In ATR, religion is functional. Salvation is a practical and existential concept. Okorocha (1994:61) points out that to Africans 'religion is about salvation'. Expressing the same point, Mugabe (1999:240) asserts that salvation is 'anthropocentric; it is life affirming'. In various African languages the words used for salvation express being safe from danger and real threats of life. As an example, in Zimbabwean Ndebele the words used for salvation include *ukusinda* (to be healed or to survive a harmful situation such as an accident), *ukuhlenga* (to rescue from danger), *ukukhululwa* (to liberate from an oppressive state), *ukuvuna* (to rescue), *ukusilisa* (to heal from an ailment), *ukusiza* (to help), *ukunceda* (to assist). Like in many other African languages these words express a practical and functional view of salvation. Therefore, in the worldview of ATR salvation is understood as deliverance from real threats of life, protection from real threats of life and freedom in one's whole life.

As Okorocha (1994:61) further pointed out, the African belief that religion is about salvation determines the African people's 'conversion to, faithfulness within, and possible evolutions to new religious systems in Africa'. This means that African faithfulness and commitment to Christian salvation is determined by how they experience its functional role in their quest for solutions to their existential problems. The anointed objects of African Pentecostal prophets fit well into this scheme of thought.

4.2. Anointed objects in African soteriological vulnerability

From a positive perspective, anointed objects respond to the African dissatisfaction with Christianity in Africa. It needs, however, to be recognised that the emergence and growth of neo-pentecostalism does not only testify against the failures of mainline Christianity to be relevant to the African context. Rather, the current growth of neo-pentecostalism also bears testimony to the failure of classical pentecostalism and classical African Independent/Indigenous Churches to be relevant to the African context. In this regard, African prophetic pentecostalism provides a comprehensive response to the African problem of one-foot-in-the -church and the other in traditional religions. In times of crisis some mainline Christians turn to AIC prophets instead of traditional healers. However, as already pointed out, African Pentecostal prophets are opposed to both traditional healers and AIC prophets, and claim to provide pure unadulterated biblical solutions.

African Pentecostal prophets take seriously the African fears of spiritual powers. African Pentecostal prophets thrive on 'the high sense of spiritual insecurity in African believers' (Magezi and Banda 2017:4). A fitting example is presented in the following statement from Biri (2012):

> In spite of the claims of being 'born-again' and undergoing several deliverance sessions, many members still point to witchcraft activities, haunted by evil spirits even within the church. In one incident, a pastor scolded a teenage girl: 'You like your demon of witchcraft, why is it refusing to go? You are failing to maintain your deliverance I am leaving you like that'. (p. 3)

The above text highlights that many Pentecostal believers live lives shrouded with pervasive fear of spiritual powers. Consequently, neo-pentecostalism worship services are constantly punctuated by the ritual of deliverance and anointing. Prophet Magaya (2015a) states: 'Even in church if you were anointed in 2014 it does not mean that you are still anointed in 2015'. The

frequent observance of the ritual of anointing is similarly to the many ATR rituals that are frequently observed to take away ill-luck and cast the individual into a state of blessedness.

Therefore, African Pentecostal prophets promote holistic salvation, salvation from personal sin, salvation from material poverty and salvation from any other forces that hinder the person from experiencing their desired life. According to Prophet Magaya (2015b), 'The worst person today is the Pastor or Apostle who is still teaching congregants that we shall rejoice in heaven and we must be ready to suffer here on earth. That's heresy, you are busy preaching doom in those churches right on the altar by the pulpit' (n.p.).

This reflects a quest to replicate the salvation depicted in the pages of the Bible where Jesus acted on his promise to give abundant life (John 10:10) and 'went around doing good and healing all who were under the power of the devil, because God was with him' (Acts 10:38). The African Pentecostal prophets' attempts to reproduce the salvation portrayed in the pages of the Bible win them many followers.

4.3. The problem of creating the gap between God and the believer

A serious problem with the reliance on anointed objects is the problem of creating a gap between God and the believers. The gap is created by projecting the believer as too unholy or too inferior to personally connect with God without the aid of the prophets. African Pentecostal prophets project a huge chasm between God and the ordinary believers, and then place themselves and their anointed objects as the only agents that can effectively close the gap. As an example, Biri (2012) records the Archbishop Ezekiel Guti of the Zimbabwe Assemblies of God Africa (ZAOGA) announcing to his followers: '[H]ow many of you dreamt me [sic] when they had challenges? It is not me but God [who] sends angels to you, that personify themselves as me. But they will be angels to deliver you. Then your problems will be gone!' (p. 6)

The statement attributed to Guti creates a gap between God and the believer that can only be closed by Guti as the anointed man of God. Therefore, an urgent soteriological need among African Pentecostal believers is closing the gap created by reliance on anointed objects.

The anointed objects undermine Christ's sufficiency in blessing African believers. A serious problem in African prophetic pentecostalism is that believers have to depend on anointed objects in addition to their dependence on Christ for their state of

blessedness. A prior study highlighted that Pentecostal prophets proclaim Christ as Saviour, but also undermine his soteriological work by imposing themselves in the lives of their followers in a manner that compromises the Lordship and soteriological work of Christ (Magezi and Banda 2017:6). It would be untrue to say that African Pentecostal prophets do not preach salvation by faith in Christ only. However, they also impose reliance on their anointed objects in a way that makes it impossible to practically trust Jesus only for one's salvation. If one needs the anointed objects from the prophets to experience God's full divine power, then Christ ceases to be the only way, the truth and the life, without whom no human beings can ever be saved. African Pentecostal prophets impose an extracurricular element in addition to faith in Christ that ends up invalidating the biblical call to place faith in Christ only.

The following section uses Apostle Paul's soteriological view of the believer as living 'in Christ' as a motif that can be employed to bridge the gap between God and the believer among African Pentecostal believers. To meaningfully respond to the reliance on the anointed objects of the prophets, believers must know their position in Christ of being within Christ as their realm of existence.

5. The 'in Christ' Motif as a Response to Reliance on Anointed Objects

To address the reliance on the anointed objects of Pentecostal prophets it is proposed that Christians be aware of their soteriological state of being 'in Christ'. 'In Christ' is one of several motifs used the Apostle Paul to explain the new Christian state and status of the believers before God. By highlighting the Christian's new position and condition in Christ, the motif helps believers to realise that they are now planted within Christ's blessed and secure territory. Therefore, African believers do not need to rely on anointed objects to reach to God or to be closely connected to him.

5.1. Pauline soteriology places the believer in Christ

In Pauline terms salvation places the new believer 'in Christ' or 'in the Lord' and uses the Greek preposition (ε□ν) translated as 'in'. The preposition is common in the New Testament. Paul presents believers as 'alive to God in Christ Jesus' (Rom 6:11). He proclaims that 'there is no condemnation for those in Christ Jesus' (Rom 8:1). Prisca and Aquila are his fellow labourers 'in Christ Jesus' (Rom 16:3). Christians are God's workmanship 'created in Christ Jesus' (Eph 2:10). Christians have been rescued from the dominion

of darkness and brought into the kingdom of Christ (Col 1:13–14). Christians must walk 'in Him … being built up in Him' (Col 2:6.7). Christians have 'been raised with Christ' and their lives are 'hidden with Christ in God' (Col 3: 1–4).

However, Parsons (1988:25) highlights that Paul's 'in Christ' formula is a very difficult one 'to pin down to anything like a clear definition' because Paul uses the phrase in more than one sense. On the one hand, Dunn (1998:391) seems to suggest that Adolf Deissman may be responsible for the increased awareness of the soteriological significance of the 'in Christ' motif in the modern church. Dunn (1998:391) further highlights that the motif has only received minimal attention in modern theology compared to the attention given to other themes such as justification by faith. In his pioneering work Adolf Deissmann understood 'in Christ' to mean 'the most intimate possible fellowship of the Christian with the living Christ' (Dunn 1998:391). However, he projected 'in Christ' as air that envelops the believers, but this was rejected by New Testament scholars such as Ernest Best. They rejected it because they found it inconsistent with the fact that the whole Christ indwells each believer and the corporate whole of the believers is indwelt by Christ, but while all humans live in air, yet not all the air lives in one person (Jacobs 2009:11). However, since Deissmann's pioneering work on Paul's 'in Christ' formula several views have emerged on interpreting this important Pauline phrase including Christ as the Adamic space (believers removed from the first Adam into Christ the second Adam), union and fellowship with Christ, Christ as the agent of salvation, Christ as the reality in which salvation is experienced and lived and the mystical union between Christ and the church (Parsons 1988:25–28; Jacobs 2009:11–14). The various views range from mystical union with Christ, Christ as the objective reality in which salvation is received and lived, Christ as the subjective reality that believers relate and engage with, and the instrumental view of Christ as the means through which salvation and its benefits are encountered. Importantly Lincoln (1990:21) amplifies Neugebauer and Bouttier's call for the meaning of the phrase to be determined by the context in which it appears. However, in its basic state the phrase 'in Christ' denotes Christ as the means or instrument of our salvation and the relationship that exists between the Christ, the believer and the church. Klein (2006:40) shows that it essentially involves the elements of 'incorporation into Christ' and 'corporate solidarity'. Reflecting on the use of 'in Christ' in the book Ephesians, Klein (2006:40) says the phrase shows that the church is not just subject to Christ its head, 'the church is the body of Christ (Eph 1:23; 5:30–31).

In providing an integrative approach to the 'in Christ' motif Dunn (1998:397–398) says it can be interpreted in three broad categories that are not necessarily fixed. Objectively, 'in Christ' highlights the redemptive act that has occurred in Christ or is yet to be accomplished in him. Subjectively, 'in Christ' highlights the nature of being in Christ such as being dead in Christ (Rom 6:11) and labouring in Christ (1 Cor 1:2). The third category of the activities and attitudes of Christians points to the actions that Christians must do within Christ, for example, 'speak the truth in Christ' (Rom 9:1). In this regard the 'in Christ' motif is of foundational importance to what it means to be a Christian. The motif sums up Paul's 'perception of his whole life as a Christian, its source, its identity, and its responsibilities' (Dunn 1998:399). The three categories should not be viewed independently, they are inseparably connected, as the first highlights the legal status of the Christian, the second the experience of the Christian life and the third the implications of being a Christian. Motivating Deissmann and Bousset, Dunn (1998:400) affirms that the motif does not just emphasise belief about Christ, 'but an experience understood as that of the risen and living Christ'. To Dunn (1998:400), Christ's presence was 'a more or less constant factor, from which Paul consciously and subconsciously drew resource and strength for all his activities'. In other words, Paul considered himself as one (among other things) located within Christ, dwelling in him and transformed in him. Paul's soteriology emphasises among other things that the Christian has a new geography enveloped by Christ (Snodgrass 1996:42) or a new locality (Best 1998:153–154).

5.2. The significance of the locative view of Christian salvation

Paul's 'in Christ' motif also has a locative view of Christian salvation that shows the Christian's inclusion in Christ (Klein 2006:48). Upon studying Paul's 'in Christ' phrases the famed Bible scholar GFD Moule (1977:95) concluded:

> All this is puzzling; but one thing seems to emerge clearly from it: Paul at least, had religious experiences in which the Jesus of Nazareth was found to be more than individual. He was found to be an 'inclusive' personality. And this means, in effect, that Paul was led to conceive of Christ as any theist conceives of God; personal indeed, but transcending the individual category. Christ is like the omnipresent deity 'in whom we live and have our being' to quote the tag from Acts.

Moule's statement highlights three important aspects arising from Paul's 'in Christ' motif, namely that: 1) to be in Christ is to be in a personal relationship with Christ, 2) to be in Christ is to

experience a renewal of life, and 3) to be Christ is to be incorporated into him as if Christ was a place.

This means that to be in Christ is to be incorporated into him as if Christ is a place in which Christians dwell. The significance of the locative view of being in Christ is the emphasis for Christians to realise that they now live in a new realm—they are in Christ. They have a new location where the boundaries are Christ. It further emphasises the call on Christians to have a new attitude and a new worldview about themselves, their ethical conduct, their spiritual state and their future existence. African Christians need to realise that they are fully in Christ and Christ has joined them with God. So, they do not need anointed objects to draw them closer to God.

5.3. The challenge of the 'in Christ' to the reliance on anointed objects

As has already pointed out, reliance on anointed objects of Pentecostal prophets thrives on the felt huge chasm between God and the believers. The 'in Christ' motif challenges this felt distance by emphasising that the Christian believer dwells within Christ and is therefore not far from Christ.

The 'in Christ' motif describes the believers' new state of blessedness. God has declared the believers blessed on the basis of their being in Christ. Therefore, they no longer need the anointed objects of the prophets to bring blessings into their lives. Furthermore, as Christ promised his followers that in this world their lives will be full of trouble but he will constantly be with them as their shepherd and Lord (John. 16:33), African Christians should refrain from interpreting every pain and trouble they face as a curse.

Furthermore, being in Christ describes a new state of renewed life. This means that God has re-created the believers anew, all things made new and the past completely gone. Therefore, African Christian believers do not need the anointed objects of the prophets and their continued prayers of spiritual deliverance. Being in Christ also emphasises the state of relational existence in/with God. They have a personal relationship with Christ, their ambit of existence. Therefore, they dwell in his victorious presence and do not need the anointed objects of the prophets to mediate God's presence to them.

Therefore, rather than magical manipulation of God through anointed objects, African Christians should develop a personal relationship with God. Reliance on anointed objects seems to have replaced the cultivation of a personal relationship with God and

dependence on him; it undermines the biblical call for diligence in prayer and endurance in times of difficulties. Ultimately, rather than a personal relationship with God, what emerges is a magical relationship with God.

As those in Christ, African Christians must stay away from anointed objects because they distort Christ's victory and enthronement. Anointed objects act as if Christ alone is not able to fully save, and therefore his work must be complemented. Yet the Bible shows Christ reigning in the believer as a result of his victory and enthronement. Therefore, attempting to complement his work by anointed objects invalidates his victory and enthronement.

6. Conclusion

This paper attempted to analyse the reliance on prophetic anointed objects from a Christian soteriological point of view. The anointed objects attempt to complement the work of Christ in the Christian believer. A meaningful step in addressing the reliance on the anointed objects of the prophets includes helping believers to realise their position and state of being 'in Christ'. The proliferation of anointed objects is a reflection of a poor understanding of the soteriological benefits given to the African believers by Christ. The challenge of the church in Africa in the context of the proliferation of anointed objects is to help African Christians to be aware of the soteriological sufficiency of Christ in their African context.

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Spiritual Warfare in African Pentecostalism in the Light of Ephesians

Kevin G. Smith

Abstract

Western Evangelicals tend to affirm belief in demonic spirits in theory, but live as if they do not exist. By contrast, African neo-Pentecostals take the reality and the risks of insidious spiritual powers seriously. A central feature of the worldview (cosmology) of these churches is the heartfelt belief that evil, hostile spiritual beings exert a real influence on the physical realm. Much of the liturgy of these churches centres around the spiritual conflict between believers and demonic forces. Ephesians was written primarily to Gentile followers of Jesus Christ. With respect to their cosmology, these Gentile converts held similar beliefs to African converts. Paul, it seems, shares the basic cosmology of his readers, but with a counter-cultural perspective on the impact of Christ's victorious death and resurrection on the interface between spiritual powers and those 'in Christ'. Ephesians affirms the neo-Pentecostal belief in the powers of evil, but offers a different framework for spiritual warfare.

