

CHAPTER 1: ORIENTATION

1.1. INTRODUCTION.

African Pentecostal spirituality: A study of the emerging African Pentecostal churches in Zambia is the topic of this research project. The term “spirituality” in this thesis, is defined or understood as the abiding presence of the Holy Spirit within the life and mission of the African Pentecostal churches. This “spirituality” is evaluated from a Chewa perspective. My study of the African Pentecostal churches and their understanding and contributions to the role of the Holy Spirit particularly impressed me, hence an urge to inquire more deeply into their spirituality. I especially wished to make a contribution regarding the above subject, which is yet to be explored in the existing works.

The study therefore intended to fulfill the above purpose, and was able to critically investigate the African Pentecostal Churches’ spirituality. The study sought to explore the role and work of the Holy Spirit as He manifests in the life of the Christian person, and the inner life and mission of the African Pentecostal Churches. The study of the Chewa’s traditional spirituality formed part of the background for a critical response from a Chewa interpretation and understanding of the ‘spirit’. This was approached from the hypothesis, as shown in this research, that the solution to imbalances and marginalization in theological circles was not to be found in human functioning primarily, but in the working of the Holy Spirit in the life and mission of the church today. The motivation for this research lies in the growth of the African Pentecostal churches in contemporary Zambia and the impact they have had on mainline¹ churches.

¹ This term refers to Churches of Christ, Anglican, Methodist, Roman Catholic, etc.



Prior to this research work the researcher, having been a minister in the Uniting Presbyterian Church in Southern Africa (Zambia) since 1988, not only witnessed tensions, conflicts and schisms in mainline churches, but also saw many people leave mainline churches to join or to form African Pentecostal churches. This prompted the researcher to take a further look into the subject of African Pentecostal spirituality, focusing on two African Pentecostal churches, namely the Bible Gospel Church in Africa and Grace Outreach Missions International, both based in Zambia. This research project was based on the missiological study of African Pentecostal churches in the Department of Science of Religion and Missiology at the University of Pretoria; and the investigation was conducted through the methodology approved by the department and as outlined in this research.

1.2. SUBJECT OF RESEARCH.

African Pentecostal spirituality is the subject of this research. The aspect of African Pentecostal spirituality in Zambia's Christian and traditional religious contexts was investigated. The study focuses on the role of the Holy Spirit in African Pentecostal churches in order to understand their missiology, and seeks to unearth the strengths of these churches.

The concept of 'spirituality' in this context refers to the lived religious experiences of believers. Aylward Shorter, in his book, *African Christian Spirituality*, defines the concept "spirituality" as a dynamic and ongoing concept. He argues that:

"The very word derives from *Spiritus*, the life-giving force which stems from God, *quickens the baptized Christian and transforms the relationships* he/she has with his/her fellow human beings. There is nothing cerebral or esoteric about spirituality, *it is the core of the Christian experience, the encounter with God in real life and action.* Spirituality is the same thing as continuous or experimental prayer – prayer as a living communion with God who is experienced as being personally present in the relationships with humanity" (Shorter A, 1978:4) (Italics mine).

Shorter asserts that theology should be spiritual, encouraging active commitment, and not merely speculative. It should be noted nevertheless that no single pattern of spirituality could exhaust the fullness of God's self-communication as claimed by the broader ecumenical sense of the Christian tradition. Don Saliers (Dupre and Saliers 1989:540) acknowledges that a wide range of Christian spirituality emerges in tension with one another, making it impossible to have a culturally homogeneous central tradition of spiritual literature as being normative for all Christians.

This thesis discusses also the life-giving, life-restoring and life-saving work of the Holy Spirit in African Pentecostal churches, and critically examines why they are referred to as centres of hope where people come and experience the power of God through exorcism, healing and deliverance. The subject of research did not only focus on Christian spirituality among African Pentecostals, but on African traditional spirituality as well. This, therefore, calls for a broader perspective of spirituality, which is cognisant of the dynamic nature of African Pentecostal Churches' spirituality.

A variety of perspectives on spirituality have been listed by Lawrence Richards (1987:11-61), ranging from the denial of every normal human desire by austere ascetics, monastic commitment, meditation and worship, which is true to some Catholic traditions, to the views of some Protestant traditionalists. For researchers like John Westerhoff and John Eusden (1982:2) spirituality has to do with being an integrated person in the fullest sense. They assert that "at the centre of all human life is the quest for the integration of the material and the non-material, the body and the soul, the secular and the sacred."

And for Benedict J. Groeschel (1983:4), spiritual life is "the sum total of responses which one makes to what is perceived as the inner call of God. However, the spiritual life is not locked up inside a person. It is a growing, coherent set of responses integrated into the complex behaviour patterns of human life. When the individual has decided to respond to the call of God experienced within, and strives to make this call the centre of activity and choice, he or she may be called a spiritual person."

The definition of Benedict Groeschel qualifies the African Pentecostal churches, in this research, as spiritual as they meet the needs of people through the ministry of healing and deliverance from evil spirits. Having experienced the call of God, African Pentecostals have responded by sharing their spiritual experiences with others, reaching out to other people through the power of the Holy Spirit. African Pentecostal Churches are therefore, I believe, “a place to feel at home”², not only in worship but in the whole profession and expression of Christian faith.

Iris Cully (1984:15) advocates the spirituality which hinges on human relationships. She understands spirituality as the ability to live among and serve other human beings. Cully argues that “the spiritual life, particularly through the forms of prayer, cannot be lived in a possessive sense of closeness to God. The intercessory nature of prayer is a mark of authentic spirituality.” Harvey Cox (1995:259) agrees with Iris Cully asserting that the great strength of what he calls the “Pentecostal impulse” lies in “its power to combine its aptitude for the language, the music, the cultural artifacts, the religious tropes...of the setting in which it lives”.

This was largely the communal sense in which Bible Gospel Church in Africa and Grace Outreach Missions International’s spirituality was critically evaluated. According to Shorter (1978:8) the Communal aspect of a sound spirituality is “a commitment to the world of the spirit, to man and his integral development, to culture as a living tradition and to human community.”

Hence, the subject of African spirituality also concerns itself with African beliefs. Therefore, the study of African Pentecostal spirituality incorporated both the African traditional and Christian perspective, especially taking into account that much of the Christian language in Africa borrowed ideas and images from African cultures and religions.

² The phrase is used by F.B V... to feel at home (Oxford, 1966).



1.3. PROBLEM STATEMENT

The contention of this research was to consider what in African Pentecostal spirituality is liberative and attractive. Why the ministry of healing, and deliverance from evil spirits as the manifestation of the work of the Holy Spirit is attracting many people, including members of the mainline churches, to African Pentecostal Churches. And the manner in which this spirituality has impacted upon the Reformed Churches in Zambia, creating constraints and schisms, generated the problem statement of this research.

The problem was investigated and described as a study of what it was that was so attractive and liberative in African Pentecostal churches; and which was not found in the mainline churches. Questions concerning healing, protection and images of Africa's power from the pre-missionary to the post-missionary contexts arose. Traditional African religion and patterns of spiritual life, together with the continuity in images and experiences of the divine in both the pre-missionary African community and the Christian community, formed part of the problem which this thesis wrestled with. Similarities and differences between traditional spirituality and Christian spirituality were considered.

The problem stemmed from the fact that the influence and the impact of Pentecostalism on the mainline churches, particularly the Reformed Church in Zambia, lay in a change that occurred, not only in the way faith was expressed, but also in the shift in theological emphasis as well. The "pentecostalisation" of the Reformed Church in Zambia, as a process of renewal or revival, soon encountered resistance and opposition which finally ended in an impasse resulting in schisms and the formation of the African Pentecostal churches. The nature of this African Pentecostal Christianity, born out of African initiative and experience and offering an alternative spirituality to the unliberative Reformed spirituality, was another important part of the problem statement. These African Pentecostal churches have become centres of hope and attraction in spite of being found within an environment dominated by the mainline churches. The impact they have had on these mainline churches, particularly



the Reformed Churches, has resulted in schisms which also formed part of this research. Harvey Cox (1995:71) suggests that the rapid spread of Pentecostalism is a result of its heady and spontaneous spirituality, “like the spread of a salubrious contagion”. This has appealed to people emotionally and the African Pentecostal message of healing and deliverance has not only attracted many, but has liberated many people from sickness and evil spirits as well. Walter Hollenweger (1999:36-9) recognizes the revolutionary implications of Black Pentecostal spirituality for its contextual theology. He sees the characteristics of the “black roots” to be an oral liturgy, a narrative theology and witness, maximum participation in a reconciliatory community, the inclusion of visions and dreams in worship, and an understanding of the relationship between the body and the mind revealed in healing by prayer and liturgical dance. This is what I consider to be the essence of African Pentecostal spirituality. Besides, African communities are, to a large extent, health-oriented societies, and in indigenous religions rituals for healing, prosperity and protection are prominent. Healing and protection from evil are among the most prominent features of the African Pentecostal message and are probably the most important part of the liturgy in their evangelism and recruitment. Healing is probably no longer a prominent feature in mainline churches, but in Africa the problems of disease and evil affect the whole community and are not simply a private domain relegated to individual pastoral care. Therefore, African Pentecostal churches are responding to needs left entirely unaddressed by mainline Christianity. For this reason, many thousands are leaving the mainline churches to join or form African Pentecostal churches. This drift is not sinister; it is quite natural. Its rationale is detected in the reasons this research has investigated. In Harvey Cox’s (1995:99-110) perspective, the flowering of primal spirituality is a sign of hope, because western liberal Christianity has run into the sand. Most Africans manifest a primal mentality, and this research shows that churches meeting these primal needs are understandably flourishing. A primal discourse therefore leads naturally to a theology of deliverance from sickness and demons. This primal imagination appeals strongly to Africans. Harvey Cox



(1995:247) has observed that in Africa, Pentecostals provide “a setting in which the African conviction that spirituality and healing belong together is dramatically enacted.”

This research work, therefore, was concerned with the role of the Holy Spirit, emphasizing healing, exorcism and deliverance from evil spirits; and the way in which the African Pentecostal churches assimilated some of the indigenous religious practices into the fabric of Christian worship - so much so that they are often accused of “syncretism”. To the contrary, traditional beliefs have been transformed in these churches so that Christianity is presented as an attractive and alternative spirituality. The result is a thoroughly “Africanized” version of Christianity.

1.4. AIM OF THE RESEARCH.

The research aims to establish the African Pentecostal churches’ initiatives in Church development and mission by focusing on their spirituality, moving from the old to the new forms of spirituality.

The research has

- established the characteristics and liberative aspects of traditional African spirituality;
- established the characteristics and liberative aspects of African Pentecostal spirituality;
- established the atmosphere of worshipping and preaching during the worship service;
- established reasons why the ministry of healing, prosperity and deliverance is emphasized in African Pentecostal churches;
- established whether African Pentecostal churches tend to be syncretistic;
- established the mission of healing and deliverance in these churches, and how Pentecostalism has reshaped healing in Africa;



- Established how African Pentecostal churches are addressing the basic deficiency (a pneumatological hiatus) in contemporary mission theology.

1.5. THE NATURE OF THE RESEARCH AND HYPOTHESIS.

This research project was guided by a clear hypothesis. The study drew a comparison between the role of the Holy Spirit and healing in African Pentecostal churches and the role of “spirits” and healing in African traditional religion. In this regard, the study is comparative in nature. Starting from the religious world-view of the Chewa-speaking people of the Eastern ethnic group in Zambia and their sacred rituals, the study then moves on to Christian African spirituality as it manifests among selected African Pentecostal churches.

The research critically attempts to correct a theological misconception that spirituality in these churches is simply an expression of traditional religion or evidence of syncretism.

Therefore, my hypothesis in this research is to show how these African Pentecostal churches are contributing to the contemporary mission theology. As renewal churches, not only are they emphasizing Christian experience and the demonstration of God’s power; but these churches are also addressing the deficiency in contemporary mission theology - the basic theological deficiency being, the “silence on the role of the Holy Spirit” in the Christian mission. This study is concerned with the way in which this basic theological deficiency has impacted the Christian mission and continues to influence it by means of the heritage of Protestant scholasticism. The hypothesis focuses on the experiential spirituality of the African Pentecostal churches which addresses this basic theological deficiency in Christian missions. This research has attempted to show that the “pneumatological hiatus” (Pomerville, 1982: v) which exists in Protestant theology of mission and which significantly affects missions; does not exist in African Pentecostal churches.

Hence, the hypothesis for the research is that the African Pentecostal churches are providing a relevant theological orientation and perspective to contemporary Christian



mission which Protestant mainline Churches should not ignore. It has become increasingly imperative that any serious study attempting to develop a relevant African theology of mission should address the whole issue of spirituality which has a holistic approach to Christianity and more adequately caters to the African worldview, without ignoring the role of the Holy Spirit in the process. It is evident that, in Africa at least, the growth and attractiveness of African Pentecostalism lies in the experiential and expressive nature of the movement, and its ability to meet the needs of people through the ministry of healing, prosperity and deliverance through the power of the Holy Spirit.

The research guided by this hypothesis, proposes a new paradigm shift to doing mission from an African Pentecostal perspective. At the heart of this shift is the *Missio Dei* idea; meaning that the God who sends the church, also accompanies the church in its mission. In his book, *Canon and Mission: Christian Mission and Modern Culture*, Dan H. Beeby (1999) calls for the essence and recovery of Scripture as a starting point for mission. He reminds us of how the Bible, read as a whole, calls for mission. And he shows how mission moves from creation to new creation: a movement of renewal, restoration and redemption through a sent nation of Israel, a sent Son of God and a sent Church. The metaphor “Immanuel” (in Chichewa, “Immanuel” - Mulungu Alinafe - means God with us) will play a vital role in understanding the manifestations in African Pentecostal Churches of the presence of God the Holy Spirit with his people.

The popularity of African Pentecostal churches is a result of their “breaking the silence” on the Holy Spirit in African missions and mission theology. Therefore, if a ray of hope lies in the work of the Holy Spirit and the ministry of healing for the African people, then the African Pentecostal churches have restored a valid and empowering hermeneutical key, which the mainline churches should not ignore.



1.6. MOTIVATION AND PURPOSE OF THE RESEARCH PROJECT.

The motivation for this research lies in the growth and the impact of Pentecostalism on the Reformed churches in Zambia. The Pentecostal explosion did not only impact the mainline churches, but also ‘Pentecostalised’ these mainline churches, in particular the Reformed Church, despite a century of activities after their establishment. A thorough investigation shows that the formation of African Pentecostal churches was as a result of the impact of Pentecostalism on the Reformed Church in Zambia causing renewals, tensions and schisms. This prompted the researcher to undertake an in-depth critical look into the “spirituality” of two African Pentecostal churches, namely the Bible Gospel Church in Africa, and Grace Outreach Missions International. Of particular interest is the way the African Pentecostal churches have taken the initiative in bringing the message of healing to people in contemporary Zambia. Hence, the research also indicated that the churches in question should not remain schismatic sects, break-away churches and of marginal importance to Christian development in Southern Africa. Their position is neither at the periphery nor should they be regarded as mere rebels. But through the Holy Spirit, like eagles, they have ascended social and religious heights. They have become churches where people feel at home; centers of healing, prosperity and deliverance from fear and evil spirits, closing the gap between the secular and the sacred. Thus African Pentecostal spirituality has lifted the burden of silence and suffering from many Africans struggling with the question of the Church’s mission in Africa today.

