Towards an African Inculturation Biblical Pneumatology: A Response to the Rise of Neo-Pentecostalism in Tanzanian Christianity

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TOWARDS AN AFRICAN INCULTURATION BIBLICAL PNEUMATOLOGY:
A RESPONSE TO THE RISE OF NEO-PENTECOSTALISM
IN TANZANIAN CHRISTIANITY

by

FAITH LUGAZIA

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ABSTRACT

Towards an African Inculturation Biblical Pneumatology: A Response to the Rise of Neo-Pentecostalism in Tanzanian Christianity

By

Faith Lugazia

In this dissertation, I seek to lay the groundwork for developing an African inculturation of biblical pneumatology relevant to the Tanzanian context. The Neo-Pentecostal phenomenon is a strong reality in Tanzania today. Neo-Pentecostal churches and groups are mushrooming, emphasizing the work of the Holy Spirit and drawing on the heritage of African spirituality and worldview. Many mainline Protestants, including Lutherans, participate and worship in these churches and groups, yet they maintain their formal membership in their mother churches. This could be due, in part, to the fact that Lutheran theology and teaching in Tanzania has tended to pay little attention to the person and work of the Holy Spirit. Nonetheless, much of what Neo-Pentecostals offer with regard to pneumatology is a mere fraction of what could be included in a comprehensive biblical understanding of the person and work of the Holy Spirit.

For this reason, I intend in this dissertation to lay the groundwork for developing an African inculturation of biblical pneumatology. In doing so, I will draw not only on contemporary biblical scholarship and theological reflection on the Holy Spirit, but also on an understanding of African spirituality and the cultural contexts in which it emerges. My primary sources for developing this argument include the work of Ogbu Kalu, Kwabena Asamoah-Gyadu, and other scholars who have studied the African history of Christianity; Jürgen Moltmann and his biblically rooted eschatological pneumatology;
and recent biblical scholarship on the Holy Spirit. Like John Mbiti, I am convinced that "the Bible should be primary source of African Christian Theology."¹

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That I’m having this dissertation in my hand is a great Joy. I thank God who looked up on me with favor and let this work be done. I feel honored and loved by God’s Spirit who was always empowering me and encouraging me to forge ahead despite of all my weaknesses. When I look back and see where I am, I always join my sister in faith, Mary, who was courageous enough to answer an angel: “With God nothing is impossible.” I thank God for accepting my wish.

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criticism on this dissertation and support has resulted in valuable material for the church not only in Tanzania but the Church universal.

Dr. Kwabena Asamoah-Gyadu, my reader, made my brain to think beyond what I could swallow. Before he came to Luther in 2007, I was not confident in writing about Pentecostal theology, which has connection to African roots. His support, encouragement, and Africa-relevant material have all positioned me to be true to an African Christian Theology. The gift of knowledge Prof. Asamoah-Gyadu implanted in me is a treasure and will follow me in the field. Thanks also to Dr. Alan Padgett for his criticism and direction as my reader.

English being my third language, I was not confident enough to present my Dissertation before professors, even if I made five drafts. On this category, my special thanks go to Mr. Heslon Kagaruki and Ms. Katharine Dahl. Mr. Kagaruki took this work as his, for he did not ‘just read’ and correct my clumsy sentences but questioned me what and why. As what and why are key words for letting any document be understood, I envy him for that. Katharine’s valuable criticism and insistences that she wanted a paragraph which make sense helped me to be keener in constructing a sentence. I thank all from writing center for letting my dissertation have direction. It is not possible to thank everyone but let me generally say thanks to all who supported me in one way or another.

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CHAPTER ONE
INTRODUCTION

The Neo-Pentecostal phenomenon is a strong reality in Tanzania today. Neo-Pentecostal churches and groups are mushrooming, emphasizing the work of the Holy Spirit and drawing on the heritage of African spirituality and worldview. Many mainline Protestants, including Lutherans, participate and worship in these churches and groups, yet they maintain their formal membership in their mother churches. This could be due, in part, to the fact that Lutheran theology and teaching in Tanzania has tended to pay little attention to the person and work of the Holy Spirit. Nonetheless, much of what Neo-Pentecostals offer with regard to pneumatology is a mere fraction of what could be included in a comprehensive biblical understanding of the person and work of the Holy Spirit.

For this reason, I intend in this dissertation to lay the groundwork for developing an African inculturation of biblical pneumatology. In doing so, I will draw not only on contemporary biblical scholarship and theological reflection on the Holy Spirit, but also on an understanding of African spirituality and the cultural contexts in which it emerges. My primary sources for developing this argument include the work of Ogbu Kalu, Kwabena Asamoah-Gyadu, and other scholars who have studied the African history of Christianity; Jürgen Moltmann and his biblically rooted eschatological pneumatology;
and recent biblical scholarship on the Holy Spirit. Like John Mbiti, I am convinced that
"the Bible should be primary source of African Christian Theology."²

A Review of the Literature

Neo-Pentecostalism in Africa

Scholars are still determining the precise ways in which the term "Neo-

Pentecostalism" refers to the new and distinct Christian groups emerging in Africa and
throughout the world. In addition to belief in the salvation that comes from Jesus Christ
and a focus on the experience of the Spirit, Neo-Pentecostals are also identified with an
array of distinct beliefs and practices that are continually emerging and, indeed, changing
as their movements spread. Thus, scholars have found it difficult to come to an agreement
on defining precisely what distinguishes these movements. For example, in the early
seventies, Neo-Pentecostals stressed an ethics of holiness as being central to the Christian
life. Since the late nineties, however, a focus on health and wealth—or, more specifically,
a "prosperity theology"—has gained popularity among these movements. Additionally,
many such groups prefer to remain ministries and rather than establish formal churches,
making it difficult to track their development. S. M. Burgess defines Neo-Pentecostalism
as

groups of third wave Christianity which includes the vast numbers of independent
and indigenous churches and groups . . . with Pentecostal like experiences that
have no traditional Pentecostal or charismatic denominational connections (and
sometimes only very slender—if any—historical connections).³

between New Testament Theology and African Traditional Concepts (London: Oxford University Press,
1971), 179.

³ S. M. Burgess, "Neo-Pentecostal/Charismatic," in International Dictionary of Pentecostal and
Charismatic Movements, rev. and exp., ed. Stanley M. Burgess (Grand Rapids: Zondervan Publishers,
2002), 928.
Annsi Simojoki observes that, "instead of the Gospel of the forgiveness of sins, the center is occupied by miracles and improvement of the qualities of life, along with temporal blessings from God." And Kwabena Asamoah-Gyadu defines charismatic/Pentecostal movements in general as

... the stream of Christianity that emphasizes personal salvation in Christ as a transformative experience wrought by the Holy Spirit; and in which such pneumatic phenomena as speaking in tongues, prophecies, visions, healing, miracles, signs and wonders in general, are sought, accepted, valued, and consciously encouraged among members as evidence of the active presence of God's Spirit.

Drawing on these definitions, I will define Neo-Pentecostalism in this way: African Neo-Pentecostals are groups of Holy Spirit-led Christians whose spirituality is evidenced in Pentecostal-like experiences. They draw strength from the African worldview and spirituality and emphasize improvement of the qualities of life through prosperity theology.

This definition aligns with an understanding of African spirituality as,

our connectedness to God, to our human roots, to the rest of nature, to one another and to us. It is the experience of the Holy Spirit moving us and our communities to be life giving and life affirming. Such spirituality is celebrated in songs, rituals and symbols that show the energizing Spirit animating the community to move together in response to God.

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4 Annsi Simojoki, “The Other Gospel of Neo-Pentecostalism in East Africa,” Concordia Theological Quarterly 66, no. 3 (July 2002): 274.


African spirituality, then, is more than human spiritual interconnectedness. It tears through human boundaries and penetrates into a larger framework in God’s creation. To use the ecumenical language, it is inclusive of all God’s creation and affirms God as the source.

As Ogbu Kalu has observed in numerous publications, Africans are attracted to Neo-Pentecostal movements because the “elements of the Gospel” that these movements emphasize “resonate with goals and practices of traditional [African] religion.” He argues:

Pentecostalism becomes a *balm in Gilead*, a “fit” into indigenous spirituality because people want the new Christianity to do for them what the old religion did. This Spirituality responded to their indigenous explanations for misfortunes that have survived in the modern urban space or emergent culture. Thus, there is concern for health and healing, demonic oppression, witchcraft activities, and the scourge of poverty. People want release from the outward conditions through prophecy and word of knowledge.

Kalu emphasizes the importance of understanding how African spirituality and worldviews have affected the unique emergence of Neo-Pentecostalism in Africa. Although he recognizes the role Western missionaries have played in the rise of Neo-Pentecostalism, he insists that forces internal to the African situation gave birth to and continue to influence the rise of Neo-Pentecostalism in Africa. Thus, he contends that Neo-Pentecostalism in Africa should be theologically interpreted as the activity of the Holy Spirit working within African spirituality and worldviews. In his view, Africans have not been merely recipients of a new set of beliefs and practices, but full participants in shaping the contemporary African Neo-Pentecostal experience. In sum, Kalu brings to

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the unique way in which the Neo-Pentecostal experience in Africa is rooted in African religious and ecological worldviews.9

John Mbiti, an important authority on African theology, has argued that African spirituality is the *praeparatio evangelica* for Christianity in Africa; for him, any consideration of Christianity in Africa must take seriously the ways in which Africans understand their place in the universe and all that takes place within it. For decades, he has argued that studies of Christianity in Africa must take into full consideration the past of African Christians and avoid assuming that their contemporary experience of Christianity has no antecedent in their previous religious and cultural experience. In his words, "Christianity is always a 'beggar' seeking not only 'food and drink,' but also cover and shelter' from the cultures it encounters in its never-ending journeys and wanderings."10

Like Mbiti, other African theologians and thinkers emphasize the importance of interpreting African Christianity in relation to the traditional African spirituality and worldviews as well. In *Christianity in Africa: The Renewal of a Non-Western Religion*, Kwame Bediako understands Christianity and the primal African religious experience to be two entities operating equally in the living faith and real-life situations of many African Christians. For Bediako, "Christianity in African life reaps the spiritual harvests of its past in the pre-Christian African religious heritage."11 In a similar fashion, Lamin

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Sanneh highlights the importance of understanding the African spiritual and cultural experience in any treatment of African Christianity. In *Translating the Message: The Missionary Impact on Culture*, he contends that the translation of the Bible into local languages has revealed similarities between the kind of experience of God found in the Bible and the experience of God found in Africa’s primal religions.\(^2\) In the process of having the Bible translated into African languages, Kalu contends,

> Africans were able to understand that the Bible indeed dealt with such revelatory phenomena as dreams, visions, prophetic utterances, and the like. Through biblical translation, Africans discovered possibilities for experiencing Christian faith and life that resonated with their own experiences—possibilities that included that such varied phenomena as models of church polity that were relevant to their situation, an ethics (like that found in Leviticus) that addressed their concerns for ritual purity, and much attention to the threat of demonic forces in the universe that challenged God’s rule over the world and threatened the welfare of human beings within it.\(^3\)

Just as these scholars have stressed the importance of traditional African spirituality and worldviews for interpreting African Christianity, other scholars have addressed the ways in which contemporary Neo-Pentecostalism in Africa, in particular, has succeeded at addressing the distinctive spiritual needs of Africans. Allan Anderson, for instance, emphasizes the importance of healing within Neo-Pentecostalism and why it addresses such an important African spiritual need. Anderson points out that many Africans have been wounded by societal structures and seek some sort of spiritual healing—healing that can liberate them from oppressive structures and recognize them not merely as out casted “others” but as full members and participants of communities.

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that recognize their worth. He observes that Neo-Pentecostal movements address such
needs by emphasizing how Jesus Christ saves people from sin, heals diseases, and
delivers people from the power of Satan. Salvation within these movements is given a
holistic meaning: it includes "a sense of well-being evidenced in freedom from sickness,
poverty, and misfortune as well as in deliverance from sin and evil." In addition to
Anderson, many other scholars also point to the fact that Neo-Pentecostals are having
such an impact on African societies because they deal with the issues people face on a
daily basis in a way that makes the saving power of God incarnate in their lives.

Neo-Pentecostalism in Tanzania

There is an emerging body of literature on Neo-Pentecostalism—and related
movements—in Tanzania. In a 1996 article, Frieder Ludwig describes how Neo-
Pentecostals stress teachings related to personal holiness and salvation. In his view, their
doctrines have an individualistic and exclusive focus and an exclusive doctrine that
separates them from other Christians. Additionally, although Neo-Pentecostals are
aggressive in speaking out against the government, their efforts, in his view, tend to
fracture rather than unify Tanzanian society by operating in isolation from other

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Christians and other religious groups.\textsuperscript{17} With a very different emphasis, Josiah R. Mlahagwa stresses in an article written in 1999, the way in which dynamics of Pentecostal and charismatic groups have transformed Christian faith in Tanzania—both quantitatively and qualitatively. These Christians, he argues, are not only increasing numerically, but are challenging their fellow Tanzanian Christians to read and meditate on Scripture as the “living word of God” and understand its profound relevance for Christian faith and life.\textsuperscript{18} More recently, in 2003, Mika Vahakangas and Andrew Kyomo edited a collection of articles on \textit{Charismatic Renewal in Africa: A Challenge for African Christianity}. In addition to providing a historical context for understanding the rise of Pentecostal and charismatic groups in Tanzania, this collection of articles also makes the case that the Pentecostal and charismatic movement in Tanzania is an expression of Christianity that other Tanzanians can no longer afford to ignore. The kind of “spiritual welfare” attended to by these movements attracts many Tanzanian Christians, regardless of their official denominational affiliation, precisely because it addresses the kinds of conflicts they are actually facing in their lives and draws on ways of expressing Christianity that resonate with an African worldview.

Although, as noted, there is an emerging literature describing the phenomena of Neo-Pentecostalism in Tanzania, not much has been written with the specific theological goal of articulating a pneumatology relevant to the African situation. To date, the primary

\textsuperscript{17} Ludwig, “After Ujamaa,” 218.

resource on pneumatology in Tanzania is a study done by Abednego Keshomshahara.19 Writing from a Lutheran perspective, Keshomshahara observes that the lack of pneumatological teachings in the Lutheran church in Tanzania has resulted in the failure of many, especially Lutheran, Christians to take a stand in their witness to the Christian faith. Keshomshahara contends that the development of an adequate pneumatology within Lutheranism in Tanzania has been hindered by the lack of attention to "the inculturation of the Lutheran doctrine of the Holy Spirit in the African cultural context."20 He identifies two ways in which this lack of attention to the African context is manifest. First, he observes that Lutheran theology in Tanzania has tended to place an insufficient emphasis on the person and work of the Holy Spirit, whose role in some aspects correlates with that of the ancestral spirits in Africa. Second, a lack of a doctrine of charismatic gifts means that African Lutherans have no means for testing or discerning the activity of the Spirit, especially with regard to such phenomena as spiritual healing, prophecy, and speaking in tongues.21 Throughout his thesis, Keshomshahara argues that because Lutheran Christians neglect the Holy Spirit, when they come to a crisis in life they seek help either from traditional spirits or other Christian groups that do attend to spiritual phenomena.

The one group within Tanzania Lutheranism that does deal with such phenomena is the movement of Lutheran charismatics. Referring to the work of Bengt Sundkler and Wilson Niwagila, Keshomshahara notes that charismatic Lutherans do "put emphasis on the role of the Holy Spirit as the one who orders the life of a person who accepts Jesus Christ as his/her personal savior" and "who enables that person to produce the spiritual

19 Abednego Keshomshahara, "The Lutheran Doctrine of the Holy Spirit and the Challenge of the Traditional Spirit Beliefs Among the Haya People" (M.Th. thesis, Makumira University College, 2000), ii.

20 Ibid., iii.

21 Ibid., iii.
fruits.” This observation is supported by Anneth Munga, who describes revival movements within Lutheranism as a process in which members express their faith through the varied modes of sermons, teachings, testimonies, general prayers, exorcism, healing, and songs. Through these practices, members in these revival movements speak of God, Jesus Christ, the Holy Spirit, Satan, sin, evil, salvation, holiness, spiritual gifts, the church, eschatology, and similar topics. There is, Munga argues, evidence of an implicit theology emerging in these revival groups.

Moreover, in this emerging theology and practice, much more attention is given to the importance of charismatic gifts than is usually found in traditional Lutheran theology and practice, a theme discussed in Samson Mushemba’s study of the history of Lutheran revival movements in Tanzania. In a similar vein, Manase E. Mzengi argues that “many Christians have left the Lutheran church to join Pentecostal churches because they believe that the Neo-Pentecostals are teaching the true and full gospel.” In his study, he quotes a parishioner, Charles Wawa, who had moved from a Lutheran church to a Neo-Pentecostal church saying, “It is better to go into the ‘spiritual churches’ rather than to

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stay in the Lutheran church where the ‘teachings are dry’ . . . because many Lutherans including their pastors have not yet received the power of the Holy Spirit.”

Nonetheless, Fidon Mwombeki, a Tanzanian Lutheran theologian, has argued that “charismatic Lutherans have not adequately stressed the role of the Holy Spirit but instead they concentrate on the person and work of Jesus Christ.” In his view, the Christological soteriology of Lutheran renewal movement has focused primarily on issues related to personal confession and reconciliation and has tended toward a kind of “self-justification” of its members.

These experiences are not unique to Tanzania, but have been observed in other parts of Africa as well. Asamoah-Gyadu has observed, based on his research on the impact of Neo-Pentecostalism in mainline churches in Ghana, that members of these churches often adopt a system of what he describes as “plural belonging.” While maintaining membership in their mother churches, these individuals also worship with one of the many new Neo-Pentecostal churches and groups. They do so, he notes, because they find worship in their churches to be “dull and [lacking in] vitality” precisely because their mother churches lack the kind of charismatic phenomena they find in Neo-Pentecostal churches and groups.

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26 One interesting thing is how native Tanzanians are defining some of the denominations. People of ecclesia are the Roman Catholics, because of the use of the Latin in their liturgy. Lutherans are called scholars because of holding Bible to church, and today Neo-Pentecostals are called spiritual churches because of the emphasis of the Holy Spirit.


Cephas Omenyo makes a similar case in his study of Ghanian churches, observing that “various charismatic renewal groups have emerged and operate vigorously in the mainline churches.” He contends that mainline churches . . . have been significantly impacted, to the extent that the ethos of some mainline congregations is akin to that of Pentecostal Charismatic churches.” He further asserts that many charismatics “feel mainline churches do not emphasize over the years is pneumatology and the power and the gifts of the Holy Spirit. They feel there is absence of power in their churches.” By contrast, for these charismatic renewal groups, “the Holy Spirit is central in their ethos.” They encourage their members “to yearn for the experience of the Holy Spirit in their lives and congregations.” What distinguishes these groups “phenomenologically” is precisely their explicit acceptance of a range of visible “spiritual gifts.”

With these observations, Omenyo joins the chorus of those who warn that since charismatics have responded to existing realities in their own context in their own ways, it will be the task of mainline theologians to respond appropriately by giving theological insight and guidance.” These need to encourage an “interchange” with these movements, a “synthesis” that could “go a long way to enrich African Christian theology and life and contribute to the ongoing process of inculturation of the Gospel in Africa.

A Case for an African Inculturation of Biblical Pneumatology

In light of this emerging literature, I argue in this dissertation for the need for Lutheran Christians to attend to the importance of an African inculturation of biblical pneumatology. The word inculturation means “the presentation and re-expression of the

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Gospel in forms and terms proper to a culture." Although I do not intend to develop a comprehensive pneumatology in this work, I do intend lay the groundwork for making the case for an African inculturation of biblical pneumatology in lieu of the rise of the Neo-Pentecostal phenomena. On the one hand, I will argue that Neo-Pentecostal movements are challenging other expressions of African Christianity, including Lutheran Christianity, to be more practical and relevant to people’s needs; these movements allow people to express their Christian faith in ways that are more appropriate to their cultural experience. I argue elsewhere that Neo-Pentecostals challenge other Tanzanian Christians because of their attention to African “indigenization and spirituality.” In this dissertation, I develop that argument further, contending in response to the evaluation given by many other mainline Christians, especially other Lutheran Christians, that Neo-Pentecostals are merely creating another Gospel—that “instead of the Gospel of the forgiveness of sins, [their] center is occupied by miracles and improvement of the qualities of life, along with temporal blessings from God” —that instead of merely criticizing these movements, it is imperative for Lutheran Christians to attend to the very spiritual realities these movements are addressing. 

On the other hand, as I seek to correct a limited understanding of the Spirit’s work among Lutheran Christians, I also seek to expose the ways Neo-Pentecostal groups have not given sufficient attention to the need for a critical evaluation of the charismatic gifts


33 Simojoki, “The Other Gospel of Neo-Pentecostalism in East Africa,” 274.
that have emerged within them, precisely because they have lacked the theological tools
to address these phenomena. Thus, I will also argue that much of what neo-
Penentecostals offer with regard to the person and work of the Holy Spirit is but a
fraction of what could be included in a comprehensive understanding of the person and
work of the Holy Spirit.

Examining the African Context

I will approach this task in three ways. First, I seek to determine how traditional
African spirituality and worldviews contribute to an understanding of the Holy Spirit in
the African context. As Kofi Busia has observed,

often those ‘responsible for the propagation of the Christian Gospel in other lands
and cultures have not shown sufficient awareness of the need for an encounter
between Christian religion and the cosmology of the people’s outside European
culture and traditions.’ For this reason, the Christian has seemed to be ‘either
alien or superficial or both’ to those hearing the gospel message.34

In this, I am influenced by Ogbu Kalu, who believes that the Neo-Pentecostal movement
will continue to gain many Africans because, it does not merely adapt but gestates the
resources of externality within traditional African life and spirituality, “transforming
[them] along the grooves of resonance to serve its needs. This, in his view, “explains why
Pentecostal fruits . . . answer more adequately the challenges (of power and evil) in the
African ecosystem than the fruits of the earlier missionaries endeavors.”35

Kalu has argued that “Africans have accepted this type of Christianity because . . .
elements of the Gospel . . . resonate with goals and practices of [African] traditional

34 K.A. Busia, “Has the Christian Faith been Adequately Represented?” International Review of

Christian Identity from Cultural and Historical Perspective, ed. James L. Cox and Gerrie Ter Haar
religions." Following Kalu, I will argue that African spirituality and worldviews should be seen as a fertile ground for the seed of the Gospel of Jesus Christ. By tending to ignore its contribution to African Christianity, mainline Christianity in Africa remains, for many Africans—including those who attend their churches—alien to their experience of God. Many African Christians still consult various spirits, including the spirits of their ancestors, in times of need.

As in much traditional African spirituality, Neo-Pentecostals call upon and talk to God. They also rejoice in a way that shows the presence of God. As J. Hollenweger contends,

they [Neo-Pentecostals] are characterized by oral liturgy, narrative theology and witness, reconciliatory, the inclusion of visions and dreams in worship, and understanding the relationship between the body and the mind revealed in healing by prayer and liturgical dance.\(^{37}\)

In their services, God’s Spirit empowers people to serve and minister within different services and ministries in the community. For Neo-Pentecostals, God is near. God listens and rewards those who diligently seek Him. God can be reached and experienced. Neo-Pentecostalism provides a way for Africans to experience and understand the message of the Gospel. For example, in African traditional religion, barrenness for women was believed to be a curse. Women went to God through their ancestors in order to understand what caused their barrenness and seek the help they needed in order to be able to have children. Like their traditional counterparts, Neo-Pentecostals are not afraid to deal with questions regarding why people are barren. However, the difference between Neo-


Pentecostals and Traditionalists is that in Neo-Pentecostalism, the questions and seek for help is directed to the God of Trinity. Similarly, in African traditional religion, poverty is believed to be a curse that needs rituals for cleansing. Neo-Pentecostals see poverty as a “form of evil power” as well and thus rebuke it through prayers and teachings about “sowing the seed”—that is, sowing a seed that may bring about wealth.38 Because of the similarity between forms of traditional African spirituality and Neo-Pentecostalism, Kalu insists, as I have noted, that “Pentecostalism becomes a balm in Gilead, a ‘fit’ into indigenous spirituality because people want the new Christianity to do for them what the old religion did.”39 Kalu argues that many Neo-Pentecostals are ahead of mainline denominations because they express their experience with the Holy Spirit in ways that make Africans Christians feel at home.

Moreover, because many mainline Christian churches are still primarily identified with missionaries and the leaders trained to think and act like them, they are not seen as sources of deep community for their members. Mainline churches tend to lack the deep stress on community found in many Neo-Pentecostal movements and rooted in traditional African values. An important aspect of my work therefore will be to identify emphases found in traditional African spirituality and culture—such as a focus on the spiritual world and a focus on community—that are relevant to developing a Christian pneumatogy.

38 Regarding to sowing the seed, Neo-Pentecostals teach that though one is poor, one can become rich if one gives to God or sows what one possesses. In turn, one can receive twice or thrice of what was asked.

Community life, in particular, is central to African culture. The religious milieu of Africans is one in which God is honored through the sharing of gifts within community. As Joseph Healey and Donald Sybertz have observed, "In Africa everything is done to maintain good personal and communal relationships."\(^{40}\) Sharing gifts and talents within the community for the benefit of the community is central to African life. For Africans, the Holy Spirit is always experienced within community—both past and present. As I further explain African inculturation in this dissertation, I will highlight the connection not only with community in the present, but with the community of ancestors as well. The understanding of this community across time and space will be defined in relation to Jesus' cross and resurrection, and the power of his Spirit among us. In African communities, active participation in community is essential in the sense of mutual, interpersonal relationships where people are found 'being-with' one another. Becoming a person is thus a continuous and perpetual process, which does not end with death. Thus, every member in the community plays his or her role in a responsible way. In praising such a model in Africa setting, Julius Kambarage Nyerere said, "A lively community in the African worldview is dynamic, loving and sharing and feels responsible for every person."\(^{41}\)

Engaging Neo-Pentecostalism and Lutheranism

Second, I seek to engage—not only critically, but also constructively and creatively—the teachings on the Holy Spirit found both in Neo-Pentecostalism and in

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Lutheranism. My work will explicate what both Neo-Pentecostals and Lutherans are currently teaching about the Holy Spirit in Tanzania. I will examine what is being taught about the Holy Spirit within Lutheran circles and interpret this in relation not only to Lutheranism's own understanding of pneumatology, but to biblical depictions of the Spirit's presence and activity. In doing so, I seek specifically to address the reasons why so much of Lutheran teaching on the Holy Spirit seems to lack relevance to the questions and concerns that many Africans are now facing. Among the issues that need to be addressed is the focus within Lutheranism on Word and Sacrament and the role of the Holy Spirit in relation to these means of grace. Luther insists that there is no way one can receive the Holy Spirit without the outer means of the Word and Sacraments. Nonetheless, how do we relate this emphasis with the wide array of spiritual phenomena—including the charismatic gifts identified in Paul's letters—that many African Christians now experience? How do we understand the activity of the Spirit among the whole people of God—who are gifted in a variety of ways—in relation to this emphasis on Word and Sacrament? How do we understand the Spirit's activity as it creates a new community—mutually interdependent and empowered by the Spirit? Moreover, how do we understand the activity of the Spirit outside of the Christian community? How can we interpret the multiple ways in which Africans experience the spiritual world—especially as that world impinges on their daily life, and particularly in times of crisis? These are questions I seek to address as I engage Luther and Tanzanian Lutheran Christianity.

I will also examine what Neo-Pentecostals have to say about the work of the Holy Spirit in light of biblical depictions of Spirit's presence and activity. Neo-
Pentecostals emphasize the "enabling power of God following the experience of his Holy Spirit." More specifically, they tend to emphasize the importance of speaking in tongues (glossolalia) and the other more miraculous gifts of the Spirit such as healing, exorcism, and prophecy. At the heart of their theology is Paul's writing on the gifts of Spirit (1 Cor 12:4-14:40) and the fruit of the Spirit (Gal 5:22-26). In my discussion of Neo-Pentecostalism, I will bring to the fore its strengths—its openness to the gifts of the Spirit, its tangible relevance to people's life, its stress on community—themes that resonate with biblical accounts of the Spirit's work. I will also, however, raise some critical questions. For example, what are the criteria for discerning appropriate uses of spiritual power? What are the criteria that distinguish true uses of spiritual power from mere magical uses of this power? In this, I seek to address ways in which such spiritual power can be used solely to benefit specific individuals or groups and not the entire body of Christ. Further, I seek to address the way in which these groups often tend to create levels of different kinds of Christians—often based on whether or not they have received the gift of tongues or prophecy or have the power to heal people or exorcise demons. Does such a grading of levels truly reflect the way in which Paul presents the mutual interdependence of gifts for the building up of the "body of Christ" (see, e.g. 1 Cor 12)?

Identifying Elements in an African Inculturation of Biblical Pneumatology

Third, in light of this depiction of Neo-Pentecostal phenomena against the backdrop of traditional African spirituality—and my critical analysis of both the existing pneumatologies of both Neo-Pentecostals and Lutherans in Tanzania—I seek to identify the elements in a biblical account of the Spirit's work that are relevant to the African

inculturation of biblical pneumatology. More specifically, I seek to set a depiction of African Neo-Pentecostalism and African spirituality in general in conversation not only with recent biblical scholarship on the Holy Spirit but also with Moltmann’s theology of the Spirit. I intend to lay the groundwork for developing a biblical rooted pneumatological theology relevant to the Tanzanian context. In light of the African situation, I will use literary criticism to reveal hidden, unrecognized, and often neglected Biblical texts on the Spirit.

Thus, I seek to develop a deeper and more comprehensive understanding of the Holy Spirit’s work, one that can truly understand the Spirit as balm of Gilead for Tanzania, drawing on biblical depictions of the Spirit’s presence and activity—especially in the Old Testament, Paul’s letters, in Luke and Acts, and in John. Paul’s letters are important resources for understanding not only the eschatological Spirit’s relation to Christ’s cross and resurrection and the ongoing apostolic mission of the church, but also how the members of Christ’s body are given charismatic gifts for the up building of the whole body. Paul deals with the eschatological context for understanding the Spirit’s work in his proclamation of Christ’s cross and resurrection and the palpable “already” but “not yet” character of the Spirit’s presence and activity in the life of Christian believers. He also deals extensively with questions related to discerning true and false uses of spiritual power and authority (see, e.g. 2 Cor). Most importantly, Paul deals with questions related to the appropriate use of charismatic gifts within the body of Christ—gifts that include more than just healing, works of miracles, or prophecy (see, e.g. 1 Cor 12, 14).
Luke and Acts are important resources for understanding how the Spirit works in the ongoing missionary activity of the church, especially as Luke and Acts encounter new cultural contexts. In his Gospel, Luke depicts Jesus as a prophet on whom the Spirit of the Lord rests as promised in Isaiah (Luke 4:18-20; Isa 61:1-2). In Luke’s depiction, Jesus teaches the people with authority (4:32); he releases the captives of the demons (4:33-36); he delivers those oppressed with diseases (4:38-40); and he proclaims the good news of the Kingdom (4:43). Moreover, his treatment of the Holy Spirit’s activity in the early Christian movement from the time of Pentecost graphically describes the “signs and wonders” that accompany missionary proclamation—as the church moves from “Judea to Samaria to the ends of the earth” (Acts 1:8). Although less nuanced than Paul, Luke also presents the kinds of conflicts early Christians had to face as the Spirit moved among people often in unexpected ways, as in the case of Cornelius’ household, where the Spirit came upon people even before they were baptized (Acts 10).

Finally, John is an important resource for understanding the Christian community’s deep unity with one another and the Triune God in its mission to the world. The Johannine literature also presents a palpable description of the Spirit’s work—as the Paraclete, the Advocate, who gives witness to Jesus and the Father, grants authority to forgive and remit sins in Jesus’ name (John 16:4-15), and intimately connects the Christian communities in profound unity with Jesus and the Spirit, and with each other, even as they are sent out in mission into the world (John 17).

Most importantly, these biblical resources provide ways of understanding the Spirit’s activity in ways that are highly suited to the African context, especially in view of their attention to visions, dreams, prophecies, healing, and the like. In my view, a closer
reading of biblical accounts of the Spirit’s presence and activity in light both African spirituality and tradition—and the contemporary experiences of Neo-Pentecostals—provides a rich resource for the articulating a truly African inculturation of the Spirit’s person and work. Although Luther’s pneumatology will be an important resource in this work, especially in addressing the Lutheran teachings in Tanzania, I will draw primarily on recent biblical scholarship and biblical theologies of the Holy Spirit in developing my constructive argument. I will do so primarily because these resources are more adequate to the task of addressing the complex issues raised by charismatic phenomena and African indigenous spirituality. The work of biblical scholars—including George Montague, James D. Dunn, and Gordon Fee—will play a particularly important role, attending to the distinctive ways in which the different biblical writers understood the work of the Holy Spirit among early Christians.43

My main contemporary theological resource on pneumatology is Jürgen Moltmann, who draws heavily on biblical scholarship in his understanding of the eschatological character of the person and work of the Holy Spirit.44 For him, the Holy Spirit is not only active in the lives of the individual believers, but is, in fact, the divine energy of life animating the new creation of all things—in nature and in history. Moltmann is an important resource for setting Neo-Pentecostalism in Africa within the context of a more comprehensive biblical understanding of the Holy Spirit for three reasons. First, he stresses the intrinsically embodied character of the Spirit’s presence and activity—a theme that resonates well with much of African Christianity. For him, “the

43 See the bibliography for a list of their publications relevant to my dissertation.

44 See the bibliography for a list of his publications.
experience of the power of resurrection” and the “divine energy” at work within this power, “does not lead to a non-sensuous and inward- turned spirituality, hostile to the body and detached from the world” but rather “brings new vitality of a love for life.”

Second, Moltmann stresses the importance of understanding the Holy Spirit as the reality of God, a theme especially pertinent not only for addressing the palpable character of the African experience of Christian faith, but for discerning among the various spirits—divine, human, and demonic present in the world. For Moltmann, the “Holy Spirit is the reality of God himself and not merely a divine attribute.” The Holy Spirit is, indeed, “God who indwells, hidden, secretly, and silently in his creation in order to be with his creation in suffering and joy.” He goes on: “The Spirit of God is a person who sees and acts. During Israel’s suffering, God’s Shekinah assured them of God’s nearness.”

Third, Moltmann stresses the distinctively Trinitarian character of the Spirit’s work, relating the Spirit not only to the work of Jesus Christ but also to the Father of Jesus. Moltmann provides a complex theological understanding of how Jesus was not only conceived by the Holy Spirit, baptized by the Holy Spirit, performed miracles and proclaimed the Kingdom of God in the power of the Holy Spirit, but also surrendered himself to his atoning death on the cross through the eternal Spirit. He was then raised by God through the life-giving Spirit, and in the Spirit becomes present among us. After his resurrection, Christ sends the Spirit to the community of his people and is now present

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46 Ibid., 11

47 Ibid., 12.
among them in the Spirit. In this sending, the Spirit of God becomes the Spirit of Christ; the Christ, “the recipient of the Spirit” becomes “Christ the sender of the Spirit.”\textsuperscript{48} This complex understanding of Jesus’ relationship—not only to the Spirit of eschatological expectation who empowered his proclamation of the reign of God but also to the Spirit he sends to his followers after his resurrection—provides an important theological resource for understanding pneumatology within a broader Trinitarian context, a theme especially important for work that seeks to discern what is distinctive to a Christian understanding of the Spirit’s work not only within the Christian community, but in all of life as well.

Further, Moltmann’s theology of the Spirit is especially relevant for the African context because his work resonates with the sense to which Africans believe that all of creation in one way or another is interrelated. In a public broadcasting service documentary series titled \textit{The African}, Ali Mazrui, one of the leading African political scientists, finds an example of the African vision of interrelatedness and bondedness with nature in the way Africans think of the forest. Mazrui observes:

\begin{quote}
The forest provides the African with all basic needs—food, materials for building a home, medicine, and rain; it also provides a sanctuary for religious practices as well and a home for the fugitive; in addition, it serves as a cemetery and the abode of ancestral spirits. In short, the forest is everything for the African.\textsuperscript{49}
\end{quote}

Likewise, Wilson Niwagila has pointed out:

\begin{quote}
It is common for Africans to respect land because land does not only unite the living but also the dead ancestors and unborn posterity. In family prayers in Africa, a father in the family does not pray for the well-being of the people in the house only but will also pray for other animals. When a haya father, for example,
\end{quote}

\textsuperscript{48} Ibid., 59-60.

included a spider, a rat, a lizard, a cow, a goat, and a snake in his family prayer he did it deliberately to show that life is co-existence and interdependence.\textsuperscript{50}

The African experience of the Spirit must involve all of life. When Mbiti contended, “Africans are notoriously religious,”\textsuperscript{51} he meant that for Africans, one cannot make a demarcation between a person’s body and soul, asserting that only the soul is religious. Rather, it is the whole person—body and soul in deep interconnection with nature—who participates in the Spirit’s life. Moltmann’s pneumatology is especially suitable for the African inculturation of biblical pneumatology because his pneumatology attends thoroughly to the importance of creation and the ways we as human beings are deeply embedded in creation.

An Overview of the Chapters

I develop my argument more fully in the following chapters of this dissertation. In the next chapter, I examine John Mbiti’s contention that African spirituality is the preparation evangelica that can contribute to an African inculturated biblical pneumatology. I do so by examining Ogbu Kalu’s argument that Neo-Pentecostalism has deep roots within African spirituality and culture. In the third chapter, I discuss the rise of Neo-Pentecostalism in Tanzania, and in Africa as a whole, as well as the questions it raises for both Lutheran and Neo-Pentecostal teachings on the Holy Spirit. In the fourth chapter, I discuss the history of Lutheranism in Tanzania and examine the current teaching and practices on the Holy Spirit in the life of Lutheran churches in Tanzania. The fifth chapter provides a close reading of the major texts in the Bible that deal with

\textsuperscript{50} Niwagila, \textit{From the Catacomb}, 38.

the Holy Spirit, focusing specifically on the Old Testament, Paul’s letters, Luke and Acts, and John. In the sixth chapter, I offer a reading of Moltmann’s pneumatology, bringing to the fore the embodied character of his understanding of the Spirit’s presence and activity in the church and throughout creation. Finally, in the last chapter, I set forth an agenda for reconstructing an African pneumatology in light of the rise of Neo-Pentecostalism in Africa. In this agenda, I present the themes central to an African pneumatology including both an analysis of Neo-Pentecostalism in light of traditional African spirituality and a fresh reading of biblical pneumatology.
CHAPTER TWO
AFRICAN SPIRITUALITY AND WORLDVIEW:
A CONTEXT FOR UNDERSTANDING NEO-PENTECOSTALISM

This chapter provides a context for understanding the rise of Neo-Pentecostalism in Africa. How have African spirituality and worldview been a *preparatio evangelica* contributing to the growth of Neo-Pentecostal Christianity in Africa? In what ways have aspects of a traditional African spirituality and worldview contributed to the emergence of Neo-Pentecostalism in Africa? After a brief discussion of historical and theological reasons for why traditional African religion has served as a *preparatio evangelica* for the Gospel, this chapter examines some of the main features of traditional African spirituality and worldviews. It then draws on Ogbu Kalu’s sociological work on Neo-Pentecostalism in Africa to make the case that Neo-Pentecostalism in Africa has taken its peculiar shape by drawing on elements within traditional African spirituality and worldviews. The arguments advanced by Kalu are relevant in constructing an African inculturation of biblical pneumatology because they bring to the fore the elements within African culture that can be incorporated within African Christianity. As the world sees the center of Christianity quickly shifting to the southern hemisphere, his arguments alert scholars to the need for research on African Christianity that goes beyond a strictly sociological point of view and embrace cultural and spiritual factors as well.
Many scholars compare Christianity in Africa to Christianity during the Acts of the Apostles—being rooted in the religion of Old Israel but also contextualized in the culture in which converted Christians found themselves. In his observation of what is going on in Africa, the missiological historian, Andrew Walls, asserts:

African Christianity has appeared in two ways. First, it emerged as "a new period in the history of African religion, continuing the story begun in the primal or traditional religions." Second, it emerged as "a new period in the history of Christianity, in which the tradition is being expressed in intellectual, social and religious milieu which it has not previously entered."

From Walls' observation, one can understand that Africans are on the way to innovate Christianity, expressing it in their culture. Several African scholars who have dealt with the continuity and discontinuity in African Christianity are worth highlighting in this chapter.

John Mbiti used the concept of *praeparatio evangelica* to argue that we can do nothing to the Gospel, for this is an eternal gift of God; but Christianity is always a beggar seeking food and drink, cover and shelter from the cultures encounters in its never-ending journeys and wonderings.

Mbiti is of the opinion that African traditional religion was preparing the Africans in their culture to receive the Gospel. Christian messages came to people who already had a culture of worshiping God, people who had their own way to reach God through prayers and supplications. For Mbiti, Christianity is in the process of inculcation, which is a never-ending process. Since it takes place in a culture of the people, it must take into consideration how people view the universe and all those within it. It must also take into

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53 Mbiti, "Christianity and the Traditional Religions of Africa," 430-431.
consideration the past in all its aspects rather than pay scant attention or pretend that
Christians have no past. Mbiti insists that the culture of the people plays a big role in
introducing and in practicing Christianity. A Gospel preached in a cultural vacuum
cannot produce responses. How people understand themselves and how they place God in
the center of their lives are all the elements that helped shape Christianity in today’s
Africa. Hence, the examination of a type of Christianity found in Africa should go
beyond the initial insertion of the Gospel into cultures and deal with making the gospel a
principle that animates, directs, and unifies the culture, transforming and remaking it so
as to bring about a new creation.

