

**AN INVESTIGATION OF DIFFERENT
PHASES OF PENTECOSTAL
EXPERIENCE IN THE APOSTOLIC
FAITH MISSION (AFM)**

By

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Submitted in fulfillment of the requirements for the degree of

MASTER OF THEOLOGY

in the subject

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

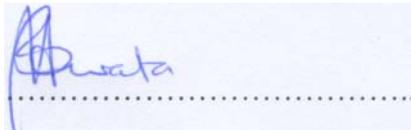
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NOVEMBER 2005

DECLARATION-MASTERS IN THEOLOGY

I declare that 'An Investigation of Different Phases of Pentecostal Experience in AFM' is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed.....



Benny Hwata (3228 1455)

SUMMARY

This dissertation is an analysis of differing Pentecostal experiences in Apostolic Faith Mission from its inception, with specific reference to the AFM of South Africa and AFM in Zimbabwe.

The study examines:

- The brief history of the AFM. This begins with the Azusa Street Revival in Los Angeles. Pentecostalism then spread to South Africa through John G. Lake with the founding of AFM of South Africa. AFM filtered into Zimbabwe where it faced stiff resistance from government authorities and established mainline churches.
- Theologies and spiritual gifts which make Pentecostalism different from other faiths.
- Main doctrines and tenets of faith discernible from the brief historical outline.
- A general outline of phases in Pentecostalism. An attempt will be made to determine whether these phases are applicable to AFM.

This dissertation is a contribution towards reconciling diverging views concerning Pentecostalism in the AFM because various congregations of the same denomination behave and believe differently.

KEYWORDS

Pentecostalism, phases, tendencies, apostolic faith mission, experience, spiritual gifts, denomination, glossolalia, gifts of the Spirit, baptism of the Spirit.

ACKNOWLEDGEMENTS

My profound gratitude to my supervisor, Professor E. van Niekerk whose input to this work has been invaluable. I also thank Farisayi Hwata, my wife, my greatest encourager who sacrificed her time to type this document. I also appreciate the moral support I received from Nyasha L., Joanna V., and Hazel R., my children. Last but not least to God Almighty, who by grace through faith in Jesus gave me the ability to undertake this study.

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Chapter One

1.1 Introduction

This dissertation seeks to reflectively analyze and synthesize the varieties that are found in Pentecostal experiences. Many problems regarding Pentecostals are signalled by various people. One of the major problems pointed out is that Pentecostals do not have *one doctrine*. In unravelling such a generalized statement from a Pentecostal sense making viewpoint in which the emphasis on one's experience of faith in the Spirit is acknowledged one could immediately retort by asking the question whether any church or faith community has a single doctrinal position on any issue, not to speak of one doctrine for a whole church.

James Barr made another negative statement at Pentecostals namely that they *do not have a theology* (Barr 1981: 160). Again, in unravelling such a generalized statement one can point out that Pentecostalism through its emphasis on experience since Azusa-street has a different view of theology from the traditional doctrine-centred conceptual reflection that is not touching base in human experience of faith. Theology, like sin, cannot be disposed of by denying its existence. Although there is an experiential vitality of Pentecostalism, there is need to recognize that it carries a theology with it. The theology needs to be scrutinized in light of sound exegesis of scripture. What Pentecostalism has not done in the past is to reflect enough, on experiential patterns in their midst, to come up with a new way of doing theology. Theoretical and reflection, of faith experiences and patterns of experience in the Spirit, are the central avenues of Pentecostal theology as is it advocated and presented in this dissertation.

A third negative statement is made about the age old bug bear thrown in Pentecostalism's heartland of reflection, namely the emphasis on experience,

experience of faith, feelings and thinking, etc in the Spirit. The negative evaluation of experience by non-Pentecostals and Pentecostals alike raised many comments on the one hand about the varieties of Pentecostal experiences, such as that Pentecostal churches in different countries believe and behave differently. Pentecostals in the same country also behave and believe differently. Even Pentecostals belonging to the same church denomination in different parts of the same country also behave and believe differently.

One of the major contributing factors to this inconsistency seen by many people is that Pentecostalism is essentially experiential and anything experiential is difficult to evaluate 'objectively' by traditional theological methods that have an intrinsic fear to incorporate people's experiences of faith and the Spirit in their theologies or theories of faith. On the other hand, mainly in line with this negative evaluation of experience in theology, comments are made about the old Pentecostal principle that the Spirit is more than the Letter. These were aimed at Pentecostals accusing them of not being fully obedient to the Bible but relying too much on their experience of the Spirit in their walking and talking through life.

Pentecostalism is essentially an experiential phenomenon. Experience may be broadly taken to mean an accumulated body of knowledge arising through a first hand encounter with life. The term 'experience' has also developed an acquired meaning which has to do with the inner life of individuals in which the individuals become aware of their own subjective feelings and emotions. (McGrath 1994: 192) There is need therefore to emphasize the inward and subjective world of experience rather than the outward world of everyday life. If this argument is to some extent valid, it would follow then that the subjective aspects of religion are of prime importance.

The term 'experience' therefore takes a wide spectrum of meaning. The word denotes all profoundly experienced events in human life although some scholars

would like to associate it with emotion. Experience does not refer to everything that takes place, (for example movement of the hand), but it refers to some events which leave an impression on one's life. In the religious realm a believer's life is marked by concrete individual experiences which many people tend to ignore or deny.

Doctrine is not enough without experience, neither is experience without sound doctrine. Christian experience embraces the whole life of the Christian. It is not limited to the experience of the soul (inner stirrings and feelings, etc.) but it also encompasses such things as thoughts, actions etc. The source of the believer's experience must be the union of the believer with Jesus Christ. Such a union is made possible by the working of the Holy Spirit. This Holy Spirit, according to John 15 v 26 and 16 v 13f, will always glorify Christ. Any experience that fails to glorify Christ fails to meet the criterion.

Wheeler Robinson in his book The Christian Experience of the Holy Spirit also asserts that religion more than anything else is intelligible from within. A purely psychological study, though valuable, may easily be remote from the reality of religion itself. It is only when experience is considered in its theological setting, together with its metaphysical background, that there can be an understanding of the fellowship between God and humanity through Christ. Christian experience claims to be the result of such fellowship (Robinson 1947:25). To Robinson the ultimate appeal is to experience without which the authority of the bible or the church becomes empty.

Therefore religious experience is a foundational resource for Christian theology. However the problem that arises is how to define experience. What are the characteristics of such experience? Is there any 'common core experience'? Lindbeck argues that it is difficult or impossible to specify the distinctive features of religious experience and if this is not done the assertion of 'common core

experience' is ultimately an unverifiable hypothesis (McGrath 1994:195). Apologists such as Paul Tillich argue that the Christian gospel makes sense of common human experience, whether the human race choose to consider it or not (McGrath 1994: 195).

James Dunn in his work Jesus and the Spirit confesses that;

“Religious experience is notoriously ambiguous.....”(Dunn 1975: 3)

This is because religious experience like other kinds of experience involve both an ‘experiencing’ and an experienced. The ‘experienced’ is necessarily interpreted in the very process of experiencing, so that experience always means and interpretation of it. The difference between ‘religious’ and ‘ordinary’ experience does not lie much in the content of the experience but in its interpretation. It is important to note that anything that enters into human consciousness can be interpreted religiously and much that is labeled ‘religion’ fails to be interpreted religiously at all.

Some scholars argue that experience may be provisional and flawed to be taken at face value. Ludwig Feuerbach (1804-1872), argued in his well known book of 1844, The essence of Christianity that humanity have created their own god by inserting the name ‘god’ into the space of their species and therefore replacing the essence of their humanness with ‘god’. This god embodies humanity’s own idealized conception of their aspirations needs and fears. Human feelings and experience have nothing to do with God because they are of purely human origin.

“If feeling is an essential instrumentality or organ of religion then God’s nature is nothing other than an expression of the nature of feeling.... The divine essence which is comprehended by feeling is actually nothing other than the essence of feeling enraptured and delighted with itself – nothing but self-intoxicated, self-contented feeling”(McGrath 1994: 199).

Following this argument would mean that human experience might be nothing other than experience of our selves rather than God. This means that people will simply be projecting their own experiences and calling the result “God”.

Having said all this, the fact still remains that Pentecostalism is essentially experiential. Religious experience permeates the whole of the early church’s life. Events on the day of Pentecost in Acts 2, for example were experiential. Although requiring theological interpretation, religious experience is an essential element in theology and Christian faith especially where the Holy Spirit is concerned. H.I. Lederle contends that;

“The Charismatic renewal is unashamedly experiential in its nature and it is the experience called Spirit baptism. Even theologians are sometimes caught off guard by it and struggle to incorporate this new spiritual experience into their theological frameworks”. (Lederle 1987: unpagged introduction)

This means that there are some things one will never be able to understand until one experiences them. The Pentecostal power so experienced may not be compatible with existing theological framework of an individual. Spirit baptism has to be experienced and once experienced one’s neat thesis about the Holy Spirit may become invalid.

Without experience theology is impoverished and deficient. Yet experience cannot by itself be regarded as a reliable theological resource. It must therefore be interpreted and corrected by theology. Theology can interpret our feelings and experience even to the point of contradicting them, when the feelings and experience are incompatible (McGrath 1994: 196).

The argument here is therefore that most issues that deal with the Holy Spirit have something to do with experience. Writers who study and write about the Holy

Spirit and the gifts of the Holy Spirit without experiencing spiritual renewal are most likely to be misleading. Yet there is no such a thing as pure 'experience', because all 'experience' is contextual. Our environment, upbringing, values, state of health and other factors considerably affect the way people experience things.

Generally, the three sets of negative comments made by Non-Pentecostals and some Pentecostals, namely that Pentecostalism does not have one doctrine; that it does not have a theology and that is only caught up in experience, resulted in a grand failure of nerve in Pentecostal circles to express and to carry through their contributions regarding contextual doctrine formation, experiential reflective theologizing and the radical linking of experience which would have the positive indicators of the three sets of negative comments about Pentecostals in general.

Maybe the re-discovery in the 20th century, that the Holy Spirit is really the access avenue to God and Jesus, was great a re-discovery to be carried by a group of people called Pentecostals. Is, in addition hereto, the 'charismatization' of many so called mainline churches, not the result of the failure of nerve of Pentecostals of the first part of the 20th century who reverberated back into the mainline church mode that Jesus Christ is God, Lord, King and Ruler on the right hand side of the Father without any bit of humanity attached to him? This they did instead of emphasizing, with real Pentecostal passion and with a strong emphasis on the materiality and realness of the experiential existence of God's created human beings and non-human creation, that the route to go is that of the experience of Jesus Christ amongst us, as human beings in his cross and amongst us through being resurrected by the Spirit of God.

The Holy Spirit is not only the life giver, sustainer and maintainer of the continuing renewal of people and the physical-organic environment, but also the main access route to God, to theology, to experience of faith and to the kingdom of God. But many Pentecostals still do not realize that they brought revolutionary

material into the 20th century public spheres of the society, the churches and theology.

What churches or communities should have is a recognizable sense making ethos or orientation. In addition, if the idea of a single doctrine is seen as another word for the petrifying and solidifying of peoples' everyday experiences of faith from the faraway past into the elevated position of an officially spelled out doctrine of a church. Yet there are some who still under-emphasized the Holy Spirit and has a disregard for the radical experiential quality of human experience of faith or faith experience to say it more emphatically.

1.2 The basic problem and the basic statement of the dissertation

The basic problem (hypothesis) and the basic statement (thesis) of the dissertation circles around three problem areas

1.2.1 Phases and types of Pentecostalism

There are many phases and types of Pentecostal worship and each may vary from one another, even in the same denomination, according to the variety or phase of Pentecostalism that they would have adopted as the norm. Special emphasis will be placed on Pentecostalism in the Apostolic Faith Mission from its conception in South Africa up to its present state in The Apostolic Faith Mission in Zimbabwe.

1.2.2 Experience of faith, feelings, thinking in the Spirit

The emphasis on individual and communal experience of faith as the feeding mother of what is a revolution in theology has to be carried through in Pentecostal Faith Studies, Theologies or Theories of Faith. Most issues that deal with the

Holy Spirit have something to do with experience. Writers that study and write about the Holy Spirit without experiencing the inner renewal by the Holy Spirit are most likely to be misguided. However, it is difficult to specify distinctive features of religious experience. Religious experience will need to be interpreted by theology. Without experience, theology is impoverished and deficient, yet experience cannot by itself be regarded as a reliable theological resource because it must be interpreted and corrected by theology (McGrath 1994:196).

1.2.3 Extreme Jesus-centeredness of 20th century theology

The evangelical Jesus-centeredness of the 20th century to a large degree worked against the new theological paradigm heralded in early Pentecostalism in which the idea of theology as the aware reflection and patterning of the experience of faith in the Spirit could not only gain ground, but could proceed in a greater way to help people spell out their experiences of faith. Pastors could in daily interchange and exchange with people's experiences in the pastoral setting facilitate between varieties of Pentecostal experiences in one congregation. The direct enriching elements of such aware reflective patterning of people's experiences by Pentecostal theologians, similar to what Liberation theologians captured in the 70s and 80s under the idea of the people's or societal praxis, should be worked on instead of demonstrating a nervousness in the eyes of so called great theologies and the theologians who expressed these views. In this regard, the differences and overlapping between Pentecostal and Charismatic theology is to be taken up.

1.2.4 Synopsis

The first chapter looks at the introductory remarks; the synopsis; definition of terms and the methodology adopted.

The second chapter looks at the Pentecostal experiences in the Apostolic Faith Mission (AFM). A brief look at the history of the AFM will provide information

on the Pentecostal experiences of the Church. Doctrines, beliefs and theology surrounding the 'gifts of the Spirit' are surveyed in this section.

The third chapter deals with phases of Pentecostal experience. These phases are then matched to the experiences in AFM.

The fourth chapter investigates whether AFM has undergone a paradigm shift:- whether there are any changes in their beliefs and the possible reasons for such changes. The last chapter gives some concluding remarks.

1.3 Description of terms

An attempt shall be made to give meaning to some selected terms. A particular meaning may be attached to a word or phrase by different readers. This is because words have the potential to express diverse meanings. No attempt will be made to give full description of the words, but to give an indication of the way the words will function in this dissertation.

1.3.1 Apostolic Faith Mission

Apostolic Faith Mission (AFM hereafter) is a Pentecostal organization which traces its origin to the Pentecostal revival which started in 1901 AT Bethel Bible School in Arkansas, Texas by Charles Parham. In South Africa it is called Apostolic Faith Mission of South Africa and was founded in 1908. In Zimbabwe it is called Apostolic Faith Mission in Zimbabwe. It filtered from South Africa around 1915. (NAZ fileN/3/5/1/3)

1.3.2 Pentecostal

The term is given a variety of meanings. Its main emphasis is on speaking in tongues as the initial evidence of Spirit baptism. Pentecostals also believe in the working of the gifts of the Holy Spirit. In this case there is a very fine line dividing Pentecostals and Charismatics.

Hyatt in his book 2000 Years of Charismatic Christianity, asserts that;

“Any group, church, or movement that espouses this dynamic dimension of the Holy Spirit and His gifts may be called Charismatic”(Hyatt 1996: 2).

Hyatt argues that there is essentially no difference between Pentecostalism and Charismatic Christianity. The main difference has to do with historical origins thus: - the Pentecostal movement began in 1901 in Bethel Bible School where the doctrine of speaking in tongues as biblical evidence of Spirit baptism was formulated and activated; while the Modern Charismatic movement was only active from 1960. (Hyatt 1996:2)

David Barret in Dictionary of Pentecostal and Charismatic Movements also argues that there is an underlying unity that pervades the entire twentieth century movement. To him Pentecostal and charismatic movements are

“One single cohesive movement into which a vast proliferation of all kinds of individuals and communities have been drawn” (Burgess 1988: 811).

Another distinction would be that the Pentecostal movement was rejected by existing mainline churches while the charismatic movement achieved a remarkable degree of acceptance in traditional churches.

Charismatic Christianity may be taken to be the occurrence of distinctively Pentecostal blessings and phenomena, baptism in the Holy Spirit with spiritual gifts outside a denominational and/or confessional Pentecostal framework. All

these manifestations are Pentecostal but the difference lies in affiliation and doctrine. Some would argue that Charismatics stay within their traditional churches and are more theologically and socially liberal.

1.3.3 Glossolalia

James Dunn describes glossolalia in psychological terms as the abandoning of the conscious control of the speech organs to the subconscious (Dunn 1970: 148). The speech organs are activated to speak by some 'force' other than the mind. This 'force' is the source of the speech. The question that usually arises is what the source is. Is the divine the only source of speaking in tongues? The Holy Spirit gives a believer the power to speak a tongue or a language which s/he has never learned before.