The study was approached from a missiological perspective. David Bosch (1991:493) quoted Ivan Illich who defined missiology as “the growth of the church into new peoples, the birth of the Church beyond its social boundaries; beyond the linguistic barriers within which she feels at home; beyond the poetic images in which she taught her children...Missiology therefore is the study of the Church as surprise.” Bosch says that mission “is mediating the presence of God the Spirit...it concerns the world also beyond the

boundaries of the church. Mission means serving, healing, and reconciling a divided, wounded humanity.” He furthermore argues that “just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character.” (1991:494).

The research into the spirituality of the African Pentecostal Church was an attempt to give answers to missiological questions concerning the problem of continuity and discontinuity, the intercultural communication of the Christian gospel and the encounter between Christianity and African traditional religion. The research proposes a shift in terms of the interpretation of the abiding presence of God the Holy Spirit in the church and its mission. From a scientific and dichotomic point of view the study suggests that the paradigm shift should be in the direction of a supernatural approach as opposed to the western worldview approach which is heavily influenced by secular science. The new approach advocates the need to understand the images of God the Holy Spirit from an African perspective. In this regard, the comparison between an African cosmology and a Biblical worldview determines theodicy. Inter alia, the metaphor “Immanuel” (Mulungu Alinafe in Chichewa, meaning “God with us”) plays a crucial role in a metaphorical approach to supernatural “manifestations” of God the Holy Spirit in the African Pentecostal churches and their mission.

It is of importance to this research that the African Pentecostal churches take the African cosmology and the Christian response to that African cosmology such as is found in African Pentecostal churches, seriously. Because the study concerns the Christian church, and its mission, the research method was mainly theological and intercultural. Therefore, the African Pentecostal churches were missiologically evaluated. An attempt was made to critically analyze their interaction with different cultures and the ways in which they have been meeting the needs of the people through the message of healing and deliverance from sickness and evil spirits; which has resulted in the birth and the growth of many new African Pentecostal churches.

1.7. RESEARCH PROCEDURES AND METHODOLOGY.

The methodology of the research rests upon two pillars: *quantitative* as well as *qualitative* research. In terms of the first, an extensive literature review was made. In terms of the latter, a series of interviews were undertaken. Methodologically the research endeavoured to obtain or have access to relevant material and information on the subject, to systemize and evaluate the material and present it as a missiological study of the African Pentecostal churches in Zambia.

To determine the current identity of two of the African Pentecostal churches, namely the Bible Gospel Church in Africa, and Grace Outreach Missions International, the investigation was carried out in the form of an identity analysis (Hendricks J. 1992:164-179) in two phases. The first was mainly descriptive and the second more explanatory.

To ensure a disciplined and systematic procedure in data collection (the gathering of empirical information) the method of Ammerman, N (et.al. 1998) was employed.

Phase I.

In order to gain access to the expected relevant material the following methods of research were employed:

- **Written documents and literature.**

The intention of this research was to do a thorough review of unpublished written material and literature. Written sources on the subject which had already been identified were carefully studied. Some of these include primary sources: synod reports, periodicals and monographs. Unpublished materials included the minutes of the Synod of the Reformed Church in Zambia. Secondary sources were consulted also. Books written on the subject were identified. The research made extensive use of the library sources available at Pretoria University library and other libraries. Indispensable for a study of this nature was the use of archival document analysis (in Zambia) to select the most valuable material for the research.

- **Interviews.**

A careful sampling of groups to be interviewed was undertaken. Mouton (1996:132) says: “The aim of sampling in social research is to produce representative selections of population elements.” Both leaders and members of the Grace Outreach Missions International and the Bible Gospel Church in Africa were interviewed. These interviews were expected to yield some as yet unpublished information. The questionnaires discussed during the interviews are published in Appendix C. The names of the interviewees are listed in the Bibliography. The interviews were intended to bring out the information needed to understand the conflicts and schisms in the mainline churches over Pentecostal practices. Semi-structured and structured interviews were conducted. Open-ended questions were asked when it was deemed that some information was not forthcoming. However, all oral information which was gathered was corroborated by using written sources.

Phase II.

This phase examined the impact of the African Pentecostal churches in Zambia by means of active participation in order to identify these churches and study their impact on the mainline churches in Zambia, particularly the Reformed Church in Zambia which this thesis focuses on as an example of “Pentecostalisation”. Participation in the activities of these African Pentecostal churches was helpful and fruitful. Peter Reason [1994:10], asserts that “we can only truly do research *with* persons if we engage with them as persons, as co-subjects and thus as co-researchers.”

- **Participant observation.**

The researcher has been a practicing Presbyterian Minister in the Uniting Presbyterian Church in Southern Africa since 1988. The fact that the researcher has maintained close relations to those in African Pentecostal churches who left the mainline churches to form their ministries/churches, gave the researcher an advantage. He was able to participate in the life of the African Pentecostal churches and make observations. Fluency in the Chichewa, Tumbuka and Bemba languages gave the researcher a great advantage over outsiders. The

researcher was aware of the weaknesses of a method where insiders are bound by their perspective and therefore could be blind to other perceptions and realities. This, however, was taken into account by checking gathered information against other sources such as books.

- **Writing the thesis.**

Having attended to these research stages, and others that are critical in social research management and processes, the researcher embarked on writing the thesis. In the process of research documentation, all necessary elements of required knowledge, abilities and skills for writing a dissertation were attended to. This has resulted in meeting crucial criteria for the research in order to make a contribution to the existing body of knowledge.

1.8. DELIMITATION.

The subject of spirituality in African Pentecostal churches is very broad and cannot be exhaustively covered in a study of this kind. This study therefore focuses on the following dimensions:

- The study concerns the work of the Holy Spirit in the inner life and mission of the African Pentecostal churches.
- Pentecostalism has impacted and caused tensions and schisms in many churches in Zambia; but this study focuses mainly on the Reformed Church in Zambia.
- The Chewa people of the Eastern Province of Zambia have diverse beliefs and religious practices. In a study of this kind it is impossible to deal extensively with the Chewa as a people, and with all their religious and cultural practices. The study has therefore been undertaken only from the perspective of the members of the Bible Gospel Church in Africa and Grace Outreach Missions International of Zambia, and with particular focus on their understanding of the role the Holy Spirit in healing and deliverance.

1.9. VALUE OF THE RESEARCH.

It is expected that this research will make available valuable missiological information on African Pentecostalism and how this is impacting on the mainline churches by creating tensions, renewals and schisms. It is also expected that this information will not only be valuable to African Pentecostal churches, but also to the wider community which is seeking to understand the African Pentecostal spirituality. It is also hoped that this information will help build a bridge between the African Pentecostal churches and the wider community of churches in Zambia. Above all, it is hoped that the findings in this thesis will not only stir up dialogue between mainline and African Pentecostal churches, but will also prompt other researchers to do further research.

The value of this research lies in its effort to discover how the churches in question are responding to the call of God; and how they are as free as any branch of the Christian church serving God in their mission work as they allow the Holy Spirit to meet the needs of people through healing, prosperity and deliverance from sickness and evil spirits.

1.10. DEFINITION OF TERMS

.

- *Spirituality*: The term “spirituality” can be understood as “life according to the Spirit” or “life in the Spirit.” In this thesis, “spirituality” is understood as the supernatural manifestations of the abiding presence (Immanuel, in Chichewa, is Mulungu Alinafe) of the Holy Spirit in the life and mission of the African Pentecostal Churches.
- *Zambia*: Geographically, Zambia is a landlocked, forested Southern African country covering 752,614 square kilometres. Zambia is the only country in the world which is surrounded by eight neighbouring countries. Its population is approximately 12 million. Lusaka is its capital city with an approximate population figure of 2

million. Politically, Zambia was, after its independence from Great Britain in 1964, a one-party state under President Kenneth Kaunda's leadership until 1991, when it became a multi-party state. Economically, copper mining and refining has long been a major source of foreign exchange. The collapse of world copper prices has caused Zambia to revisit and invest in the long neglected sector of agriculture. As for religion, for twenty-seven years Zambia was under Kenneth Kaunda's "humanist African socialism" policy (Van der Walt, 1994:228). But in 1991 President Fredrick Chiluba as a 'born again' Christian declared Zambia a Christian country with full religious freedom for all faiths. This was written into the constitution in 1996.

- *African Pentecostalism*: The term refers to the way in which the African Pentecostal churches developed their own African expression of Pentecostalism. This is because Pentecostalism has the ability to "incarnate" the gospel in different cultural forms (Sepúlveda, 1999:133).
- *Reformed Church of Zambia*: This church is one of the churches known as 'mainline' churches in Zambia. It was founded by Dutch missionaries from South African who came to Northern Rhodesia (now Zambia) in July 1899. It has a strong Reformed tradition and enjoys a countrywide membership of approximately 500,000 members.
- *Bible Gospel Church in Africa*: The Church broke away from the Reformed Church in Zambia as a result of the impact of African Pentecostalism. The schism took place in March 2001. When it was launched, BIGOC had nine pastors, but now it has 70; with a membership of approximately 12,000 members (Kanyenda, 2008:31)
- *Cell*: Sometimes called a kinship circle; a small group of approximately 8-12 believers meeting once or twice every week; an important part of the church's infrastructure which has the primary functions of accountability and intimacy, and the secondary functions of Bible study, prayer, and healing.

- *Indigenous churches*: Churches that are self-propagating, self-theologizing, self-governing, self-supporting; churches that are producing, growing and living naturally in their own region and environment; in-culture expressions of Christianity.
- *Spirit possession*: this term gives expression to the belief that a person who displays certain behaviour has been taken possession of by an invisible being or power. And this constitutes an important means of communication with the spirit world, a world of invisible beings which can influence people either for good or for evil (Maureen Wilkinson, 1991: 231).
- *Mainline churches*: The term ‘mainline’ has come to indicate churches in the mainstream of traditional Christianity in Zambia, yet without the same commitment to basic beliefs on salvation and Scripture as evangelicals or Pentecostals would hold.
- *Signs and wonders*: This term refers to the manifestations of healing as God’s demonstration of his power and directly intervening in human situations to save.
- *Priesthood of all believers*: The biblical teaching that every Christian has a ministry to perform; every Christian has a spiritual gift or gifts given by God to be used for the health and growth of the body of Christ; the mobilization of the laity.
- *Spiritual gifts*: Supernatural attributes given to a person by the Holy Spirit when he/she enters the body of Christ, for use/ministry within the body for the edification of the people of God and the growth of the Kingdom to the glory of Jesus Christ.
- *Territorial spirits*: Based on Eph. 6: 12, empirical impedance from numerous parts of the world, the hypothesis that Satan delegates high-ranking members of the hierarchy of evil spirits to control nations, regions, cities, tribes, people groups, neighbourhoods, and other significant social networks of human beings throughout the world.



- *Pentecostalisation*: The term “pentecostalisation” was used by Johnson Kwabena Asamoah-Gyadu (2005:30) and refers to “a process of renewal or revival” of the mainline churches in order to “accommodate Pentecostal practices” as a result of the impact of Pentecostalism on them (see in this thesis, p. 22 and p. 131).
- *Renewal*: The process by which the church, either Christians individually or the community as a whole, responds in a new way to the leading of the Holy Spirit in their lives. A quickening or enlivening in personal or communal commitment to Christ in the churches. And at the heart of this renewal process lies an intensive experience of Christ.
- *African cosmology*: This is a spirit world which is very real and important, because it determines and balances the physical world. This spirit world includes, among others: things with magical powers, ancestors, various divinities, as well as the Supreme Being, who cannot be approached or served directly, but only through the ancestors with the help of the ng’anga.
- *African Pentecostal Churches*: This term refers to churches which express and form a distinctively African Christianity emphasizing the “role of the Holy Spirit with ecstatic phenomena like prophecy, speaking in tongues and healing.” Historically, they trace their roots to mainline churches; but now their theology and liturgy are Pentecostal.
- *Syncretism*: The attempt to synthesize elements of different religious systems into a single body of belief and practice. Some African indigenous churches have sought to synthesize elements of Christianity with pre-Christian traditional beliefs. The result of translating the Christian message into native forms without preserving the meaning; the mixture of old meanings with new, in such a way that the essential nature of each is lost.
- *Identity*: the term “identity” refers to faith and values, the worldview, symbols, style and story which shape the unique identity of a church (Hendricks, 1992:164).



- *Worldview*: A worldview is an integrated, interpretive set of confessional perspectives on reality which underlies shapes, motivates and gives direction and meaning to human life (Van der Walt, 1994:38). A worldview is therefore a term which simply refers to “the way a person or group of persons view the world around them. It expresses the viewpoint of what they think and believe the material and immaterial world in and around them look like. It includes the unexamined suppositions people hold, most of which are passed on from one generation to another” (Sunday Aigbe, 1991:166).

1.11. OUTLINE OF THE THESIS.

The findings in this thesis are presented in **six chapters**.

In Chapter One, the relevance of the research, the research problem and hypothesis, as well as methodology is discussed, together with information on the terms and definitions that are widely used in the thesis. An overview of the thesis concludes the introductory chapter.

Chapter Two deals with the concept of “spirituality”, which is used in this thesis, and the fact that it is theologically interpreted in different ways. The meaning is determined by the context in which the term is used (and by the researcher). In this chapter Christian spirituality is examined and a brief historical overview of spirituality is given. A definition of Pentecostal spirituality is sought as we study its nature focusing on sanctified Christian life. The Pentecostal understanding of Christian spirituality in areas where the Zambian Christians express themselves is distinctively highlighted. The influence on African Pentecostal churches by western missionary churches shares an Evangelical (Puritan) spirituality with a Methodist background. The remaining part of the chapter deals with Christian African spirituality.

Chapter Three examines some of the African traditional religious aspects of the Chewa cosmology. The chapter discusses the African traditional understanding of spirit-



possession, witchcraft and magic; and sickness as experienced in traditional African culture. In this chapter, traditional healers, and methods and practices of healing are discussed as well. The remaining part of the chapter examines and discusses the attitude and response of Christianity to the African worldview, and shows how African cultural values played a pivotal role in shaping the Christian faith. And the concluding part of the chapter is a reminder to seriously develop an African holistic theology.

Chapter Four discusses the spirituality of African Pentecostal churches, and a brief background to the formation of churches is provided. This chapter focuses on the birth of the church and examines the manifestations of the Spirit in the life and mission of the church. The patterns of and the reasons for the growth of these churches, as well as views on preaching and liturgical practices are discussed. In this chapter, case studies of healing and deliverance are cited. Much of the chapter is devoted to the emphasis these churches lay on pneumatology, the doctrine and the manifestations of the Spirit. The remaining part of the chapter deals with conflicting views on healing and deliverance and their role in the mission of the church today.