Besides Mbiti, Kwame Bediako also argues that African Christianity practiced in
Africa today has taken a mode of assimilation from the African worldview. African
worldview and spirituality have provided the skills and habits necessary for African
Christians to act and participate within their society, and Christianity has incorporated
new concepts into existing schemes. Bediako opposes, in his case missionaries, acting as
enlightened spiritual masters who pass on the Gospel to disciples or Africans who have
responded to Christianity. In his work Christianity in Africa: The Renewal of a Non-
Western Religion, Bediako sees Christianity and the African primal religions as one
entity operating equally in the living faith, real-life situations and in the field experiences
of Africans. How Africans respond to Christianity, in his view, is determined by what
they believed in the past. Bediako sets out to show the potential and capability of the faith
for the realities of African life through what he called “indigenization and rooting of
Christianity in African life by claiming for it a past in the spiritual harvests of the African
pre-Christian religious heritage."\(^5^4\) African Christians weave new patterns following some lines of similarity, but also making their religious experience an organic, unified one. He asks the attention of one learning African Christianity to turn "from the mode of transmission towards the mode of assimilation."\(^5^5\) As the child of an African cultural renaissance, Bediako points out the role of the primal religions and cultures from his own experiences. He believes there must be a continuation because the mode used by missionaries of transplanting Christianity to Africans left some marks which differentiated African Christians with their brothers and sisters in Africa. These marks are not of faith, which we learn from Paul in Galatians 6:1 ff, but marks of Euro-American culture, which promote individualism and privacy of Christian faith. Bediako therefore suggests a model of assimilation which supports this continuity of African traditional religion. Christianity, as a part of Africans, must integrate the spirituality and worldview of the people in Africa under the work of the creating, saving, and sustaining God.

Laurenti Magesa underscores this understanding by linking African worldview and spirituality with African Christianity, inventing a new method of studying African traditional religions. To him this is no longer exotic religion but is a living faith to be taken seriously. It contains elements that offer abundant life as well as those that threaten life. In his book entitled *African Religion: The Moral Foundations of Abundant Life*, Magesa contends that African traditional religions do not get the attention they deserve in the African theological institution.\(^5^6\) Supporting this point, Mbiti adds, "Our written

\(^5^4\) Bediako, *Christianity in Africa*, 76.

\(^5^5\) Ibid., 78.

knowledge of traditional religions is comparatively little, though increasing from anthropologists and sociologists. Practically, nothing had been produced by theologians, describing or interpreting these religions theologically.\footnote{Mbiti, \textit{African Religion and Philosophy}, 1.} Due to the missionaries’ ignorance of African culture, some African theologians have failed to objectively examine and promote their heritage from the primal religions. Therefore, African traditional religions to date are largely seen as a fetish religion. The challenge advanced by Magesa is of vital importance not only for the people to understand their traditional realities, but more critically for them to live those realities in the present.

Finally, in his book, \textit{Translating the Message: the Missionary Impact on Culture}, Lamin Sanneh notes his concern with the translation of the Message in the local languages of the African people. Kalu affirms the importance of translation that Sanneh advocates:

\textit{Through translations, Africans discovered the possibilities of new models of church polity, the ethics of Leviticus underpinned their concerns for ritual purity, while the satanic or demonic challenge to God and man humanity with their precarious vision of the universe.}\footnote{Kalu, “Preserving,” 115.}

Unlike Martin Luther, translation for Sanneh is not only to help people understand the God they worship; rather, translation reveals similarities between the Bible and primal religions of the Africans. Through translation, Africans perceive Biblical support for revelatory phenomena such as dreams, visions, and prophetic utterances. Sanneh also supports the notion of continuity, which, as we will see, is demonstrated by Neo-Pentecostals in the continent. Neo-Pentecostals experience the phenomena mentioned by Sanneh in their gatherings and during prayers. In addition, through translations, Africans
have discovered the possibilities of new models of church polity, new ways of participating with one another in community.

It is evident that these African theologians point toward the continuity from African traditional worldview and spirituality to present Christian faith. It is also apparent that African Christians have learned from the mistakes missionaries made in defining African Christianity. 59 To borrow from Elizabeth Isichei's words, the missionaries failed "to stretch their roots in the lives and experiences of Africans." 60 A common argument among these scholars is that the process of Christianization must take seriously the scope and knowledge of the African traditional religious lives of the Africans rather than bind everything together under the umbrella of syncretism. But if an African worldview and spirituality is important for African Christianity, then what characterizes an African worldview and spirituality?

**African Worldviews and Spirituality**

Before proceeding to answer this question, it is important to give a brief explanation of the meaning of culture. Culture is a term used by social scientists to define a people's whole way of life. In everyday conversation the word 'culture' may refer to activities in such fields as art, literature, and music. However, to social scientists, a people's culture consists of all the ideas, objects, and ways of doing things created by the group. Culture includes arts, beliefs, customs, inventions, language, technology and

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59 When missionaries came to Africa they introduced alongside Christianity, their culture and abandoned African culture. Some called Africans animists, superstition, Fetish or magic; others called Africans syncretists by mixing both Christianity and traditional religion. Cf. Mbiti, *Introduction*, 16-19.

traditions, and it consists of learnt ways of acting, feeling, and thinking. A culture is any way of life, simple or complex.

British anthropologist Sir Edward Burnett Taylor defines culture as “that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.” Taylor’s definition includes three of the most important characteristics of culture: (1) Culture is acquired by people. (2) A person acquires culture as a member of society. (3) Culture is a complex whole. People acquire culture because it consists of learnt patterns of behavior rather than the biologically determined ones that are sometimes called instinctive. Culture is a complex whole that social scientists can break down into simple units called ‘cultural traits.’ A trait may be a custom, such as burial of the dead; a device, such as a plow; a gesture, such as a handshake; or an idea, such as democracy.

It is through culture that one identifies people’s way of thinking and doing things. Beneath culture is people’s worldview and it is through the worldview of a given society that one understand the complexity of its culture. In ways that resonate with the definitions we have just discussed, Kalu defines worldview as, “The hermeneutic that interprets the creative pattern of human action, the unconscious pattern of behavior in society; the way a people characteristically look outward at the universe; the patterns of thought, attitude towards life, concept of time, a mental picture of what ought to be, and the order of things.”

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African spirituality is an important aspect of African culture. The African conceptualization of spirituality may be at variance with the Christian understanding of spirituality, but this does not presuppose the ignorance of the former on the subject. The praxis of African spirituality was fully-fledged in the pre-modern world and will likely endure the post-modern world, even if it means re-emerging in a transformed or modified form. John Mbiti notes, “The African traditional view of the universe is expressed in myths, legends, proverbs, prayers, rituals, songs, symbols, ceremonies, names, beliefs and wise sayings.” Careful study of diverse African societies reveals a unified and elaborate picture of the African view of the universe. Both Kalu and Mbiti give a clear and similar picture of African worldview.

John Mbiti on African Spirituality

What is John Mbiti’s view of African spirituality? In explaining African spirituality, he argues that one must start from the place in which it is ascertained, African traditional religion. African spirituality is the way Africans experienced their God and expressed their faith through songs, rituals, and symbols. According to Mbiti, African traditional religions “evolved slowly through many centuries, as people responded to the situations of their lives and reflected upon their experiences.” Geographical and environmental reflection about the universe and its origin were the forces which persuaded the birth of African traditional religions. Hence, African traditional religion is found in all areas of human life. It has dominated the thinking of Africans to such an extent that it shaped their cultures, social lives, political organizations

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64 Ibid., 14.
and economic activities. Religion in Africa is closely bound with the traditional way of life, so much so that this way of life has in turn shaped the religion as well.

Following Mbiti's line of thought, it is clear that both spirituality and worldview are bound in the culture of the people and are interdependent. It is African worldview and spirituality which have helped Africans understand what God was meant to be to them and how God uses intermediaries to deal with daily affairs of the human beings God created. Furthering Mbiti's argument, this research briefly examines the African divine powers and their hierarchical spiritual status. This helps connect the spirituality of the traditional Africans with that of Neo-Pentecostals in order to understand Kalu's work on continuity and discontinuity as defined later in this chapter.

According to Mbiti, the idea of the Supreme Being is not recorded in any corpus, except that the nature of God came to be understood with the help of icons, metaphors, metonymies, and symbols that are presented in various forms during initiation meetings. "Many African creation myth are anthropocentric, they also describe human beings as being created later in the process of creation. God elevated human beings above all other creatures and gave them a position of importance and privilege."\(^{65}\) However, this status does not imply power. Africans believe the universe is permanent, eternal, and unending and that spirits have more power than human beings.\(^{66}\)

Since the universe for the Africans consists of both invisible and visible parts, Africans came to perceive the universe as divided into three parts: The heavens (above), the earth (below), and the underworld (below the ground). These divided parts, however,


\(^{66}\) Ibid., 6.
are closely linked with one another. God upholds the universe in the same way a person holds an object in the palm; but at the same time God is also above, exercising God’s power over it. Heaven is believed to be God’s place of domicile; but at the same time, Africans know that God is omnipresent. God has other heavenly beings who work as God’s assistants, messengers, ministers and even children. African thinking considers the heaven to be another “busy” place, just as the earth. The earth is “the nourishing force and the place of burial; it makes things grow and consumes them; it unites within itself the two opposite poles of existence, life and death.”67 In some communities “the earth is symbolically a mother begets all things that are housed in her.”68

For Africans, all things originate from God, and in many African languages, the name for God means “Creator.” God the creator holds many attributes as maker, constructor, deisher, fashioner, bearer, begetter, molder, originator, etc. All of which intend to imply that, “God is the one who calls all things into existence; that is the concept embedded in the name Creator.”69

Under God there are other mediums that are used by human beings to communicate with God. For instance, manifested as the sun, lightning, thunder, moon, and stars, divinities inhabit the sky, serving as oracles, arbiters in human affairs, and agents in ritual dynamics. According to Yuda Kiwovele,

The major force or divinity on the earth is the earth deity, which is responsible for fertility and the nurture of the life of the humans, animals and plants. Land looms large in this cosmology. For one to separate himself from this divinity is regarded

67 Ibid., 23.

68 Mbiti, Introduction, 33.

69 Ibid., 32
as being in the state of sin because he no longer lives for the interest of the community but of himself.⁷⁰

Among the Haya people of Tanzania, this separation means death because the individual is cut off from the dynamic fellowship of his own clan and ancestors, as well as the divinity. Unless he comes back and is reconciled with his community, he remains a “dead” person. The Haya in this case use the expression akafaila, meaning, “he died a long time ago,” to show how serious it is to be an outcast. In this sense sin, obufu, is the rejection of the fellowship and ethical norms which bind the community together. The consequence of living in such a state of obufu is death, olufu. Both sin and death in the Haya language have the same root.⁷¹

Spirits in the African context were believed to be created by God for the purpose of doing everything on God’s behalf. Their task was to act as links and intermediaries between God and the human beings; and through these spirits people expected unlimited support and help. These Spirits were said not to have tested death but were immortal and went directly to the spirit world.⁷² Gideon Were and Derek Williams support this point.⁷³ There are also human spirits on the land offering each human being a guardian who determines his or her fate in the passage through life. In some cultures, individuals make

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⁷¹ Niwagila, From the Catacomb, 386.

⁷² C. J. Hellberg, Missions on a Colonial Frontier West of Lake Victoria (Lund: Gleerups, 1965), 33.

⁷³ Gideon Were and Derek Wilson, East African through a Thousand Years (Kenya: Litho Ltd., 1972), 46-47.
a wooden figure of the personal daemon and sacrifice to it daily for empowerment in the pursuits of life.

Kalu acknowledges the feminine gender spirits in his explanation, writing, "In the gender construct, the marine spirits are imagined as daughters to the earth deity. Marine spirits can be munificent and give riches to devotees. Barren women propitiate marine spirits for children." This highlights the important notion that some African worldviews recognize women and give them roles to play in creating human beings. However, not all tribes in Africa recognize the participation of women in creation. For example, among the Haya, a well-known marine spirit (Mugasha) is of a masculine gender. According to Haya myths, he asked Wamala, an earth deity, to marry his daughter so the world could be inhabited. Wamala was believed to be powerful to Mugasha because both land and ocean thus belonged to his empire-earth.

Next to the divinities and spirits, a third component consists of ancestral spirits which inhabit the earth beneath. "The ancestors are a key to understanding African Spirituality. For most Africans they represent the true fulfillment of life." A person must have lived a moral life to merit the status of an ancestor. The desire of everyone is to live to old age with dignity and qualify in death as an ancestor. The human family celebrates the death with appropriate rituals, spaced out into first, second, and even third burial ceremonies. If they fail to provide a decent burial or to maintain any of the covenanted obligations with spirits woven by the dead person for the prosperity of the

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family, it was believed that he would visit them, making demands and causing troubles for them until they satisfied the demands. If all obligations are met, the dead will travel through the spirit world and reincarnate. Thus, when a child is born, diviners would be consulted to indicate who has returned, and the identification would determine the name to be given to the child. Various rites of passage would be performed as the individual progresses from adolescence to adulthood and to the status of an elder in the community.

Even though they are of the Spirit world, ancestors belong to living families, all joining together to pray or worship God. Traditional African Religion is devoid of the notion of the "original sin." The destiny of the African Religion is linked neither to the original drama in which the primordial ancestor plays the leading role nor to the tragedy of redemption of which God Himself plays the religion's essential role. The absence of the original sin and of redemption necessarily implies the absence of the final judgment. Salvation is a repetitive undertaking of which the protagonist is the individuals.

Imbuing the whole world of the living is a fourth component—spiritual forces—which individuals can acquire through rituals for enhancing life. They are non-personal beings; they are mysterious and have ubiquitous power, which permeates all areas of life and can be used either for good or in an anti-social manner to harm or diminish the capability of another person's life force, fortunes, and resources. The negative uses could be operated through words, thoughts, attitudes and behavior in sorcery or witchcraft practices. Witchcraft is the use of the human psychic powers to do evil, unlike sorcery which employs magical incantations, implements, objects, medicine and other paraphernalia. With either method, the envious or wicked people can put a curse on individuals or families. Evil forces are without bodily forms so they embody people,
animals, and physical objects to manipulate and harm others. The vision of their existence is a shaky one as that of evil forces, which invest the human world as a siege, endeavoring to ruin the capacity of individuals, families, and communities from living a prosperous life. Rituals of sacrifices, libations, offerings, prayers, taboos, and other forms of sacred acts are employed in seeking the interventions of the good spirits in combating the evil spirits. While some spirits are propitiated, others are driven away through prescribed rituals. Mbiti, in the *Prayers of African Religion*, has recorded a liturgy for driving away an intrusive spirit among the Banyankore of Uganda: “Come and go with your or (come go with this is goat). This is your road, go and do not return.”

Ogbu Kalu on African Spirituality

African theologians define African spirituality today as “the experience of the Holy Spirit moving us and our communities to be life-giving and life-affirming.”

Theologian Cornel du Toit adds,

> We celebrate our spirituality in songs, rituals and symbols which show the energizing Spirit animating the community to move together in response to God. ...African spirituality recognizes the ‘personhood’ of all things in creation and therefore deeply respects nature. People are rooted in nature and therefore live a life of reciprocal dependence with the rest of creation.

African Christian Spirituality then emerged as more than just human spiritual interconnection. It crossed boundaries of human beings and ventured into a larger framework in God’s creation. To use ecumenical language, it became inclusive of all

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creation and recognized God as the source. Following a continuation from African
traditional religion, this type of spirituality includes songs which have been
contextualized and become meaningful in Christian life, rituals which are directed to the
God of Trinity instead of the spirits and ancestors, and symbols which have been
modified and fit into Christian tradition. When practiced especially among Neo-
Pentecostals, this type of Christianity in Africa is quite unique.

Ogbu Kalu’s research emphasizes that this unique use of traditional cultural
resources by African Christians makes Neo-Pentecostals in Africa peculiar compared to
other Neo-Pentecostals all over the world. Kalu confirms the idea that an African
inculturation of biblical pneumatology is connected to worldview and spirituality because
it draws its contents from these two elements. African worldview and spirituality are
primarily found in the African culture and did not emerge with the arrival of the
missionaries in Africa. Before the missionaries’ advent, Africans had their way of
thinking and doing things. They worshipped their God through mediums. Their worship
was practiced orally in the pre-modern era but was bequeathed to the modern world by
Christianity through the written text; and it was expanded and modified in Pneumatic-
Charismatic Christianity in Africa. Spiritual warfare, victorious living and holiness
practiced by Neo-Pentecostals are among other characteristics, which are similar to
African worldviews. The rapid growth of African Neo-Pentecostalism is especially
important as many Africans allure to the pneumatic ingredients of the gospel that
resonate with the power theme in indigenous religions. This power sustained the cosmos
as well as the socioeconomic and political structures. It gave meaning to life’s journey
from birth through death, and the sojourn in the ancestral world to be reincarnated and returned to the human world.

Kalu agrees with all who believe that because of its size, culture in Africa differs among countries. However, he highlights two aspects of worldview which are recognized all over Africa. He writes,

But scholars agree that there is a deep-seated and under lying cultural pattern that makes us all Africans. Details in the out workings of the pattern may certainly vary; exceptions may crop up here or there while the inner core persists. Two predicates appear useful, namely, time and space. How people understand time and conceive space may betray how they perceive their universe.\(^7^9\)

Kalu sees the vastness and diversity of the worldviews in the continent. He understands how hard it is to talk about one culture for Africa. However, he decides to start from the uniting aspects, which can help to determine the worldview in African culture. He focuses on the concept of time that Africans conceive in a cyclical pattern. Life moves from birth to death and back to life by reincarnation. The understanding of this movement originates from the agricultural cycle. As predominant African economic activities move from planting to harvest and back to planting, as the sun and the moon appear and disappear only to return in an endless cycle, life is conceived following similar patterns. Reality is divided into two: the human world and the Spirit world. However, each is the imitation of the other; thus if a respected person or a chief dies, he will still live like his former self in the spirit world:

This explains why some communities bury slave with their chiefs, so they can continue serving their masters in the spirit world. At death, the personality soul or life breath continues a new life cycle in the spirit world, now as an ancestor who is still a member of his earthly family.\(^8^0\)

\(^7^9\) Kalu, “Preserving a Worldview,” 118.

\(^8^0\) Ibid., 119.
Following the belief in this movement, Africans believe death is not an end but a beginning of a new aspect of life. Time is also perceived as *Kairos*—that is, time as an event. The past and present are very dynamic but the future is attenuated; the notion of eternity or *eschaton* is foreclosed by the myth of eternal return. This organic perception is underscored by the conception of space. Africans perceive three dimensions of space: the sky, the earth (consisting of land and water), and the ancestral or the spirit world.

Going through life is like a spiritual warfare, and religious zeal may appear very materialistic as people strive to preserve their material sustenance in the midst of the machinations of pervasive evil forces. It is a worldview in which the three dimensions of space are bound together, the visible and the invisible worlds interweave. Nothing happens in the visible world which has not been predetermined in the invisible realm. This understanding of worldview and spirituality, Kalu observes, is partly what is practiced by Neo-Pentecostalism. For Neo-Pentecostalism, the world of spirit is real. Evil powers are active in the lives of individuals and they can posses someone; hence, exorcism is an important practice of healing for Neo-Pentecostals. Moreover, in their prayers, Neo-Pentecostals always mention the casting of evil powers in the name of Jesus. The rationale behind these practices is that evil powers are virtually everywhere and can enter anything or anyone. Therefore, before practicing any function they always begin by rebuking the presence of the evil spirits and inviting the Holy Spirit to surround them so no evil spirit can occupy their place.

Echoing what is said in the Gospel of John “Light and darkness cannot share the same space” (1 John 1:9), Neo-Pentecostals administering their evangelical work cast out evil powers to pave the way for the power of the Triune God. What separates Neo-
Pentecostal practices from exorcism in a traditional way is that Neo-Pentecostals use the name of Jesus to heal through prayer. After a long discussion on how African worldview and spirituality was conceived in African culture, Kalu continues to situate the traditional spirituality and worldview within contemporary Christianity in the African continent.

Kalu’s Argument on the Rise of Neo-Pentecostalism in Africa

We turn now to examine in more detail, Ogbu Kalu’s argument regarding the rise of Neo-Pentecostalism in Africa. The growth and popularity of Neo-Pentecostal Christianity in Africa from the seventies to date has received increasing scholarly attention. Scholars have given different views on its growth and popularity. Some think it is due to the social-economical needs of the continent. Paul Gifford, a leading exponent on this subject, says “the biggest single factor in the emergence of these new churches is the collapse of African economies by the 1980’s and subsequent increasing dependence of the new churches on the USA.”

In turn, others argue that “Neo-Pentecostals reject indigenous cultural beliefs and practices.” They attribute the success of Neo-Pentecostalism to a “globalized ‘Americanization’” seeing “neo-colonizing forces” to be at work even in “the kind of worship and songs commonly used.” If one looks at Neo-Pentecostals from a spiritual point of view, one can join Harvey Cox saying that the reason for growth and popularity could be due to Neo-Pentecostalism’s use of simple theological language, which is easily grasped by its stake holders. He continues to say that their high popularity could be

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because they put their theology in daily practices and in the needs of the people. Cox emphasizes, "they are singing their theology and not arguing for it."83

Nonetheless, looking at Neo-Pentecostalism from the African spiritual and social point of view demonstrates that their worldview on such things as the spiritual world, the causality of diseases, and other life problems aligns with pre-Christian world views. For example, African Neo-Pentecostalism has been receptive to healing teachings because for Africans, religion is a survival strategy. Spirit possession, with an emphasis on direct communication, crisis intervention, and religious mediation, are central to African religious experiences.84 The ministries of healing and deliverance in Neo-Pentecostalism have thus become some of the most important expressions of Christianity in African Neo-Pentecostalism. Moreover, the way they sing short choruses in unison also traces to African community songs which were sung while cleaning the fields, harvesting, or during community gathering for various ceremonies such as weddings, child naming, and welcoming men home from the wars. Ogbu Kalu makes the case that the type of Christianity practiced in African today by Neo-Pentecostals is partly in continuity with an African worldview and spirituality and partly in discontinuity with it.

In his words, "African Christianity is shaped by the African past and by the concerns and agenda of the people. The continuity can be traced through the reordering of the worldview and the introduction of the new symbols and sources."85 The way Neo-Pentecostals interpret their theology—for example, deliverance theology, with its focus


85 Kalu, "Preserving a Worldview," 111.
on liberation from the influence of evil spirits—is perhaps the best example of
discontinuity. While it is viewed in negative terms as the removal of the effects of past
religious and social associations, it is oriented toward the present and the future in ways
that seem to resonate with modernity’s notion of the autonomy of the self and its call to
make a break with the past. Neo-Pentecostals promote deliverance as a means of severing
ties with social and religious pasts (especially those associated with ancestral curses,
blood covenants and sinful lifestyles), thus removing obstacles to personal progress and
enabling the construction of new religious identities. Yet the goal is primarily ethical
rather than social, and the result is not so much increased autonomy and individuality but
a new commitment to Christ and a new set of communal relationships. From an initial
focus on holiness and healing, deliverance theology has been extended to include
economic circumstances, geographic localities, people, groups, and socio-political
structures. Thus, Kalu argues for African Christianity to take African worldview
seriously because it is in African worldview and spirituality where Christianity will find
the organic community which shares not only spiritual gifts but also shares social,
-economic, and political gifts for the common good. “Neo-Pentecostalism Christianity
offers an alternative religious space for creating a new community that combines the
reconstruction of personhood and inner life with social action perceived as the outgrowth
of that new community.”

2008), 15.
Ways Neo-Pentecostals Have Appropriated Traditional African Spirituality

For Kalu, Neo-Pentecostalism is in many ways the continuation of the past to meet the needs of the present. Kalu calls Neo-Pentecostals, “the third response of Africans to the missionary.”87 Although missionaries did a great job of making Christ known and believed among Africans, at the same time they neglected the worldview and spiritualities of the Africans and made Christianity to be alien.88 When Africans responded against missionaries’ Christianity and introduced African independent churches, they also fell short by including many cultural elements which were not compatible with Christianity (for instance, African rituals of consulting ancestors and spirits in time of trouble). What Neo-Pentecostals are doing today is taking an African worldview and spirituality seriously in their practices. We will discuss the ways they do so in relation to the following topics: their understanding of the world of the Spirit and spirits; their response to situations of affliction and crisis; and their use of the Bible for understanding the Spirit’s work.

A World of the Spirit and Spirits

Neo-Pentecostals believe that there is a world of Spirits and that through bad spirits, one can be negatively affected physically or spiritually. The way to bring healing is not to consult ancestors as African Independent churches did, but rather to take their concerns to Jesus Christ and his Spirit through prayers. On the one hand, the fact that they recognize the African past of spiritual experiences shows continuation of the

87 Kalu, “Globecalisation,” 223.
recognition of African traditional religion and worldview. On the other hand, their putting the African spiritual world under the power of Christ demonstrates discontinuity from dependence on other powers. Thus, Kalu argues that the presence of Neo-Pentecostalism in Africa

...becomes a balm in Gilead, a “fit” into indigenous spirituality because people want the new Christianity to do for them what the old religion did. This Spirituality responded to their indigenous explanations for misfortunes that have survived in the modern urban space or emergent culture. Thus, there is concern for health and healing, demonic oppression, witchcraft activities, and the scourge of poverty. People want release from the poor conditions through prophecy and word of knowledge.  

Kalu observes that “Africans have accepted this type of Christianity because elements of the Gospel resonate with goals and practices of traditional religion.” Africans feel at home in this type of Christianity. They are expressing their concern and participating in the services like the traditional life in the community. Their belief in spiritual power is accommodated, and members are directed to look for help from Jesus Christ and his Spirit. Kalu continues to assert that “their message includes justification by faith, sanctification by the Holy Spirit (a second experience of the new birth), manifestation of the charismata, divine healing, prosperity or victorious living and the second coming. The temper is ecumenical as Christians are argued to become spirit-filled.”

Kalu sees a connection between the way Africans worshipped God in the past and the way Neo-Pentecostals worship God today. “If one study the Neo-Pentecostals in the continent through sound instead of space, one will find that Neo-Pentecostal worship, 

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91 Kalu, “Globecalisation,” 222.
music and dance have proved to be the strongest instruments for reshaping the religious landscape of Africa.\textsuperscript{92} What keeps Neo-Pentecostalism mushrooming according to Kalu is partly the prosperity theology model of 21st century evangelization and partly the Holy Spirit who energizes all Christian activities. It is the power of the Holy Spirit working within and through Africans as they seek to respond to the saving work of God in this period of science and technology. Kalu puts it this way: “Pentecostalism is another kind of pneumatic response characterizing the modern period of African church history.”\textsuperscript{93} He connects the African past and the present, emphasizing that “neo-Pentecostalism Christianity should be seen as a solution or development model because it is rooted in African predominantly religious and ecological worldviews.”\textsuperscript{94}

Neo-Pentecostals have been called the pneumatic churches because they recognize the Holy Spirit as the force behind Christian faith. The Holy Spirit is the one who helps them have intimacy with the transcendent, renew their relationship with God, empower them to witness about the saving work of Jesus Christ, and protect them from all dangers and harm through the blood of Jesus. What can be noted from Kalu’s work is that though not the same spirit in the African worldview and spirituality, the unseen powers were dedicated to the invisible worlds, that of the spirits and the world underneath. Good spirits and ancestors requested to take care of families and help solve their problems. Through Neo-Pentecostals, the Holy Spirit has gained much prominence because Christians are assured that this invisible energizing power is working with them

\textsuperscript{92} Kalu, e-mail sent to author, February, 27, 2008.


\textsuperscript{94} Kalu, \textit{Poverty}, 64.
in a miraculous way as the past powers did. The worldview in Africa has developed a pneumonic theology from cultural perspective. Using their worldview, Africans have developed a type of Christianity which is grounded in the African past and which brings out the continuation from the missionary Christianity introduced to them with Euro-American heritage.

Neo-Pentecostals are recognizing the cultural boundaries where there is not only continuity but also discontinuity. It is in this interconnection where one finds the continuation and discontinuation which Ogbu Kalu is arguing for. Africans are at ease with Neo-Pentecostals because the way they express themselves spiritually resembles that of the past. This resemblance is not about the traditional way of doing things but it is about their philosophy. In their innermost, they think that God should be worshipped according to cultural understanding and not in any different way. That is the way through which they live at the present. For many Africans the past is still meaningful. Hence, continuation of African worldview and spirituality is of vital importance for letting African Christians express their faith in an African way. Discontinuity with Neo-Pentecostalism involves the removal of intermediaries and other local resources for healing the community and let God of trinity be all in all.

Affliction and Crises

Another point of continuity and discontinuity is found in the way Neo-Pentecostals view affliction. Affliction is a pivotal issue in traditional African worldview. It can be caused by contravention of a moral code where matters such as stealing, adultery, incest, or other forms of wrongdoing are an abomination to the earth deity. Failure to propitiate her is visited with afflictions, which can take different forms such as
illness or misfortunes. The manifestation may be individual or communal. Political instability, economic disaster, upsurge in mortality rate, increase in robbery, and other wholesome social facts are regarded as disease, requiring divinatory diagnosis and spiritual cure. Disease could, therefore, be caused by religious, social and natural causes. To cure disease, a diviner diagnoses the problem and provides curative and protective spiritual powers either through herbs or by covenanting the individual or community to protective spirits. During the Christian era, the definition of Spirituality changed because Jesus Christ came to be a Savior and not an intermediary.

When missionaries introduced Christianity to Africa, Africans started to experience the God who revealed himself in Jesus Christ and the Holy Spirit. Missionaries went wrong, however, in the teaching that traditional African culture embraced evil powers and thus abolished any cultural elements of the religion. People coming to faith in Christ were even denied being called by traditional names. Western names were regarded as “Christian” names regardless of the meaning they carried. Such teachings caused Christianity to be alien to Africans and prevented it from reaching the inner life experiences of Africans. In the missionaries’ churches in Africa, Christians lived a double identity because Africans wanted to retain their African identity while also belong to and participate in their Christians denominations. Thus even though all cultural elements were abolished by missionaries, in the missionaries’ churches, African Christians continue to consult the traditional spirits for help in major crisis in life.

Through Neo-Pentecostalism, Christianity in Africa has tried to address issues which humiliate people and make them suffer. It has tried to answer questions which were neglected in the missionary’s religion, issues like healing and demon exorcism
through prayers. Today, Neo-Pentecostals extend their evangelization to include prayer for wealth and social stability. Hence, Neo-Pentecostalism has introduced a new way of healing instead of using traditional healing which was shrouded with superstition.

African Christianity needs continuity from African spirituality and worldview because of its utility and practical relevance in their daily lives. The missionaries have tried to side step these, viewing them as "pure paganism." Practices like health issues and African science are still part and parcel of contemporary African Christianity. The missionary perspective puts African Christians into a double identity dilemma. On the one hand, they continue consulting traditional powers when mysterious issues, dangers and diseases occur in the family, and on the other hand, they consult mainstream Christian authorities as a second alternative. Africans to date need re-evangelization not because the Gospel has not reached most parts of the continent, but because part of the African worldview has not been clearly defined by authoritative practitioners of Christian faith. Many missionary churches, for example, do not have answers for congregants who are possessed by demons. Most pastors in missionary churches send the demon-possessed individual to the Neo-Pentecostal pastors for prayers and healing. It is not because they cannot pray but because they were taught that such problems are simply not there. Missionaries believed that such people had psychological problems and thus needed psychiatric therapy or counseling. Had African religion been taught and African worldview given priority in theological seminaries, African Christian ministers would have helped congregants in a different manner regarding demonic issues and other problems the African Christians encounter.

The Neo-Pentecostal’s anthropology enables a keen awareness and reality of witchcraft and sorcery as soul-to-soul attack. Neo-Pentecostals directly address the problems of evil forces. They engage in exorcism to rescue human beings from the affliction and they look to Jesus’ ministry in dealing with the cosmic battle in which he rescued humanity from evil powers. They mine the interior of the worldviews to establish that the same covenantal structure exists in both. Therefore, the solution to the problem of affliction and defeat in life is to change the covenant with the wicked spirits to the covenant with Christ. Pentecostals produce large quantities of literature and discourses, which expose these evil forces and show individuals and communities how to overcome the latter’s dangerous and destructive influences. They enable individuals and groups to constitute as historical agents, empowered to do battle with these principalities and powers and they incite public testimonies about the works and victories over the wicked forces.96

Neo-Pentecostals also have a special regard for women in the African continent. Through cell-prayers in Neo-Pentecostalism, culturally abused and oppressed women have met the transforming powers of the Holy Spirit who changed their husbands and their fortunes in general. In fact, women in Africa have experienced increased equality and respect in marriages under Neo-Pentecostals. Traditionally, women used to go to witch doctors to seek help when humiliated or abused in their marriages. Women also went to witch doctors to seek help when a child or a husband had some health or social problem. After joining the prayer ministry in many Neo-Pentecostal churches, women are

witnessing the work of the Holy Spirit in helping change their husband’s behaviors and life in general.

When Kalu insists that Neo-Pentecostals deals with inner questions in Africa, he means they ask the same questions asked according to traditional African worldview—who or which power causes this or that problem? These powers are considered to be either in the sky, in the spiritual world, on the earth, or under the earth. People not only wanted to know the causality of the problems but also how to get rid of them. Missionaries’ religion pretended that in Christ, there were no problems if one simply believed in him. However, when things did not go as expected, Africans questioned that type of Christian faith and sought help in traditional powers.

This worldview and spirituality continuity must also understand the importance of change and not simply be a static replica of the past. In other words, because it traces its roots from the traditions, there must be continuity; but because of the change to incorporate the new and the contemporary views, there is a discontinuity. The changes which are needed here are to allow total dependence on the God of Trinity to guide all processes and procedures in the ministry of healing. For instance, diviners, and ancestors should not to be consulted on their own merit. Instead church authorities need to emphasize the power of Jesus and the Holy Spirit in prayers and ask them for healing.

**The Use of the Bible**

A close look at the role of tradition in rapid changes indicates that the present is not always disconnected with the past. Our past is always in our present. What is practiced among Neo-Pentecostals in Africa today is built on a continuous reworking of the past into a new future with increasing permutations. Cultural values from the past
serve as an anchor in the midst of present rapid changes. Kalu sees that continuation
depends on the facts from the Bible and from African worldview and spirituality. He
succinctly notes Neo-Pentecostalism as

...a strand in the element of continuity between African traditional religions and
Christianity. It’s problematic and idiom is sourced from the interior of African
spirituality and the resolutions are a construction of the source from Christian and
Biblical perspectives. This gives the end-product its peculiarity. It should
therefore, be necessary to return to certain aspects of African-worldview and mine
the resonances in Biblical Tradition.97

The Bible is a source of authority that is repeatedly lifted up when one presents
Christianity in Africa. Neo-Pentecostals selectively emphasize literal reading of the
Bible, utilizing ordinary readings of the Bible to meet existential needs of their cultural
context. Kalu writes, “Thus the keen supernatural worldview of charismatics underpins
their hermeneutics of salvation found in the Bible, resulting in a peculiar form of
Christianity exhibited by African charismatics.”

Besides Christianity as general phenomena, Kalu also connects the African past
with the Bible. This is another criterion for Kalu’s arguments where he examines how the
Neo-Pentecostals perceive the Bible. Kalu sees that the Pentecostal charismatic type of
Christianity receives much attention from non-Christians as well as nominal Christians.
Such attention results in the attraction of many mainline churches members.

Reading the translated Bible with the attention to African traditions, one cannot
help but notice the close resemblance and similarities in both cultures. For example, the
shrines, places of worship, and some traditional healing processes which were done in the
Biblical tradition resemble those which were done in the traditional Africa societies.
Kalu’s views are supported by Philip Jenkins who argues that for Africans, the “Bible

speaks to everyday, real world issues of poverty and debt, famine and urban crisis, racial and gender oppression, state brutality and persecution where the majority of the Christians see the tales of the Bible as their own. This notwithstanding, Kalu sees the Bible as working more for spiritual needs than for the social needs mentioned by Jenkins. Kalu quotes a number of verses in the Bible to justify his arguments. What is shared by Neo-Pentecostals in the African worldview and the Bible is the myth of creation at the structural level and the perception of three dimensional spaces. The latter is declared in Philippians 2:11, where the text says that at the name of Jesus, every knee shall bow, whether it exists in the heaven, earth (land and water) or under the earth (the ancestral world).

African Pentecostals have shown how a creative use of Biblical promises can transform the lives of many with tools of hope in the midst of the darkness. They utilize modern technology to re-interpret the reality and create a new theology of hope. The process of gestation, mediation, and transformation of global forces in local contexts, riddled with vulnerability, defines exactly what Kalu means of African Neo-Pentecostals’ use of spirituality and worldview to define African pneumatology.

An Overview of Kalu’s Argument

While Kalu insists on African worldview and spirituality as elements of continuity in Neo-Pentecostals’ Christianity, Paul Gifford, a Western anthropologist, thinks that Neo-Pentecostalism originated in Western culture. He sees this new phenomenon as a type of neo-colonialism propagated by American ‘prosperity

preachers', a sort of 'conspiracy theory.' When he adds, "Whatever it is, Christianity is a cultural product honed in the West over centuries," he in fact was ignoring history. Because Christianity was not founded by westerners but by middle Easterners, moving to Africa before coming to West, Andrew Walls counters,

At the beginning this story of Christianity appeared to be Western religion. Appearances were deceptive; there was nearly a millennium and a half of active and expensive Christianity in Asia before the first missionary arrived there. Equally there were Christian communities in Africa that could claim a continuation history from sub-apostolic or early patristic times.

Kalu sees that any relationship in ministry with the West is of mutuality and not of one rich side helps the poor side as Gifford argues. On the same point Kalu notes,

The relationship between the African Pentecostal pastor and his or her 'western patron' is entirely eclectic and the 'dependency' in fact has been mutual. The western supporter often needs the African pastor to bolster his own international image and increase his own financial resources. Kalu observes that in the 1990s, since the public disgracing of American 'televangelists', the mood in Africa has changed, and the Pentecostal churches are now 'characterized by independence and an emphasis on the Africanist roots of the ministries.'

Allan Anderson also argues,

There are connections between some of the new churches and the American 'health and wealth' movement, and it is also true that some of the new African churches reproduce and promote 'health and wealth' teaching and literature. But identifying these churches with the American 'prosperity gospel' is a generalization which particularly fails to appreciate the reconstructions and innovations made by the new African movements in adapting to a radically different context.

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As far as Africa is concerned, one cannot ignore the contribution of African traditional religions simply because there were no written documents. One cannot ignore the culture of the people simply because it looks strange to visitors, as was the case with missionaries. It is through respecting the culture where worldview and spirituality are concerned, that one can make a community receptive to the Gospel. What Neo-Pentecostals are doing in Africa today resonates with Kalu's arguments.

Kalu is not like his fellow Nigerian, Byang Kato, who is described by Kwame Bediako as a “dissenting voice in modern African theology” because of his postulate of “radical discontinuity between African tradition and Christian faith.” This makes his legacy “problematic.” To reject the continuity from African traditional religion and Christianity in the African landscape is to reject the culture, which is the soil in which Christianity was planted. Describing Byang Kato, Mercy Oduyoye said, “This rejection of the African Worldview by an African shows how successful the Christian missions were in alienating Africans from their ‘Africanness’” Both Bediako and Oduyoye disregard Kato’s subjective argument because it is embedded in the Western culture. They see that Kato’s knowledge did not liberate him from western philosophical bias and prejudice.

Kalu seeks continuation because the Christianity brought by missionaries rejected some valuable parts of the indigenous African culture and made Christianity alien among its practitioners. With the coming of Neo-Pentecostals employing the notion of continuity

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from the African past, Christianity has now become the religion of the Africans. More Africans are responding to Christianity than any time in history. This is one of the reasons why people like Walls and Philip Jenkins would comment that the center of gravity of Christianity is now in the southern hemisphere.\textsuperscript{107} They see the differences between Christianity planted by missionaries and the ongoing Christianity in Africa today.

The Neo-Pentecostals in Africa are determined to expand Christianity with an indigenous touch. For the Neo-Pentecostals it is not that they bring a new Christ or new pneumatology teachings, but that they stretch the roots of Christianity into the culture of the indigenous people. Hence, the Pentecostal phenomenon in African Christianity sets challenges to missionary Christianity. Missionary churches are still practicing their Christianity through the missionaries' culture where civilization was pre-determinant of one’s faith. Metanoia to Christ was not as important as attaching to western culture by learning to read and write and dressing like Westerners. A good Christian in the missionary’s church was determined by the way he or she dressed. Above all, African culture was counted as pagan and was forbidden or received little respect. For example, Africans are known as singers worldwide. Their singing is not like that of professional singers in the Western world, but it is their expression of joy. However, in mainline churches as that of the Evangelical Lutheran in Tanzania, German, English and Scandinavian songs are dominating to date. All contextual and joyous songs are still

limited to the choir.\textsuperscript{108} Hence, Kalu’s criteria are acceptable because he writes what he is experiencing today and not theories read or adopted from somewhere else.

Teaching the importance of, and incorporating African worldview will bring about a continuation in worship, helping Christians to be faithful and trust in the power of one God who revealed himself in Jesus Christ. Kalu, in appreciation of the work done by Neo-Pentecostals, commented thus: "Pentecostalism in Africa derived her coloring from the texture of the African soil and its idiom, nurture and growth from the interior of an African worldview."\textsuperscript{109}

What has been discussed in this chapter demonstrates that Neo-Pentecostals in Africa, despite their use of resources from external cultures, are using African culture and worldviews. Their success depended on how they met the challenges embedded in the African cultures hewn from the rock of the communities’ efforts towards maintaining their identities. Neo-Pentecostalism has provoked an enormous upheaval in mainline Christian churches on the African continent. It has acquired great visibility within a short period, both in urban and rural areas. Kalu is engaging other theologians to work as primary informants of neo-Pentecostalism on the importance of using African worldview and spirituality. By following this information, Africans have found themselves to be culturally in the same category with the people of God in the Bible. To understand this

\textsuperscript{108} Songs which are composed by Africans and sung in the choir in mainline churches, are regarded as minor credo in worship. Missionary’s mindset on Africans being animism still dominates in many mainline churches today. That is why African songs are restricted for the choir. In the Lutheran Church in Tanzania for example, among the 367 songs in it, only 37 has African melody. Since Africans are oral, there are some songs which are sung probably once in a year when a missionary visit a congregation. Neo-Pentecostals have many short choruses, sung by everyone in worship and also have been spread throughout the country through media (DVD and CDs).