1.3.4 Gifts of the Spirit

This is the manifestation of God's acts through an individual to another person who is in need. The gift is not owned by the individual. Spiritual gifts are defined very broadly in the New Testament where it encompasses both the natural (doing helping acts -1 Corinthians. 12:28- and carrying out responsibilities) and the supernatural e.g. healing and speaking in tongues. Paul uses the word charisma in the discussion of the gifts of the Holy Spirit, namely; healings, miracles, speaking in tongues, prophecy etc. Charisma is a distinctively Pauline word which occurs seventeen times in the New Testament and only once outside the Pauline corpus (1Peter 4:10). The word appears only twice in the LXX. Paul confines its use to the relation between God and humanity. In post Pauline Christian usage the characteristic Pauline sense is almost completely lost. Charisma is an action or event divinely enabled. It is divine energy which accomplishes a particular task through a chosen individual (Dunn 1975: 205).

McGrath stretches it further and says;

“Since the early twentieth century the term ‘charismatic’ has come to refer to styles of theology and worship which place emphasis upon the immediate presence and experience of the Holy Spirit” (McGrath 1994: 495).

1.3.5 Baptism in the Holy Spirit

This is total immersion in the Holy Spirit so that one lives in a sense of the Spirit's presence and power. Many phrases have been used to indicate baptism namely filling, outpouring, infilling etc. suggesting a total experience of the presence of the Holy Spirit.

Some scholars distinguish between the endowment of a person with the Holy Spirit at the precise moment when one becomes a Christian believer, and a second blessing, which is a further experience of real regeneration sometime after a believer's conversion.

1.4 Methodology

Various methods will be used in the investigation. A theological method will be used to evaluate how the Pentecostal experiences can be interpreted theologically. A historical descriptive and analytic comparative approach will also be used to match AFM beliefs and ways of worship with different Pentecostal phases. These methods will be used in the following ways:-

- i) Both primary and secondary sources will be consulted. Reading books, newspapers, journals, periodical and other publications. Published and un-published articles from the Internet will also be consulted.
- ii) Field research: - research which includes interviews; especially concerning Pentecostal experiences in the AFM in Zimbabwe, who have put very little in writing from inception to date; will be conducted.

CHAPTER TWO

2.1 Preamble

This chapter examines major tenets of the AFM. In order to do this, a very brief outline of the history of the AFM from Azusa Street revival through to AFM in Zimbabwe will be made. From this historical outline, an attempt will be made to retrieve some of the major doctrines, beliefs and practices with emphasis on the 'Pentecostal' aspects. A look at the theologies and the New Testament application of some of these tenets will be made.

2.2 Brief History

2.2.1 The Apostolic Faith Movement

AFM traces its origins to the Pentecostal revival at Bethel Bible School, Topeka, Kansas. In 1897 Charles Parham developed a severe heart disease. While he was praying for a sick man, he got the conviction that a physician must heal himself. He then prayed for his own healing. When he recovered he threw away all his medicines, stopped consulting doctors and cancelled his insurance policy. Later a spectacular healing earned Parham free advertising in the local newspaper when a wife of a prominent lawyer in Huston received healing after being prayed for by him.

This experience led him to centre his ministry on divine healing. He then opened the Bethel Healing Home in Topeka, from the end of 1898, which combined a rest home and a bible school where people were admitted on a faith basis. They were required to trust God for all their needs.

Parham came to prominence in 1903 when he held a three month revival which earned national attention to his ministry. He was dubbed 'the divine healer'. By

emphasizing divine healing, Parham managed to reduce opposition to his doctrine of speaking in tongues. Seymour also practiced divine healing (Burgess 1988: 368).

In search for something more to satisfy his spiritual hunger, Parham went to Shilo Bible School in summer of 1900. On his return he found himself displaced by the preacher he had left in charge of the Bethel healing home. He proceeded to open the Bethel Bible College on 15 October 1900. The classical Pentecostal doctrine of speaking in tongues as biblical evidence of Spirit baptism was formulated and activated. At the school they studied the question of the baptism of the Holy Spirit with genuine zeal. To Parham, speaking in tongues was the only bible evidence for Spirit baptism. There was fervent prayer and the prayer meetings were strongly emotional. There was intense expectancy of the down pouring of the Holy Spirit and fasting was a norm (Hoel 1964: 22).

At Bethel College, they made no use of textbooks except the bible (Hoel 1964: 19). Scriptures were looked at in their historical context. It was a faith school which offered students free board and instruction. They trusted God to provide the means. Students conducted meetings in Topeka at night and funds must have come at these meetings to cover running expenses.

On the watch night service of 1901, there was an outpouring of the Holy Spirit. One of the first recipients Agnes N. Ozman had this to say,

“On watch night we had a blessed service, praying that God’s blessings might rest upon us as the New Year came in ... A spirit of prayer was upon us in the evening. It was nearly eleven o’clock on the first of January that it came into my heart to ask that hands were laid upon me that I may receive the Holy Ghost. As hands were laid upon my head, the Holy Spirit fell upon me, and I began to speak in tongues glorifying God. I talked several languages” (Frodshan 1946: 20)

2.2.2 The Pentecostal Revival

From Bethel Bible School emerged William J. Seymour, a pastor of a local Black Holiness Congregation who was especially intrigued by the doctrine of Spirit baptism. When Parham opened a short-term bible school in Huston, Texas, Seymour also joined the Bible School. Parham skirted laws and local customs and allowed Seymour to attend the Huston Bible School .Because of the segregation laws and customs Seymour could only attend lessons using an adjoining room where through an open door he was able to listen to lectures (Hyatt 1996: 153).

Parham also promoted Lucy F. Farrow a black woman minister to minister at his Huston camp meeting (Hyatt 1996). F. Farrow was equipped with an extraordinary power of laying hands on people to receive the Holy Spirit (Hoel 1964:37). Hence the revival was characterized by interracial interaction. Seymour had a passionate desire for God. He prayed five hours a day for two and half years but the hunger for God increased. So Seymour asked God what he could do and God instructed him to pray more. He then increased his time per day to seven hours for the one and half years that followed (Lake 1980: 13)

Seymour left Huston before completing his course because he had accepted a call to minister in Los Angeles. When he received the call, Seymour discussed the invitation with Parham, who tried to no avail, to convince Seymour to remain in Huston until he was baptized in the Holy Spirit. Parham then laid hands on Seymour and prayed with him. Unknowingly Parham was ordaining and passing on the leadership of the movement to Seymour. Seymour probably arrived in Los Angeles in February, 1906 (Anderson 1979: 61)

He preached his first sermon on Acts 2v4, that everyone who received the Spirit baptism would also speak with tongues as did the disciples on the day of Pentecost. The Nazarene Church leader, Hutchins, who had invited him, locked him out when he returned for the evening service, because the message he had preached in the morning, on the doctrine of speaking in tongues was not acceptable to them (Hoel 1964: 37).

Seymour felt compelled to continue his work at all costs, so he resorted to cottage prayer meetings first in the home of “Irish” Edward S. Lee and his wife. He was later invited by the Asberry family who lived in Bonnie Bray Street where Seymour gave himself to constant prayer. One evening during supper time, Richard Asberry fell from his chair and began speaking in tongues.

“Soon others, including Seymour were also experiencing the baptism in the Holy Spirit and speaking in tongues” (Hyatt 1996: 154)

However Lee was the first to speak in tongues (on 9 April, 1906), then followed Jennie Evans Moore (15 April, 1906) and others. Bartleman contends that Seymour was not the first one in Los Angeles to speak in tongues, neither had he spoken in tongues before his arrival in Los Angeles; rather he had been taught about it and believed it (Hoel 1964: 35). Seymour eventually received baptism in the Holy Spirit on 12 April, 1906. Charles Parham received baptism of the Holy Spirit on the 3rd January, 1901 after Agness Ozman and others (Hoel 1964: 21). What is interesting here is that these Pentecostal leaders taught about baptism of the Holy Spirit evidenced by speaking in tongues before they experienced the baptism.

Soon the Asberry residence became too small for the large crowds. Seymour and his followers were forced to seek larger facilities at 312 Azusa Street. On the 14th

April, 1906, they held their first service and fire blazed. He also launched a paper called 'The Apostolic Faith'.

At Azusa street revival, the concept of gender and racial equality was upheld. The Azusa board of directors consisted of two black women and one man out of a total of ten members (Hyatt 1996: 158). Blacks and whites mingled freely.

"High on the agenda was prayer for revival and expectation that God was about to move in their midst."(Burger 1987:32)

At Azusa Street Revival,

"It was claimed that collections were never taken at meetings. In other words, the collection was not customarily part of the meetings or services, as it is otherwise in the USA. Nevertheless, in one way or another people were informed that money was needed, and money came in relatively abundantly and at an early stage. Therefore, premises could be rented, and later on enlarged and restored. The big staff which later in the year was associated with Azusa Street lived on the funds that came in, even if there were no fixed salaries." (Hoel 1964: 41)

There was a receptacle next to the door for gifts.

The Services at Azusa were spontaneous, with no pre announced activities, no special choirs or singers and no well known evangelists. Services would usually begin around mid morning and would continue until four the following morning. The meetings began spontaneously with testimonies, prayer, thanksgiving and adoration. Speakers were not limited by time because of the absence of a programme to adhere to. No conductor was needed to set meetings going but there was no disorder.

Bartleman relates that;

"Someone might be speaking. Suddenly the Spirit would fall upon the congregation. God himself would give the alter call. Men would fall all over the

house like slain in the battle, or rush for the altar 'enmasse' to seek God..... We simply prayed God did the rest." (Bartleman 1980: 60)

There were no subjects or sermons, and no special speakers were announced ahead of time. No one could tell what would be coming and what God would do. It was all spontaneous, all of the Spirit (Frodshan 1946: 33). One of the meetings is said to have lasted for three days without break (Frodshan 1946: 32).

During the Pentecostal revival, house to house visitations were made. People moved in pairs praying for the sick in homes. Large numbers came to the meetings and many were saved, the sick were healed and many received Spirit baptism. Besides speaking in tongues there were also glorious revelations.

Fasting and concentrated fervent prayer characterized these meetings. And when the fire from on high fell, multitudes of people would come from everywhere making it difficult to get near to the place of worship. People would fall under the power and cities were stirred as the sick were healed and sinners saved (Hoel 1964: 38).

It is important to note that the Pentecostal revival did not only concentrate on speaking in tongues. There was also emphasis on the 'atonic' work of Christ and of the word of God; and on thorough conversion, holiness of the heart and life, and the fullness of the Holy Spirit. Hollenweger in his book The Pentecostals, says that;

"For three years without interruption, prayer meetings took place here with speaking in tongues, singing in tongues and prophecy." (Hollenweger 1972: 22)

They were also characterized by visions and interpretation of tongues (Hoel 1964: 22). Angels would visit them in meetings and even sinners could see the angels (Hoel 1964: 28).

Hoel further narrates that;

“The religious ecstasy was so dominant that visitors could hardly avoid its influence. Frequently, the ecstasy manifested itself in motoric speech, and the first initial outburst of glossolalia was often accompanied by convulsions or similar motoric movements. Sometimes the breaking through came after a period of coma, with motoric movements so strong and frequent that they characterized the meetings.” (Hoel 1964: 42)

This is how the Holy Spirit was operating among them. During the meetings people would be on their feet simultaneously quaking under God’s power and anointing.

It may be a misconception to regard speaking in tongues as a highly emotional or ecstatic utterance. These terms are never used in the Bible to refer to speaking in tongues. It is the hearers who are described in the Bible as ecstatic (Acts 2:7), or amazed (Acts 10:45). There is nothing in the nature of speaking in tongues which can be described as ecstatic. It has however, the same emotional potential as ordinary speech in one’s native language.

The Azusa Street work arguably received its first major impetus from the San Francisco earthquake of 18 April 1906 which aroused widespread religious concern throughout the US. Earth tremors were felt in Los Angeles and the Southern California. This served to open many hearts according to Bartleman.

“The San Francisco earthquake was surely the voice of God to the people on the Pacific Coast. It was used mightily in conviction for the gracious after revival.” (Anderson 1979: 67)

Many workers visited the Azusa Street centre. Preachers like Glen A. Cook went to Azusa initially to straighten Seymour on his doctrine. When Cook got there he got converted to the doctrine. He later became the supervisor of the mission's correspondence. Azusa thus became a magnet which attracted the clergy and laity of various denominations nation wide (Anderson 1979: 69).

As Azusa grew the mission was organized as the Apostolic Faith Gospel Mission. The name was painted in crude letters across the side of the building. A committee was appointed to administer the affairs of the mission. Bartleman was not impressed by the move towards organization for a group that has always been led by the Spirit (Anderson 1979: 70).

2.2.3 AFM of South Africa

In 1901, John Alexander Dowie, whose cardinal teaching was divine healing, established the Zion City on the shores of Lake Michigan, north of Chicago. The city was intended to be a community of Christians from which Missionaries would go to the ends of the whole world. Many ardent believers relocated to Zion City with a view of living a Christian utopia. However, in 1906, political problems arose in Zion City and Dowie lost control of the City.

It is during this period that Charles Parham was invited to bring the Pentecostal message to the Zion City. The result of Parham's Zion City revival was a permanent merger of the divine healing message of Dowie with Parham's Pentecostal message. Parham successfully combined the doctrines of divine healing and Spirit baptism (Hyatt 1996: 161). Zion City which initially mainly propagated the divine healing message now also advocated the Pentecostal message.

One of the products of Zion City revival was John Graham Lake (1870-1935) a successful businessman and a follower of Dowie. It was through the ministry of A. Dowie that the Lake family came to experience divine healing. After witnessing a number of miraculous healings in his own family and home, Lake was led into the healing ministry. Jenny, Lake's wife was a sickling. Oliver Raper writes that when Jenny was near death, her husband sent an urgent appeal to Dowie and his team to unite with him in prayer for her at an agreed time. On the 28th of April, 1898, as John laid his hands upon her, she threw back the bed covers and jumped out of bed perfectly healed.

In August, 1900, Jenny was accidentally shot in the back. She dropped to the ground bleeding profusely. Her hostess wanted to get her to hospital at once but Jenny insisted;

“Please call my husband. I know the Lord will heal me if John prays for me’ He came, he prayed and she was healed. The bleeding stopped and no trace of the bullet could be found.” (Pinksterboodskapper 1998: 17)

“On the other hand John G. Lake became acquainted with Charles Parham and W.J. Seymour and had an experience of the Azusa street revival. Seymour made a lasting impression on Lake (Burger 1987: 7). They became good friends and shared their experiences. Lake persevered in prayer for nine months determined to get the Pentecostal blessing, since he knew that nothing less could satisfy the cry of his soul. He told his friends that he was not going to venture into ministry without receiving the Holy Spirit. After months of crying and deep heart searching he received the baptism” (Pinksterboodskapper 1998: 18).

This is the man who founded the Apostolic Faith Mission of South Africa, with both the healing and Pentecostal messages.

Two North American evangelists John G. Lake and Thomas Hezlmalhalch played a prominent role in the establishment of AFM of South Africa. Prior to coming to South Africa, Lake disposed of the property that he had by distributing it among charities, left America and arrived in South Africa on 14 May, 1908, without

funds or back up, after being miraculously supplied with US 2000 to travel to Africa.

After conducting a few services in Cape Town, they took a short visit to Pretoria. But they eventually decided to settle in Johannesburg. Oliver Raper reports that on arrival in Johannesburg by train, they met a Mrs. Goodenough, an American woman missionary, at the station, who went around saying;

“The Lord spoke to me whilst in prayer last night to provide a home for a missionary couple with seven children, he sent me to meet this train.” (Pinkersterboodskapper 1998: 17).

By 3pm of the same day, they were settled in a furnished home in Doornfontein. But supplies did not keep coming in. Mrs. Lake died in December, 1908 and it has been suggested that she died of overwork and malnutrition (Burgess 1988: 531).

The first organized meeting by J. G. Lake in Johannesburg was on 25 May, 1908 and AFM of South Africa was born. This is in contradiction to Hollenweger W.J. in ‘The Pentecostals’ (1972) who draws from F.P. Möller in ‘Die Apostoliese leer’ (1961), that AFM was founded in 1914 by Thomas Hezmalhalch. Lake and Hezmalhalch became the co-pastors of AFM Central Tabernacle Assembly in Bree Street. On 27 May, 1909, Hezmalhalch was elected chairman and first president most probably because he was older. He left a year later. Lake became president in November, 1909 until 1913.