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1. Introduction

I recently preached an expository sermon from Ephesians 1:15–23 in a staunchly evangelical, somewhat charismatic church in Johannesburg, a multicultural congregation. I did my best to explain that Christ is exalted above all evil spirits. Therefore, the key to living free of fear is for us as God's children to realise that if we are in Christ, we are blessed (Eph 1:3–14) and we need not fear demonic curses. This appears to be the plain meaning of Ephesians 1. After the service, a lovely sister whom I knew to be a committed follower of Jesus came to speak to me. She confessed her ongoing struggle with fear of the spirit realm, and vowed to go home and destroy her amulets used to ward off evil forces.

This lady's story is commonplace amongst African Christians in evangelical churches. Many love Jesus but continue to live in fear of the spirit world, possibly still resorting to African traditional remedies for protection against curses and oppression. The cerebral Christianity we proclaim is somehow insufficient. African Pentecostal churches often go to the other extreme, embracing a warfare worldview in which the entire Christian life is seen as a war with evil spirits. Believers are responsible to enforce their God -given authority through combat prayer.

Ephesians is the ideal biblical text to critique both of these responses to the spirit world. Ephesians was written primarily to Gentile followers of Jesus Christ. With respect to their cosmology, these Gentile converts held similar beliefs to African converts. Paul, it seems, shares the basic cosmology of his readers, but with a counter-cultural perspective on the impact of Christ's victorious death and resurrection on the interface between spiritual powers and those 'in Christ'. Ephesians affirms the neo-Pentecostal belief in the powers of evil, but offers a different framework for spiritual warfare. The purpose of this article is to unpack how Ephesians views the spirit world and spiritual warfare, believing that it offers the biblical blueprint for all Christians and serves to correct the opposite errors espoused by Western cerebral evangelicalism and by African neo-Pentecostalism.

2. The Impotence of Cerebral Christianity

Kwame Bediako (2005:3) argues that 'Christian theology in the West made its peace with the Enlightenment … by drawing a line between … the spiritual world … and the material world'. The resultant 'cerebral Christianity' (Asamoah-Gyadu 2004:374) came to dominate the historic mission churches, but it did not transplant well into African soil, because 'African life operates within a

worldview that is different from the one that takes its cue from Western intellectual history' (Asamoah-Gyadu 2007:310). The anti-supernatural, rationalistic presuppositions that dominate Western scholarship deny the reality of evil spirits except as constructs of the human imagination (Ferdinando 1999:70).

Unlike liberal scholars, Western evangelicals affirm belief in the devil and in evil spirits in their theology, but the worldview that informs their praxis often belies the reality of that affirmation. In practice, Western missionaries exhibit a 'dismissive attitude [towards] the effects of evil spirits among African societies' (Adewuya 2012:253). Both Asamoah-Gyadu and Adewuya quote E. A. Asamoa's now famous assessment:

> It is no exaggeration to say that the church's attitude towards African beliefs has generally been one of negation, a denial of the validity of those beliefs. …
>
> Anybody who knows the African Christian intimately will know that no amount of denial on the part of the church will expel belief in supernatural powers from the minds of the African people. (Asamoa 1955:297)

This anti-supernatural rationalism stands in stark contrast to the dominant view of the spirit world in Africa. In Africa, belief in evil spirits is ubiquitous. Almost all Africans believe that evil spirits are real, and that they play a role in all that happens. In particular, insidious spirits either cause or exploit everything evil that happens, such as sickness, misfortune, and calamity (Asamoa 1955; Asamoah-Gyadu 2004, 2007; Adewuya 2012; Arnett 2017).

Therefore, to meet the felt needs of Africans, a religion must offer a solution to the prevalent and pervasive fear of malevolent spirits. Cerebral Christianity fails dismally by denying the demonic, shunning the supernatural, excluding the experiential, and relegating the religious to the private sphere. African Traditional Religion (ATR) fares much better. It acknowledges the holistic, inter-linked nature of the universe. It acknowledges the reality of the spirit world and offers ways to appease and pacify spiritual powers (Arnett 2017:35), not by warring against them but by honouring and venerating them.

For Christianity to flourish amongst Africans, it must provide an answer to the impact of the spirit world upon daily life.

3. Spiritual Warfare in African Pentecostalism

Pentecostalism has prevailed[2] in Africa precisely because it promises protection and freedom from the power of evil spirits.

2 There is no longer any debate about this. Pentecostal-Charismatic expressions of Christianity are dominant on the continent. This is acknowledged by friend and foe alike. For instance, Asamoah-Gyadu celebrates the pentecostalisation of mainline churches while Arnett laments the same, but neither denies the fact that the Christian faith in Africa wears Pentecostal-Charismatic garb.

African 'Pentecostals differ from other Christian traditions not simply because they believe in "speaking in tongues" but also because they emphasize the grace of the Holy Spirit in helping the believer overcome the debilitating influences of evil' (Asamoah-Gyadu 2007:306).

Pentecostals offer a better solution to the problem of evil spirits than does ATR. The supreme being in ATR is distant; lesser spiritual powers must be appeased, pacified, and venerated to secure safety and avoid adversity. Pentecostals proclaim an all-powerful God who intervenes in daily life to save, deliver, and heal. 'Simply, the same God who intervened in the Bible intervenes today. God's presence brings the supernatural to daily life. This experiential worldview permeates all aspects of the Pentecostal movement' (Arnett 2017:34). To experience God's salvation is to receive not just eternal life, but also deliverance, healing, and blessing in this life.

4. Spiritual Warfare in Ephesians

Ephesians was written to Gentile converts who came out of paganism. The letter has two interrelated purposes: to persuade Gentile converts of their equal identity in Christ and of their authority over evil spirits. It contains the most direct and extensive teaching found in any New Testament letter about believers' spiritual warfare against the devil and his demonic hordes. Although most commentators recognise this to some extent, Western interpreters are somewhat blinded to its centrality to the message and argument of the letter because of their disbelief in the spirit world. Even Western evangelicals, who believe that the devil and his minions are real and personal, fail to appreciate how central the theme of power over evil spirits is in the everyday lives of those saved out of a religious worldview in which these conflicts shape all of life.

The believers to whom Paul[3] wrote Ephesians had much more in common with African Pentecostals than with Western evangelicals. The pride of place that their pre-conversion worldview placed upon the threat posed by the powers of darkness is intuitively understood by African converts, who experience similar fears and insecurities, but it remains foreign to most Western Christians. Arnold (1992:122) argues that 'many converts were streaming into the churches—converts who were formerly affiliated with the Artemis cult, practiced magic, consulted astrologers, and participated in various mysteries. Underlying the former beliefs and manner of life of all these converts was a

3 The author is aware of the scepticism with which many liberal scholars treat Pauline authorship, but accepts the truth claims of the text as innocent until proven guilty. Since many have presented able defences of the plausibility–actually, the probability–of Pauline authorship (e.g. Thielman 2010; Baugh 2015), this scepticism reveals more about the said critics' inherent distrust of the biblical text than it does about the historical authorship of Ephesians. If a text claims that Paul wrote it and the plausibility of the claim is adequately demonstrated, why would someone reject the claim?

common fear of the demonic powers.' Before they met Jesus, they believed that an assortment of anthropomorphic gods, impersonal forces, and personal spirit-beings controlled the fate of human beings and the destiny of nations (Keener 2014). Fear of such deities was pervasive and paralysing, as was honouring and appeasing them to avert curses and bring social or political blessings. Many people tried to control demonic powers through magic (Thielman 2010:105–8).

If the preceding premises are conceded—(1) the audience of Ephesians shares a view and experience of the spirit world with African converts and (2) a central focus of Paul's purpose was to help them to live in victory over the spirit world—then it will be instructive to examine the strategy for spiritual warfare that Paul presents in the letter and to compare it with the strategies being practised by African Pentecostals.

1. The reality that evil spirits exist

Many liberal scholars dismiss talk about Satan and evil spirits as premodern superstition. The materialistic, rationalistic, scientific worldview leaves no room for the spirit world. They demythologise biblical allusions to the devil and his demons as personifications of impersonal forces at work in the world, what Wink (cited in Adewuya 2012:255) terms the 'collective symbolization of evil' and a 'the collective weight of human fallenness'. They dismiss references to demonization as an unenlightened way of describing mental pathology (Adewuya 2012:255).

By contrast, Ephesians unequivocally teaches that evil spirits, including the devil, are real, personal, and evil. Paul uses four terms to refer to Satan in Ephesians: 'the ruler of the kingdom of the air' (2:2), 'the spirit who is now at work in those who are disobedient' (2:2), 'the devil' (4:27; 6:11), and 'the evil one' (6:16). He refers to lesser evil spirits under the authority of Satan in 1:21 ('all rule and authority, power and dominion'), 3:11 ('the rulers and authorities'), and 6:12 ('against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil'). In each case, the phrase 'in the heavenly realms' positions these rulers and authorities, which Paul depicts as real, personal evil spirits, as operating within the spiritual realm.

2. The risk that evil spirits pose

The amount of attention Paul dedicates to the believers' conflict with evil spirits in Ephesians surely indicates that he considers them a *real* danger. The devil may be a vanquished foe, but he remains a wounded buffalo capable of taking others down with

him. Therefore, Paul urgently exhorts believers to put on the armour of God so that they can stand against him and withstand his assaults.

If Christ has conquered and believers share in his victory, what threat do evil spirits pose to the people of God?

In Ephesians 1:19–23, Paul asserts that evil spirits in the heavenly realms do not have power or authority over believers. Christ has been exalted over them and he exercises his authority for the church. The intimation seems to be that evil spirits do not, as a general rule, have the right to torment or oppress believers physically. Scripture mentions some exceptions in which God granted permission (Job 1:6–12; Job 2:4–6; Luke 22:31), but the enemy can only afflict and torment believers if (a) God grants permission or (b) the victim opens the door through sin (Eph 4:26–27).

In Ephesians 2:1–2, we learn that Satan is 'the ruler of the kingdom of the air'. He influences (perhaps even controls or establishes) 'the ways of this world'. He is 'the spirit who is … at work in those who are disobedient'. Evil spirits under Satan's command exert a deep influence on cultures outside of Christ. Unbelievers follow their ways and they work in those who are disobedient. Since cultures and mores continue to influence believers, this aspect of the devil's work remains a danger. This is why, long after they have come to know Christ, the Ephesian believers still need to be reminded 'that you must no longer live as the Gentiles do, in the futility of their thinking' (4:17).

In Ephesians 4:26–27, believers are cautioned not to 'give the devil a foothold' in their lives or their relationships. The indication is that unresolved anger somehow grants the devil leverage that he can exploit against the believer. The exact nature of the 'foothold' or leverage is not revealed. Perhaps it takes the form of what Pentecostals call a *stronghold*—a room in the house [of a person's life] that is not yielded to Christ and over which the enemy exerts some control. Perhaps it is the leverage to exploit a small break in a relationship to drive a wedge between brothers and sisters in Christ. What is clear is that the enemy leverages sin against God's people.[4]

Finally, Ephesians 6:10–20 offers some clues as to the kinds of threat the forces of darkness pose. Believers are urged to 'stand against the devil's schemes'. The dominant biblical portrayal of Satan is as a schemer and a trickster, a liar and a deceiver. Deception is his greatest weapon against believers, a truth that dominates Paul's allusions to the devil, as a brief survey of his

4 Although the allusion to giving the devil a foothold is specifically linked to the sin of anger, verses 25-32 present five areas of sin and three generic statements that apply distributively to all five areas of sin. The three generic statements are 'because we are members of one body' (25), 'and do not give the devil a foothold' (27), and 'do not grieve the Holy Spirit' (30). Although each of these is linked to a specific sin, all three apply distributively to all the sins. Thus *lying* (25), *anger* (26), *stealing* (28), *unwholesome talk* (29), and *bitterness* (31) all (a) divide the body of Christ, (b) give the devil a foothold, and (c) grieve the Holy Spirit.

allusions to the enemy shows. Eve was deceived by the serpent's cunning (2 Cor 11:3). Satan masquerades as an angel of light (2 Cor 11:14). As the god of this world, he blinds the minds of unbelievers so that they cannot understand the gospel (2 Cor 4:4). In the Pastorals, the trap of the devil is a threat to believers (1 Tim 3:6–7; 5:15; 2 Tim 2:26).

The overall picture is that the enemy's primary weapons against God's children are the power of seduction and the power of deception; there is no clear indication in Ephesians that demonic powers wield the power of oppression over believers. In other words, Satan can harm believers by deceiving them with error or by seducing them to sin, but he does not have the authority to curse them or oppress them. Nevertheless, along with almost all Africans and all Pentecostals, Paul affirms that we have a real enemy—he is really dangerous and we are engaged in a real struggle. If we are not alert to his schemes, we can be deceived or seduced.

3. The revelation that evil spirits fear

Writing to converts who harbour similar fears and insecurities to African converts, Paul's prayer strategy in Ephesians 1:15–23 may surprise. He prays that the Father may give them 'the Spirit of wisdom and revelation in the knowledge of him'. He pleads that 'the eyes of their hearts may be enlightened so that they may *know*' three things:

1. the hope of his calling,
2. the riches of his inheritance, and
3. the greatness of his power.

The main focus of his prayer falls upon the *power* God provides to believers, power to live free of fear with respect to powers and principalities. In verses 19–23 Paul unpacks how Christ has been exalted above all other spiritual beings in the heavenly realms and exercises his power and authority on behalf of his people. Therefore, those who are in Christ have no need to fear evil spirits.

The striking thing is that Paul does not resort to so-called 'combat prayer' or 'warfare prayer' as the means to helping the Ephesian believers to live victoriously. He prays for the Lord to grant them the Spirit of wisdom and revelation. He prays, in effect, that they may fully grasp what Christ has done for them on the cross and what he continues to do for them from his exalted position in the heavenlies. The premise is clear: if they fully grasp the gospel, they will have no fear of the devil.

4. The righteousness that evil spirits despise

The hortatory portion of Ephesians, 4:1–6:9, may initially seem unrelated to the theme of spiritual warfare. It is governed by the metaphor *to walk* (περιπατέω). John Stott's (1989) argument that Paul's chief aim is to secure the unity and purity of the body of Christ fits the letter well, especially the theme of Gentile identity. Although the theme of spiritual warfare is not front and centre, neither is it absent from the apostle's mind.

In Ephesians 4:27 he warns the church not 'to give the devil a foothold' through sin. If my earlier contention is correct that the purpose of the letter is to assure Gentile converts of their security in Christ, who has conquered evil spirits (4:8), then the enormous focus on walking in love, walking in the light, walking in wisdom, and walking in the Spirit constitutes *spiritual warfare*. Sin is the primary chink in our spiritual armour which grants the devil leverage against us and our people, the unified church.

In June 2017, I was in Ghana at the ICHE[5] conference. One Ghanaian speaker was reflecting about a conundrum they face in their country: 70 per cent of Ghanaians are deeply spiritual (Pentecostal-style) Christians, yet they face epidemic levels of corruption in their society. The speaker lamented that 'Ghanaians are very religious but not very righteous'. When it comes to their worship and spiritual warfare, Ghanaian Pentecostals dedicate tremendous energy to combat prayer, which is supposed to ward off evil spirits. Paul's primary view about how to ward off evil spirits and prevent curses was not so much about combat prayer as it was about Christlike purity. Our security resides in *our walk* more than in *our weapons*. Our safety is secured by purity, not by prayer. (I believe that prayer remains important, but prayer apart from purity is ineffective in fending off demonic powers.)