\textsuperscript{109} Kalu, “Globcalisation,” 230.
argument, it is logical to see African Christians applying some traditional elements in their expression of Christian faith.

By standing on African soil and arguing their case from an African understanding, Neo-Pentecostals have succeeded in bringing a version of Christianity which challenges the missionary's version of the same. Missionary Christianity proved to be distant from the life and worldviews of the Africans and did not answer the faith they asked. However, Neo-Pentecostals have not only embraced African cultures and worldviews instead of "jettisoning them, but they have refashioned them." African culture is not static and unchanging. After the passage of time, there are some elements of African culture which cannot be applied in Christianity today. Therefore, in looking for continuity, diachronic analysis must be applied on African worldviews in order to get rid of some elements which could be challenged by Christianity.

By so arguing, these theologians support the action taken by Neo-Pentecostals in Africa as the right direction because they cultivate a theology which embraces African worldview and spirituality. Moreover, they alert the academics that there is a need for having a critical analysis of Neo-Pentecostal theology. They argue that despite taking the right direction, Neo-Pentecostals' process and procedures must be controlled, directed, and acculturated in the light of the word of the scripture. Such analysis will need a systematic cognizance of Africans and their culture, an analysis that will take aboard issues of African worldview and spirituality while considering issues of continuity and discontinuity. It should be understood that African worldview and spirituality must be

\[110\text{Ibid., 224.}\]
enlightened by knowledge on how other forces of nature shape events, and how such events ought to be dealt with scientifically and objectively.

In connection with the African Inculturation Biblical Pneumatology, African Neo-Pentecostalism has given a peculiar flavor to how it understands the work of the Holy Spirit in African Christianity in general, as it seeks to share the Gospel by employing some traditional frameworks while attempting to address Africa’s social problems. In this section, as it is argued throughout the research, Neo-Pentecostalism in Africa is telling African Christianity that Christianity in Africa will mature when and if will incorporate elements of culture which informed Africans about a saving God. Adequate knowledge on the African worldview and spirituality will also help reduce the stereotype thinking that everything happening in this universe is attributable to the world of spirits. There are many things happening in the universe, which are part of God’s mysterious nature.

Asamoah-Gyadu writes,

God’s mysterious nature comes out in the experience of Job and such thoughts as expressed through the prophet Isaiah: ‘my thoughts are not your thoughts, neither are your ways my ways’ (Isaiah 55:8). ... In as much as God promises to deal with human kind difficulties, there things God does that are beyond human comprehension.111

111 Asamoah-Gyadu, African Charismatics, 189.
CHAPTER THREE
NEO-PENTECOSTALISM IN AFRICA

This chapter discusses the phenomena of Neo-Pentecostal Christianity in Africa and the contributions Neo-Pentecostals are making to the inculturation of an African Biblical Christianity. I argue that because missionary Christianity in Africa has paid scant attention to the role of the Holy Spirit and the experiences of the gifts of the Holy Spirit, Neo-Pentecostalism has now emerged as a major Christian movement that offers teachings on the experiences of the Holy Spirit and his gifts. In order to develop my case for this claim, I examine various historical developments related to the rise of Neo-Pentecostalism: the role of missionaries in Africa, the emergence of African initiatives churches, the import of East African Revival, and finally the rise of Neo-Pentecostalism. I also analyze some of the major theological assumptions of Neo-Pentecostalism and offer a concluding assessment.

Historical Factors Leading to the Rise of Neo-Pentecostalism

Missionaries in Africa

Any African church historian can accept without doubt that the Western missionaries who came to Africa made Christ known among Africans through evangelization and social services. Because of missionaries, Africans learned to read and write. Such formal education led to much development in Africa, be it secular or religious. Nonetheless, missionary work in Africa has also tended to neglect African
culture. Missionaries tended to view an African worldview and spirituality as mere animism. Moreover, a lack of a written culture led missionaries to devalue the rich oral cultures of the African continent.

On this lack of recognition of African culture, James Bertin succinctly asserts, “It is incredible to discover that Christians in Africa and outside of it have been forced to read only about the controlling hand of the missionaries and have been given no opportunity to read about the dominant and powerful forces in the church,” which were African themselves. Ogbu Kalu has noted, in commenting on the records left by missionaries about their experiences in Africa, that much of what they wrote was simply “to tell their own people in Europe and America, ‘how God assisted them to reach benighted souls in far-away countries.’” Such comments are seen in other documents as well. In Tanzania, for example, O.T. Ranger laments that Christian history in Tanzania was written with a Euro-American focus. Stories about missionary work in Tanzania often fail to mention the native contribution at all. In his words,

The story of the establishment and spread of Christianity in Tanzania is usually told in a one sided and incomplete way. Most books which have so far been published on Tanzania’s Christian history have been books about European Missionaries rather than books about Africans converts, catechists, and teachers.

Nonetheless, in spite of this scant reference to Africans in accounts of Christian history, Christianity spread throughout Africa through the work of both missionaries and indigenous people. Since indigenous people had access to their own culture, they had


more opportunities to do mission work than their fellow missionaries did. Indigenous people also became examples to their compatriots. They took responsibility when the missionaries were expelled during and after the First World War, and it was during this time that churches were spread all over the country. Indeed, in many cases indigenous works were more successful than Western missionaries because missionary theology and practices often tended to be “a bit too distant from the aspirations of the people.”

Africans often questioned the type of Christianity spread by missionaries. Missionaries introduced some practices that were against African culture and to some extent against Christianity. For example, they enforced church discipline—missionaries introduced a rule, banning a Christian who had become pregnant out of a church officiated wedlock from partaking in the Holy Communion. This ban extended also to those who broke any of the Ten Commandments. This practice for Africans was questioned, if it is a Christian or European culture because the Holy Communion is not only for the justified, but for the justified sinners. To make the matter worse, almost every Lutheran mission introduced church discipline differently. For example, while the North-Western Diocese of the Evangelical Lutheran Church in Tanzania does not allow a Christian woman married to Muslim to participate in the Holy Communion, the Konde Diocese of the Evangelical Lutheran Church in Tanzania accepts a Christian woman married to a Muslim to participate if she qualifies as a first wife in a Muslim marriage. Similarly, while none of the nineteen dioceses of the Evangelical Lutheran church in Tanzania allows marrying a second wife, the Diocese in Arusha Region of the Evangelical Lutheran Church in Tanzania accepts a convert Christian man with any

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wives he had before conversion and baptism, although, no additional wives are allowed after Baptism. These practices lead to the question—if church discipline is biblical, why do its practices differ in the same church? Wilson Niwagila asserts that the independent Lutheran Church in Tanzania must take a step further and move away from missionaries’ legalistic church. In his words,

...The question of church discipline remained a challenge phenomenon and a socio-theological problem. It remained to be seen whether the autonomous church would stop putting the blame on the pioneer missionaries and start to develop its own theological stand on the issue, in order to save the lives of those who are victims of the “legalistic church.”

Concerning the teachings of the Holy Spirit, it seems that it was not the priority for missionary churches. Rather, their concern was to save the souls. This is proved by the content of the early missionaries’ teaching programs. S. Von Sicard’s work shows that in Tanzania, Lutheran missionary programs included teachings on God the Creator and Jesus Christ the Savior but had no information regarding the teachings of the Holy Spirit. In a syllabus developed by German missionaries to give catechetical instruction and baptismal students of Coastal Tanzania, Von Sicard shows three teachings: one about God as love from creation stories, one about the knowledge of sin from the study on the human fall, and one about the knowledge of God’s anger over sin study from the flood. The fourth teaching was about the knowledge of God’s redemption of man through his Son. Although there are songs and social activities introduced by missionaries, many of their teachings failed to give attention to the Holy Spirit.

\[116\] Niwagila, *From the Catacomb*, 370

This situation occurred in other African countries as well, particularly south of the Sahara. The fact that the doctrine of the Holy Spirit was not attended to caused it to be alien to African Christianity. Lack of pneumatological teachings stemmed from inadequate teachings of pneumatology, even in missionaries’ native countries. F.D. Macchia argues, “pneumatology has been neglected historically, particularly in the West because it has functioned merely as servant to other, more prominent, doctrines.”

Furthermore, in the West after the controversy of Nicaea 381 in Constantinople, determining an understanding of the Holy Spirit was not very important. Missionaries were at peace just to tell Christ’s followers in Africa to believe in Jesus Christ so that they could go to heaven. Hence, soul winning was their goal. Through soul winning, they introduced a legalistic religion by making sure they won the converts. Such tendency left the church in Africa dealing with more ethical than theological issues.

This research does not intend to go back to what happened in the western Christianity as far as the doctrine of pneumatology is concerned; instead it sheds light on why the doctrine of Pneumatology did not get space during the introduction of Christianity in Africa. When African Christians took over church leadership from the missionaries, the teachings about the Holy Spirit also did not get attention. The following chapter in this research will explain more.

Among all teachings done by missionaries, whether bad or good, one finds that the teachings on the doctrine of the Holy Spirit was lacking and ethics and Christology were dominating. Missionaries believed that when one was saved through baptism, one was required to live a morally acceptable life. They forgot the power which makes such

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life possible, the Holy Spirit. Though the missionaries taught grace, they still wanted people to use their knowledge and power to do good conducts. Sin was not seen as one’s being but one’s doing. All the laws introduced in the church by missionaries were to prevent people from doing what was contrary to the Bible and put less emphasis on the doctrine of the Holy Spirit.

African Initiated Churches

The Christian groups which came as the reaction to the Missionaries Christianity in Africa have received many names, such as *African Independent*—according to Harold Turner, “a Church which has been founded in Africa, by Africans, and primarily for Africans”\(^{119}\)—or *African Indigenous*. The term African Independent was used to differentiate between missionary churches and churches seeking to Africanize Christianity and take church control from missionaries. However, the term African Indigenous Church eventually became somewhat inadequate, particularly because most of these churches were not completely free from ‘foreign’ influence and could not be regarded as “indigenous” in any normative sense.\(^{120}\) Therefore, other names were suggested by scholars. *African Initiated Churches* was used by some because “independent” no longer described the uniqueness of these churches, which was seen in “their character as African initiatives and, therefore in accordance with the African genius, and culture and ethos.”\(^{121}\) *African Instituted Churches* was another name given,

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“simply indicating that these churches were initiated by Africans and not by western missionaries.”\textsuperscript{122} Drawing from all these definitions, this research will use \textit{African Independent Church} or \textit{Initiative Church} (AIC) interchangeably. In some cases, under the same definition, the short form of AICs will be used to include all Christian denominations founded and initiated by Africans, differentiating them from missionary churches.

Bengt Sundkler, one of the most prominent pioneers of research on African Independent Churches in South Africa, initially argued that, “AICs were bridges back to a pre-industrial culture.”\textsuperscript{123} Later, he instead recognized that “AICs helped their affiliates to adapt to a modernizing world that was hostile to their cultural beliefs.”\textsuperscript{124} These churches were accepted by Africans and grew. C. Pauw’s research showed that, “at least 36% of the population of Africa belongs to an African Initiated Church.”\textsuperscript{125} Apart from the uniting factor of Jesus Christ the savior, many AICs share traditions with Christians from other parts of the Christian world; so there are AICs which share some beliefs or

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\textsuperscript{122} Allan Anderson, \textit{African Reformation}, 11.
\textsuperscript{123} Bengt Sundkler, \textit{Bantu Prophets in South Africa} (London: The International African Institute, 1948), 3.
\textsuperscript{124} Ibid., 5.
\end{flushright}
practices with Lutheran, Anglican, Methodist, Roman Catholic, Pentecostal, and Orthodox traditions. All AICs are grouped either as “Ethiopian” or “Zion.”

Independent Churches in Africa emerged at a time when the Holy Spirit of God was reminding African Christians to believe and worship God in their own culture. Paul Heibert, speaking from global experience on the same point, said “the emergence of independent churches around the world expressing indigenous forms of Christianity is undermining the equation of Christianity with Western Culture.” Though not expressing this meaning in exactly in the same words, Heibert seems to suggest that the difference non-western world churches are making to Christian faith is to bring social accommodation and cultural assimilation to Christian faith. This point is also supported by Lamin Sanneh, who says that the emergence and growth of the AICs have developed the “translatability of the Gospel.”

Through AICs, African Christians developed the genre of transmission and transformation of both African Christianity and Christianity in Africa.

126 The African Mission Evangelical Church (AMEC), an independent church in Arusha, Tanzania, which reacted against Lutheranism, for examples till shares some tradition with the Lutheran church in Tanzania and add some more dogmas in their constitution like allowing of polygamy marriages, bury Christians who are under church discipline, etc.

127 Independent churches were described and named under two types of churches emerged in Africa either as “Ethiopian” meaning African churches with the emphasis on African self-empowerment and Political rights or “Zionist” meaning those with emphasis upon possession by the Holy Spirit, and perform healing and prophecy.


129 Sanneh, Translating the Message, 38.
Social Factors

The epoch of the Independent churches was brought about for social and religious reasons. Socially, Africans wanted to express their faith in their African culture and wanted to be independent from the leadership of the Europeans. Religiously, Africans wanted spiritual satisfaction, which was missing in the dry formalism and rationalism of the European missionary churches. It is important to mention, however, that not all AICs are the outcome of resentment against Missionary’s churches; as this chapter stated above, some emerged because it was a “Kairos” of the Holy Spirit. There are AICs in Africa whose leaders did not even have contact with missionaries. Rather, such leaders received a vision and call to form Spiritual Independent churches. Other churches started from prayer fellowships. Hence another cause for the emergence of AICs was because the Holy Spirit decided to blow in the southern part of the globe, empowering the indigenous to witness the deeds of the God of Trinity.

David Barrett discusses the causes of the rise of AICs in African societies in great detail in his book entitled, *Schism and Renewal in Africa.* According to Allan Anderson, Barrett is called the exponent of the “reaction to Missions” view. Barrett “thinks the main causes for the rise of the AIC movements are socio-political, for he sees the AIC as one manifestation of many African protest and resistance movements that arose in the colonial period.” Barrett says,

The common root causes for the whole AIC movement is resentment to European missions, which had exhibited a “failure in love” in their attitudes to African

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people. AICs were a reaction to a situation where the missionaries "were believed to be to be illegitimately mounting an attack against African traditional society and in particular its basic unity, the family."\(^{132}\)

He further clarifies, "In this regard, the issues of polygamy, witchcraft, and the ancestors were matters to which missionaries were insensitive."\(^{133}\) Based on the research he conducted on African continent. Barrett concludes that where missionaries were either apathetic or legalistic, many Independent Churches were initiated. Where missionaries were cooperative with the indigenous people, not many Independent Churches were formed except those of prophetic types. Barrett’s theory is a practical introduction to the emergence of AICs, but it does not explain why some of these movements continue to grow abundantly among Africans, and it does not touch Zion churches whose leaders have never belonged to any missionary church. From the above argument, Barrett could be called the opponent of the "reaction to missions," but his theory cannot be absolutized today because although the earliest churches may have begun in succession of European missionary churches, the majority of current AICs have not.

Fred Welbourne and other scholars give additional social reasons for the emergence of the AICs. Welbourne thinks that Africans were looking for a "place to feel at home."\(^{134}\) Deji Ayegboyin and S. Ademola Ishola, who did research for the earliest AIC’s in Nigeria, Ghana, and South Africa, think that these churches arose at least partly because of the "nationalists feelings and a desire for African self-expression and freedom from missionary control."\(^{135}\) More than 40 years ago, Efraim Andersson saw the


\(^{133}\) Ibid., 154-157.


\(^{135}\) Deji Ayegboyin and S. Ademola Ishola, *African Indigenous Churches: An Historical*
phenomenon of AIC's in the Congo as evidence of the "African desire for political independence."\textsuperscript{136} O. Ranger whose work is to "tell the story of African Christian activity outside the 'mission' churches: the story of the so called African Independent churches,"\textsuperscript{137} thinks that churches led by indigenous leaders gave birth to strong Christianity in Tanzania because they operated from a cultural point of view. Hence their work exceeded that of the few missionaries.

Ranger's point is vital because he is also looking at the causes of popularity of AICs. He sees the participation of the indigenous Africans as the ingredient which added to the presence of AICs in African Landscape; and he wants to show that after accepting Christ, the Tanzanians did not act as observers but as participants in God's mission. They rejected the cut and paste theories where missionaries wanted to impose replicas of their western Christendom. Tanzanians tried theories applicable in their contexts, and being led by God of the Trinity, they formed Independent Churches.

Africans accepted this type of AIC Christianity because there were elements which resonate with their culture. For example, Harold Turner who worked with the Church of Prayer known as Aladoura in Nigeria, said "the prophetic healing churches as a creative response to the breakdown of traditional African society, providing security and order in new social groupings."\textsuperscript{138} Turner's point turns to the role of culture in paving the way for the emergence of AICs. The Aladoura church turned to the culture where an

\hspace{1cm}\textit{Perspective} (Lagos: Greater Heights Publications, 1997), 22-23.

\textsuperscript{136} Efraim Andersson, \textit{Messianic Popular Movements in the lower Congo} (Uppsala, Sweden: Studia Ethnographical Upsaliensia, 1958), 16.


African needed John Pobee and Gabriel Ositelu, observe, all religious movements have political implications because "no matter what their purpose, they affect the location of power and influence within a community." These scholars aim to say that AICs embedded in total socio-political and cultural systems must be given due analytical weight in the assessment of causation. The importance of the social-political in the rise of the AIC movements is seen as an African cultural continuation. As Adrian Hastings asserts, AIC movements are "clearly a very Protestant movement" emerging and continuing from a string of denominations and secessions in Britain and the United States. Ayegboyin and Ishola think that the AICs arose "to correct the foreignness of the Church" and they "felt that any religious institution, which didn’t meet the African daily life’s experience, would create spiritual hunger." This was also caused by a "passion for a purer form of Christianity." Afe Adogame identifies the origin of these churches through the eyes of Barrett but adds,

The nucleus of such movements has been "prayer bands", "societies" or Bible study classes prior to their expulsion, voluntarily withdrawal, or separation from the parent body. Such separation may either have been occasioned by differences in understanding and interpretation of particular doctrines, accusations of practicing unorthodox or "strange" rituals, a revelation or vision claims to establish a new group, a result of personality clashes and leadership tussle. Adogame is not looking only at the phenomenon of resentment against missionaries' Christianity, but he sees that cultural expressions were not clear to the eyes of

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missionaries. Hence, the clash of culture between Africans and missionaries also caused the emergence of the AICs.

So far, what both scholars have presented as reasons for the emergence and popularity of AICs in Africa are applicable to the situation in Tanzania. Ranger mentions three churches, which emerged in Tanzania as resentment against missionaries. The Watch Tower started as a reaction against both missionary's indirect rule and the colonialism regime. The African National Church's leader married a second wife and was excommunicated. He therefore started his church to promote African culture of polygamy, allowing men to marry many wives while continuing to worship in freedom without the control of the missionaries. The Church of God and its Christ started as the reaction against the transfer of authority by missionaries.

In sum, missionaries brought Western Christianity, a culture that could not be compared with African culture. Therefore, the reaction of Africans was to give the best way in which Christ could be witnessed in one's culture. Had missionaries learned to incorporate the African culture in their teachings, their work may not have been questioned.

**Religious Factors**

Protestant denominationalism, the influence of Bible translation, and some theological factors were seen as the spiritual causes of the emergence of African Initiative Churches. In post-reformation Europe, a number of new and different Christian groups were created. Due to disagreement of certain doctrines, Protestants were divided. For example, even among Lutherans, there is a Lutheran high church and low church. The high church is conservative and stresses liturgy and succession of its bishops; the low
church is more liberal and stresses sacrament and participation of its members. Anglican and Lutheran churches differ on the sacrament of the Holy Communion, where Christ is either thought of being a symbol or being truly present. With these divisions and after the Edinburgh Conference of 1910, missionaries went to evangelize Africa. In Africa, they created similar division within the church. For example, in Tanzania there are Lutherans of the high church (Sweden, Norway and Finland), and those of the low church, (German). There are also Lutheran divisions from the United States of America where there is work by the Lutheran Missouri Synod and the Evangelical Lutheran Church in America. These groups within the Lutheran church in Tanzania created confusion for Africans. Various mission groups competed with, and even slandered one another. They had different qualifications for membership and leadership and operated under different disciplinary regulations. To these differences, the Evangelical Lutheran Church in Tanzania lacks explanation when some of her practices come into question. For example Christians ask, if the Evangelical Lutheran Church in Tanzania is one, why do some of its Dioceses not ordain women? Due to all the factors mentioned above, many Africans decided to join AICs—groups which were not denominationally bound.

The influence of Bible translation

Translated Scripture was the first literature to appear in an African language. Great authority was thereby given to the printed Word, and Africans were able to distinguish between what the missionaries had said or had not said, and what the Bible said. AICs focus their teachings on the Bible as the norm and source of authority. The Bible is a legitimate source for a wide variety of basic Christian patterns and often of special relevance to local conditions or special appeal to local people. Biblical stories
become a paradigm of their circumstances. For example, there is the Old Testament account of polygamy (2 Sam 5:13; 1 Chron 3:1-9, 14:3, King David had six wives and numerous concubines; in 1 Kings 11:3, King Solomon had 700 wives and 300 concubines), a practice which is compatible with African culture. Biblical taboos were very much of interest in AICs because some resemble taboos in African culture. The importance of dreams, visions and trances as media of God’s revelation (cf. Gen 40; Matt 1:18-24) is also stressed.

The Bible became an independent source of authority apart from European missionaries. As Hastings observes,

> Although Western Missionaries believed wholeheartedly in the contents of the Bible, they did not usually see any continuity or connection between the Biblical context and the present Africa culture. This was a feature that Africans were quick to discover and proclaim, especially after the translation of the Bible into their vernacular. As a result, Africans were soon able to criticize the missionaries for not being biblical enough.\(^\text{143}\)

The AICs used Bible verses to justify their practices and in it, found new prohibitions that were taken literally, particularly from the Old Testament. For this reason, AICs rejected witchcraft and magic and ancestor veneration as a means of solving problems. They accepted polygamy and performed healing and exorcism practices unlike their traditional churches.

Theological factors

According to M. L. Daneel, the main criticism made by AICs churches in Zimbabwe against missionary churches was what they saw as the negligence of the Holy

\(^{143}\) Hastings, *The Church in Africa*, 527.
Some apostolic leaders in particular “accused the missionary churches of actually suppressing the work of the Holy Spirit.”\textsuperscript{144} It is further observed that,

Their interpretations of the Bible, distinctive forms of worship and modified rites are part of an authentic, indigenous reaction to the Gospel, an independent momentum free of European supervision and of the radical spirit which would have characterized a real reaction to mission.\textsuperscript{145}

African missionaries proclaimed, “God not only in the business of ‘saving souls’ but he also heals physical afflictions and delivers people from all kind of oppressive forces and structures and providing answers to felt human needs.”\textsuperscript{146} As Jean Comaroff observes,

There were many precipitating factors, including such things as a personal crisis, sudden economic depression, discipline by church leader or missionary, and especially the emergence of a charismatic leader with a new message, authority, and power to heal. Because of the inherently destabilizing nature of charismatic authority and new revelations, the continual proliferation of new movements was inevitable.\textsuperscript{147}

The AICs invited Africans to bring their anxieties about witches, sorcerers, bad luck, poverty, illness, and other kinds of misfortune to the church leaders. The message of deliverance from sickness and from the oppression of evil spirits, as well as the message of receiving the power of the Spirit enabling one to cope with a hostile spirit world was good news. This was a religion that offered solutions to all of life’s problems, and not only the so-called “spiritual” ones.


\textsuperscript{145} M.L. Daneel, \textit{Quest for Belonging} (Gweru: Mambo Press, 1987), 100.


Having given reason why AICS emerged in Tanzania, it is important to discuss their theology, particularly pneumatological theology, because in this research it is the doctrine of pneumatology which is examined in order to see what the AICs have contributed or can contribute as the research seeks to reconstruct the African inculturated biblical pneumatology.

The AICs faith about Jesus Christ and his Spirit is very strong, and their theology focuses on the Holy Spirit in belief and practices. They believe in the person of Jesus Christ but appear to be more at home with the Holy Spirit, especially as Christ has since ascended into heaven.

The emphasis on the Spirit asserts both continuity and discontinuity with the many spirits of the heritage of the traditional African religious epistemology and ontology. It also represents an experiential supernaturalism, which takes seriously the promise of Christ to send his Spirit.\(^\text{148}\)

The Holy Spirit for the AICs became of vital importance as He revealed the gifts of healing and deliverance. Prophets and spiritual leaders of the AICs attributed their work to the Holy Spirit. Hence, one can say that with the understanding of the Holy Spirit, AICs were set to work for proclamation and giving people freedom. AICs experienced the work of the Spirit and in turn, they witness it instead of institutionalizing every manifestation of the Holy Spirit as the missionaries churches did.

Despite their original rise in popularity, the AICs in Africa today continue to diminish because Africans Christians have discovered that they tend to use traditional elements, some of which are not relevant to the Christian faith. For example, in healing, AICs use traditional means like consulting the ancestors to ask for healing. In addition

literal translation of the Bible is practiced, without critical understanding of the meaning. It seems that the Holy Spirit in AICs is boxed in their worldview and experiences. As they do not want to depend on traditional spirits, they made the Holy Spirit to work in the same ways the traditional spirits worked. They also used the Bible to support Polygamous marriages, sharing food with ancestors, and embracing ancestors as living dead members of the family who help them in times of trouble.

It is sad to say that though they started with good intentions, AICs failed because they went to the extreme to include some elements of local culture in Christianity. The new generation in Africa introduces Neo-Pentecostalism as a continuation of AIC renovated churches, which respects the culture of the people yet obeys the Holy Spirit. This connection between Neo-Pentecostalism and AICs is what this research calls inculturation. As AICs respected culture in evangelization, Neo-Pentecostalism does the same but discontinues some of the traditional practices (e.g. the embracing of the Ancestors and polygamous marriages). The AIC use of worldview and spirituality to define their religion demonstrates similarities with Neo-Pentecostalism. Whether Neo-Pentecostals are using culture justly in their inculturation or using the Holy Spirit and his gifts Biblically has yet to be determined in this chapter.

The East African Revival

In Tanzania, Charismatic and Pentecostal revival groups were first presented by East African Revival (hereafter I will be using EAR). EAR is a ministry within mainline churches which came into Tanzania through the northwestern part of the country between 1930 and 1939 from the neighboring countries of Uganda and Rwanda. By the mid-seventies, it had spread all over the country. It challenged the mainline churches to move
from nominal Christian traditions and commit themselves to Christ by living exemplary lives. Commenting on the importance of the East African Revival to mainline churches' Christianity, Josiah Mlahagwa says:

Most mainline churches were still solidly ensconced in the traditional missionary doctrines, which did not subscribe to a belief or promotion of the manifestations of the most visible gifts of the Spirit, such as speaking in tongues, prophetic utterances, and healing.”

Therefore, East African Revival ministry was introduced to enrich the needs of the people and to awaken the sleeping mainline churches. Theologically, this group put emphasis on repentance and reconciliation. Unlike AICs, the EAR, made a break from depending on the culture and continued to look only at Jesus. According to Mlahagwa, the EAR movement in Tanzania brought two basic dimensions: “It brought a tangible quantitative aspect of church growth. Quantitative is seen in church attendance and increase of the activities during the weekdays. Qualitatively is every week a seminar, a crusade meeting or denominational evangelical rally.”

Members of the EAR qualitatively learned to relate daily behavior to their faith. They had become more committed believers. Bible studies and Christian fellowship raised their level of understanding of the scriptures, and testimonies edified many of them. More important is that this fellowship raised the level of ecumenism as members of the fellowship belonged to any Christian denomination. Lay leadership was also welcomed, thus giving full participation to all members of the group.

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150 Ibid., 296.
On the question of salvation, according to Aneth Munga, the EAR teaches "salvation as a process where both God and a person in the process of being saved are active participants under the guidance of Christ."\textsuperscript{151} Asamoah-Gyadu supports this fact by adding the role of the Holy Spirit saying, "but more fundamentally in the conscious personal decision that a person need to make to accept Jesus Christ as Lord . . . the coming to Christ is a process in which the life of the believer is invaded by the life giving Spirit, who transforms a believer within."\textsuperscript{152} Asamoah-Gyadu's point avoids self-justification and accepts the fact that it is the Holy Spirit who transforms a believer. Among East African Revival members, some received a vision to start preaching the Word of God or establish churches. They include: Archbishop Zachary Kakobe of the Full Gospel Bible Fellowship, the biggest neo-Pentecostal church in Tanzania; Ministries of house to house Evangelical Ministries by Edmund John; African Evangelistic Enterprises; Christopher Mwakasege's "Manna" Ministries; Tanzania Fellowship of the Evangelical Students. Subsequent to the causes, the theology and how the doctrine of pneumatology is taught in Neo-Pentecostalism will now be examined.

The Rise of Neo-Pentecostalism

This section of research surveys the experiences of theologians in the continent about the epoch and popularity of Neo-Pentecostalism in the continent, as well as Neo-Pentecostal theology. Although the role of the Holy Spirit is evidenced by Neo-Pentecostals, there are inadequacies on Biblical teachings of the Holy Spirit, and they lack criteria in determining the role of the Holy Spirit by their enigmatic practices.

\textsuperscript{151} Munga, \textit{Uamsho}, 162.

\textsuperscript{152} Asamoah-Gyadu, \textit{African Charismatics}, 163.
Periods of Development

A clear understanding of Neo-Pentecostalism requires a keen examination of its development from the time of its beginnings. It is similarly important to periodize these groups, helping a reader to know how God intervenes in certain situations. Ogbu Kalu gives a detailed account of these groups in three periods starting in the 1970s and continuity through the 1990s. Groups of the 1970s characterized themselves by going out to spread the Gospel and exhibiting all manners of charismatic gifts. In the 1980s, the groups identified themselves with faith movements and a prosperity Gospel. These groups were given high public profiles by televangelism. The strategy of using television rather than having more preachers was accepted as the best way to do missionary work, where one could listen to faith experiences instead of the prevailing model of all gathering in one place to listen to one preacher. The typology of the 1990s movement and beyond predicated on professional emphases and broadened into at least ten types:

- Inter-denominational fellowships
- Evangelicalistic ministries
- Deliverance
- Prosperity gospellers
- Bible distribution
- Children ministries
- Rural evangelism
- Intercessors for Africa
- Classical Pentecostal mission from Europe
- Charismatic Movements in various mission churches

The temper is ecumenical as Christians are argued to become spirit-filled.153

Each of these periods has shaped the Neo-Pentecostal groups and churches in Africa today. They have become popular not only because they change evangelistic strategies, but also because in changing strategies they embrace people’s needs at a given time and they try to meet those needs with available resources. For example, in television, there are ministries of prayers for exorcism, healing, and earning wealth through belief in Jesus

Christ. Africans love to listen and even participate in the prayer hours in order to be healed or delivered from evil powers.

In sum, Neo-Pentecostalism did not suddenly arrive in Africa. It was revealed first as the reaction against missionary Christianity, which led to the birth of African Initiative Churches and also to the impact of the East African Revival. The Neo-Pentecostals' birth and growth had continued factors that were both socio-economic and spiritual.

Social and Economic Factors

In the 1970s, the oil producing countries were in crisis, causing the price of gas to rise by over eighty percent. The Tanzanian government found it difficult to raise its budget to enable importation of enough gas because of a small tax base. Gas, being important for running industries and for transportation of people and goods, brought everything nearly to a halt. This brought considerable human suffering, causing many industries to close and leading crop production to decay in the fields or in the warehouses. Industrial workers and the farmers were the ones who suffered the most consequences.

In the same year, 1970, Tanzania went to war with Uganda because Idi Amin, the then President of Uganda, claimed and invaded a portion of land in Northwestern Tanzania. Julius Nyerere, then President of Tanzania ordered his army to fight and expel Idi Amin's soldiers from Tanzanian soil, eventually expelling Idi Amin himself from Uganda. In this fight, Bengt Sundkler reports: "Amin's war at the end of the 1970s, costs Tanzania 500 Million US dollars."154 This amount by then was more than the

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government's yearly income. The war added to the already present economic problems with people continuing to experience serious poverty. The economic crisis caused a dramatic depreciation the Tanzanian Shilling, and the value of the country's largest export commodity, coffee, dropped. These economic problems not only affected Tanzanians but also affected missionaries. Sundkler, who experienced these problems continues, "The value of Tanzania shillings dropped ominously. 'My monthly earnings of 2,700 shillings could last only for five days a month'. The peasants felt abandoned and the industrial workers and government servants had to find new ways and means to survive."155

Historically, the end of the Cold War in Europe did not bring about a cessation of external intervention in Africa, but rather a change in its nature. The structural reforms which were introduced in Tanzania in the mid-1980 under President Ali Hassan Mwinyi and continued under the rule of President Benjamin Mkapa from 1995-2005 promised strong hopes in improving social and economical conditions for the Tanzanians. However, it soon turned out that the 'blessings of neo-liberalism' were unevenly distributed. Western-dominated international institutions such as the World Bank and the International Monetary Fund dictated financial policy, insisting that government revenue should be used primarily to pay oversees debts, thereby elevating private initiative over public responsibility.

In the face of the Economical Structural Adjustment Program (ESAP), state provision of services rapidly diminished.156 In Tanzania health care and education

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155 Sundkler and Steed, *A History*, 1012.

deteriorated, and unemployment increased, while the population expanded with many young people migrating to towns and cities. In such a situation, few people benefited from these economic changes. Few elites were able to secure their families' health and the future of their children's education through the growing private sector. David Maxwell describes what similarly happened in Zimbabwe: "Other winners were those who run private security companies. As poverty increased, so did crime, and law and order could no longer be guaranteed by a retrenched police force. Multinationals and their senior employees increasingly paid for their own protection."157

Therefore, one can argue, that while the SAPs were originally conceived as instruments for poverty alleviation, they led to a rise in living costs and impoverishment in rural areas in Africa, thus increasing migration to urban centers. They also triggered a decrease of formal employment opportunities, mostly held by men, in the urban centers and a stagnation of salaries, thereby increasing pressure on women and forcing them to engage in income generating activities.

The decline in food security led to a large increase in child labor as the poor, usually rural people put their children in the custody of their richer relatives in the urban area. These children often worked as unpaid labor in exchange for food and accommodation. Orphans and those who were unable to cope with the demands of their hosts often opted for a life in the streets. By the mid-1980s in Africa, growing unemployment and declining state provision for education meant that schooling was no longer the level it had been before. The once prized exam certificates became increasingly worthless. Without jobs many youth faced a future of being idle. They had

become a statistic, worse still a social problem, often viewed with suspicion with some turning to crime to make a living. Africans increasingly became desperate losing trust and hope in their governments. During those times Africans sought a prophetic voice to announce freedom from the reality of poverty, a voice that could tell them how to overcome problems and enter the present Kingdom of God.

On top of the problems mentioned above, came the scourge of HIV/AIDS, which has left thousands of Tanzanians in hopeless conditions. The disease has become another major threat not only to life but also to livelihood of Tanzanians. While HIV/AIDS started in the late seventies, "the first three cases were publicly reported in 1983, and by 1996 the Nation AIDS Control program had recorded 88, 667 cases. The figure climbed to 600, 000 in 1999, making in the highest in East Africa and Central."158 Statistics show that "there were 2, 220, 000PWA at the end of 2001. Approximately 140, 000 Tanzanians died of HIV/AIDS in 2001, leading to 810, 000 orphans."159 Due to HIV/AIDS, Tanzanians have felt an increase in suffering and afflictions. Tanzanians perceived HIV/AIDS be a result of immorality and anti-social behavior of individualized lifestyles that came about through urbanization and modernity. As the suffering increased, Tanzanians needed and demanded morally acceptable responses to the publically understood immoral causes of HIV/AIDS epidemic.

It was during this time, from the 1970s to the 1990s, that Tanzanians were introduced to Neo-Pentecostalism. Whoever preached the liberating Gospel from poverty,

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hunger, and disease was accepted as a right preacher and a person sent by God. The Full
Gospel Bible Fellowship Church in Tanzania, which started in the late nineties, for
example, is the biggest Neo-Pentecostal church in Tanzania. This church claimed to
“bring a full Gospel to all who will join this church.”

Spiritual Factors

When you ask members of the Neo-Pentecostal churches in Africa why they
joined Neo-Pentecostalism, they will give you the following answers: Because something
was lacking in my faith; I want to exercise spiritual gifts in a more free way; I want to
know more about Jesus; I want to increase my bible knowledge; I want to learn more
about the Holy Spirit; I want to express my faith in a more joyful way; and I want to
receive the Holy Spirit in my life. Whether their answers are theologically right or wrong,
they were in search of a ‘well’ to quench their spiritual thirsty.

Another spiritual reason for the expansion of Neo-Pentecostal membership was
the collision between missionaries’ traditional doctrines and the doctrine of the EAR. For
example, in the missionary churches, practices of speaking in tongues or healing were
limited to the early church. EAR’s wanted to use those gifts because they believed that
they were biblical and not limited to any time. The incorporation of speaking in tongues,
healing, exorcism, and prophecy practices in the Lutheran Tanzanian churches brought
some tension, hatred, and schism. Church leaders wanted the members of the EAR
fellowship to adhere to the rules and traditions of missionary denominations. The tension

160 This church grows because of its ministry of praying for the sick and prosperity theology
teachings. It also own a program in Tanzania Television a media technology which attracts many in bars,
bus station, in bus and other social areas where people gather for relaxation.
grew to such an extent that the missionary churches teamed with the Roman Catholic Church to pass the delimitation treaty, a treaty which is summarized as:

No member of their churches (protestant or catholic) should be allowed to preach in any of the Pentecostal churches. Should a member of the Protestant church cross over to a Pentecostal Church, that member should consider him or herself as a defector and thus forfeit all benefits and help from the Protestant or Catholic Community. Leaders in Tanzanian Protestant and RC church were doing what their European mentors did against other denominations.161

Missionary churches regarded gifts of the Holy Spirit such as speaking in tongues, prophetic utterances, healing, and exorcism as Pentecostal in a purely denominational sense and not in a Biblical sense.

Some members of the EAR were not ready to tolerate the traditional doctrines of the missionaries because they did not subscribe to a belief or promotion of the manifestations of the Holy Spirit’s most visible gifts. Being frustrated by the rigidity of the conservative pastors, many born again Christians left their churches and established Neo-Pentecostal-charismatic groups as churches or ministries. The establishment of the Pentecostal charismatic churches then coincided with and was given momentum by the overall revival movement. Two prominent example are Bishop Mosses Kulola who defected from African Inland church and established the Evangelical Assemblies of God Tanzania in the late eighties, and Emanuel Lazaro from the Lutheran Church in Tanzania who established the Assemblies of God Tanzania.

The Theology and Practices of Neo-Pentecostals in Africa

In this section, I deal with the Neo-Pentecostal theologies of baptism and prosperity. In regard to the theology of the Neo-Pentecostals, Jean-Daniel Plüss asserts,

"In the beginning there was an experience and a testimony, then came an explanation in the form of a theological construct." The theological construct is the fact of being reconfigured in the context of experience and testimony and exercising the influence of the nature on both of them. The relationship between the experience and doctrine is complex because according to George Lindbeck, there is a question about the possibility of having and expressing one's faith experience totally removed from the fundamental influence of the doctrine.

This point is partly true. Generally, doctrine provides the structure within which the community experiences God and grants that community the 'grammar' necessary to express it. Neo-Pentecostal theology, therefore, is drawn from their experience of the Holy Spirit moving them to profess the saving acts of God, acts which reveal Jesus Christ as savior, the Holy Spirit as baptizer, healer, and empowering force which transforms their lives to serve God through serving neighbors. In all of their teachings, Neo-Pentecostals believe that it is the Holy Spirit who is leading them because it is the Holy Spirit who gives gifts. And as they witness or do any services, they believe that it is the Holy Spirit who enables them. That is to say all leaders in Neo-Pentecostalism must undergo the Holy Spirit baptism. F.D. Macchia maintains,

What was unique about Pentecostal theology was not just Spirit baptism or speaking in tongues... was how these themes formed a 'gestalt' of devotion in the Spirit to Jesus that reconfigured evangelical piety and gave Pentecostalism its Christological center as well as its theological cogency and direction.

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162 J. D. Plüss, "Azusa and Other myths: the Long and Winding World Road From Experience to Stated Belief and Back," *Pneuma* 15, no. 2 (Fall 1993): 198.


164 F. D. Macchia, "Pentecostal Theology," 1123-1124.
Doctrine of Baptism in Neo-Pentecostalism

For the Neo-Pentecostals, there are three distinct baptisms mentioned in scripture. First, they affirm John’s water baptism of repentance (Acts 19:4). They teach that though Jesus himself experienced this baptism, it is technically pre-Christian tradition because His work on the cross had not yet been completed. It is similar to the way that John's ministry announced the coming of fulfillment and John's baptism was a precursor, foreshadowing the next baptism.