It is interesting to note how the origins of AFM of South Africa were heavily influenced by the Zionist Movement. J.G. Lake was a Zionist member of the Zion City in the United States of America under A. Dowie. Le Roux also played an important role during the first decade of the AFM. Prior to joining AFM in 1908, Le Roux was part of the Zionist movement from 1903 to 1908. He had

been introduced to Zionism by Daniel Bryant who was seconded by Dowie to South Africa after disagreeing with Johannes Buchler.

A number of early workers of AFM were ex-Zionist members and a number of AFM assemblies started from previous Zionist house churches. The mother church of the Zionist movement in South Africa, the one at Bree Street, Johannesburg, which came to be known as the Central Tabernacle Assembly, came over to the AFM entirely in 1908 after a revival with John G. Lake. That became the centre from where the Pentecostal message expanded (Burger 1987: 5).

Because of this Zionist heritage, AFM is one of the ministry Pentecostal churches in the world who practice triune immersion during baptism. The same applies to the prominent place given to divine healing. The influence of Zionists and hence Zionism should not therefore be underestimated (Burger 1987: 5). However, Zionism was not part of the Pentecostal movement in South Africa.

News of what was happening in the Central Tabernacle – healing of the soul and body - spread far and wide. Many that came were converted, baptized in the Holy Spirit spoke in tongues, and got healed. When they returned to their own towns and villages, they started conducting meetings in their homes. These meetings later developed into local AFM congregations. Opposition from the mainline churches gave it publicity.

New believers were prayed for until they received the blessings of the Holy Spirit. A regular service was held once a week in AFM assemblies called a ‘tarrying service’ where new believers were prayed with until they were filled with the Holy Spirit. During the first decades very few AFM members did not claim this experience.

Divine healing had a prominent place in early AFM. Believers were not expected to make use of any form of medicine. For the first forty years AFM opposed use of medicine and doctors. In 1919, a new Public Health Act was passed which made vaccination against small pox compulsory. The executive council immediately declared that its members could not submit and would rather be punished (Executive Council Minutes 1918:245). After various submissions to the government in 1928, a new Health Law was passed in which a conscience clause was included (Burger 1987:5). With a new generation of believers, the church stance on the matter slowly changed.

Although Le Roux and G. Lake preferred segregation which was predominant within American Pentecostals, (Hallencreutz 1998:119) Hezmalhalch argued for an integrated approach. In general baptism in the Spirit transcended human differences but as things cooled, racial separation crept in and by 1944 racial segregation was a reality in the AFM of South Africa (Minutes of the General and Workers Conference 1944: 2670-1). Although there was still a friendly relationship between different racial groups, Blacks, Coloureds and Indians were described in white constitution as adherents and were not seen as full members of the AFM of South Africa. They therefore had no say in their own church law as everything had to be ratified by the white workers' council.

The name AFM came with missionaries from North America. Charles Parham called his movement AFM and his Newsletter 'The Apostolic Faith'. W. Seymour called his Azusa Street Mission 'The Apostolic Faith Gospel Mission', more often simply the 'AFM'. Lake and Hezmalhalch, though not part of Seymour's mission, were well acquainted with Seymour and regarded themselves as Apostolic Faith Missionaries. By using word 'mission' they wanted to be a church in action, an outgoing church, a mission oriented church. It also had some anti-denominational sentiments.

Up until 1913, AFM had no legal status and so had no property rights. In 1913, AFM was registered as an unlimited company because the pioneers did not intend to start a new church. Some were negatively disposed towards any denomination. Although the first constitution was adopted in October, 1911, at the first general conference, registration was only effected in 1913. AFM operated as an unlimited company until 1961, when it was legally changed to a “church”

Peter Lois Le Roux was elected president of AFM on 11 November 1913, when Lake returned to USA. In 1915, Le Roux became the overseer of the Apostolic Faith Mission in South Africa. As a president he devoted himself to ‘European work’ while W.F. Dugmore took charge of the ‘African’ outreach (NAZ file N 3/5/1/3). He pioneered mission work in various areas including Natal and Zimbabwe.

David Johannes du Plessis also served in the AFM of South Africa until 1947. He was baptized in water in 1917 and in 1918 he was baptized in the Holy Spirit at the age of 13 years. AFM was the church of his parents. His father, a lay preacher with the same Christian names as David, followed early Pentecostal practices which forbade the use of medicine and consultation of physicians, not even for plagued cattle. He surrendered his lay preacher’s license when he was overwhelmed with a sense of paternal failure when the son David was involved in education (Burgess 1988: 250).

Duplessis played a leading role in AFM as the editor of the ‘Comforter/Trooster’, the bilingual house organ of the denomination. He was the general secretary from 1936 to 1947. He reorganized the AFM constitution and it was published in the March, 1946 issue of the Comforter. He received a prophecy, from an illiterate English evangelist at an AFM annual conference in December 1936 that was to guide him over the next fifty years (Burgess 1988: 250).

In 1917, AFM published what they dubbed '**WHAT WE STAND FOR**' in their magazine the Comforter and Messenger of Hope and in pamphlets (NAZ file S 1542 M 8 B 1). Numbers 3 to 5 which are of interest are recorded here:-

3. Sanctification

- God's standard for all his children is sanctification, where not only the guilt of sin has been removed, but where the power of sin has been broken. Sanctification is the inward experience of dominion over sin and of a closer walk with God. It means death to the life of self in all its manifestations; Christ becomes all in all, and the love of God rules supreme.

4. Baptism in the Holy Ghost with Sign Following

- This experience differs from 'being born of the Spirit' and from sanctification, which means the cleansing of the temple and one's own spirit entering into sweet communion with God. It is the mighty endowment of power from on high; the equipment of service: entering in, in His fullness, of God the Holy Ghost into the cleansed temple. He reveals his presence by speaking in tongues and glorifying God, as in Acts 2v4, 10v46, 19v6. This should be the normal experience of every child of God, making us bold in His service. This is the Pentecostal experience We call upon every child of God to seek this enduement.

5. Divine Healing

- A demonstration of the power of the gospel. Christ ministered healing for both soul and body. He commissioned the twelve to do the same, then seventy others, and finally all believers. Healing is in the atonement of Christ... There is healing for every child of God through faith in the Lord Jesus Christ (Comforter 1917, vol. 11, no. 3).

2.2.4 AFM in Zimbabwe

It is important to take cognizance of the fact that the history of AFM in Zimbabwe is a reconstruction from recorded interaction between the AFM and the government authorities. Very little was preserved concerning activities of the church in its early days in Zimbabwe. Possibly because from 1915 onwards the African pastors of the Apostolic Faith Mission were either left to themselves to do their own thing or made themselves independent. This lack of coordination and supervision was one of the major causes of conflict between AFM and government authorities, especially in Zimbabwe (NAZ file S 1542 M 8 B 1). Therefore emphasis will also be placed on oral tradition and living testimonies.

The Zimbabwe Mission started with Zacharias Manamela's unofficial visit to Gwanda which was not fully integrated with the plans of Dugmore and AFM although AFM recognized it and assigned Rev. G.J. Booysen in Louis Trichardt to get recognition from the colonial authorities (NAZ file N3/5/1/3).

Soon Manamela was replaced by Mr. Kgobe but still to work under Booysen. Kgobe was vested with the gift of divine healing and he performed faith healing. This made the Rhodesian authorities become critical of AFM. In 1919, AFM decided to buy a farm in order to establish an operating base. After a struggle AFM bought the Gobatema Farm south of Gwanda (NAZ file S 1542 M 8 B 1).

In the meantime Luttig settled in Kadoma on 20 June, 1918, as a representative of AFM where he evangelized the African township and mining compounds. His first African convert was Solomon, who he baptized on 12 February, 1919. Luttig employed John Wesley Dingiswayo, a powerful preacher from Methodist who was said to have been dishonest in financial matters. They later parted ways.

Because Luttig employed Dingiswayo who had been fired from the Methodist Mission for adultery, and because he rebaptised Methodist church members

without consulting their parent body; the synod of the Methodist protested to the Chief Native Commissioner and AFM headquarters in Johannesburg. Consequently, D. Bosman, the new AFM overseer for 'Native Work' in Johannesburg, relieved Luttig of his duties and appointed Mr. T.H.M. Bates, a local, who diligently carried out his work until he was succeeded by S. Harris from South Africa in 1926 (NAZ file S 1542 M 8 B 1).

In the meantime Bosman's priority was to consolidate work on and around Gobatema Farm. In 1925, David Bosman left Johannesburg and devoted himself to secure recognition for AFM in Matabeleland (NAZ file S 1542 M 8 B 1). Problems arose because AFM was viewed negatively. Both local chiefs and Native Commissioners were annoyed by such odd spiritual features of the church as glossolalia and faith healing of which they saw parallels with traditional spirit possession and witchcraft eradication. Bosman returned from Gobatema Farm without any formal acceptance of AFM.

A decision was made to make Southern Rhodesia a mission field in its own right with L. Kruger as the overseer, and Salisbury as the new centre, while Gwanda and Kadoma were related districts. Kruger was stationed in Salisbury while Harris, and Isaac Chiumbu his co-worker were doing good work in Kadoma Township and neighboring chiefdoms. In the east, a railway employee in Mutare, Holtzhausen, brought AFM to the city. From there Pentecostalism spread to Rusape and Wedza.

Kruger compiled a report of the progress being made by AFM. AFM was eventually conditionally recognized for evangelistic purposes in April, 1931 (NAZ file S 1542 M 8 B 1). AFM encouraged spontaneous expansion of the gospel and informal local Pentecostal communities were the order of the day in many areas in the 1920s. Converts, especially those returning from South Africa, were inspired to communicate Pentecostal faith to their families back home

regardless of non-recognition by established missions and government authorities. In Harare, then Salisbury, many women ran away from their traditional churches to join AFM causing a lot of tension with other established Missions.

In June, 1932, Kruger and Harris' application for recognition as Missionary Superintendents was turned down. So it was not possible to open schools at all. Gobatema School which had been opened was closed down and the main reason seems to have been that the missionaries did not have adequate educational qualifications as noted by the Inspector Native Development Department on 22 June, 1932.

“.....withholding of approval is because of educational qualifications.” (NAZ file S 1542 M 8 B 1).

The missionaries were not educated enough to run schools. In 1934, Swanepoel secretly opened a school at Gobatema. It was closed in June, 1936, when government discovered the 'illegal' school. In 1938, W. Wilson was still struggling to establish a school and advised authorities that the authorities intended to replace its European overseers in the colony by better qualified men (NAZ file S 1542 M 8 B 2).

On 24 September, 1938, the Native Commissioner advised that as soon as the Mission was in a position to conform to government's requirements regarding European Supervision, the application for a Kraal school at Gobatema would be considered. In August, 1938, Wilson wrote another letter informing government authorities that the European Overseers who were not qualified to supervise educational work were being transferred by Headquarters in Johannesburg from Rhodesia. These may have included L. Kruger since little is heard of him after 1938.

In 1948 Willard Wilson eventually managed to open a school at an AFM newly purchased farm at Rufaro. It took classes up to standard three. Mrs. Wilson was one of the teachers. (AFM News Vol. 2, 2005: 18)

Pentecostalism took Zimbabwe by storm. Rapid expansion of AFM occurred between 1931 and 1934. Established Missions were shaken. In Gara reserve, the entire Methodist Christians turned from Methodist to AFM. In Mashonaland Central, the Salvation Army cried foul because they lost a lot of members to the AFM. Established missions and local community leadership were not happy. The Missionary Conference of Southern Rhodesia refused to recognize AFM because its activities were seen as 'mischievous'. Yet in February, 1935, the government said it would only recognize AFM after it was recognized by the Missionary Conference of Southern Rhodesia (NAZ file S 1542 M 8 B 2).

In 1934, after being refused permission to operate in Chihota reserve, Kruger talked to Captain Green of Action Reynolds farm which bordered the reserve. Green allowed Kruger to hold services at the farm. People flocked to the farm from the reserves, running away from the Methodist Mission. This agreement between Captain Green and Kruger was described by the Native Commissioner Marandellas as "unchristianlike" because the Mission was fully alive to the fact that their ministrations are not desired in the reserve (NAZ file S 1542 M 8 B 1).

The fight continued with Nhekairo, a kraal head under Chief Svosve, writing a sworn statement on 27 April, 1934;

"The followers of this religion kneel down around the walls of the hut, sing, and after praying they make an outcry like persons entered into by a '*shave*'. I have looked on their gatherings but when affected by the Spirit, they take no notice of outsiders ... Women unclthe themselves and roll about and when remonstrated with say there is nothing wrong about 'Apostolic' ... When unclthed and rolling other members sing at the top of their voices. They cry out using words of other languages and utter sounds such as 'dare, dare' (after the Dutch language) ka, ka,

ka, ka, which I believe is the sound the Spirit makes in an effort to escape from the body. At first only a few are affected the one in proper mind might cover up a naked one possessed but in time they are all in the same state... The adherents do not to my knowledge drink strong beer, they do not sound the drums or play any musical instruments... I have heard that confessions of misconduct are made before the congregation. A girl named Mandicheta... Confessed that she had a connection with one Nhau... I wish emphatically for this 'madness' to be forbidden. If a person of the Apostolic falls sick, medicines are not administered, the spirit is supposed to heal." (NAZ file S 1542 M 8 B 2).

In Mashonaland Central the Salvation Army was up in arms against the AFM. Major C. Stoyale wrote that AFM was interfering with the Salvation Army work on 30 April, 1934 in the reserves, which they had for years labored to build up. He claimed, for example that in Wayerera the Native adherents were claiming that there is only one true church; theirs. The rest are false (NAZ file S 1542 M 8 B 2).

In 1933, AFM was involved, through a local preacher Tachiwenyika, in a witchcraft accusation case in Wedza. Government authorities felt Kruger was not exerting adequate supervision of his staff. Consequently, they withdrew the official recognition of AFM in June, 1934 (NAZ file S 1542 M 8 B 1). Kruger and other missionaries were stopped from visiting the communal areas but local assemblies continued to grow without their supervision.

There was also a Takundwa from Wedza who claimed to be both a teacher of the AFM under Kruger and an acting leader of the sect founded by Johanne Masowe. He had no formal documents from L. Kruger. He had the ability to heal the sick and pick out doctors and witches under the direction of the Holy Spirit (NAZ file S 1542 M 8 B 2). This further worsened the relationship between AFM and government authorities.

In the communal areas AFM is expanding. Because of lack of supervision there is some interaction with some indigenous Pentecostals like Johanne Masowe and his Vapostori ve Masowe movement who combined faith healing with witchcraft

eradication. This Johanne Masowe, formerly Shoniwa, is a former AFM member whose spiritual fathers were Isaac Chiumbu and Enoch Gwanzura but later left AFM over the issue of polygamy (Hallencreutz 1998:193).

In a bid to regain recognition, Johannesburg drafted new guide lines which were liberal and not 'hostile' to the government and to established Missions. Rev. J. Wright, the representative from AFM Headquarters, was viciously opposed by Enoch Gwanzura at a meeting held at Gobatema farm chaired by L. Kruger in August, 1935. Gwanzura was at Gobatema assisting Swanepoel. This Gwanzura, an exMethodist baptized by Isaac Chiumbu was an aggressive lay preacher in his home area. To him, the government was obstructing the work of the Holy Spirit.

So Gwanzura treated the government with contempt. He was prepared to go to jail for expansion of the gospel. Little did they know that a plain clothes policeman N.C. Mayabo attended the meeting. This cost them their provisional government recognition in 1936. Because of lack of recognition, the missionaries were prohibited from entering native reserves. Also present at the meeting was Harris from Kadoma, Cusher from Umtali, Swanepoel at Gobatema, Isaac Kachadi and others. At the same meeting they discussed the fact that other denominations had hospitals but they resolved not to have one. In the event of sickness it was sufficient for them to go and pray with the sick person (NAZ file S 1542 M 8 B 2).

In search of recognition, AFM in Johannesburg decided to raise the quality of their Missionaries in Rhodesia. So they seconded F.D. Johnston in Salisbury, O.P. Teichert in Kadoma and Wilson in Gobatema. Enoch Gwanzura later left Gobatema and settled in Zvimba reserve as his local base. He became a self-appointed head minister and coordinator of AFM in the reserve while at the same time extending the gospel to Harare where he got associated to Johnstone.⁶⁷

Wilson's initial entry may have been unofficial since the official application was only made in May 1939 (NAZ file S 1542 M 8 B 2).

Enoch Gwanzura later received accreditation as head minister and was registered with government authorities in June, 1943. He covered several areas especially Mararanyika and Gotosa. The Area Minister under him was Johan Gwanzura and Samson Gutsa. Under them were a large number of evangelists such as Zacharia Mugodi, Gabriel Chipoyera, Amon Nyika, Simon Vambe, to name but a few (NAZ file S 2810/2340).