5 International Council for Higher Education

5. The resistance that evil spirits flee

Paul teaches at length in Ephesians 6:10–20 about resisting evil spirits, using the language of 'stand' (στῆναι) and 'withstand' (ἀντιστῆναι). When Paul comes to unpacking the actual means by which believers withstand their onslaught, he emphasises defensive armour suited for warding off the twin attacks of deception and temptation, 'the belt of truth' and the 'breastplate of righteousness'. Believers need to know what God has done for them through the gospel, and stand firm in the salvation they have received. Unwavering faith in the work of Christ and in the Word of God extinguishes the fiery darts of the evil one. As depicted in Ephesians 6, the kind of spiritual warfare that withstands evil assaults is the same kind that Paul portrays

throughout the letter—knowing and understanding what God has done for believers in Christ, and walking in righteousness that does not give the devil a foothold.

Perhaps the major, central theme of the letter focuses on the victory and authority of Christ over spiritual powers (1:19–2:10 and *passim*). Interestingly, read through African eyes, the depiction of salvation in 2:4–6 not only stresses the believers' union with Christ as the key to victory, but also resonates with the African understanding of salvation as including the power of God to 'save from' and 'save with'. Although the notions of deliverance and healing are not specifically mentioned, in the light of the biblical account of Jesus's ministry and that of the apostles, it does not stretch the imagination to believe that Paul left room for their being part of what it means to declare 'God saved us … and raised us up … and seated us in the heavenly realms'. If these notions are present in Ephesians 2, then the deliverance secured is *by grace through faith*—it is part and parcel of true conversion.

The notion of being *seated in the heavenly realms* conveys a sense of peace in the presence of enemies, reminiscent of Psalm 23. The imagery presupposes a battle won (by Christ), not a struggle in progress. The themes of *sitting* (Eph 2:1–10) and *struggling* (Eph 6:10–20) may balance each other to create a holistic vision of how victory is secured.

What causes evil spirits to flee? Mark Bubeck (1975) put it most succinctly when he said, 'It is not the prayers of the saints that Satan fears, but the presence of the Shepherd!' There is a famous anecdote about Smith Wigglesworth. He woke up one night and observed a strange phenomenon in the room. Recognising it as the devil, he allegedly said, 'Oh, it's only you,' before he lay down and went back to sleep. This is the kind of resistance that causes evil spirits to flee. They flee from believers who know that they are secure in Christ, believers who are in right standing with Christ through the gospel and through walking uprightly. There is no biblical evidence to suggest that the enemy flees from so-called 'warfare prayer' (Davis 2007:92–95), which is the dominant approach to spiritual warfare in African neo-Pentecostal churches (Arnett 2017).

5. Conclusion

Ephesians has much to teach both Western Evangelicals and African Pentecostals about warfare with evil spirits. Contrary to cerebral Christianity, which denies (in practice if not in theory) the reality and danger that evil spirits pose, Ephesians clearly

portrays the devil and his demons as real and dangerous. In this respect, it stands in agreement with the African traditional worldview, in which spirit beings are known to be real and powerful.

However, Ephesians diverges sharply from the beliefs and practices observed in African neo-Pentecostalism with respect to how to overcome evil spirits. The Bible paints a different portrait of the nature of the threat evil spirits pose to believers and the means by which they are overcome to the beliefs that undergird the neo-Pentecostal practice of combat prayer. Scripture emphasises Christ's complete victory over demonic powers, which believers share by virtue of being in Christ. The devil has no authority to afflict or to curse those who are blessed with every spiritual blessing in Christ (Eph 1:3–14). Satan's weapons against God's people are deception and temptation. Living victorious results from a deep, Spirit-illuminated grasp of the supremacy of Christ and his victory in the gospel.

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Towards an Assessment of Pentecostalisation in French-speaking African Nations with Special Reference to the Democratic Republic of Congo

Jesse Kipimo

Abstract

The nature of the Pentecostal spirituality stands as a key contributing factor to the pentecostalisation process taking place in the church of Africa, especially in French-speaking African nations like the Democratic Republic of Congo (DRC). Dimensions of this spirituality accommodate the culture, the identity and the nature of African people. Consequently, most Africans find themselves at home within Pentecostal communities unlike in any other mainline churches. This article is based on an empirical research (DTh, Unisa) conducted in recent years around one of the largest Pentecostal denominations in Sub-Saharan Africa - the Congo Evangelistic Mission. I believe that findings from a church that has been around for more than 100 years deserve our attention, as they can enhance the current debate on pentecostalisation in many ways. First, the paper attempts to understand pentecostalisation in an African context and includes some possible classifications—Evangelistic pentecostalisation, Experiential pentecostalisation, social/humanitarian pentecostalisation and preventive denominational pentecostalisation. Second, it explores current Pentecostal scholarship to overcome the bias that has dominated Pentecostal literature in the past. Third, the article describes the various dimensions of the Pentecostal spirituality that shape the

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whole pentecostalisation phenomenon. And lastly seven challenges facing the future of pentecostalisation in Africa are described, to draw the attention of Pentecostal and non-Pentecostal scholars to consider doing in-depth investigations on these new issues.

Introduction

The global Christian movement is going through a major Spiritual shift known as pentecostalisation, and the church in Africa has not been spared by this wave. The phenomenon is so strong that on one hand Pentecostal/ charismatic churches are experiencing a phenomenal numerical growth and on the other hand almost every mainline church in Africa is becoming Pentecostal in one way or another. In the context of the Democratic Republic of Congo, there is a great increase of Pentecostal and charismatic groups. The research conducted reveals that the Congo Evangelistic Mission (30ème CPECO) has spearheaded the pentecostalisation process in the country since half of these new churches are its offshoots. This church denomination started as early as 1915 in the Congo, and it has a vast Pentecostal experience which researchers can tap into and advance their debate on the pentecostalisation of the church in the global south.

Instead of basing theological reflection on the global north, data that is unrelated to the context, I argue that it is high time that pride of place be given to pentecostalism-focused fieldwork. I contend that the best way for the church in Africa to participate in global theological debates is by bringing to the global Christian world what is happening within African Pentecostal/ charismatic groups, and how they are experiencing God the Holy Spirit in their life, worship and witness.

1. Pentecostal Scholarship Overview

There is much more Pentecostal literature today than ever before. However, the predominant literature on pentecostalism written by European, American Pentecostal and non-Pentecostal scholars, shares one thing in common. They describe pentecostalism as a historical movement which grew out of Los Angeles and spread throughout the world as a result of western missionaries. Anderson (2004:15) says that 'although much has been written on the strength of Pentecostals/charismatics in America, relatively little has been written on their significance in Africa and Asia'. I share the position that we need to make the non-western nature of pentecostalism more visible and accessible.

I consider this view of pentecostalism to be biased; as attested to by the number of scholars who now suggest that the movement did not only start from Los Angeles. It has roots in other parts of the world, including Asia, the United Kingdom, Latin America, and Africa. Kalu (2008: viii) argues that 'African Pentecostalism did not originate from Azusa street and is not an extension of the American Electronic church'. Other places experienced pentecostalism in the 19th and 20th centuries, often predating the Azusa Street revival of April 1906. In this vein I contend that studies on pentecostalism should also focus on the other roots of the movement in order to bridge the scholarship gap.

Secondly, pentecostalism is not just a historical event with Azusa Street as its starting point. It is a dynamic contemporary movement with great impact in different parts of the 'third world.' I advocate a shift in our approach to pentecostalism, moving from a historical approach to a more contemporary emphasis. To explore the contemporary nature of the movement, detailed empirical studies on the growth and expansion of pentecostalism in different specific contexts of the world become necessary.

Another observation arising from my interaction with literature on pentecostalism is that, with very few exceptions (cf. Allan Anderson (2007), (1990), (1991) and Allan H Anderson (1992), pentecostalism in Africa is always associated with the African-initiated churches. While I do not deny the Pentecostal nature and lifestyle of these churches or downplay their importance in Pentecostal studies, I argue, however, that in Africa there are also Pentecostal congregations of western origin, which one could perhaps call Pentecostal mission churches that have made (and continue to make) a significant impact. These churches were once influenced—and even controlled—by white missionaries in the years prior to the independence of many African countries. But with the coming of African emancipation in the early 1960s, most of these Pentecostal churches are now led by African clergy. This has made them become more African in theology and spirituality. Such churches should be the focus of regional missiological studies, as is the case with the present research paper.

In other words, I assert that pentecostalism is not just a historical event, but also a contemporary phenomenon. It is not just a movement with roots in Los Angeles but a phenomenon with shoots in Lubumbashi, Lusaka, Luanda, Pretoria and many other mega-cities in southern Africa. Anderson and Hollenweger (1999:25) report that 'since the 1990s the greatest quantitative growth of Pentecostalism has been in Sub-Saharan Africa, including the Democratic Republic of Congo'. The approach in

previous studies on pentecostalism has been descriptive and narrative, creating the impression of a passive missiological enterprise, due to too much emphasis on the history of the movement. My position is that we need a shift from a narrative-descriptive to a more analytical-reflective approach that would engage Pentecostal scholarship in serious critical thinking on what is happening within the movement today. This will make Pentecostal studies more attractive and contemporary. In the past, Pentecostal scholarship aimed at giving the history of how the movement started in the United States of America and in Europe. It also focused on describing what went on within pentecostalism in different parts of the world, from a historical perspective. I do appreciate this former approach to Pentecostal research. However, we need to render Pentecostal scholarship more contemporary by studying the pentecostalisation process taking place currently within the movement.

My main argument is that people have for some time now heard the 19th and 20th centuries history of pentecostalism. Anderson H (2013) and Anderson (2004) describe pentecostalism as a global historical movement with western origin. Something new needs to be told because the wave of pentecostalisation is still spreading in developing nations. I believe that this shift calls for consolidated academic efforts in the area of empirical research in different parts of the world - like the Democratic Republic of the Congo and elsewhere, where the movement is still making noticeable strides, despite claims by scholars of the 'crossroad' experience characterised by stagnation and lack of growth (both qualitative and quantitative) within pentecostalism in other parts of the world. This position is shared by Cox (1995), Faupel (1996), Hollenweger and Anderson (1999), Anderson (2004, 2007). In these publications the scholars argue that there is no remarkable growth in the movement especially in the west and that pentecostalism is going through a crossroad experience. I agree with Kalu (2008) that empirical studies from Africa present a completely different story with several Pentecostal denominations experiencing phenomenal growth.

When such a paradigm shift occurs, it will bring about innovations in different aspects of Pentecostal studies, such as pneumatology (the doctrinal study of the Holy Spirit), Pentecostal history, Pentecostal theology and many others. Pneumatology will experience transformation because of new input from field data on current manifestations of the charismata and their use in addressing community issues such as gender and sex, suffering, uncured diseases, poverty, and spiritual enslavement. Rather than using Pauline and Lukan writings as proof texts for the baptism of

2 The $1-20 experiment conducted by Festinger and Carlsmith, 'Cognitive Consequences of Forced Compliance' (pp. 203-208), as well as the 'Counter Attitudinal Advocacy' experiments that were conducted by Leippe and Eisenstadt in 1994, as cited in E Aronson, *The Social Animal*, 9th ed. (New York: Worth Publishers, 2004), 166, provide some of the evidential support for this claim.

the Holy Spirit and charismatic manifestations, contemporary use of these spiritual graces will inform pneumatology through critical research. In other words, the Holy Spirit has not stopped working with Paul and Luke or any other Apostle, but he is behind the pentecostalisation phenomenon that is affecting the social and public life of a lot of nations in our time. And if this is the case, scholars should also use contemporary manifestations of the Holy Spirit in their various contexts to sustain Pentecostal claims and arguments. This would help in addressing misunderstandings among scholars. Some argue that the charismatic gifts of the Holy Spirit ceased at the time of Apostles and as a result the growth of pentecostalism has become debatable.

Pentecostal history—or the history of the Pentecostal movement—will not only be a study of what happened with William Joseph Seymour, but will also focus on what is happening in Pentecostal churches on the many streets of cities and villages in Africa, Asia and Latin America. Scholars and students will be given a contemporary history of pentecostalism that affects both head and heart, as they reflect on the working of the indwelling Spirit in our modern world.

Pentecostal theology and the distinctive claims of the early Pentecostal revival will then also be evaluated on the basis of up to date findings. Space will thus be created for new trends in Pentecostal theological thought to blossom, especially now that the movement has become globalized—including the classical, charismatics and neo-Pentecostals. This section calls for a scholarship shift. Pentecostalism should be considered as a contemporary phenomenon with new challenges that deserve urgent attention from Pentecostal scholars. The next section will focus on understanding pentecostalisation from an African perspective.

2. Understanding Pentecostalisation

2.1. Defining pentecostalisation from an African perspective

The word pentecostalisation seems to have been at the centre of a lot of theological debates in recent years. Parsitau (2006:83) describes pentecostalisation as the integration and appropriation of the Pentecostal ethos, spirituality and features by mainline churches. In other words, they attempt to become like Pentecostals both in their theology and praxis. Furthermore, Parsitau (2006:85) considers pentecostalisation as a theological transformation that informs worship as well as the social, public and ecclesial shape and role of Christianity in Africa. It is indeed a quest for a relevant

religion. First, pentecostalisation as a theological transformation does not only affect the physical manifestations of worship service in a church but also how people think and practise their theology. Non-Pentecostals are being forced to reformulate their theologies in order to improve their praxis in the areas of worship, prayers, preaching and witness. They slowly move from a pneumatological belief to a pneumatological encounter. This agrees with what Klempa (1972: 120-121) summarised in a report prepared for the World Alliance of Reformed Churches: 'For those who wrote the New Testament, the Spirit was not primarily a doctrine but an experience. They did not speak of believing in the Holy Spirit but of receiving and experiencing the power of the Holy Spirit when they believed.'

This theological shift from belief to experience, from head to heart has become a central motif in the wave of pentecostalisation taking place in the church of the global south. Asamoah- Gyadu (2005a: 18) thinks that 'through Pentecostalisation the church in Africa has emerged as a new Centre for theological creativity. It has become like a workshop where Christian answers to African questions are being hammered.' Second, when theology is transformed it is natural that practice follows suit. Therefore, pentecostalisation affects the worship style of many non-pentecostal denominations. Pentecostal music has been described as fervent, emotional, spiritual, dynamic, exuberant and quite entertaining (Parsitau 2006). This implies that pentecostalisation shapes the spirituality of African Christianity today.

After this brief description of how pentecostalisation is understood in Africa in general and the French-speaking African nations in particular, the next section will focus on the typology of pentecostalisation from a Congolese context.

2.2. Towards a 'possible typology' of Pentecostalisation

Kipimo's (2014) research among 100 branches of the Congo Evangelistic Mission (CEM) in Congo suggests three ways through which the members of these congregations become pentecostalised: the evangelistic activities, Spirit-baptism and exorcism meetings. The same study reveals that there are also mainline churches that appropriate the Pentecostal spiritualty to avoid losing membership to Pentecostal groups. A critical reflection on these findings led to a possible typology of the pentecostalisation process in the DRC. The aim of such a possible classification is to enhance research on this new Pentecostal phenomenon.

2.2.1. The 'evangelistic' pentecostalisation

This is a process of being pentecostalised through various evangelistic activities carried out by Pentecostal and charismatic church members. African pentecostalism has exhibited a higher degree of creativity and a more vigorous passion for evangelism than the mission-aged churches (Gifford 1998). This category represents close to 30% of Pentecostals in the DRC.