Guided by the research process, **Chapter Five** focuses on the impact of African Pentecostalism on the mainline churches in Zambia, focusing on the Reformed Church in Zambia. A brief background to African Pentecostalism is explored. And the term “African Pentecostalism” is defined. The causes of tensions, pentecostalisation and schisms in these mainline churches are examined and the response of the Reformed Church in Zambia to this impact is assessed. In this chapter, historical developments leading to secession and the formation of African Pentecostal churches namely the Bible Gospel Church in Africa, and Grace Outreach Missions International are established. The remaining part of the chapter looks at entering into dialogue with African Pentecostalism in Zambia on missiological issues of spirit possession as an African reality, the biblical work of the Holy Spirit, healing, exorcism, prophesy and pneumatology. A comprehensive analysis of GOMI and BIGOCA,

including the question of syncretism, is provided, followed by a missiological evaluation of African Pentecostal churches. The question, “What is mission?” concludes this chapter. Then this is followed by **Chapter Six**. This chapter concludes the thesis by showing how the hypothesis has been proved correct; and research goals have been reached. A summary of the chapters and some recommendations are included in this section.



CHAPTER 2: SPIRITUALITY THROUGH THE AGES.

2.1. Introduction.

A new interest in spirituality can be registered in the Church – in Roman Catholic, Protestant as well as in Pentecostal/Charismatic Churches worldwide. New books have appeared on the scene, one of which is from the South African (Roman Catholic) author called Albert Nolan, who has written a book entitled: *Jesus Today: A Spirituality of Radical Freedom* (2007), which has become one of the most important books on the local scene. In this chapter clarification concerning the term ‘spirituality’ and Christian spirituality is offered, together with a brief historical overview of spirituality through the ages. Pentecostal spirituality and sanctification are defined, and Pentecostal practice is dealt with. Such an exercise helps to illustrate the context in which the spirituality of African Pentecostal churches was formed, and how this spirituality has been affecting other churches.

2.1.1. The term “spirituality”

Gordon S Wakefield (1983:361) elaborates on the term “spirituality” introducing it as “a word which has come much into vogue to describe those attitudes, beliefs, and practices which animate people’s lives and help them to reach out towards super-sensible realities”. The word “spirituality” originated in the French Catholic world. The term has been used since the early 1890s in religious practices to express the beliefs and values of a particular religious group. This term is roughly similar to earlier technical words like **religio**, **pietas**, **eusebia**, **leiturgia** and **euthisianmus** (Spittler, 1988:140).

In addition to the traditional varieties of Christian spirituality, all religions have their spiritualities. One may speak of Mormon, Islamic, or Buddhist spirituality (Spittler, 1988:140). Thus, spirituality needn't always be essentially good or Christian. Wakefield (1983: v) illustrates the content of spirituality in terms of prayer saying, "Prayer in Christian theology and experience is more than pleading or petition; it is our whole relation to God. Spirituality concerns the way in which prayer influences conduct, our behaviour and manner of life, our attitude to other people. It is often best studied in biographies, but clearly it shapes dogmas, inspires movements and builds institutions. Therefore, spirituality characterizes a person's life or a group's nature in terms of their relation towards God".

2.1.2. Christian spirituality.

Christian spirituality is derived from and inspired by the revelation of God in Christ Jesus. Newlands (1980:159) says that "Christian concepts of God involve salvation through Christ as core element". This Christian spirituality is, therefore, rooted in a personal relationship with Jesus Christ. The centre of Christian spirituality is the incarnated Word of God (John 1:1). Peterson (1995:28; cf John 10:36; 17:19) explains that in the Gospel of John, "Jesus uses the language of sanctification with reference to his own role as the saviour and sanctifier of others."

From a historical perspective, Christian spirituality is in itself a synthesis and has undergone many developments. Wakefield (1983:363) points out that "in the first millennium, it was profoundly influenced by Neo-Platonist philosophy and later monasticism." Two Christian types of spirituality have distinguished themselves since the 16th century. One is Roman Catholic and the other is Protestant. However, a third has emerged tracing its origins to the eighteenth century. The third one is called "Pentecostalism." Catholics, Protestants and Pentecostals differ with each other, and have developed distinctive kinds of spiritualities. Though their differences should not be exaggerated, a distinction can clearly be made according to their respective emphases; the Catholic Church emphasizes our own effort

towards God, the Protestants emphasize our justification by faith in Christ, and the Pentecostals emphasize the Holy Spirit.

In a general sense, the way of understanding Christian spirituality, is in terms of sanctification, a godly life and its power to transform “the entire person”, not just the human mind. This means that Christian spirituality is not simply for the interior life or the inward person, being as much for the body as for the soul, and equally directed to the implementation of both the commandments of Christ to love God and our neighbour.

David Bosch (1979:3) says that spirituality which concerns and embraces “the whole life” can never be something that can be isolated from the rest of our existence. And, according to the New Testament, in the Epistles of Paul, Paul’s new life is not another life, but the life which God has renewed, transformed and transfigured by the Holy Spirit. On this holistic view of spirituality incorporating the whole person, McGrath (1995:125) said that “in its fundamental sense, spirituality is concerned with the shaping, empowering and maturing of the ‘spiritual person’ (1Cor 2:14-15) that is, the person who is alive to and responsive to God in the world, as opposed to the person who merely exists within and responds to the world.” Therefore, Christian spirituality is the whole expression of faith of a sanctified individual and or a group of individuals.

2.2. Brief historical overview.

The reformer’s motto was *Ecclesia reformata semper reformanda*. The reformed church must continue to be reformed. This strongly suggests to us a principle: that to be truly reformed is not to get stuck in the sixteenth or any other century. History has shown that in each age, God has called and raised a remnant to be faithful and influential in the context in which that remnant lives; in order to bring change for the better. The purpose of this brief historical overview is to focus on the selected faithful remnants who brought changes in their contexts and institutions, as a result of their spirituality.

2.2.1. Protestant spirituality.

Historically, Protestant spirituality is a protest against Roman Catholic spirituality. The origins of Protestantism, according to C P Williams (1988:539) “lie in the teaching and actions of both the magisterial reformers, chiefly Luther, Zwingli and Calvin, and the leaders of the Radical Reformation.” And Lochmann (1975: 220) recommends that one should distinguish between a First and a Second Reformation, and that Hus should be included in the first movement. He points to three distinguishing characteristics of the First Reformation:

“In the first place, it was a return to the beginning of the Church, viz, the first apostolic church, which believers sought to reinstate. In the second place, the stress is not so much on the dogma of the early Christian church, but on the practice of faith (orthopraxy rather than orthodoxy). They emphasized the example set by Christ and his words. Deeds played an important role. Stated more simply, the difference between the First and Second Reformation lies in the fact that the First accords primacy to the evangelical commands of Christ (such as, for example, to the Sermon on the Mount), while the Second stresses more particularly the Pauline message of justification through faith. In Hus the intense need to live simply, according to the commandments of Christ, predominated. The third characteristic ties in with the second, viz. the social responsibility of the believer was brought to the fore. Once again in simpler terms (because this is not applicable to the sixteenth-century Calvinist reformation): The reformation must not be limited to the doctrine and the church only (as was the case with some of the sixteenth-century reformers), but should include all the spheres of life even outside the church.”

According to Luther, Protestant spirituality blossoms in the double liberty of Christians. “On the one hand, they are free to do the most humble work that God expects of them in concrete situations where they find themselves and which touch the needs of the neighbour. They no longer run after particularly religious works. On the other hand they are free from the obsession of perfection” (Lienhard, 1988:295). Since the 16th century, Protestant spirituality

has been more biblically orientated with the emphasis on the gracious God. Wakefield (1983: 363) describes the difference in terms of the way the believer considers himself/herself related to God. The Catholic saint has come to unite himself/herself with God, consummating purgation and illumination. For the Protestant, spiritual growth begins with God's justifying mercy initiating a relationship with him. And because the Protestant spirituality insisted (still do today) on the centrality of grace as God's freely given gift, any spiritual practice that could suggest that grace could be earned is utterly condemned.

This Protestant spirituality can be distinguished by the particular comprehension and practice of sanctification. In order to appreciate Protestant spirituality, one must understand sanctification in terms of people being simultaneously justified and sinful. The unconditional grace of God is taken seriously. For example, Luther realized that as sinners we are direly in need of the guidance of the gracious God. In the Lutheran tradition sanctification is, as Forde puts it, "the art of getting used to justification" (Forde, 1988:13).

To the Lutherans, spirituality is the process of transition. And, this transition will never be completed this side of the grave. That is, since we are always confronted by sin and in need of grace, we find ourselves always starting afresh, as Luther puts it, "to progress is always to begin again" (1961:370). The Lutheran tradition holds sanctification to be a dialectical relationship or invasion of the old by the new. According to this assumption, it is clear that justification overshadows sanctification. Peterson puts it this way, "To separate sanctification from redemption and conversion is inaccurate and unhelpful" (1995:68). This leads Forde to say the following:

"If what we have been saying is true, however, our salvation, our sanctification, consists in turning about and going the other way, getting back down to earth. The trouble we have is that it is a long way back to us. To get there, we must learn to trust God, to be grasped by the totality of his grace, to become a creature, to become human" (1988:30).

In his book, *Reformed Spirituality*, Howard L. Rice comments that in contrast to the attitude of many contemporary Christians who create a sharp distinction between life before

conversion and the new life in Christ that is free of doubts and troubles, Howard says that “the Reformed tradition insists that even the converted continue to suffer...over against the attitude of some of liberal Protestantism that Christian growth in faith means steady improvement.” (1991:179).

2.2.2. Pietist spirituality.

Pietism has been one of the least understood movements in the history of Christianity. D.W. Brown reminds us that “Spener is commonly regarded as the father of pietism.” He says that “Spener was reacting against the polemical orthodoxy that was sterile amid the immorality and terrible social conditions following the Thirty Years’ War from 1618 to 1648.” And “hoping for better times ... Spener set forth his “pious wishes” for the reformation of the church” (1988:516).

Pietism, like Moravianism and Methodism, was “a movement within the large established church communions” (Snyder, 1989:32). Ernest Stoeffler discusses several of the distinctive marks of Continental Pietism in *The Rise of Evangelical Pietism* (1965:13-23). Ernest Stoeffler says that this movement emphasized “the new birth; intensity of personal religious experience; focusing on personal piety, holiness, and discipline; an emphasis on Scripture; primitivism and an ‘oppositive element’ regarding the established church; and religious idealism.” Howard A. Snyder in discussing “the renewal movements” in the history of the church, says that “the formation of intimate renewal communities within the church...raises fundamental questions of ecclesiology. It is...seen as implying a negative judgement on the ‘spirituality’ and...the ‘legitimacy’ of the larger church community and structure” (1989:33). But Brown says that “Contrary to the meritorious works of medieval Catholicism, pietism stressed the gift of sanctifying grace.” He argues that the Pietists “desired reformation of and not separation from the church” (1988:516-517).

Historically, the emphasis on *ecclesiolae in ecclesia* and the Pietist spirit of mission, provide us with some further insights into the understanding of this movement's spirituality.

2.2.2.1. Ecclesiolae in Ecclesia.

The establishment of *ecclesiolae in ecclesia* ('small or little churches' within the church) was due to the influence of Philip Jacob Spener (1635-1705), who was educated at the University of Strasburg. A separation from the church is to be carefully avoided, he maintained, but within the church dynamic cells ('little churches') need to be developed. According to Howard (1989:35) the church (ecclesia), composed of large numbers of people, all of them professing faith in Christ but who in fact demonstrate varying degrees of commitment, needs as a normative structure, a form of "a church within the church" or a "little church" (ecclesiola), as a place for more intimate fellowship and for spiritual growth. By this term, Spener meant little associations of living members within a local parish, to act as a leaven among the membership. Awakened and regenerated persons are to institute a special fellowship among themselves and to uphold certain regular rules in view of personal piety and family religion. At the same time, however, they are to remain in the full communion of the church (Stoeffler, 1965:236). Spener, according to Stoeffler (1965:237) stated that they "were to be instrumentalities through which the church was to be brought again to reflect the image of the early Christian Community."

This approach was further developed in the life and ministry of Augustus Herman Francke (cf. Hamilton, 1900:6). Howard (1989:38) concludes by saying that "whether such *ecclesiolae* can in fact function without creating factions or schism, and whether it is ever legitimate to allow for what may amount to two levels of discipleship in the church, are the two major questions raised by the ecclesiola approach."

2.2.2.2. Missionary Spirit.

The Pietists who flourished during the eighteenth century were missionary-minded and their work was connected to missionary endeavours. In this century, according to Karl Barth (1976:98) the attention of Christians was focused on the practical life that was to be changed, on the Christian works that came from faith. The Pietists however were more concerned with *inner* works and the *rationalists* more with outward works. Evangelical pietism under the leadership of Count Zinzendorf found further vigorous expression in the renewal of the church of the *Unitas Fratrum*, the Moravians. By 1727, Zinzendorf had become their spiritual leader, with a vision that the Moravians might become the *collegia pietas* within the Lutheran Church, a committed, “zealous group of soldiers for Christ” (Stoeffler, 1973:137) ready to carry the Gospel anywhere in the world. Feeling a call to Christianize distant lands, the Moravians sent missionaries to the Danish and British West Indies in 1732, to Greenland in 1733; and two years later to Georgia. By 1760 the Moravians had sent out 226 foreign missionaries (cf. Howard, 1989:168). According to Latourette (1970: 17-48) the “Moravians never sought to bring all other Christians into their church. After the Pietist pattern, they wished to be a leavening and transforming influence in other communities.” Manschreck (1981:268, 269) wrote that, “No other Protestant group practised missions more wholeheartedly than the Moravians during the eighteenth century.”

Evangelical piety found expression in Christ-mysticism, hymns, and liturgy and in lives that were geared to Christ’s Sermon on the Mount. And Lewis, according to Howard A. Snyder (1989:169-170), notes that “the Moravians sang from a larger collection of hymns and from more diverse sources than any body of Christians of the day, and as they sang their way around the world they broke down many walls of partition.” This “Moravian music had a strong influence on John Wesley, who translated a number of Moravian hymns” (cf. Howard, 1989:170). A typical Evangelical oriented Pietism and spirituality resulted and, it



was claimed, developed into Puritanism in England (cf. Stoeffler, 1965:118). The Puritans pursued simplicity, fidelity to God's Word, striving to emulate the example of the primitive church. The sacredness of God's ordinances, the need for seriousness and sincerity of worship (cf. Davis, 1976:296); and the development of healthy marriages and committed Christian families, as well as a strong social concern, became the characteristics of Puritan spirituality. Stoeffler wrote that "the beginning of the social outreach of the church is in no small part the result of the Pietistic impact, especially as that impact made itself felt in the evangelical movement in Britain" (1965:4). It is of significance that the movement against slavery was driven by William Wilberforce and a number of fellow Evangelicals.