Tradition says in 1952, there was a green book which was introduced as the constitution of AFM. Among the stipulations of the constitution was monogamy. Previously there had been some people, ordained elders and deacons who had more than one wife. With the introduction of the constitution, they had to comply or leave. Mugodi who had just been given a girl, as a second wife by his in laws left, so did Habakuk (Interview : E Manyika)

In the meantime, AFM was developing in Salisbury. There was an AFM church in Chinhoyi Street in the Kopje area which became the central assembly. In 1930, Kruger also erected a church building in Mbare and a minister's house with two rooms. At the same time, Enoch Gwanzura penetrated into Salisbury city. By 1943, he was head minister to three evangelists, Yona Dingiswayo, Makobo Tshisenga and Kadema Timothy. Before the Kruger church was erected, they met at Guy Thomas's farm. Enoch Gwanzura engaged in nocturnal meetings for worship, a practice which was associated with Zionists and Vapostori movements (NAZ file S2810/2340).

In 1936, ten active Methodists residing at Epworth farm joined AFM Harare congregation after being rebaptised. At the farm, they met and worshiped together. Two members of the group, Mrs. Murriat Mokwena and Mrs Tamara

Musafu refused to receive medicine for their children who were sick (Hallencreutz 1998: 198).

Eventually the government decided to conditionally recognize AFM for the second time, under European control so that the Europeans would be able to check the expanding spontaneous indigenous Pentecostal and stop nocturnal worship services. To this case Johnston managed to get support from Enoch Gwanzura.

Full recognition of AFM finally came in November, 1947.

“I suggest for the consideration of the minister that the denomination be recognized and given same facilities as other denominations.”

This was a recommendation by the Secretary for Native Affairs to the Minister of Native Affairs and permission was granted on 4 November, 1947 (NAZ file S 2810/2340).

In Kadoma, Isaac Chiumbu, a powerful preacher and faith healer was working with Teichert in the rural areas of the same district. Teichert was worried by Chiumbu's nocturnal worship services. Chiumbu and his followers allege that Teichert falsely accused Chiumbu of adultery and was removed from the list of AFM preachers. He was relieved of his duties in 1943 after serving AFM for 27 years. Chiumbu denied this to no avail and at Easter in 1945; he launched his African Apostolic Faith Mission in Mhondoro (NAZ file S 2810/2340).

In July, 1945 AFM distributed what it called “**FORM OF DISCIPLINE OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA (NATIVE SECTION)**” The pamphlet had a number of articles of which three of interest are recorded below:

Article 17

We believe in the laying of hands upon the sick and anointing them in the name of the Lord and that the prayer of faith shall heal the sick. Therefore we disapprove of all unscriptural methods and administration of holy water, baptism in water for healing of the sick, the use of girdles, ashes, crosses..... . Healing must be free.

Article 19

The giving of the tenth part of our income to God is the scriptural method of financing the church..... (Gen. 14v20, 20v22, Mal 3v8, I Corinthians 16v2). Unscriptural methods of obtaining money, such as demanding payment for prayer, Lord's Supper etc, and holding of bazaars are not allowed.

Article 21

We believe in the whole prophetic word of the bible, the gift of prophecy controlled according to 1 Corinthians. 14v29 and do not accept prophecy contrary to Scripture.

NB There was no mention of glossolalia possibly because of fear of antagonism from the government and established mainline churches.

When Johnston left he was replaced by C. du Plessis who took charge of Harare. After 1953, W.L. Wilson took charge of the AFM. During his ministry, he built a prestigious AFM church building in Highfield. In December, 1954, Wilson became the Missionary Secretary. In Mbare, there was also E. Masike who was an assistant pastor at the Mbare (Kruger) church. He was also responsible for Pentecostal outreach in Murehwa. (Hallencreutz 1998: 290)

The Gwanzura brothers played a prominent role in the early days of AFM in Zimbabwe. Tradition says Isaac Chiumbu moved from South Africa to Kadoma with his employer Laurell. Laurell was visiting a relative at Cam and Motor Mine. Both had experienced the baptism of the Holy Spirit with speaking in tongues while in South Africa. In Kadoma, Chiumbu met Paul Karemba and they began to proclaim the gospel. One day as the two were walking, one of Chiumbu's shoes lost a heel. So they looked for a shoemaker to repair the shoe. They were directed to a shop manned by the Gwanzura brothers, Enoch, John and

Samson. When Chiumbu and his friend arrived they preached the Gospel to the Gwanzura brothers who believed and were instantly baptized with the Holy Spirit with speaking in tongues. They left the Methodist church (Interview: Salatial Gwanzura).

Enoch Gwanzura proceeded with his ministry to Gobatema, in Gwanda because he could speak English, Shona and Ndebele, and was helpful to Swanepoel. He moved to various places until eventually he settled at the Kruger church in Harare. In the meantime, the younger brother John (Johan) Gwanzura, popularly known as Chihari, was active in Masvingo Province. He forcefully spread the Pentecostal gospel in Chivhu (Mupipiti). By late 1940's he was stationed at Chatsworth. When he retired he settled at his farm at Chirau in Zvimba, he continued work at his homestead at the farm after retirement.

John (Chihari) Gwanzura had a powerful prophetic and healing ministry. In summer of 1969 when Isaac Mufunguri was bitten by a snake, Gwanzura gave instructions to Isaac's father, Marakia Kuvaoga Mufunguri, who was away from home working with Chihari some twenty kilometers away, that Marakia must go home at once as his son had been bitten by a snake. He was told not to fear as the Lord had intervened and the child was going to vomit the poison. Indeed Isaac vomited and was well without any medical attention (Isaac Mufunguri). Johan Gwanzura died in 1972. To adherents of AFM in Zimbabwe he is the ideal example of what Pentecostalism is all about. He left such a legacy to become a reference point to issues pertaining to Pentecostalism in AFM in Zimbabwe.

At his retirement home in Zvimba, he built many mud huts popularly known as '*matumba evarwere*' (huts for the sick). People would come from all over the country and camp there with their food. To many, the food would run out before they recovered in which case they would receive supplies from Gwanzura's farm.

John was a man of faith, courageous and determined that he never gave up even after praying for a sick person for prolonged periods (Interview: Hebert Mbudzi).

Almost each day started with early morning prayers in the bush. (*Kurushanga*). After a song or two the first thing was public confession, where everybody present would confess known sins. Everyone would then go into prayer after few words of encouragement. Prayer sessions were characterized by visions, prophecy and tongues and their interpretation. The same would be repeated in the evening (Mbudzi).

Herbert Mbudzi is a living testimony who received divine healing through the ministry of John Gwanzura. In his twenties Mbudzi was diagnosed by a doctor, Detoit, of Mogenster Hospital as having a terminal stomach illness. As a good gesture Dr Detoit advised Mbudzi to seek help from the church. Indeed in 1957, Mbudzi became a Christian and joined the AFM. In 1961, Mbudzi went to Zowa and settled at Gwanzura's farm. He was under consistent prayer and he received his healing only after twelve months. In 1962, after he had received his healing, he spent most of his time in Zowa. He had indeed become one of the Gwanzuras.

Hebert Mbudzi also remembers God's miracle working power operating at the farm. He says in March/April, 1962, John Gwanzura's maize field was terribly attacked by ants. In a prayer session one day, John Gwanzura asked everybody present to intercede on his behalf because his crop was being destroyed by ants. At the same time he had no money to buy chemicals to kill the ants. In his request he acknowledged and confessed his sin that he had not brought enough tithing the previous year. Everybody present went into earnest prayer and fasting. The ants disappeared completely after two days.

Mbudzi also says that there was a system of consulting prophets especially when something unusual occurred. Gwanzura had all the giftings. He could prophecy.

He could speak in tongues and let another interpret. In many occasions when there was no interpreter he could interpret his own tongues.

Samson Gwanzura worked mainly in the Northern Region. He was stationed at Glendale. From Glendale he moved to Bindura and back to Domboshawa. The main area of concentration was Mashonaland Central. In Mashonaland Central he took over from Wilson Kahwamatera who was stationed at Masembura (T.C.Hwata). In September, 1945, the Overseer J.D. Johnstone applied for a permit to build a church at Murape in Domboshawa under Samson (Gutsa) Gwanzura. Their hierarchy at this point in time was Johnstone (overseer) Enock Gwanzura (head minister) Johan Gwanzura (area minister) and Samson Gutsa Gwanzura (area minister) followed by a large number of 'evangelists'.

At Murape was a man called Tigere Naison Murape, who married Kerina, now popularly known as '*mbuya*' (granny) Murape. She is a renowned Pentecostal who strongly believes in divine healing. To date she insists that members of AFM must not take any form of medicine for healing. "We never used to take medicine in this church. The problem is that people today do not want to confess their sins". After she got married she went for over eighteen months without conceiving. She joined AFM and was born again the day the Mbare Church was officially opened possibly around 1939. She presented her problem but the ministers refused to pray for her until she brought her husband. When Mr. Murape came the couple was prayed for by laying on of hands. John Gwanzura gave a word of prophecy that after eight days God would give her a son. For the eight days she was in constant prayer with the help of the local minister Samson Gwanzura. Indeed after eight days she conceived a son. The midwives on her delivery day were Gabriel Chipoyera's wife and Amon Chinyemba's wife. She maintains that the child was never treated with any form of medicine and she never took any other child for treatment until today. She has been mightily used by God especially in the area of divine healing and praying for those who have had problems with child bearing (Interview: Kerina Murape).

In the Southern Region were men working alongside John Gwanzura. One of them was Peter Kupara Mutemererwa, originally, an Anglican priest, who left to join AFM through the influence of his grandson Muwomo who had received Pentecostal experience in the then Kadoma. When the Kadoma minister followed Muwomo, he stayed at Mr. Kupara Mutemererwa's residence. He was re-baptized at Harare in 1933. From being a priest he was made an evangelist after experiencing Spirit baptism with speaking in tongues. He was assigned to John Gwanzura. Together with others they evangelized in Njanja, Wedza, Buhera, Gutu, Fort Victoria, Chivhu, Mberengwa and part of Shurugwi. Since some of the prescribed prayers stretched to a year or over, to such people were allocated portions of land for farming to sustain them selves. This means there were some families that translocated to the farm resulting in overcrowding at times.

Isaac Mufunguri reports on an incident which occurred when he was a young boy in summer of 1968. The overcrowded people at Gwanzura's farm complained of eating vegetables continuously. The number of people was so big that even after slaughtering a beast an individual would only receive a small piece. Gwanzura then cried unto God and a heavy hailstorm swept across the farm. As it did, it struck birds breaking their wings and they could not fly. The river bank and the river that passed through the farm was filled with hail. After the rains there were multitudes of birds on the ground unable to fly and fish closed out of the water by ice. When the people consulted the 'man of God', they were told to gather as many birds and fish as they could, provided they were not dead and were not unsuitable for human consumption. People gathered sack-fulls of fish and birds which they dried for preservation and there was food for many months that followed (Interview: Isaac Mufunguri).

Langton Kupara had his early ministry in Murehwa. Kupara's nephew Moses Ngwerume asserts that Kupara's inauguration into ministry occurred while at

Dandara in Murehwa. Kupara had gone to a river in the area when he saw a dazzling light from a stone. Kupara received a message from the stone (*Moses could not tell whether the message was verbal or written*). From that time on, according to Moses Ngwerume, Kupara was mightily used by God. The blind received their sight, the lame walked and many were freed from demons. Kupara took the stone home. He had it in his life time and on his death the stone was given to Moses Ngwerume who holds it until now (Interview: Moses Ngwerume).

To Ngwerume, Kupara was a dedicated leader. Before joining ministry, Kupara is said to have had one of the highest paying jobs of the time. As an auto-electrician at Lucas Batteries, he earned four pounds per week while most of the general populace were earning one pound per month. He drove good cars. When he received God's call he left the job and he got into a nomadic life and used a bicycle. (Interview: Moses Ngwerume)

Ronica Ngwerume, Kupara's sister confirmed this nomadic life. She remembers her brother leaving home to some distant places, where he would erect some temporary shelter. He would camp in the temporary shelter while proclaiming the good news to the local community. All those who were converted were baptized. The shelters would be pulled down whenever he was to move to another area. (Interview: Ronica Ngwerume).

Even in his later part of ministry, evangelism remained Kupara's primary concern. He had a passion for soul winning. He conducted many tent evangelism crusades throughout the whole country, especially in Mashonaland. In the process, family members say, this adversely affected his health. They claim that public address system he was using during the crusades caused his heart to expand. However, because of his passion for evangelism Kupara did not hang up his boots. (Interview: Vena Buka) He died from heart disease in 1987.

Kupara was a man mightily used of God. One day while in Mbare National, Harare, a certain man came from Murehwa and reported that his child was at the point of death. Kupara was very busy then and could not go to Mrewa. He took a handkerchief, put it in an envelope, and asked the man to take the envelope home. On his arrival the man took the cloth covered the child's face. He returned to National the following day with the news that the child had been completely healed. (Interview: Ronica Ngwerume)

Moses Ngwerume vividly remembers one miracle which was performed by L. Kupara in his presence. While Kupara was in Murewa, his wife Rebecca fell sick and died. A message of death was sent to Kupara from National. Kupara returned to National the second day to be received by a group of mourners gathered at his home. On arrival he refused to accept any condolences by the mourners. He insisted that God had not informed him that his wife would die, so he wanted to talk to God first. He went into the room where they laid Rebecca, prayed earnestly for about twenty minutes and Rebecca rose from the dead. This happened in the mid-fifties, (Interview: Moses Ngwerume)

Langton Kupara became the first African Superintendent of the Apostolic Faith Mission in Zimbabwe in 1983. Before then, he was the overseer of Mashonaland. On assumption of office as Superintendent, Kupara had absolute power stemming from his charisma and his fatherhood. He was a mighty preacher, a healer, a prophet and a no nonsense father. Because he commanded respect he could make unitary decisions that were binding. He could unilaterally solve problems which council and committees, at national level are failing to solve today. He became a true 'Mr. AFM'.

During Kupara's tenure of office there was a young upcoming Pastor by the name Titus Innocent Murefu. He completed Bible College studies in 1977. In his early ministry Murefu was a talented singer and had a special ministry in which he

helped people to receive baptism of the Holy Spirit with speaking in tongues. Most conferences, both provincial and national, had tarrying services, in which believers waited for the baptism in the Holy Spirit. T. Murefu was usually a key player in most of these services. With time such Holy Spirit sessions have become very scarce.

In 1957 Peter Stephen, the son of Peter Kupara Mutemererwa, responded to God's call. He attended the Kasupe Bible College from 1958 to 1960. While he was in Zambia, he saw a vision of a man standing on the sea instructing him not to go back to do secular work on his return to Zimbabwe. The man in the vision baptized Mutemererwa in the name of the Father, Son and Holy Spirit. Another instruction in the vision was that he would meet Obert Chitsika back in Zimbabwe. Indeed on his return from Zambia, Obert Chitsika came, twenty five miles away from Mutemererwa's home. They went up a mountain for an all night prayer and in the morning Mutemererwa prayed for Chitsika. Mutemererwa asserts that after the prayer Chitsika who was illiterate could read the bible and the hymn book. Mutemererwa worked tirelessly in Maregere, Renco mine, the Lowveld and others.

In the Lowveld was a man working for Roberts Construction who had backslidden. His name was Gonorenzou. Stephen Mutemererwa and his associates built shacks and camped near the construction company. A head driver at the construction company, Gonorenzou was a witchdoctor. In one of the evening services a demon manifested on the witch doctor, and the demon dashed him onto the ground. When he rose he went away possessed. In fear of losing his profession, he migrated to some far away place.

Evangelism continued and many repented and believed the gospel. Among the converts was a man possessed with a spirit of a mermaid. Adherents of Zion and Johanne Masowe previously tried in vain to baptize him in water. On one

occasion when they tried to baptize him in a river the man was reported to have disappeared into the water for more than seven days. This time the man came to be baptized. Stephen Mutemererwa got into the river which was infested with crocodiles and mermaids. After praying he preached in Shona, English and Nyanja. The man possessed with the mermaid spirit was the first to go into the water for baptism. It was a triune immersion. At the first immersion in the name of the Father, Mutemererwa reports that the man slipped of his hands like a fish. Mutemererwa managed to grip the possessed man's heel using the right hand. At that time a woman in the queue who had just been baptized in the Holy Spirit got into the water to be baptized. Mutemererwa baptized her using his left hand while the right hand gripped the demon-possessed man. After all who were present were baptized, Mutemererwa then cast out the mermaid spirit and the man was immersed in water for the second and third time to complete the triune baptism.