2.2.2. The 'experiential' pentecostalisation

It takes place through a pneumatological encounter. Not all members attending Pentecostal/charismatic churches have had a personal encounter with the Holy Spirit. Through intensive prayer and fasting programmes, overnight prayer meetings, special gatherings at church marked by the preaching of guest iconic leaders, special seminars with emphasis on the baptism of the Holy Spirit, several Christians experienced a personal encounter with God the Holy Spirit. This category covers about 25% of Pentecostals.

2.2.3. The 'social/ humanitarian' pentecostalisation

Christians from mainline churches in search of healing, marriage, employment, deliverance or any other remedy for social or human needs tend to appropriate for themselves the Pentecostal ethos and spirituality. On this, Balcomb (2008:34), a Pentecostal researcher says, 'People did not need another church, but they needed healing, comfort, reassurance, to repent of their sin and they could not find these things in the mainline churches. There was a great hunger which we could meet. They came to us as though they were coming to the hospital, a therapy, counselling and healing'. In the DRC this group counts for about 30% of Pentecostals.

2.2.4. The preventive/ denominational pentecostalisation

This is pentecostalisation taking place within the mainline churches such as the Roman Catholic Church, the United Methodist, the Anglican, the Baptist and many other mission churches. These churches appropriate the Pentecostal spirituality to prevent their churches from losing members to Pentecostal and charismatic groups. Kalu (2003a) argues that the established churches usually react in three stages towards pentecostalisation: hostility, apologetics and adaptations. Institutiona-lisation breeds late adoption of innovation. This kind of pentecostalisation represents 15% of Pentecostal Christians in the DRC. In the next section I explore Pentecostal spirituality.

3. The Congolese Pentecostal Spirituality

In the following paragraphs dimensions of Pentecostal spirituality will be explored in relation to the Congolese Pentecostal context.

3.1. Describing pentecostal spirituality

Pentecostalism is a movement known for its spirituality (Brandt 1986:19), so one cannot talk of pentecostalism without referring again and again to the question of the Spiritual experience, with features such as prayers, Spirit baptism, the exercise of spiritual charismata, corporate praise and worship services and many more. Brandt (1986:20) observes that this emphasis on spirituality explains why Pentecostals are often referred to as the people of spiritual experience. The spiritual experience of Pentecostals is also alluded to by Anderson (2001:302) when he says 'our Pentecostal and charismatic spirituality has to be totally dependent on the Spirit of God. The Spirit is the one who makes us, equips us and who actively participates in our spiritual development.'

3.2. Spirituality as regeneration

Congolese Pentecostals understand their spirituality as starting with regeneration. They consider regeneration as the first experience anyone needs to go through in their life before becoming a Christian. My analysis of this manifestation of the CEM spirituality suggests that regeneration is the starting point for the CEM members' spiritual experience. It constitutes an 'entry point' to other spiritual blessings—Spirit-baptism, the exercise of spiritual gifts, ministry, healing, deliverance, and so on—which come later on in the spiritual life.

3.3. Spirituality as sanctification

Kipimo (2014) describes sanctification as another manifestation of CEM spirituality. Members of the CEM assert that through the regeneration experience they get converted or receive God's nature in life, then physical healing and spiritual healing. But through the sanctification experience they develop maturity in their Christian life or character.

The study also reveals that the life of holiness and obedience to God's commandments occupies a central place in the teachings of the CEM. Believers are to separate themselves from worldly conduct, a lifestyle that is contrary to biblical Christian living. And they are to consecrate themselves to God and to his service. The believer's holiness is integral to his/her obedience to God's word. A life of holiness is also a way Christians prepare themselves to meet

with the Lord at his second coming. In other words, holiness fosters communion between God and believers, but also among believers. Sanctification is not limited to the church environment; the family and friends would like to see God through the life Christians lead where they live.

3.4. Spirituality as encounterology with the Holy Spirit

CEM spirituality derives from the encounter that members have with the Holy Spirit, which I refer to in this section as the Great Encounter.

When looking at mission in the New Testament, there is a key missional dimension I call the encounter with the power of the Holy Spirit (Acts 2:4): 'All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability' and John 20:21-22: 'Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit'...

The Great Encounter with the Holy Spirit not only empowers the church in *doing* mission; it is also the key in their *being* church, in their liturgical spirituality, their Pentecostal way of worship and fellowship. Therefore, to understand pentecostalisation in the Congolese context, there is the need to explore the types of Pentecostal spirituality in the CEM and reflect on how the latter affect their worship, their songs, their preaching, their festivals. Commenting on the importance of spirituality in mission praxis, Kritzinger (2007:9) says: 'Unless we are vitally connected to Christ as the vine, and unless his Spirit controls and guides our operations, we do not have spiritual integrity.' The encounter with the Holy Spirit empowers CEM members to heal the sick, witness to the community, engage in intensive prayers, and celebrate God in vibrant worship and praise.

3.4.1. Spirituality as healing the sick

Kipimo (2014) confirms that CEM spirituality puts emphasis on divine healing, which is viewed as part of the salvation experience. Pentecostals understand salvation to be an integral concept. It contains in itself the idea of deliverance from sins and its consequences, freedom from the powers of darkness and also healing of all kinds of sicknesses, including physical illnesses. CEM has daily healing and exorcism sessions in all its branches. My research shows that Pentecostal churches in the DRC start with the exercise of the charismata. Membership recruitment is done via spiritual gifts; as people follow the manifestations of the

Holy Spirit through a charismatic leader the church is established. But theologically speaking Christ promised to build his church on the word, the rock, according to Matthew 16:16–18.

3.4.2. Prayer as spirituality

The CEM's spirituality also encompasses intensive prayer times. These include daily morning devotions, fasting and prayers (these take between 3 to 40 days) depending on the lead of the Holy Spirit and all-night prayer meetings. Through these prayers CEM members experience the supernatural power of God, which often responds to both the spiritual and physical needs of the members. They practise Unisom prayers, CEM members contend that 'If prayer is talking to God, there is no way to let just one person pray for the majority regularly.' However, every Christian is encouraged to speak to God on their own because God is their Father on an individual basis. From my investigation I realised that in Francophone Africa ministry starts with prayer not with theological education. People only get trained afterwards. This is a bit different from Anglophone countries like Zambia where I served for many years. In that country ministry starts with theological education and prayer comes later. Congolese Pentecostals argue that even Jesus Christ himself started ministry with 40 days of prayer and fasting (Matthew 4). Therefore, the spirituality of prayer must be taken seriously because Africans believe in the existence of spirits that need to be conquered through prayers.

3.4.3. Spirituality as praise and worship

The CEM spirituality of power is also evident in times of worship and praise. They do have worship services that are characterised by a very real sense and awareness of the presence of God. 'As we praise God in an atmosphere of freedom, dancing and shouting we feel more and more close to God. And a lot of things happen in the members' lives during the time of worship and praise', reported one of my respondents during research.

3.4.4. Spirituality through preaching

The preaching time is one of the most important aspects of the CEM's spirituality of power. From the many research visits I had in different CEM congregations, I observed the following: preaching in the CEM is not just reserved for the pastor of the church, but lay leaders—church elders, deacons, evangelists and other church leaders—also preach in the church. The Pentecostal pulpit is open to all. And there are times when invited guest speakers are given time to preach. In most cases sermons are

testimony-based. In other words, as the preacher delivers his sermon, he brings in short testimonies about what God has done in his ministry, through his mission trips, in the lives of the members he prayed for during the week or even things the Lord revealed to him as he was sleeping. This responds to the African way of learning through stories or testimonies.

After this analysis of spirituality, I will now highlight seven challenges facing the future of pentecostalisation in African French -speaking nations.

4. Pentecostalisation and its Future in Africa: A Look at New Challenges

In the following paragraphs, I will highlight seven new challenges that appeared from my doctoral research among Congolese Pentecostals (Kipimo 2014). I argue that these challenges require our attentions as scholars because they have an impact on the pentecostalisation process to an extent.

4.1. The challenge of schism

Schisms in pentecostalism, and in the CEM particularly, are a major concern for the future of movement in Africa. Results from my investigation show that the Congo Evangelistic Mission in Katanga experienced repeated occurrences of schisms (Kipimo 2014). Schism from a scholarly point of view could be classified in different categories depending on the root causes. Schism maybe passive or active, external or internal, doctrinal or structural (Marthaler 2003). This study reveals that schisms in Africa are often related to pentecostalisation and charismatisation rather than any other form of Christianity. Hence, the need for more research on this challenge.

4.2. Evangelising people of other faiths

Africa is becoming more and more a pluralistic faith society. Reality shows that there is a revitalised and flourishing increase in the number of non-Christian religions in the Congo and Africa as whole. Adherents of Islam, Hinduism, Buddhism and other world religions have become members of our communities. And research in Pentecostal outreach programmes shows that if other non-Christians can be easily won to Christ by Pentecostal evangelists, members of other religions show resistance. In some cases, Pentecostals are being converted to these non-Christians in search of employment and marriages. I argue that such a trend should be the focus of missiological reflections in Africa.

4.3. The scope of healing among Pentecostals

Healing occupies an important place in the ministry of Pentecostals. However, in CEM healing is only understood and practised from a spiritual perspective. Sicknesses and illnesses are viewed as being caused by sins and evil forces, and as such they must be dealt with through prayer and exorcism. As a Pentecostal scholar, I think this scope of healing is narrow and should be broadened through critical research.

4.4. The impact of eschatology in a context of social brokenness

The specific eschatological emphasis of premillennial rapture theology that is dominant in Pentecostal mission has both a negative and positive impact on socialisation. What is important in this doctrine is that the imminent return of Christ has been both a motivating factor for mission—in its evangelistic dimension—and a discouraging factor for social involvement in the community. Research should be carried out on this Pentecostal doctrine to enhance the Pentecostal role in both the social and public life of the Congo as a nation.

4.5. Women's ordination as a Pentecostal challenge

Women make up most of the members attending church services in Pentecostal and charismatic churches in Africa. But surprisingly enough, Congolese Pentecostals don't ordain women in ministry. Instead, they are given other responsibilities outside the key leadership roles in the church. This practice contradicts both Pentecostal theology and the priesthood of all believers, both of which are championed by Pentecostal denominations in other parts of the world.

4.6. The extent of contextualisation among Pentecostals

Pentecostals are known for their ability to use local people's culture to communicate the Christian message. However, this contextualisation process has been hampered in many ways. Pentecostalism in Southern Congo started in 1915 as a rural movement and became urbanised in the late 1950s. In its move from rural to urban public, it kept the same worship style, same medium of communication (mother-tongue), same style of worship services (from 8h00 to 16h00) especially on Sundays. The urban residents and intellectuals find this Pentecostal rural culture difficult to assimilate.

4.7. The challenge of Simony among Congolese Pentecostals

Spiritual gifts are being used for personal enjoyment or money-making – rather than for the edification of the church among

Congolese Pentecostals. This is a serious challenge to pentecostalism, as some non-Pentecostals start to develop a negative attitude towards the use of charismata, thus hindering the pentecostalisation process to some extent.

Conclusion

The purpose of this article was to call for a paradigm shift in Pentecostal scholarship. Pentecostalisation is real in the church of Africa as shown by the case of the CEM in Congo. But this should be accompanied by up to date publications that take the African Pentecostal voices and experiences seriously. Now is the time to write the new Pentecostal history based on what is happening in our various local contexts, and this could shape both our Pentecostal theology and mission praxis.

The Pentecostal spirituality remains as the driving force behind pentecostalisation on the continent. And because of its diverse manifestations, more attention should be given to this aspect of pentecostalism.

The future of pentecostalisation in the global south depends on how scholars respond to the new challenges which are rising wherever the wind of Pentecost blows. I believe that good theory will lead to good practice, and good practice also becomes the starting point for a good theory. Therefore, as scholars we have the obligation to develop good Pentecostal theologies that should enhance the pentecostalisation process in Africa and the world at large.

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

Robert Falconer

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

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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[2] African Christian society.[3] 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,[4] most notably the 'spiritual gifts'[5] and supernatural experience (Allison 2011:447).

2 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.

3 Cf. Fee 1994: 56, 23, 106 and 603.

4 Cf. Kunhiyop 2012:91.

5 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.[6] 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.[7] 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.[8] 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.[9] 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'.[10] 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

6 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.

7 Cf. Manyika and Smith 2018; Fee 1994:803-4.

8 Cf. John 20:31

9 Cf. 1 Cor 3:16

10 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.[11] Jesus' resurrection was the first fruits of the resurrection[12] of redeemed humanity. Our future hope of resurrection is ensured because he is the precursor of the new creation.[13] 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',[14] and the guarantee[15] of the glorious future.[16] 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'.[17]

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 γλῶσσαι ὡσεὶ πυρὸς,[18] 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.[19] 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).

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).

The secularisation and rationalisation of our era have stripped Christian thought in the West of its mystical and prophetic dimension.[20] 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.

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

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,[21] 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

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,[22] 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',[23] 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

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

23 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

The first trouble is the elevation of capitalisation.[24] 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.

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

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.[25] Nevertheless, it is a growing and significant concern.[26] 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 renewalist 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).[27]

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.[28] In addition, playing Christian music in stores is thought to endow them with divine force and protection.[29] Similarly, they often pray over their houses, shops, and compounds, and various objects in

27 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).

28 Cf. Kunhiyop 2008:382.

29 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).

Pentecostalisation promotes an enchanted African Christian society not only by engaging with indigenous spiritual ontologies but also demonstrating the spiritual gifts[30] 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).

30 Cf. 1 Cor 12:8-10

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

The Holy Spirit has indeed come to Africa, an enchanted Africa. He has come, not to disenchant,[31] but to offer a mystical union with Christ,[32] 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.

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).

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*.[33] That is fellowship among believers created by the Holy Spirit's activity.[34] The *Koinonia* of the Holy Spirit includes the sharing of life within the Church,[35] illustrated as the Body of Christ.[36] 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.[37]

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 fellowshipping 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.[38] 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'[39] in his atonement, 'has disarmed the rulers and authorities and put them to open shame, by triumphing over them in him'.[40] 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![41] 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.[42]

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

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.[43] He also urged the readers of the Ephesian letter to be 'eager to maintain the unity of the Spirit in the bond of peace'.[44] Such an overflow of peace in the Spirit in Africa promotes the enchanting of a Christian society.[45]

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.

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.[46] 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 or actions. The economy of God calls us to repentance

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[47] 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,[48] 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[49] environmental ethic'.

47 Cf. 1 Cor 12:4-11

48 Cf. Gladd, Harmon, and Beale 2016:53.

49 No doubt this is appropriate for all Christians.

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

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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Reforming Theological Education in the Light of the Pentecostalisation of Christianity in the Global South

Annang Asumang

Abstract

Recent church growth has largely been driven by pentecostalisation of Christianity in the global south, and this fact has significant implications for shaping theological education. After briefly surveying some promising educational responses to the phenomenon, this paper argues against a post-colonialist introspective strategy, and instead proposes that seminaries in the south be consumed by the global dimensions of the mantle that the Spirit has placed on them to form leaders capable of steering the pentecostalised Church unto the kingdom's harvest fields, both north and south, and certainly away from theological graveyards. The paper examines the practical outworking of this reforming agenda in six areas, namely, (a) theology of theological education, (b) access to that education, (c) curriculum design, (d) resource development, (e) research and (f) seminary-church relationship.