The second baptism is in the body of Christ. This baptism involves no water because it is a metaphor for becoming part of the body of Christ at the time of salvation. It has a dual meaning—it is a conversion and makes one join the family of God (1 Cor 12:13). At this moment one is born again. Unlike John's baptism, this baptism remains intact and it is the single greatest event that can take place in a person's life! With this baptism a born again is transformed (Rom 12:1-2). The Greek word for transform is metamorphoo, literally meaning “to change into another form.” From metamorphoo comes the word “metamorphosis” used to describe a change of form, for example, when a caterpillar becomes a butterfly. In the New Testament, the word is used to describe what happened to Jesus on the Mount of Transfiguration (cf. Matt 17:1-2). Additionally, in Rom 12:1-2, Paul describes what happen to Christians in their service to God. The conceptual idea being expressed by Paul is that Christians are “to undergo a complete change, which under the power of God will find expression in character and conduct.” Paul uses the passive voice indicating that “transformation” is something done to us; it is not something we do by our own power alone rather, we submit to God's power and by His grace, we are “changed into another form,” that is, we become a “new creation” (2
Cor 5:17). There is public confession of sin for one to be born again. In one of the ministries in Tanzania, the Unity Christian Fellowship, led by Johaness Kasimbazi, the confession goes thus:

Lord Jesus, I'm opening the door of my heart. I understand that I am a sinner. I need your help. I want all my Sins (the ones I can remember and what I have forgotten) be cleansed. I repent and promise you Jesus that I will never go back to sins and serve Satan but I will serve you. Remove my name from the book of sinners and write it in a book of everlasting life. Thank you Jesus for saving me. Amen.165

After confession of sins and having been led through the absolution prayer, the spirituality of the born again starts as an inner journey that brings the force of the transcendent into everyday life. As the past then is left aside, a born again sets off on a new pilgrimage under the guiding light of the Holy Spirit.

The third kind of baptism is the baptism of the Holy Spirit. Spirit baptism involves no literal water but marks a significant spiritual moment. Matthew, Mark, Luke, John, and Acts all prophesy that Jesus the Messiah will baptize His followers in the Holy Spirit. In Acts 1:8, Jesus speaks to His assembled followers who had put their faith in Him as the resurrected Christ, and tells them that they will receive supernatural ministry power at a future event, namely Spirit baptism. This promise is initially fulfilled in Acts 2 at Pentecost but is also demonstrated as a consistent pattern for apostolic discipleship in Acts 8, 9, 10, and 19 where new converts are quickly Spirit baptized.166 It is clear from scripture that this baptism is not about salvation, but rather is about empowerment for one to do ministry. This baptism is experienced neither at salvation nor as part of the Spirit's


work of regeneration but is an event to be desired and pursued by born again followers of Jesus. "This baptism has not expired and is still available to every believer today (Acts 2:38-39)."\textsuperscript{167} This baptism is actualized in one speaking in tongues: "Speaking in tongues may be understood as the way of praising God that goes beyond ordinary speech: it is transcendent praise...the dynamic experience of the presence of God in the Holy Spirit overflows in the self-transcending speech glorifying God."\textsuperscript{168} Through Spirit baptism, the baptized individual is both saved and sanctified, and receives the gift of speaking in tongues as well as other gifts. In short, baptism in the Holy Spirit empowers believers with Spiritual gifts, which enable them to do ministry. Below is the table showing all four Neo-Pentecostal types of baptism and where the Neo-Pentecostals draw their validity in the scriptures.

<table>
<thead>
<tr>
<th>BAPTISM</th>
<th>JOHN’S BAPTISM</th>
<th>BAPTISM INTO CHRIST</th>
<th>WATER BAPTISM</th>
<th>SPIRIT BAPTISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>TIME</td>
<td>Pre-resurrection</td>
<td>At salvation</td>
<td>After conversion</td>
<td>After water baptism</td>
</tr>
<tr>
<td>SUBJECT</td>
<td>Penitent sinner</td>
<td>Penitent sinner</td>
<td>Convert</td>
<td>Believer</td>
</tr>
<tr>
<td>AGENT</td>
<td>John</td>
<td>Holy Spirit</td>
<td>Elder</td>
<td>Jesus</td>
</tr>
<tr>
<td>ELEMENT</td>
<td>Water</td>
<td>Body of Christ</td>
<td>Water</td>
<td>Holy Spirit</td>
</tr>
</tbody>
</table>

The Neo-Pentecostal understanding of salvation goes thus: God created the body and breathed himself into the soul and man became living soul. The soul, psyche, consists of the intellect, will, and emotions the most powerful part of man and tries to dominate

\textsuperscript{167} Ibid.

the body, *soma* and the spirit, *pneuma*. With the fall, Satan endeavors to operate through the soul in opposition to the spirit. When the Spirit of God sits on the spirit of the born again, it quickens the *pneuma* which is now activated to recover influence over the *psyche* and *soma*. Neo-Pentecostals insist that it is possible for one to accept Christianity and yet remain dominated by the lusts of the flesh (*sarkikos*) or by the soul (*psychikos*). Being born again is a second act of grace and the victory of the Spirit (*pneumatikos*). Rebirth offers a release from the forces that dominated the one’s past as the Holy Spirit flows through from the *pneuma* into the *psyche* and *soma* with power to re-establish the proper relationship and control of God.\(^\text{169}\)

Since sanctification is a process, the life journey becomes a pilgrimage toward an increased control of daily life by the power of the Holy Spirit. The core of the new experience is that it redefines personality and reinvents identity as the born again person develops the new vision, life goals, and ethics which constitute rapture from a sinful past. During the process of sanctification, such experience is expected of a born again person.

Firstly, the person develops a new attitude to living and is supposed to enjoy and celebrate life under the assurance of being under God’s control. The Holy Spirit provides the inner power to protect one against forces that threatened life, survive the anxieties, unease, destabilization, and crises of modern Africa.\(^\text{170}\) Secondly, the transformation of life style should manifest in care for the body, health, and well-being. One cares for the

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body because it is the temple of God; therefore, consumption of alcohol, tobacco, and harmful substances are imaged as pollution of the temple. Daily exercise is imbued with religious rationale. Health embraces the physical, material, and psychological. The tendency to emphasize individualism is balanced with a concern for social obligations that would not implicate the born again in traditional religious rituals. The new life involves the moral rigor in maintaining Godly covenants while keeping a safe distance from covenants with the gods of the fathers.

Neo-Pentecostalism's teachings on how the Spirit of God works within the human being is illuminating. The fact that a born again is transformed not only in the inner faith but also in his ethical behavior challenges nominal Christians to rethink the salvation doctrine. The keeping away from traditional religious rituals makes a demarcation in the discontinuity of African Traditional Religion and African Christianity. However, the process of sanctification is somehow questionable. They believe that one who is justified by faith is not a sinner, but keeps God's Commandments and achieves sanctification. Furthermore, that a person can by his or her own powers keep the commandments means that Grace alone is not sufficient but needs human effort too.

The difference between the work of the Holy Spirit during water baptism in the Lutheran tradition and the Neo-Pentecostal tradition is Neo-Pentecostals teach conversion and empowering as two distinct functions, which are done by the same Spirit. The Holy Spirit indwells during conversion and the Holy Spirit "in fills or outpours" during Spirit baptism. The Holy Spirit implements and commissions a believer for the sake of Christ and the Gospel, and therefore baptism is not viewed as a sacrament as it is for the Lutherans.
Empowered for Social Engagement

Neo-Pentecostal theology then, sees the Holy Spirit to be an agent who calls individuals, transforming them and empowering them with spiritual gifts as equipment for the ministry. Hence, one baptized by the Holy Spirit and fire is set apart for missio Dei.

The 1970s groups of Neo-Pentecostalism in Tanzania were blamed for not engaging in social issues because theirs was to go and tell the Good News of Jesus Christ so that people could escape from eternal fire or damnation. Some scholars advance the view that the Neo-Pentecostal social and political theology appears obscure, promoting privatized piety and neglecting the social structures of injustice. In contrast, Neo-Pentecostals today engage themselves in social issues. They believe that the coming of Jesus and his salvation was not only to set people free from evil powers but also to change their social lives.

The Neo-Pentecostal movement in Tanzania is engaged in the socio-economic and political problems associated with poverty. Neo-Pentecostals also connect the power of the Holy Spirit to the idea and practice of liberation. According to Neo-Pentecostal ideology, anyone who claims to have received the Holy Spirit must be involved in the people’s struggle. Neo-Pentecostals identify themselves with Jesus’ declaration that the Spirit of the Lord indwelt him during his ministry. Christ, therefore, engaged in pneumatic reasoning that responded to the vulnerability of the earth with compassion and mercy. Hence, Neo-Pentecostals act against the reasoning that exploits others as

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instruments to achieve certain ends. Their emphasis may, for instance, be "attitudinal, arguing for a change of life-style that contests the pervasive egoism of secular society." 172

Neo-Pentecostal Christianity "offers an alternative religious space for creating a new community that combines the reconstruction of personhood and inner life with social action perceived as the outgrowth of that new community." 173 Ruth Marshall says, with enthusiasm, on the impact of neo-Pentecostalism in Nigeria:

The Pentecostal or "born again" are the most dynamic group of Christians in Nigeria today precisely they engage with this contemporary situation and the history that has brought it into being. This movement gathers its force not in spite of the failures of the church in the past but precisely because of them. The history is the failure to construct a redemptive and empowering theology, a Christian identity and practice which could have helped alleviate this failure is indissolubly linked to the failure of the post-colonial state to redeem its promises of democracy and development while at the same time allowing a few to enjoy the fruits of modernity to an obscene extent. 174

Neo-Pentecostal political theology rebuilds the self-perception of the of the individual, empowers an individual with new hope and confidence, assists an individual to garner the rich promises of the gospel, and enables an individual to reclaim, redeem, and liberate the land, including the economic, the social, and the political. Neo-Pentecostals provide hope, which is the best antidote to hopelessness and poverty. A new community is built on stable family ethics, as the core of both church and the nation, providing moral needs which secular states have tried unsuccessfully to achieve through many anti-corruption programs.


Prosperity Theology

Prosperity theology is the teaching by Neo-Pentecostals that when a born again trusts in God’s providence, he or she will prosper in spirituality, health and materials. According to prosperity theology, financial prosperity and wealth were also included in the Atonement. This is based on an interpretation of the words of Apostle Paul: “Yet for your sake he became poor, that you by his poverty might become rich” (2 Cor 8:9). This text by Paul is talking about spiritual riches found by one in Christ, but promoters of the prosperity gospel interpreted it as material riches. They also teach that Jesus and the apostles were rich, and therefore believers should expect the same financial success.

Supporters of these teachings such as Kenneth Copeland argue that a Prosperity Gospel is validated by the teachings of the Apostle John: “Beloved, I wish above all things that thou majesty prospers and is in health, even as thy soul prospereth” (3 John 2). Copeland posits, “as the seeds of prosperity are planted in your mind, in your will and in your emotions...they eventually produce a great financial harvest.”

Prosperity as Wealth

According to Neo-Pentecostals, poverty is not the will of God; it is a sign of sin or lack of faith. They use the Book of Deuteronomy (28-30) to suggest that God in these chapters is offering Israel choices if they obey the voice of the Lord—all these blessings will be upon them (Deut 28:3-13). The blessings are spelled out as material prosperity, success, and abundance of everything. The Bible continues to say that if you do not obey the voice of the Lord your God “... all these curses will come upon you” (Deut 28:15).

The curse also includes diseases of every kind, loss, and deprivation (Deut 28:16-68), so it is as simple as that: God gives his people a choice, and he wants them to choose to follow him so that they may prosper (Deut 29:9). Copeland uses the words from Mark 4:24 as well, where there are three parables of “sowing,” “measure you give, it will be the same measure you get.” These teachings are linked with “30, 60 and 100 fold harvests” (Mk 4:20) to interpret the three parables, and these parables are used to teach what Copeland calls God’s “law of sowing,” “law of increase,” or “law of prospering.”

In his writings, Asamoah-Gyadu observes the teachings of sowing the seed in Neo-Pentecostalism,

There is also a close relationship between giving and blessing in the prosperity hermeneutic. For example, the media programs need large sums of money to keep going, especially when it comes to hosting weekly broadcasts in the electronic media. A number of the prominent TV programs are sponsored by secular business enterprises whose owners share in the mindset that as they give to God, their businesses will also prosper. The offerings are generally driven by the seed-sowing theology popularized by Oral Roberts through his TV ministry, which was available in Ghana until the early 1980s. People give to God, or sometimes directly to the pastors, in anticipation of their own material blessings. Against the backdrop of the theology of the offering as ‘seed sowing’, businesses sponsor Pentecostal/Charismatic media programs not only to take advantage of the wide audiences they reach but also by offering sponsorship, they are sowing seeds of faith through which God will bless their endeavors.176

This law of prospering is very crucial because it teaches techniques of how to prosper. If you sow, little expects to reap little and the other way round. If you keep your riches selfishly and for your own comfort, you cannot expect to reap. If you have little and cling to that, you will always remain poor. You sow by giving to the Lord through the work of evangelism. The supporting Bible verse is from Mark 10:29, where Jesus says, no one

who will leave one's house or land for Jesus' sake and for the Gospel that will not receive a hundred folds now in this time. They add another verse to support their teachings (Phil 4:19), where Paul says: God will supply every need of yours according to his richness in glory... to show that returns will be paid according to the limitless abundance of God beyond human calculations. These preachers believe that the church has through the ages suffered from a poverty complex and has failed to appropriate God's promises concerning healing and prosperity. Jerry Savelle teaches, "No wonder the Body of Christ stayed so poor all of those years. Most men were preaching that God loves poverty." These preachers continue to give reasons of why even Christians do not get rich materially. Roberts Price teaches, "it is because you are not operating in God's financial plans." Savelle adds, "without obedience you will not prosper." And Harold Hills, says "Ignorance, unbelief, and disobedience.... rob us of the manifestation of the prosperity promises of God." In Copeland's words,

After believing in the Lord for twelve years, I came home in a pickup truck. At home, I found two Mercedes Benz. One valued $47,000 and the other $58,000. (He did not mention how these cars got there). I have given away three hundred watches to preachers who not have watch, today I have $5,000 gold Rolex. I have over the years given away fourteen cars, five trucks and seven airplanes. I have two hundred staff; I am on 200 TV stations, 400 radio stations and ministers all over the world.


178 Jerry Savelle, Prosperity of the Soul (Tulsa: Harrison House, 1979), 17.


180 Savelle, Prosperity, 54.


A testimony like that of Copeland might impress many and call many to faith. Testimony does not end by witnessing of what happened to an individual, but they refer to what happened to the Biblical ancestors and ancestress. Promoters of prosperity theology narrate the prosperity of Abraham (Gen 12:19f, 13:2) and that of Jews, saying they have always prospered because they operated in accordance to biblical principles. The new prosperity Gospel preachers teach that poor believers have done something wrong which blocks them from God’s financial blessings. They give an assumption that perhaps the poor do not love God enough, do not have even enough faith, or are not giving enough money to support “God’s Work.”

**Prosperity as Healing and Deliverance**

Neo-Pentecostals believe that salvation, found in Jesus Christ, not only helps stakeholders to grow in faith but also to be healthy. Prosperity Gospel adherents teach that physical healing was included in Christ’s atonement. Christ provides deliverance from sickness and poverty as well as from sin. Scripture notes, “Christ redeemed believers from the curse of the law (Gal 3:13) this curse is said to be sickness, death, and poverty.” “Poverty and lack are part of the curse of the law…the curse of the law definitely included financial reversal.”

The frequently cited verse in favor of the doctrine is Isaiah 53:5: “By his stripes we are healed.” They also point to Jesus’ healings, especially Matthew 8:17, which say

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that he healed the sick so that “it might be fulfilled which was spoken by Isaiah the Prophet, ‘Himself took our infirmities, and bore our sicknesses.’” Since Isaiah speaks in the present tense (“we are healed”), many of the most prominent prosperity theology preachers teach that believers should overlook the symptoms of sickness, and instead positively believe and confess that they are already healed. According to adherents, sickness is an attempt by Satan to rob believers of their divine right to total health.

African sociologist and anthropologist E.M. Uka has said, “...by their nature, Africans usually seek supernatural aids and intervention in all things.” Salvation is not only about new birth, or being filled with the Holy Spirit, but also healing from sickness and deliverance from demonic powers.

Neo-Pentecostalism in Africa pays considerable attention to healing and deliverance because they are considered part of the vital visible signs of the outpouring of God’s Spirit. Healing is conceived as a comprehensive restoration of a believer to superabundant health or status accruing to him or her because of what Jesus Christ has wrought on the Cross.

As disease is the most disturbing factor in the entire lives of Africans, Africans see in Neo-Pentecostalism a Balm of Gilead which comes to heal their inequities. Diseases are attributed to evil forces and spirits, which are rooted in possession cults of Africans. When someone got sick, it was believed that evil forces or spirits caused the illness. In order to perform healing, prayers to the ancestors asking for good spirits were offered. When Christianity was introduced by missionaries, such prayers were forbidden, but solutions for the problems of sickness, particularly supernatural problems like demon

possession, were left unresolved. Healing and deliverance services by Neo-Pentecostals drew many Africans. In Neo-Pentecostalism, contrary to the traditional means, healing is done through prayers; prayers may be accompanied by some form of touch, laying on of hands, and or anointing with oil.

In the article entitled, “Healing the Wounds of Modernity: Salvation, Community and Care in a Neo-Pentecostal Church in Dar Es Salaam, Tanzania,” by Hansjörg Dilger, there is information for understanding healing in a Tanzanian context. The article contains procedures of healing in Neo-Pentecostals churches in Tanzania. Dilger conducted intensive research on the one of the fastest growing Neo-Pentecostal churches in Tanzania, The Full Gospel Bible Fellowship Church. Dilger shows that people have become members of the FGBFC because they believe to be healed through prayers. Healing prayers are performed by the church to individuals as well as collectively, and they generally involve exorcising of evil forces through prayers and the laying on of hands.”

As to how healing prayers are performed, Dilger writes,

Under the guidance of Bishop Zachary Kakobe and accompanied by the music of the church band, thousands of men and women jump up from their wooden benches, shouting away the influences of Satan and clenching their fits against their enemies. Some church members start to cry or speak in tongues; others are overwhelmed by the powers of their enemies and break down screaming. They are then lifted up by two or three of the church security personnel and brought to the Bishop, who exorcises the evil powers by praying and the laying on of hands.

The performance of healing prayer gives two important things to note: spirit possession and exorcism is the mode of affliction in Tanzania, and healing is done in many cases

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188 Ibid., 66.
through the leader. According to Tanzanian Neo-Pentecostal understanding, Satan and his
demonic henchmen are in part rooted in the Biblical Scriptures and are similar to the idea
of the devil as represented by Judeo-Christian tradition. At the same time, however, the
diabolic forces which saved members are struggling with in their everyday lives are
associated with the images of malevolent forces which are ‘typically African’ with their
origin in Islam and the “indigenous” religions of Tanzania. Thus, the saved church
members may be plagued by curses (laana) that have been sent by mischievous relatives
or by their respective ethnic groups. Other malevolent beings include witches (mchawi,
pl. wachawi) and spirits who can cause all kinds of misfortune including marital
problems, trouble at work, infertility, and even HIV/AIDS.

In Neo-Pentecostalism, the pain and suffering caused by evil forces is usually felt
at the part of the body through which the evil spirit entered the person: if through the
legs, this can lead to paralysis; if they have settled in the womb, a woman usually suffers
from infertility. Healing prayers, therefore, are offered to remove the evil spirits from
those parts of the body they have ‘closed’ in order to open them for their normal function.
What is offered here as new, by Neo-Pentecostal theology, is that the evil spirit is not a
potentially life-enhancing being that has to be integrated into the life world of the
afflicted individuals, but it is a destructive force that has to be removed from the
believer’s body. In this case, they use prayers for healing instead of consulting the spirits
or ancestors.

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189 Ibid., 66.
190 Ibid., 67.
Generally, Neo-Pentecostals believe that transformation which is brought by God is completed when one is healthy. Neo-Pentecostals promise to provide healing, well-being, and relief from affliction.

An Assessment

This chapter worked with the teachings of the Missionaries in Africa, the emergence and growth of the AICs whereby it was seen that they were accepted by Africans because of the proclamation of a relevant message, an authentically indigenous response to the Bible, and a reaction to western missions and colonialism. Instead of being the objects of European mission reacting to that mission, “AICs leaders were in fact the subjects of their own mission, actively involved in truly African mission initiatives.”

Concerning the teachings of the Holy Spirit, AICs were seen to acknowledge the presence and work of the Holy Spirit. In the AICs, the Holy Spirit worked from a cultural point of view. However, different from the position taken by AICs, this research on an African inculturation of biblical pneumatology stresses the Holy Spirit to be understood working from Biblical and cultural point of view towards all of God’s creation. The Holy Spirit as creator and sustainer of life is working for all the living.

For the East African Revival, this research noted the continuation to the birth of Neo-Pentecostalism from within the missionaries’ churches. Neo-Pentecostal theologies are both Bible and Holy Spirit led. Through reading the Bible, Neo-Pentecostals have found strategies for doing mission and evangelization to Africa and for Africans. Their assurance of freedom from poverty, diseases, and all calamities in life draws many to

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191 Barrett, Schism and Renewal, 96.
faith in Jesus Christ. The use of African worldview and spirituality made Africans feel at home, and the use of modern instruments and technologies drew many in. The experience of the Holy Spirit in their worship and the use of the gifts of healing and exorcism prove that the Holy Spirit is at work. These theologies are also part of a call from Jesus Christ to go and set my people free (Luke 4:18; Mark 16).

However, the approach used by Neo-Pentecostals brings problems as well. First, Neo-Pentecostals believe that the Holy Spirit is poured to equip one for the ministry. This means that the Holy Spirit is active when one receives Spirit baptism, and that what the Holy Spirit does is give the gifts of healing, exorcism, and prophecy. Biblically, Neo-Pentecostals are looking at the Holy Spirit and his gifts in a narrower sense. They neglect the fact that the Holy Spirit is not only empowering one for the ministry but giving one life abundantly. In addition, the gifts of the Holy Spirit are more than the few embraced in their teachings. Neo-Pentecostals hold exorcism, healing, speaking in tongues, and wisdom as the main gifts given by the Holy Spirit. They forget that loving a neighbor, accepting others in their otherness, singing, and knowledge, and order, to mention but a few, are also the gifts of the Holy Spirit and are given by the same Spirit for the purpose of building the body of Christ.

Second, with regard with their doctrine of baptism, there is a tendency toward self-justification. From the biblical understanding of baptism where one comes to Christ by grace, they tend to add their efforts to attain God's grace. For them, the real baptism is the time when one decides to follow Jesus, repenting and confessing sins. They believe that is the time when one is transformed and changed. They also add Spirit baptism as a requirement for the one to be empowered by the Holy Spirit. This causes another problem
because there is nowhere in the Bible where every individual is asked for baptism in the Holy Spirit. They claim to have the Pentecostal experience, but the pouring of the Holy Spirit on Pentecost did not appear in other places in the Bible. What happened at Cornelius’ houses was because there was proclamation. That is to say, where there is proclamation, the Holy Spirit is there also. On the same line of self-justification, God being an actor in saving the sinful man, when one receives salvation by grace, his or her response in turn should be to serve neighbors and live an exemplary life, giving thanks for what God has done to him or her. Neo-Pentecostals have the belief that they are the ones chosen by God because they have accepted Jesus Christ by confessing publicly, while others using liturgy and baptizing infants will die in their sins because they have not decided to be followers; they need to be born again.

Third, on the theology of prosperity, there is unpleasant usage of the Bible. It is true that every individual would want to prosper in all areas of life simply by being a Christian. Unfortunately, this idea distorts the true meaning of the Gospel because it puts more emphasis on individual achievement instead of dependence on God. The prosperity Gospel also puts much emphasis on material things, which in turn benefit an individual. Hence, it praises Christians who seek personal prosperity instead of seeking the Kingdom of God and God’s righteousness. Their prosperity teachings are also contrary to Biblical prosperity. What is strange in such teachings is the fact that texts are taken in isolation with no references to their contexts. For example, Copeland’s teachings on Deuteronomy 28-30 highlight virtue and prosperity on the one hand, and sin and disaster on the other hand. Such texts define how disaster came upon Israel. This explanation had the merit of avoiding the conclusion that disaster had occurred through God’s weakness or lack of
concern by attributing it to Israel's own lack of faith. This "solution" was part of the whole debate on the question of retribution, a debate found throughout the Old Testament Wisdom Books. The Book of Job was probably written to oppose this simplistic thinking found in Deuteronomy. Asamoah-Gyadu sees that prosperity in itself is not a bad idea because to prosper is a positive expectation of every Christian believer. However, what is seen to be misleading in this type of prosperity theology is the misuse of prosperity with material things. Some prosperity teachers use the strategy of 'give in order to receive' to benefit themselves materially at the same time, and people feel the need to give in order for their life and business to flourish.

Fourth, on healing and deliverance, Neo-Pentecostals have gone far and forgotten the place of God in the whole process of healing and deliverance. Healing and deliverance fail to accept the mysterious nature of God that is beyond human comprehension. They use their power to heal, and when one is not healed, they tend to ask him/her to do more prayers and offerings. Otherwise he or she will remain in sin and will not be healed. On healing, Asamoah-Gyadu sees:

One of the major difficulties with the healing and deliverance theology is its inability to come to terms with the mysterious nature of God in the search for solution to pastoral problems. God's mysterious nature comes out in the experience of Job and such thoughts as expressed through the prophet Isaiah: 'my thoughts are not your thoughts, neither are your ways my ways' (Isaiah 55:8) in as much as God promises to deal with human kind difficulties, there are still things allowed by God that may be beyond human comprehension.\(^\text{192}\)

His observation fits well in assessing the Neo-Pentecostals' work. Jesus did the ministry of delivering people from evil (Luke 4:18), even apostles healed and cured in the book of Acts of Apostles, but what is seen as a problem here is the authority which Neo-

Pentecostals apply in this service. They use name of Jesus, but when a sick person is healed, they praise themselves as the initiator of healing instead of praising the Spirit of God. In addition, when one is not healed they either claim that the person still has sin inside, hindering him or her from being delivered or healed. There is also the tendency to attribute all diseases to evil spirits. Kakobe of the FGBFC in Tanzania teaches that HIV is from the evil spirits, which encounters people. Dilger interviewed bishop Kakobe on what he thinks AIDS to be. Kakobe believes that HIV/AIDS comprises of two components: one is the normal virus and one is the evil power. Kakobe told Dilger:

The complicated ones are the transformed pepo [evil spirits]; the normal ones, on the other hand, do not have a deeper spiritual background. Sometimes the pepo will come on its own; it will inflict the body and remain in the body as the spirit. But sometimes it will not come like that, it will come in some other shape..., they looking like normal viruses, but once you cast out the demons, the viruses will go. If you look at the viruses, they are actually spirits—you cast the evil spirits out, the virus will go...193

This shows how Neo-Pentecostalism is embedded within the African worldview that HIV/AIDS is an evil spirit, which comes to human beings because they do not live according to the ethical teachings of the ancestors or Jesus Christ. In such explanation, there is continuity and discontinuity. Evil spirits are coming from culture but Jesus Christ is the one to take away those spirits through prayers of believers.

This research suggests that Neo-Pentecostals use a Biblical hermeneutic in reading the Bible in order to find criteria for determining the role of the Holy Spirit and his gifts instead of enigmatic practices attributed to the Holy Spirit. A Biblical hermeneutic will also help Neo-Pentecostals know how Christ and the Holy Spirit work together. According to Paul, Christology is the organizing principle of the Pneumatology.

The same is true in John’s Gospel. The gifts of the Holy Spirit are given “in Christ” (2 Cor 3:17-18; John 14:18-20, 23). Where Christ is, the Spirit is there; and where the Spirit is, Christ is there. It is the sacrament, that of baptism, which unites Christians with Christ. Through the sacrament of baptism, one receives the gift of the Holy Spirit (note, e.g., that Eph 4:4-6 speaks of one body, one spirit, one Lord, one faith, one baptism, one God and Father of all). A Biblical theological method might be able to open up fresh concerns and directions for pneumatology that have not figured prominently in the history of the doctrine.
CHAPTER FOUR
LUTHERAN THEOLOGY AND PRACTICE IN TANZANIA

With regard to the Holy Spirit, Lutherans believe that the Holy Spirit is the third person of the Trinity and comes to believers through the proclaimed word and administered the sacraments of Baptism and Holy Communion. Lutheran doctrines are summarized in the Book of Concord, containing among other documents, the famous Augsburg Confession. This chapter seeks to show that the Lutheran church for various reasons, has failed to give adequate teachings about the Holy Spirit and his gifts. For this reason, some Lutheran Christians have accepted Neo-Pentecostalism because “they [Neo-Pentecostals] encourage their members to yearn for the experience of the Holy Spirit in their lives and congregations.”

Therefore, this chapter argues for constructing an African inculturation of biblical pneumatology that emphasizes the doctrine of the Holy Spirit and his gifts in the Lutheran church in Tanzania order to meet the challenges of Neo-Pentecostalism and let Tanzanian Lutherans feel at home in their church. This chapter is divided into two parts: it begins with a brief history of Lutheranism in Tanzania and Tanzanian Lutheran teachings of the Holy Spirit; it then discusses Martin

\[194\] Omenyo, “Charismatization of Mainline Churches in Ghana,” 15.

Luther’s teachings on the Holy Spirit, the role of the Holy Spirit in Justification and Sanctification, and concludes with the role of the Lutheran Church in Tanzania.

A Brief History of Lutheranism in Tanzania

An Overview

This part seeks to verify why teachings about the Holy Spirit are inadequate in Tanzanian Lutheranism. However, it is important to first take a close look at the historical background of Lutheranism in Tanzania and at the early missionary’s teachings on the Holy Spirit. Today, the Evangelical Lutheran Church in Tanzania is a by-product of the different missions from Europe, as far back as late as 1880s to as recent as the twentieth century, from the United States of America and other parts of the globe.

The first Lutherans to come to Tanzania were missionaries from Germany under the umbrella of Berlin I, Berlin III, Bethel, and Leipzig Missions known as the “Evangelical Mission Society for East Africa, from 1886.” Berlin I and Berlin III worked in the coastal areas of Dar es Salaam, in Uzaramo, as well as in the Southern Highlands in Ubena and Konde. The Bethel Mission followed Berlin III in 1890. Anneth Nyagawa Munga writes, “Bethel took the north-eastern and north-western areas, Usambara and Bukoba respectively.” The Leipzig Mission came in 1893, and “chose the northern part Kilimanjaro or what they called Chaggaland.” It was reported:

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196 Von Sicard, The Lutheran Church, 55; Cf. Niwagila, From the Cata comb, 98; Sahlberg, From Krapf to Rugambwa, 59. Carl-Eric Sahlberg differs with Von Sicard and Niwagila on the arrival of Berlin 111, for him these missionaries arrived in 1887.

197 Munga, Uamsho, 55.

198 Ibid., 55.
The Leipzig Mission distinguished themselves from the other East African Missions by showing an outspoken scholarly ambition and with an aim of giving academic education to all. The society founded in 1836, was an outflow of the Lutheran Orthodox confessionalism after the revolutionary Napoleonic wars; it cannot be designated as a revivalistic missionary society. 199

Later, other missionaries from different countries in Europe and America also came to Tanzania. The Berlin I and III missionaries were attached to their government, while the Leipzig missionaries were mainly concerned with bringing formal education to the society. This information points to one reason why teaching the doctrine of the Holy Spirit was not well attended to: for missionaries, apart from the salvation doctrine, other doctrines were a minor issue.

By 1938, there were seven churches in Tanganyika, 200 as the country was known at that time. The Lutheran Church of Northern Tanganyika from the Leipzig Mission was in the North, the Usambara/DigoLutheran Church from the Bethel Mission was in the North East, the Uzaramo/Uluguru Lutheran Church in the East from Berlin III was in the East, the Central Tanganyika Lutheran Church of Iramba/Nyaturu from the Augustana Mission, the Evangelical Lutheran Church in the North West Tanganyika from Bethel Mission, as well as the Church of Sweden after the Second World War; the Iraqw Lutheran Church in the Northern Province from Norwegian Mission; and the Ubena/Konde Lutheran Church from Berlin I was in the Southern Highlands.

In 1938, these churches founded a federation known as the Federation of Lutheran Churches in Tanganyika, which brought them all together. On June 19, 1963, the seven

199 Ibid., 73
200 The History of Tanzania goes back to the time of German colonialism. After 1885 scramble for Africa, the Germans occupied the East African territories and named Tanzania mainland Tanganyika. Tanganyika ceased to exist as a nation in 1964, when it was loosely united with Zanzibar, to form the United Republic of Tanzania.
Churches, under the umbrella of a federation, merged to become a single Church, known as the Evangelical Lutheran Church in Tanzania. Today, in 2010, the Evangelical Lutheran Church in Tanzania has twenty Dioceses with 5,302,727 members.\(^{201}\) The above background creates the basis for critical examination of the teachings on the doctrine of the Holy Spirit and his gifts by Lutheranism in Tanzania.

### The Influence of the Missionaries

Lutheran missionaries who worked in Tanzania were influenced not only by Luther, but also by enlightenment ideologies which negated the reality of the spiritual world. The missionaries' omission of the deep teachings of the Holy Spirit and doctrine of charisms has certainly influenced the Lutheran church in Tanzania today, making it difficult for both theologians and lay Christians to explain who the Holy Spirit is and how the Holy Spirit brings us to faith and gives life to all of God's creation.

Missionaries from Europe and America were the ones who introduced Lutheranism in Tanzania. These missionaries intended to bring people to Christ. Some worked hand in hand with colonizers while others were genuinely determined to help the people of Africa. Hans W. Florin reports that the missionaries' strategy of the nineteenth century was twofold. One molded and shaped the Anglo-Saxon concept of Henry Venn and Roland Allan that "aims at winning an individual to the Kingdom of God. While, the Germans set out to gather in entire tribes and nations"\(^{202}\) The fact that they prioritized secular education and neglected doctrinal teachings like that of the Holy Spirit left the

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Lutheran Church in Tanzania with unending doctrinal questions. S. Von Sicard points out a missionary curriculum that had four teachings—one about God as love from creation stories, a second about the knowledge of sin from the study of the fall, a third about the knowledge of God's anger over sin studied from the flood, and the fourth about the knowledge of God's redemption of man through his Son.\textsuperscript{203} Therefore, for one to know how he can be redeemed without knowing how one can be sanctified demonstrates the missionaries' miscommunication of the message of the Gospel. Carl-Erik Sahlberg, though not mentioning clearly what was missing from Berlin III, notes, "Its theological stand was basically Lutheran but ecumenically open and not attaching any major importance to a confession creed."\textsuperscript{204} Since early missionaries did not bother much with doctrines, Tanzanian Lutheran Church theologians followed the same path and failed to emphasize the doctrine of the Holy Spirit.

This shows how the first attempt to plant Christianity was already missing the foundations of pneumatological teachings. Josiah Kibira, one of the bishops of the Lutheran Church in Tanzania and once a President of the Lutheran World Federation wonders why missionaries did not teach the Luther's Catechism and make his teachings known until the Lutheran Church in Tanzania was caught up in contradiction between the Lutheran teachings and other adopted traditions. He says, "until recently the constitution of our church included a catalogue of sins, of what to do and not to do, and how to punish

\textsuperscript{203} Von Sicard, \textit{The Lutheran Church}, 154-155.

\textsuperscript{204} Sahlberg, \textit{From Krapf to Rugambwa}, 68.
trespassers, be they alive or dead. The constitution was formulated by an ‘expert’ on these things from Europe some years before the church became independent.\footnote{Josiah M. Kibira, “Has Luther Reached Africa?” \textit{African Theology Journal} 12, no. 1 (1983): 12.}

Here Kibira is dealing with the question of the role of the Holy Spirit in justification and sanctification. With such legalistic faith, there is no concept of grace but self-justification. From the constitution mentioned above by Kibira, one can imagine the struggle the people encountered as they attempted to fulfill the law but not do “what is forbidden” by their church. Sin here is understood as \textit{doing} rather than \textit{being}. As a result, Christians lived in fear instead of the freedom given by Christ the Savior who declared that the sinner’s sins are forgiven. The findings for this part will conclude with Mika Vähäkangas idea that,

\begin{quote}
Lutheran teachings need not to be, developed into an almost one-size fits all answer...Luther’s theology may again become relevant in Tanzania should it find local interpretations. Good news can indeed be glad tidings when the Word meets human needs and anguish...human conditions change between cultures, societies, and times.\footnote{Mika Vähäkangas, “On the (Ir)Relevance of Lutheran Theology: Teaching Lutheran Theology in Tanzania,” \textit{Dialogue: A Journal of Theology} 47, no. 2 (Summer 2008): 173-175.}
\end{quote}

Similarly to the aim of this research, Vähäkangas reminds African Christians of the need to inculturate Lutheran theology based in Biblical teachings and context. Even today, some theological questions go unanswered, but when Lutheran theology incorporates African culture, that is when it will make sense to Africans.

The discrepancy observed in this research is the challenge and call for Tanzanian Lutherans to reach the needs of the church’s stakeholders by introducing teachings which reveal the culture of the Bible in understanding the doctrine of the Holy Spirit. A deeper explanation of these teachings will be explained later in this chapter.
Tanzanian Lutheran Teaching on Pneumatology

The Lutheran teachings on the Holy Spirit and His role in the Evangelical Lutheran Church in Tanzania are initially taught to confirmation classes. During confirmation, baptized Lutheran Christians learn Lutheran doctrines and other dogma so that they understand their identity and the faith for which they stand. The confirmation class in a normal congregation has 20-40 confirmation students. Each week has three lectures and each lecture takes two hours. This means that the confirmation teachings take twenty-four hours per month, or four hundred thirty-two hours in two years. What is challenging at this stage of pneumatological intensive learning in the Lutheran church is that the time given for teachings is not enough. Furthermore, the teachings about the Holy Spirit are at the Appendix of the Confirmation book. This reveals that there is very little attention paid to the teachings of the Holy Spirit in the Lutheran church. Moreover, teachings on the Holy Spirit in the Confirmation Book are not well elaborated to allow one to know who the Holy Spirit really is.

There are also teachings about the Holy Spirit during the day of Pentecost in the church calendar. This means that after confirmation, Lutheran Christians get pneumatological teachings once per year. This research concludes that there is an inadequacy of teachings about the Holy Spirit in the Lutheran church in Tanzania. For reasons arising from the above inadequacies, I want to encourage allocation of more time and emphasis on the teachings of the doctrine of the Holy Spirit based on Martin Luther’s teachings on the subject.

The Augsburg Confession does not have a separate teaching about the Holy Spirit. All teachings about the Holy Spirit are incorporated in the teachings of the Trinity.
In the Augsburg Confession, Article 1 in the Book of Concord of the Evangelical Lutheran Church, the teachings of the Holy Spirit can be summarized thus, "The Holy Spirit is the third person of the God head, of the same divine essence with the Father and the Son, who from eternity proceeds from the Father and the Son, and in time is sent forth by both, to sanctify the hearts of those who are to be saved." The Lutheran teachings in the Book of Concord continue: "Father, Son and Spirit are, therefore, God in such a sense, that the entire divinity is predicated of each of the three; the one and undivided essential is ascribed to the Father, Son, and the Holy Spirit. The one and undivided divine essence is entire in each." The Holy Spirit is known by how He is revealed in the Bible.

For Lutherans, the Bible is the only source of divinely revealed knowledge. "Wherever the Word of God is, there is the Holy Ghost, faith, and other gifts must necessarily be." Luther used the capital "W"—different from normal "w"—to mean the Word, which is beyond the mere words but Jesus himself. In one of his descriptions Luther says, "remember that God has said: When the Word of Christ is preached, I am in your mouth, and I pass with the Word through your ears into your hearts." Here, Luther confirms that in the Word of the Gospel, all members of the Trinity are incorporated and are working in unity. The Bible is then the source for understanding the oneness of God.

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208 Ibid., 131.


210 Ibid., 1460-1461.
Though using the Bible is the basis for understanding the oneness of Trinity, the Bible does not talk about three persons in one God. Instead, it shows the development in understanding the relationship of the Trinity. Brian Gaybba reveals this by saying, "the scriptures talks about Father, Son, and the Holy Spirit in a way which necessitated the development of the Trinitarian views about God." For example, in John 15:26-16:15, Jesus explains the relationship to the Father and to the Spirit. In Mathew 28:19, all three are portrayed and named equally alongside each other. Even the Apostle Paul, in 2 Thessalonians 2:13-17, associates all the three with the divine task of saving mankind. Again, in Ephesians 4:3-7, the three contribute to the unity of the church as they are themselves united. Other Biblical verses, which show where the Holy Spirit accorded the same position as other two persons of the Trinity, will be explained in the chapter concerning the Holy Spirit in the Bible.

**Martin Luther’s Pneumatology**

An Overview

Luther’s intention was to reform the Roman Catholic Church. He was concerned with the authority of the pope and how one was being justified before God. Regarding the doctrine of the Holy Spirit, Luther did not introduce the doctrine of pneumatology as he did for Christology, Soteriology, Ecclesiology, Justification and Sanctification. His work on Pneumatology is found in his controversy with the Roman Catholic Church, with the Spiritualists or Enthusiasts, and in his work on Pentecost day sermons, which according

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Moreover, Luther’s teaching on pneumatology was influenced by western theology, which emphasized the doctrine of Christology. Such influence led his pneumatological conception to develop in a Christ-centric way. Luther gives a picture of the Holy Spirit who is hidden in other doctrines and therefore cannot be experienced. Thus, Luther does not introduce a doctrine of charism as Christians of the early church and Neo-Pentecostals today have done.

On the role of the Holy Spirit in giving the gifts, Luther restricts supernatural gifts to the Apostles’ time. Such attitude left the Lutheran church insisting the Holy Spirit to work through other means of the Word and Sacraments. This part of the chapter works with the teachings of the Holy Spirit by Martin Luther: The Holy Spirit and Justification, the Holy Spirit and Sanctification, and the Holy Spirit in infusion of love to believers. The decision to examine the above doctrines is guided by the fact that most pneumatological teachings are imbedded in these doctrines.