Stephen Mutemererwa was later appointed Pastor in charge of the then Fort Victoria. One day God instructed him in a dream to ask Mutendi of Zion Christian Church and his adherents why they had more than one wives. When Mutemererwa went to see Mutendi he was at a conference with his followers. In being courteous they offered Mutemererwa to speak at the conference. He preached on Joshua 24 and asked the listeners to choose either the gods of their fathers or the Lord.

What initially was a mission to castigate polygamy turned out to be an evangelistic crusade. Rifion Tungwa, the Magatse headman repented and believed the gospel. This man had numerous evil spirits on him. From being a witch doctor, to fighting people (*mangoromera*), he had killed people in fights but was never convicted. When he returned from the conference to his home at Chinorumba in Zaka, Tungwa informed his relatives of his new faith. Mutemererwa went with him. The relatives were worried, not knowing what to do with the many traditional medicines they possessed. At night Mutemererwa

heard two lions at the door of the hut in which he slept. These made some noises until they moved to a nearby mountain. To the community, who thought Mutemererwa was going to have sleepless nights, this confirmed that Mutemererwa was not after malice and he was therefore granted permission to preach in the area. Tungwa then surrendered his traditional medicine. As the medicines were being burnt demons manifested on Tungwa. The demons were cast out and Tungwa received the Holy Spirit evidenced by speaking in tongues. This triggered a revival in Zaka.

In 1965 Reverends; Langton Kupara, Masike, Magorongwa, Chigavazira, Ntizhila and Stephen Mutemererwa became the first African marriage Officers in the AFM. In 1966 they were all appointed Assistant Overseers. In 1972 they were made substantive overseers in their respective areas except Ntizhila who turned down the offer in favor of Reverend Mabusa. Reverend Mvenge became Overseer in 1975. Reverend J. Mvenge came to the fore in the East, when he was ordained elder to preach and baptize people in Mozambique. No one else was willing to undertake this task. (Interview: E Manyika). When Bulawayo was separated from Gwanda, A. Madawo was made overseer. In 1983, an agreement was made to have an African Superintendent. Langton Kupara became the first superintendent with J Mvenge as vice chairman, Peter Stephen Mutemererwa as the national treasurer and Mabusa as secretary. (Interview: Stephen Mutemererwa)

2.3 Brief survey of the main Tenets of Pentecostalism

Before extraction of the Pentecostal tenets discovered from the history of AFM, a brief survey of the main tenets of Pentecostalism will suffice.

2.3.1 Baptism in the Holy Spirit

This is a topic that has survived throughout the History of the AFM from Azusa to Zimbabwe. What is baptism in the Spirit and how can it be verified? Dennis Bennett in his work ‘The Holy Spirit and You’ asserts that

“..... it is a baptism, meaning a drenching an overflowing, a saturating of your soul and body with the Holy Spirit” (Bennett 1971: 18).

In Greek the word baptize means to “completely suffuse”. To the believer, the Holy Spirit is already living in him or her and it is from within that the Holy Spirit floods the soul.

2.3.1.1 The Doctrine of Subsequence

From Azusa Street, the three stage way of salvation is espoused. The first stage is conversion (also called regeneration.) The second is sanctification which is distinct in time and content from conversion. This is the ‘second blessing’. The argument is that the Holy Spirit can only enter purified hearts. Finally the third stage is baptism of the Holy Spirit with speaking in tongues (Hollenweger 1972: 25).

This is in line with the argument that the Holy Spirit is already living within a believer and it is from within that the Holy Spirit floods the soul. As Pentecostals do not comprise a homogeneous group, the Classical Pentecostals following the Wesleyan and Keswick Holiness movements of the 18th Centuries teach two stage way of salvation where conversion to Christ is followed by baptism in the Spirit (Burgess1988: 377).

However, to most Pentecostals the line of demarcation between the two stage and the three stage ways of salvation is very thin. Although not explicitly stated the weight is falling on the two stage way of salvation. Conversion followed by

Spirit baptism take the centre stage. This implies the blending of regeneration and sanctification as there is still emphasis on pure hearts as one of the conditions of Spirit baptism.

The argument of Pentecostals arises from the biblical witness. In Acts 1 verses 4 and 5 we find apostles had already been converted but baptism of the Holy Spirit came later. There is also a distinction between conversion and baptism in the Spirit where before arrival of Peter and John, the Samaritans in Acts 8: 12-17 had already been converted and baptized in water. They believed Philip ‘..... and were baptized both men and women.... And they received the Holy Spirit’.

The same can be said of Paul when he received the Holy Spirit in Acts 9:17. Baptism occurred three days after Paul’s personal encounter with the risen Christ Acts 9:4 to 6. Acts 19:5-6 is another biblical evidence of Spirit baptism subsequent to conversion although this does not imply a chronologically separate experience.

Even in Acts 10:43 to 44 when Peter was preaching to gentiles at Joppa, Pentecostals argue that although conversion and speaking in tongues occurred at the same time, salvation precedes Spirit baptism. In Acts 11:15, we read ‘the Holy Spirit fell on them as he had come on us at the beginning’. This became evidence, to the church in Jerusalem, of the gentiles’ salvation, i.e. because they spoke in tongues, it follows that they must have been saved. When they heard this, they had no further objections and praised God, saying ‘So then God has granted even the Gentiles repentance unto life’ (11:18). To them baptism of the Spirit was a sign of conversion. The logical conclusion from these texts may therefore be, that one may truly believe in Christ but not yet have received the gift of the Holy Spirit (Burgess1988: 377).

Larry Christenson, in his book 'In the Spirit' says that scripture does not explicitly say that speaking in tongues is the only valid objective manifestation that a believer has had the instantaneous experience of the baptism of the Holy Spirit. But the pattern we find in scripture gives us no consistent suggestion of any valid objective manifestation other than speaking in tongues (Christenson 1979: 54). Scripture does not explicitly say we have to speak in tongues when we receive baptism in the Holy Spirit. Speaking in tongues gives baptism in the Holy Spirit an objectivity which has a definite value for one's continued walk with the Spirit.

Is baptism of the Holy Spirit subsequent to conversion? If not then speaking in tongues cannot be initial evidence of Spirit baptism. Fuiten in his article, 'Modern Pentecostal Controversies', took a lot of pains to defend the doctrine of subsequence. (Fuiten 1997) His first argument is that the baptism of Jesus is the prototype of a baptism in the Holy Spirit that is preceded by salvation. Drawing from Mathew 3:6 he notes that there is a separation between water baptism and baptism by the Holy Spirit. It was after Jesus was baptized in water, and went out of the water, that the Spirit descended upon him. Luke 3:21 echoes the same sentiments although he emphasizes not the coming out of water, but on a prayer made by Jesus after the water baptism. Luke does not relate the Spirit event to Jesus' water baptism but he attaches it to the prayer of Jesus. In both cases baptism by the Holy Spirit was after the water baptism.

James Dunn, however, argues that Jesus' Spirit baptism cannot be a prototype of the baptism of believers because the experience of Jesus was more than something merely personal but '*it was a unique moment in history*' (Dunn 1970:24). But it is the same Jesus whose model life experiences every believer is supposed to imitate. Making Jesus unique would be ruling him out as a model and possibly as a true human being that lived on this earth. If His experiences are so unique then they cannot be applied in establishment of Christian norms.

Dunn talks of the 'nearly exclusive intent' of the Gospel writers which was to show the eschatological mission of Jesus: - the beginning of the Messianic era. It is after being anointed at river Jordan that Jesus becomes 'Christ'. Yet Luke records an angel appearing to the shepherds proclaiming (Luke 2:11) 'For unto us is born this day in the city of David a saviour, which is Christ the Lord'. So according to Luke, Jesus was 'Christ' at birth. If Gospel writers' sole purpose was to present Jesus' eschatological mission, then we cannot deduce any normative Christian activity from the experiences of Jesus. Dunn is obviously manufacturing unstated objectives to the Gospels to promote his hermeneutical principles.

The Holy Spirit in Jesus' life compares to the Holy Spirit in the life of Christians. Jesus was alive in the Spirit before he received baptism of the Holy Spirit at the River Jordan. To be saved is to receive the Holy Spirit because 'if anyone does not have the Spirit of Christ he does not belong to Christ' (Romans 8:9). There is an analogy that just as Jesus was alive in Spirit before baptism, so are believers alive in the Spirit when they are saved. And just as Jesus had a further encounter with the Holy Spirit, so will believers have a further encounter of baptism in the Holy Spirit after being saved, for charismatic empowerment. Could it be a true assertion that Jesus had the Spirit before he went to Jordan? If true then believers need baptism in the Holy Spirit just as much as He did.

The point here is that believers can build upon the life and experience of Jesus to anticipate their own experience. For Jesus, water baptism and baptism in the Holy Spirit were separate though simultaneous events. This is unlike most Roman Catholics who take water and Spirit baptism to be a single event. They pray for actualization of gifts which they received in infant baptism. Any gifts subsequently received are taken as actualization of the spirit baptism received when they were saved at water baptism. So salvation, and/or water baptism

cannot be equated to spirit baptism because Jesus was not being 'initiated' into anything except his ministry.

The Gospels spell out the issue clearly. John 1:33 says "I would not have known him except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize you with the Holy Spirit'". And Mathew 3:11 says 'I baptize you with water for repentance He will baptize you with the Holy Spirit and fire'. All the Gospels attest to two different baptisms and the text Ephesians 4:5 '.....one baptism' is usually taken out of context. Spirit baptism is different from the work of the Spirit in Salvation.

Fuitem (1997) also takes pains to show that the Disciples' baptism in the Holy Spirit is analogous to the Pentecostal experience. What the disciples experienced shaped their doctrine and theology. What Pentecostals do also shape their doctrine and theology. What the disciples experienced in John 20:22 could not have been a moment of salvation. Dunn argues that it is the moment the apostles became regenerated, a time when the breath of a new creation was communicated to them (Dunn 1975:180). The word used for breath in John 20:22 is associated by Dunn with the divine breath of Genesis 2:7, and Ezekiel 37:9 which is used to describe the creation of man. Even if Dunn is correct in taking this as a moment of salvation, taking note of what happened on the day of Pentecost confirms the doctrine of subsequence.

Looking into the New Testament experiences we find only one instance recorded by Luke in Acts 10 where hungry seekers of the word received the word and were baptized at the same time. In all other instances recorded, there was an interval between the Holy Spirit effecting salvation and the infilling of the Holy Spirit. Luke 11:13 urges 'believers' to ask for the Holy Spirit. If that is anything to go by, then any infilling of the Holy Spirit is subsequent to conversion. Pentecostals

then argue that a Christian receives a measure of the Spirit's presence at the time of conversion but does not automatically receive the fullness of the Holy Spirit at that time.

If baptism came with conversion then Christ would not have told His disciples to wait for the Holy Spirit in Acts 1:4-5 '... He commanded them not to leave Jerusalem but to wait for what the Father had promised ...for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now'. Luke alludes to the same point in Luke 24:49.

Even Paul's conversion teaches us that he only received the Holy Spirit after his Damascus experience when Ananias prayed for him three days later. The most striking one is the question 'Have you received the Holy Spirit since you believed?' This implies that there was general knowledge that the Holy Spirit did not automatically fall on a person when he/she first believes in Jesus. Such a question would be meaningless if baptism occurred at the point of salvation.

As we shall see later such an argument fits very well with the first phase of the classical Pentecostalism. Because there is emphasis on Spirit baptism at a point in time, it then follows that the turning point must be capable of being identified and verified. Hence the argument of speaking in tongues as initial evidence of Spirit baptism.

Classical Pentecostals, regard themselves as representing a restoration of the purity and power of the apostolic church of the first century. They take the 1800 intervening years as years of corruption and spiritual demise (Hyatt 1996: 4).

We shall also find out that AFM teaches baptism in the Holy Spirit with speaking in tongues as initial evidence. What does the term initial evidence mean?

2.3.1.2 Initial Evidence

The question of proof or evidence of the presence of the Holy Spirit in an individual arises from human striving for certainty or assurance. Humanity is yearning for the divine to become tangible, for God to indisputably reveal Himself. They want to be sure of God and be clear of any doubts and questions. But as Hollenweger comments, there is no exact way of knowing who really is saved (Hollenweger 1972: 318).

The Pentecostal doctrine of initial evidence is anchored on the Lukan narrative in the Book of Acts. To all intents Luke regarded the glossolalia of Pentecost as an external evidence of the outpouring of the Holy Spirit. For example in Acts 10:44ff glossolalia is taken as sufficient proof to convince the Jewish in Jerusalem that the gift of the Holy Spirit had been given to the gentiles. For Luke, even the Samaritan Pentecost in Acts 8:17ff was marked by glossolalia. This we can conclude from Luke's description of how an accomplished magician was aroused to envy. If this conclusion is accurate then speaking in tongues follows Spirit baptism in every case where Luke describes the giving of the Spirit. We can therefore safely conclude that Luke intended to portray that the initial physical evidence of Spirit baptism is speaking in tongues.

Some scholars would like to argue that Luke was recording history not a theology of what ought to happen. From such an argument it follows that speaking in tongues must not be normative, as it may put pressure on adherents, who will end up speaking some sort of gibberish of their own doing. However, the genre of Acts as merely history can be challenged if we take cognizance of the fact that Luke's purpose and methods are the same in the Gospel and in Acts. Luke must therefore be interpreted in light of his own practical and theological interest (not in light of Paul) and different hermeneutical principles should not be applied to Acts as 'history' and Luke as 'Gospel'. It will be beneficial to read Acts in light of Luke and then take note of similar concerns and interest.

The Old Testament alludes to evidence of the outpouring of the Spirit. Two examples will suffice. Firstly, in Numbers 11 we find that elders who had already been chosen in Exodus 16:24 to 26 needed charismatic ability arising from Spirit baptism. In Numbers 11:24–25 when the Spirit is eventually poured upon the elders to enhance their administrative roles, evidence of that outpouring was the subsequent inspired utterance (prophecy). They did not receive the Spirit in order to prophecy, but they received the Spirit that they may be better administrators. Secondly, the prophetic message of Joel 2:28-35 shows that when the Spirit is poured on ‘all people’ ‘in the last days’ there will be external evidence of the Spirit, namely; prophecy, dreams and visions.

Some use the phrase ‘initial evidence’, others use ‘initial physical evidence’ but these point to one factor that there must be some accompanying visible evidence of Spirit baptism to both the observers and the one experiencing the baptism. This visible evidence is speaking in other tongues.

Wiebe in his book, The Pentecostal Initial Evidence Doctrine argues that the concept of initial evidence implies a sequencing of gifts (Burgess 1988: 82) and he finds inconsistency and lack of clarity in how such sequencing can be understood. If we take cognizance of the fact that the classical Pentecostals distinguish between two functions of speaking in tongues namely: - speaking in tongues as initial evidence of Spirit baptism; and speaking in tongues as one of the gifts of the Holy Spirit (Hollenweger 1972: 9) then Wiebe’s argument holds no water as far as the Pentecostals are concerned. To most classical Pentecostals the initial evidence of glossolalia is not part of the gifts of the Spirit.

By emphasizing on the word initial evidence Pentecostals imply that there are other evidence that can be spoken of. Speaking in tongues is only the immediate evidence; other charisma can be evidence of Spirit baptism.

However, all Pentecostals agree on the necessity of baptism in the Holy Spirit although there are differing views on how Spirit baptism can be verified (Hollenweger 1972: 330). To the majority, speaking in tongues is the normal and biblical manifestation of the Holy Spirit, the external proof of an inner fulfillment.

Regarding the AFM in South Africa, Hollenweger asserts that

“The Apostolic Faith Mission in South Africa cannot treat speaking in tongues as the sole sign of the baptism of the Spirit, because in South Africa many independent African churches practice speaking in tongues. Speaking in tongues is recognized as an initial sign of the baptism of the Spirit but not as the sole valid sign of it. All who are baptized in the Spirit must speak in tongues, but not all who speak in tongues have been filled with the Holy Spirit. This compromise is a dangerous one for Pentecostal pastoral care and teaching, because it leads to the introduction of further criteria, while explanations have to be sought for the speaking in tongues which is not brought about by the Spirit of God.” (Hollenweger 1972: 332).

2.3.1.3 Are tongues a purely Christian phenomenon?

It is important to note that tongues were not unique to Christianity. Glossolalia was also found in Judaism and the Greek religion (Dunn 1970: 148).