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

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1. Introduction

Contemporary theologians, missiologists and ecclesial leaders all unanimously agree with two fundamental facts regarding the current state of Global Christianity, namely, (a) that the epicentre of Church growth, at least in terms of numbers and increasingly, in terms of influence, is situated in the global south, that is, Africa, South and Central America, and Asia, and (b) that this phenomenal growth has been driven by the pentecostalisation of the Christian faith in those regions. Predictions of the first trend go as far back as 1977 when Bühlmann (1977:20) forecasted that demographic factors will in future result in Christianity becoming a predominantly non-western religion, and that this shift will be associated with the Christian faith taking a much-reduced share of adherents across the globe.

This prediction has been reiterated by others (e.g. Anderson 2001a; Barrett 1998; Walls 1996), but it was Jenkins' (2002) comprehensive marshalling of the data, and his insightful analyses of the socio-cultural and theological factors likely responsible for the southward shift of what he called 'centre of gravity' that revived and significantly advanced this view, even though he predicted that rather than decreasing, there will be an overall 'bonanza' of Church growth. These forecasts have largely been proved right in recent years, as the latest most exhaustive and statistically nuanced study by the *Pew Research Center's Forum on Religion & Public Life* (Hackett, Connor et al. 2015) shows, although this recent study also echoed Bühlmann's intuition that given the higher fertility rate among its adherents, Islam will by 2050 become the more populous religion.[2]

Demography alone does not and indeed should not explain the rapid growth of religious adherence, surely not in the case of Christianity. For, it is evident that in addition to demography, the accelerated growth has also been catalysed by the predominant form of expression of Christian spirituality currently existing in the global south. That experiential form of Christian spirituality is pentecostalism and its resultant pentecostalisation. With its core values being the quest for religious renewal through personal conversions, explicit belief in, and expectation of the miraculous in the ordinary affairs of life, enthusiastic openness to expressions of the gifts of the Holy Spirit in worship and witness, heightened evangelistic and missionary zeal, and religious belief that engages with the material existential needs of its adherents, pentecostalism has tremendously impacted not only churches in the south but their wider societies (Asamoah-Gyadu 2005; Dayton 1987; Gooren 2010:355–376; Kalu 2008; 2002:110–137; Parsitau

2 As they put it (Hackett, Connor et al. 2015:60): 'The regional distribution of Christians is forecast to change considerably by 2050. Europe is no longer projected to have a plurality of the world's Christians; in fact, only about 16% of the world's Christians are expected to be living in Europe as of 2050. In addition, the shares of the global Christian population residing in Latin America and the Caribbean (23%) and North America (10%) are projected to decline modestly. Meanwhile, sub-Saharan Africa is expected to become the region with the largest number of Christians–by a wide margin. Sub-Saharan Africa's share of the global Christian population is forecast to rise from 24% in 2010 to 38% in 2050'. They also predicted, however, that the significantly high fertility rate among Muslims indicates that by 2050 'The number of Muslims will nearly equal the number of Christians around the world' (2015:5).

2014:228–238). The ensuing phenomenon of pentecostalisation has thus been much more widely defined as socio-cultural transformation of societies consisting of tripartite features of 'Pentecostal numerical growth, Pentecostal influence on other religions, and Pentecostal impact on the rest of society' (Gooren 2010:356).

Whether defined narrowly in theological terms, or more broadly as a socio-cultural phenomenon, pentecostalisation has played a major role in restoring dynamism to traditional mainline churches, both protestant and catholic, spurred exponential growth of new independent churches and resulted in socio-cultural and increasingly political transformations in the global south (Kim 2012; Lende 2015). This ubiquitous influence has raised several questions as to its implications for the future of global Christianity.[3]

An important implication is the question of how exactly theological education must be formulated or reformed in response to pentecostalisation. After all, it is the core purpose of theological education to train the leaders who will steer the Church of the future; as epitomised by the age-old slogan, 'as goes the Seminary, so goes the Church'. In any case, that pentecostalism was itself birthed in a Bible School[4] cannot be deemed as a non-consequential factoid when mapping out its logical progress and prospects. How its growing influence interconnects with theological education is thus a fundamental area of consideration to all stakeholders. Moreover, it is a primary vocation of theological educators to analyse, discern, and critique the forces shaping the socio-religious milieu of the contemporary Church, bring the unchanging truth of the Gospel to bear on illuminating these forces, employ their insights to predict future trends, suggest strategic responses and monitor the effectiveness of the implementation of these responses (Budiselić 2016:131–154; Hendriks 2014:1–8; McKinney 2003:1–16; Phiri and Werner 2015). Investigating the educational implications of pentecostalisation in the global south is accordingly to be expected.

In this paper I wish to contribute to this particular aspect of the discussion by arguing that the rapid growth of Christianity in the global south and the simultaneous but equally rapid decline of a secularised Christianity in the global north are linked, probably causally, but definitely in terms of their future trajectories. I therefore assert that instead of adopting an introverted post-colonialist outlook, as some theological educators essentially propose, seminaries in the global south must rather be consumed by the global dimension of the mantle that the Spirit is placing on

3 Thus implications ranging from implications for formulating current and future forms of global missions (George 2011:45-56; Heath and Studebaker 2014; Keum 2013; Van Gelder 2014:10-16), constructing research models in sociology of religions (Grant 2006; Werner 2011:92-100), its relevance to contemporary Christian ethics (Daswani 2013:467-479; Kobylinski 2016:100-120), its place in Church history (Hyatt 2000; Johnstone 2011), its effects on denominational relations and re-alignments (Markham 2011:209-217; Yong 2001), and its interface with modern science (Leidenhag and Leidenhag 2015:425-435; Smith and Yong 2010; Yong 2011) have all been debated.

4 For accounts of this history, see Anderson (2013), Cox (2009), and Miller, Sargeant, and Flory (2013).

them, and so seek to be imbued with his discerning wisdom for forming future leaders capable of steering the pentecostalised Church unto the kingdom's harvest fields and certainly away from theological graveyards. This insight should be reflected in a two-pronged bioptic[5] vision that recasts theological education to (a) form leaders capable of entrenching the gains and neutralising the potential perils of pentecostalisation in the global south, while at the same time (b) instilling in them a global disposition that would enable them to contribute to the reversal of the decline of Christianity in the global north.

5 The term 'bioptic' describes a vision-enhancing miniature telescope with a pair of lenses that enables the wearer to simultaneously acquire two perspectives of the same object. It is herein employed as a metaphor for concurrent fusion of two visionary strategies.

In what follows, I will first survey a number of recent educational initiatives to illustrate how some institutions and educators are positively responding to the phenomenal church growth from pentecostalisation. I then set out a series of critical arguments against the category of proposals that imagine significant dissociation between a pentecostalised Christianity in the south on the one hand and a secularised Christianity in the north on the other. I argue that on the contrary, there are socio-cultural and biblical-theological associations between the two, and this calls for a carefully nuanced vision for reforming and informing the training of particular kinds of leaders for future global Christianity. I then flesh out examples of how this vision may be practically implemented in six specific educational domains.

2. Some Promising Educational Responses to Pentecostalisation

It should come as little surprise that churches, educational institutions and missionary organisations in both hemispheres, but much more so in the global south, have, in recent years, implemented innovative educational ideas in response to pentecostalisation (Alvarez 2000:281–293; Anderson 2004:1–15; Guenther 2009:99–122; Hendriks 2012:1–8; Mbamalu 2014:243–262). A brief survey of some of these initiatives will suffice for the purpose of illustration. On a global level, Anderson (2004) has argued for a contextualised theological education which is faithful to the pentecostalised experiences of the students as well as their church members. Johns (2010) has also taken this further in proposing a specific category of educational pedagogy, what he calls 'Pentecostal formation', even though his project restricts itself to a subset of 'oppressed' Pentecostals. The World Alliance of Pentecostal Theological Education (WAPTE 2017), an affiliate of Pentecostal World Fellowship, has also set forth strategies to, among other objectives, 'encourage excellence in the implementation of the accreditation/endorsement standards,

procedures and activities of member theological associations to enhance the credibility and recognition of member theological associations'.

Though these global initiatives are targeted at Pentecostal denominations, aimed at articulating a distinctively Pentecostal theological education, they, at a minimum, have nevertheless served to project the core values of pentecostalism to the wider conservative theological academy. This has contributed to the broader adoption of distinctive elements of Pentecostal emphases in the articulation of the theological principles of conservative institutions across the denominations. For example, the articulated pneumatology of the global church today owes much to the insights of Pentecostal pneumatology (Kim 2017:22–32; Werner 2009). Indeed, the *Edinburgh 2010 World Missionary Conference*, no doubt as reflection of the influence of pentecostalisation, laid the foundation for this cross-denominational pneumatological trend by paying closer attention to how pneumatology impacts on missionary education, certainly far more than its predecessor conference did. The conference could have put forward more practical strategies for incorporating the lessons of pentecostalisation in missionary theological education. Even so, this omission is somewhat made up for by its recognition of the pneumatological priorities of missions leading to better appreciation of the 'indispensable role of the Holy Spirit, not only in primary evangelisation but also in the on-going formation and transformation of the Christian in every location (Kerr and Ross 2010:62). More will be said on this issue later, but as has been noted by others (e.g. Whiteman and Anderson 2014), this recognition of the importance of pneumatology in missionary education by Edinburgh 2010 has produced a domino effect that has enriched several dimensions of global theological education.

On a more precise level and insisting on the primacy of spiritual experiences as fundamental to pentecostalised religious life, Asamoah-Gyadu (2017:4–21) has argued that educational institutions in the south should emphasise 'both academic and experiential' elements of theological education in order to achieve its objectives, which should be 'to impart knowledge regarding the Gospel of Jesus Christ in order to ensure that Christians grow in the grace of God and the maturity of the Spirit'. This echoes McGrath's (2002:145; cf. 2003) pointed critique of current theological education in the north as having 'more to do with elitism, ideological warfare and the principled cultivation of a discernibly anti-religious ethos', and of Wall's (2017:64; cf. Bedard 2009; Roebben and Miedema 2009:329–339) call for a transformative learning agenda able to intentionally 'design and

deliver a curriculum that meets rigorous academic standards while nurturing disciples of Jesus Christ who can go and make disciples'. Kalu (2005:263–277) has also catalogued the historical evolution of approaches to formation of ministers capable of leading pentecostalised Christianity of Africa. And Alvarez (2000:282–293; cf. Kgatle, 2018:1–8) has compiled what he regards as the distinctive features of Pentecostal theological education. Basically, these proposals argue for integrating what Sampong (2011:25–35; cf. Lim 2014:85–93) describes as 'pentecostal spirituality' in theological education. While they do not flesh out the practicalities of how this agenda may be implemented, especially in an increasingly non-residential educational setting, their emphases on the necessity for educators to pay attention to the core values of Pentecostal spirituality are correct.

Indeed, several Pentecostal theological institutions in the south have reported on how they are systematically implementing their distinctive Pentecostal spirituality as part of the education of ministers especially within the constraints of limited human and material resources (e.g. Easter 2013:1–22; González 2014:48–55; Mbamalu 2014:243–262; Whitt 2013:23–34). Anim (2017:43–63), for example, documents an innovative model of pentecostalised theological education labelled as 'Apprenticeship or Asamankese Model', which combines formal and informal modes of training of Pentecostal ministers to ensure a balance between academic and practical experience in ministerial training. Even though his model is restricted to a single denomination, his paper is nevertheless insightful because it charts the negotiation of the various countervailing socio-economic and political forces in the attempt to formulate a flourishing pentecostalised theological education in the global south. Interestingly, the general features of this initiative have a lot in common with current experiments with transformational education being championed in a number of Pentecostal institutions in the global north thus hinting at a much wider trend (e.g. Byassee and Lockhart 2017:24–27; O'Keefe 2018). It is hoped that some of the insights would be transferable to non-pentecostal theological institutions.

Another exciting development is the trend towards expansion and indeed conversion of some seminaries in the south into private universities catering for non-theological subjects (Carpenter, Glanzer and Lantinga 2014; John 2014:1–14; Kay and Davies 2017:33–42; Laba 2005:153–164; Ostrander 2015:80–88; Theron 2013:1–8). This development is a double-edged sword. On the one hand, it no doubt provides opportunities for employing distinctive Christian ethos to shape higher education in the global south and hopefully therefore training strong Christian leaders for the wider

economic, political and socio-cultural transformation of the regions. However, on the other hand, and judging by what has over the decades transpired with several Christian institutions of higher education in the global north, and is in fact already detectable in a number of recently converted institutions in the global south (cf. Austin, Omomia and Babalola 2014:69–89; Hadebe 2017:1–10; Naidoo 2017:1–8), those scholars who fear that this trend is at best premature, and worst, could be a prelude to diverting the primary focus of seminaries to train capable leaders for the pentecostalised Church, may not be unfounded. All the same, the trend appears to be an inevitable consequence of pentecostalisation and the rapid growth of Christianity. These and other educational responses bode well for the future of the Christian faith in the global south. However, I now address a particular category of educational responses, which in my view is potentially precarious.

3. Some Precarious Educational Responses to Pentecostalisation

There is a tendency in some academic circles to view the rapid growth of Christianity in the global south in complete dissociation from the religion's decline in the north, a tendency epitomised, for example, by the metaphor of 'shift of centre of gravity' of Christianity (Jenkins 2006; cf. Kamana 2005; Kaunda 2015:73–92; Ntamushobora 2009:47–59) or even to speak of 'World Christianities' (Bialecki and del Pinal 2011:575–593; McLeod *et al.* 2006; Phan 2016:205–216). In educational terms, some scholars assert a post-colonial implication of this southward shift, an approach which in the case of Africa is labelled as 'Africanisation' of theological education (Williams J 1998:1–3). By this approach, it is proposed that intentional efforts ought to be made to reduce the cultural vestiges of Christianity imported from the global north, 'deforeignise Christ' (Bediako 2000) for example, as part of this contextualisation, and thereby entrench a more authentic Christianity in the south.

Other proposals have also been advanced to further enculturate Christianity to enable it take firmer root within African traditional and cultural realities. Pobee (2015:23) for instance laments how the vibrant ancient Christianity in the Maghreb 'died because it was never contextualised among the native Berbers of North Africa'. He thus argues for accelerated pace in enculturating and contextualising the current vibrant Christianity in Africa. In line with this agenda, some (e.g. Bediako 1992; 1995; Clarke 2011; de Gruchy 1997:476–482) have poured energy into defining a distinctive African Christian identity which would then enable it to

self-confidently fulfil this task of entrenching itself in the continent. Indeed, the term 'African Christianity' (e.g. Kalu 2005), as opposed to 'Christianity in Africa' (e.g. Adogame, Gerloff and Hock 2008), may echo this post-colonial sentiment, even though it is worth noting that some writers unintentionally interchange the two terms.

This perception that the rapid church growth demands defining a distinctive Christian identity of the global south is further buttressed by the theory that the phenomenal growth is due to how pentecostalism chimes with the cosmology and socio-cultural distinctives of the global south, at least in part (Kalu 2002; Mbiti 1974:108). Asante (2001:359) for instance, observes that the specific emphases of Pentecostal notions of salvation mirror and so resonate with African traditional religious accounts of salvation.[6] A similar account of contextualised soteriology has been argued for other parts of the global south (e.g. Wu 2013). The evident logical implication of such an Africanised or 'southernised' soteriology is less biblically particularistic but existentialist emphasis.