For Luther, “there was not a single doctrine in all of theology where the activity of the Holy Spirit would not be fundamental.” The Holy Spirit is both altogether a person and altogether a gift. He is a person in the manner in which he comes to us and thus always remains the Lord. He is a gift in the manner in which he brings us to Christ and preserves us in the faith. In his later disputation, Luther says, “The Holy Spirit is among humans in a twofold way. Firstly, through a universal activity by which he preserves us as well as God’s other creatures. Secondly, the Holy Spirit is given from

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Christ to believers.” Luther here wants to give a clear picture that the Holy Spirit is given to all creation not only human beings. The Holy Spirit is the justifier and sanctifier, given by Christ but also going with Christ to justify sinners and sanctify them. These teachings bring us to the notion that the Holy Spirit works with other persons of Trinity.

Luther declares the Holy Spirit to be a third person of the Trinity, true God with the Father and the Son, therefore, not merely a power or energy of God. According to his Large Catechism on the Holy Spirit, Luther states, “Just as the second person, the Son, was born in flesh unlike the Father and the Spirit, so also the Holy Spirit proceeded in a material/bodily way; both the Son and the Holy Spirit have an image corresponding to their inner essence.” Luther further affirms that the Holy Spirit is God just as the Father and the Son is God.

On the question of how the Holy Spirit comes into us, Luther writes, “The Spirit is in us but also came to us with the preached word, purifies our hearts by faith, and produces spiritual salvation in us.” That is to say, the Holy Spirit is essentially both given and a giving God. God acts in human beings through both justification and sanctification. Thus, for Luther, the Father does not have any divinity, wisdom, power or authority, which the Holy Spirit, who proceeds from Him and the Son, does not also have. This Spirit is Holy because he is distinguished from other Spirits. He is like wind or breath which refers to the bringing forth of life. When the Spirit is poured into us with manifestation of tongues and spiritual gifts, He is called Gift.

214 Lohse, *Martin Luther’s Theology*, 235.

215 Ibid., 233.

Luther’s pneumatological ideas are not new but were spelled out at the Nicene Constantinople Ecumenical Council in 381. After the Council of 381, these ideas were adopted by Augustine who argued that “because the third divine person is the Spirit of both the Father and the Son, it follows that he proceeds” from both. That is to say, Luther followed Augustine’s teachings from *De Trinitate*, where Augustine said, “The Holy Spirit is given as God’s gift in such a way that He also gives Himself as God.” The unity is inseparable and equal in deity. He is consubstantial and coeternal with the Father and the Son. Luther described the dynamic relations within Godhead:

> The Father, generating, transfers his substance in the divinity to the Son. Thus the Father and the Son and the Holy Spirit are three distinct persons, and yet in truth one essence. These things can be believed but they will never be capable of being understood by human reason. However, I say that the Father, remaining the same God, transfers his divinity to the Son in such a way that the Son is the complete and perfect image and stamp of the Father.  

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217 The main aim of the ecumenical conference of the Nicea Constantinople of 381 was to discuss about the Place of the Holy Spirit in Trinity. There were two sides which opposed the divinity of the Holy Spirit. Bishop Macedonius of Constantinople argued that: the Holy Spirit is not divine and is not part of the Godhead. Holy Spirit is just a creature, one of the ministering Spirits. He differs in degree from the angels. He continues to argue that “If the Holy Spirit was begotten, then we should have two Sons of the Father. Macedonius and others invoke scripture, John 1:3, that all things came into being through God to show that the Spirit has a ministerial role. Arius also denied the divinity of the Holy Spirit as he did for the Son, to him the Holy Spirit was a mere creature. As challenges arouse, again apologetics came up with arguments against the heretics. *Athenasius* was the first to defy the teachings of Macedonius. His first argument was that the Holy Spirit is a co-worker with the Father and in fact he created even the angels. So he can not be ranked with angels. The Cappadocian Fathers at the conference contended that the Holy Spirit is one with the divine and blessed nature, inseparable from the Father and the Son. Gregory of Nazianzus particularly dictated the procession of the Holy Spirit thus: the Holy Spirit proceeds from the Father through the Son.

218 The Issue of Procession of the Spirit is one of the reasons which divided the Church of the East-Orthodox and the church of the West Roman Catholic. As it noted in the quotation above, the Cappadocian Father claimed that the Spirit proceeds from the Father *through* the Son while Augustine said the Spirit proceeds from the Father *and* the Son. The “through” (East) and “and” (West) are the major discussion in the ecumenical movement even today.


From the above explanation, Luther works to refute modalism which taught that the
Father, the Son, and the Holy Spirit are finite, not eternal. They are merely three
temporary modes or forms of activity through which God manifests Himself in time.
Modalism further claims that the Father’s existence ended with the Son’s coming, and
that the Son ceased to exist when the Spirit came. Thus, according to modalistic thought,
“the Father, Son, and Spirit do not exist simultaneously and eternally by stressing the
Spirit’s distinct personality.” Luther, in his refute gave the distinction of Godhead that
God of Creation, Jesus Christ of redemption, and the Holy Spirit of Sanctification are all
one in essence and that none of them worked separately.

Luther was convinced that the separation of the persons of the Godhead is
necessary because it helps us to know that although both have the same essence they
share the roles in God’s creation. On the same point, Regin Prenter, a Danish theologian
who wrote about Luther’s teachings on the Holy Spirit rejects Karl Holl and Reinhold
Seeberg who interpreted Luther’s stance on the unity of the Godhead as modalistic. The
question of who the Holy Spirit was continued even during the time of scholasticism.

Luther against the Scholastics and Spiritualists

Scholasticism sums up the work of the Holy Spirit with two words: gratia and
charitas. The work of the Spirit was defined almost exclusively in terms of grace and
charity. Scholastics taught that the Spirit infuses charity into the heart of a believer.
Caritas raises nature to a supernatural level toward which it is tending and equips the

221 Luther’s Sermon 11, in Luther’s Works, 52:42ff, 48ff; Cf. Regin Prenter, Spiritus Creator,

Fred W. Mouser and Walter R. Wietzke (Minneapolis: Augsburg, 1979) 82; Cf. Prenter, Spiritus Creator,
183.
believer for supernatural works. The Spirit’s infusion of charity enables the creature to journey back to God. The path of this journey presupposes a congruity between self-love, love of friend and neighbor, and eventually a love of God in God’s self. For Luther, then, the work of the Spirit could be contained in the single Biblical word: Emanuel (God with us). The Spirit is the God with us in both justification and sanctification. Martin Luther explains the role of the Holy Spirit in justification and sanctification to refute the teachings of the Enthusiasts or Spiritualists. These groups refer to:

...a type of religion that minimizes the importance of external forms and organization and that even diminishes the authority of the written word of scripture. It emphasizes inward religion, the illumination of the heart by the Spirit through the witness of the inner word.223

The Spiritualists believed that one receives the Holy Spirit before word and sacraments, and that the Holy Spirit helps to discern the will of God without necessarily needing means of Grace. Spiritualists claimed to “have the Holy Spirit without and before the word, and judge, interpret and expound thereby the scripture and the spoken word as it pleases them.”224

Schwenkfeld, an exponent of Spiritualists was at first with Luther. They differed on the teachings of justification by faith because Schwenkfeld believed that:

...the person who is justified by faith is not a sinner, but keeps God’s Commandments and sanctification....He also come to renounce the doctrine of the presence of Christ in the bread and wine at the Lord’s supper, adopting a purely spiritual interpretation according to which Christ feeds the soul spiritually, but not physically, and only the soul of his true followers...also minimized the importance of the external rites of baptism.225

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224 Ibid.

225 Ibid.
Schwenkfeld gave emphasis to inward revelation whereby, according to him, when God revealed himself to a person no outward Word was required because God was then there to mould the person spiritually. He thus believed,

Man could, through Christ, be transformed and restored to his original being, immortal and divine. The new man can understand the Word, both the primary Word, which is the inward revelation, and the secondary word of the Bible, which can be understood only by the man who has first received the inner word. The Church... was spiritual and invisible, existing throughout time and space and bound together by faith under the headship of Christ. Therefore, he could not identify himself with any of the existing churches and had no desire to found another one.\footnote{\textit{Ibid.}}

Sebastian Francke, another Spiritualist, taught,

...the outward church went up to heaven after the death of the Apostles, so that for fourteen hundred years there had existed no true outward church or sacrament. The inner truth remained and was received by the faithful from the Spirit. All outward things in the church have been done away with and are not to be restored by reformers.\footnote{\textit{Ibid.}}

Spiritualists rejected both the Roman Catholic tradition and the protestant alternatives to it, in the name of what they considered to be true or apostolic Christianity.

In opposition to the spiritualists, Luther differentiates two ways by which God approaches Christians: first, the “outer” way, through the preached Word and sacraments; and second, the “inner” way, through the Holy Spirit and his gifts. Both ways are needed, but the outer is primary; the inner is a function of the outer, not vice-versa. God does not give His Spirit apart from preparing work of the word and sacraments. The Spirit lives inside believers. According to Luther, therefore, “the Holy Spirit is not to be regarded as a certain power, which was created. The Holy Spirit was with God and is God’s
manifestation from the beginning. The Holy Spirit is given from Christ to believers.\textsuperscript{228} Luther was against the Spiritualists, who in his view sought immediate access to grace apart from the word and sacraments. They distinguished the inner word, or Spirit, from the outer word, or letter of scripture. Luther saw the Scholastics and the Spiritualists using worldly knowledge to define the spiritual welfare. They presumed that the creature could by its own actions come to the creator, and they inverted God’s order of sanctification by placing the internal work of the Spirit before the external word of scripture. Luther was convinced that without the Holy Spirit, no external knowledge could be internally obtained in the life and faith of believers.

Luther’s understanding of the Holy Spirit’s activity was more dynamic and focused than that of the scholastics and spiritualists. For him, the Holy Spirit has multiple roles in the life of believers. In the third article of the small catechism he writes:

\begin{quote}
I believe that by my own reason or strength I cannot believe in Jesus Christ, my Lord, or come to him. But the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in true faith, just as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth and preserves it in union with Jesus Christ in the one true faith. In this Christian church, he daily and abundantly forgives all my sins, and the sins of all believers, and on the last day he will raise me and all the dead and will grant eternal life to me and to all who believe in Christ. This is most certain true.\textsuperscript{229}
\end{quote}

From the Christological point of view, Luther sees the Holy Spirit working with the Son, Jesus Christ, in redeeming the sinner. He gives a concept of a justified sinner who by grace is made righteous before God. Moreover, Luther believed that the Holy Spirit’s work and activity could not be limited to the spheres of faith and church alone; in other words, justification or redemption for Luther is for not only human beings but also all

\textsuperscript{228} LW 39, II, 239, 29-31.

\textsuperscript{229} SC 2, 3:66, in BC, 345
other creation. The Holy Spirit is the author of the preaching of the Gospel. At the same
time, he is also the gift enclosed in the word. It becomes apparent that the Holy Spirit is
both person and gift who is with all God’s creation for justification and sanctification.

The Holy Spirit and Justification by Faith

Justification is the work of God where the righteousness of Jesus is reckoned to
the sinner, so God declares the sinner as being righteous under the Law (Rom 4:3, 5:19;
Gal 2:16, 3:11). This righteousness is not earned or retained by any effort of the saved.
Justification is an instantaneous occurrence with the result being eternal life. It is based
completely and solely upon Jesus’ sacrifice on the cross (1 Pet 2:24) and is received by
faith alone (Eph 2:8-9). No works are necessary whatsoever to obtain justification. In
justification, the sinner does not ascend to God, but rather God descends to the sinner.
The change in the sinner’s relationship with God does not take place within but outside
the sinner. Here grace is not merely supportive of the new relationship with God it is
constitutive of it. That is why Luther speaks of Grace alone. Justification before God,
then, is not a human achievement but a divine gift. “Justification Coram Deo means that
sin is no longer imputed but is forgiven.”

Therefore, we are justified by faith (Rom 5:1). This faith, which justifies us, is what Luther talks about incorporating with the Holy
Spirit. Luther sees the major role of the Holy Spirit as that of enabling us to believe,
hence, making the unrighteous righteous. This does not mean that the Holy Spirit creates
faith in us. Rather the faith which is already in us is activated by the Holy Spirit through
the spoken Word and enables us to believe. We are saved through faith by grace, and the

230 Luther, “Lectures on Galatians” (1535), in Luther’s Works, 6:4-5; Cf. Carter Lindberg, “Justice
and Justification in Ecumenical Context: A Reformation Model,” African Journal of Religion 10, no. 1
Holy Spirit’s proper work is precisely the strengthening of faith. The Holy Spirit helps human beings to recognize “sin” through revelation.

The Holy Spirit, working in human beings, transforms a sinner and brings about rebirth. Receiving grace in the sacraments requires faith and the work of the Holy Spirit. Such teachings stress the *ex opera operato* over the teachings of the Old Testament, which required the faith on the part of the recipient. Hence, the Holy Spirit has to be understood as working as the source of power reinforcing us within and helping us to believe. Our sinful nature cannot lead us to faith because with our nature we follow our will—which is unbelief. By the grace of God, the Holy Spirit reveals to us the living God who revealed himself through Jesus Christ. Through this revelation, the Holy Spirit is also calling us and making us believers, thus making the Holy Spirit the source, means, and goal of our faith.

Fredrik Wisloff once declared, “There is no denomination which has gone deeper into the foundation of the Christian truth on justification by faith than the Lutheran Church.”^231^ Robert Preus adds, “For Luther to lose the doctrine of justification would be to lose the very grace of God and the peace offered by Christ and the Gospel!”^232^ Article IV in the AC makes it clear that:

**Man cannot be justified before God by his own initiative, works, merits and strength. He is only justified freely for the sake of Christ through faith after believing that Jesus Christ who, through his suffering and death on the cross,**

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provided humanity with forgiveness of sin, righteousness and everlasting life accepts him graciously.\(^{233}\)

Thus, justification by faith implies the divine initiatives in the whole task of making the unrighteous men righteous. The Holy Spirit initiates faith, which justifies the unrighteous to be righteous, doing this all through the proclamation of the Gospel.

Paul Althaus, who studied the theology of Luther writes, “the communion of God and man is made possible by the Holy Spirit who initiates faith among the believers.”\(^{234}\) The Lutheran doctrine of justification by faith alone through the gracious activity of the Holy Spirit who initiates faith, meets some theological challenges by Christian theologians. One challenge is that most Christians fail to differentiate between the role of the Holy Spirit and their own responsibility in the whole process of justification. They believe that if everything is done by grace and that they are only recipients, then unbelievers should not be blamed because it is the Holy Spirit who initiates faith in individuals. For example, David A. Pailin, a relational theologian argues that “…If men cannot do anything for their salvation, then no one can be held responsible for his or her unbelief and faith.”\(^{235}\) Pailin continues, “…A negative attitude towards human reason encourages the doctrine of divine determinism in which God is immediately responsible for everything that happens.” Such God, Pailin says, “…can hardly be an object of worship.”\(^{236}\)


\(^{236}\) Ibid., 42.
Pailin discovered a problem whereby man’s decisions and ethically responsible actions are in fact attributed to God. For him, if the idea of divine determinism is rejected, and human reason becomes important for some actions. Again, if human reason is completely nullified, then problems arise because faith of whatsoever sort becomes either something we are coerced to like or a matter of arbitrary choice. Those who wish to blame God for everything, even for our faith and unfaith, may be prepared to entertain such a view, but it neither honors God (for it implies that the divine is unable or unwilling to allow others to share in the divine creativity) nor human beings to have any significance. George S. Hendry, on the same issue criticizes the reformers who followed the Augustinian concept of grace to the extent of eliminating anything which could suggest that human beings are capable of contributing something to their salvation. He says, "the reformers were influenced by Augustinian concept of grace which held that God descends upon men like an irresistible force. In this conception of grace, man is nothing more than an object or a stone." Willard Dow Allbeck shares the same view,

In quite Augustinian fashion, Luther had advocated a divine determinism... The logic of the doctrine involve difficulties. The doctrine of sola gratia means that God alone, without any human help whatsoever, produces conversion. But since not all are saved, God’s grace must function irresistibly on those whom he had selected. This logic avoids synergism but ends in Calvinistic predestination.

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237 Lutherans accept the fact that human reason is responsible for the external or secular things. The Lutheran Church rejects the contribution of human reason in matters pertaining to salvation. Only the Calvinists and all the reformed churches maintain that God is responsible for all things that happen, external and spiritual ones.


Hendry is of the opinion that although the coming of Jesus was necessary for human salvation, the message of Jesus Christ to humankind could either be accepted or rejected by humankind. He adds that in Jesus Christ, God confronts man as man and He does not like to un-man him.\textsuperscript{240} He writes further:

The grace of the Lord Jesus Christ does not override the man's freedom; it respects it, it engages it to the full extent, it bows before it because that is the only way in which a real revelation, i.e., a personal relationship between God and man can be realized. Unless man's freedom is engaged, the only relation that could be established between them would be of the I-it order.\textsuperscript{241}

Pailin, Hendry, and Allback miss one crucial point. Although faith is the work of the Holy Spirit within the redeemed, the believer is not a passive agent. A Christian is active in the daily struggles of believing. Luther explains,

\ldots people think: doing good works is a heavy task, but believing is something that is soon done. To be sure faith does seem to be an easy matter; but really is a difficult art. Temptation and experience certainly teach that, on the contrary we must say that clinging to God's Word so that the heart is not afraid of sins and death but trusts and believes God, is a far more bitter and difficult task than observing all the rules of the Cartesian and monastic orders.\textsuperscript{242}

What Luther wants to make clear is the fact that a human being is responsible in matters of faith. Humans are not passive, but do actually participate in the redemption process of God. The discussion above on the role of human beings in the act of salvation reveals the contradiction of the Lutheran doctrine of justification. While the $FC, Ep 2:2$ in $BC$, 470 totally nullifies human being's role in salvation. $FC, SD 9:2-3$ in $BC$, 610 recognizes the human being's external role and responsibility to one's salvation from God. It seems that

\textsuperscript{240} Hendry, \textit{The Holy Spirit}, 112-113.

\textsuperscript{241} Ibid., 113.

\textsuperscript{242} $FC, SD 9:2-3$ in $BC$, 610.
although this problem arises from the scripture from which these teachings are delivered, there should be a way out which will be of help to Christians.

An African inculturation of biblical pneumatology argues that major help comes from going further on the same work of Luther in *FC, SD*, Article II where man’s “free will” and the Holy Spirit are involved in man’s salvation. That word and sacrament give people a chance to listen to the Gospel of Christ. Therefore, in order for the people to be saved, they must hear the proclamation of the word and accept it. The unconverted can hear and read God’s word externally because “even after the fall man still has something of a free will in these external matters, so that he can go to church, listen to the sermon, or chose not to listen to it.”\(^{243}\) This article of faith further asserts:

> In this case, it is correct to say that a human being is not like a stone or a block. A stone or a block does not resist the person who moves it, neither does it understand or perceive what is being done to it, as a human being does who with will resists the Lord God until he is converted. And it is equally true that prior to one’s conversion a human being is still a rational creature with an intellect and will...It is true that God does not coerce anyone to piety, for those who always resist the Holy Spirit and oppose and constantly rebel against know ledged truth... will not be converted.\(^{244}\)

This implies that a person with free will is responsible for the resistance or acceptance of salvation because if God uses external means of word and sacraments for salvation and man’s will is responsible to respond to external means, hence, man also participate in his own salvation. Thus, Laiser is right when he succinctly says,

> ...The emphasis should not be placed on God in such a way that man becomes completely passive and it becomes impossible to speak any more of believing, or of responding to God’s initiatives at all...man is said to believe, repent, obey, give thanks, offer supplications, and worship God. In all these, he is involved in action in one way or another.... The Holy Spirit includes a consideration of man in his

\(^{243}\) *FC, SD* 2:53, in *BC*, 531.

\(^{244}\) *FC, SD* 2:59-60, in *BC*, 532-533.
conscious thinking and willing. In all these situations, man is not just passive but an agent through whom activity comes to take place. He is a subject.\textsuperscript{245}

However, Laiser also points out that man’s participation in his salvation is confined within the major activity of God’s initiative, without which nothing can be done.\textsuperscript{246}

Dietrich Bonhoeffer similarly contends that the external works which are within the sphere of natural law should be viewed as the preliminary steps to faith. He uses the story of Peter who left his nets and went out of the boat after being called by Jesus. Bonhoeffer argues, “although Peter could not convert himself, at least he could leave his nets and go out of the boat by himself and go to Jesus who could convert and save him.”\textsuperscript{247} He continues:

This first step must be regarded to start with as an external work, which affects the change from one existence to another. It is a step from within everybody’s capacity, for it lies within the limits of human freedom. It is an act within the sphere of natural law (justitia civilis) and in that sphere man is free.\textsuperscript{248}

Man’s free will does lead him to participate in his salvation. The responsibility of man’s participation in the matter of faith leads to the doctrine of sanctification where both God’s work and man’s work are confined within the boundaries of God’s act.

The Holy Spirit and Sanctification

Sanctification refers “the spiritual growth in which justified sinners are gradually taken away from their old sinful ways and start to live a kind of life which reflects or


\textsuperscript{246} Ibid., 32


\textsuperscript{248} Ibid., 55; Cf. Schmidt, \textit{The Doctrinal Theology}, 451.
imitates Jesus Christ.\textsuperscript{249} “It is through sanctification that the believers are made more and more holy.”\textsuperscript{250} To be sanctified by the Holy Spirit and to be renewed to a new life in Christ means that the Holy Spirit mortifies the old Adam and teaches patience, humility, gentleness, praise and thanks, and good cheer in suffering. Fredrik Wisloff adds, “Men are called as they are, but they are not supposed to remain as they are.”\textsuperscript{251} Our justification is not yet finished. After human beings have been justified by faith in Jesus Christ, who accepts them as they are, the necessary consequence of this event is sanctification.\textsuperscript{252} It is the process of being made:

It is neither something which is actually completed, nor is it essentially present. It is still under construction or work in progress. Life, therefore, is not godliness but the process of becoming godly, …not rest but exercise. We are not now what we shall be, but we are on the way. The process is not yet finished, but it is actively going on. This is not the goal but it is the right road. At present, everything does not gleam and sparkle, but everything is being cleansed.\textsuperscript{253}

Jesus Christ has already done the work of salvation through his suffering, death and resurrection, and the Holy Spirit is there to reveal the work of salvation done by God through manifestation in the death and resurrection of Jesus Christ. Therefore, to sanctify is nothing else than to bring us to the Lord Christ to receive this blessing, which we could not obtain by ourselves:

During our daily sanctification, the indwelling Holy Spirit expels our persisting sinfulness through purification, expurgation and recuperation. The Holy Spirit effects our sanctification through the following: the communion of saints or


\textsuperscript{250} Wisloff, I Believe, 200.

\textsuperscript{251} Wisloff, I Believe, 226; Cf. Adolf Koeberle, “Sanctification,” 2102.

\textsuperscript{252} Wisloff, I Believe, 192.

\textsuperscript{253} Defence and Explanation of All the Articles (1521), in Luther’s Works, 32:24.
Christian church, the forgiveness of sins, the resurrection of the body, and the life everlasting. He first leads us into his holy communion, placing us upon the bosom of the church, where he preaches to us and brings us to Christ.\textsuperscript{254}

Sanctification is a divine activity, which is beyond human ability.\textsuperscript{255} Luther goes on clarifying that the Easter experience needs the Pentecostal experience to effect the work of sanctification. The Holy Spirit transforms us out of the old Adam into new men. We die unto sin and live unto righteousness, beginning and growing here on earth and perfecting it beyond as Saint. Paul teaches (Rom 6-7).

After conversion, the believers require the regenerated free will, which cooperates with the Holy Spirit in the task of sanctification.\textsuperscript{256} Again, the issue of human responsibility comes up because although sanctification is a divine activity, human response, willingness, and cooperation are needed so that sanctification may continue without coercing the believer. That is where a believer becomes responsible for his or her discipleship.

Whereas justification is a legal declaration that is instantaneous, sanctification is a process. Where justification comes from outside of us, from God, sanctification comes from God within us by the work of the Holy Spirit in accordance with the scriptures. In other words, we contribute to sanctification through our efforts. In contrast, we do not contribute to our justification through our efforts. However, God continues to work in the believer to produce more of a godly character and life in the person who has already been justified (Phil 2:13). Sanctification is not instantaneous because it is not the work of God

\textsuperscript{254} LC 3, 35, in BC, 415.

\textsuperscript{255} Schmidt, \textit{Doctrinal Theology}, 491.

\textsuperscript{256} FC, SD, 2:69 in BC, 534.
alone. The justified believer is actively involved in submitting to God's will, resisting sin, seeking holiness, and working to be godlier (Gal 5:22-23).

Oswald Bayer, in his explanation of Luther's understanding of sanctification, shows that Luther does not separate works of justification and sanctification. Bayer says, "... in talking about sanctification Luther stresses the institutional side of the event of justification." There need be no any gap between these two activities of God of Trinity. Humans need the redemption of Christ and the sanctification of the Holy Spirit daily. That is why Luther maintains that a Christian is both righteous and sinful at the same time (simul justus et peccator).

According to Wisloff, in sanctification there is a fight between man's old nature and the new nature. This war continues in man until the day when he stands liberated at home with God. Redemption and sanctification are not yet completed because it is an ongoing activity throughout one's life. Commenting on this he writes,

Meanwhile, since holiness has begun and is growing daily, we await the time when our flesh will be put to death, will be buried with all uncleanness and will come forth gloriously and arise to complete and perfect holiness in a new, eternal life. Now we are only halfway pure and holy. The Holy Spirit must continue to work in us through the word, daily granting forgiveness until we attain to that life where there will be no more forgiveness. In that life are there only perfectly pure and holy people, full of goodness and righteousness, completely freed from sin, death and all evil, living in new, immortal, and glorified bodies.

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258 *Word and Sacraments I* (1521) in *Luther's Works*, 35: xiii.

259 Wisloff, *I Believe*, 211.

260 Ibid.
Similarly, Wisloff notes, "It is from this aspect that the Christians have hope in the future when they will attain perfect holiness and eternal life after resurrection."\(^{261}\)

Thus the work of sanctification is done by the Holy Spirit through outward means with an inward meaning. The Word and Sacraments are used as outside means. Luther says that the Holy Spirit is given only through Word of the Gospel\(^{262}\) that is preaching, hearing, and believing the Word and the Sacraments. Luther's argues about the external word,

Now when God sends forth his holy gospel he deals with us in a two fold manner; first outwardly, then inwardly. Outwardly, he deals with us through the oral word of the gospel and through material signs that is, baptism and the sacrament of the altar. Inwardly, he deals with us through the Holy Spirit, faith, and other gifts. But whatever their measure or order, the outward factors should and must precede. The inward experience follows and is effected by the outward. God has determined to give the inward to no one except through the outward.\(^{263}\)

Luther was convinced that "in the intimate union with the Word, the Spirit does not speak without the Word, and the Spirit speaks through and in the Word."\(^{264}\) The Holy Spirit uses the word and sacraments through which people are given chance to listen to the Gospel of Christ. In order for the people to be saved, they must hear the proclamation of the word and accept it. Through baptism, a human being is incorporated into God's Kingdom; we are already totally regenerated by the Spirit's grace but only partially renewed by the Spirit's gifts. Our residual sin no longer reigns, but God's indwelling Holy Spirit reigns in us (Rom 6:12). Through the Spirit, a Christian's daily progress is

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\(^{261}\) Ibid., 33.

\(^{262}\) The Misuse of the Mass (1521) in Luther's Works, 36:202. He was sad that since the pope allowed only the canon law preached the people didn't receive the Spirit of God.

\(^{263}\) Against the Heavenly Prophets (1523) in Luther's Works, 40:49.

\(^{264}\) Althaus, The Theology, 21.
not aimed toward demonstrating ethical perfection (pietism), but rather toward hidden spiritual fidelity to the loving will of God (piety).

The Spirit and his internal Word enlivens the external Word so that after one has heard the Word and grasped it in his heart, the teachings of the Holy Spirit come to empower the Word so that it takes hold.\footnote{Althaus, The Theology, 37.} Without God’s Spirit, one is like a deaf person upon hearing the external Word of scripture, and it remains the word of man. Without the Spirit, speakers and hearers toil in vanity and sadness to hear only human words. But when God speaks by the Spirit, evil is put away and good bestowed.\footnote{Psalm 60:6 (1524) in Luther’s Works, 10:294.} As the divine Logos was hidden in the man Jesus Christ, the Spirit hides himself in the means of the external Word as his instrument which he enlivens with his inner Word.\footnote{Psalm 45:7(1524) in Luther’s Works, 10:220f}

The Word is important to Luther “because the Word of God, is the principle item, and the holiest sanctuary, by reason of which the Christian people are called holy; for God’s Word is holy and sanctifies everything it touches.”\footnote{Confession Concerning Christ’s Supper (1528) in Luther’s Works, 41:149.} This Holy and sanctifying Word of God, according to Luther, “is first oral: we also speak of this oral and external word as it is sincerely believed and openly professed before the world.”\footnote{Word and Sacrament (1528,) in Luther’s Works, 41:149-50}

Luther gives great prominence to the Word of God as the primary means of grace. He points out that the sacraments have no significance apart from the Word and are in
fact merely the visible word." Luther stresses the Word as a means of the Holy Spirit, saying,

If you want to obtain grace, then, see to it that, you hear the Word of God attentively or meditate on it diligently. The Word, I say, and only the Word, is the vehicle of God's grace....the verdict that the Spirit is received from the hearing of faith stands firm. All those who have received the Spirit have received it in this way.

Luther is right here because the first contact with God of the Trinity must start outwardly. The external word led by the Holy Spirit acts as the first connection, connecting between human beings and their God. "The external word is a tool and is nothing until the Spirit speaks the inner Word to write living words onto believers' hearts." The internal word gives life to an otherwise dead external word. "The Holy Spirit speaks through the Word by inspiring its writers, and forbidding changes to them, since faith comes only through the work of the Holy Spirit which is done only through the external word."

The Gospel is always against the law (contra legem) but never against God's primal command of love (pro mandatum). That is to say God's loving command is directed to our renewed will (voluntas renatus) not to our feelings, and it requires radical obedience as our response. Moreover, our love is to be directed most especially toward "one of the least of those who are members of my family" (Matt 25:40), for whom Christ died. Christians love because they love, not because their neighbors are particularly lovable.

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271 Sermon on Galatians 3:2, 3 (1535) in Luther's *Works*, 27:249.

272 Sermon on Psalm 45 (1523) in Luther's *Works*, 10:212, 216.

In the Christian's faithful union with the indwelling risen Christ, the Holy Spirit accompanies the Lord to nurture baptismal regeneration with ethical renovation (Spiritus sanctificans). Self-improvement bows to the Spirit's eschatological renewal of death and new life in Christ. What the law demands but never produces, the Spirit promises and always delivers (1 Cor 3:18).

The Spirit calls and leads us (by "Grace") to join in the ongoing struggle against the flesh ("sin"). To walk by the Spirit means that "by the Spirit you battle against the flesh and follow your spiritual desires."274 During sanctification, the Holy Spirit is sending us to love our neighbors as ourselves. As the fruit of justification, our sanctification is not only to make us holy but also to share that holiness with others in need. The Holy Spirit enables us by infusing love into our hearts and sending us to do the work of love to our neighbors.

Luther taught that the love that the Holy Spirit planted in believers turns them from themselves to God. From conception, people do nothing but sin and fall deeper into the wrath of God. When they hear and believe that Christ is their savior from sin and wrath, God's Spirit brings grace and love to their hearts so they love and praise God and let him work through them.275 Then the Spirit begins his internal work to fulfill the law written on their hearts through acts of love (Rom 2:15, 5:5). This is not one's work, but the gift of the Holy Spirit. Luther opposes Augustine's idealistic concept of self-love, which strives towards God's will.276 Luther also denies self-worth and ability and relies


276 Prenter, Spiritus Creator, 4-7.
on God’s Holy Spirit to deal with sin and to enable true love of God, of self, and of others. The Holy Spirit is present in the believers as the judging God, the power of God’s love, which causes believers to accept God’s judgment as their own.277 Having love in our hearts, the Holy Spirit sends us to love and serve neighbors.

The Holy Spirit governs Christians being made holy and faithful by the Gospel to become the cooperating “hands, tools, and instruments” of God, the willing vessels or joyful “channels” of God’s sanctifying love. With a “joyful heart” they each receive God’s love “from above” and pass it on “from below” to their neighbors in need. What is forced from unbelievers is freely transmitted by the faithful in the Spirit’s voluntary captivity.

God works for all, even the ungodly, inasmuch as He alone moves, actuates, and carries along the notion of his omnipotence of all things. Then, He acts by the Spirit of Grace for those whom He has justified, that is, in His Kingdom. He actuates and moves them in a similar way, and they, inasmuch as they are His new creation, follow and cooperate, or rather, as Paul says (Rom 8:14), they are led. Thus,

A new creation is the work of the Holy Spirit, who implants a new intellect, will, and confers the powers to curb the flesh and to flee the righteousness and wisdom of the world. This is not a sham or merely a new outward appearance, but something really happens. A new attitude and a new judgment, namely, a spiritual one actually comes into being, and they now detest what they once admired.... A renewal of the mind by the Holy Spirit.278

Grounded in the Gospel of grace, gifts of the Spirit enable us to progress in sanctification or, better, to allow the Spirit’s sanctification to progress in us. This progress is also the

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277 Lecture on Hebrews (1528) in Luther’s Works, 29:119 and 186. See also Lectures on Romans (1528) in Luther’s Works, 25:212ff; and Prenter, Spiritus Creator, 7ff.

278 Lectures on Romans (1528) in Luther’s Works, 25:96.
reaction of the one redeemed by the Son who is called to love and serve neighbors. During sanctification, the Holy Spirit sends us and at the same time goes with us to reveal the Love of God through us. The Holy Spirit energizes and renews the human moral faculty so that human kind can obey God's law. The Holy Spirit is the heavenly teacher for man while on earth.

An Assessment

The lack of teachings on the Holy Spirit in the Lutheran Church in Tanzania has resulted in the inadequacy of understanding the doctrine of pneumatology. In this chapter, it was clearly revealed that the Lutheran Church in Tanzania only partially teaches the doctrine of the Holy Spirit, in part because of the lack of clarity of Martin Luther's writings on who the Holy Spirit is and his role in God's creation. Luther's view of the Holy Spirit dominates every aspect of his vast theological input, but at the same time, it is not always easy to understand what he really thought.

There is an overlap of teachings about the Holy Spirit being the third person of the Trinity. Sometimes Luther suggests that the Holy Spirit is God's power working hand in hand with God; sometimes he teaches that the Holy Spirit is working for God in the community of believers. Still other times he restricts the Holy Spirit to believers yet also shows that the Holy Spirit is God's manifestation in all creation. Though he says that the Holy Spirit is manifested to all creation, Luther does not give room to other creatures to be beneficiaries of the Holy. Hence, his understanding of who the Holy Spirit is depends much on the time and context. These dual expressions create ambiguities when trying to clearly understand who the Holy Spirit is within The Trinity and His authority of working in God's creation.
This chapter also revealed that missionaries who came to Tanzania from some Lutheran organizations were of no help because their interests were not to teach about the Holy Spirit but instead about Christ who saves individuals. It is no wonder that Lutheran Christian theologians in Tanzania have confined much of their teachings to creation, fall, and redemption. They have forgotten that a redeemed person needs daily sanctification which is not only to make him/her Holy but mostly to give him freedom to respond to God’s redemption.

The Lutheran Church in Tanzania seems to have a long way to go on understanding and teaching the doctrine of the Holy Spirit. While the Lutheran Church has teachings on the doctrine of the Holy Spirit, there is still ambiguity in understanding the writings of Martin Luther leading to misinterpretations. In the case of the concept of a justified sinner, for instance, Christians in Tanzania find it difficult to understand why they are called sinners while God through Jesus Christ died on the cross and their sins were forgiven. In the case of justification by grace through faith, one asks: If the grace of God has done everything concerning justification, what will the role of a Christian be? In other words, the issue at stake here is not what Luther says but how contemporary Lutherans are putting their teachings in praxis. The Lutheran church in Tanzania needs to reemphasize sanctification in order to allow its members to understand their identity and stand firm in their Lutheranism.
CHAPTER FIVE
THE HOLY SPIRIT IN JÜRGEN MOLTMANN’S THEOLOGY

This research has identified some of the difficulties with a Lutheran theology of the Spirit that restricts the Spirit’s work solely to what takes place in Word and Sacrament. In order to develop a more capacious lens for reading Scripture—one that may be more compatible with an African worldview and spirituality—we turn to Jürgen Moltmann’s theology of the Spirit. In this chapter, I seek to highlight the significant material from Moltmann’s work on the doctrine of the Holy Spirit and His gifts and connect this material with the development of an African inculturation biblical pneumatology.

Moltmann contends,

God’s Spirit is more than merely the being-revealed of his revelation in human beings, and more than simply the finding of faith in the heart through the proclaimed word. For Spirit actually brings men and women to the beginning of a new life, and makes them the determining subjects of that new life in the fellowship of Christ.²⁷⁹

He goes on to assert that the “experience of the life-giving Spirit in the faith of the heart and in the sociality of love leads of itself beyond the limits of the church to the rediscovery of the same spirit in nature, in plants, in animals and in the ecosystems of the church.”²⁸⁰ In examining Moltmann’s argument, I argue that his work has relevance for

²⁷⁹ Moltmann, The Spirit of Life, 2.
²⁸⁰ Ibid., 9-10.
an inculturation of African pneumatology that seeks to emphasize the embodied experience of the power and presence of the Spirit and the sense to which this embodied experience is deeply related not only to our mutual interdependence on one another as human beings but on creation as well. This chapter, then, seeks to discuss who the Holy Spirit is and how he works in God’s creation with the aim of bringing fresh insight into what may be missing in both Neo-Pentecostalism and Lutheranism in Africa.

**Moltmann and African Spirituality**

The connection of Moltmann’s teachings with what this research wants to reconstruct is that Africans believe that all creation in one way or another is related. This relationship was made possible by God who created everything. As the Holy Spirit is a person who works with God, it follows that the Holy Spirit works with all creation. This understanding challenges both Lutheranism and Neo-Pentecostalism which have confined the work of the Holy Spirit in the church and for individuals. Moltmann’s work resonates with the thinking of the Africans. In Africa, for example, while trees are not human beings, Africans believe that they should relate with the trees—because without trees there is no oxygen for inhalation, and without trees there is no food and, therefore, no life for human beings. The above words are also supported by Ali Mazrui, John Mbiti and Wilson Niwagila who shared the following examples. In a public broadcasting service documentary series titled *The Africans*, Ali Mazrui finds an example of the African vision of interrelatedness and bondedness with nature in the way Africans think of the forest. Mazrui points out,

> The forest provides the African with all basic needs -- food, materials for building a home, medicine, and rain; it also provides a sanctuary for religious practices as
Mbiti adds,

... it is common for Africans to respect land because land does not only unite the living but also the dead ancestors and unborn posterity. In family prayers in Africa, a father in the family does not pray for the well-being of the people in the house only but will also pray for other animals.282

Niwagila concludes, "When a haya father, for example, included a spider, a rat, a lizard, a cow, a goat, and a snake in his family prayer he did it deliberately to show that life is co-existence and interdependence."283 From above examples it is clear that in Africa one can say that the African religious experience does not teach that some parts of human beings (like souls, heart) are religious and others (like foot or hand) are none. When Mbiti contends that "Africans are notorious religious,"284 he means that for Africans, one cannot make a demarcation that in the wholeness of the human being it is only his soul which is religious and the body is not, but rather it is the whole person.

Therefore, Moltmann's holistic role of the Holy Spirit in God's creation fits very well in African inculturation through the lenses of worldview and spirituality. His work is important for both Lutheranism and Neo-Pentecostalism in Tanzania because of his comprehensive Biblical understanding of the Holy Spirit in three reasons, as we have noted. First, he emphasizes the intrinsic embodied character of the Spirit's presence and


283 Niwagila, From the Catacomb, 142.

284 Mbiti, African Religions & Philosophy, 1.
activity. The Spirit is of all creation because all creation has equal rights and reverence before God. For him,

the experience of the power of the resurrection and the "divine energy" at work within this power does not lead to a non-sensuous and inward—turned spirituality, hostile to the body and detached from the world but rather "brings new vitality of a love for life." 285

Second, Moltmann teaches that the Holy Spirit is the reality of God and not any other power or other worldly spirits. According to Moltmann, the Holy Spirit is not energy, human, demonic, or another power. It is not even merely a divine attribute, but it is God who indwells—hidden, secretly, and silently—in his creation in order to be with his creation in suffering and joy. Above all, according to Moltmann "the Holy Spirit has a wholly unique personhood, not only in the form in which is experienced, but also in his relationship to the Father and the Son." 286 And Third, Moltmann stresses the distinctively Trinitarian character of the Spirit's work, relating the Spirit not only to the work of Jesus Christ but also to the Father. Jesus Christ was raised by God through the life-giving Spirit, and in the Spirit is now among us. After his resurrection, Christ sends the Spirit to the community of his people and is now present among them in the Spirit. In this sending, the Spirit of God becomes the Spirit of Christ; Christ, "the recipient of the Spirit" now becomes "Christ the sender of the Spirit." 287


286 Ibid., 12.

287 Ibid., 59-60.
The Person of the Holy Spirit

The Holy Spirit as Embodied

The work of Moltmann here is to challenge both Lutheran and Neo-Pentecostal churches about their teachings on the Holy Spirit. For Moltmann, the church has sidelined the doctrine of the Holy Spirit, and thus when the Holy Spirit is taught He is confined to the saving of the souls. Moltmann’s thesis is that the Holy Spirit is for the whole body and not only for the soul, as churches distorted this understanding because of the influence of Gnosticism. Moltmann intends to defy the teachings of Gnosticism288 which judged the body to be evil and regarded nature as something out of God’s domain. For Gnostics, body and nature could not be part of God’s creation. Moltmann connects Gnostics’ view with what is happening to churches today with regard to the teachings of the Holy Spirit. Moltmann’s view is that although churches289 are not teaching Gnostic dogma, in practice churches do talk about the Holy Spirit in connection with God, faith, the Christian life, the church and prayer, and seldom in connection with the body and nature. While the Holy Spirit brings renewal of the heart, freedom, and spontaneity, He renews the whole person.