Webster in Pentecostalism and Speaking in Tongues asserts that;

“Any school boy who has read Vigil in the classroom is familiar with the oracles and ecstasies of the prophecies. There are references to this sort of thing in Plato and it is found also in certain primitive societies” (Webster 1964: 22).

He further contends that the devil can masquerade as an angel of light. Pagans can speak in tongues. And it must always be remembered that the Spirit’s gifts can never be inconsistent with the Spirit’s character (Webster 1964: 38). So the stimulus of glossolalia is not necessarily divine, and not purely a Christian

phenomenon. It is possible that there are some who speak in tongues which have nothing to do with the Spirit of God.

By contrasting tongues of men and tongues of angels in 1 Corinthians 13:1, Paul seems to be differentiating ordinary human speech inspired by God from tongues of angels which is glossolalia, because he who speaks in tongues speaks secrets with God using the language of heaven (1 Corinthians 14:10). J. Dunn in Jesus and the Spirit (1975) also argues that the analogy Paul uses between glossolalia and foreign language cannot be taken as evidence that Paul thought of glossolalia as a foreign language (Dunn 1975:244). He would not have used foreign language as an analogy if he had thought glossolalia was itself a foreign language. To Paul glossolalia was a manifestation of the Spirit, a charisma of God and it was also a prayer, (1Corinthians 14:12) which the speaker could not utter and the Spirit utters through the speaker.

Care will therefore be taken to distinguish between ‘speaking in tongues’ inspired by the Holy Spirit and ‘speaking in tongues’ inspired by other factors and forces. Both can be found in Christianity and it will take a strong spirit of discernment to distinguish between the two.

R.R. Spittler in Dictionary of Pentecostals and Charismatic Movements may be correct in arguing that,

“After all self-induced and demonically originated glossolalia has been accounted for, there remains a variety – one could say a level – of encounter with the Holy Spirit the consequence of which is speaking in tongues. The capacity for speech distinguishes human nature among living beings; it likewise differentiates.... God from many other gods. It is not to be wondered at, that one of the finest varieties of religious experience links divine and human speech. Nor is it surprising that the result of that mix transcends rational thought.” (Burgess 1988: 341)

He further argues that genuine Christian glossolalia is temporary and is a feature of the present age, between the first Christian Pentecost and the return of Jesus Christ. 1 Corinthians 13:8 says ‘tongues.... will cease’. This means there will be no speaking of tongues in heaven. This makes ‘speaking in tongues’ essentially eschatological. It is a broken speech for the broken body of Christ until perfection comes.

2.3.1.4 Analysis of Glossolalia

But what is glossolalia? By definition it is the speaking of a new language, or language of quality, or unusual language, unknown language or language unheard of. This must be what Paul was describing when he came up with the term ‘unknown’ in 1 Corinthians 14:4, 13. But is it a language in the human sense?

W. Samarin in Tongues of Men and Angel’ argues that there is no grammar for glossolalia because it is a phenomena not like a specific language (Samarin 1972: 73). He goes on to define glossolalia as a

“.... verbal behavior that consist of using a certain number of consonants and vowels in the constitution of a limited number of syllables that in turn are organized into larger units that are taken apart and rearranged pseudo grammatically” (Samarin 1972: 120).

He goes on to argue that meaning in language is the systematic relationship which exists between segments of orally articulated sound and brain-stored concepts that relate to subjective and objective experience cognitively perceived. Samarin is looking here for meaning of glossolalia – an unknown heavenly language- of which one must be speaking to God alone (1Corinthians 14:2). If the meaning become apparent to every hearer then it ceases to be heavenly language – the

tongues of angels, and there would be no need of the gift of interpretation of tongues (1 Corinthians 12:10).

Some scholars would like to argue that mere gibberish has no interpretation and that what can be interpreted is a real language whether foreign or national. E. Kadhani in his Honours Thesis, University of Zimbabwe, says balalala ta ta ta is not a human or heavenly language and therefore cannot be interpreted. How does one define heavenly language which is only given by the Spirit? It is only the language inspired by the Devil or produced by human effort in imitation of the real thing that cannot be interpreted naturally. Heavenly language has no like parallels in human terms so ba la la la could be an authentic heavenly language provided it has been inspired by the Holy Spirit. Only the Spirit can give an interpretation.

Some would like to argue that Paul taught that speaking in tongues was childish in 1 Corinthians 13:11; 14:20. From the context of Paul's argument, he was saying that; making speaking in tongues a mark of spiritual favor was childish. The Corinthians were behaving and looking down upon those that did not speak in tongues. It seems the entire argument of 1 Corinthians 14 is to relegate speaking in tongues to a lower position of importance for the church than prophecy on the grounds that speaking in tongues was too individualistic and that it was apt to engender self conceit (1 Corinthians 14:1-4).

Such an argument is not sustainable. Paul was writing in view of the ardent Christians who maintained that there was no gift like that of glossolalia. Paul corrects this exaggerated impression by applying the supreme criterion of love. To Paul that superiority complex was a childish behaviour not the tongues. The vocal organs are still the same but the drive is not the human mind. It is the Spirit that inspires and it is the Spirit that understands and interprets. The mind becomes dysfunctional with regards to what the vocal organs are doing. Yet the

speaker can choose to stop speaking the unknown language. Paul chose not to speak in church when he could. The truth here is that speaking in tongues is not like being possessed by a demon. When an evil spirit possesses someone, it forces him/her to do what the evil spirit wants. With God it is different when the Holy Spirit comes upon a person, s/he will speak in tongues, but the Spirit will not force him/her to do what s/he does not want. Failure to control self shows signs of other spirits (other than the Holy Spirit) in control or absence of self discipline.

James Dunn in his work, Jesus and the Spirit, argues that speaking in tongues was ranked last by Paul. About it being last in the list of gifts (1 Corinthians 12), Paul never explicitly mentioned that he was ranking gifts in order of their importance. He gave priority to prophecy but a closer look will show that tongues interpreted have the same effect as prophecy. Prophecy and interpreted tongues are both inspired utterances which are given meaning. So in effect interpreted tongues and prophecy may be equated and so they ought to be both ranked highly. By saying 'I speak in tongues more than any of you' Paul is saying tongues must be desired not despised. The overriding factor is that these gifts cannot operate outside love. We cannot depreciate the gift of speaking in tongues. It is of the Holy Spirit. Scripture does not support any argument against speaking in tongues. The scripture is against the abuse of tongues.

2.3.1.5 Glossolalia! – What manner of miracle?

Another question to be answered on this major tenet of Pentecostalism is whether glossolalia on the day of Pentecost was a miracle of speech or hearing and its relevancy for today. W. Mills in Understanding Speaking in Tongues, argues that the miracle of the Pentecost was primarily the medium of speech, that is the foreign languages that they had learned, although it may have included the substance of what the one hundred and twenty spoke (the wonder of God) (Mills

1972:11). The essence of glossolalia at Pentecost then was the supernatural ability to speak in recognizable languages.

However James Dunn alludes to G. Cutton's argument that the miracle of Pentecost could have been one of hearing (Dunn 1970: 149). They quote Acts 2:8-11. 'And how is it that we hear each of us in his own language We hear them talking in our own tongues the mighty works of God.' Indeed these verses suggest that the utterances which ordinarily would have been unintelligible, the people present heard them in their own native language. The utterances were not in their native languages, yet instead of hearing tongues, they heard native languages.

Looking closely the 'miracle of hearing' is reinforced by the comment of 'others' in Acts 2:13, who thought the disciples were filled with wine. If some heard their own languages while others heard drunken like bubbling it would presumably mean that any miracle lies in the hearing rather than in speaking.

The amusement in this case was not in the medium of communication, in which case the Apostles spoke foreign languages, but was in what they had heard. '..... we hear them telling in our tongues the might works of God. And all were amused and perplexed and said to one another, what does this mean? Acts 2:11-12.

This is still true today. Any glossolalia is supernatural in two senses. Firstly the speaker has been given the supernatural ability to speak in an unknown language. At the same time if any interpretation follows then the interpreter experiences the miracle of hearing. It is a case of going balalala ta ta ta ta, and an interpreter hears a message.

2.3.1.6 Is Glossolalia Ecstatic?

G.B. Cutton asserts that in ecstasy there is a condition of emotional exaltation in which the person who experiences it is in a more or less oblivious condition to the

external world. Such a person loses his/her self-consciousness power of rational thought and self-control (Malatesta 1977:157).

Scholars like Anderson contend that a tongue speaker is in an altered state of consciousness whereby a person is involuntarily and automatically made to speak by an outside force (Anderson 1979:11-12). Such scholars give reference to various early Pentecostals who showed signs of emotionalism. Of course, every human being is an emotional being. But being emotional does not mean one is in a trance or is ecstatic. This 'speaking in tongues' is of the Holy Spirit. The fact that one speaks an unknown tongue without using the mind explains the miracle performed by the Spirit.

Some external force will be working on the speaker. That force, the Holy Spirit inspires the words but does not control the vocal organs. Just like in the normal speech the mind may want to say something but if an individual decides not to speak the vocal organs will not be moved. A speech can be made in the mind without a word being said. So the force behind the speech, be it the Holy Spirit or the mind cannot control the physical outlook when a person speaks. All the physical manifestations are either human elements like emotionalism or they may have to do with some other forces e.g. demon possession.

If a person receives very bad or good news there will be alteration of consciousness from its normal ordinary day to day state. We cannot say then that such a person goes into a trance or ecstasy. Can a person in a trance or ecstasy control him/herself? A 'possessed' person cannot control self. Now in tongue speaking a person is not possessed but is inspired by the Holy Spirit to speak. Such inspiration can be withheld or released under the control of the speaker. This is why Paul says that those that speak in tongues should speak one at a time and someone must interpret. If there is no interpreter they should keep quiet. 1 Corinthians 14:27-28. Here Paul is saying speaking can be controlled. One

cannot control speech when in a trance or ecstasy. Ecstasy cannot be controlled. What is done in Spirit is not necessarily done in ecstasy.

Therefore we may conclude that the speaker retains full consciousness with a sober and alert mind. The speaker may choose to speak or to stop speaking although at times s/he may feel obliged to speak. Although the first experience of speaking in tongues may seem as if it is coming out of the blue and the speaker may not realize what is happening, thereafter, one decides for oneself to speak in tongues. Thus the speaker is never 'taken over', distinguishing 'speaking in tongues' from any hysterical or mediumistic phenomenon. However, there will always be an element of human spirit in any genuine manifestation of the Holy Spirit. To expect manifestation of a neat Holy Spirit may be fallacy. We need not look for a spiritual performance without blemish. The important thing is that whatever happens is held within the love and healing power of the Spirit

The fact that Paul uses future tense: - in 1 Corinthians 14:15) 'I will pray with my spirit but I will also pray with my mind'; indicates that the one who speaks in tongues has the freedom to decide whether to pray in his/her spirit (in tongues) or with his/her mind.

In the scriptures there is no slightest evidence that the tongue speaker is necessarily in a trance like state of in an exalted state beyond his/her control. The term 'ecstasy' introduces an element which is not explicitly stated or implied. It also suggests the type of impulsive behaviour that Paul is discouraging as different from the behaviour emanating from the Holy Spirit – one of love and self control.

2.3.1.7 Potential Candidates for Baptism

But who are the potential candidates for the baptism of the Holy Spirit? One school of thought emphasizes the need for holiness in order to receive baptism in the Holy Spirit, while the other emphasizes grace. A question that arises is what

holiness means. Could it be a set of standards that must be achieved? Holiness is being set apart for God; belonging to a certain class that God can identify with as children and co-heir with Jesus.

Stiles in his book The Gift of the Holy Spirit, asserts that;

“Holiness is a matter of heart entirely. It never was and never will be brought about by good deeds or right conduct. Good works and right conduct are the inevitable results of a holy heart but never the cause of holiness...” (Stiles 1961: 15).

The argument here is that a person may not steal because s/he is afraid of being caught by police officers; or may not commit adultery because s/he is afraid of contracting the HIV /AIDS virus; yet at heart s/he will still be a thief or adulterer and God sees and knows that.

So those who accept, to be ‘set apart for God’ by faith, to belong to God and become a family of saints will surrender their lives totally to God and trust God to produce hearts that are holy. The way they conduct themselves in life then will be a reflection of their hearts.

There is a correlation between holiness and righteousness. According to the Pauline corpus righteousness means acquiring the nature of God. In 11 Corinthians 5:21 ‘He made him who knew no sin to be sin on our behalf that we might become the righteousness of God in Him’. A closer look at this text shows that Jesus never sinned but he was made sin. In other words, without committing any sin Jesus became a sinner on our behalf. On the other hand we were sinners but when we believe we become the righteousness of God. This means we acquire the nature of God and because of that nature we will be driven to do

things that are right because he who is righteous worketh righteousness (1 John 3:7).

Righteousness is therefore achieved through a mutual exchange whereby, by faith Jesus took our nature of sin and we took his righteousness. It is therefore imputed righteousness of God which is credited to believers by faith. Hence Paul argues that ‘For with the heart man believeth unto righteousness’ (Romans 10:10). Therefore the righteousness that sinners are adjudged by God to have is not a righteousness inherent in them but it is a righteousness that Christ possesses (1 Corinthians 1:30).

As alluded to earlier ‘Holy’ means separated from the world and set aside for God. There is a link between ‘holy living’ – in the ethical sense – and holiness (sanctification). A believer is justified (declared in right standing with God) by faith and a holy life flows from this justification. When justified, a person acquires the nature of Jesus (righteousness of Jesus) and because that nature exists, a person is led to holy living. So sanctification can be seen both in the sense of living a holy life and in the sense of belonging to God. It involves both real inner transformation of the believer’s very being and the living of a holy life. Such renewal is not a simple renewal of the believer’s being, but also of the way they live their lives.

Furthermore, faith does not earn justification but ‘it is by grace you have been saved through faith ... It is the gift of God’ (Ephesians 2v8). Faith simply opens one up to justification. Faith enables one to receive justification. And a justified person is a righteous person.

The faith that leads to justification and righteousness includes obedience to the word of God as one of its concepts. This is why Paul speaks of the obedience of faith in Romans 1:5. Bauer J. B. (ed.) (Faith), in Encyclopedia of Biblical Theology comments about Romans 1:5 that this;

“...means in all probability the faith which consists in obedience, recognition and acknowledgement of the Christian message, and subjection to the will of God which is revealed in it. In this way the apostle is able to employ the words faith and ‘obedience’ almost reciprocally. What is designated in Rom. 1v1 as ‘your faith’ can be called, in Rom. 16v19, ‘your obedience’” (Bauer 1970:250).

So there cannot be such faith without conversion or without striving to walk right, because one who practices righteousness is righteous. In sanctification there is something that is being done by the spirit. B Gaybba sees the Spirit as a bond of love between the Father and Son. He takes sanctification as the fibre of the bond between the believer, the Father and the Son. The Father and Son unite themselves to the believer through the Spirit making the believer God’s property. According to him the believer is therefore holy in the sense that precedes any moral activity on our part. The believer is a temple of the Holy Spirit (1 Corinthians 6:19) in whom the Father and the Son dwells (John 14:23) through the Spirit. What transforms is therefore the Spirit of love that binds the Father and Son to each other and to the believer. The ‘Love’ that dwells within does not only make the believer holy in a sense that precedes all moral activity, but also makes the believer holy by prompting him/her to love God and neighbour (Gaybba 1988: 159).

From what has been said so far it may be safe to conclude that the potential recipient of the Holy Spirit has got very little to offer except faith and opening up to the binding power of the Spirit. We have found out that holiness and righteousness are acts of grace. This makes grace the primary factor to the baptism of the Holy Spirit. ‘...All our righteousness are as filthy rags...’ (Isaiah 64:6). The Holy Spirit cannot be earned by our merit because it is a gift (Acts 2:38-39) and gifts are not paid for otherwise they cease to be gifts.

2.3.1.8 The Seeker’s Strategy

There is therefore no need for believers to struggle against their natural evil tendencies, to make themselves more holy and acceptable before God, and be fit

to be baptized by the Holy Spirit. Instead people will need to present themselves unreservedly to the Lord and trust God to do in them and for them things that they could never do. They need to accept and trust the leadership of the Holy Spirit so that they are shaped into the likeness of Christ.

This truth has not been grasped by many Christians, resulting in them failing to receive this gift of the Holy Spirit. This is because they feel they have not attained a high enough standard of holiness to warrant baptism in the Holy Spirit. The belief that the Holy Spirit is given on human merit gives the devil a lever with which he holds earnest seekers from receiving the Holy Spirit. Instead of struggling with their failures and getting discouraged and disappointed and eventually defeated by their failures they would rather be geared to receive the Holy Spirit that would help them get victory over their failures. All they expect to achieve as Christians cannot be achieved because all fruits of the Spirit are born by the Spirit. The means to an end, to a destiny, has been made an end in itself. We need the Spirit to be holy, and it is an insurmountable task to be holy without the Spirit.