Clearly, these proposals have significant educational implications, requiring for example, the prioritisation of southern contextual socio-cultural realities in designing educational programmes. And so for example, taking leave from Desmond Tutu's (1987; in Bowen and Bowen 1989:270) claim of a distinctive difference between cognitive analytic thought patterns of 'westerners' in contrast to synthetic reasoning of 'non-westerners', Whitt (2013:23–34; cf. Hendriks 2014:1–8; Lewis 1992:121–126; Mashau and Frederiks 2008:109–123; Phiri and Werner 2015) has argued for a complete overhaul of the criticality elements of the 'western' instructional methods in favour of an 'inductive' problem-solving approach to theological education. Similarly, significant sections of the most recent *Handbook of Theological Education in Africa* (Phiri and Werner 2015) evidence this Africanising agenda whereby a post-colonialist disposition underpins proposals for reshaping theological education in an *a priori* manner rather than a foundational commitment to biblical-theological tenets (cf. Mashabela 2017:1–9).

I find this narrative of complete dissociation between Christianity of the north and that of the south, and the educational strategies it supports potentially precarious for the fortunes of the global south. I hereby set forth a fivefold counter-argument to show that contrary to the above narrative of dissociation and its proposed implications for reforming theological education in the global south, there is by contrast a link between the secularised Christianity in the global north and pentecostalised Christianity in

6 Asante (2001:359) asserts, 'Understood as deliverance not only from one's sinful selfhood but also from evil forces, salvation must address the concepts of evil and sin in the African context. The African reality demands a Saviour who has the power not only to deliver the believer from evil powers but also to transform the lives of the bewitched and the dehumanied, enabling them to live actively in the community'.

the south. And this link mandates a more nuanced approach to the reforming of theological education. Specifically, my contention is that the continued resurgence of Christianity in the global south cannot be taken for granted, and an opportunity to truly ground the Gospel there while contributing to reversing the decline in the north could be missed through application of the wrong educational implications. Accordingly, pentecostalised Christianity in the south should regard its current fortunes as an indication of the Spirit's mantle for taking responsibility for the revival of Christianity in the north. I now set out details of my argument.

3.1. Current signs of reversal of decline of Christianity in the North

The narrative which regards the growth of Christianity in the south in dissociation from what is happening in the north flies in the face of signs of the impact of pentecostalisation on the incipient revitalisation of Christianity in sections of the north, where some of the fastest growing churches are enjoying its positive effects. The decline of Christianity in the north has in any case not proceeded in a uniform manner across all churches. It is true that secularisation has contrived a very challenging socio-political environment in the wider northern societies, but the decline of the membership and vitality of the churches themselves is much more evident in areas where secularisation has taken disproportionately deeper roots. By contrast, other groups of churches have mounted robust Christian responses to secularisation which have not only stemmed the decline but continue to see steady growth (Anderson 2013a; Brouwer, Gifford, and Rose 2013; Goodhew 2012).

The situation in the US is much more complex but certainly appears to somewhat challenge aspects of the narrative of decline of secularised Christianity in the global north. Wuthnow (2009) has, for example, objected to the whole notion of a paradigmatic shift of 'centre of gravity', arguing that it is too heavily reliant on uncertain demographic projections, does not adequately take account of the current strengths and contributions of the US church to Global Christianity, and harbours uncritical post-colonialist assumptions and tendencies. While secularisation is no doubt playing a role in muffling the witness of sections of US churches, especially those of prominent mainline liberal denominations, there are also signs of revival of Christian witness in others. Shaw (2012:179–184) has vigorously and quite correctly in my view, countered some of Wuthnow's arguments regarding the dominant role of American Christianity in the global picture. Even so, Wuthnow is also right to assert that the presumed inevitable demise of Christianity in the global north, certainly in North America is premature. Certainly, few will now agree with Bruce's

(2002) claim that 'God is dead' in the West. On the contrary there are enough signs of changing trend for some (e.g. Micklethwait and Wooldridge 2009) to counter-assert that 'God is back' in the West. We should say, then, that the narrative of decline of Christianity in the north, while evident in many prominent mainline liberal churches, is being countered by what appears to be revival in other churches.

One of the factors responsible for this apparently incipient reversal of decline of Christianity in sections of the global north is pentecostalisation, both generated *de novo* and also imported from the global south (Cox 2009; Johnson, Zurlo, Hickman and Crossing, 2017:41–52; Synan and Yong 2017; Währisch-Oblau 2009; Wandusim 2015:92–96). It is certainly the case that the fundamentalist trademarks of pentecostalism,[7] combined with its largely irenic theological stance that fosters cross-denominational ecumenism are enabling it to play a role as engine of contemporary global church growth in both the northern and southern hemispheres. As several social scientists have opined, the manifest failures of secularisation have contributed to the generation of reactive forces which, in the globalised world, are making the rise of fundamentalist religion in the global north, of which pentecostalism is a current Christian expression, inevitable (Akoko 2007:299–315; Burgess Knibbe and Quaas 2010:97–121; Clark 2012:161–194; Iannaccone 1999:8–29; Martin 2017; Omenyo 2005:39–60). In the words of Anderson (2013b:1) pentecostalisation has, 'provided a powerful argument against the inevitability of secularisation'.

7 I use the term 'fundamentalism' in its original non-pejorative sense as 'strict belief in the divine inspiration and inerrancy of the entire Bible text' (Jenkins 2006:11). Here in particular I refer to pentecostalism's prioritisation of the authority of scripture, its contextualised hermeneutics which enables direct application of Scripture to the realities of human existence, its commitment to the ongoing manifestations of the work of the Holy Spirit in believers and within the Church, and its untrammelled enthusiasm for missions.

In that case also, Sanneh's (2013:xiv) emphatic claim that 'The [Christian] religion is now in the twilight of its Western phase and at the beginning of its formative non-Western impact' may turn out to be rather premature, in the light of pentecostalisation. Accordingly, if as appears to be the case, pentecostalised Christianity in the global south is contributing to the transformation of the fortunes of Christianity in the north, then an introverted retreat is hardly conducive for such a role. Rather than a southward-looking disposition, graduates from the south must be imbued with outlooks which enable them to regard their calling from a global perspective.

3.2. Weaknesses of pentecostalised Christianity in the South

A second factor casting doubts on the wisdom of the Africanising project is its lack of serious reflection on the weaknesses of the Church in the global south, a blind-sided outlook which could portend a degree of premature hubris. Several writers of the global south have indeed cautioned that the increased numbers of

churches and their attendees have not been matched by a corresponding increase in depth and quality of discipleship (e.g. Acolatse 2014; Light 2012; Quampah 2014; Gatwa 2015; Williams 2003:147–156). Indeed, in some places the rapid growth of Christianity has been associated with potentially precarious turns in doctrinal beliefs and religious practices which threaten to undermine or even derail the resurgence in the first place. As Gatwa (2015:85) warns, 'Christianity in the South is a giant standing on clay legs'. In that case, theological educational programmes which uncritically foreground African traditional religious concepts may well exacerbate and not ameliorate such weaknesses.

Moreover, and as some have cautioned, aggressive inculturation of Christianity in the south has increased the danger towards syncretism (Anderson 2001b:98–119; Ngong 2012:344–362; Potgieter and Magezi 2016:1–9; Umoh 2013:32–40; Wijsen 2000:37–60). The potential for an overly contextualised Christianity in the south to be further weakened through introspective inculturation is therefore significant. Admitted, pentecostalisation cannot be blamed for the current situation. Even so, its aggressive contextualisation is bound to worsen these dangers. Given that the strength and depth of Christianity in the global south cannot be taken for granted, educational programmes fashioned in response to the southward shift need to reflect a more global disposition.

3.3. Aggressive contextualisation and secularisation as bedfellows

A third fact cautioning against dissociating Christianity in the north from that in the south is the realisation that some forms of contextualisation projects essentially mirror the tenets of secularisation in the north. So, for example Bediako's argument calling for the 'deforeignisation' of Christ in the African context, though evidently different, is nevertheless based on the same assumptions which underpinned Bultmann's programme to 'demythologise' the Christian Gospel in his modernist European realities (Bultmann 1958:58–70). In his defence, Bediako believed himself to be correcting a defective Christology which was significantly refracted through European culture to the extent that it did not match the biblical Christ nor resonate with African understanding of the Biblical witness. Yet it is striking that Bultmann mounted a similarly analogous defence of his demythologisation project.[8]

It has also been argued that the aggressive foregrounding of the African traditional notions of salvation in current accounts of Christian salvation is a route towards materialism, which is one of the key pillars of secularisation. That is the view of Ngong (2009:2;

8 For recent analyses of Bediako's and Bultmann's contextualisation projects, see Congdon, (2015), Fischer (2018:70-83), Hartman (2017:95-110), Hughes (2009) and Potgieter and Magezi (2016).

cf. Ngong 2007; 2009) who argues that currently the most popular African Christian soteriological discourse contains 'materialistic vision of salvation' an attitude which in essence lies behind secularisation. Park (2013:189) has similarly observed how aspects of contextualisation in the particular case of Kenya are modelled along how western secularisation has proceeded, asserting that 'a materialistic understanding of the Christian gospel is not only influenced by Western culture; it is also embedded in the African traditional worldview'. It would thus appear that some forms of contextualisation in the global south mirror secularisation in the global north. This not only cautions against fashioning educational responses based on an insecure assumption of significant dissociation between the north and south.

3.4. Inevitable consequences of globalisation

A fourth reason as to why educational responses, which envisage dissociation of Christianity in the south from that in the north, are ill-advised is the very fact that globalisation makes it impossible to imagine the trajectories of the Christian religion in the two hemispheres proceeding in separate directions. Given the dynamics of globalisation, there is definitely no guarantee that secularisation will not be heading to the global south, if not already; just as pentecostalised Christianity in the south is already exerting some influence in the north. As Ferguson (2012) has cogently argued, the nature of globalisation is such that influences flow both ways between south and north. For, though driven by forces of trade and geo-politics and catalysed by the internet and social media, globalisation expresses itself at local levels in diverse ways producing a paradoxical combination of sameness and diversification.[9] The similarities between secularisation and materialistic contextualisation would seem therefore to have been driven to a degree by globalisation. In that case, educational responses fashioned for the global south will need to reflect on how to address the issues generated from secularisation in the north. Definitely, a discerning understanding of the forces of globalisation means that future leaders of the Church must be equipped to serve both local and global communities. Seminaries of the south will undoubtedly need to maintain globalised self-understanding and identity to enable them to shape the future of the global church.

9 The more appropriate term 'glocalisation' has thus been proposed to indicate the interplay of universalizing global forces with local particularising factors that yield aggregates of nuanced expression of the phenomenon (Ng 2007:101-111; Roberts 2007).

3.5. Biblical-theological basis for rejecting the narrative of dissociation

A major reason for rejecting the narrative of dissociation between the secularised north and pentecostalised south is theological. For, there are indeed biblical-theological grounds for arguing for a

causal link between the simultaneous decline of Christianity in the north and its resurgence in the south. Biblically, God's dealings with his people have often involved the trend whereby he forms future leaders in one part of the world in times of spiritual decline on the other to be used for their transformation. From the Patriarchs through Joseph, Moses, to some of the prophets, especially Daniel, to Paul and the other apostles in the New Testament, there is a consistent trend whereby leaders are raised for God's purposes for other parts of the world. The same trend may well be reflected in the current revitalisation of Christianity in the south, where several migrant Christian leaders with global missionary disposition are already making contributions to the reversal of decline in the north. As Währisch-Oblau (2009) has established, most successful leaders of migrant churches in Europe she studied had the self-understanding of missionaries with callings to help reverse the decline of Christianity in the north. Similarly, Catto (2017:105-118) has catalogued how the self-understanding of several British Christian migrants as 'reverse missionaries' has served as a catalyst in their contribution to the stemming the decline of some mainline churches.

It is also biblically sound to postulate that the decline of Christianity in the global north is probably causally related to its simultaneous revitalisation in the south. Paul's eschatological argument in Romans 9-11 no doubt applies to the specific case of the relationship between Jews and Gentiles in terms of eschatological salvation and thus, hermeneutically speaking, cannot be unreflectively transferred to the current situation between pentecostalised Christianity in the south and its secularised counterpart in the north. Even so, the wider implication of Romans 11:11–12 is analogous to the current situation: 'through [Israel's] stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean'. The salvation of the Gentile is thus underlined as a divine means for stirring Israel from her slumberous unbelief.

This passage then reflects a generalisable principle in salvation-history whereby the unbelief of a group of people paradoxically serves as a stimulus to faith in another group, and vice versa. The primary causative link is what Paul labels as 'jealousy'. Indeed, as commentators (e.g. Hultgren 2011; Longenecker 2016; Moo 1996:688; Nanos 2012:3–21) have noted, Paul's argument in Romans 11 is itself based on a general principle derived from Deuteronomy 32:21 where God says, 'They made me jealous with what is no god, provoked me with their idols. So, I will make them

jealous with what is no people, provoke them with a foolish nation'. Thus, Paul's argument is applicable to analogous contexts.

This in effect is the view of Dunn (1988:653), who argues that Paul understood this principle as expressed in the consistent rejection of the gospel by Jewish synagogues as serving as opportunity for its acceptance by the gentiles during his missionary journeys (e.g. Acts 11:19–21; 13:45–48; 18:6; 28:24–28). In other words, there is a generalisable theological principle whereby through the unbelief of one group of people, God stimulates faith in another group in order to generate jealousy in the first and so bring them to faith. A number of passages in the Bible (e.g. Prov 3:11–12; Matt 21:31–32) and Second Temple Jewish Literature (*Testament of Zebulun* 9:8; *Wisdom of Solomon* 11:1–14; 2 *Maccabees* 6:16; *Psalms of Solomon* 10:13; Philo in *Quod deterius potiori insidari soleat* 144–146) indeed reflect a similar principle.

It would appear therefore that the current decline of secularised Christianity in the global north is probably causally linked to the simultaneous but opposite resurgence of pentecostalised Christianity in the global south. Stated conversely, just as according to Paul, the salvation of the Gentiles was not an end in itself, but was also for the benefit of Israel, so also can it be concluded that the resurgence of Christianity in the south cannot be regarded as having borne its fruits except in the reversal of the decline of Christianity in the global north. Rather than adopting an introspective southward outlook, then, the church in the global south should instead consider its current fortunes as indication of the Spirit's mantle for taking responsibility for the revival of northern Christianity. This conclusion is bound to have important implications for how leaders are trained in the global south for the future. It is to this agenda that I now turn.

4. Reforming Theological Education for a Pentecostalised Church

Given the above I propose a bioptic vision of theological education in the global south, aimed at forming leaders able to address the local situation in the south and at the same time with the disposition to contribute to the reversal of the decline of Christianity in the north. I flesh out this vision in six domains, namely, (a) theology of theological education, (b) access to that education, (c) curriculum design, (d) resource development, (e) research and (f) seminary-church relationship.