Moltmann’s thought about the church’s insistence that the Holy Spirit works for the souls and not the entire human being or other creation can be found in the liturgy,

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288 Gnosticism is the teachings of the third century heretics which taught that salvation comes by learning esoteric spiritual truths that free humanity from the material world. It divided body and soul and that body is evil and soul is good. Though these thoughts are believed by neither Eastern nor Western Christianity, but there is a mark of the teachings which are in both churches which view the Holy Spirit solely as the Spirit of redemption. Its place is in the church and gives believers assurance of the eternal blessedness of their soul.

289 For Churches, I include all the Lutheran, Neo-Pentecostals and all Christian churches in the world.
sermons, and homilies in both Lutheran and Neo-Pentecostal churches in Tanzania. For example, in Swahili, a language of the Tanzanians, there are songs from Hymn book called *Mwimbieni Bwana* literally translated “sing for the Lord.” One song goes thus:

Yesu ndiye kiongozi wangu, Kumfuata Yeye ni furaha (literally meaning, Jesus is my leader. I rejoice by being his follower).

Nitaweka mikononi mwake moyo wangu auokoe (I will put my soul in his hand so that he will save it).²⁹⁰

Neo-Pentecostals’ famous chorus goes thus (short song)—Yesu anaangalia moyo (Jesus cares for our souls). *Mpe Yesu Moyo wako* is the famous word used by preachers, meaning give your soul to Jesus. Most of the sermon insists of cleaning the heart and that God will find it clean because it is believed that it is in our hearts where our soul indwells. All these songs reflect on how Christianity, even in Africa where the Gnosticism legacy did not reach, emphasizes the importance of the soul. Moltmann would say that the mind is no less part of human personhood, nor are emotions or bodily action.

Moltmann uses terms like ‘Comforter’ and ‘the well of life” to connect the Holy Spirit to intact human beings and other creation. These names are meaningful to Moltmann from the fact that the Holy Spirit as comforter, or *paraclete* in Greek, means that He comforts an entire human being in whatever situation he finds himself in. The comforter cannot work with just a part of the Human being which cannot even talk or express feelings and even emotions. That is to say, the comforter is not only for the soul. Again water gives life to everything that is parched and dried up. “It makes what is dying

That is what Holy Spirit does in the life of beings. When the Holy Spirit is at work, He does not exclude any area of life. The Holy Spirit can be experienced by us and the human community, as well as by all living things on this earth. Hence, Moltmann’s pneumatology is markedly Trinitarian and eschatological rather than existential. It honors the Spirit’s agency within both God and the world, affirming genuine human community and the earth.

In order to convince pneumatological theologians that the Holy Spirit is for God’s creation, Moltmann gives an account how the Holy Spirit works elsewhere within creation. The Holy Spirit, according to Moltmann, is not only a divine person but is a divine element too. The Spirit is sent and comes like a tempest—it spreads itself out over all living things despite being an element, and it is still different from other elements. Moltmann elevates the Holy Spirit to be other than simply a gift among other gifts, succinctly asserting that “the Holy Spirit is the unrestricted presence of God in which our life wakes up, becomes wholly and entirely living, and is endowed with the energies of life.”

Again Moltmann’s explanation here fits well in African worldview and spirituality because Africans believe that God is in all creation working with God’s agents such as spirits, ancestors, and divinities. Africans still believe in the spirit world where natural causality of sickness and diseases can strike anyone even on the way because the spirits indwell in nature too. Neo-Pentecostals have also adopted this belief of spirits indwelling in nature. Some claim if one is not in Christ he can acquire an evil


292 Ibid., 10-11.
spirit on his way home from work. They elevate the ministry of exorcism because they see people that are possessed by evil spirits, especially when one’s sickness fails to be diagnosed by doctors. Although one reason for failing to diagnose a disease could be lack of the right tools for that task, there is also an important belief in demon possession among Tanzanians. On the issue of demon possession, I remain with an unanswered question: If demons are attributed to evil spirit, why even are Christians are possessed by demons? What is different from the African world view than both Moltmann and Neo-Pentecostals is that Africans used intermediaries to reach God in asking for healing while the latter approach Jesus directly. Since the God of Trinity works together in perichoresis, it comes to follows that the Holy Spirit indwells in nature to care for God’s creation.

Moltmann adapts a social Trinitarian model as three divine subjects in mutual loving relationship with the world as reciprocal one in which God in his love for his creation, both effects and is affected by it. His opinion is that the implementation of such teachings must be a task of theology,

On the one hand it must defend the right and significance of the Christian faith against the doubt and criticism of the modern spirit apologetically. On the other hand it must show that the Christian faith has a therapeutic relevance to the sickness of the modern spirit and the perplexities of the modern world.

Having experienced life and its anxieties, Moltmann tasks theologians to do research beyond the church communities and work for the Kingdom of God for all creation. He knew that in letting God’s creation die out, human beings are also indirectly killing themselves. Hence, human beings quicken God’s eschatology which is not the intent of God.

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The way the Holy Spirit comes and works among God's creation confirms that the Holy Spirit is not restricted to the souls, church, and faith, but comes to guide and sanctify God's creation. Christians therefore, are called to recognize and respect other creation because the role of the Holy Spirit in all God's creation is that all created beings must have life abundantly. Moltmann also clarifies that the Holy Spirit is a person just like the other persons of the Trinity.

The Holy Spirit as God

The fact that the Bible gives a picture of the Holy Spirit as a dove, an animal, suggests an understanding of the Holy Spirit to be not a person but a thing. Anthony Thielston, in quoting James G. Hendry on the person of the Holy Spirit, says,

Astonishingly even in spite of a resurgence of concern about the person of the Holy Spirit, we still hear widespread use of the neuter pronoun "it" in English when people speak of the Spirit, and the relationship between language about Christ and language about the Holy Spirit seems far from clear. Some even understand "the Lord is the Spirit" (2 Cor 3:17) to be an "is" of identity rather of exegetical denotation (cf. Exodus 34:34).294

Thielston clarifies that the Holy Spirit has not been clearly understood despite the efforts at clarifying who He is. The heart of the matter started with the address of the Holy Spirit as "It," or a thing. Christian tradition has taught partly that the Holy Spirit is a gift from God rather than including that He is the third person of the trinity. Moltmann wants to confirm that the Holy Spirit is a person and not "it."

Moltmann wants to emphasizes that the Holy Spirit is a person and in fact, a divine person who works with God, which means there is no time when God acts to God's creation where there is not the Holy Spirit. Such reciprocity should not be seen to

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make one person superior (in this case, God who sends the inferior Holy Spirit), but rather both work together at the same time. In their work there is no subordination—each works in mutuality.

In continuing to elaborate on the person and divinity of the Holy Spirit, Moltmann, summarizes the historical challenges to institutional Christianity from the early church, particularly the Eastern orthodox theology of Athanasius opposed teachings which called the Holy Spirit merely creatures. Athanasius argued,

If by participation in the Spirit, we are made sharers in the divine nature’ (2 Peter 1:4) we should be mad to say that the Spirit has a created nature and not the nature of God. For it is on this account that those, in whom he is, are made divine. If he makes men divine, it is not to be doubted that his nature is of God.  

Cyril of Alexandria also strongly supports the teaching that the Holy Spirit is the divine, third person of the Trinity and that the Holy Spirit is in the Son and in the Father and therefore is not created. Cyril says, “The Spirit is God and of God; he is not one of the creatures, as some suppose...Nothing can be considered uncreated except he who is by nature God, from whom the Holy Spirit ineffably proceeds so that the one from whom he comes may dwell in us. He belongs to his substance, like a property of his holiness” Cyril raises the question, if one human being is divine, why is their creator not? Henry B. Swete, on the issue of divinity of the Holy Spirit adds, “as the hands of God, they [the Son and the Spirit] are divine and co-equal.” The use of the hands for the Holy Spirit


can be confusing, but Swete’s intention is to show metaphors which were used to create.

Concerning the relationship of the Holy Spirit with the Son, Cyril says,

He is not sent to him from outside, as God bestows him on us. The Spirit is naturally in him as just as he is in the Father... The only-begotten became human like us so that the good things which were returned and the grace of the Spirit might be grounded in him, and thereby firmly preserved for the whole nature.298

Basil the Great, who developed the doctrine of *Hypostasis* (Substance) believed that “the Spirit proceeds out of God not by generation like the Son, but as the breath of his mouth... a substance having life, gifted with supreme power of sanctification.”299 By saying these things, Basil met Pneumatomachi challenges,300 Montanist challenges,301 mystics of the medieval church, the “radical Reformation,” the awakenings of the 17th-19th centuries, Pentecostal and Charismatic movements throughout the world and the

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298 Cyril, *Commentary on John*.


300 Bishop Macedonius is believed to be a leader of the pneumatomachi groups. He was a charismatic leader from Constantinople who denied the divinity of the Holy Spirit in his teachings. To him, the Holy Spirit was not part of the Godhead because the Holy Spirit was a mere creature, one of the ministering spirits and he differs in degree from the angels. A creature therefore, according to him can not in any way be compared to God the Father. This teaching brings a danger in the church and the understanding of who the Holy Spirit is because the essence of the Holy Spirit is now reduced to human being. This means that in order to work within Gods creation, the Holy Spirit has to ask power from God. Hence becomes an agent instead of being part of the Trinity. The other point is that for the Holy Spirit to be one of the other spirits is to let Christianity be a spirit syncretism religion. I believe in syncretism in any religion but Spirit of God can not be compared or be in the same rank as other spirits because the Holy Spirit is God.

301 Montanus was a lay Christian who experienced the power of the Holy Spirit in his life. His experience led him to teach on Spirit possession, an immanent Parusia, leadership of women, and the practice of prophecy and practices of glossolalia. Through prophetic role, Montanus identified Pepuza in Phrygia as a new place where parusia will occur. Montanus declared his words as the fulfilling of Jesus promise of the coming of the Paraclete (John 14:12-18). His prophecy was believed to be the final word of God to humanity, superseding the authority of the OT and NT. He taught that the Holy Spirit still was fully operational in the church. His follower’s practices ascetism for Parousia. Marriage was prohibited, strict fasting, unreserved preparation for martyrdom, and separation from the world. Their practices led them to legalism type of religion and spirit intolerance. They attacked mainline churches for laxity and not exercising spiritual gifts. They were expelled during the edict of Milan of 313 AD.
global context of Christianity—he clearly shows how the Holy Spirit relates with the Father, an idea which was not easily clarified with the mentioned groups.

Moltmann concludes by suggesting that we experience the Holy Spirit in our lives as past, present and future. The experience, life, and fellowship of God's Spirit come into being when Christ is made present and when the new creation of all things is anticipated. Hence, Pneumatology presupposes Christology and prepares the way for eschatology.

The Holy Spirit within the Trinity

Moltmann wants to clarify the place of the Holy Spirit in the Trinity. He questions if we truly affirm that the Spirit is one of the "persons" of the Trinity, then how is the Spirit similar to and different from the Father and the Son? This relationship is important because it will give the authority to the Holy Spirit and reveal his importance in the Trinity. Its importance also focuses on changing the traditional thinking of the Holy Spirit being subordinated to the Son. For Moltmann, the Holy Spirit is a divine energy, wind, fire, light, inward assurance, and mutual love.

The Holy Spirit relates to the other persons of the Trinity in a very unique way. According to Moltmann, in order to understand the relationship it is important to start with the relationship between "the Christ of the Spirit and the Spirit of Christ." sympathetically

Historically, the Holy Spirit was the "precondition or premise for the history of Jesus of Nazareth." The Spirit was resting upon Jesus and identified with the person of Christ and thus becomes not only the Spirit of God but also the Spirit of Christ. This Spirit brings to Jesus the overflowing life and bounty of the divine. The work of the Son is

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303 Ibid., 60.
realized with the work of the Spirit. Moltmann continues to express how the Spirit is related to other persons of the Trinity.

The relationship of the Holy Spirit and Christ can be addressed in two levels of the work of the Holy Spirit, from what was expected in the Old Testament and in the four gospels. Firstly, the Holy Spirit was for Jesus; and secondly, the Holy Spirit was given or poured to the people of God. The Holy Spirit anoints Jesus and gives to him empowerment and “formation” for his messianic task of bringing in the reign of God, and of dying and being raised for the redemption of his people. After the resurrection and Pentecost, the Spirit is “poured out” upon the people of God to form Christ in them as those who are “in Christ.” On supporting this idea H.B. Swete says, “The charism of the Spirit was received by our Lord not only with reference to His own needs, but that he might bestow it on all believers. The whole fountain of the Spirit is henceforth His, to shower upon his future Church.”³⁰⁴ Moltmann adds, “John 3:34 describes this unique endowment with the Spirit as ‘without measure’...The Spirit makes Jesus ‘the Kingdom of God in person’...The energizing power of God is given him not for his himself but for others; for the sick, the poor, sinners, the dying.”³⁰⁵ This is to say that the Holy Spirit is relating to the Son, not making the Son be active in saving activities but working with the Son for the redemption of all creation.

Jesus was led by the Spirit and accepts the constraints of his messianic humanness. He was not ready to reenact a mosaic miracle of providing bread not using the devil’s method to achieve a way forward without pain. Hence, although the Spirit


gives new life and new birth (John 3:1-11), Jesus responds in obedience to the will of the Father, leaving his "glory" in the hands of the Father and the Spirit (John 16:14). In sharing his glory to the Father and the Spirit, we are again convinced that there is a relationship of the Father, Son and the Holy Spirit. Now how does the Holy Spirit relate with God?

Moltmann perceives the Spirit of God to be the "person" who completes the Trinity. He is the reality of God himself and not merely a divine attribute. The Holy Spirit is a third person in the Trinity. As God and the Son are each a person, the Holy Spirit is also a person. In dealing with the relationship of the Spirit to the Father and the Son we are not dealing with an ethereal concept, but rather with a distinct member of the Godhead, to whom and with whom we can relate. Moltmann would say that "the Holy Spirit has a wholly unique personhood, not only in the form in which it is experienced, but also in its relationship to the Father and the Son." 306

The Work of the Holy Spirit

The Holy Spirit and Justification

Moltmann in this part challenges Martin Luther’s teachings about the Holy Spirit in justification and sanctification. For Moltmann the work of Jesus Christ on the cross and Jesus’ resurrection was not only to save human beings but all of God’s creation. All creation needs to be freed by this justifying God, the Son. And sanctification is not for only souls of the human beings but all creation needs to be sanctified by being acted upon justly. From the history of Christianity, the Holy Spirit’s role was not recognized because

306 Ibid., 12.
the Holy Spirit was seen as an agent of God and the Son. In refreshing the history on the Holy Spirit, Patrick Odem's writes, "Nicene Creed by the Catholic Church in the 11th Century by relegating the Spirit as a proceeding from the Father and the Son, pneumatology was essentially swallowed up in the studies of Christology and theology proper." The teachings of the Holy Spirit from the pre- and post-reformation time undergirded the Holy Spirit under the Son, Jesus Christ. For example, Moltmann quotes Carl Barth, a theologian of the Holy Spirit who teaches that the Holy Spirit cannot be experienced by human beings because by being sinners, the Holy Spirit encounters him in utter contradiction to his own sinful spirit. And Luther for example, sees the Holy Spirit to be experienced in the word and sacraments.

The Spirit completes the reality of the resurrected Christ to the eschatological resolutions of the dialectic where it promises life for the dead, righteousness for the unrighteous, and a new creation of the world subject to evil and death. Moltmann is certain that human beings and other parts of creation that belong to the God of Trinity must experience the Holy Spirit because

If redemption is the resurrection of the body and the new creation of the all things, then the redeeming Spirit of Christ can not be any Spirit other than Yahweh's created Ruah....this Spirit is the divine energy of life animating the new creation of all things. ...To experience the power of resurrection, and to have to do with this divine energy, does not lead to a non-sensuous and inward-turned spirituality, hostile to the body and detached from the world. It brings new vitality of a love for life.

309 Ibid., 9.
As human beings experience the power of resurrection, they are at the same time experiencing the Holy Spirit as divine energy awakening them and changing them to new life.

The Holy Spirit is working through and with the Word proclaimed. When proclamation is done and the sacrament is served, then the church itself recognizes it is in the presence of the Spirit in the hope of the coming Kingdom. The Spirit is not in the sacrament, but the sacrament is in the movement and the presence of the Spirit. And, the Spirit is not to be detained in the ministries of the Church, but the church, with its manifold ministries and tasks, is to be conceived in the movement and presence of the Spirit. There is no Spirit of the Sacraments and the Spirit of the ministry, but there are sacraments and ministries of the Spirit.

Moltmann has also challenged Luther on his teachings of the relationship of the word and sacrament—that sacraments to be on the movement and presence, meaning that the sacraments meet the Spirit or incorporate in the Spirit as they work in God’s creation. This implies that the sacraments are not one thing and the Holy Spirit is another, but they both work together and confirm the renewal in the life of an individual. Where Moltmann differs with Luther on the point of sacraments is that the power of proclamation brings the Spirit into the sacrament for Luther, while for Moltmann the Holy Spirit is with the sacraments.

As justified sinners through the Holy Sacrament of baptism, we are then sent to declare life abundantly to the rest of creation. Therefore, according to Moltmann, justification is not merely justification of the sinner, but justification of human life itself, directed toward attainment of justice in the world. Justification is the concrete liberation
of the whole world for life and for the sake of life. Is not making holy the sinner but it is
rediscovery of the sanctity and reverence of life, the renunciation of violence, and the
attempt to live in the harmonies and accords of life. Regeneration is not merely the
personal rebirth of the Christian, but the rebirth of life itself, along with new possibilities
in the present and the future.

This research finds the teachings of Moltmann to be very helpful in constructing
an African Inculturation of Biblically-grounded Pneumatology because they challenge
the traditional understanding of letting Christ the redeemer be seen as the one working
alone without other persons of the Trinity. With his insight, Moltmann has shown that the
redeeming work of God's creation is the work of the three persons of the Trinity—Father,
Son, and Holy Spirit. Moltmann's teachings also challenge both Neo-Pentecostalism and
Lutheranism in Africa which teach that it is Jesus Christ who saves and whose blood
cleanses all our sins. Hence, we are children of God. What these churches need to learn
from Moltmann is the fact that nowhere at anytime do we learn that Jesus worked alone.
It is God of the Trinity who redeems the lost human being, calls him into Kingdom, and
sends him to love and serve other Creation.

Moltmann's work is challenging to both Lutheran and Neo-Pentecostal teachings
on the Holy Spirit. Though both have good teachings on the Holy Spirit, but none of them
have placed the Holy Spirit in the big picture beyond the church. Both teach indirectly
that outside the church there is no Holy Spirit. Moltmann wants churches in Africa, as the
concern of this research, to understand and teach that the Holy Spirit in sanctifying us is
sending us beyond our comfortable zones to face the challenges of the world because it is
the will of God that all of God’s creation prosper in the meaning that is in accordance with the Bible.

Moltmann also challenges the academic theology that does not go far enough to the community by translating its contents into action. Moltmann succinctly says,

Our academic theology speaks with the Bible, the church Fathers and other sciences and ideologies. But it does not speak the language of the people and does not express their experiences and hopes. We research theological concepts of earlier experiences, but we seldom conceptualize the contemporary religious experiences of the suffering or struggling people.310

Moltmann believes the Holy Spirit’s role should remind people that the call of the church is to work for justice, liberation, and inclusivity of all God’s creation because the Holy Spirit is not only active in the lives of the individual believers, but is, in fact, the divine energy of life animating the new creation of all things—in nature and in history. Moltmann will be an important resource for setting the Africa Inculturation of Biblically-grounded Pneumatology in Africa because he firstly stresses the intrinsically embodied character of the Spirit’s presence and activity—a theme that resonates well with African Christianity.

Moltmann’s fundamental perspective is that the Holy Spirit of God is experienced as the source and energy of life in the world. Based on the OT understanding of the Spirit as RUACH, Moltmann concludes that the Spirit is not to be interpreted as antithesis of body or matter. Rather the Spirit of God is the presence of God in which “the creative power of God is communicated to the beings that he has created in such a way that in talking about Ruah, we are talking about the energy of their lives too.”311 Thus, the


311 Moltmann, The Spirit of Life, 42.
presence of the Spirit of God is the presence of the creative power of life in creation, as
the life force in all that lives. Moltmann's intent is to teach the community of believers
that the Holy Spirit is God among us whom we can experience as individuals,
community, and even beyond the community of human beings to other living things and
the earth.

For him, the Holy Spirit is not a general power which is everywhere and therefore
among all good and evil of this world. The Holy Spirit is among us in a unique way. The
Holy Spirit is "God himself, the creative, and life giving, redeeming and saving
God....we experience God through our lives, which become wholly living from within.
We experience whole, full, healed, and redeemed life... with all our senses."312 It is this
Holy Spirit which energizes our faith and make us continue in life of faith. "...[It] is the
unrestricted presence of God in which our life wakes up, becomes wholly and entirely
living, and is endowed with energizes of life."313 People pray for the coming of the Holy
Spirit, despite the fact that the Holy Spirit is among them. This is because they want the
energies of the Holy Spirit to stream into their lives. They want the Holy Spirit to redeem
them from the imprisoned life. The world we live in and the life we live is full of
imprisonment because of human destructions. By calling the Holy Spirit, people want to
affirm that it is only God's power which sets us free and energizes us to continue in the
here and not yet Kingdom. In turn, the Holy Spirit comes and indwell within us.

The Holy Spirit again, wants us to live a responsible life accepting God's
creation—earth and human beings—as God's creation by preserving, serving, and

312 Ibid., 10.
313 Ibid., 10-11.
respecting this creation. The church is the fellowship of the committed believers, submitting their lives under Christ’s Lordship in the power of the Spirit... a “Charismatic Fellowship” of equal persons. There is no division between the office-bearers and the people.314 For the confession of the Holiness of the Church, a church does not become Holy by separating itself from guilt and suffering, but conversely by recognizing that with its guilt and its suffering it is justified by the suffering of Christ. Surrender, emptying, and poverty are characteristic of the Son of man, and precisely in this he is the exalted one.

Ecclesiology becomes hierarchic-logy if we do not start from the fact that every believer, whether he be an office-bearer or not, is a member of the Messianic people of God. The Crucified God does not teach only the theology of the cross but also an attempt to see the crucified Christ as the criterion of the truly Christian theology.

The Holy Spirit and Sanctification

Moltmann explains sanctification by the Holy Spirit beyond the traditional understanding which was directing sanctification as only a church affair. Church tradition, according Lee Snook, controlled the reality of the Holy Spirit in God’s creation. He writes,

Anyone who has studied theology in a formal way knows that the Spirit is lumped together with the church, sacraments, and last things (eschatology) in so-called “third-article courses.” The Spirit seems to have had little effect on the thinking of many theologians about God—Father, Son, and Spirit—until recently. The reality of the Spirit has been well under the control of the church through its theologians.315


The church with its theologians then came to describe sanctification as the progress for a Christian believer towards holiness—that is, spiritual growth. This means in sanctification, one becomes increasingly separated from sin and separated unto Jesus Christ. Sanctification begins at our salvation and it ends, or culminates, at our glorification. We are justified—declared righteous at our salvation; we are glorified—made fully righteous when we see the Lord face to face.

Moltmann is reverses the traditional understanding by claiming that sanctification is not the understanding of the old teachings by abstaining from drinking and smoking,

Today sanctification means first of all the rediscovering the sanctity of life and the divine mystery of creation and defending them from life’s manipulation, the secularization of nature, and the destruction of the world through human violence. Life comes from God and belongs to God, so it has to be sanctified through the people who believe God. The earth is not 'unclaimed property' and nature is not ownerless'. It is God's beloved creation.\textsuperscript{316}

Moltmann brings an aspect of Inculturation of Biblically Pneumatology which needs to be reapplied in African context. Sanctity of life and divine mystery means that it is important for human beings to be healthy and at the same time to take care of God's creation by retaining the goodness of nature.

On same point of sanctification, Moltmann asks for ecological reform and harmonious relationships with all of humanity. In sanctification of the Holy Spirit, people need to learn that earth and all that inhabits it is the Lord’s, and therefore they should respect the rights of God’s ownership. When they use anything on the earth, they must use with respect and preserve the integrity of the property which is not theirs.\textsuperscript{317}

\textsuperscript{316} Moltmann, \textit{The Spirit of Life}, 171.

\textsuperscript{317} Moltmann, \textit{The Source of Life}, 50
In defining reverence, Moltmann thinks that it should start from the "respecting of the weaker life, vulnerable life...meaning the poor, the sick, and the defenseless. In the world of nature it means the weaker animal, and plant species, the life of which at present is condemned to extinction because of human barbarism." The overflowing life of the Spirit will lead us to seek bounty and life in every aspect of the physical world, not accepting death or corruption in any way or form. The Spirit is not just a life giver for the church; the Spirit is the giver of life to all creation and will restore creation to its intended fullness at the appropriate time. Thus those that are filled with this restoring Spirit will likewise groan for the ills of this world in all their forms, and will seek to restore in part the fullness of creation. Moltmann broadens this process of "sanctification" to include "rediscovering the sanctity of life and the divine mystery of creation, and defending them from life’s manipulation, the secularization of nature, and the destruction of the world through human violence."318

The Holy Spirit in sanctification for Moltmann is to give life for all created beings and to care for the life by sanctifying it. In sanctification, the Holy Spirit leads a believer to understand his/her importance and relationship with other creation. Sanctification results in a total holistic reform of how to view the entire world, including ecology and humanity. The overflow in life of the Spirit will lead one to seek bounty and life in every aspect of the physical world, not accepting death or corruption in any way or form.

With these teachings, Moltmann develops the marginalized point on justification and sanctification which goes beyond Luther’s perception. Moltmann sees in Luther teachings on Justification and Sanctification as vitally related, so that sanctification is

essentially assumed and swallowed by his discussion of justification of the life of a believer. Thus there is in Luther a great emphasis on the continual forgiveness of sins and the importance of penance. While both Justification and Sanctification direct an individual to God of the Trinity, Moltmann directs Justification and Sanctification to an individual, to God of the Trinity, and to other creation. Moltmann perceives that God's acts to human beings direct human beings to "do the same" to other creation and make sure that other creation are not troubled by evils of this world. The teachings of the Holy Spirit will help the church, and in this dissertation both Neo-Pentecostals and Lutherans, to serve other creation as churches are called to do.

The Holy Spirit and the Spiritual Gifts within the Community

One of the roles of the Holy Spirit is to give gifts to believers. Gifts of the Holy Spirit in African Christianity create problems because Neo-Pentecostals, for example, claim that when one is not re-baptized by being born again and by the Holy Spirit, he cannot receive the gifts of the Holy Spirit. Therefore, sanctification of a Christian is incomplete unless he possesses the gift of speaking in tongues, as initial evidence. Lutherans alternatively teach that God only deals with us through Word and Sacrament, and whatever is attributed to the Spirit apart from Word and Sacrament is from the devil. Neo-Pentecostals believe in extraordinary gifts of speaking in tongues, miracles, miraculous healing, and prophecy (1 Cor 12), but Lutherans reject this belief and claim that God does not necessarily give His church in all ages the same special gifts. He bestows his blessings according to His good pleasure (1 Cor 12:11).

On sanctification, Moltmann claims that the Holy Spirit works with other persons of the Trinity to give gifts to human beings, helping sanctify the life of all creation.
According to Moltmann, it is this promise fulfilled; both men and women from different races were heard speaking the great things of mighty God. It is this Holy Spirit which takes with him the cultural prejudices of the hierarchy in the community of believers and brings equality which made Paul to confess, in Christ "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal 3:28). Gifts from the Holy Spirit of God did not end in the event of Pentecost and to the Disciples as Luther would say, but according to Moltmann, they clarify the extension of God's Spirit manifestation even to a contemporary generation. The bestowal and appointment of the charismata result from the joint decree and implementation of "the same Spirit... the same Lord... the same God, who activates the gifts" (1 Cor 12). On this point, both Moltmann and Pannenberg rightly placed the gift and experience of the Spirit within the Trinitarian framework. When the Spirit of God is at work, He is working to make sure that life is sanctified. The varieties of gifts are there for the purpose of building the community and not for any other purpose as some Neo-Pentecostal groups would say. Moltmann connects the gifts of the Holy Spirit and sanctification to all creation, showing that gifts were given to build the community or sanctify the community to wholeness. Since sickness, spiritual needs, and bodily needs are things which hinder people from respecting other creation in their otherness, the gifts then are important to be used to bring back the sanctity of life.


320 Neo-Pentecostal churches teach that the Holy Spirit is given to them during the Holy Spirit baptism and, they have been empowered with spiritual gifts. They deny all other forms of receiving the Holy Spirit from other churches.
Moltmann’s biblical understanding of spiritual gifts and its usage goes beyond Lutheranism and Neo-Pentecostalism. His contribution is crucial in this dissertation because the wisdom of the contemporary theologians might correct the errors in both Lutheranism in Tanzania—where some of the gifts of the Holy Spirit like speaking in tongues, healing, prophecy, and experiencing of the Holy Spirit in services are sidelined—and for Neo-Pentecostalism—which divides the gifts to special and general, and uses those gifts without criteria. Moltmann affirms the Biblical teachings of the Holy Spirit as valid for all. The promise of “outpouring to all flesh” in Joel 2:28 and Acts 2:17 is still valid for all those who call for him.

Moltmann goes on to say that the Holy Spirit also sends gifts to us. These gifts are of two types. First, there are Supernatural gifts found in 1 Cor 12:6-10. In these gifts Glossolalia is a peculiar gift. In praising this gift, Moltmann succinctly says, “Glossolalia is such a strong inner grasp of the Spirit that its expression leaves the realm of understandable speech and expresses itself in extraordinary manner, just as intense pain is expressed in unrestrained crying or great joy in jumping and dancing.”

Second, there are natural gifts found in Romans 12:6-8. His point here is that though gifts of the Holy Spirit differ, they are given to all for the edification of the community of believers and all creation of God for the common good. Gifts are also given to show that the works of the redeeming Christ need not be kept in the church arena but extended to all creation.

Moltmann strongly supports the use of spiritual gifts in the church because he believes according to Romans 12 that everyone has a gift. He says, “…every Christian is

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People have simply failed to recognize their call. The gifts given to all believers help them determine who they are and why they have been called. The gift of the Holy Spirit is given equally and for all for nurturing God’s creation. “In the one Spirit we experience the diversity of the Spirit’s gifts, and in the multiplicity of the Spirit’s gifts we perceive the one divine Spirit.”

Moltmann confesses that he has no experience with Neo-Pentecostals but supports the Neo-Pentecostals especially on the uses of their gifts in participation in their services. He says,

It is certain true that our regular, mainline church services display a wealth ideas and reflections in their sermons, but are poverty stricken in their forms of expression, and offer no opportunity at all for spontaneity. They are disciplined and disciplinary assemblies for talking and listening. But does the body of Christ really consist simply of one big mouth and a lot of little ears?

Moltmann sees participation of congregants as vital for the growth of the church. Therefore, he wants to remind the mainline churches, including Lutherans, that if every church wants to affirm participation of the congregants, it must also give room to other parts of the body to share their gifts and talents. Moltmann’s point is vital but he needs also to add that there must be guidance in the participation of all members. Here I mean that mainline churches can find themselves in trouble by doing ‘cut and paste’ practices from Neo-Pentecostalism to Lutheranism and simply thinking it is Biblical. For example,

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322 Ibid., 180.

323 Moltmann, The Source of Life, 56.

324 Moltmann, The Spirit of Life, 185.
it will not be right to let the entire service to have full of prophecy or clapping during the all service, etc. There needs to be a balance as well as guidance from the Holy Spirit.

Moltmann also sees the importance of healing ministry in the church. For him, the experience of healings in physical and mental illness is part of the charismatic renewal of life. In the context of faith, these healings are signs of the rebirth and herald the new creation of all things in faith. He also warns that healing is only one of the gifts and is given to some. Furthermore, there is no special form of healing. Looking at how Jesus healed, Moltmann reminds his audience that Jesus did not heal all the sick, and he did not use the same method to heal. Moltmann therefore suggests, “Healing comes about in the interaction between Jesus and expectation, a person’s faith and his will. Healing is contingent. They are not ‘contrived’, or brought about. They happen when and where God wills it.”

Again I agree with Moltmann that guidance is needed in practicing healing and add that it must be insisted in Tanzanian churches because healing is the neediest and neglected part in the church. I contend to the physical healing where Africans are experiencing sicknesses of different kinds. Theology which connects the power of the Holy Spirit in healing is relevant to Tanzania Christianity.

As this research is concerned, Moltmann wants to discourage the idea that everyone can heal and at the same time inform contemporary theologians of pneumatology—be it Neo-Pentecostals or Lutheran ministries, or any group insisting of physical healing—that the Holy Spirit’s role must be recognized in the whole process. For some of the Neo-Pentecostals who claim to be healer, they undermine the power of God to heal which might result an unsuccessful healing prayer. And for some Lutherans

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325 Moltmann, The Spirit of Life, 190.
who do not practice healing ministry, they deny the power of God at work through the Spirit. Hence, the church in Tanzania needs to be empowered and encouraged to be wise and use the gift of healing from those gifted because “healing consists of the restoration of disrupted community, and the sharing and communication of life.”

An Assessment

It is suffice to say that in Moltmann’s work one cannot miss his understanding of Divine revelation, History including Tradition, and Confessional and Contemporary Culture. Though not systematically arranged, they are ethically used. Moltmann also goes beyond confessional methods where traditional heritage was a dominating factor. He implies experience where daily confrontation with the world is a dominating factor. Using the Bible as his first source in his theology, Moltmann remains open to critique and subject to scripture as the final authority in all matters of faith and practice. He believes that in order for theology to be effective in the community, that community must experience the power of God within themselves, power which awakens and gives energy and mood to act responsibly in the society. This power to him was not something else but was the Holy Spirit. The Holy Spirit then is not only a divine power but is also a divine gift which helps the church to do her mission. Moltmann goes beyond the church tradition where the Holy Spirit was believed to work within the church building and he enters in the community. He reminds the church and theologians as well that mission must go beyond church boundaries and reach the community in service of love.

In this research, Moltmann can aid Christianity in Tanzania by emphasizing that all God’s creation is interdependent. Human beings depend on the animals, trees, and

\[iibid., 191.\]
water for life and in turn trees, water and animals depend on human beings for life. Hence, the Holy Spirit is with us to remind us that we need to respect and care for all creation of God because when God created everything, God said: “Behold it is good” (Gen 1:27). That goodness is there to glorify God and is not for anything else. In addition, the domain which human beings were given upon all creation does not mean to destroy creation but it means to nurture creation for the Glory of God. The world has witnessed the destruction of nature that results in pollution, global warming, and death to plants and animals which in turn bring death to human beings.

The Holy Spirit is also among us to remind us that disrespect or disregard for others in their otherness is a sin. All of God’s creation needs respect and dignity. Discrimination of individuals or groups because of their color, gender, or race is a sin. Through the Holy Spirit all people also need to respect other creation knowing that all of God’s creation has the same dignity before God of the Trinity.

Drawing from Moltmann’s experiences, an African Inculturation of Biblical Pneumatology argues that any theology working in the grounds of context and time creates an atmosphere of understanding and hope for the future eschatology. To unpack these ideas, this research concurs with Moltmann’s work as it believes that he has been moved by his experiences in the time and context in which he found himself. Where an African Inculturation of Biblical Pneumatology will differ from the teachings of Moltmann on the role of the Holy Spirit, is that Moltmann works at the time where he experiences injustices and was in a European context, for the work of the Holy Spirit in African context needs Inculturation. Even teachings of the Holy Spirit must start from what is already known by Africans—that in Africa there are Spirits, and these spirits are
very powerful and were believed to affect lives of individuals and other creation as well. The differences between those spirits and God’s Spirit, is that God’s Spirit is God’s person and not an intermediary or any power from God. God and the Holy Spirit are working together in mutuality and therefore, Christians have to be directed to look upon the Spirit of God. It is within the Spirit of God where they will find God Immanuel, working with us and for us.
CHAPTER SIX
THE HOLY SPIRIT IN THE BIBLE

Moltmann's theology of the Spirit opens us up to reading the Scripture in ways that may be more compatible with Ogbu Kalu's description of African culture and spirituality. This chapter seeks to give a biblically grounded understanding of who the Holy Spirit is and what the Holy Spirit does, highlighting the importance of the gifts of the Holy Spirit. The Bible is used in this research because it gives the historical background on the origin and development of Christian understandings of the Holy Spirit and his gifts. Through the Bible it is expected that there will be teachings about the Holy Spirit and his gifts that will help to correct wrong teachings about the Holy Spirit and his gifts in Tanzanian Christianity. The chapter will conclude with an assessment which directs the African Church toward an African Inculturation of Biblical Pneumatology.

Introductory Reflections

We turn to the biblical sources to aid our understanding of the Holy Spirit. In the Old Testament, the Holy Spirit is seen as the power for charismatic individuals. But as the understanding developed, the Holy Spirit came to be known as the spirit of God's judgment and salvation for all people. Still later, the Spirit was seen as the eschatological Messiah who embodied the presence of God. Such an understanding served as the point of continuity between the roles of the Holy Spirit in the Old Testament and New Testament. The New Testament understood the Holy Spirit to be fully present in the life
of Jesus, the expected eschatological Messiah, who has come and lived among them. Not only was the Spirit present in Jesus' life, but the Spirit raised him from the dead and was then present with his followers as Jesus' living presence within and among them, whose role is to sanctify and gives them the gifts for the health of the community.

That the Holy Spirit came with Jesus, the expected Messiah, and worked hand in hand with him means that wherever there are teachings about Jesus Christ, there the Holy Spirit of God is. That is why proclamation is central for the manifestations of the gifts of the Holy Spirit. Christians therefore, receive the Holy Spirit in baptism where the Word is also proclaimed. The Holy Spirit can be received before or after baptism but must be accompanied with proclamation. After baptism then one can receive the gift of the Holy Spirit. While Lutherans teach that gifts are many, Neo-Pentecostals insist on the gifts of speaking in tongues, prophecy, exorcism, and healing. Lutherans also believe in using the gift for common good while Neo-Pentecostals use the gift for an individual's edification. The Bible makes clear that gifts of the Holy Spirit are manifestations of the Holy Spirit working in a person for the common good in the community of believers.

The Bible is the source for discerning and practicing the doctrine of the Holy Spirit in the Lutheran church and the Neo-Pentecostal groups in Africa. Though the Lutheran church and the Neo-Pentecostal groups use the same Bible, there have been huge differences in how the Holy Spirit and his gifts are understood to work in God's creation. For example, while Neo-Pentecostals teach that spiritual gifts are the center of the Christian faith, Lutherans teach,

Spiritual gifts are not to be considered means of grace...the Holy Spirit and His gifts are offered only where God has promised them, in the Word and Sacraments...Through the means of grace the Holy Spirit bestows on the church all the blessings that are ours in Christ as well as every spiritual gift that is needed to carry out the mission of the church in a sinful world.\textsuperscript{328}

Neo-Pentecostals also teach that it is after the baptism of the Holy Spirit where the Holy Spirit can be poured to an individual and equip one for witnessing. Lutherans teach that water baptism is sufficient for the Christian life.

What are important for the gifts to be bestowed in one receiving baptism are the “Proclamation and sacraments.”\textsuperscript{329} These differences caused Lutherans to think that Neo-Pentecostals use human beings’ power to control the power and will of God for one’s own interests. Moreover, Neo-Pentecostalism has negative attitudes towards sinners thus making it, difficult for a Christian to reflect on God of love and mercy, who accepts sinners regardless of who they are. These differences brought tension and misunderstanding to the extent of confusing the members of the Lutheran Church. It is against this background that it is necessary to look at the Holy Spirit in the Biblical perspective in order to find Biblical resources which can be implemented to help Tanzanian Lutherans feel spiritually at home in their churches.

Since Pneumatological teaching in the Bible are vast, only readings of the Old Testament during the times of Judges through Kings will be examined. During this time, the Holy Spirit was understood to be a power from God to an individual. This chapter will continue to explore the understanding of the Holy Spirit during the pre-exilic period when the Holy Spirit was understood as the Spirit of judgment and salvation. Finally, it

\textsuperscript{328} The Lutheran Church and the Charismatic Movement: Guidelines for the Congregations and Pastors: A Report of the Commission on Theology and Church relations of the Lutheran Church (St. Louis: Missouri Synod Publications, 1977). See also Matt.28:19; Luke 16:29; 1Cor. 11:26.

\textsuperscript{329} Conversation with Lois Malcolm (June, 2009).
will examine the post-exilic period when the Holy Spirit was understood as the promise of the eschatological Messiah in the presence of God. The examination will answer the question concerning the changes of emphasis in discerning the Holy Spirit throughout the mentioned periods.