2.3.1.9 Consequences for demanding merit for baptism in the Holy Spirit

As alluded to earlier many have missed baptism of the Holy Spirit because they want to check out whether they are holy enough. The result has been that the 'erratic type of person' is able to push forward and receive baptism of the Holy Spirit before the solid Christian is baptized.

Another consequence of this teaching that baptism of the Holy Spirit is attained by Holiness is that the person speaking in tongues may think that s/he is holier, resulting in indifference, pride and looking down upon others.

A believer baptized in the Holy Spirit erroneously assumes s/he has attained a character fully pleasing to God and that s/he has reached the peak of his/her Christian experience. This can result in the believer relaxing and backsliding. Such teaching makes a believer fail to recognize that there is no credit due to him/her whatsoever, and that the purpose of baptism in the Holy Spirit is that by His help a believer may grow into the image of Jesus Christ.

Sincere Christians after struggling for a long time to receive the Holy Spirit without success become so discouraged that they begin to believe that they are not even saved. They may end up giving up on their faith. A wrong message is sent to some of the most spiritual and godly people in the church, that because they have failed to receive the baptism in the Holy Spirit, there must be sin in their lives. This has the effect of weakening their faith. Some may even quit seeking the Holy Spirit because they have been disappointed in the past.

The belief that Holy Spirit is given on human merit gives the devil a lever with which he holds earnest seekers from receiving the Holy Spirit. Instead of struggling with their failures and getting discouraged and disappointed, and eventually defeated by their failures they would rather be geared to receive the Holy Spirit that would help them get victory over their failures.

If a believer assumes s/he has reached the climax of his/her Christian experience because s/he has been baptized in the Holy Spirit, there will be no motivation to reach greater heights and s/he is not prepared to learn anything new.

If the criterion for receiving the Holy Spirit was on merit then baptism in the Holy Spirit would be proof of mature Christian character. Some receive the baptism of the Holy Spirit with speaking in tongues and yet do not manifest a character of holiness. Their lives become shallower as they live recklessly and carelessly.

When the Holy Spirit is given to believers, they remain free moral agents. Like Adam they still have freedom to choose the path they wish their lives to follow. The Holy Spirit does not force them to walk in the way the Holy Spirit would like to lead them. Indeed some do not allow the Holy Spirit to take full control of their lives even after experiencing baptism of the Holy Spirit.

Paul in Romans 7 and 8 talks of two forces that affects an individual: - the law of sin which I call the 'Adamic nature' and the law of the Spirit of life in Christ Jesus which I call the 'divine nature'. If a believer baptized in the Holy Spirit lives after the flesh, that is, follows the desires of the law of sin (the Adamic nature) the law of sin will be more dominant than the spirit of life, resulting in such a person's character being corrupted. Conversely, if a believer accepts to be led by the Spirit s/he will be able to mortify the deeds of the body resulting in a character pleasing to God.

It follows then that a bad character of a believer baptized by the Holy Spirit does not even mean that the believer received a false experience and that the baptism was not genuine experience. This cannot be proved by an after baptism life of the recipient. Baptism of the Holy Spirit does not in any way imply holiness before or holiness after although the Holy Spirit helps to lead a holy life.

If baptism of the Holy Spirit is proof of holiness people will be misled by the fact that they can still speak in tongues after leading very unholy lives. God's gifts are without repentance (Rom. 11:29). If God gives a believer gifts the choice is to the recipient to use the gifts for the kingdom of God or not. In 1 Corinthians 13 genuine gifts were manifested by people who were full of pride, boasting about glossolalia, who did not walk in love. Yet almost all the gifts mentioned by Paul were in the Corinthian church, save that they were being misused.

A believer who receives the Holy Spirit must know that there is an increased responsibility laid on him/her to live a holy life. The presence of the gift does not confirm that a believer is meeting his/her responsibility. Luke 12:48 say 'From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked'. What will happen to those who have been baptized in the Holy Spirit but fail to lead holy lives?

Insisting on baptism of the Holy Spirit as a sign of holiness may shut out potential seekers from seeking the Holy Spirit. When the spirit baptized, tongue speaking believers lead lives which do not demonstrate the holiness portrayed by the spirituality, potential seekers will be cast into the world of indifference. It will not matter whether they receive the baptism or not because the baptism would have proved not beneficial. Potential seekers will see hypocrisy in church. The potential seekers will need to understand that baptism of the Spirit is not proof of Christian character so that they are not discouraged by the shortcomings of fellow Christians.

Baptism of the Holy Spirit is supposed to be accompanied with power Acts 1v8 'But you shall receive power after the Holy Ghost is come upon you ...' This power, a person baptized in the Holy Spirit receives, but this power, the person is not forced to use and may decide not to use it.

How is this baptism in the Holy Spirit effected? The Holy Spirit is received by faith which comes by hearing proper teaching (Romans 10:17). Instruction on the seeker concerning what the bible teaches about the subject is necessary. God has already given the Holy Spirit, and all a believer should do is to receive. In Acts 2:38-39 Luke tells us that the promise is that 'Ye shall receive the gift of the Holy Ghost'. If God has already given the Holy Spirit then 'receive' emphasizes action to be taken by the potential recipient.

2.3.1.10 When was the Holy Spirit given by God?

In John 14:16 we read Jesus said, 'And I will pray the Father and he shall give you another comforter'; while in Luke 11:13 Jesus said 'If ye then, being evil, know how to give good gifts onto your children: how much more shall your heavenly father give the Holy Spirit to them that ask Him'. These words concerning the giving of the Holy Spirit by God were spoken before the day of the Pentecost. After Pentecost when the Holy Spirit descended upon the one hundred and twenty, the bible does not speak about the giving of the Holy Spirit to humanity. So the question today is not whether God is willing to give His Spirit but whether the believer is willing to receive the Holy Spirit. After Pentecost, the tone changes from God giving the Spirit as above, to believers receiving the Spirit (Acts 2:38, 19:2). The emphasis now lies on the receiver who must act.

One cannot expect the Holy Spirit to speak through one's vocal organs without the contribution of the person. It is not the Holy Spirit that speaks in tongues but it is the believer that speaks through the inspiration of the Holy Spirit. The believer speaks and the Holy Spirit gives utterance (Acts 2:4). The miracle of baptism is not on the fact that the believer speaks because the believer would have always spoken in own natural language. The miracle lies on what the believer speaks – the supernatural. And an intelligent cooperation between the speaker and the Holy Spirit is essential.

The potential recipient must therefore be taught that the Holy Spirit has already been given and all that will be required will be to receive. Anyone who has been converted is a potential candidate for baptism of the Holy Spirit. Pentecostals have a very high degree of expectancy. A potential seeker must expect the Spirit

to supernaturally touch his/her vocal organs. The Recipient must cooperate with the Spirit. If a person decides not to speak s/he will not.

Receiving the Holy Spirit is not just an experience but it is receiving a Person. The Holy Spirit is a Person whom the recipient must learn to cooperate with moving and leading of the Holy Spirit in one's life. Baptism begins a fellowship between the recipient and the Holy Spirit, which if maintained by walking in the Spirit, would lead to a life pleasing to God. Paul in Roman 8:14 says that they that are led by the Spirit are the real children of God and they become joint heirs with Jesus Christ.

2.3.1.11 Who Baptizes?

In Matthew 3:11 we read 'As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I... He will baptize you with the Holy Spirit.' This prophetic utterance is recorded in all four gospels, pointing to its authenticity. Here we have two baptisms mentioned. Water baptism grafts a new believer into the body of Christ and in this instance John administered the baptism. A person to be baptized would present himself/herself to John. The person did not do anything more than allowing John to immerse him/her into the water.

Baptism in the Holy Spirit follows the same pattern. No other man has been commissioned to administer this baptism except Jesus alone. Jesus will administer this baptism and it is baptism in the Holy Spirit. It follows then that the candidate for baptism must present self to the only baptizer - Jesus. S/he does not have to do anything to be baptized besides total surrender and self-presentation. If this is true then we can safely conclude that baptism in the Holy

Spirit is an encounter with Jesus Christ. Peter attests to this in Acts 2:32-33 'This Jesus God raised up again...has poured forth this which you see and hear'.

Emphasis is on the encounter with Jesus Christ, the might baptizer with the Holy Spirit, instead of seeking an experience. Just as the person being baptized in water would have to do nothing except to quietly and reverently enter the water, stop breathing and talking, and allow John to immerse him/her into the water, so must the person being baptized into the Holy Spirit reverently present self to Jesus, quietly in deep consecration and surrender. Baptism in the Holy Spirit is always easy when we let Jesus do it for us. It becomes very difficult when we struggle to do it for ourselves or when others try to help us.

Furthermore, we will not receive this gift of speaking in tongues if we do not desire it. So it is not an issue of God wanting to give us the gift because God will not force His gift upon people. The gifts are made available and then God encourages us to ask for them. Speaking in tongues is essentially an act of faith which involves two things: - the action of the believer and God's response.

Also, we need to realize that a person's salvation does not hinge upon speaking in tongues. Failing to speak in tongues does not necessarily mean one's salvation is not genuine. Speaking in tongues is not a condition for our salvation.

2.3.2 Divine Healing

The gift of divine healing is explicitly mentioned by Paul in 1 Corinthians 12:9, 28 and 30 only, in the whole of the New Testament. However, the actual act of healing is mentioned in many other texts. According to the Old Testament theology sickness was mainly associated with sin, and prayer for deliverance from sickness included an avowal of sin. The sickness was not related to personal sin but that it was a physical expression of weakness in humanity resulting from alienation from God.

Bennett in his work The Holy Spirit and You, asserts that the gifts of healing serve the purpose of supernaturally curing injuries handicaps and diseases without use of natural means or human skills (Bennett 1971: 112)

In the Old Testament, healing is always associated with Yahweh as the healer. Use of herbs and other means of healing were common in the Old Testament. God said to Isaiah 'I have heard your prayer.... Behold I will heal you' How did God heal Hezekiah? Isaiah took a lump of figs and applied it to the boil and Hezekiah recovered (2 Kings 20:5-7).

The question that arises here is whether God needs the help of medicine in order to heal. Is it either God or medicine or both? The truth is that all healing comes from God. Stitching two pieces of cut flesh together and applying medicine does not make them become one flesh. A specialist, after treating such a patient, expects something to happen but cannot cause it to happen. When the wound fails to close and heal, the specialist cannot explain, showing that there are a lot of things beyond the specialist's ability. The rest remains God's.

In the New Testament, divine healing seems to be connected to the kingdom of God. The healing ministry of Jesus was a manifestation that the kingdom of God had come. It embodied the new kingdom that Jesus had just inaugurated. Through healing, Jesus was evidencing that the inaugurated kingdom was accompanied with power and compassion that was able to translate people from the kingdom of the devil to the kingdom of his Son. (Col. 1:13)

The church was in turn given the apostolic commission to '....heal the sick and raise the dead...' (Luke 9:16). This healing served a number of purposes for the

Christian believer. Firstly if it is a sign that follow them that believe; and secondly divine healing can be a confirmation that one is a believer. According to Luke, it is a confirmation that salvation is found in no other (Acts 3:16, 4:12) and as a witness to the resurrection of the Lord Jesus (Acts 4:33).

The gift of healing therefore manifests the presence and omnipotence of God. This gift is often endowed upon evangelistic preachers as part of the package in bringing people to salvation. Besides evangelistic missions God works healing through the ministry of elders. There is also emphasis that a prayer of faith brings healing and so is unction (James 5:14-15, Acts 28:8, Mark 6:13).

The doctrine of healing needs self criticism. Many preachers argue that anyone who has faith will be healed. From this argument it would follow then that anyone who is not healed has not believed enough. Such an argument misses the fact that God is sovereign and he does what he likes. People cannot make God their servant, and in their prayers for healing forget that they are merely human beings with limitations and who are only being used by an external entity to which they cannot dictate the pace. Theirs is to believe and receive as given. Oral Roberts rightly confessed;

“No one in the whole world has prayed with more sick people who have not been healed than I have” (Hollenweger1972: 364).

Such a confession is a typical example of an acknowledgement of human limitations and of divine freedom.

Faith must not be made a formula or method to “arm-twist” God. In some cases faith is being made a work of merit involving tremendous effort of the will to deny the reality of symptoms which may continue but never acknowledged. Such

healing may result in recovery of health for some but may sow seeds of guilt and despair for those not healed. Charles Farah's sentiments in From the Pinnacle of the Temple: Faith versus Presumption are worth noting:

“Under this teaching I no longer have to suffer privation, endure persecution, be thrown in jail, go hungry or thirsty, or suffer shipwreck for the gospel's sake. Jesus did it all for me. He became poor so I could become rich; He suffered so I wouldn't have to suffer; He was persecuted so I need not be persecuted, He had no place to sleep at night so I could live in the Hilton; He had to walk so I could drive an air conditioned luxury car; He went hungry so I could be filled; He was hot and dusty so I could enjoy clear showers and temperature-acclimated swimming pools. All this Jesus did for me. He died to make me comfortable.” (Farah 1980: 146)

The reader needs to note that the full effects of Jesus' salvific acts cannot be experienced today. Today our salvation is in part and that is why the believer together with the creation groans 'as we wait eagerly for our adoption as sons, the redemption of our bodies. At present there is only one human being – the man Jesus – who is enjoying a blissful life. Our sharing fully in the 'saved situation' of Jesus can only be realized in future. Full salvation is therefore a future reality in the sense that people, other than Jesus, can only share in it after their own death.

Care should be taken that the faith healer does not take the place of God. The problem here is that healing services tend to become 'one-man show' with undue attention being given to the faith healer. To the poor sick patient this easily results in wrong focus whereby the sick look at the healer, not at Jesus. In many circles this results in misuse of power, manipulation and heresy.

In healing the work of the Holy Spirit is manifested to a person in need through compassionate human channels. If a person has been used as a channel of God's healing, such a person should not claim to be a 'healer' but should realize that any of the gifts could be manifested through him or her as the Holy Spirit wills. Although there seems to be some interdependence between God and humanity in

healing ministry it is important to note that God is the ultimate healer. Of course, human effort and response is necessary to effect healing in the sense that the person praying for the sick has to go to the sick person and has to do the actual praying but the Lord has to be working with him/her. This makes him/her a co-worker with Jesus Christ.

Laying on of hands is a scriptural method which provides a point of contact for the sick person to release his/her faith. There are other methods besides laying on of hands. Taking it from Jesus, sometimes he just spoke a word. James 5:14-15 also encourages anointing with oil for the healing of the sick.

From the New Testament we find that a person can be healed through the faith of a second party if the sick person is too sick to exercise own faith (Mark 2:3-5). Healing can also be a result of combined faith of the sick person and the one ministering healing (Mark 5:25ff).

It is necessary to briefly discuss the doctrine of retribution. Are people sick because they have sinned? Paul says in Romans 3:23 that ‘all have sinned and have come short of the glory of God’. If everybody has sinned then why is everyone not sick? Are the sick ones worse sinners than the healthy ones? Bennett asserts that;

“Sickness like death came as a result of the fall of man.” (Bennett 1971: 120)

But a doctrine which states that anyone who falls sick is paying for sins he/she would have committed is not sustainable. Even Jesus taught that not all sickness is the direct result of sin in a person’s life (John 9:3). Such a statement implies that sin can cause sickness, but sin is not always the cause of sickness. This is why in some occasions Jesus connected sin and sickness by healing through forgiving of sins. Hollenweger also affirms that not every sickness is a punishment for sin (Hollenweger 1972: 368).

However divine healing must be a central part of Christian gospel and must become a regular and natural pastoral practice in the life of the church. Healing must not be left in the hands of the medical profession while churches present additional comfort and support by the visitation of the sick or the building of hospitals.

Healing of the sick is not specifically Christian. Healing can be exercised apart from God. It follows then that Christians must be endowed with the gift of discernment in order to determine the healing force. Healing can therefore be easily imitated or co-opted by evil powers so that what was once a demonstration of God's power can become a source of pride and vain glory, leading to ruin of both the healer and the healed.

The church will therefore need to be on the lookout for people who claim to be divine healers, when they are agents of the devil bent on misleading the church and turning them away from true faith. Sadly, this trend seems to be on the increase and many Christians are being led astray in search for miracles and healing.

This healing ministry must be distinguished from exorcisms where expulsion of some demon whose invasion of the body causes sickness.

2.3.3 Prophecy and Interpretation of Tongues

In prophecy the believer is speaking the mind of God through inspiration of the Holy Spirit. The person prophesying uses normal known language but does not use his/her own thoughts or intellect.