2.2.3. Wesleyan spirituality.

John Wesley's earnest spiritual quest began at an early stage. Wesley, according to Howard (1989:192) said, "I began to aim at and pray for inward holiness. My one aim in life is to secure personal holiness for without being holy myself I cannot promote real holiness in others." In trying to be a Christian, Wesley finally, according to Howard A. Snyder "broke the faith barrier" on Wednesday, May 24, 1738. "This was his famous heart-warming experience during a meeting in Aldersgate Street, an experience which Wesley himself saw as the critical turning point in his spiritual quest." Wesley says the following about his "heart-warming experience" in his *Journal*: "I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death" (Wesley Journal, 1:476, 1909).

For Wesley, holiness was a process of becoming in reality what we already are in Christ, through the new birth. Holiness is the dialectic moment in which Christ's pure love becomes an inner reality for the believer. This is a continuous happening through the indwelling of the Spirit (Wood, 1988:96). John Wesley (1898:39) "believed that sanctification begins at the moment of the new birth, and entire sanctification is the experience of being made

perfect in love.” The Wesleyans remind us that this experience of being made “perfect in love” is not humanly possible to achieve except through faith as a gift of God’s grace.

To appreciate Wesleyan theology and spirituality, one must understand sanctification in terms of being both instantaneous and progressive. The unconditional grace of God is taken seriously. Sanctification, according to John Wesley, was “the infinite and dynamic love of God at work in a finite believer” (Albin, 1988:720). Wesley realised that as believers we are direly in need of the sanctifying grace of the work of the Holy Spirit. In the Wesleyan tradition, “sanctification is received just as is justification” (Sceats, 1988:506). To Wesleyans, spirituality is the process of transition. And, the transition will never be completed this side of the grave. Wesley has greatly contributed to the understanding of the way of growth of sanctified Christians. To grow spiritually the believer must feed on the Word of God (1 Peter 2:2). In the process of sanctification the believer must come to maturity. And the Christian who is grasped by the totality of grace always discovers the miracle anew. One is, always learning new and experiencing new truths (John 8:32). The Wesleyan tradition holds sanctification to be a dialectical relationship, the dying of the old person and the raising to become a new person in Christ, forgiven, accepted, loved, and in the process of growing in Christ’s likeness (2 Corinthians 5:17). For John Wesley the essence of original sin is “carnal pride” The essence of Christian perfection is pure love for God. Wesley says that “it is pointless to debate whether freedom from ‘original sin’ means that it is ‘suspended or extinguished.’” Rather, according to him, “it is enough that we feel nothing but love” (Wesley, 1991:510-511). According to Ferguson (1988:720), this “love for all nations” caused Wesley to declare: “The world is my parish.” In other words, sin is not literally a “thing” but is an “attitude of pride” that alienates us from God and others (Wood, 1988:114-115). Therefore, Wesley’s spirituality, according to McGrath (1993:629), was a synthesis of the Protestant ethic of grace and the Catholic ethic of holiness. Wesley’s continuing influence is seen through the ongoing life of the societies he organized and their

offshoots. It is very important to note the social consequences of the quest for Christian perfection among those who embrace Wesley's doctrine in its totality. Burk wrote in *The Works of John Wesley*, that "The commitment to the Kingdom motivates us to strive for social reform or, perhaps, more appropriately, social recreation" (x:150).

The Methodist revival was, however, only part of the eighteenth century revival, which was largely Calvinist in theology, over against Wesley's Arminianism, and infused with warmth and the power of the Holy Spirit (Ferguson, 1988:426).

2.2.4. Azusa Street spirituality.

The enthusiasm and warmth of the movement was carried through the 19th century and into the 20th century, as history shows us. In America a new and dynamic spirituality was on the surge.

Eddie Hyatt (2006:1) wrote that "on April 9, 1906, the fire of God fell on a small group of hungry believers at a home on Bonnie Brae Street in downtown Los Angeles, California."

Within a week the meetings moved to an old, dilapidated building located at 312 Azusa Street. The Azusa Street Revival was birthed, according to Hyatt (2006:2) "in a milieu of prayer and the belief that God would restore to the church the power of New Testament Christianity just before the return of Christ to the earth." He argues that "the nineteenth century had witnessed the erosion of many people's faith through the emergence of Darwinian evolution and higher biblical criticism." "Many Christians," he says, "believed that only a restoration of the Pentecostal power of the New Testament would stem the tide of Scepticism and unbelief." Perhaps nowhere, asserts Eddie Hyatt "was the desire for revival more intense than in Los Angeles, California. Dissatisfied with traditional forms of Christianity and alarmed by the scepticism that seemed to permeate so many of the churches, scores of individuals and small groups were giving themselves to intense times of prayer" (2006:2).

According to Cox (1995:48), "William Joseph Seymour, a black preacher born in 1870 of parents who were former slaves in Centreville, Louisiana, had an inclination to the 'holiness' teachings about the indwelling Christ." Having an intense hunger for the life and power of the Holy Spirit (Eddie Hyatt, 2006:4), Seymour gave himself to almost constant prayer. Seymour, according to Eddie Hyatt, later said:

"Before I met Parham, such a hunger to have more of God was in my heart that I prayed for five hours a day for two and half years. I got to Los Angeles, and there the hunger was not less but more. I prayed, 'God, what can I do?' The Spirit said, 'Pray more.' 'But Lord, I am praying five hours a day now.' I increased my hours of prayer to seven, and prayed on for a year and a half more. I prayed to God to give what Parham preached, the real Holy Ghost and fire with tongues with love and power of God like the apostles had." (2006:4).

On April 9, 1906, Edward Lee, a black janitor, told Seymour about the vision he had experienced, saying that "the apostles had come to him and told him how to reclaim the gift of tongues." Both men prayed, and that night ... "the power fell." Several participants began praising God in unknown tongues, and among these was William Joseph Seymour himself (cf. Cox, 1995:56). It is generally considered that the famous revival of Azusa Street in 1906 is the cradle of modern Pentecostalism. According to Martin (1990:29) "as Aldersgate Street, London was to Methodism, so Azusa Street, Los Angeles was to Pentecostalism." Speaking of the origins of Pentecostalism Hollenweger (1972:xvii) says, "The origins of the Pentecostal Movement go back to a revival amongst the Negroes of North America at the beginning of the present century." Concerning the Azusa Street revival he adds that:

"The Pentecostal experience of Los Angeles was neither the leading astray of the church by demons (as the German Evangelical Movement claimed), nor the eschatological pouring out of the Holy Spirit (as the Pentecostal Movement itself claims) but an outburst of enthusiastic religion of a kind well-known and frequent in the history of Negro churches in America which derived its specifically Pentecostal features from Parham's theory that speaking with tongues is a necessary concomitant of the baptism of the Spirit" (1972:23-24).



Hollenweger (1972:24) links the American “negro enthusiasm” with a weak and unfortunate position: “I do not wish to assert here that the Holy Spirit was not at work in the Los Angeles revival”. Hollenweger’s denial of the eschatological outpouring of the Spirit in Pentecostal style is critical. While the centrality of Black “holiness” believers in the early Pentecostalism is indisputable, nevertheless Hollenweger incorrectly uses this information concerning the Azusa Street revival. He did this in order to discredit Pentecostalism as a Negro “enthusiast” expression of Christianity rather than a renewal of New Testament Christianity. And Hollenweger denies that speaking in tongues is the initial evidence of the Pentecostal experience. Because of this bias, Hollenweger attributed the religious phenomena of Azusa Street to Black enthusiast religion. But Bartleman’s view of the twentieth century Pentecostal, the Azusa Street revival, was in a clear eschatological framework:

“The ‘gifts’ of the Spirit are being given, the church’s panoply restored. Surely we are in the days of restoration, the ‘last days,’...demons are being cast out, the sick healed, many blessedly saved, restored, and baptized with the Holy Ghost and power....Jesus is being lifted up, the ‘blood’ magnified, and the Holy Spirit honored once more” (1980:64).

Bartleman’s emphasis is on the restoration of the ministry of the Holy Spirit in the eschatological “last days”, a return to the New Testament times, which he sees as normative (1980:74,90). However, Hollenweger argued that Seymour “in spite of constant humiliation ... developed a spirituality that in 1906 led to a revival in Azusa Street, Los Angeles, which most Pentecostal historians believe to be the cradle of Pentecostalism. The roots of Joseph Seymour’s Spirituality lay in his past.” He further says that Seymour “affirmed his black heritage by introducing spirituals and music into his liturgy at a time when this music was considered to be inferior and unfit for Christian worship. At the same time he steadfastly lived out his understanding of Pentecost. For him Pentecost meant more than speaking in tongues. It meant to show love instead of hatred, to overcome the hatred of a whole nation

by demonstrating that Pentecostal was something very different from the success-oriented North American way of life.” He furthermore says that “...as they could not understand the revolutionary nature of this Pentecostal spirituality, they took refuge in ridicule and scoffed: ‘What good can come from a self-appointed Negro prophet?’” The mainline churches also, he asserts, criticized the emerging Pentecostal movement. They despised the Pentecostals because of their lowly black origins (Hollenweger, 1999:40-44).

According to Hollenweger (1997:23) Seymour’s Pentecostalism is “the oral missionary movement, with spiritual power to overcome racism and chauvinism”. God used Seymour and Azusa Street as a catalyst to help spread the fire of Pentecostal Revival all around the world. And Harvey Cox (1995:83) says that the movement that has emerged out of that old, dilapidated building at 312 Azusa Street “is reshaping religion in the twenty-first century.”

At Azusa Street, according to Cox (1995:101) “a kind of primal spirituality that had been all but suffocated by centuries of western Christian moralism and rationality re-emerged with explosive power...This resurfacing of archetypal modes of worship, elements that lie closer to the surface in some cultures but are buried more deeply in others, helps explain why the movement raced across the planet with such electrifying speed. Its potent combination of biblical imagery and ecstatic worship unlocked existing, but often repressed religious patterns, enabling Pentecostalism to root itself in almost any culture.”

With this description, Cox demonstrates the pervading influence of the Azusa Street revival, both upon early Pentecostalism and upon later forms of the movement, especially in the Third World, where the majority of Pentecostal adherents now live.

2.2.5. Evangelical spirituality.

While Azusa Street revivalism was moving in one direction, an alternative spirituality, Evangelical spirituality – was moving in another. The roots of this movement go back to the times of John Wesley and his colleagues on both sides of the Atlantic Ocean.

Historically, in order to appreciate the Evangelical spirituality, one must understand the defining figures in the history of American evangelicalism in the eighteenth century. In many ways, the defining figures were revivalists George Whitefield, John Wesley and Jonathan Edwards. According to Stout, in America as well as in England,

“revival itself took on a new meaning as a staged, translocal event, held outdoors on weekdays in open competition with more secular entertainments and diversions. In the past, revivals were local, mysterious events that occurred once or twice in any generation and that remained within local communities. With the New Birth as his product and the promise of a transatlantic market, Whitefield introduced a religion to a dawning consumer age” (Stout, 1991: 98-99).

Whitefield’s stand was on the new birth of the believer. In his journal, he says that “...some other strong opponents of the doctrine of the new birth...believe only in an outward Christ, we further believe that he must be inwardly formed in our hearts also. But the natural man does not accept the things of the Spirit of God, for they are spiritually concerned.” And again, “The old doctrine of justification by faith alone, I found much revived, and many letters had been sent concerning it to me, all of which I providentially missed, for now I come unprejudiced, and can easily see who is right. And who dare assert that we are not justified in the sight of God merely by an act of faith in Jesus Christ, without any regard to works of past, present or to come?” (Backhouse, 1933:107, 102).

Whitefield delivered the Gospel that moved men and women from death to life. He helped people to see the righteousness of Christ in the Gospel and to live up to the faith. He himself experienced a total transition in perspective at the time that he was influenced by the works of the Pietists. Whitefield wrote about his experience as follows:

“ God soon showed me: for in reading a few lines further that true religion was union of the soul with God, and Christ formed within us, a ray of divine light was instantaneously darted in upon my soul, and from that moment, but not till then, did I know that I must be a new creature” (Backhouse, 1933:18).

Since Whitefield and Wesley began to have open-air preaching in 1739, the period from 1740 to 1830 has been called and seen as “the dominance of Evangelicalism.” Davis (1961:3, 4) says that “the impact on worship of the Evangelical revival under...Whitefield and the Anglican evangelicals, shows that rationalism and moralism yielded to the imperative demands of sentiment, or what Jonathan Edwards called ‘the religious affections’.”

Davis (1961:146) wrote that “Wesley’s and Whitefield’s greatest achievement was to take the Gospel to the people in the fields...” And Wesley’s great gifts lie, according to Davis, in the practical relevance and clarity of his ethical sermons (1961:156). Davis (1961:155) argues that “although Whitefield and Wesley concentrated on practical divinity, rather than on ‘speculative divinity’, they showed a considerable divergence in the selection of other themes.” Davis adds, “This is true not only of their theological statements...for Wesley was an Arminian who preached universal grace, while Whitefield was a Calvinist who believed in predestination and was not averse to anti-Arminian polemical reference in his sermon.”

George Whitefield’s sermonic power defined much of what American evangelicalism became. Evangelicalism was a tradition in which its greatest speculative theologian, Jonathan Edwards, is best known for a sermon entitled “Sinners in the hands of an angry God” (Noll, 1994:155). According to Ferguson (1988:221) Jonathan Edwards “was the greatest evangelical mind in America in large measure because his thought was driven by the profoundest truths of evangelical Protestantism.” Edwards believed that a renewal in holiness was basic to conversion.

This is the viewpoint of the reformers and Puritans. Murray (1987:261) writes that “for the Christian, holiness is the beauty of God whom he has been brought to know and, having now a principle of holiness in his own nature, he delights in God and seeks to be like him.” This viewpoint - surveying the evangelical history since Edwards wrote his *Religious Affections* - has commonly been exchanged for that of the Wesleyans. Arminian beliefs inevitably depreciate the radical nature and the full significance of the rebirth, and, where

such beliefs are accepted, the experimental divinity of Edwards will always receive the criticism that Wesley gave. Edward defined “affections” as vigorous and sensible exercises of the inclination and will of the soul - things like hatred, desire, joy, delight, grief, hope, fear, gratitude, compassion and zeal (Piper, 1990:78). It is true, as Noll (1994:61) remarked that “the brilliant Jonathan Edwards was the most discriminating defender of the revival.” Our time calls for the establishment of an evangelical spirituality that is relevant to our times. Noll in *The Scandal of the Evangelical Mind*, insists that:

“At this stage in our experience, evangelicalism does not have a lot to offer in intellectual terms as such. We have frittered away a century or more, and we have much catching up to do. We need a lot of help, which may come from other Christian traditions...where continuous intellectual activity has been undertaken as a spiritual discipline” (1994: 250).