4.1. Reforming theology of theological education

The scholarly discourse on the appropriate, theological framework that shapes theological education has in the last few decades been fashioned by Edgar's (2005:208–217) modification of the Kelsey-Banks' typology of four theological models of evangelical theological education, namely, Athens, Berlin, Jerusalem and Geneva models. As several scholars (e.g. Austin and Perry 2015:43–55; Kärkkäinen 2012; Kgatle 2018:1–8; McKinney 2005:218–227; Wahl 2013:266–293) have argued, these models are not mutually exclusive of each other or even existing in a continuum, but rather as different facets of a holistic and comprehensive theology of theological education. Given the transformations driven by pentecostalisation, it is reasonable to assume that this now standard account of models of theology of theological education should be further modified. Chiefly, a bioptic vision of theological education would require that the experiential spirituality of pentecostalism is integrated into the current standard models. Indeed, as already highlighted, Anim (2017:43–63) has reported on an Apprenticeship or Asamankese model of theological education suited for the contemporary context of ministerial candidates of his denomination in Ghana. As I note, his contribution is welcome, given that it aims to contextualise the model in the setting of the global south. However, it essentially replicates the Berlin vocational model, and only addresses the education of Pentecostal ministers.

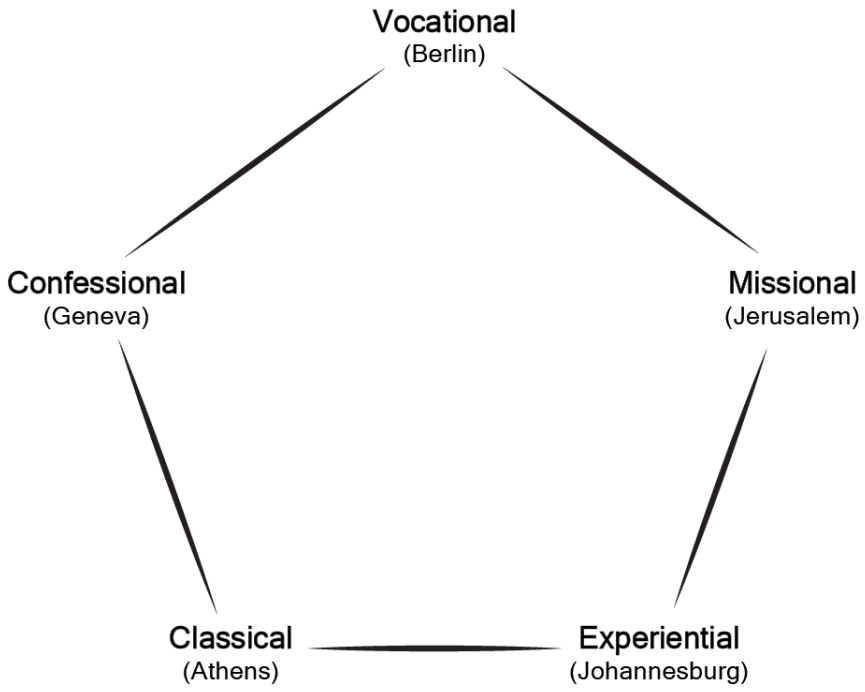

Fig. 1: Modified Model of theology of theological Education

What will make a more fundamental difference in the contemporary theological framework of theological education in the era of pentecostalisation is to integrate its experiential spirituality into the conventional account of theology of theological education and the practical educational methodologies that this modification mandates. I label this approach as Experiential (Johannesburg[10]) model of theological education (fig. 1). It certainly appears appropriate that the fundamentalist tenets of pentecostalism, coupled with its unstinting belief that God is as numinously active today in his world as he was in Biblical times will need to be a prominent theological ethos in current accounts of theology of theological education (cf. Asamoah-Gyadu 2017:16; Kärkkäinen 2012:245–261; Kgatle 2018:1–8; Lausanne-Movement 2010:47). This proposal then stresses integrating the importance pentecostalism places on numinous spiritual experience, especially the experience of the Spirit's presence and power and of God's continuing intervention in the world to make the reign of Christ real among his people. Implementing this will entail emphasising a pedagogical philosophy of spiritual formation which is unapologetically committed to consistent experience of God in the Person of the Holy Spirit who actualises and concretises Christian obedience to the Son to the glory of the Father in the light of the pentecostalisation of Christianity in the global south (cf. Asumang 2010; Neumann 2012:1–40).

10 Johannesburg model for three reasons, namely, (a) it is a major city of the global south, (b) its globalised integration of features of Christian witness suited for both the global north and south, and (c) the resonance of the experiential model with the educational philosophy and cross-hemisphere reach of the South African Theological Seminary whose office is situated in Johannesburg.

4.2. Access to theological education

One of the strengths of pentecostalism is its egalitarian ecclesiology driven by the grassroots, often with little or no input from formal theological education. As several scholars (e.g. Anderson 2013b; Asamoah-Gyadu 2017:4–21; Jenkins 2006) have noted, this feature simultaneously constitutes its potential strength, and paradoxically also, exposes pentecostalised Christianity in the global south to lack of theological depth. The eventual outcome of the effects of these contradictory forces will depend on how carefully the grassroots are nurtured. And key to this is the question of their access to good quality theological education. The unfortunate elitism that has characterised sections of theological education in the global north, a trend which McKinney (1982:89; cf. McGrath 2003:1–14) vehemently deplores as an 'antithesis of the servant leaders that churches need', cannot be allowed to skew how access to theological education is conceptualised in the global south, certainly if the future of Christianity will be shaped by these graduates. Equity of access is thus one of the pressing issues being debated in the global

academy (Amenyedzi 2016; Kärkkäinen 2012; Kinsler 2008; Watson 2013:120–125).

In this regard, two significant considerations among others need to be made as part of implementing a bioptic vision of theological education, namely, (a) the question of funding and (b) admission criteria to seminaries. With regard to the first, the increased efficacy, viability and accessibility of distance education is thankfully driving down costs even though more still need to be done to ensure that the potential advantages and methodologies for forming students at a distance are maximised (cf. Asumang 2016:2–38; Chawinga and Zozie 2016:1–20; Hockridge 2018; Spencer 2015:19–31). An added bonus of distance education is the opportunities it affords for developing global disposition among students in both northern and southern hemispheres.

With regards to admission criteria to seminaries in the global south, the key challenge is negotiating the often-conflicting forces of accreditation against opening access to students of middle and lower levels of abilities. The increasing popularity of Foundational and Tertiary Access Courses, Certificate and Higher Diploma levels of studies, and also Theological Education by Extension in its various guises (cf. Bellon 2017:21–34; Harrison 2004:315–328) bode well for the future among churches in the global south. However, given the debilitating politics that sometimes poisons the issue of national accreditation; it may well be wise for seminaries in the global south to seek ways of supporting two-tier systems in which students of lower academic abilities may pursue good quality but yet to be accredited theological education as interim measures in preparation for entry to accredited ones. Additionally, 'Outreach' programmes such as Church Seminars and 'taster courses' which increase the access of rank and file members of the churches to theological educators will also serve to demystify theological education and reduce the often-justified suspicions some believers hold against the educational enterprise. It will at least inspire some in the grassroots to study academic theology.

4.3. Revising the curriculum

A fundamental implication of the bioptic vision is how it impacts the theological curriculum at all levels. Three priority areas, in my view, need urgent reforms, namely, (a) integrating Pentecostal Hermeneutics, or as Keener (2016) labels it, 'Spirit hermeneutics', in the curriculum, (b) restoring Biblical Studies, including Old Testament Studies, to its pride of place in the curriculum, and (c) augmenting the hidden curriculum with pentecostal ethos.

To form and equip students with capabilities for both the global south and north, pentecostal hermeneutics should not be seen as another hermeneutical 'option' suited for those of Pentecostal persuasion, as Ervin (1981:11–25) for example argues. Rather its key elements need to be integrated into the standard accounts of biblical hermeneutics in the curriculum in the same manner as pentecostalisation has seamlessly impacted the global church. Two of these elements, namely, pentecostal emphases and skills on contextualisation and the application of Scripture and its openness to experiencing the Spirit's voice through study of the Scripture need systematising to aid students engage more with the Bible as God's active voice.

Currently, the standard approaches to hermeneutics tend to emphasise a deep dichotomy between exegesis and eisegesis, a dichotomy which is essentially correct and certainly necessary, given the tendency for anachronism. Yet, the empirical evidence (cf. Davies 2009:216–229; Grey 2011; Kärkkäinen 2012:245–261) is that this emphasis has sometimes been done in an unbalanced manner with the inadvertent result of undermining the confidence with which students apply Scripture to their contemporary situation. It has also generated a dualistic hermeneutics whereby students are able to more accurately interpret Scripture in its socio -historical, literary and theological settings, and yet unable to systematically apply it to their ministries, daily exigencies of life and the wider witness of the contemporary Church. Given this gap in current accounts in hermeneutics, the contextualised hermeneutics of pentecostalism which enables direct application of Scripture to the realities of human existence, and even more so, encounter and experience of the triune God of Scripture has much to offer. Admittedly, more work needs to be done to more completely map out the contours of Pentecostal hermeneutic. But the burgeoning literature on the subject (Archer and Oliverio Jr 2016; Grey 2011; Martin 2013; Noel 2010) indicates that the time is ripe for such a revision.

The bioptic vision also mandates a critical assessment of the priority seminaries give to the subject of Biblical Studies in the curriculum. In the first place there is a precarious trend in some institutions in the global south to moderate the primacy of Biblical Studies in preference to other disciplines such as Practical or Systematics Theology (cf. Cartledge 2012; Derks 2010:233–236). This trend is more pronounced in the Pentecostal institutions, even though the tradition cannot take all the blame (Austin and Perry 2015:43–55; Davies 2009:216–229; Jenkins 2006; Nel 2016:1 –9). Complex factors have converged together over the last half-century to drive this unfortunate trend, not the least being the

dearth of faculty expertise, which in turn stems from the residual debilitating effects of the excesses of the 'Historical-Critical Method' especially in relation to Old Testament Studies. Even so, little argument needs to be made in defence of the proposition that the future effectiveness of seminary graduates as pastors, missionaries or scholars will depend for better or worse on their skills in interpreting the Bible. Certainly, the Pentecostal proclivity for Old Testament narratives, which has thankfully coincided with well-developed methodological approaches in literary-theological criticisms, provides an opportunity and at the same time necessitates the reinstatement of Biblical Studies to the heirarchy of the seminary disciplines.

The hidden curriculum defined by Snyder (1971:4) as the 'emotional and social surround of the formal curriculum' or as Shaw (2014:81) puts it, 'the sociological and psychological dimension of education', constitutes one of the fundamental factors, perhaps the most important factor which shapes learning. Not only does the hidden curriculum facilitate learning, it instils core values and cultural norms which in turn translates what is learnt into daily practice. In that regard therefore, and in the light of pentecostalisation, seminaries of the global south need to augment their hidden curriculum by integrating key aspects of the Pentecostal ethos such as vigorous commitment to prayer, worship and witness (Waddell and Althouse 2017:261–263). Seminaries must certainly shake off the not-undeserved charge that they see their mission as curbing 'zeal without knowledge' by injecting 'realism' into over-enthusiastic students. Good seminaries will on the contrary seek to heighten the zeal and devotion of their students with knowledge of the ways of the Lord Jesus.

4.4. Resource development

It also goes without saying, that key to fulfilling the bioptic vision is the nature and availability of resources which nurture the kind of disposition that the bioptic vision enunciates. Currently theological education in the global south is significantly hampered by the sheer lack of learning resources, both in depth and scope. This handicap is worsened by the fact that frequently the available resources are unbalanced, either wholly framed for education in the global north, or increasingly where attempts are made to redress this skew, are overly focused on the needs of the global south. While the over-reliance on textbooks fashioned for the global north is unsustainable, it is also untenable for resources to be so insular as to ignore the tremendous contributions to biblical-theological thought from the global north. A bioptic vision will seek

to harmonise both, so as to equip our students to serve both hemispheres.

4.5. Research agenda

While pentecostalism has been around for more than a century, pentecostalisation, and certainly pentecostalisation of Christianity in the global south is at best only a few decades old. As previously noted, scholarship has examined several areas of importance with regard to the global growth of pentecostalism. What remains outstanding is doubling efforts to fully grapple with the nature and prospects of the phenomenon in the global south. Here I can only approvingly echo Dube's (2018:223) challenge to scholars of the global south to 'undertake interdisciplinary collaborative research projects in order to make meaningful contributions to the methods and theoretical implications for teaching religion' in the era of the pentecostalisation of the Church in the global south.

To my mind, implementing this agenda means that several aspects of pentecostalisation, especially the socio-cultural factors facilitating its development need to be described, critically analysed and debated. But pentecostalism is first and foremost a divinely initiated act; in other words, it is essentially a theological phenomenon. In that case, its unique features, antecedents and historical trajectory, moreover, beg for thorough investigation in the light of the biblical theological witness. In addition, exactly how pentecostalisation in the south is impacting the global church's mission in the world awaits well-thought-out and structured studies. Then also, the task of clarifying at what point and by what mechanisms contextualisation of pentecostalised Christianity in the global south becomes a perilous experiment in syncretism and heterodoxy needs urgent examination. These and many other issues must shape the research agenda among scholars of the global south.

4.6. Relationship between the seminary and the pentecostalised Church

If, as is evident, the Seminary in the global south will determine the direction of the Church of the future, then the health of the relationship between the Church and the Seminary is paramount. Factors which have served to poison this relationship must be regarded as seriously as any other spiritual assaults against God's people, and thus must be addressed by both parties with such graveness in mind. A key issue is the vexed matter of accreditation. Pursuit of academic standards of accreditation dictated by the needs of irreligious university settings, and frequently driven by political motivations, has sometimes

contributed to the estrangement of the seminary from the church. While many seminaries in the global south strive to maintain their balance between maintaining the standards fitting accreditation and keeping very close relationship with the church as its servant, some are from time to time caught in the tensions and battles, especially with regards to admission criteria and the curriculum. In such situations, the Seminary must always take the side of the Church, never ever presuming to be on the side of the world. Viewing such choices as part and parcel of spiritual battles in theological education places them in the right perspective.

5. Conclusion

This paper has examined the implications of the pentecostalisation of Christianity in the global south for reforming theological education. With its premise being that the future prospects of global Christianity will depend on the calibre of the graduates of the seminaries in the global south, it has argued against the agenda which envisages a significant dissociation between the decline of a secularised Christianity in the global north as against the resurgence of a pentecostalised Christianity in the south. On the contrary it has argued that the two have linked futures and thus called for the adoption of a bioptic vision of theological education which equips graduates to entrench the current vibrant Christianity in the south at the same time as acquiring the disposition to contribute to the revival of global Christianity. This vision was practically fleshed out in six particular domains in theological education. Pentecostalised Christianity of the global south must certainly regard its current fortunes as indication of the Spirit's mantle for taking responsibility for the revival of Christianity in the global south. Fundamental to this is how well seminaries of the global south educate their students to become leaders of the global church.

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Is Neuroscience Challenging the Pentecostal View of Spiritual Experiences and Practice?

Mark Pretorius

Abstract

It is difficult to describe the relationship of Pentecostals[2] to the natural sciences concerning spiritual experiences and practice as proposed by Amos Yong (2011)[3] a pentecostal scholar, since most Pentecostals seemingly advocate a fundamentalist worldview. This often results in epistemic boundaries vis-à-vis the value of natural science in better understanding spiritual experiences and practice. Yet, one cannot ignore that the natural sciences are making tremendous progress in understanding the cognitive side to these experiences. Admittedly, how to engage faith and science meaningfully within a fundamental worldview on this, is challenging.

Nevertheless, for any meaningful discussion to happen, the Pentecostals *ontological* framework (their contention of reality) will need modification in accommodating new empirical insight by especially neuroscience concerning the reality of spiritual experiences and practice. If not, they will remain bound to old methods and understanding on this topic and remove themselves from arguments concerning science and their value in better understanding these various experiences and especially their benefit to Pentecostals in general.