In the New Testament, Luke and Acts, John, and Paul’s letters—especially 1 and 2 Corinthians, Galatians, and Romans—will similarly be examined. The above Biblical books have chosen because they bring theological themes that are challenging to traditional teachings on pneumatology in Tanzanian Christianity. They also bring a new missionary and theological agenda for the future of the Lutheran church in Tanzania and in Christianity in general. The whole work will follow the idea that the word of God is timeless; and yet wherever it appears in the Bible, it is always, like Jesus Christ himself, incarnated in a given time, place, and culture. The Bible is also a gradual revelation. As far as the doctrine of pneumatology is concerned, the Bible, from the Old to the New Testaments, provides people with gradual understanding of the Holy Spirit and His role. For example, we learn that the first Christian community as seen in Paul’s epistles understood the Holy Spirit and his gifts as they lived a life of sharing gifts in the community. We also learn of the controversies at Nicaea and Constantinople of 381, where some people from the East in their culture and time perceived the Holy Spirit as neither a person nor God, but just a mere creature. The Nicaea council became apologetic of the Church by defining that the Holy Spirit as a person of the Trinity. For example, Aetius, Eunomia, and Euxodion used just conjugation to justify the fact that the Holy Spirit cannot in anyway be the part of the Godhead. Aetius taught,

... Things naturally unlike are expressed in unlike terms, and, conversely, that things expressed in unlike terms are naturally unlike. “One God and Father of
whom are all things, and one Lord Jesus Christ by whom are all things...is there relation of these terms to one another, such will be the relation of the natures indicated by them; and as the term ‘of whom’ is unlike the term ‘by whom’ so is the Father unlike the Son. The Holy Spirit has no place at all.\textsuperscript{330}

Basil the Great was against Aetius’ teachings, and he used the grammar of the Bible to show the differences of the nature of three persons of the Trinity. Basil developed the understanding of Hypostasis. This means, each person indwells and reciprocates with the other two. The Holy Spirit according to Basil is not a created being. He is intrinsically Holy and inseparable from the Father and the Son. In confronting the challenges of, by, and whom, Basil used the conjugation from, with, through, and and. Basil’s explanation at that time and place determined the Biblical issue at stake of who the Holy Spirit is:

Scripture cannot be changed but terms which we find in the Bible about the Holy Spirit are not meant for subordination but manifestation of the Trinity in time and place. The Holy Spirit is inseparable from the Father and the Son and they all work together for the perfection of creation. There is no end and starts of the other.\textsuperscript{331}

The controversy over who the Holy Spirit is and his place in Trinity was decided at the Nicaea assembly and it was determined that the teachings of the church on the Holy Spirit should be, “…I believe in the Holy Spirit, the Lord and giver of life. Who proceeds from the Father through the Son, together with the Father and the Son is worshipped and glorified. Who spoke by the prophets…” This was taken as the legacy of the church until today. It is now important to examine what the Bible says regarding the role of the Holy Spirit.


\textsuperscript{331} Basil, \textit{On the Spirit}, 5.
The Holy Spirit in the Old Testament

The Holy Spirit has been active since the time creation and will continue His work into the future. It is very important to make distinctions in understanding the Holy Spirit during times of the Old Testament, the New Testament, and today. Understanding these distinctions between different times will serve to show the development of the doctrine of the Holy Spirit in contemporary Christianity and specifically in the Tanzanian context. The Old Testament people did not understand the Holy Spirit to be a part of the Trinity, rather, generally, the Holy Spirit was discerned as God's power having part in the creation of life (Gen 1:2), in establishing order and beauty in the universe (Isa 40:12-13). The Holy Spirit's work was continually renewing and preserving the process of life (Ps 104:29-30). Therefore, one can say, as Veli-Matti Karkkainen once said, "It is the characteristic of Old Testament pneumatology that ruah is common to both humans and animals. It is not a specifically human endowment, and it denotes God as the source of life for both. Related to this concept as well in the Old Testament is the Spirit's cosmic function that goes far beyond the human sphere of life."

Similarly, on the role of the Holy Spirit, Tony Neelankavil says, "The Spirit enables us to understand how God works in other cultures, other expressions of faith." Kärkkäinen and Neelankavil support the understanding that the Holy Spirit cannot be fenced in only within the church, but the Holy Spirit is the Spirit of all God's creation. He blows where He wills. There was particularity in the understanding of the Holy Spirit in

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332 Kärkkäinen, Pneumatology, 27.

the Old Testament according to the time and activity which was taking place. One can also say that the Old Testament understanding was divided into three periods.

First, during the time of Judges through Kings, the Old Testament people understood the Holy Spirit to be a special power coming from God to a special person, giving one a supernatural dynamism to serve God. It was believed that if the Spirit was diminished or was lost, a person with the Holy Spirit faded away and died as in (Josh 5:1; Ps 143:7). For example, in the reigns of David and Solomon, the Spirit was brought into association in the anointing of the Kings (1 Sam 16:13ff). When God’s Spirit left Saul, David who became a King was known to be a person with the Spirit of God (Ps 89:20, 21). When the Spirit came forcefully upon the leaders of Israel, they were seen as Holy Persons and they did strange things as a sign of their being considered Holy Persons (Judges 3:10, 15:14-17; 1 Sam 10:6). From the above, it is seen that the Holy Spirit often empowered people and made them able to do different tasks, but did not necessarily transform. God was the only actor by bringing the Holy Spirit, and leaders were simply recipients.

Second, during the pre-exilic prophetic times of Amos, Hosea, Micah, Isaiah, and Jeremiah the Holy Spirit was understood as the Spirit of Judgment and Salvation. At this time, there was a shift from the revelation where the Spirit of the Lord was talking to Israel’s leaders and prophets, bringing the Lord God’s word. In Second Isaiah, for example, the Spirit and the word team up. *Ruah* is of judgment and the word is the Lord’s promise. The Holy Spirit is associated with the coming judgment; because of their sins, Israel will be punished and taken into captivity. This prophecy was fulfilled when the Israelites were taken to Babylon as captives. Being in captivity, they expected the coming
of a Messiah who would establish eschatological peace, and this Spirit would assure a new ethical life. At this time, the Spirit was understood as more openly related to creation (Gen 1:2) and in a moral sense of people’s personal responsibility to God (Ps 51:13). The Spirit was consciously dignified with the title “holy” that is God’s power to set men and women apart from evil and enlisted them to make Israel a Holy Nation. It is clear that in this understanding, the Holy Spirit is still understood as the subordinate to the Father. The Father is the main actor who sends the Holy Spirit to empower God’s people, to save, or to judge them.

Third, The Holy Spirit in the exilic prophecy of Ezekiel, Second Isaiah, and postexilic prophecy of the third Isaiah period was understood as the promise of the eschatological Messiah. The oppressed people received a new Spirit to prepare them to return to their homeland. In Ezekiel’s experience, the Spirit of the Lord was everywhere. The emphasis shifts from human beings only to all other creation. The Spirit was going to renew the covenant. Here people would receive new Spirit, which would change their hearts. Hence, the new Spirit brings the new heart through which the Israelites were made a Holy people (or nation). This third understanding of the Holy Spirit came out of the postexilic era. At this time, the Holy Spirit was believed to have forsaken apostate Israel until the new age arrived. It was a period which was full of promise for a new beginning, called a new “age” when the Spirit would be evidenced in the human experience (Is 59:21; 61:1-4:63:11), creating new people (Ezekiel 39: 29, Joel 2:28). God gives a new Spirit to heal and restore his people (Ezekiel 37:1-14). This eschatological expectation is the one which brings the New Testament, a time when Israel’s expectation in Isaiah 6:1ff as well as in Luke 4:18-19, when the coming of Jesus was now fulfilled.
People in the Old Testament understood the Holy Spirit as the power coming from God to guide the Israelites in their daily lives. Whatever happened to them was attributed to God and God was the one who sent the Holy Spirit. Therefore, the Holy Spirit was believed to be power from a God who can change things for better or worse, depending on God's will. Earlier, they believed that the Spirit was confined to special people appointed by God. Later, they realized that the Holy Spirit belonged to other creation as well. They came to such an understanding because all of creation was waiting for the liberating eschatological Messiah. In order to know if this understanding of the Holy Spirit was correct, it is necessary to go to the New Testament when the expected Messiah came to His people.

**The Holy Spirit in the New Testament**

The books in the New Testament are rich of the information on the work of the Holy Spirit. What is new also in the New Testament is that the Holy Spirit continues to work with few individuals in Gospels and then continued to work with the community. In general, Henry Van Dusen supports this fact by saying that the New Testament is "pre-eminently the Book of the Holy Spirit." He asserts,

> Every writing except the Second and Third letters to John refers to it; each Gospel opens with the promise of its effusion; Acts is devoted to its operation in the creation, guidance and expression of the Christian church; whilst the Epistles constantly refer working in the individual and collective life of believers.\(^3\)\(^3\)\(^4\)

The word for the 'Spirit' in Greek, which is the language of the New Testament, is *pneuma*. The Greek word *pneuma* and its Hebrew counterpart *ruah* have slight differences in meaning. As the biblical scholar, John Breck, notes:

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Whereas *Pneuma* denotes a natural physical or psychological force of divine origin, *ruah* signifies *the presence of divinity itself*. The Spirit of the Old Testament and of most Hellenistic Jewish writings is the personal manifestation of God within human life and history. *Pneuma*, on the other hand, is never personified in Greek usage, nor does it ever acquire personal attributes or qualities.  

This difference might be one of the reasons why the personification of the Holy Spirit has been debatable in theology. Additionally, the fact that the Holy Spirit was presented as a dove in the Bible has added even more confusion. *Pneuma* points to two different spirits: the spirit of man and the Spirit of God. There is more explanation regarding to the word *Pneuma*. According to Kärkkäinen: "... in several instances it is not absolutely clear whether the word refers to the human spirit or the divine spirit (Mark 14:38, Rom 8:15; 11:8; 1Cor. 4:21; etc.)." However, a close review of the Bible reveals that the Holy Spirit is the third person of the Trinity:

The New Testament recognizes the reality of a battle between the Kingdom of God and evil spirits, a perspective depicted especially in the synoptic Gospels (Mark 3:23-27). Since there are both good Spirit and bad spirits, the church and individual Christians are called to determine the spirits (1Cor 12:10; 14:12; 2Cor.11:4).

It is precisely the position of the New Testament that the activity of the Spirit in the world prior to the historical advent of Christ "is an activity that related to the advent of...

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Christ prophetically or proleptically.\textsuperscript{338} "The New Testament knows no work of the Spirit except in relation to the historical manifestation of Christ."\textsuperscript{339}

Jesus' Experience of his "Abba" and the Spirit in the Gospels

Throughout his life, Jesus experienced God the Father and the Holy Spirit as entirely one. Jesus experienced God as Abba, meaning Father, but father in a special way. Scholars like Joachim Jeremias and Schillebeeckx have shown that Jesus' experience of God as "Abba" was so central to his personal meaning that it claimed and defined his whole identity. In addressing God as Abba, "Jesus shows that it expresses the heart of Jesus' relationship to God. He spoke to God as a child to its father: confidently and securely, and yet at the same time reverently and obediently."\textsuperscript{340} Jesus, by calling God his Abba, emphasizes "the distinctive nature of his awareness of being a 'son' and of his religious experience of God."\textsuperscript{341} And in an amazing act of love Jesus gives to his disciples a gift so radical that its use will distinguish them as his own. This most intimate and personal name which Jesus alone used of God, "Abba, Father," is now to be the one by which they themselves are to commune with God as family.

Abba expresses not only the traditional praise of God, "I bless you, Father, Lord of heaven and earth" (cf. Mt 11:25), but as used by Jesus it also indicates his awareness of the unique and exclusive relationship that exists between the Father and himself. It

\textsuperscript{338} Hendry, \textit{The Holy Spirit in Christian Theology}, 27.

\textsuperscript{339} Ibid., 9.


expresses the same reality to which Jesus alludes in such a simple and yet extraordinary way in the Gospels of Matthew (11:27) and Luke (10:22): “No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him.” In other words, the term Abba not only manifests the mystery of the reciprocal bond between Father and Son, but summarizes in a certain way the whole truth about God’s intimate life in the depths of the Trinity, that mutual knowledge of Father and Son which gives rise to the aspiration of eternal Love. “Abba” has another meaning in the New Testament. In words of “Abba,” prophecy is fulfilled in Messianic times.

A text of Jeremiah speaks of God wanting to be called Father: “I thought you would call me, ‘My Father’” (Jer 3:19). It is as it were a prophecy that would be fulfilled in messianic times. It was fulfilled and surpassed by Jesus of Nazareth in speaking of himself in relation to the Father as he who “knows the Father,” making use of the filial expression, Abba. He constantly speaks of the Father, and invokes the Father as one having the right to address him simply with the name Abba, my Father. In Mark’s Gospel we read that during the prayer in Gethsemane Jesus exclaimed, “Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will” (Mk 14:36). The parallel passage in Matthew reads, “My Father,” that is, Abba, even though the Aramaic word is not literally quoted (cf. Mt 26:39-42). Even when the Gospel text says only “Father” (as in Lk 22:42, and in another context, in Jn 12:27), the essential meaning is identical.

Jesus got his listeners to understand that when he used the word “God,” and particularly the term “Father,” he meant “Abba, my Father.” Thus even in his youth when
he was barely twelve years old, he said to his parents who had sought him for three days, “Did you not know that I had to be in my Father’s house?” (Lk 2:49). At the end of his life, in the priestly prayer which concludes his mission, he stressed the name of Father asking God, “Father, the hour has come; glorify your Son that the Son may glorify you” (Jn 17:1). “Holy Father, keep them in your name, which you have given me” (Jn 17:11). “O righteous Father, the world has not known you, but I have known you” (Jn 17:25).

Already in foretelling the end of the world, in the parable of the last judgment, he appears as the one who proclaims, “Come, O blessed of my Father” (Mt 25:34). Later, on the cross, his last words were “Father, into your hands I commend my spirit” (Lk 23:46). Finally, after the resurrection he told the disciples, “And behold, I send the promise of my Father upon you” (Lk 24:49).

Jesus Christ, who “knows the Father” so profoundly, came “to manifest his name to the men whom the Father had given him” (cf. Jn 17:6). An important moment of this revelation of the Father is the reply which he gave to his disciples when they asked him, “Teach us to pray” (cf. Lk 11:1). He then dictated to them the prayer which begins with the words “our Father” (Mt 6:9-13) or “Father” (Lk 11:2-4). Through the revelation of this prayer the disciples discover their special participation in the divine sonship, of which the Apostle John will say in the prologue of his Gospel, “To all who received him [that is, to all who received the Word who became flesh], Jesus gave power to become children of God” (Jn 1:12). Rightly therefore, according to his own instruction, do they pray, “Our Father”?

Jesus however always drew a distinction between “my Father” and “your Father.” Again, after the resurrection he said to Mary Magdalene, “Go to my brethren and say to
them, I am ascending to my Father and your Father, to my God and your God” (Jn 20:17). Moreover, it is to be noted that in no passage of the Gospel do we read that Jesus recommended his disciples to pray with the word Abba. That term refers exclusively to his personal relation of Sonship with the Father. At the same time, however, the Abba of Jesus is in reality he who is also “our Father,” as is clear from the prayer taught to his disciples.

Generally, the theology of the Holy Spirit in the New Testament gives the evidence that the expected Messiah has come among his people. The coming of the Messiah then, is the fulfillment of the God’s appointed time to liberate his creation. It is through the cross, death and resurrection when people are called by faith to come to Jesus Christ. The Holy Spirit then His role is seen as the proclaimer of Christ’s coming. And also through the Word proclaimed, the Holy Spirit is a caller of people to faith. This fact is witnessed in (Luke 1 and 3:1-18) and (Mathew 3:1-17). Dunn insists that “Jesus saw his ministry in the Spirit in terms of eschatological blessing: good news, freedom, healing. Indicative of this eschatological ministry of the Spirit is Jesus’ role as the Baptizer in the Spirit.”

Paul on the Holy Spirit

Paul’s teachings on the Holy Spirit are found in all of his seven letters. This section will examine letters on Romans, Galatians, and 1 Corinthians, and 2 Corinthians. These letters include teachings on how the gifts Spirit should work in the community, giving resources which can help reconstruct a biblically-grounded doctrine of the Holy Spirit in a Tanzanian context. The approach will be to examine the theology and explain

342 Dunn, Baptism, 697.
the contents of each letter, evaluating at the end by connecting with the issue at stake in Tanzanian Christianity.

According to Paul, the Spirit was active before the coming of Jesus. Jesus indeed was filled with the Holy Spirit since he was in Mary’s womb. Paul’s main concern is not how the Holy Spirit is working in Jesus’ life and ministry, but how the Holy Spirit is working in an individual and in the life of the community of believers—the church. The first sending of the Holy Spirit revealed that Jesus was “Holy” and the “Son of God.” The baptism of Jesus was then a declaration that Jesus is Messiah and the Holy Spirit rests on him. The Holy Spirit confirms that Jesus is indeed Son of God who has come in human nature to save God’s creation.

Paul’s distinction between the Spirit and Christ is matched by the fact that Paul consistently distinguishes between God and Christ. It is only by “the gift of the Spirit” through the mediation of Christ that man can know God. Paul is giving directions on how the Holy Spirit is manifested in God’s creation, instating mostly to an individual and community. Gordon Fee succinctly says, “For Paul, the Spirit replaces the Torah.”343 This means that the people of God are no longer depending on the law to guide them but the Spirit of God. The Spirit’s place in Paul’s eschatology is “the certain evidence that the future has dawned and absolute guarantee of its final consummation.”344

The Holy Spirit is the assurance of the personal divine presence thus empowering the believer to overcome the flesh. The “signs and wonders” that accompany the proclamation, but also the endurance and perseverance of the weak in faith in the midst of


344 Ibid., 806.
suffering, furnish evidence that the Holy Spirit has already been received. Therefore, experiential manifestation of the Holy Spirit was a normal expectation of Christian initiation in the Pauline churches, and that reliance on the mere sacramental rite to identify Christians falls miserably short of Paul’s understanding of the Christian life. Through letters, Paul teaches the community of believers the importance of the Holy Spirit in their lives and the life of the community. When he finds the gifts of the Holy Spirit are abused, he directs them in the right way, insisting on the importance of diversity rather than uniformity.

The Teachings of the Holy Spirit in Romans

Paul starts this Gospel by acknowledging that Jesus accomplished his resurrection through the power of the Holy Spirit (Rom 1:4). As he is alive, Jesus with the Holy Spirit calls people to faith and send them to witness. Paul stresses that it is with the Holy Spirit that Christians are baptized in his death (Rom 6:3), the Holy Spirit fills them and they are enabled to inherit the Kingdom of God and find victory over sin (Rom 8:13). The main teaching of Romans on the Holy Spirit is that the Holy Spirit imparts love in a believer and enables a believer to love God through serving neighbors (Rom 5:1-5). The Holy Spirit helps believers in praying (Rom 8:26); and Paul here uses the word “groaning” to mean the moment of prayer during which the power of the Holy Spirit is built up prior to its release in a redemptive act. He endows believers with gifts. A spiritual gift is a God given ability to service (Rom 12:6-8); these gifts must be held with humility and modesty (Rom 12:3).
The Teachings of the Holy Spirit in Galatians

In Galatians, Paul wants to prove two important things regarding the Holy Spirit as a third person of the triune God: The Holy Spirit is not an impersonal energy, force, or philosophy; and the Holy Spirit works with Christ everywhere to give freedom to God’s creation.

Paul’s letter to the Galatians has long been considered as showing the Law of Moses as invalidated and abolished by the Messiah. However, the fact is that Paul was combating a form of legalistic Torah observance in Galatia that focused on keeping the Law by the strength of the flesh rather than by the power of God’s Holy Spirit. According to Paul in Galatians, justification of a man in God’s eyes comes by faith in God’s gift, which is Jesus Christ. Paul proves that through the Holy Spirit, the Galatians are made sons and daughters of God and are given the gift of freedom. Hence, the Holy Spirit helps human beings to continue living in faith with Jesus Christ and makes Christians to walk by this faith. George Hendry writes, “Faith comes only when the outward “fact of Christ, a fact of history...penetrates to the inner heart of man; and this is the work of the Spirit.”

The Spirit is the proof of faith’s superiority to the law. Life in the Spirit needs law as a way of maintaining order in the society and a law accuses a sinful person by reminding him of the need for repentance. In Galatians, Paul sees that the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. In commenting on the work of the Holy Spirit in Galatians, Alan Padgett says,

The Spirit is the proof of adoption and freedom for love. If we have been crucified with Christ, then it is the Spirit that makes us alive, and therefore we should walk

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343 Hendry, The Holy Spirit, 25
in the Spirit. This Spirit is the Holy Spirit of God, therefore should be called he/she and not it. When we understand this then, we can live by the Spirit (5:16) our flesh is the sinful part of human. Fruit of the Spirit grow naturally and not by human efforts. It comes about by daily relationship with Christ and the Holy Spirit. Hence, our job is to dwell in the Holy Spirit and let her work in us and makes us like Christ's.346

Biblical Spirituality is grounded in the proclamation and the Holy Spirit, and the proclamation takes place in the community—the church. The community therefore, is very important because Jesus Christ wants his believers to live in communities and in unity. However, the work of the flesh destroys this community because it creates hatred, strife, jealousy, anger, selfishness, and other habits similar to these. The fact is, Jesus calls Christians into community so that they may serve each other in love (Gal 5:16). Spirituality without community, without the church, is one of the greatest deceptions. Christians are called to correct the sin we see in others (Gal 6:1), to bear one another’s burden. Christian Spirituality should be practical and communal—worship, prayers, songs, and Bible study are all communal expressions of Christian spirituality.

There is an interesting combination in what Paul calls gifts and fruits. A gift for Paul is not something one gets to be reminded of the giver; it is rather like a constant embrace of the giver himself. Man in his freedom may reject this gift, and he can do so when he turns from ethical demands of the Lord Jesus. The Holy Spirit produces fruits in the Christian life. There are three clusters of fruits described in Galatians 5:22-24. Love, joy, and peace describe Christian experience in relation to God. Longsuffering, gentleness, and goodness, describe the Christian experience in relation to fellow human beings. Faith, meekness, and temperance describe the Christian experience in relation to

Christians themselves. The fruits are the result of the divine Spirit working through the human spirit. Commenting on the gifts in Galatians, Montague says,

The Christian life is not a list of things to do and things to avoid. It is not virtue acquired by practice. It is a gift of being moved by the Spirit of God, and the key to life is to allow the Spirit to lead. Paul clearly speaks here of an inspired ethic and of inspired action—and it is not reserved for the holy few but is the birth right of all who believe in Jesus.\textsuperscript{347}

Montague confirms that it is the Holy Spirit according to Galatians who leads Christians in an ethical life. As human beings are naturally sinners, they lack to control of the desires of the body. They are also selfish and think of evil in their hearts. The role of the Holy Spirit in Galatians turns around human selfishness and desire, bringing about total dependence on God of the Trinity. The Holy Spirit also helps a Christian to love and serve the neighbor as himself. William Lazareth explains this point in detail: “The preeminent ‘fruit of the Spirit’ is of twofold: to trust in Christ for salvation and to live for neighbors in service.”\textsuperscript{348}

Under the indwelling Holy Spirit’s governance, Christians are empowered and guided to share the love of God by being responsible in society. Love alone is the way of service and service is enabled by the accompanying gifts of God the Spirit. It is also dynamically at work in and through human beings for the common good. When the Holy Spirit is present, a loving Christian may occupy himself with God’s Word as encountered throughout the Ten Commandments, the Apostles Creed, and the Lord’s Prayer.


\textsuperscript{348} William H. Lazareth, \textit{Christians in Society: Luther, the Bible, and Social Ethics} (Minneapolis: Fortress Press, 2001), 204.
Theological Teachings of the Holy Spirit in 1 Corinthians

In 1 Corinthians, Paul speaks of eschatology and the church. The event of Christ’s death and resurrection and the subsequent gifts of the Holy Spirit are crucial to Paul because they open a new chapter. According to Fee,

Christ’s resurrection marks the turning of the ages; the subsequent gift of the eschatological is certain evidence that the end has begun. But the fact that we still live in bodies subject to decay (15:49-53), and that there is yet a future Parousia of the Lord (11:26; 15:23) with a subsequent resurrection (15:20-28), is also clear evidence that what has begun have not yet fully brought to consummation... We are therefore both “already” and “not yet.”

Christians live in the reality of the present Kingdom with Christ and his Spirit but at the same time they await for the coming Kingdom where even the last enemy will be defeated. Thus Fee says, “Christian life is paradox, apparent contradictions held together in tension.”

Christians in Corinth are reminded that they are the temple of God, different from pagan temples, because the Holy Spirit is in the midst of them. As the Holy Spirit is working in and with them, non believers will come to believe in Jesus Christ by believing that God is among His people (14:24-25).

As a community of believers, they are building the body of Christ (10:17; 11:29; 12:12-26). Paul shows how the Spirit acts to create the diverse gifts needed by the faith community, yet acts in such a way that unity is both preserved and created through the common experience of the Spirit (12:13). For Paul, the Spirit is no longer leading an individual who is called for special task as it was understood in the Old Testament, but

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350 Ibid., 17.
the Spirit is leading the entire community. All individuals find their role in the community by means of the Spirit. That is to say, an individual in the community must be seen as an integral part of the community and not as a different representative of the whole. Each in a specific way stands for the whole. The work of the Holy Spirit in making the community is the concern for each other, which is why in Chapter 13, Paul stresses that love actually marks the Christian community. All members of one body in Christ need each other. Members of the body at any time cannot tell another member that “we do not need you” (12:21-26) because all members are essential.

Paul stresses more of diversity rather than the uniformity, recognizing the various manifestations of the one Spirit. Otherwise there is no body but certain figure (12:15-20). Again for Paul, building up the community in the Spirit means more than exhibiting ecstatic experiences such as speaking in tongues (14:6-12). Hence, community can benefit more from instructions than from ecstatic expressions (14:13-19).

**Teachings of the Holy Spirit in 2 Corinthians**

In 2 Corinthians, believers are reminded that they have entered a new covenant with God. They do not need to live a life of the past. By knowing Jesus, then through the Holy Spirit Christians are called to share their gifts and ministries to neighbors in love. Gifts and Services among Christians are given by the Holy Spirit of God for the common good. The Holy Spirit as person managed to write the letter in Christian’s heart, which shows them how to be of Christ (2 Cor 3:4). Hence, this Spirit of God is there to give Christians gifts and allow those gifts to be shared in love for the common good.

Paul’s work in Corinthians goes beyond the Gospels and his other works because in Corinthians, he not only gives knowledge of who the Holy Spirit is or how his gifts
work among individuals, but he shifts from an individual to the community where gifts are given by the Holy Spirit and shared for the common good. Through his work, Paul shows the division of gifts—gifts which are the right of all believers and must be exercised for the common good of the community.


Luke and Acts were written by the same author. In these books, there is rich information about how the Holy Spirit came into full authority. In this research they will be treated as books with continuation of God’s Spirit activities in God’s creation. The expression “Holy Spirit” occurs thirteen times in Luke’s Gospel and forty-one times in Acts. This makes Luke the first evangelist with many expressions of the “Holy Spirit” more than any writer in the Bible. What one can learn from the books of Luke and Acts on the Holy Spirit is a shift of the Holy Spirit from working with an individual to working with a community. The Holy Spirit is extended to the community of believers, which today means the church. Another important theme is that of Jesus Christ giving authority to his disciples who later became apostles. There are abundant teachings in the book of Acts with special themes, including sanctification, baptism, exorcism, healing, and prophecy.

In the first chapters of Luke for example, he seems to stress the new activity of the Spirit. The coming age—the age of the Spirit—is dawning, meaning that the time for the Holy Spirit to be in full authority is already fulfilled. This coming is experienced in the lives of Elizabeth (Luke 1:41) and Zechariah (Luke 1:67), and we read that Jesus’ mother and father are “filled with the Holy Spirit” as well. Further the prophetess Anna, filled with the Holy Spirit, gives prophecy on Jesus as Messiah who has come to redeem
Israel (Luke 36-38); and Simeon, an aged servant of God, is described as having the Holy Spirit upon him (Luke 2:25), directing him to go to the temple and see Jesus the savior.

The phrase “Being filled with the Holy Spirit” in Luke (Pimplemi in Greek) has the same meaning as “the Spirit of the Lord has come upon me” in the Old Testament. This was a temporary experience for Zachariah and Elisabeth, enabling them to prophesy once. Prophesying could be temporary or permanent, and it was for those chosen by God for special services, or for delivering special prophetic messages. The phrase used in Acts is similar, thus identifying the experiences in the Acts with those of the past. John the Baptist was filled with the Holy Spirit right from his birth. This fact demonstrates that in him God had begun the new work of the Holy Spirit by a sovereign act.

In Luke, the Holy Spirit is active in the conception and birth of Jesus Christ. “The Holy Spirit will come upon you, and the power of the most high will overshadow you” (Luke 1:35). The Holy Spirit’s presence was revealed in a creative act, the act of producing a child through the Virgin Mary. More hints of the Holy Spirit as Jesus grew up can be traced in Luke 2:40. Luke narrates stories of Jesus Christ and the Holy Spirit from the time that Jesus’ public ministry commences. Jesus comes to hear John the Baptist preaching and he was baptized. As he comes out of the water, “the Holy Spirit comes down on him in a bodily shape like a dove.” At the same time, a voice from Heaven says, “you are my Son, My beloved, in whom I’m well pleased” (Luke 3:22). This story is narrated in other Gospels like Mathew 3:16 and Mark 1:10. The Spirit comes out of Heaven. Here Jesus is both the King and the servant who are not receiving the Spirit from John. This experience is connected to Jesus’ mission by the fact that it is the Spirit who “drives” (Mark 1:12) Jesus into the desert country to face up to the
significance of his mission. Jesus rejects the temptation by referring to the Scriptures. Having overcome temptations he returns “in the power of the Spirit” into Galilee to commence his ministry, teaching in the synagogue.

Jesus begins his ministry in the power of the Spirit (Luke 4:14) and he immediately proclaims himself to be the prophet on whom the Spirit of the Lord rests as promised in Isaiah 61:1-2 (Luke 4:18-20). Jesus then starts his ministry after being anointed by the Holy Spirit and is able to perform charismatic work. This does not mean that without being anointed Jesus could not do his ministry but, with the Holy Spirit,

Jesus became a unique bearer of the Spirit and experiences the fullness of the Spirit (Luke 4:1a), the leading (Luke 4, 1b), the empowering (Luke 4:14), the joy (Luke 10:21) and the inspiration of the Spirit. He teaches about the Spirit (Luke 11:13; 2:10; 21:15) and promises the Spirit to his disciples (Luke 12:11-12; Acts 1:4-5, 8).351

Luke tells clearly how Jesus is carrying out this ministry as a great prophet. He teaches people with authority (4:32), releases captives of demons (Luke 4:33-36), delivers those oppressed with diseases (4:38-40), and proclaims the good news of the Kingdom (4:43).

From Luke, healing is essentially seen as liberation (Luke 4:18), not only from diseases but also from all oppressive powers. Luke proves this point by adding acts of healing which are not in other Gospels: healing of a woman with a ‘spirit of infirmity’ (Luke 13:10-17), of a man with a dropsy (Luke 14:1-6), and of the ten lepers (Luke 17:11-19). The healing of the first two was done on the Sabbath day. Though the Pharisees thought that it was wrong to heal on the Sabbath day, Jesus told them that it was also a day of liberating the sick. George Montague writes, “If the Sabbath was the day God had given Israel as a release from the bondage of labor far from being the wrong

day, it was most appropriate day to release the sick from the bondage of their infirmities." Montague notes, "Faith, for Luke, then, is essentially the act of gratitude by which the believer, receiving the healing power of God, praises and thanks him for it. It is a grateful faith that gives total healing, that is, salvation." Montague sees the thanking and praising preceding obedience because the Samaritan impresses Jesus. However, Montague is silent on the connection between healing, faith, and salvation. Why did Jesus connect faith of the healed with thanksgiving and praise for being healed? Luke probably used the Old Testament tradition where disease was connected with sin and suffering. However, the question of healing and faith in the New Testament remains to be researched.

Further mention of the Holy Spirit in the Luke is when the Holy Spirit is no longer with Jesus only but has extended the Kingdom of God to others, as Jesus sent forth his disciples (Luke 10:17). It is not only the disciples who received the Holy Spirit but also even those who will receive Him from the disciples. The Holy Spirit is also a giver of joy (Luke 10:21), a joy which Jesus Christ felt when the disciples came and gave good report that even the demons obeyed them. The Holy Spirit’s role is also to provide teaching to people on what to say (Luke 12:12). The overall ministry of both Jesus and the disciples was born of the Spirit.

353 Ibid., 256.
By inserting the statement that at the baptism of Jesus the Holy Spirit descended “in bodily form” as a dove, Luke apparently intends to show that this was simply a visible manifestation of what has already taken place in the unseen mystery of Jesus’ conception. The descent of the Holy Spirit is described as an act of anointing, that is, Jesus is anointed for the mission. During his ministry, Jesus was filled with the Spirit (Luke 4:1) ready to proclaim the good news of liberation from evil spirits and all other evils surrounding human beings. Using Greek words, Luke shifts from using *pimplemi* to *preloo*. The two words differentiate between being filled with the Spirit (which is for some), and being filled by the Spirit (which is for all). This shift will also be seen as the examination of the work Luke continues in the book of Acts.

The book of Acts shows the fulfillment of Jesus’ promise by sending an assistant to his disciples, the Holy Spirit. The beginning of the Kingdom is manifested on earth by the activity of the Holy Spirit, and the promise of the Holy Spirit appears in three passages.

First, in Acts 1:4, the Holy Spirit is identified with the “promise of my Father.” This verse gives a clear connection with the Gospel (cf. Luke 24:49). What is important from the beginning is that Luke wants to address the fact that the disciples were given authority from both Jesus and the Holy Spirit. The teachings in Acts lead to an interesting issue—that of the criteria for receiving the Holy Spirit. When the disciples receive the Holy Spirit, they speak in new languages and many other people witness the events of Pentecost. Peter reminds those who hear the disciples speaking in tongues that this was a fulfillment of the Joel’s prophecy (Joel 2:28-32). Peter also tells them to repent and to be baptized in order to receive that gift (Acts 2:37-46). The criterion here is that the Holy
Spirit works with proclamation of the Word. Biblically, this means baptism is important but not necessarily a prerequisite for one to receive the Holy Spirit.

Second, in Acts 10:44ff there is a story of the Holy Spirit coming upon Gentiles and Cornelius’ house. This is interesting because in the Lutheran tradition, the prerequisite for one to receive the Holy Spirit is through baptism. In this story, the Holy Spirit comes upon them before they are baptized. Lois Malcolm, a Lutheran theologian would say, “they received the Holy Spirit because there was proclamation.”

Third, information in Acts 2:4 and 4:3 confirms that the disciples were filled “with the Holy Spirit” and therefore received the gifts of the Holy Spirit (2:38). Hence, it is legitimate to say that the first Spirit filling occurs on the day of Pentecost (Acts 1:5 Acts 11:15-16). The disciples are empowered to start a community of believers—the church. Thus, Luke in Acts directs the disciples in the same way as Jesus did—that Jesus did not start his ministry without the empowering power, his Spirit.

Jesus was first conceived by the Holy Spirit (Luke 1:31-35) and then 30 days later was filled with the Holy Spirit (Luke: 3:21- 22;4:1) Though born as the Son of God, Jesus still needed the empowering force for ministry that occurred when the Holy Spirit came upon him. So it is with believers who have been reborn by the Spirit as sons of God.

This belief also has its roots in Luke 24:49, in which Jesus commands His followers to wait in Jerusalem until they “are clothed with power from on high.” After His followers receive this experience, they are to be His witnesses “in Jerusalem, in all Judea and Samaria, and to the end of the earth” (Acts 1:8). This infilling of the Holy Spirit for empowering one for the ministry is what Neo-Pentecostals call the Baptism of the Holy Spirit.

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354 Conversation with Lois Malcolm (July, 2009).

Spirit. Montague, on the same point, says, "The term “baptized with (or in) the Holy Spirit” seems to be used here to connect and contrast the beginning of the church with the beginning of the gospel and to parallel the coming of the Spirit upon Jesus." The Spirit will never lead in a manner contrary to the word of God (Acts 8:29). The infilling is also a repeated experience. On the Pentecost, the disciples were filled with the Holy Spirit (Acts 2:4), and a few days later, they had such an experience again (Acts 4:31). The condition for being filled involves dedication of the self to God.

The issue of when one receives the Holy Spirit raises a philosophical question as to how external rites (water baptism, speaking in tongues) and inward experiences (spiritual transformation) work in an individual and what is the order of their precedence. From the above, a conversation is proposed between the Lutheran and Neo-Pentecostal traditions to come to an understanding on the doctrine of Baptism. It seems clear that the differences on the issue of when one receives the Holy Spirit lie more on proclamation of the Word than on the rituals of either speaking in tongues or baptism of water as an outward signs. This will open eyes and help both traditions to accept the diversities of the manifestation of the Holy Spirit. God has many ways of calling, rescuing, and giving His gifts and His self.

The Teachings of the Holy Spirit in John

John, like the other Gospel, talks about pneumatology in and with Jesus. Jesus the Word made flesh, already posses the Spirit. John adds that when the Spirit descends up on Jesus, he remains on him in the corporeal form of a dove, as we read in John 1:32-34. John does not start his teachings from the bodily birth of Jesus Christ but like other

Gospel writers, John agrees that in his ministry, Jesus was anointed by the Spirit in some special way at the time of his baptism (John 1:32). Jesus' acceptance of baptism from John the Baptist, the new coming of the Spirit to him, and the words identifying him as a royal Messiah, Servant, and beloved Son, are all moments of decisive importance at the beginning of the mission that he had to carry out for us.

This revelation is given to every Christian and not to just church officials. John stresses the incarnation rather than the resurrection; and therefore, Jesus’ glorification begins with the cross. This means that Jesus, God who is made man, has already come to fulfill the promise of the eschatological Messiah. By being human, Jesus is giving the answer that the expected one is here with the community of believers to show them the way of getting out of their sins and tribulations.

In John, Jesus starts his ministry immediately by performing signs. Signs like that of changing of water to wine at the wedding in Cana (John 2:1ff) were meant to reveal the glory. Jesus wants to show that he is the real Son of God sent to liberate his people. In John 3, Jesus talks about new birth in water and the Spirit as the prerequisite for one to enter the Kingdom of God. For John begetting is the work of the Holy Spirit. The Spirit cannot be caught and possessed; rather one is possessed or moved by it. Hence, the Holy Spirit is the agent of the new life by which man is born again (John 3:5-8). Here, John refers to the new birth, which is fulfilled by the work of the Incarnate Christ and the Spirit of God. This Spirit is given without measure (John 3:34).

Jesus called himself the source of the living water (John 4). Living water has double meaning. First, symbolically it means the stream of water that flows with the Holy Spirit will be poured (flows from Jesus himself) to those who will come to him in faith
through baptism. Secondly, again symbolically the water of life refers to the Holy Spirit who gives life. Montague, quoting John 6:63, says, "It is the Spirit that gives life; the flesh is useless. The words I spoke to you are Spirit and life." For the revelation of God cannot be understood without the Spirit, and the Spirit's function is to testify to the revelation of Jesus and to illuminate it.  

What Jesus wants to teach in John about the symbol of living water is that when his spirit is poured to a believer, it continues to be with a believer not only in this life but eternally. Therefore the living spirit does not end in this mortal life. Jesus himself as a source of living water confirms the Old Testament teachings where the foundation of living water is the Lord himself (Ps 36:9). This call for living water was answered when after Jesus' death, his side was pierced and water and blood came out, a symbol of the Spirit.

There is no demon possession or exorcism in John. Instead Jesus is accused as the one possessed, and these accusation did not come in the acts of exorcism but in his claims of divine status as the Son of God (John 8:48-59). For John, the greatest control of Satan upon the world is not sickness or demon possession but the sin of disbelief in Jesus and failure to recognize who he is (John 16:8-11). This is one of the points which differentiate John with other Gospel writers. John brings forward the fact of Jesus' divine identity—that with the Holy Spirit he is revealed to people as the Son of God. For John the Spirit rests upon Jesus, and Jesus possesses the Spirit in a permanent way. The Spirit, which Jesus later gives to his disciples, is the same Spirit which Jesus alone enjoyed in his ministry. Therefore, John sees that the teachings of Jesus Christ and the Holy Spirit are

357 Ibid., 346.
simply two complementary aspects of the same revolutionary process. The Spirit gives
the disciples an understanding of Jesus’ words.

In continuation of Jesus teachings, Jesus gives peace to his disciples (John 14:25-
26). Jesus’ peace is not like the worldly peace, but instead it sums up all good things, life
and prosperity as well as inner well-being. The action of breathing upon the disciples
evokes (Gen 2:7); to the lives of the disciples, this was the new creation. By being filled
with the Holy Spirit, the disciples are transformed in a way of seeing Jesus not only as
teacher but also a Savior who is sending them to witness so that others will recognize
who Jesus is and come to faith in him.

When the Spirit is poured out to the disciples, the Holy Spirit continues the work
of Jesus and through the Holy Spirit Jesus is glorified in the presence of the Father. The
Holy Spirit’s purpose then was to glorify Jesus. Since Jesus and the Father are one, the
Holy Spirit was glorifying the Father. John wants to give a clear picture that the Holy
Spirit works hand in hand with both Jesus and God the Father. Though we may see Jesus
as one seen physically, the other persons of the Trinity are working with him.

Another distinction of John from the other gospels is that John stresses
incarnation more than resurrection. Incarnation means that God through Jesus Christ
became flesh, while truly remaining divine. John’s reason for stressing this was that he
was against Docetism, the belief that Jesus’ physical body was an illusion, as was his
crucifixion—that is, Jesus only seemed to have a physical body and to physically die, but
in reality he was incorporeal, a pure spirit, and hence could not physically die. This belief
treats the sentence “the Word was made Flesh” (John 1:14) as merely figurative.
The Paraclete in John

The Paraclete is peculiar to Johannine literature and occurs four times in the Gospel of John. On Jesus' farewell discourses in John 14:16, 26, 15:26, and 16:7 and once in 1 John 2:1. Apart from all roles of the Holy Spirit mentioned in John, there is an additional role of the Holy Spirit as Paraclete. For John, the Paraclete plays an important role because from John 15:18 for example, he warns of the world’s hatred and in verse 20 he speaks of coming persecutions. Verse 21 gives the reason that “all these they will do to you on my account. But despite these persecution, the paraclete will be present (John 15:26). John sees the Paraclete as not only coming to give disciples gifts but also to empower the disciples for facing difficulties.