McGrath has provided a few relevant insights into what Evangelical spirituality amounts to. He says that:

- Basically the church must be reformed to reflect its realization in accordance to Scripture and its origins. The simple gospel, the euangelion, must become real and appeal to non-Christians. It must flourish with fresh Christian love in the church and presented anew to the world. The problem is that the commitment, and enthusiasm in the Christian community as God given to sinful men, so often theologically misled and lacking a sanctified and wholesome understanding of the Christian life. This is one reason why so many Evangelicals in our day become Pentecostals.
- One distinct feature of the evangelicalism is its transdenominationalism or nondenominationalism. Spiritually denominationalism cannot be satisfying. “Evangelicals are most emphatically not committed to any, including any specifically separatist, doctrine of the church or understanding of the fine details of church order. Evangelicalism is as consistent with a convinced denomination as it is

with a convinced separatist view of the church, and it is not restricted to any specific Scripturally based ecclesiology” (McGrath, 1995: 79, 80).

The basic problem of Evangelical spirituality is that it has not stayed alive to its confessional approach; and according to McGrath (1995: 130) “It has neglected to give weight to the human weakness and needs that make spirituality so attractive for many people.”

2.2.6. Pentecostal spirituality.

Historically, Pentecostal spirituality as a protest against Reformed spirituality can, and must be dated before the Pentecostalism of the 21st century. The Pentecostal movement emerged out of the intense Wesleyan-holiness and Reformed evangelical revivals of the late nineteenth century, as well as from the early 20th century Azusa Street experience. The way in which Pentecostal spirituality depends upon, and is informed by, these movements is explained in the next paragraphs.

From the context of American restoration revivalism emerged a distinct Pentecostal spirituality: “It was the black spirituality of former slaves in the United States encountering the specific Catholic spirituality of the movement’s Grandfather, John Wesley” (Land, 1993: 35). The Moravian Movement of Count Nicolaus von Zinzendorf, which had sprung from German Pietism, had a profound effect upon John Wesley, the founder of the Methodist Church (Land, 1993: 49). Wesley’s contact with Moravians in Georgia (USA) and in England led him to his Aldersgate conversion experience. To him being spiritual meant to encounter and experience Christ, as he wrote, “I felt my heart strangely warmed”. Pietism gave emphasis to the importance of feeling in Christian experience and encouraged holiness, discipline and a personal relationship with God.

In 1727, the Moravian Community at Herrnhut received an outpouring of the Spirit that resulted in a round-the-clock prayer meeting that lasted continuously for a hundred years, and Wesley himself visited this community. Wesley's doctrine of a second blessing, a crisis experience subsequent to conversion which he called sanctification or "perfect love", was a central emphasis of the early Methodism and had a great influence on Pentecostalism. The more deeply Wesley got involved with the Moravians, the more he felt that two distinctly different visions of the church were at stake, despite profound similarities at the level of spiritual experience and *koinonia*. From the Moravians Wesley learned the "inwardness of faith", but he insisted on balancing this with that stream of Anglo-Catholic Piety that stressed "holy living" (Snyder 1989: 208). Wesley instituted societies for religious fellowship quite apart from ordered public worship as an attempt to recover the spirit and form of early Christianity (Baker Frank, 1970: 43-44). And, in the course of introducing his innovations, Wesley was accused of "leaving the church of England by two doors at the same time" namely: Roman Catholicism and Puritan Separatism (Baker 1970:43).

The Pentecostal spirituality, according to Wesley, blossoms in a triple liberty of Christians. Firstly, Christians are free to do the most humble works that God expects of them in concrete situations where they find themselves and which touch the needs of the neighbour. They, secondly, devote all to God, giving Him their soul, body and spirit. And, thirdly, they continue to promote the life of Christian holiness as both an inward and an outward reality (Baker, 1989:192,208).

2.2.6.1. The main characteristics of Pentecostal spirituality.

From the point of view of Pentecostal spirituality, the most important complement brought by Wesley to Pentecostalism was his doctrine of sanctification. Wesley's doctrine of a *second blessing*, a crisis experience subsequent to conversion, which he called sanctification or "perfect love", was a central emphasis of early Methodism and had a profound influence

on Pentecostalism (Burgess, 1988:280). In accordance with the Bible, Pentecostal theology and piety have always emphasized sanctification. God begins and continues with us simply by declaring us to be righteous because of Jesus Christ. (2 Corinthians 5:21).

For Pentecostal Christians, sanctification means a spirituality that has its centre of gravity in a personal relationship with Jesus Christ. John Calvin was right when he said, “First we must understand that as long as Christ remains outside of us, and we are separated from Him, all that He has suffered and done for the salvation of the human race remains useless and of no value to us” (*Institutes* 3.1:1). Snyder (1989:200) agrees with John Calvin when he says that: ‘Wesley’s heart-warming experience during a meeting in Aldersgate Street was an experience which Wesley himself saw as the critical turning point in his spiritual quest.’

Sanctification, therefore, in Christ has to do with a profound reorientation of values and behaviour beginning with the heart. God’s word and God’s spirit bring about change and transformation in us and then through us God’s holiness is revealed to the world.

According to the Pentecostal tradition Christians believe that Christ must engage their whole being. For Pentecostals, “the one who died with Christ is not merely justified, but has also been set free from the reign or dominion of sin” (Roman 6:7). All that Christ has accomplished for their human nature is a reality through union with Him, true for them. He died to sin once; He lives dedicated to God (Romans 6:10). He was subjected to the dominion of sin in death, but death could not master him. He rose and broke the power of both sin and death. Now he lives forever a life unto God’s glory. The same must be true of his followers; they were with Him on the Cross, in the tomb and on the resurrection day (cf Romans 6: 4-11).

In their faith and practice, the basic framework of their new life in Christ is that they have become like Paul, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (cf Galatians 2: 20). Pentecostal Christians think of themselves in terms of being dead to sin and alive to God, united with Jesus Christ our Lord.

Union with Christ in Pentecostal spirituality is understood in terms of two features of sanctification, (i) that “Jesus Christ is our sanctification or holiness (1 Corinthians 1:30); and (ii) through union with Christ sanctification is accomplished in us” (Ferguson, 1988:48). This union with Christ is the purpose and one of the foci of the ministry of the Holy Spirit (cf Romans 8:15).

Therefore what is so significant in the Pentecostal lifestyle is the transformation which faith brings to Christians’ self-understanding. They do so by “giving themselves to God through both their beliefs and emotional attitudes, which ultimately influences their actions and values” (Cecil, 1992:103). Against this background, Paul urges radical consecration and sanctification (Romans 12:1, 2). In the Pentecostal tradition, sanctification amounts to the consistent and practical realization of what is meant by belonging to Christ as a new creation (2 Corinthians 5:17). This Pentecostal apprehension is associated with a cosmic context and contrast: in Adam by nature, in Christ by grace; in the old humanity by sin, in the new humanity by regeneration. Once we lived under the reign of sin, now we have died to its rule and are living by the grace of God in Christ. The work of Christ and his grace are experienced in contrast with Adam and his fall as stated in Paul’s letter to the Romans (8:1ff; cf Romans 5:12ff). Pentecostal theology has stressed the cosmic context in which Scripture expounds sanctification.

Since Pentecostal spirituality stresses the need for “a consecrated life”, Pentecostal Christians are to demonstrate the reality of sanctification by continuing to live in union with Jesus Christ as the Saviour and Lord. For the holy status of believers is the basis of their appeal for holy living. John Wesley wrote to his father in 1734, that “My one aim in life is to secure personal holiness, for without being holy myself I cannot promote real holiness in others” (Vulliamy, 1932: 60). To Pentecostal Christians sanctification is definitive as a basis and motivation for holy living.

Pentecostal spirituality is composed of a number of characteristics, convictions and assumptions. This fact is proof that spirituality is intrinsic in the Pentecostal theology. Its



typical features are revealed in various forms and in contextualised traditions. In the
Zambian Christian spirituality we can find the following Pentecostal features:

2.2.6.1.1. The Bible and Pentecostal spirituality.

The Pentecostal tradition regards the Bible, contextually understood, as its basic source and inspiration, rule of faith and practice. It supplies the corrective and interpretive authority for all Christian experience. Burgess (1998:607) says, “For Pentecostals, the issue of biblical authority is non-negotiable and is the beginning point for missions’ theology and strategy.” The Pentecostal movement signifies the restoration of the Bible as the divine Word of God. The Word of God was restored to the central position in the divine services, in the everyday lives of the people and is understood at face value. Thus the supernatural experiential worldview of Scripture is our worldview; that is, an understanding of God who is above and beyond creation yet in and among his people and testified to by signs and wonders. The role of the Holy Spirit is continually referred to by Pentecostals as an important element in hermeneutics. A fundamental principle is that “Scripture given by the Holy Spirit must be mediated interpretively by the Holy Spirit” (Arrington, 1994:109). Because Pentecostal persons seek to think and live according to Biblical revelation, God is in command by his Spirit. The Holy Spirit enables the interpreter to bridge the historical and cultural gulf between the ancient authors of the Scriptures and the present interpreter (Arrington, 1994: 105). This strong emphasis upon the Holy Spirit comes from the Scriptures which emphasize the role of the Holy Spirit as revealing God and God’s will to his people (1 Corinthians 2: 9-10a). In the Scriptures Pentecostal Christians find the righteousness of God in Christ that is to be appropriated freely by faith in Him (Christ) as their sanctification. Only by Union with Him and his Spirit and abiding in his word, they are convinced, they are now new creations according to his purposes (2 Corinthians 5: 17). Pentecostal Christians consider themselves to have died with Christ and come alive with him (Romans 6:4). This doctrine of the new birth in Christ is the essence of the Gospel in Pentecostal theology.



Sanctification means therefore to seek the teaching of Scripture continually in every walk of life. The Pentecostal churches and Christians believe that we are in need of a continuous dependence upon the Holy Spirit who, according to Howard M. Ervin, “gives existential awareness of the miraculous in the Biblical world-view. These events as recorded are no longer ‘mythological’, but ‘objectively real’. Contemporary experiences of divine healing, prophecy, miracles, tongues, and exorcism are empirical evidence of the impingement of a sphere of non-material reality upon our time-space existence with which one can and does have immediate contact. Awareness of and interaction with the presence of this spiritual continuum is axiomatic in a Pentecostal epistemology that affects decisively its hermeneutic.” (Ervin, 1981: 24).

2.2.6.1.2. Sanctification and Pentecostal spirituality.

Vigorous debates have taken place about the nature of Christian holiness and how it is acquired or attained. Pentecostal traditions have highlighted the importance of sanctification. Sanctification has one concern or aim, to relate God anew to his creation and creatures who have fallen in sin. God accomplished this by Himself as creator, redeemer and lord. It required a process of deeds and means called sanctification. Humanity and the world had to be sanctified by God, who is holy.

Humanity and the world are made holy by being redeemed and sanctified by the triune God. Old Testament saints (Israel) and New Testament Saints (Christians) are commanded, “Be holy as I am holy” (Lev. 11:41; 1Peter 1:15 and 2:4-10). The Bible speaks often about our holy God and about holiness, but today the term arouses pictures of a dour, joyless, irrelevant, unattractive, “holier-than-thou” religion.

Holiness, however, is the essence of Christian spirituality. Martin Parsons in his book, *The Call to Holiness* (1974) argues that for the Christian living in a secular age, spirituality means that Christians are called to be like Christ, to be holy, to imitate Him (1 Corinthians

11:1; Thessalonians 1:6), and to increasingly conform to his likeness (Romans 8:29). James I Packer (1992:97) notes that spirituality and growth in holiness are relational. God is a person and we are people who relate. The goal is the same for all of us - to be like Christ - but each spiritual journey is likely to be unique, guided by the Holy Spirit, and often helped along by other human beings. The being, character and action of God determine holiness. Related to Him, Christians are called Saints.

Therefore, Sanctification is about belonging to God and expressing that distinctive and exclusive relationship with the Holy One by the way we live. Pentecostal spirituality can be distinguished by the particular comprehension and practice of sanctification.

2.2.6.1.3. Doctrine and Practice go together in Pentecostal spirituality.

In the Pentecostal tradition “what we believe” determines “how we live”. Pentecostals take seriously the Word of God in Romans which says, “For in it the righteousness of God is revealed from faith for faith, as it is written, ‘*The righteous shall live by faith.*’ “ (Romans 1: 17) (Italics mine). Schaeffer is very clear in his reasoning, “As Christians we are not only to know the right worldview, the worldview that tells us the truth of what is, but consciously to act upon that worldview so as to influence society in all its parts and facts across the whole spectrum of life, as much as we can to the extent of our individual and collective ability.” (1983: 256). It is the result of the expositive interactive reading of the Scriptures. The idea that doctrine and life-style, theology and practice, are wedded together is accepted by the godly in their reading of Scripture.

This welding of “what we believe” and “how we live”, was illustrated by John Calvin in his Institute of the Christian Religion (1536). This first publication bore the significant subtitle: *Containing the whole sum of piety*. John Calvin’s purpose was to engage the reader in an experiential fashion. According to Simpson (1984: 190) one of the objectives in writing the

Institute was to teach men “true godliness”. In contrast to Reformed spirituality, it is the Pentecostal spirituality that has been engaging the reader in an experiential fashion.

In Pentecostal spirituality sanctification is emphasized as the ministry of the Holy Spirit (cf. Matt. 4:1,11). Rowland Croucher (1991: 1-2) wrote that “spiritual formation is the dynamic process whereby the Word of God is applied by the Spirit of God to the heart and mind of the child of God so that she or he becomes more like the Son of God.” Pentecostal Christians cannot conceive of true spirituality without the guidance of the Holy Spirit and the truth of the Word of God. Our lifestyle in Christ is bound to be in conflict with the lifestyle of this world. The presence of the Spirit produces conflicts.

The Spirit himself is the first fruit of glory. No one can be possessed by the Spirit without being caught up in the contrast between what the Bible calls ‘flesh and spirit’ (Romans 8:4-5). Another way of describing victory over the flesh, Ladd (1993:517) wrote, was “to walk in the Spirit”. “Walk in the Spirit, and do not gratify the desire of the flesh. (Gal. 5: 16; cf. Rom. 8: 4). Walking in the Spirit means to live each moment of life under the control of the Holy Spirit. Walking involves living a step at a time, moment by moment; and to walk in the Spirit means to take each step of my earthly walk under the direction and control and leadership of the Holy Spirit.”

2.2.6.1.4. The Divine presence.

The consciousness of divine presence in every ministry of Christian involvement has been much emphasized in both the life of the Chewa Christians and of the Zambian Pentecostal Bible schools. The concept of divine presence (‘Immanuel’ in Chichewa means ‘God with us’) concerns two phases of godliness, the holy fear of God and the unspeakable joy of God. Sensitive to the omnipresence of the divine Spirit, God’s people delight in walking daily with God from birth to death. They are awakened to a conscious awareness of the need for holiness. The most fundamental secret of Pentecostalism is that everything should be in the field of vision of God, that God reigns supreme in all spheres. that there is no tiny area of



which Christ cannot say that it is his. For that reason we have the honour and the privilege to serve God in all spheres, with joy and submission, being at the same time grateful like a child.