About the Author[1]

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

2 Note that in referring to pentecostalism, I am also framing my questions and answers to include the Charismatic view of spiritual experiences.

3 *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination* (2011).

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1. Introduction

To begin, the aim of this paper is threefold. 1. To show that neurobiology (natural science) and spiritual experiences (Christian theology) are mutually exclusive, thus there should be minimal tension between science and faith. 2. To advocate that the Holy Spirit is the one that manifests true spiritual experiences within the neurobiology of the brain. 3. That there is a growing body of empirical research by science suggesting how the brain displays these experiences, which cannot be ignored.[4]

Concerning my presuppositions, two statements are necessary. 1. I imply that 'spiritual experiences' are not the sole domain of Christian faith, but are phenomena commonly found in other faiths, albeit counterfeit in relation to scripture. 2. I acknowledge that there is *prima facie* evidence that the Holy Spirit coordinates with the biology of the brain to generate valid spiritual experiences. The paper will also consider what frames a spiritual experience from a theological and neurobiological perspective, and briefly contest what is generally considered a spiritual experience from a religious one.

4 Please note that some information in this paper was used from two previous papers the author published, namely: 'A Metaphysical and Neuropsychological Assessment of Musical Tones to Relax the Mind, Affect the Brain and Heal the Body', *Verbum et Ecclesia* Vol 38, (1) 2017, and 'Is Consciousness a Product of the Brain, or/and a Divine Act of God? Concise Insights from Neuroscience and Christian Theology', *HTS Theological Studies* 72(4), 2016.

2. Pentecostalism and the Church

Few would argue that Pentecostal churches constitute the fastest growing group of churches in Christianity today, and, according to Anderson (2004), represent approximately a quarter of all Christians worldwide. He adds that according to some often-quoted estimates, there are over 500 million Pentecostals worldwide. (cf. Barrett and Johnson 2003:25). It is also estimated that they have representation in almost every country worldwide. But, pentecostalism as a classification does not stand alone, since within their broad ranks they have the classical Pentecostals on the one side, and the older Charismatic and newer *Third-wave* and *Neo-Charismatic* movements on the other.[5] However, what unifies the various movements is a shared belief in and emphasis on the supernatural work of God and spiritual experiences, including divine healing, tongues, prophecy, and modern-day miracles. But, introducing the question of spiritual experiences into the science and theology dialogue does raise several epistemological questions.

5 Pew Research (2011) estimates that the number of Neo-Charismatics is approximately 300 million, while Burgess and van der Maas (2002:286-287) propose that there are some 19,000 denominations or groups who identify themselves as Neo-Charismatic.

But, before dealing with this, I would like to briefly unpack the Pentecostals' relationship with science, and then propose an empirically plausible framework from the cognitive sciences, on how they could possibly approach and perhaps engage a scientific view of spiritual experiences.

3. Pentecostalism and its Relationship with the Natural Sciences

Defining pentecostalism and its relationship to the natural sciences including its understanding of reality, is no easy task. Unfortunately, when one is fundamentally limited to the parameters of one's own reality, whether it be by dogma, a worldview or perhaps a specific methodological approach, this reality becomes, by default, closed, resulting in stagnation and ignorance on what science can offer. As suggested by Yong (2011:3) 'The legacy of this anti-intellectualism has been the reluctance, even in Pentecostal academy, to seriously engage modern science *until now*'.

What Yong means by '*until now*', is that in 2008 several pentecostal scholars gathered to address this very issue at a conference entitled '*Signs, Sighs, and Significance: Pentecostal and Wesleyan Explorations of Science and Creation*.' From their various reflections on science and theology emerged a significant volume of essays entitled '*The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*', edited by Amos Young. To date, there have been similar conferences held which have, amongst others, themes related to discussing science and theology. Seemingly, pentecostals are engaging the sciences, but generally there is still much resistance to science in the wider framework of Pentecostals. However, this paper will briefly pursue a narrower and equally important study concerning especially, the cognitive side of spiritual experiences and practice and what neuroscience can say to Pentecostals on this. But before addressing this, let me briefly state my ideas on the relationship between science and theology.

4. The Relationship Between Natural Science and Theology

There seems to be a perception that science and theology need to *integrate* to make sense, but this is a false perception. My reasoning relates to the four models proposed by Ian Barbour (2000) concerning science and theology's relationship. He proposes a framework for modelling the interaction between the two fields which consists of *Conflict, Independence*, *Dialogue* and *Integration*. Most scholars interested in advancing the scholarly field of science and theology prefer the dialogue model, since it respects both disciplines and rather sees truth as holistic; thus it promotes dialogue and complementarity between science and theology on issues which especially lie at the interface of both disciplines. This

model differs, to a certain point, the *non-overlapping magisteria* (NOMA) proposed by Stephen Jay Gould (1997:16–22) that science and religion each represent different areas of inquiry, thus they must remain independent of each other. But, it does address the conflict model of Barbour, since Gould is clear in his essay that no such conflict should exist since each discipline has a legitimate magisterium, or domain of teaching authority. The dialogue model still respects Gould's view of the independence of both domains, but proposes there must be an exchange of ideas through dialogue.

Approaching the science and theology discussion from this perspective, should ease the concerns of Pentecostals since each domain remains independent to pursue their individual ontological ideas of reality, but do seek dialogue, where necessary. In such cases, each one's epistemological framework expands through dialogue, and understanding of reality, from both domains, matures. But, in the broader scope of reality, consideration must be given to the role of metaphysics in understanding reality.

- ### The Role of Metaphysics in Theology

In referring to reality, one must also consider the two broad ontological conceptions of what science and theology consist of when considered through the lens of *metaphysics*, since metaphysics is concerned not only with the nature of things that exist in space and time, but also with the nature of things that may not. Thus, in studying the reality of spiritual experiences, one's epistemic framework must include the crucial role of metaphysics, especially in theology, since one of the objectives of metaphysics is to understand *ultimate reality*, specifically *First Principles* of phenomena. First principles, within a Christian framework, are God and his work in creation, notably in revealing more of himself within scripture and the sphere of spiritual experiences.

- ### Metaphysics and the Limits of Science

Although science may observe the chemical process of a spiritual event, it is limited in observing a person's thoughts, meaning, the inner workings of their *mind*, neither does it obsrve how the Holy Spirit (first principle cause) merging within the neural networks of the brain, can generate spiritual events. Generally, science seeks to explain certain basic and ubiquitous phenomena in the natural world, that is, in the realm of things that exist in space and time. Hence, its epistemic framework is limited to a closed universe where reductionism governs and restricts its ontological branch of metaphysics.

However, with current technology, such as fMRI's, SPECT and PET scans, it is now possible for neuroscience to observe changes in brain structures during a spiritual experience. It is at this junction where I believe that through dialogue, Pentecostals can benefit from science. The one can explain the rational (through empirical studies), while the other can explain the irrational; or the *metaphysical* how, of a spiritual experience.

5. Neuroscience and the Aetiology of Spiritual Experiences

As proposed, scientific epistemology depends on observation and rigorous empirical investigation to acquire information, while theological epistemology is concerned with a rigorous pursuit to understand first-cause principles, such as the God of creation. The question is: how can each domain – particularly neuroscience – help, specifically Pentecostals, to further appreciate spiritual experiences?

For several decades now, numerous neuroscientists such as Newberg and Waldman (2010; 2006), Verghese (2008), Beauregard and O'Leary (2007), Giovannoli (2001), D'Aquili and Newberg (1999), have been intrigued by the idea of religious experiences, and have sought through rigorous empirical investigation, to reveal how various participants came to experience the process of a religious experience and what was the result. As stressed by McNamara (2009: xi), in hundreds of clinical cases and through neuroimaging studies, empirical evidence has concluded that the amygdala, large portions of the prefrontal lobe and anterior temporal cortex are repeatedly implicated in expression of religious experiences. However, other brain regions are also stimulated, depending on what type of activity is performed

These studies have further shown that religiosity and spiritual experiences do involve genes related to the brain's dopamine and serotonin neurotransmitters. For example, McNamara (2009:63) suspects that religiosity links to dopamine activity in the prefrontal lobes, while Giordano and Engebretson (2006:187, 196) propose that it begins in the networks of the brainstem's reticular system. This then brings into play the midbrain dopaminergic pathways releasing dopamine in networks of the forebrain, thus creating a religious - or as they put it - a mystical experience. Several scientists have also zeroed in on serotonin and the serotonin system as the main triggers of a religious or transcendent experience (see Hagerty 2009: ch 6). Today, by

careful interpretation of the empirical evidence available, we can appreciate that the brain manifests spiritual experiences.

It is important to note that neuroscience hardly uses the term spiritual experiences, but prefers the term religious or mystical experiences. Why? As offered, there are many case studies showing how religious experiences, which encompass all religions, manifest via structures of the brain, but my assumption is that they have little or no value holistically to the person or persons, since they are, by default, created through sense experience, or, as proposed by Griffiths and Richards et al. (2006:268-283) and MacLean, Johnson and Griffiths (2011:1453-1461), through ingesting a hallucinogenic drug. It was further discovered that a lack of the neurotransmitter serotonin, can equally trigger hallucinations which can be incorrectly interpreted as a religious or mystical experience by the person, since these experiences are, by nature, subjective [*qualia experiences*] as put forward by Bentall (1990:82-95).

My presupposition concerning spiritual experiences is that God, by the immanent presence of His Spirit in believers, works within the networks of our brain to manifest *valid* spiritual experiences. But, unlike religious experiences which by nature are *epiphenomenal*, God-stimulated experiences have purpose, value and bring about godly change in thinking and behaviour, by a process called neuroplasticity, which results in spiritual formation.

6. Neuroplasticity and Spiritual Transformation

It is important to consider that the overall purpose of spiritual experiences is to edify the church in general (1 Cor 12: 7; 14:3; 26) and particularly individual believers, concerning their own spiritual transformation (Phil 2:13). As proposed by Willard (2002;109), spiritual transformation 'is achieved by the ministry of the Spirit [amid] necessary and well-directed efforts' such as spiritual experiences and practice which can transform thinking towards God. Here, I am specifically referring to neuroplasticity, the brain being able to transform its neural pathways and alter behaviour.

Simply put, neuroplasticity is the brain's capacity to affect change (whether good or bad) in response to regular stimuli. My assumption is that this neurological change is accelerated if the stimuli are a result of the Holy Spirit working within the synapses of our brains. As proposed by Moll (2014:163), the emotional nature of spiritual experiences helps us to change, especially since they affect the nervous system and thereby release chemicals (e.g.

serotonin and dopamine) which enhance neural connections and in the process, rewire the brain, change thinking, leading to spiritual transformation. I consider this key in better understanding the process of sanctification, especially as an inner progressive work through various practical and spiritual experiences (see John 17:18 -19; Phil 1:6; 2 Pet 3:18). But how do we know that God, has manifested the spiritual experience, rather than our own thoughts? I would briefly like to answer this under two headings.

8. 'Warranted Christian Belief' and the Brain

Part of the title of this section, relates to Alvin Plantiga's excellent book 'Warranted Christian belief'. In it, he makes a case for knowing that God exists through the intrinsic witness of the Holy Spirit within parts of our *cognitive faculty* which generate beliefs in us (2000:266–272). He refers specifically to what Paul writes in Romans 1,

> For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So, they are without excuse. (Romans 1:18–20).

In Platinga's view, this is probably one of the most widely used segments of the Bible to propose that God has given us an innate cognitive faculty for knowing he exists. I concede that there are good arguments against using Romans 1 (see Young 2000:695–707), but when one weaves this view with what neuroscience reveals, it makes the argument plausible that God has implanted mechanisms within the brain to know him. Here, we may argue from the following two premises. 1. We have the *internal instigation of the Holy Spirit* (IIHS) proposed by Plantinga (2000:265); and 2. John Calvin's *sensus divinitatis* (sense of divinity). Indirectly, these ideas maintain that a belief in God is generated naturally and directly by a God-implanted cognitive faculty [*cognitio Dei insita*] that needs no reasoning, meaning it is a natural and direct product of the emergence of the brain (see Clark and Barrett 2010:174–189). Calvin further declares that the *sensus divinitatis*[8] is 'not a doctrine which is first learned at school, but one as to which every man is, from the womb, his own master' (I.iii.3). Correspondingly, Thomas Aquinas proposes 'To know in a general and confused way that God exists is implanted in us by nature [*cognitio Dei naturalis insita*]' (I, q. 2, a. 1, ad 1).

8 As proposed by Platinga (2000:149) 'The *sensus divinitatis* is a belief-producing faculty (or power, or mechanism) that under the right conditions produces belief that isn't evidentially based on other beliefs'.

Pannenberg (1988:1:95.) proposes a slight modification by saying 'Christian theology has held from its beginning that a natural knowledge of God is self-evident by virtue of being part of the created realm'.

From a neuroscientific perspective, Newberg (2009:54–56) suggests that people become conscious of God through an activation of their *thalamus*, which he refers to as the *Grand Central Station* of sensory processing. However, Platinga (2000:126-127) proposes one caveat to all of this; that to know that God is the author of the experiences, brain faculties must function optimally to deliver this true belief. Nevertheless, the most authoritative evidence of God working in Christians is the presence of the Holy Spirit.

9. The Immanent Spirit

In Luke 24:49, before Jesus ascended to heaven, he told his disciples that he was going to *send* them an empowerment from on high. We then see in Acts 1:8, shortly before Jesus' ascension, he specifically promised his followers that they would be imbued with power when the Holy Spirit *comes* on them.

As offered by Pretorius and Lioy (2012:71–72), when people are exposed to a surging inflow of spiritual energy, they become overwhelmed and some of their brain functions are temporarily altered, as confirmed by the various neurological studies mentioned. This flow of the Holy Spirit's power into believers heightens their supernatural awareness and creates a reservoir of energy within them. It should therefore not surprise, that during this influx of energy brain functions are altered, and people often have a spiritual experience.

10. Conclusion

My proposal throughout this paper was to show that it is epistemically possible for Pentecostals to embrace the natural science and their ideas of, for example, what neuroscience reveals concerning the cognitive side to spiritual experiences, without having to compromise their basic doctrines of God's immanence and work in creation. I further considered that there is *prima facie* evidence from neuroscience and scripture, showing a causal relationship between the Holy Spirit, the brain and the emergence of spiritual experiences. Additionally, reference was made to current empirical research which helps us better understand the importance of keeping our minds focused, which directly impacts the brain and nervous system, affecting behaviour.

Expectantly, this should encourage Pentecostals to consider neuroscience's work on this, and appreciate its importance and significance to the work of the Holy Spirit, especially in spiritual transformation. With conviction, I propose the information presented could work well within Pentecostalism's doctrinal framework of the Holy Spirit's work in creation, since all neuroscience is doing, is revealing the inner workings of the brain and possibly, how God generates spiritual experiences.

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Since *Conspectus* is a scholarly publication that is evangelical in its theological orientation (i.e. predominately classical and historically orthodox in its interpretive approach), submissions entirely void of a theological component (i.e. engagement with the Old Testament and New Testament scriptures), along with submissions that deny, either directly or indirectly, the key tenets put forward in the SATS statement of faith, will not be considered for publication. It is in the discretion of the editorial board to make the decision, and their decision is final. *Conspectus* is a refereed evangelical theological e-journal published biannually by the South African Theological Seminary (www.sats.edu.za). The journal is a publication for scholarly articles in any of the major theological disciplines.

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