Thus the Paraclete’s work is to stay with the disciples after Jesus had gone; his presence helped the disciples to understand the teachings of Jesus Christ and stand as his witnesses. According to Joseph Crehan, “A paraclete is one who comforts, who cheers, who encourages, who persuades, who exhorts, who stirs up, who argues forward, who calls on. Paraclete is to the soul; one who call us on to good.”358 In 1 John 2:1, Jesus was seen as a Paraclete to his disciples. The Holy Spirit will do what Jesus was doing for his disciples and will remain forever in disciple’s lives. This means that through the Holy Spirit, the promise of God through Isaiah 7:14, “God with us,” will be realized.

The Paraclete who is the “Spirit of truth” is given as a gift to those who believe in Jesus and is given by the Father at the request of the Son (John 14:16ff). The Spirit of truth is against the Spirit of falsehood. This Spirit helps the sons and daughters of the light to fight against powers of falsehood. Hence, the Spirit is battling alongside the

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disciples. Since Jesus and the Father are one, the giving and sending is work done by the same person. The role of the Spirit of truth is to witness on behalf of Jesus. In the physical absence of Jesus, the Holy Spirit prosecutes and condemns the world for its sin. In John 16:4-11 the disciples receive the Holy Spirit, who Jesus breathes on them. He sends them away and gives them authority to either to forgive or to let unrepentant sinners retain their sins and be condemned.

**Theology of the Holy Spirit in John**

The Holy Spirit in John is about the “realized eschatology,” meaning that the promised future goods are already possessed in Jesus Christ. Jesus is the anointed one on whom the Spirit rests from the beginning of his ministry (John 1:33). John is talking about the “casting of the prince of this world.” The way to cast him out is not through exorcism but through the saving death and glorification of Jesus Christ (John 12:31-32; 16:11). This shift from “exorcism-in the synoptic Gospels” to the “lifting up” of Jesus shows that for John the greatest problem of Satan upon the world is the sin of unbelief in Jesus Christ and the failure to recognize Jesus Christ (John 16:8-11). Death and glorification of Jesus serve as the unique act of deliverance of the world from Satan’s power.

John mentions only seven works of miracles by Jesus: the changing of the water into wine at Cana of Galilee (John 2:1-11) as a sign of God of nature; the healing of the nobleman’s son (John 4:46-56) as a sign of Jesus being Lord of life; the healing of the paralyzed man (John 5:1-15) as the sign of the restorer of the lost powers; feeding of the five thousand (John 6:1-14) as a sign of the food by which we live; calming a storm and Jesus walking on water (John 6:16-21) as a sign of Jesus being our guide and helper;
giving sight to a blind man (John 9:1-7) the sign of Jesus being our light; and the raising of Lazarus from the dead (John 11:1-34) as a sign of God the giver of life.

John stresses that faith is not ability for one to possess charismatic power but a personal commitment to Jesus as the Son of God. Jesus promises charismatic power to his disciples so great that their words and deeds will be greater than his (John 14:12). Jesus sends missionaries beyond his circle of the Apostles. He sends them after Easter after giving them the power to forgive sins (John 20:21-23).

**Conclusion on Johannine Literature**

John is emphasizing the life-giving function of the Spirit over against its charismatic–prophetic function. Spirit and rebirth in baptism and the forgiveness of sins by the authority of the Bible gives an indication that the Holy Spirit’s domestic role is in the structural and sacramental side of the church, and the missioning is included (John 20:21-22). In John, the Spirit is much more concerned with the inward nourishment of a believer and the community than with its outward mission. The function of the Holy Spirit toward the outside is that of a Paraclete. When men are not open to forgiveness of their sins, offered by the power of the Holy Spirit (John 20:21-23), then the Paraclete helps them to ask for forgiveness. The Paraclete is not a converter but the prosecutor of a world that refuses to believe in Jesus. The Spirit for John is sent by the Father and by the Son.

**An Assessment**

There are issues at stake in Tanzanian Christianity which this chapter has addressed. This research wants to offer new ways of looking and understanding the role of the Holy Spirit in the Trinity, baptism, healing, and prosperity. From this research, all
teachings on the Holy Spirit must be directed rightly from the Biblical perspective. Issues raised in this research should be proclaimed boldly to help both Lutherans and Neo-Pentecostals.

For Lutherans, it needs to be emphasized that baptism is important for one to enter the Kingdom of God and receive the Holy Spirit, but baptism is not the only means for one to receive the Holy Spirit. One receives the Holy Spirit where there is proclamation. This understanding will help Lutherans acknowledge other means used by the Holy Spirit as He wills. Furthermore, reception of the Holy Spirit must be differentiated from receiving the gifts of the Holy Spirit. The gifts of the Holy Spirit are not necessarily received during Baptism and could be received later.

For Neo-Pentecostals, a hermeneutic reading of the Bible is needed in order to help interpret the word in context and time. For example, the attributing of all negative aspects of life to evils leads one to see the world as demonic. From the Bible they can understand that not all Gospels are dealing with evil powers but there is also a problem of not believing or knowing Jesus, like the teachings of the Gospel of John. Therefore they should look more on the strategy of lifting up Jesus than what they do by lifting up demonic powers. This will also help believers to live in faith instead of living in fear because the Holy Spirit is with them to comfort them. The Biblical hermeneutic will help Neo-Pentecostals not to attribute every negative thing in life to the world of evil spirits because problems and adversity are part of our lives.

The Bible will also help Neo-Pentecostals reverse their teachings of material prosperity and to seek peace instead. Materials always perish and do not give one peace, but Jesus’ peace helps one to receive both spiritual and material blessings. John can be a
good teacher of this peace from Christ. With the peace of Christ believers are able to face
difficulties under the leadership of the Holy Spirit. Neo-Pentecostals need to understand
that the gifts of the Holy Spirit are not the possession of an individual but are given for
the building up of the body of Christ. Therefore, whoever has a gift is called to share it
for the glory of God and the building of the body of Christ. The Bible will also help both
Neo-Pentecostals and Lutherans understand that all gifts are equally important in the
building of the church. The gift of hospitality must be counted equally important as that
of exorcism. Speaking in tongues, exorcism, and healing should all be applied in the
Lutheran church. As Paul said, there should be guidance.
In this dissertation, I have argued for the need for an African inculturation of Biblical pneumatology in order to help Tanzanian Christians understand the place and role of the Holy Spirit and his gifts in God’s creation. In this chapter, I seek to summarize my findings from the previous chapters and provide recommendations for theology and practice. I begin with a discussion of Ogbu Kalu’s argument regarding the importance of cultural factors influencing the success of Neo-Pentecostals in Africa. My contention is that Scripture provides a resource for interpreting the role of the Spirit in the church and the uses of the spiritual gifts in God’s creation. In making this case, I also draw on Moltmann’s theology of the Holy Spirit, a theology whose holistic understanding of the Spirit’s work in creation is crucial for building a bridge for an African inculturation of biblical pneumatology. I then make recommendations for contemporary theology and practice in Tanzania. On the one hand, I maintain that Lutherans need to place greater emphasis on the experience of the Holy Spirit and the doctrine of charismatic gifts if their theology and practice is to be relevant to an African context. On the other hand, I argue that Lutherans can make a contribution to Neo-Pentecostals as they pay greater attention to the criteria they use for discerning the use of spiritual power and spiritual gifts, criteria that emerge from biblical descriptions of the Spirit’s activity. I conclude with
recommendations for education and ongoing dialogue among differing theological groups.

**Ogbu Kalu on Neo-Pentecostalism and African Culture and Spirituality**

In this dissertation, I have drawn on Ogbu Kalu's contention that Neo-Pentecostalism has been accepted in Africa because many beliefs and practices resonate with elements in traditional African culture and spirituality. Kalu advocates incorporating such elements for the inculturation of an African biblically grounded pneumatology because African Christianity is rooted at the heart and the understanding of its stakeholders. Neo-Pentecostals in Tanzania have adopted some of these elements, explaining why this type of Christianity is embraced by Africans. I would like to focus on this conclusion in three areas.

First, Neo-Pentecostalism is characterized by storytelling and narrating their stories with stories through scripture. Neo-Pentecostals find the Bible to be directly connected with their daily concerns. In this, they worship with oral narratives and acknowledge the world of spirits, which includes all of creation and African community life—a part of the culture which was not often incorporated by missionary Christianity. Most of their teachings and sermons are not very philosophical but rather literal and biblical with connection to daily lives of individuals in the context. The fact that oral narratives have connection with their lives (regardless of the outcome), helps many feel that this type of Christianity fits in an African context better than that of Lutheranism, which remains focused on the past experiences of other Christians and forgets to address the needs of the daily lives of their congregants. This is not to say that Neo-Pentecostals are doing all the right things and that Lutherans are completely wrong, but as far as this
research is concerned, the case can be made that Lutherans need to relate their worship, liturgy, and sermons more directly to what people actually face in their daily lives.

Second, Neo-Pentecostals are attuned with how people in Tanzania perceive the spiritual world. The reality of the spiritual world is central in African culture. Africans believe that there is a spiritual world actively working with God to care for God's creation. Spirits in Africa are diverse and can be compared with angels and demons in the Jewish, Islamic, and Christian traditions. They directly engage the lives of human beings and can act as intermediaries between God and humans. Good spirits help to protect against illness and misfortune and assist humans by providing their needs, be it food or healing. They provide rain needed for crops, as well as fish and game animals used for food.

Not all spirits, however, are good; some spirits are viewed as evil and are believed to be responsible for illness, premature death, and other forms of suffering and misfortune. It is believed that bad spirits are responsible for causing much of the misfortune that individuals and communities suffer from. Neo-Pentecostals, by taking this worldview, have embraced this culture. In any gathering, be it in sermon or prayers, Neo-Pentecostals always denounce the presence of evil spirits in Jesus' name, and the good Spirit (the Holy Spirit) is welcomed so that people can be freed and be made ready to receive blessings from Jesus Christ. In such practices, Neo-Pentecostals connect the good Spirit who gives them access to Jesus Christ with the Holy Spirit of God. An African inculturation of biblical pneumatology argues that African Lutheranism, in order to respond to the waves of Neo-Pentecostalism, should not dance the same tune. Instead Lutherans in Africa should stress the inclusion of an African worldview and spirituality.
with discontinuity on the role of the spirits—the Holy Spirit should not be put in the same rank as other spirits. Rather the Holy Spirit should be understood as the Spirit of God who gives an African Christian identity and freedom to worship and experience the God of Trinity in an African way.

Third, Neo-Pentecostals stress the importance of community, and the importance of the involvement of all persons in community, an important theme in traditional African culture and spirituality. Kwabena Asamoah-Gyadu, in his article entitled “Community,” observes that in traditional African philosophical thought with its religious orientation, the individual exists because others do, too: “I am because we are and because we are I am.” This means that a life of an individual is incomplete without community. As a community of believers, churches need to include the experiences of the gifts of the Holy Spirit that all believers have; they must give a space for such experiences—both personal and communal—if they are to be relevant to the African situation. A community model will not only let people accept and respect each other, but allows Christians to share the spiritual gifts for the common good of building the body of Christ. Neo-Pentecostals have been successful precisely because they involve more participants in the actual communal life of the church. This contrasts with the structures of the Lutheran church in Tanzania today, especially in the cities, where community is understood primarily in relation to the altar where everyone kneels and share at the Lord’s Table. After Sunday services, everyone cares for his life and immediate family. People are busy and have no time with others, even as they are separated from their extended family ties. This tendency has created individualism. The community model in the cities will help create programs like

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cell fellowship and bible studies groups done in member families of the church. These practices will also promote hospitality as a unique cultural practice in the African context.

Overall, Kalu’s ideas are important for reconstructing an African inculturation of biblical pneumatology because they give Tanzanian Christianity the impression that including traditional elements will help Tanzanian Christianity stretch its roots to the lives of the people while as at the same time remind African Christianity to draw demarcation of where African Traditional beliefs end and where Christian belief starts—at the cross, where a new chapter of African faith was inaugurated. Hence, Africans discontinue worshiping the spirits but continuing to worship the caring Spirit who is the Holy Spirit of God. Nonetheless, Kalu’s ideas also enable us to argue for a balancing of cultures. Western culture needs not be completely abolished in the African context. Westerners only had a bad influence on African culture when they forgot to be aware that they were in another culture and therefore needed to assimilate and learn from stakeholders of that culture before starting their mission.

I have argued that missionaries were not aware that Africans had their culture which needed to be incorporated in their mission of spreading the Gospel. Newbigin, in discussing how culture is important for the spreading the Gospel, says,

Neither at the beginning, nor at any subsequent time, is there and can there be a gospel that is not embodied in a culturally conditioned form of words. The idea that one can or could at any time separate out by some process of distillation a pure gospel unadulterated by any cultural accretions is an illusion. It is, in fact, an abandonment of the gospel, for the gospel is about the word made flesh. Every statement of the gospel in words is conditioned by the culture of which those words are apart, and every style of life that claims to embody the truth of the gospel is a culturally conditioned style of life. There can never be a culture-free gospel. Yet the gospel, which is from the beginning to the end embodied in
culturally conditioned forms, calls into question all cultures, including the one in
which it was originally embodied. An African inculturation of biblical pneumatology wants the church in African to know that missionaries were also shaped by their culture, and what they knew and shared were bounded by their culture. So they shared with Africans what they have in Jesus name. Having known that, Tanzanian Christianity needs to know that today missionaries have become our partners who work with us under an accompaniment model. They are therefore no longer controllers of all activities done by the Tanzanian church but are sharing their gifts for the building of the church. A theology of inculturation is advocated in this research because this theology is relevant to the needs of the people within their culture. Inculturation theology does not seek to remain in history by pointing to the missionary's era. In balancing culture, churches in Tanzania will be helped to accept the input of other cultures with reverence, at the same time promoting their culture and propagating the Gospel in their context. Where some missionaries will claim to be controllers of the Africans, Africans will need to tell them that they are co–workers in the Oikos of God and not representatives of God for Africans. African churches need to stand firm and say boldly that we must understand the saving God in our culture and in our own ways. This bold confession does not mean that an African inculturation of Biblical Pneumatology wants to promote African culture against historical upheavals, but rather it wants to critique the African cultural and missionaries practices in order to bring an authentic Gospel message relevant to Tanzanian situation.

To know who the Holy Spirit is and how the Holy Spirit is working in Tanzanian culture, churches in Tanzania need to acknowledge the importance of African tradition religion as *preparatio Evangelica*, which revealed the reality of the spiritual world and acted as a mirror for African Christianity to understand the Holy Spirit. The Holy Spirit will be understood better if African Christianity accepts in its theology the reality of the spiritual world. This connection of African culture and European culture then will benefit not only Africans, but also western Christianity by making the Holy Spirit understood as God's presence, creating and sustaining life not only for individuals but for all God's creation.

**Biblical and Theological Insights**

In light of Ogbu Kalu's insights, I am arguing in this dissertation for an African inculturation of biblical pneumatology. An African cultural perspective provides a fresh lens for reading Scripture anew. In light of this perspective, I have examined the work of Biblical scholarship on how the Bible brings out a deeper and more comprehensive interpretation of the place and role of the Holy Spirit and uses of the gifts in God's creation. In addition to Ogbu Kalu, the work of the contemporary theologian, Jürgen Moltmann, has acted as a bridge between traditional African cultural understandings and a Christian understanding of the Holy Spirit's work in God's creation. Moltmann stresses that the work of the Holy Spirit involves not only the past, but the present and the future. The Holy Spirit works in holistic ways that are not only confined to the church but are also at work throughout the created world. There is not any time in history when the Triune God has stopped caring for His creation. Indeed, as Moltmann affirms, the Holy Spirit is the giver of life.
The Holy Spirit does not merely care for and redeem the souls, leaving the body unattended. His ideas fit well within an African context because traditional African beliefs also stress the importance of human wholeness. For example, for the Africans the rigid dichotomy between the sacred and the profane, the secular and the religious, the material and the immaterial, is artificial. A human person is a composite of spirit and body and must be treated as such. If he were body alone, he would be a brute animal. Were he only spirit, he would be an angel. He is a human being precisely because of the inseparable combination of body and spirit. An African inculturation of biblical pneumatology drawing from Moltmann’s work maintains that wholeness is an idea that is highly theological. Jesus Christ was man and God at the same time. This one person had the nature of God and the nature of man—He was God made visible and He was man, the victim of our sin. Yet He did not draw a rigid dichotomy between his God-head and his humanity. He was at the same time both. He was whole, not truncated. Moltmann’s work is vital for constructing an African inculturation of biblical pneumatology because he wants Christianity to go beyond the boundaries of the church and look outside where community and other creation need the church more. The church in Tanzania needs to recognize other creation as important as human creation where God’s Spirit indwells too.\[36^1\]

\[36^1\] One area that could be developed even further in an African inculturation of biblical pneumatology is that of ecological theology. The result of the undermining of creation is deforestation, pollution, global warming and death to human creation. People are cutting trees without efforts of planting new ones. It is well known that a majority of Tanzanians rely on wood and agricultural residues for their energy needs, causing deforestation results also in environmental degradation. The problem, of course, does not stop with deforestation, but deforested areas no longer provide a home for wildlife—leading to biodiversity loss. When vegetation disappears, the ground becomes exposed to soil erosion, which greatly reduces its ability to grow new plants. Eroded soil also runs into rivers and out at sea, where it smothers sensitive corals. There is also the problem of Pollution in Tanzania, which Shauri Mniwasa reported as follows: “In Tanzania’s major towns and cities, solid and liquid wastes are left untreated. As a result, air and water are contaminated with pollutants, a major health hazard for those who live in under-privileged
The Bible from Old to the New Testament has shown clearly that the Holy Spirit has been involved with God’s creation from the beginning of creation. The Holy Spirit is present among God’s creation in the ongoing apostolic mission of the church, and the eschatological Spirit’s relation to Christ, in the cross and the resurrection. That is to say, the main role of the Holy Spirit, according to this part is to make Christ present in our lives. The role of the Holy Spirit also was from the beginning working with God and Jesus Christ in Trinitarian, perichoretic ways. When reading Scripture through this perichoretic lens, we see that although they are three distinct persons, they are working together. What this research sees as important is the fact that through the Bible, it is clearly shown that three persons of the Trinity cannot be distinguished because they perform all roles together. Tanzanian Christianity needs to know that in creation, salvation, and sanctification of life of all creation, God of the Trinity was working and is still working with His creation to the eschatological future. Hence, the Holy Spirit is not working in the absence of the other two persons of the Trinity. From this standpoint, we can see that Biblical teachings resonate with the relatedness of African culture and the culture of the Bible. Issues of visions, dreams, prophesying, and healing are related to what Africans practiced in an African traditional setting. An African inculturation of areas. Take Dar es Salaam for example, where few people are connected to a sewage system. The few sewage systems that exist disgorge their waste directly into the ocean, affecting marine habitats and the species that live there. See, e.g., E. Mniwasa and V. Shauri, *Review of the Decentralization Process and its Impact on Environmental and Natural Resources Management in Tanzania* (2001), (accessed June 20, 2009). Environmental problems result poverty, diseases, and hunger which in turn kills human beings. Not only that but they contribute to the global warming which is the most worldly threat to human and lives of all creations. While Moltmann suggested ecological theology. I think that for Tanzania this should be reacted upon immediately. It does not need theories but church in Tanzania needs to educate their people on environmental sustainability and address environmental crisis because all creation in the environment are God’s creation as human beings are and if they are affected human beings are affected too. Therefore, to create awareness to Christians and other Tanzanians will stop deaths of both human beings and other creation. It is God’s desire that all of his creation acquire life abundantly.
biblical pneumatology calls for deeper research which will answer the question of how this connection can help nurture faith of Christian believers.

“Signs and wonders” in the Gospel Account

One of the salient characteristics of Jesus’ ministry was that he enacted “signs and wonders” as he proclaimed the kingdom of God. Healing and exorcism were central to his ministry. Healing is of particular practical concern to many Tanzanians. On the other hand, physical and holistic healings need to be taken seriously in an African context with the connection of the role of the Holy Spirit. Physical healing, for example is one of the issues which motivates both Lutheran Christians and other Tanzanians to join Neo-Pentecostalism. Neo-Pentecostalism promotes physical healing in their teachings as a strategy of gaining many believers. Demon possession is a common problem among Tanzanians, and Neo-Pentecostals deal with exorcism as part and parcel of their ministry. Neo-Pentecostals continue to teach that blessing of healing comes to one because of one’s faith, prayers, or works. An African inculturation of biblical pneumatology wants to correct Neo-Pentecostal’s understanding of healing by directing them to the Bible. If human beings can struggle to receive healing, then the works of grace have no place. Additionally, a person of health should not be seen as indicative of a right relationship with God—God’s spirit heals wherever he wills.

Tanzanian Christianity needs to recognize that healing is one of the gifts of the Holy Spirit; and hence, if it is a gift, anyone can receive that gift. An African inculturation of biblical pneumatology discourages prayers for asking for gifts because God’s Spirit gives his gifts as he wills. The Bible also encourages a believer to use his/her gift—hence, prayers for activating the gift would be more appropriate than asking
for the gift which one does not have. One should instead in prayers ask for responsibility with the gift one has. Christians must be taught that physical healing in a human's body is the result of the Holy Spirit's work in different ways.

Ministries of healing, vision, translation of dreams, and prophecy in Tanzanian Christianity must also be guided. This understanding will help Tanzanian Christians who seek physical healing through prayers and laying on of hands to know that if they are not healed it means Jesus' hour hasn't come yet, rather than as it understood today—when one is not healed, one is sinful. Teachings on the gifts of healing and prayers for healing will also help encourage medical treatment where the sources of disease can be examined, diagnosed, and be cured.

Furthermore, healing ministry should not be directed to physical healing only, healing must be administered into its wholeness. Holistic healing addresses all parts of the individual, not just the physical aspect of a person where manifested illnesses are most apparent. The Lutheran church in Tanzania needs to give priority to healing ministry by innovating pastoral care and counseling offices rather than giving this role to the pastor who is neither gifted nor educated for that kind of ministry.

Paul's Emphasis on Eschatology and the Unity and Diversity of the Body of Christ

The Bible, through Paul's letters, gives evidence that it is the Holy Spirit who gives eschatological relationship to Christ, the cross, resurrection, and the ongoing mission of the church. That is why for Paul the tension of "ready and not yet" is very crucial. Through baptism we are possessed by the Spirit to live in communion. Common to all is the assurance that one has received the gift of the Holy Spirit to confess that Jesus is Lord. Confessing the Lordship of Jesus Christ involves the whole self in an attitude of
trust, obedience, commitment, and loyalty. Having the Spirit is not simply a matter of being able to manipulate spiritual powers.

In this regard, Paul’s letters make clear that members of Christ’s body are given Charismatic gifts for the up building of the whole body. The problem in Neo-Pentecostalism is that some of the gifts of the Holy Spirit are claimed to be possessed by individuals and used for an individual’s merit. Like Paul in Corinth, an African inculturation of biblical pneumatology reminds individual Christians that as they have been called by grace to confess Jesus as Lord, they have been given the gifts by grace for the purpose of building the body of Christ. No one has the authority to own the gift and no one is required to use his/her God given gift to benefit him/herself. Such an individual attitude created division and hatred among Christ’s people. There is no need for division between those who claim to have certain gifts superior to other gifts. Division is not God’s desire for his people. God desires God’s people to unite not in uniformity but in diverse ways. This means that the gifts of the Holy Spirit are diverse and there is no better gift than the other. Furthermore, it is all who are baptized in the Trinity who are entitled to receive the gifts of the Holy Spirit. Lutherans who met in African in 2007 on this topic note,

As Christians, we receive the fullness of God’s Spirit in many ways, but especially through baptism with water and through the Word. God’s decisive action through baptism, apart from any initiative on our part, rules out the need for any second (“believers” or “Spirit”) baptism . . . . Through baptism we are “possessed” by the Spirit to live in communion; spiritual gifts flow from this indwelling.362

362 “Responding as Lutheran Churches to Pentecostal Influences Today,” in Lutherans Respond to Pentecostalism, 150.
No particular ritual after baptism can be done to let one receive the Holy Spirit because the Holy Spirit gives his gift according to his will. The role of the human being is to receive the gift in obedience and thankfulness. Prayers and fasting are important for one to express the freedom one has in Christ. When one prays or even fasts, it is not a ritual of commanding the Holy Spirit to do something but is a humble way of casting one’s burden to the Lord believing that it is God’s will that precedes our will and desires. Praying and fasting should be practiced in freedom but not a form of ascetism where one can exercise such practices to gain some merit from the Holy Spirit.

John’s Emphasis on the Unity of Believers

John’s work on unity confirms God’s desire for unity of the believers through the Holy Spirit. Each individual’s contribution to the body of Christ is worthy to be recognized, uplifted and respected. In doing that then there will be mutual sharing desired by God. The African inculturation of biblical pneumatology on the issue of unity insists the need of sharing the gifts in churches. There has been an insincere thinking that in neo-Pentecostalism there is more of sharing of the gifts than in any other Christian denomination. Through out this research, such thinking have proven wrong because many neo-Pentecostal groups or churches have only an individual as a founder who lead and control both spiritual and economical affairs. In most cases if ever there is another leader in high position then will be a spouse. With this structure, a founder is the one who get message to deliver to people. In the Tanzanian context, for example, because of the vastness of the country and advanced technology, in some neo-Pentecostal churches the founders sent messages to helpers and then helpers read the message as it is delivered
from the founders. In many churches or groups there are no financial reports because everything given from the congregants goes straight to the founder.

The African inculturation of biblical pneumatology argues for restructuring hierarchical structures and individualistic thinking of power in order to let the gifts of the members to be experienced in all parts of the church. When both members of the church will be accepted as full members of the body of Christ, then the church will be full body of Christ by letting every individual practice and experience his or her gifts.

Implications for Theology and Practice

Kalu's ideas are relevant for a more explicit examination of Lutheranism and Neo-Pentecostalism in Tanzania. Drawing on his analysis in light of biblical and theological scholarship, I have argued that, on the one hand, both historical and cultural reasons have contributed to the lack of Spirit experiences and the doctrine of charisms in the Lutheranism, and, on the other hand, neo-Pentecostals need to more discriminating in their use of criteria for discerning the Holy Spirit and his gifts; to do this, they need to develop a more nuanced biblical hermeneutic. I will first discuss the implications for Lutheranism and I will do so under two topics: Lutheran theology and the influence of missionaries.

The Need for Lutheran Theology to Attend to Spiritual Gifts

We saw Luther focused his theological insights primarily on the role of the Spirit in Word and Sacrament. Although he had profound insight into the character of justification and its relation to the believer's vocation in the world, he did not have an adequate theology of spiritual gifts. His confrontation with the enthusiasts of his day made him to limit the Holy Spirit solely to the public proclamation of the Word and
administration of the Sacraments; the supernatural gifts of signs and wonders were limited sole to the first Christian community. His theology does not include a doctrine of spiritual gifts as an integral part.

Anyone reading Luther’s writings on the Holy Spirit will note the constant usage of the third part of the Apostle’s creed in defining the place and role of the Holy Spirit in his Small Catechism. Looking at the epoch of Neo-Pentecostalism in Tanzania, with its teachings on the doctrine of the Holy Spirit; and looking at the Lutheran teachings of the doctrine of the Holy Spirit, the research comes up with this question. Why did Luther uses the Apostles Creed in explaining who the Holy Spirit is instead of using Nicene Creed? The question is crucial because the Apostles’ Creed answered the question of who Jesus Christ is. Therefore, the Apostles’ Creed is full of Christological teachings. It is the Nicene Council of 381, which dealt with the question of who the Holy Spirit is. Among other things, it also wanted to answer the pneumatomachi, Arius and others. The Nicene Creed was adopted at the Ephesus Ecumenical Council in 431. Had Martin Luther started where the Nicene Creed ended by giving more emphasis on the teachings of who the Holy Spirit is and how the Holy Spirit works in God’s Creation, today’s Lutheran church in Tanzania could be giving more room and emphasis on the teachings of the Holy Spirit and his role in God’s creation.

363 The issue at stake on the Nicea Council of 325AD was the question of Christology, that is why in the third part of the Creed there is only one line which defines the Holy Spirit. It reads, “I believe in the Holy Spirit.” There is no explanation of who the Holy Spirit is or why we believe in the Holy Spirit.

364 Pneumatomachi is a group of the fourth century led by Bishop Macedonius of Constantinople which was denying the divinity and person of the Holy Spirit. They believed that the Holy Spirit is not divine and is not part of the Godhead. Holy Spirit is just a creature, one of the ministering Spirits. He differs in degree from the angels. They thus continue that “If the Holy Spirit was begotten, then we should have two Sons of the Father. Macedonius and others invoke scripture, John 1:3, that all things came into being through God to show that the Spirit has a ministerial role.
God in His love through the Holy Spirit gives charisms to believers in order to serve and experience God, build up the Church, and communicate with God. In relationship with the Spirit and the Word, Luther limited the phenomena of Pentecost (tongues, fire, and wind) to the apostolic era and thus, did not introduce the doctrine of the charismatic gifts. The wind and fire symbolize the encouragement and zeal given to the fire and speaking in tongues symbolizes the gospel itself, preached in every tongue.\textsuperscript{365}

To him these experiences ceased during the time of the Apostles. Edward, D. O'Connor discloses, "...the protestant churches have almost no teachings about the charismatic gifts of the Holy Spirit as long as they have been traditionally refusing whatever pertains to the supernatural happenings."\textsuperscript{366} For the Lutheran specifically, Karfried Froehlich says, "the Lutheran confessions are less concerned with the charisms. ...Lutherans have a negative attitude and hostility against the charisms."\textsuperscript{367} The Lutheran Church in Tanzania facing this fact from the congregants, at first denied that people could experience gifts of the Holy Spirit and said that those teachings belonged only to the Pentecostal churches.

An African inculturation of biblical pneumatology believes that the Holy Spirit is at work today, as he was during the time of the Apostles and Pentecost phenomena must be seen and experienced by God's creation today. The lack of the doctrine of Charismatic gifts in the Lutheran church in Tanzania "has caused some Christians to leave their

\textsuperscript{365} Here one should note the decisive role Luther played in the translation of the Bible to make it available to every Christian in his or her own language.


church and join the charismatic and Pentecostal churches.\textsuperscript{368} God who worked with the first Christians is the same God who is worshipped and giving people gifts to praise and serve him through the Holy Spirit. Although the charisms are not central to the Christian faith, they are biblically and theologically founded for the edification of Christ’s body, the church. Therefore, by thinking that these gifts ceased, Luther, restricted the manifestation of the Holy Spirit in the God’s creation. The Lutheran church is challenged to find a legitimate place in which those spiritual gifts can be practiced in the life of the church. Further more, “the scripture does not encourage the Lutheran total disregard of those charisms...as long as the kingdom of God has not yet fully come, those charismatic gifts have their special place and meaning in the life of the church.”\textsuperscript{369}

The Need to Attend to the Full Participation of all the Baptized

Lutheran theologians need to do a comprehensive study of the phenomenon to guide their congregations in order to avoid abuses in the practices of the charisms. If the Holy Spirit empowers us in witnessing the Gospel, and today the Gospel is still witnessed, it follows that the gifts of the Holy Spirit must be experienced even today. Therefore, lack of teachings and promotion of activities of the Holy Spirit is not only a challenge but also a contradiction for Lutheranism today.

Again, lack of experience of gifts in the mainline churches (including Lutheran churches), made Asamoah-Gyadu assert that “if mainline protestants confess their ‘belief’ in the Holy Spirit and draw attention to the centrality of scripture in Christian life


\textsuperscript{369} Froehlich, “Charismatic Manifestations,” 141.
and ministry, Pentecostals like to go one step further by insisting that belief must be proven by “experience.”\(^{370}\) The lack of experiencing of what ones believe, to a good extent nullifies all good and important teachings people found out in the Lutheran church.

However, these gifts should be used neither for advertising nor for praising human beings. Charismatic gifts should praise the Holy Spirit who does wonderful things through the people. Thus, in the Lutheran church, steps have to be taken so that the charismatic gifts may not endanger the essence of the Christian faith. The spiritual gifts should not be understood as an “end in themselves but rather as means to an end.”\(^{371}\)

The Holy Spirit is working among his people since creation and is still working today in his Goodness. This research is not intended to mean that the experience of the Holy Spirit needs to be restricted to gift of speaking in tongues, healing, exorcism, and prophecy but it is intend to mean all gifts given by the Holy Spirit. The gifts retain the same quality and need to be practiced in the present church of God. Moreover, the Spirit of Pentecost is not less or more meaningful than the Spirit of God is today.

In Lutheranism both power and hierarchical structure of the church have hardly proved the congregants participation. Lutheran churches in Tanzania claim to have full participation of the congregants because of having choir members, church elders and decision making body’s members. There are still other parts of the body where lay Christians are restricted to share their gifts. Preaching and leading liturgies seems to be pastor’s role. The deliverier of Bible messages in the form of Bible studies in many


places is still a task of the pastor. The Lutheran church does this by claiming that she maintains the structure. Lutheran church needs to be told that structure’s maintaining includes restructuring and structuring to make all members fit in?

In this regard, the question of the role of women needs to be revisited. Not only issue of power but also patriarchal hierarchy which denies female participation especially in decision making. In the evangelical Lutheran Church in Tanzania the membership comprises 5,302,727, for example, and is constituted of more than 50% women. Their work in Church activities is hardly visible even at congregational level. They are the ones who oversee the kindergarten and pre-schools that are owned by the parishes. They have a choir which sings every Sunday. But when it comes on financial handling, building committees and preaching or leading in the congregation roles are often led by men. In my words ‘women gifts are limited by the structures of the church.’ Various steps have been taken to address this discrepancy which includes: ordination of women. The decision by the national church to ordain women was made in 1990. To date, there are still some dioceses that have not ordained women. The issue is a big one in the sense that discussion about it is minimal. For most ordained women, their role has been restricted to women’s work as leaders of women and children departments.

There is also a step towards gender sensitization. The fact that in Tanzania many tribes are in patriarchal setting made the missionaries patriarchal hierarchies which played a big role in their countries of origin to be accepted easily. With the same argument of women participation for example, In the Executive Council of the Church which is the next highest decision making body to the General Assembly, amongst 52

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members, 5 are women. In other decision-making organs, women constitute less than 20%. Church in Tanzania in seeing women participation imbalances in the church life then decided to address this situation like, gender training sensitization, leadership Training for Women, counseling courses, English language courses, human rights training. For all efforts which is done by the Evangelical Lutheran Church in Tanzania, I sees that, though action have been taken, there is no constructive ways of addressing cultural issues in a way that will lead the church to change oppressive cultural and patriarchal powers of the church. To me, that is why, church structures and women participation is still more or less the same.

The Positive Contributions of Lutheran Theology

The research sees that despite of all the weaknesses above, Lutheran church has also positive contribution which the participants in African seminar on Lutheran Response to Neo-Pentecostalism affirmed when they said, “We only need to confess boldly what we believe, teach it and live it out.”

The positive contribution to the African inculturation of biblical pneumatology is that Lutherans lay emphasis on the Cross as the criteria of determining the role of the Holy Spirit in God’s Creation. That because of Jesus’ death on the cross and resurrection we have been transformed from our present experiences of suffering and death. Christians are enabled by the Holy Spirit to confess Jesus as Lord (I Cor. 12:1-13). Hence, the Holy Spirit’s main role is to create faith in us through means of the preached Word and the Sacraments of baptism and the Lord’s Supper. Through baptism of the external means of grace of word and water, one receives the Holy Spirit and this Spirit bestows to

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him or her different gifts. In baptism one also inherits the Kingdom of God. These teachings are fundamental because they are the words commanded by Jesus Christ. (Mark 10:13). Lutheran church in Tanzania needs to confess them boldly, teach it, and live it out. We sinners are declared to be perfect saints in God's sight. But this does not mean that forgiven sinners, when judged by God's law, do not continue to be sinners. We are not "perfectionists" in the sense of teaching that following conversion, Christians stop sinning. "Forgiveness is needed constantly," says Luther. "Because we are encumbered with our flesh, we are never without sin" (Large Catechism II, 54).

Correctives to Neo-Pentecostal Theology and Practice

In view of this criterion of the Cross as rooted in the biblical witness, Neo Pentecostalism needs to introduce the criteria for discerning the Holy Spirit instead of attributing everything to miraculous Jesus. I am aware that African religions are predominantly pragmatic; they are problem-solving sets of belief and rituals which promise immediate returns. Thus, as one scholar has observed, "It is therefore no surprise that charismatic or Neo-Pentecostal churches are having some success in Africa today." Neo-Pentecostals need to emphasize faith and hope, not a manipulation of the Spirit's power. This will help their Christians not to interpret God's intervention on everything. Though God's intervention is promised among believers but intervention is not the only through fasting and long prayers. There are many ways which God uses to intervene.

Neo-Pentecostals also need to construct a hermeneutical reading of the Bible in the context. They need to avoid literally reading or reading apart from its wider context,

374 Ludovick, Catholic Pentecostalism, 202.
or in ways that deny rather than that which affirm life for all today. Reading on the basis of a Christological hermeneutic, they will find that the Spirit is present as they read and interprets the Bible, there by counterbalancing their own subjective readings.

Hermeneutic reading of the Bible will help Neo-Pentecostals to move from theologies of Easter to other theologies of Good Friday and after. Here the researcher means that Christian journey is not only rejoicing for the resurrection of Jesus Christ but there is other side of the journey which is suffering, bearing cross of others, self denial and many more. All this means that Good Friday and Easter needs to be balanced.

In this regard, the theology of prosperity in neo-Pentecostalism needs to be revisited because, being blessed by God should not be measured by what people have. A person health and wealth should not be seen as indications of a right relationship with God. On the other hand, for Lutherans poverty must not be glorified. When people move up in social status, they sometimes move out of the Lutheran church. Both churches in Tanzania need to create a convincing language or create a theological basis which can prove to others that prosperity does not necessarily depend on what one does to please God but it is a wish of God that all who come to him will prosper on both materially and spiritually. Therefore, emphasis should not be put upon materials only.

Furthermore, self-employment projects should be encouraged by both churches to let people work hard to earn livings instead of neo-Pentecostalism to tell people that they can be prayed for and become rich or for the Lutheran insistence that as we follow Jesus we must accept material poverty because God wants spiritual prosperous. The African inculturation of biblical pneumatology wants to convince the African churches that poverty of any kind is not the desire of God. However, what is important is to balance
these understanding in putting more actions into practices by encouraging self supporting projects. There are some more negatives and positives in both groups regarding to the teachings on the Holy Spirit and his gifts

Concluding Recommendations

Education

Understanding of the Holy Spirit requires education for the entire Lutheran church. Education will help to create awareness, bring changes and build a responsible church. This research recommends that the Evangelical Lutheran Church in Tanzania prepare educational curriculum with special emphasis on the Holy Spirit and His gifts. All members of the church should participate in the education. At the congregational level, pastors cannot educate the congregants alone. Therefore, congregations will choose lay leaders to educate fellow congregants. Dioceses of the ELCT should engage their Bible schools to prepare and strengthen lay leaders to teach the congregants. Lay leaders must be chosen carefully from the congregation among the many who have gifts of teaching ministry. Retired people are to be given priority because they have experience and ample time, which they can commit on the teaching programs. The lay leaders will work on educational programs like Bible studies, discipleship groups and leading cell-fellowships both program putting emphasis on the Holy Spirit and his role in God’s creation.

Lutheran theological schools, colleges and universities must also stress the teachings of the Holy Spirit as a separate doctrine, different from how it is taught today under the doctrine of ecclesiology and partly in the doctrine of the Trinity. This will create a good knowledge of the Holy Spirit and His role not only in the church but also in
all God’s creation. Under doctrinal teachings of pneumatology, the doctrine of charisms and baptism should be emphasized in order to help theologians to openly share theological perspectives of the reception of the Holy Spirit and work of the Holy Spirit in giving His gifts.

At the same time, theologians must be involved in writing about the Holy Spirit and His gifts in Swahili—a language understood by many Tanzanians. Writings must be accessible so that people will be better informed about the doctrine of the Holy Spirit and His gifts. Theologians must also be involved in translating relevant Martin Luther works about the Holy Spirit and His gifts.

The church lectionary must include Paul’s letters as part of the preaching and teaching texts in the congregation as well. This is important because as the structure of the church is in Tanzania today, sermons about the Holy Spirit are given during the Pentecost day only, and even then, many preachers involve themselves in the history and the different languages heard on Pentecost. Very few relate the Pentecost event with today’s situation in a Tanzanian context. This means that many preachers do not address teachings about the Holy Spirit and His gifts, their usage in the church and the good of using these gifts outside the church. Therefore, focusing on the Holy Spirit texts and incorporating them into the overall teachings of the church will better equip the congregants with knowledge on the Holy Spirit and help them to stand firm in their faith. Should it happen that a Lutheran decides to join Neo-Pentecostalism, it will be due to other personal reasons but not to seek the Holy Spirit who is currently claimed to be absent in the Tanzanian Lutheran church.
Dialogue with Neo-Pentecostals and Those Engaging in Traditional African Religious Practices

I also contend that there will be no changes in Tanzanian Christianity if African traditional religion, Lutheran, and Neo-Pentecostal groups do not meet at different levels to discuss issues of common concern. Therefore, I recommend initiating dialogues among these different groups. Dialogue should not be on disagreements where each group will stress its own historical peculiarities because this will increases disunity. This dialogue will make a shift from denominational apologetics to compromise where all groups will move together on great common themes like the importance of culture in their beliefs. It is the expectation of this research that such a dialogue will bring changes in the heart, changes leading to transformation and calling for responsibility and love of neighbor.

Throughout this dissertation, the Holy Spirit was the leading force and His gift of wisdom guided this work. The Holy Spirit is indeed the third person in the Trinity who works together with other persons of the Trinity to comfort and guide all God’s people and God’s creation to the eschatological future where new life on earth and new heaven will be inhabited by God’s righteousness.
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