In explaining this Guy Chevreau (1994:44,45) wrote, “Throughout the history of the church, it has been the experience of God’s ‘felt’ presence that has called men and women to faith and mission...Theologically, what we are talking about is the omnipresent and eternal God localizing and actualizing his presence, in space and time.” The consciousness of living in the divine presence encourages discouraged Christians and assures them that they are anchored in the eternal council of the almighty God. McClung (1986: 48) says that “for Pentecostals, God is not an idea, but a presence and a power to save, cure and deliver.” According to Guy Chevreau (1994: 68), “the manifest presence of God is a radical life-changer. There is no record in the Scriptures of the Lord manifesting his presence and people staying the same as before.” He (1994:69) further says that “in the course of the Scriptures, the manifestation of the Lord’s power and presence goes hand in hand with the commission. In Mathew 28: 16-20, John 20: 21-22 and Acts 1:8, the commissioning of the disciples is the hallmark of the manifestation of God’s presence.”

In Jesus, there is a unique consciousness of God’s presence, so much so that Jesus mandates the conduct of his ministry on the grounds of direct communication with the Father. Repeatedly, He justifies his actions with words to this effect (John 5: 19; Matt. 11: 25-27; Jn. 8: 38; 12:49, 50). In Zambian spirituality the phases of holy fear caused by this consciousness have long been much emphasized. The godly are motivated to shun sins and lead a decent life by this fear of God. The Lord’s promise of his presence- “Immanuel” (Mulungu Alinafe, a Chichewa phrase meaning “God with us”) (Matthews 28: 20) is what encourages the Pentecost churches and their mission. The spirituality of Pentecostal Christians derives from their living in the presence of God and from their subjective attitude to a life which is for the glory of God.

2.2.6.1.5. The Glory of God.

Bouyer (1969: 63) a Roman Catholic theologian wrote that “Calvin’s most important contribution to Protestant spirituality was his concept of God’s glory, or, to put it better, God’s glorification, as the final end of Christianity.” While it is true that John Wesley did not write a systematic theology nor a system of Christian Institutes like John Calvin, Turner (1977: 50) wrote that “the primary contribution Wesley made to Christian theology was ‘entire sanctification’”. In his exposition of Romans 4:5, Wesley wrote, “This is sanctification, which is, indeed, in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies, what God does for us through his Son; the other, what He works in us by his Spirit.” (1991: 52). In the Pentecostal perspective the final significance of man’s sanctification and the reason for its crucial importance lay in God’s glory. According to Wesley’s understanding God’s glory lay first and foremost in his action, his power acknowledged as the only one that counts, the only one that is good, the only one that is real: there lay first the objective of justifying faith. With the result that all man’s doing and all man’s being could be devoted to nothing but blessed obedience to the divine will alone.

All conduct of the sanctified Christians should therefore reflect the glory of God. Peck (1951: 72) argues that “God is glorified by holiness alone...only the heart entirely consecrated, from which sin is all excluded, which is wholly dissolved in love, can completely glorify God...He is glorified by the exhibition, before earth and heaven, of the power of his remedial goodness, the efficacy of the Saviour’s blood, and the renovating force of the Holy Spirit in the soul of man.” Kistemaker (1883: 358) agrees with Peck by saying that “in everything we do and say, no matter how insignificant, the world should be able to see that we are God’s people. Exalting God’s glory ought to be our chief purpose in this earthly life.” Therefore, it is very clear to the Zambian Pentecostal Christians that man/woman is saved to be dedicated to the only life that has significance; a life wholly



given over to the glorification of God, in action, prayer as well as word. In their lifestyle, Zambian Pentecostals are extremely wary of being honoured. To praise them is to offend them. Lochman (1979: 55) writes that "...the glory of God in the church may never be merely admired as a legacy, nor held onto as a possession, but must be witnessed to and verified. As it is made concrete in Jesus Christ, it demands the correspondingly concrete response of Christians. Its scope encompasses all areas of human life". This duty with interest, and devotion with fulfilment was classically formulated in the first answer of the Westminster shorter catechism: "Man's chief end is to glorify God, and to enjoy Him forever."

2.2.6.1.6. Catholicity.

The doctrine of the catholic character of the church is based on the Holy Scripture, on God's infallible revelations in the Old and New Testament. We believe in one holy, Catholic and apostolic church and on this our faith is based. God's Word is the supreme rule of true Catholicity. The Reformation movement was started with a view of reforming the Roman Catholic Church; and not to start a new church. Likewise, Pentecostalism as a movement started with a view of restoring the "New Testament Apostolic experiences" within the Protestant Movement (cf. Arrington, 1988: 381). As an evangelical seeking to live according to the New Testament, John Wesley preached a sermon entitled "On having a Catholic Spirit" (1991: 442-455). In this sermon, Wesley said "difference of opinion would not keep him from having fellowship with others who were like minded with himself". Today Wesley would doubtless be prominent in the ecumenical movement, urging unity if not union - but unity on the basis of Christ and not simply for union as an end in itself. In 1907, William Joseph Seymour, with reference to the Azusa Street Revival, wrote, according to Harvey Cox (1995: 297), in the mission's newspaper *The Apostolic Faith*, the following:

“Tongues are one of the signs that go with every baptized person, but it is not the real evidence of baptism in everyday life...The secret is: one accord, one place, one heart, one prayer, one soul, believing in this great power. Pentecost...brings us all into *one common family*.” (Italics mine).

Early Pentecostals, according to Kärkkäinen (1998:65) “saw unity as spiritual, invisible unity of doctrine; creeds were often regarded as divisive.” And Walter Hollenweger (1997), a dedicated ecumenist himself and the first to study Pentecostalism academically as a sympathetic outsider, also points out the ecumenical significance of early Pentecostalism. His monumental study of Pentecostal Scholarship, *Pentecostalism: Origins and Developments Worldwide*, has as its main theme the roots of Pentecostalism in almost every conceivable Christian tradition. Pentecostalism has Black oral roots, Catholic (and Methodist) roots, Evangelical roots, ecumenical roots and critical (liberal) roots. The origins of Pentecostalism themselves held great potential for ecumenical participation, he maintains. After showing the ecumenical and reconciliatory nature of William Joseph Seymour’s ministry at Azusa Street, Hollenweger (1997:20) gives further pioneering examples to show that Pentecostalism began as an ecumenical renewal movement without the express purpose of founding a church (cf. Hollenweger, 1999:187). And in various countries around the world Pentecostalism followed this pattern in its early development.

2.2.6.2. The practice of Pentecostal spirituality.

Other features of Pentecostal convictions and assumptions make for a characteristic way of life, a practice of the Christian faith.

2.2.6.2.1. The personal commitment.

2.2.6.2.1.1. Mortification.

Pentecostal piety and theology take the warning of Jesus seriously. Christians are **in** this world but not **of** this world (John 17: 14-16). A biblical balance is steered, recognizing the continuing presence of sin in this world and Scripture’s frequent exhortation of the believer



to deal with it severely. Mortification, in a biblical sense, is considered a divine blessing and training in spiritual things. God allows trials (tests) in order that the new life be strengthened, growing in grace from one degree of glory to another (cf. James 1: 2-4; 2 Corinthians 3:18). Mortification, in Pentecostal understanding, is the result of our union with Christ in his death to sin. Our death of the flesh, according to Ladd (1993: 517; cf. Rom. 8:13) “ is an event that must be appropriated by faith. This involves two aspects. Believers are to recognise that the flesh has been crucified with Christ, and therefore ‘consider [themselves] dead to sin and alive to God in Christ Jesus.’ (Rom. 6:11). I cannot consider myself dead with Christ unless I have actually died and been crucified with Christ; but because this has happened, it can be put into practice in daily experience. Because I have died with Christ, I am to put to death the deeds of the body.” And Louis Berkhof puts it well:

“By this union believers are changed into the image of Christ according to his human nature. What Christ effects in his people is in a sense a replica or reproduction of what took place with Him. Not only objectively, but also in a subjective sense they suffer, bear the cross, are crucified, die and are raised to newness of life with Christ. They share in a measure, the experience of their Lord.” (1978: 451).

John Stott (1986: 279) describes the significance of mortification vividly as follows: “An actual taking of hammer and nails to fasten our slippery fallen nature to the Cross and thus do it to death. The traditional word for this is ‘mortification’; it is the sustained determination by the power of the Holy Spirit to ‘put to death the misdeeds of the body’, so that through this death we live in fellowship with God.”

2.2.6.2.1.2. Humanization.

The goal of sanctification is true humanity, gained through Christ. Abraham Kuyper (1900: 461) once wrote that “what a redeemed soul needs is human holiness.” This is the heart of the Pentecostal doctrine of sanctification. Christian spirituality being the restoration of the

image of God in Christ, it amounts to a radical humanization. It means as a new creation (cf. 2 Corinthians 5:17), Christians, as Larry Richards (1987:53) reminds us, must start “living a human life in this world in union with God”. Ferguson (1988:66) says that “as a Christian I must see myself from two perspectives, and say two contrasting things about my life: in myself there dwells no good by my own creation or nature (Rom. 7:18); and in Christ I have been cleansed and justified so that in me glorification has begun.” I boast only in Christ. I can do good only in his grace (1 Cor. 6:11).

2.2.6.2.1.3. Means of grace.

Pentecostal spirituality is related to the means of grace. This spirituality is nurtured by four ways in which the grace of God and Christian duties are expressed: the ministry of the Word and Spirit, the providence of God, the fellowship of the saints, and the sacraments. The Word of God redeems and shapes, and instructs the mind by renewing the thinking processes; it informs the conscience and conforms us to God’s will. At the same time, the Word is applied or used by the Holy Spirit as a sword to have us “purified by obeying the truth” (1 Pet. 1:22). The Word enables us to abide in Christ and let Him take up residence in our lives (John 15:7). Rowland Croucher (1991: 1-2) says that “Spiritual formation is the dynamic process whereby the word is applied by the Spirit of God to the heart and mind of the child of God so that she or he becomes more like the Son of God.” Therefore, the declaration of the Word of God, preaching under the power of the Holy Spirit, characterized the early Pentecostal and Puritan pastors, for they were convinced that God inspired his Word to sanctify his people.

By the providence of God, even by severe trials and afflictions, sanctification is advanced. Affliction serves as a beacon for those who are going astray. For this reason Christians rejoice at all times (Philippians. 4:4). The fellowship of the church is another contextual means by which sanctification is fostered. In this sense it is also a means for the development of a sanctified way of thinking and living. Pentecostal theology considers the

church as a community where caring, praying and teaching take place through sub-communities called cell groups. Research shows (Roger Finke, 1994: 3-22) that large churches can maintain high levels of commitment and conformity if they are divided into small homogenous units, and Cho (1997: vi) affirms that for church growth, “the real secret is home cell groups”.

The sacraments play an important role in Pentecostal sanctification and theology. They remind us of the distinction between the church and the world. Sanctification is simply the effect of this communion. We become like those with whom we have communion with. In short, sanctification in Pentecostal theology, means becoming like Christ Jesus.

2.2.6.2.1.4. Prayer.

In Pentecostal theology sanctification is a divine experience in which holiness is ours by faith. God lets us grow in holiness by engaging our minds, wills, emotions and actions. Prayer is a direct communication to and with a divine presence through which one can keep one’s spiritual life and obtain spiritual power to do God’s work. And if prayer is coupled with fasting, it intensifies one’s spiritual life. In turn, the spirituality of individuals, especially of leaders, directly affects community ministry. This spiritual practice has been long recognized as vital to Christian life. According to Robert C. Bondi (1991: 12) “prayer is the fundamental reality of Christian lives. Prayer actualizes believers as they discover their focus in God”. And E.M Bounds (1995: 247) notes that “prayer has to be the basis of Christian character, their life and living. This is Christ’s law of prayer, forming it into the very being of the Christian. It should be the primary step and breath.” Bounds (1995: 26) contends that “Christ showed that trust is the basic foundation of prayer. The central issue of Christ’s ministry and work were his unreserved trust in his Father. When trust is complete, prayer is simply an outstretched hand ready to recur.” Bondi (1991:163) had a holistic view of prayer: the possibilities of prayer influence all things. Whatever deals with people’s highest well-being, and whatever has to do with God’s scheme and will concerning

human beings on earth, is a subject for prayer. Prayer opens doors for the access and success of the Gospel. Therefore, prayer plays the most important role in the Pentecostal spirituality pursuing the sanctified life. John Calvin once wrote on prayer as follows:

“Words fail to explain how necessary prayer is, and in how many ways the exercise of prayer is profitable. Surely, with good reason the heavenly Father affirms that the only stronghold of safety is in calling upon his name.” (1960: 851).

2.2.6.2.1.5. Glossolalia.

Pentecostals are known for their emphasis on the baptism of the Holy Spirit and the practice of speaking in tongues. Great emphasis is placed on the experiential side of the Christian life among Pentecostals. And for Pentecostals there are two important spiritual experiences: firstly, it is the New Birth; and secondly, it is the baptism of the Holy Spirit with speaking in tongues as evidence. According to Gordon L. Anderson (1990:58-59), this baptism of the Holy Spirit accompanied by speaking in tongues, “has roots in the Wesleyan teaching of the second blessing of sanctification, which they believed purifies the life from sin. Pentecostals adopted the idea...but they added that it imparts spiritual power for ministry along with the ability to speak in tongues.” He says that “Speaking in tongues was a prayer language that enabled one to communicate directly with God without the interference of the human intellect and the vehicle of a known language.” He adds that “the purpose of this communication is personal edification. The key verse for this position is 1 Corinthians 14:2.”

Richard A. Baer, Jr. (1976:152-153), in his article, *Quaker Silence, Catholic Liturgy, and Pentecostal Glossolalia - some functional similarities*, argues that the “strangeness of glossolalia to most people, not least of all ministers and seminary professors, has blinded them to a fundamental functional similarity between speaking in tongues and two other...accepted religious practices,...Quaker silent worship and the liturgical worship of the

Catholic...” He asserts that “in each of the three traditions...the desire is to free man in the depth of his spirit to respond to the immediate reality of the living God.”

“Speaking in tongues,” Richard Baer continues, “is not a form of religious hysteria or spirit possession. Nor is it, except occasionally and quite incidentally, uncontrolled expression of emotion.” He asserts that “the use of tongues...is similar to the fulfillment a person may find in spontaneous dancing...the use of the dance for the expression of religious ecstasy is a well-known and virtually universal phenomenon.”(1976:153).

In his book, *The Pentecostals (formerly, Pentecostalism)*, John Thomas Nichol (1966:10), says that “Pentecostals will not retreat from what they feel is a biblical basis for their position. In their expositions they assert that ‘tongues’ were an evidence of the Holy Spirit’s descent on the Day of Pentecost (Acts 2:4); ‘tongues’ were in evidence when the Holy Spirit was poured out on those who gathered in the house of Cornelius...(Acts 10:45); ‘tongues’ were in evidence when Paul laid hands upon the believers at Ephesus (Acts 19:1-7)...in his Corinthian letter he writes: ‘I thank God that I speak in tongues more than you all’ (1 Corinthian 14:18).” And Cox (1995:81-96) adds that Pentecostalism “has succeeded because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called ‘primal spirituality’.” He asserts that the reason they continue to attract people is that “Pentecostals have rediscovered a powerful and primal form of religious expression.” Cox further asserts that “Pentecostals interpret tongue speaking as evidence of the wonderful nearness of the Spirit. We are unable to pray, but the Spirit ‘maketh intercession’. Our corrupt and inadequate language is transformed by God’s love into the tongues of angels.”

And Macchia (1992:68-70) agrees with Cox, by saying that “indeed Pentecostals have rightly understood glossolalia as the ‘sighs too deep for words’ in Romans 8:26. And if speaking in tongues participates in the pain of God, it also points to the new creation: Glossolalia is not only a yearning for the liberation and redemption to come, it is ‘evidence’

that such has already begun and is now active. This evidence of God's transforming and liberating activity is an essential element of divine theophany in Scripture."

Cox (1995:315) says that "Glossolalia is a mystical experiential protest against an existing religious language that has turned stagnant or been corrupted." He argues that glossolalia does not occur in a vacuum, but..."takes place among people who are themselves culturally displaced, and often politically or socially disinherited..." He continues saying that "it is a form of cultural subversion, a liberating energy that frees people to praise God in a language of the Spirit that is not controlled by dominant modes of religious discourse." Cox adds that "glossolalia helps to create a new religious subculture, one that in turn amplifies and affirms personal experience."

Therefore, the gift of glossolalia or speaking in tongues is one of the important doctrines which produces much spiritual satisfaction for Pentecostals, and non-Pentecostals should be cautious, as Paul himself recommends, about forbidding others to speak in tongues [1 Corinthians 14:39].

2.2.6.2. Communal commitment.

Contextualization of the Pentecostal spirituality in missiology is comprehensive and distinctive, since in the Pentecostal church, the members understand that they are entrusted with sanctified stewardship in every vocation or in every distinctive sphere of life. When they are born again they believe they are to live for the glory of God as new creations (2 Corinthians. 5:17). To the Pentecostal Christians every culture is a conditioned medium through which they should express themselves as the sanctified people of God. Kraft (1980:328) writes concerning this role of the church, "If churches are to be dynamically equivalent to those of the Bible they must be made up of members who have become a part of them in a dynamically equivalent way."

2.2.6.2.1. The strength of Pentecostal spirituality in contextualization.

In Africa, by adopting cultural thought forms and religious experiences with which ordinary people are already familiar, Pentecostalism has been able to attract many followers. The Pentecostal spirituality has found immediate resonance with African spirituality and concerns. Harvey Cox (1996:81) says that Pentecostalism is expanding because “it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness.” And one would add that it addresses the matter at a level that African spirituality readily comprehended: deliverance and healing of the entire person. Sunday Aigbe (1991:173-174) mentions some of the aspects of tribal religion which Pentecostal Mission responds to:

- **Tribal animism.** Pentecostals respond by proclaiming and demonstrating the presence and power of the Holy Spirit.
- **Tribal power encounter.** Pentecostals respond by the working of miracles, divine healing, and exorcisms.
- **Tribal ancestral spirits and the spirit world.** Pentecostals respond with the proclamation of the Kingdom of God and the eternal bliss of heaven.
- **Tribal community.** Pentecostals offer a form of Koinonia, the fellowship of believers, e.g. home cell groups.
- **Tribal rituals.** Pentecostals respond with vibrant and spontaneous spiritual worship, weddings, funeral rites, dedications, etc.
- **Tribal hierarchical structure.** Pentecostals respond with a unique dimension of church administrative structure where reaching a pastor is less difficult than trying to see a popular diviner or chief.
- **Tribal philosophical cyclical history.** Pentecostals respond with an offer of a pneumatological-eschatological paradigm. In this way Pentecostal spirituality



contextualises its message as a mission. However, according to Anderson (1999: 228) Pentecostal cultural adaptability has led some people to conclude that Pentecostalism, in one form or another, represents forms of syncretism (more on syncretism, cf. Schreiter, 1985: 144 ff).

2.2.6.2.2. The strength of Pentecostal spirituality in contrast to cultural factors.

The strength of the Pentecostal message lies in its uncompromising adoption of a given culture and transformation of it into a Christian culture. Culture is dynamic and constantly goes through a process of change placed upon it by external forces and internal tensions. Charles Kraft (1980:353) wrote that “Calvin in developing a representative type of church government, Wilberforce in his effort to abolish slavery, the early Christians in deliberately transforming the meanings of countless Greco-Roman linguistic and cultural forms, and many others were aware that they were employing available social patterns for Christian ends.” And one would include the Pentecostals as employing cultural patterns for missionary ends.

Culture or society changes rapidly as time lapses. And, since the Pentecostal spirituality takes the way of the Bible, it is a restoration by the triune God. It is stronger than any other system of thought in restoring society in a positive sense. This is in a special sense clear in the mission and global expansion of Pentecostalism (cf Anderson, 1991: 218-222). The task of Christianity in a given culture is primarily to transform the conceptual system of that culture, providing the Christ-centered world-view (cf. Kraft, 1979:114). Therefore, Pentecostal spirituality is missiologically minded in its approach to culture.

2.2.7. The need for a Pentecostal spirituality for missions.

Man has always been in search of a spirituality which is relevant, i.e. final and all satisfying. This is true for all times, also today. This has come to be a search, so well illustrated by

several spiritualities. In due course several types of spiritualities developed, Puritan, Pietistic, Reformed, etc. These different types of spiritualities had different approaches according to the different denominations and movements. A spirituality typical of the Pentecostals has emerged in the present day. Spirituality is always related to a specific context and situation, for every age is always in need of a satisfying spirituality. According to Cox (1995: xvi) the Pentecostal spirituality is the most satisfying. He observes, and correctly so, that instead of the “death of God” some theologians announced some years ago, or the waning of religion that sociologists had predicted, something quite different has happened.

The emergence of Pentecostalism, its rapid growth and global presence have perplexed, and in some way, invalidated the predictions of social scientists and others. In its spirituality the Pentecostal movement seeks to affirm the centuries-old Christian belief that “God is alive” and is able to intervene directly and concretely in daily human experience. Perhaps the most crucial factor in the growth of Pentecostalism is its emphasis on experience. Pomerville (1985:78, 79) points out that western Christianity appears to neglect the experiential dimension of the Christian faith, the dynamic experience of the Spirit. He is persuaded that, as a renewal movement, emphasising a neglected dimension of the Holy Spirit, Pentecostalism exposes the inadequacies of post-reformation Protestant Scholasticism. Pomerville contends that “Pentecostalism functions as a ‘corrective’ in contemporary missions.”

In the interpretive analysis of Gerlach and Hine (1996:32), the commitment experience in any movement plays a key role in its development and growth. In Pentecostalism such a commitment experience or act “sets the believer apart in some way from the larger social context, cuts him off from past patterns of behaviour and sometimes from past associations, identifies him with other participants in the movement, and provides high motivation for changed behaviour.” The paramount commitment experience in Pentecostalism according to Gerlach and Hine, is “a personal conversion to Jesus Christ as Lord and Saviour”. Yet, they

further state that the observable commitment act that most distinguishes Pentecostalism, is “glossolalia.”

Harvey Cox (1995:81) is of the opinion that Pentecostalism has succeeded in its rapid growth because “it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiosity to evoke what he calls ‘primal spirituality,’ which is related to what classical theology calls the ‘imago Dei’ in every human person.” Cox is convinced that, as a ‘restorationist’ movement, Pentecostalism has touched so many people because it has indeed restored and enabled countless people to recover, on a personal level, three dimensions of this elemental spirituality, namely:

- **Primal speech.** According to Cox (1995:82) primal speech pinpoints the spiritual import of what scholars of religion sometimes call “ecstatic utterances” or glossolalia, what the earliest Pentecostals called “speaking in tongues” and many now refer to as “praying in the Spirit.”
- **Primal piety.** This dimension of “primal spirituality” touches on the resurgence in Pentecostalism of trances, visions, dreams and other archetypal religious expressions. Traditional Christian theology, influenced by western ethnocentrism, has adopted an ethical approach in interpreting the phenomena in the Bible that are culturally and spiritually inexplicable to them. In the time of the worldwide missionary movement from the west, a spirituality devoid of primal piety (in Cox’s terms), was uncritically transplanted to the Spirit-sensitive communities of the Third World.
- **Primal hope.** In his description of primal spirituality, Cox (1995:82) adds a third dimension, namely that of primal hope. This pinpoints to Pentecostalism’s millennial outlook - its insistence that a radically new world age is about to dawn. This is the kind hope that transcends any particular context. It is a refusal to believe that what we see is all there is or could be.



Pentecostal spirituality is firmly based on Scripture and understands spiritual things revealed in Christ and taught by the Holy Spirit. According to Steven Land (1993:22-23) this spirituality has “the dimensions of height and depth” which he describes as:

“The dimension of praise, worship, adoration and prayer to God...[and] the abiding, decisive, directing motives and dispositions which characterize Pentecostals...this depth of conviction and passion...is a steadfast longing for the Lord and the salvation of the lost...a continuous, joyous exclamation of the in breaking presence and soon to be consummated kingdom of God.”

This “passion for the kingdom” is the way Land (1993:218-9) describes Pentecostal spirituality, which is centered in the Pentecostal experience of the lived reality by the eschatological, missionary community, expressed by prayer and integrated by “apocalyptic affection.”

Pentecostal spirituality therefore concerns the whole area of our life. It amounts to not only our seeking after God, but also our understanding of the miserably human plight of implementing what we ought to do to live up to our faith in the long journey of life. Hence, when Pentecostal spirituality comes across a situation contrary to Scripture and its concepts, renewal, change and restoration result.

However, this Pentecostal spirituality has been accused of being a spirituality that withdraws from “worldly” issues like politics and social justice, and of proclaiming a gospel that either spiritualizes or individualizes social problems. Pentecostals generally have been regarded as having “an apolitical stance often skewed in a conservative direction” (Martin, 1990:265) and have not been noted for their socio-political involvement. It is argued that political structures are often seen as evil, and Pentecostals are exhorted to have nothing to do with them. For the same reasons, early Pentecostals were pacifists. But the danger with some forms of Christianity, Pentecostalism included, is that a strong emphasis on personal piety could become a sop for a lack of social conscience. In his book, *The Liberating Spirit*, Villafane points out the following concern:

“While it is true Pentecostalism has been recognized as a powerful force in evangelism, world missions, church growth and spirituality, it is equally true that their services and prophetic voices against sinful social structures and on behalf of social justice have been missing” (1993: 202).

And according to Robert Mapes Anderson, in his book, *Vision of the Disinherited*, (1979:229) “Pentecostalism was an oblique expression of social protest” He points out that although the movement was “born of radical social discontent”, as it became institutionalized, it gradually withdrew from the social struggle. He further points out that a movement designed to protest against the social system that marginalized and oppressed its members, “functioned in a way that perpetuated that very system”. (1979:222).

Until recently, Pentecostals have not been involved in many overt socio-political activities in the world, with exceptions in several countries like Zambia, where in 1991 Pentecostals were instrumental in changing the government; and ushered in a government whose leader was a ‘born again’ President, Mr. Fredrick Chiluba. Paul Gifford (1998:196-197) mentions that in Zambia, “at the time of the October 1991 elections...Christians generally were perceived to be against UNIP and favouring MMD.” He adds that “In Zambia’s context, it was not difficult to see this as directly referring to Kaunda. The born-again churches particularly were thought to be on the side of Chiluba and the MMD.” And Gifford concludes on the role the Pentecostal or born-again churches have in Zambian politics by saying that “Since 1991...Christianity has been raised to an entirely different plane and given a formal rather than an informal constitutional status. This came about through Chiluba’s declaration of Zambia as a Christian nation.” (1998:244-245).

However, when the Pentecostal Churches do enter the political arena, although they certainly insist that corruption should end, they hardly have a consciousness for social agenda. In describing the situation in Brazil, where the Pentecostals have secured a sizeable representation in parliament, Freston (1994:537-570) laments that far from purifying a corrupt political culture, ‘Pentecostalism has assimilated the political culture at all levels.’

He argues that Brazil's Christian politicians are not so much corrupt as "time-serving", which he defines as "the art of keeping oneself close to power, regardless of ideology or principle, in order to receive benefits often for the church." This was roughly the political agenda of the Pentecostals in Zambia (during the time when Mr. Fredrick Chiluba was President of Zambia), where the benefits that the pastors were seeking from their Pentecostal President were that Zambia should be declared a Christian nation, and that they have unlimited access to State House through the creation of the religious desk at State House.

And Pentecostal theologian Cheryl Johns hopes that "Pentecostalism can both retain and recapture its revolutionary nature as a movement which can change the course of history." She asks questions as to whether the movement "can be a catalyst for personal and social transformation". She refers to Emilio Willems's suggestion that "in Pentecostalism in Latin America there is a legitimate social protest" and that "Pentecostalism with its emphasis on lay leadership and its democratization of worship services, exists as a classless society, subverting the traditional social order in the language of religious symbolism." (1993a: 9, 19, and 58).

What the church needs today is a spirituality that combines a deep and renewed personal and communal piety with a passionate concern for world mission. And Pentecostal spirituality has both. Howard L. Rice (1991:162) argues that "Piety without world concern gets reduced to sentimentalism and...Such religion becomes truly the opiate of the people..."

2.2.8. Evangelical (Puritan) spirituality and its Pentecostal view of sanctification.

Zambian Christianity in its roots shares the Puritan spirituality shaped by a Pentecostal understanding of the Christian faith. Historically, the Evangelicals adopted the Puritan spirituality. And according to Davis, Puritan ministers were giving an example of godliness and learning, which was at the heart of Puritanism (1970: 257). McGrath (1995:24) writes

that “although Puritanism is often represented as a somewhat cerebral and moral movement, concerned with good theology and morals, it must be pointed out that recent scholarship has drawn attention to the Puritan emphasis on ‘a religion of the heart’. A deep concern for spirituality is now recognized to have been an integral part of the movement.” Recent studies have focused on the importance of the heart in understanding and expressing religious affections. Don E. Saliers (1991:19) says that “the heart is a place of conscience and moral capacity... [and] the concept of the heart then, not only explains what we do, it governs who we are.” John Wesley, who was one of the Evangelical revivalist during the period from 1740-1830 which was seen as “the dominance of Evangelicalism” (Davis, 1961: 3, 4), and who was raised in a Puritan family with deep religious convictions, had his “heart strangely warmed” (Ferguson, 1988:719). This experience resulted in an eighteenth-century Wesley revival as a distinctive heart movement with a unique theology - a heart repentant, assured, and forgiven; a heart overflowing in joyous response; a heart of love, and a heart of perfect intention (Young, 1995:12). And according to Burgess (1998: 280), “Wesley’s doctrine of a second blessing, which he called ‘perfect love’, was central to early Methodism and had a great influence on Pentecostalism.” In the sermon, *Upon our Lord’s Sermon on the Mount*, iv, 1748, Wesley (1991:235) discusses the role of the heart in outward and inward religion. He says that “evidence of the changed heart, inward holiness, is in outward holiness, love of neighbour or social holiness.”

The Puritans therefore viewed the whole life as a gift from a God of grace. They did not separate social, ecclesiastical and theological concerns into artificially separated categories. They lived up to what they believed and confessed. This is the way the Puritans lived; a sanctified lifestyle. And according to Davis (1970:257) “Puritan Ministers were giving an example of the godliness and learning that was the heart of Puritanism”. Noll (1994:77) points out that:

“Jonathan Edwards, as a defender of the Great Awakening, always insisted that a living spirituality was the one indispensable thing. Yet Edwards also realised how vital it was

to struggle towards distinctly a Christian view of the world. To him there was no antithesis between heartfelt devotions and the most recondite labour of the mind.”

The Puritans had emerged as individuals with real insight into the spiritual challenges and dilemmas that confronted the Christians of the day. Their spirituality inspired Christian believers through the ages, emphasizing the reform of life based on the biblical concept of the believers being the new creation (2 Cor. 5:17) in union with Christ. “They were religiously enthusiastic, ascetic, legalistic, and morally earnest. The will rather than reason was of prime importance. They concentrated on the practice of piety. They insisted on a reformation, to give expression to purity of the faith and the church as a whole” (Stoeffler, 1965:29). And they used texts from Scripture to achieve their aims.

2.2.9. The grass-root spirituality of the Zambian Christians.

In order to take a sample from the Zambian Christianity which could represent the general nature of their Christian way of life, we selected a group of Zambian Christians during a certain period of time to describe the Zambian Pentecostal Spirituality in this thesis. From 1971 the Zambian church began to be affected both by the economic decline due to plummeting copper prices, and by the emergence of Pentecostalism. The Christian church further suffered spiritual emptiness when in 1972 the country became a one-party state under the United National Independent Party (UNIP) with its political philosophy, humanism, until the country became democratic in 1990. Then came years of uncertainty, poverty, riots, and military coup attempts while the reshaping of the nation as well as the church occurred. In 1991, Zambia was declared a Christian nation under the leadership of the Movement Multiparty Democracy (MMD). This period of time spanning the two decades from 1971 to 1991 was chosen to observe the unique Zambian spirituality.

During this period of time, the people showed their distinctive Christian character against the backdrop of the country’s crises and spiritual crises in the church. When the country

was declared “a Christian nation” they were determined to renew the church. In contrast to the secularised Christian way of life at that time, these Christians were determined and ready to express themselves in a Pentecostal spirituality. These Christians emphasized the renewed or restored life based on the biblical concept of the believer being a new creature in union with Christ. Most of all, they believed that the country would be blessed by the pure life in Christ. And, because the spirituality of these people and the church in Zambia was admired, respected and honoured we may call the spirituality of the time and of those people, the **Zambian Christian Spirituality**. The Pentecostal churches are the leading figures of this spirituality. What they preach and how they preach have become the extensions of their vision of God.

2.2.10. African Christian spirituality.

Defining spirituality in an African and Christian African sense is a challenge. Scholars differ with each other in their definitions.

2.2.10.1. The Challenge of definition.

Pobee (1983:6 - 8) identifies at least four challenges when it comes to defining African Christian spirituality. Firstly, the basic problem is lack of collected sources. On a largely illiterate continent, multiple traditions circulate orally and universal access to them is well-nigh impossible. Secondly, what is written down is often twisted by the viewpoint and motives of foreigners, the missionary, the Mission Home Board. Thirdly, the fact is that the African churches are evangelized by North Atlantic Christians and are accordingly molded by strange traditions, norms and practices. They reflect their Western origins, organization, polity, worship, discipline and even their ethos. The Roman Catholic and Protestant spiritualities are still vividly imitated in African churches. Fourthly, the problem is further complicated because various Christian traditions are represented in Africa. And each one of

these institutionalized understandings of the Christian faith filtered its own type of spirituality in Africa.

Therefore, Christian spirituality in Africa according to Pobee (1983:8) represents a spectrum of traditions. Then there is the challenge of the complex and elusive concept of “Africanness.” To detect and describe unspoiled or genuine African spirituality is almost impossible. To start with, the large African continent is the home of a variety of people, including the Afrikaners and English, who for centuries have known no other homeland than Africa. Indeed, to a certain degree, Africans are trapped by a crisis of identity. However, in spite of the above-mentioned challenges, traits of a typical African spirituality are making themselves known.

2.2.10.2. The Nature of African spirituality.

According to Shorter (1978: 4 – 5) “the word ‘spirituality’ is Christian in its origin...There is nothing cerebral or esoteric about spirituality: it is the core of Christian experience, the encounter with God in real life and action. Spirituality is the same thing as continuous or experimental prayer, prayer as a living communion with God who is experienced as being personally present in the relationship of humanity. It is the mode of living, the essential disposition of the believer, and it imports a new dimension to the believer’s life. In other words, it is not only a new way of looking at human life, but a new way of living it.”

Shorter (1978:6-8) goes on to say that “African Spirituality is a form of Christian humanism, but it is essentially revolutionary. It is a four-fold revolt. Firstly, it is the revolt against materialism on the one hand and against a shallow religiosity on the other. Secondly, it is a revolt against a world that conspires to dehumanize, it is a revolt against unfair structures of certain churches. Thirdly, it is a revolt against cultural passivity, against being a mere consumer of western products. Finally, it is a revolt against purely internal religion, a religion that is inward looking and oblivious of the community. These four revolts can also be experienced positively as commitments: the commitment to a world of

the Spirit, to man and his integral development, to culture as a living tradition and to human community...”

Mbiti (1969:1) emphasizes the fact that “Africans are notoriously religious and each person has his/her own religious system with a set of beliefs and practices.” Mbiti (1969:2) further points out that “there is no formal distinction between the sacred and the secular, between religious and non-religious, between the spiritual and the material areas of life. Spirituality covers and functions in all areas of life.” This is what Mbiti says about African spirituality:

Wherever

“the African person is, there is his religion, therefore his spirituality. He carries it to the fields where he is sowing seeds or harvesting a new crop, he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician, he takes it to the house of parliament.”

This spirituality, as part of being an African, accompanies the individual from long before his birth to long after his physical death. Much of the African spirituality, argues Mbiti, comes up in its true colours during a moment of crisis. According to Mbiti, African spirituality is marked by oneness or togetherness. “I am because we are and since we are therefore I am. Just as God made the first man, as his man (Godsman) so now man himself makes the individual who becomes the corporate or social man...When he suffers, he does not suffer alone, but with a corporate group; when he rejoices, he rejoices not alone, but with kinsmen, his neighbours and his relatives whether dead or living...Whatever happens to the individual happens to the whole group, and whatever happens to the whole group, happens to the individual” (1969:108-109). Therefore, African spirituality in the African sense is the spirituality which covers man and his surroundings in the community to which the person belongs.

2.2.10.3. Christianised African spirituality.

Smith (1989:372) shows how the African retains his traditional spirituality even if influenced by another culture or religion. He describes the spirituality of the Afro-American tradition, saying that “Black spirituality in North America seems at once a type of western spirituality and yet strikingly non-western. In its Christian form it appears simultaneously conventional, an imitation of or a gloss on the major Protestant and Evangelical traditions- and also something alien, intransigently different. What accounts for both aspects is the commonality on the one hand and the distinctiveness on the other.”

The foundation of Afro-American spirituality, according to Smith, “is ritual transformation found in the black religious phenomena of spirit possession and magical shamanism or conjuration. This is followed by the aesthetic display of this transformative spirituality in Black music, speech and literary discourse. The spirituality of black freedom movements and political actions patterned on biblical models...” By the 1800s, Black spirituality already combined indigenous African and adopted Christian elements which were the outcome of the independent Black churches, e.g. the African Methodist Episcopal Church and the Baptist Church (1989:372-407).

Africa, however, is a continent in movement and turmoil and has been so probably for the last two millennia. Africans have managed to create and recreate expression of religion in any situation, reacting to multiple changes, dangers and possibilities.

Most significant and revealing is the spirituality of the African Pentecostal churches, especially in Zambia. The spirituality of African Pentecostals in the Eastern Province of Zambia depicts Christ as Ng’anga who plays a vital part in the healing of all various diseases. Schoffeleers (1994:73-80) has this to say:

“If the Ng’anga paradigm is valid, one must conclude that those who maintain that Africans have difficulties integrating Christ into their belief system may somehow be mistaken. On the other hand the same people may be right if they refer to Christ of the established churches. For it is imaginable that quite a few African Christians find it

difficult to identify with a westernized image of the saviour. The contradiction may be solved if it is recognized that we are dealing with both westernized and Africanized versions of the biblical Christ and if it is further recognised that the intellectuals are rebelling against the westernized version...”

In the catechesis and liturgy of African Pentecostal Churches, Christ is often referred to as the one true ng’anga because this is an image that the audience intuitively understands and at the same time is seen as rooted in Scripture. Portraying Christ as the saviour as well as the healer speaks to the African’s cultural traditions. This Christianisation of an African concept finds its support in hymns and praise songs. Jesus is the medicine man (Yesu Sing’anga Alleluya Mwambamwamba), says hymn number 83 in the Chichewa hymnary, the greatest medicine man is Jesus (Sing’anga Mkulu ndiye Yesu), the son of God (Mwana wa Mulungu).

Commenting on what Schoffeleers (1994:73-80) says about Ng’anga, it is true that hymns or songs are sung in Zambian Protestant churches as well as in African Pentecostal churches, depicting Jesus Christ as a doctor or sing’anga. This is done as a matter of faith which is confirmed by passages from the Scriptures which denote Jesus’ healing power to cure all sorts of illness, making the blind to see, the lepers clean, the deaf and dumb to speak and hear, the dead to come back to life, etc. But he must not be misunderstood to be a ng’anga who uses herbs. Ng’anga in Chichewa means a medicine man, who can heal diseases with herbs and at the same time concentrate on directing witchcraft activities. A ng’anga can perform both white and black magic for the good and for the worse.

Shorter in his book, *Jesus and the witchdoctor* (1985:10-13) describes the healing method of Jesus as equal to the healing methods of the medicine people of his time. The description of Jesus as a healer who resembled the witchdoctor in Palestine during the lifetime of Jesus is debatable. Biblically speaking, the healing powers of Jesus came from God the Holy Spirit. The use of saliva which doctors used does not make him equal to any of the witchdoctors. Jesus is God and he can perform healing beyond human understanding through the power of

the Holy Spirit. As already said earlier on, the healing ministry of Jesus is generally misunderstood. The Chewa people in the Eastern Province of Zambia regard him as being Ng'anga. Therefore there is a need to teach people the difference between Jesus and the ng'anga or witchdoctor; the difference between the power of the Holy Spirit and the power of evil spirits. The ng'anga paradigm has misled some to believe that they can compare Jesus to the ordinary ng'anga whom they know.

2.2.10.4. The Zambian Evangelical-Pentecostal holiness.

Descriptions of African (Pentecostal) Christian spirituality point to its Old and New Testament texture and orientation. Old and New Testament imagery and symbolism are appropriate and much appreciated by African Pentecostals. The “image” or “motif” of Jerusalem as a holy city is common in African songs, signifying the hope of ultimate salvation. The African Christian sacred dance and songs are features of the African Pentecostal churches, an attempt to express an all embracing joy in the Lord. The somberness accompanying the practices of the mainline Reformed churches is not to the liking of many Africans, and this has led to schisms searching for self-satisfaction. The new music in African Pentecostal churches has taken on indigenous melodies and set them into Christian words to express upliftment and joy.

In African Christian spirituality, the focus is on the **holy man**. He realises the Africans' desire to be part of, to belong. Thus, the minister or pastor or priest or head is accepted as “father”, “holy father”, the protector and the defender of the members of the group, both physically and spiritually.

The Christian faith requires a complete separation between evil and the holy. A person is said to be a “man of God” if his moral standards are unquestionable, setting him apart from immorality. The prescribed way of life in the Old and New Testament has an orientation typical of the Evangelical-Pentecostals and the Puritans and a contextual consideration of its own. The Christian is without doubt different from other people and not given to

superstitions and unbiblical beliefs. A Christian is not allowed to practise witchcraft, sorcery and ancestral worship; nor to cater for worldly desires and pleasures, e.g. to gossip, to drink alcohol, etc.

The *Zambian Christians of the Bible Gospel Church in Africa* and *Grace Outreach Ministries International* are not even allowed to enter a bar where beer is sold. It is “unholy ground”. There is more to this ruling. An example must be set in a society which often abuses alcohol. This prescription is understood in terms of God’s command in the New Testament, “Be holy, because I am holy.” (1 Peter 1:16).

2.3. Conclusion.

The term ‘spirituality’ in the context of this thesis, covers a wide range of meanings. On the whole, spirituality in this context is closely related to the Christian in comparison to the traditional religion of the Chewa people in Zambia. In this study, the spirituality of Pentecostalism implanted in Zambia, is examined. In particular, the primary concern is to point out the spirituality of African Pentecostal churches relative to the Pentecostal Evangelical tradition of the Afro-American Pentecostalism. With reference to John Wesley, Pentecostal Spirituality has been explored for it is the source of African Pentecostal spirituality inherited from Afro-American Pentecostalism which was influenced by the Evangelical (Puritan) and Pietist traditions. Their emphasis on the Word and prayer is typical of the African Pentecostal churches’ way of life and theology.

The question is in what way and sense the spirituality of African Pentecostal Churches has been influenced by African Chewa culture and religious beliefs. The problem is that one single definition does not suffice to describe the spirituality in the African setup. According to Mbiti (1969:1) there are over a thousand tribes south of the Sahara, each tribe, having its own religious functions. However, there is, says Mbiti “a common ground of Africanness, viz, the fact that their religion covers all aspects of the African’s way of life. Africans are notoriously religious.” Besides, the African was bound by virtue of his background, which

before the freedom was offered through the Gospel, observed rules, taboos and regulations of beliefs. But this has changed, thanks to the Gospel, brought by Pentecostal Missionaries, which called Africans “from the darkness into the wonderful light” (1 Peter 2:9). The Zambian Evangelical-Pentecostal concept of holiness is related to the Old as well as the New Testament concept of complete separation from unholy objects to avoid pollution. Purity of the Church and of the individual must reflect the purity of God: “Be holy, because I am holy” (1 Peter 1:16).

Therefore, the practice of holiness has been the key message of the Afro-American Pentecostal missionaries, and has become the basis of the African Pentecostal churches in Zambia.