C.M. Robeck Jr. in Dictionary of Pentecostal and Charismatic Movements, identifies three forms of prophecy. Prophecy may be an oracle spontaneously inspired by the Holy Spirit and spoken in a specific situation. Prophecy may also take the form of expositional preaching from the bible. Thirdly, it may take the form of a public pronouncement of a moral or ethical nature that may be confronting the society (Burgess 1988: 728). This section will pay attention to the first which looks at the predictive word of future events.

We have seen earlier that if speaking in tongues is accompanied with interpretation, the effect will be the same as prophecy. When the 120 spoke in tongues, Peter declared that the Holy Spirit had come according to the prophecy of Joel (2:28-29). But Joel did not make any reference to speaking in tongues. By implication, because tongues were spoken and their meaning determined (interpretation) it amounts to Peter as much as prophecy.

Dunn J.D.G. in 'Jesus and the Spirit' defines prophecy as a spontaneous utterance, a revelation given in words to the prophet to be delivered as given (11 Corinthians 14:30). Prophecy is intelligible with the Spirit and with the mind. He further argues that the charisma in prophecy is the actual speaking forth of words given by the Spirit in a particular situation and ceases when the words cease (Dunn 1970: 228). This implies that if someone prophesies s/he may not always be a prophet.

Prophecy brings conviction of divine judgment on the secrets in people's hearts. It prevents people from pretending to be other than who they are. Believers cannot hide behind masks of pretended righteousness or a mask of spirituality.

Prophecy exposes what a person is. Where there is prophetic Spirit people will be honest with themselves and about themselves. Prophecy therefore edifies because it does not exalt man but humbles a person making him/her aware that he/she stands before God and is vulnerable.

Dunn asserts that in a wholly existential way prophecy opens up the community to itself and the believer to self. Prophecy makes a believer conscious of the wider dimensions of reality and sets a person in the context of ultimate reality. This charisma guarantees spiritual health and growth. Without it the church community cannot exist as the body of Christ (Dunn 1970: 233).

This gift of prophecy is coordinated with that of understanding mysteries. The mysteries are the secret truths, made known in the gospel, of God's eschatological purposes and acts.

The Gift of the Spirit at Pentecost, was, according to the evangelist Luke, the Spirit promised by Joel. Luke records that believers received the gift of prophecy in the early church Acts 2:17f, 38. Glossolalia and prophecy run together with the glossolalia of Pentecost having fulfilled Joel's prophecy of the outpouring of the Spirit of prophecy (Acts 2:33). According to Paul, however, (1 Corinthians 14:1,5,24) recipients did not receive the same measure of the gift of prophecy. Those who were inspired more regularly and frequently were called prophets. Those with a greater measure of the gift of prophecy were assured to receive a more lasting inspiration.

Jesus is the source and origin of the Spirit and His gifts. The outpouring of the Spirit provided continuity of Jesus' Lordship among the disciples and subsequently on all Christians. This spirit of prophecy would be an 'instrument' through which God would reveal Himself in:- visions as experienced in Acts 10:10ff; personal guidance as in Acts 9:10ff and in Acts 16:9ff; comfort as in Acts 7:55f and in Acts 18:9-10; and in utterances as in Acts 13:2, 10:19.

Prophecy must be inspired intelligible verbal messages, which originate from God and which are communicated through inspired human intermediaries. The prophet must receive and subsequently communicate spontaneous divine revelations according to 1 Corinthians 14:29f. In Acts 19:6 we read ‘.....they began to speak in tongues and prophecy. This, most probably, was not a report of a revelation received in form of a vision, dream or inspired word. It could have been speaking under inspiration of the Holy Spirit, like what happened in 1 Samuel 19:20-24 or 10:5-13.

Aune adopts the criteria to identify prophetic oracles in the New Testament. It may be prophecy if the message is attributed to a supernatural being; or if the message is predictive, containing special knowledge; or if the message is preceded or end with known prophetic diction, or the message if prefixed by the speaker’s statement attesting inspiration or the message does not fit well in the literary context. (Aune 1983: 247f & 317f) The types of oracles include assurance (Acts 18:9, 2 Corinthians 12:9); judgments (Acts 13:9-11, 1 Corinthians 14:37, Galatians 1:8-9), legitimation (1Corinthians 12:3); and eschatological theophany oracles (Romans 11:25, 1 Thessalonians 14:16f). We can see that form and content of the New Testament prophecy was very varied to the extent that the distinctive feature of any prophetic utterance was its supernatural origin.

Max Turner and David Mackinder compare New Testament prophecy with Modern Pentecostal prophecy. They found out that the prophecies are both oracular speech based on a revelation received and is prefixed with ‘Thus says the Lord (Marshall 1988: 44). The content of prophecies is rarely doctrinal but is oracles of assurance, judgment, salvation legitimation etc. Modern charismatic prophecy therefore operates, (as in the New Testament) within a field which is not for a specific knowledge or guidance. However they still must be compatible with the Scriptures. What is worrisome are prophecies which quote scriptural verses. Authenticities of such prophecies become questionable.

2.3.3.1 Prophecy in the Old Testament

The role of a prophet can be characterized as the receiving and transmitting of communications not available to ordinary conscious sensitivity. These communications are believed to come from a divine source e.g. 1 Samuel 9:20. Such communications may take various forms including; visions, hearing of voices, an unctio or insight into reality etc. Emphasizing a prophet as a 'seer' suggests a connection between prophecy, dreams and visions.

Visions played a significant role in the Old Testament e.g. Isaiah 6:1ff and Ezekiel 1:1ff. Dreams were also an important factor (Jeremiah 23:25). At some instances prophets heard the voice of God while meditating on the meaning of events that had confronted the nation (Joel 1:1 to 2:11) or while studying simple everyday activities like pottery (Jeremiah 18:1). The dreams and visions only became prophetic after interpretation.

Prophecy has a characteristic of self transcendence both in terms of its experience and its contents. The prophet experiences some form of possession in which another power is believed to take over one's consciousness. The prophetic word comes mainly through a receptive attitude to the divine. The prophet is not an inventor of the words to be spoken but is merely the conveyer of the message. The prophet thus becomes the medium of communication.

In the Old Testament prophecy began with the establishment of the monarchy. When Israel's tribal federation collapsed in Samuel's day and people asked for a king, the new conditions gave rise to the creation of the office of prophet, who would make the will of God known to the people.

Initially, all prophets belonged to ecstatic groups but what was involved in the state of ecstasy is not certain. It is possible that the states of ecstasy involved some tremendous force which they referred to as the 'Spirit of God' (1 Samuel

10:10, 19:20, 23); which turned a person into a different person (1 Samuel 10:6). These ecstatic groups seem to have retired into the background after the time of Elijah and Elisha and eventually disappeared from the scene. Besides these ecstatic groups there were also a group of seers (1 Samuel 9:9) from whose ranks rose later prophets.

Seers fulfilled other functions e.g. Samuel was also a priest. Their attention was mainly focused on Kings. They would support and/or strengthen or criticize the monarchy. Most duties of a seer were taken over by later scriptural prophets, who would receive visions and then describe what they had seen.

The term 'man of God' was sometimes used to designate a prophet, in the following instances: - to Samuel, 1 Samuel 9:6; to Elijah, 1 Kings 17:18; to Elisha, 2 Kings 4:7; and to an unknown man from Judah, 1 Kings 13:1. The 'man of God' performed great miracles; their words carried authority and power which they shared with the seer to see the hidden things (2 Kings 6:10-12). The work of scriptural prophets was intimately linked to contemporary world events. Prophetism disappeared after the scriptural prophets. (Deist 1984: 131-2)

In the Old Testament prophetic words were tested. Either they were predictive and were subjected to tests of fulfilment (Jeremiah 31:27ff), or they were prescriptive and were tested on the basis of existing revelation or other grounds. However, there are some prophecies which cannot be tested by fulfilment and need the ability to discern spirits. Waiting for fulfilment may be too late if action is required.

2.3.3.2 Prophecy in the New Testament

According to Paul, in his first epistles to the Corinthians, the role of a prophet is not that of a seer forced by some divine spirit to declare passively God's truth. A prophet is still able to control him/her self based on a consciousness of his vocation. Such a vocation is one for imparting the things of God thoughtfully and unselfishly to the church (1 Corinthians 14:30). The prophet must be responsible and accountable for what s/he says and for the contributions s/he makes to the church community. This is why Paul argues to the Corinthians that when one is speaking the listeners are to exercise their judgment on what is being said.

This means that no matter how a person may be inspired s/he is not above criticism from devout hearers. The prophetic message may be received with respect but not necessarily without discrimination. The prophet has but a partial knowledge of the truth. Any message may need to be supplemented if not corrected. There are possibilities of exaggeration even in the best. Hence Paul argues in Romans 12:6 that the gift differs according to grace given to us. Each recipient of the gift must exercise the gift accordingly. If it is the gift of prophecy it must be exercised according to the proportion of the measure of faith allotted by God. The fact that a speaker may be inspired does not exempt one from the possibility of error or deception.

2.3.3.3 The need for Prophecy

Prophetic utterances are vital for the church and community. They help in decision making and handling of problems. The need arises because humanity is constantly faced with important choices to make and serious crises. Immediate knowledge of all relevant considerations that are necessary to facilitate the making of a wise decision may not be available. Hence there is need for prophetic communications to close the gap. Prophecy is necessary to serve

individual and social needs. Paul in Corinthians talks of the edification, exhortation and comfort of the church.

Christian prophecy is not necessarily ecstatic. Aune describes it as controlled prophetic trance (Aune 1983: 19-21). While the revelation that is received may be distinct and compelling to the extent: - that the recipient may feel it is irresistible (although Paul says the spirits of the prophets must be subject to the prophets (1 Corinthians 14:32)); or that the recipient must be given a chance to speak immediately; the recipient must be sufficiently aware of one's surroundings so that one is able to close one's speech if signaled to do so (1 Corinthians 14:30). The gift of prophecy also has ethical and evangelistic connotations. It may make an unbeliever recognize the presence of God and be convinced of the reality of sin and come to worship God (1 Corinthians 14:22-25). This happened when Jesus prophesied to the Samaritan woman at the well (John 4). The woman moved from indifference and distrust to faith.

Because of the eschatological nature of prophesy the biblical prophets continue to be relevant today. This is because they dealt with life at such a fundamental level that their assessments go beyond some of the more incidental differences between events.

2.3.3.4 The need for Discernment

For Paul the gift of discerning the spirits is repeatedly understood to have the complementary relationship to the gift of prophecy (1 Corinthians 12:10, 1 Thessalonians 5:20-21) just like the gift of tongues must be accompanied by the gift of interpretation of tongues. Those who refuse to have their prophecy tested may be ignored so says Paul.

Prophecy must be tested especially through the Holy Spirit already operating in an individual. It is important to be clear of what needs to be tested. Is it the utterance or the agent of the utterance? To my mind both the prophecy and the prophet must be tested. Once found authentic then disobeying such prophet/Prophecy may be disobeying God.

Either a prophecy must confirm what the Holy Spirit has impressed in a person's heart or the Holy Spirit must confirm any prophecy before any predictive prophecy is acted upon. The word of God may also be used to weigh any prophecy, because it stands on its own as a surer word of prophecy. The prophet Jeremiah tested his own prophecy. When he was told to buy a piece of land from his cousin Hananeel, he took no action until Hananeel offered to sell the property to him. Hananeel did not know that God had already instructed Jeremiah. Jeremiah said 'Then I knew it was the word of the Lord' (Jeremiah 32:6-9).

It is important to note that prophecy is not inspired preaching as preaching (proclaiming the gospel) comes from an inspired intellect. In preaching the intellect, training, skill, background and education are involved. These are inspired by the Holy Spirit. Conversely, in prophecy, a person is bringing words the Lord gives directly. A person can bring prophetic words which s/he also does not understand. During an inspired sermon however, a preacher may prophesy or come up with the word of knowledge and wisdom which must be distinguished from preaching.

If a teaching or an exposition edifies, exhorts or consoles, it does not necessarily make it a prophecy. And 1 Corinthians 14:3 does not restrict prophecy to a congregation only or marginalize prophecy given to individuals. Agabus prophesied to Paul outside a congregational meeting. In general, the purpose of a prophetic utterance is the assurance of the presence of God among his people whom He knows intimately.

Discerning of spirits is vital because prophecy is not a purely Christian phenomenon. Even the devil can prophesy. So discernment of spirits will enable hearers not only to determine the content of the message but also the source of the message. In Acts 16:17 the Philippi slave girl worked by fortune telling. When she joined Paul and Silas, her prophecy and testimony was true, 'These men are servants of the Most High God who are telling you the way to be saved.' However the prophecy was demonically inspired.

The devil has counterfeits of all true gifts. There are many false prophets in the world. A false prophet is a very dangerous person because s/he will use his/her authority to manipulate people, influence them and keep them in bondage to himself or her self. Instead of belonging to the family of God, the followers will profess dead religion.

Such problems are usually compounded if the prophet also performs miracles. This has become very prevalent today with false prophets performing miracles and healings under the guise of the name of Jesus. The followers would have been brainwashed and overwhelmed by the prophecies and miracles that they will be unable to accept the truth. Because of pursuit of signs and wonders many are getting lost.

There is distinction between natural discernment and supernatural discernment. Natural discernment is judgment that people make which is derived from teaching they have received in life and from their environment and culture that conditions their thought pattern. But this has got limitations because all what the natural mind can discern is what it has been conditioned to. Because of that conditioning there are things that are acceptable or unacceptable, and that becomes the general basis on which decisions are made.

There is also discernment which comes from a mind that is renewed by Christ Jesus. The more a believer is in fellowship with Christ, the clearer and better will be the discernment. The fellowship grows as a believer seeks to know Jesus better. This knowledge will result in the mind and conscience being conditioned to the will of the Holy Spirit. A believer will be so conditioned that s/he knows how God does His things, enabling him or her to recognize intellectually and differentiate the things of God from the things of the devil and this world. This becomes a strong standard with which to weigh the truth of prophecy.

Discerning of spirits is a spiritual gift which works through the inspiration of the Spirit, whereby a believer is given the unction to know the source of motivation. Discerning of spirits is especially needful where there are gifts of utterance like prophecy or tongues or interpretation of tongues. If a believer senses the presence of the Holy Spirit there will be joy, love and peace. Conversely, if a wrong spirit is discerned there is a sense of heaviness and unrest, as was experienced by Paul in Acts. 16:18 "But Paul was greatly annoyed".

The prophecy of Agabus is an interesting eye opener on the subject of prophecy and discernment. In Acts 20:22-23 Paul was convinced the Holy Spirit was directing him to go to Jerusalem. On the way Paul met Agabus who genuinely prophesied that he was going to be arrested and handed over to gentiles (Acts 21:11). Such a prophecy needed testing. After testing it Paul was convinced that the prophecy was true but he still had to go to Jerusalem.

The early Christian community tested prophecy on the grounds of rules of faith and the canon. Scripture became the key by which prophesies were assessed. Does the prophecy edify, comfort and exhort the Christian community or challenge it within the limits of the apostolic faith and tradition? This was a common question.

Because of emphasis of scripture as the norm, the need arose to: - assess the person who prophesied, evaluate the content of the message, and how the message is transmitted. Methodology looks at the order of transmission. ‘The spirits of the prophets are subject to prophets’ (1 Corinthians 14:32). Those who refuse to submit to community orders, or who are disruptive, or refuse to be tested and give themselves unchallenged authority, fail the test and must be ignored. These measures tend to be very subjective while at the same time emphasis on the discernment of the spirit is diminishing in practice.

2.3.3.5 Cessation of Prophecy

Has prophecy not ceased? Some would like to appeal to Hebrews 1:1-2 which says that God has in the last days spoken to us by his Son to demonstrate that genuine prophecy ceased, because God has given the ultimate word to humanity in the person of Jesus Christ. Therefore when the perfect (Jesus Christ) has come (1 Corinthians 13:10) the imperfect (prophecy) must give way. Prophetic activity reached the climax in Jesus and in the New Testament apostles and prophets through whom Jesus revealed his will, i.e. New Testament writings are taken to be the final prophetic words given through human beings. But it is the same Paul that encourages prophecy and such an interpretation will be taking the verse out of context.

2.3.3.6 Interpretation of Tongues

Interpretation of tongues is a spiritual gift enabling one endowed with the gift to give meaning to the unintelligible utterance of the one who speaks in tongues. Those who speak in tongues should pray for the gift to interpret, although a different person may interpret (1 Corinthians 14:13, 27). As mentioned earlier, interpretation shares with prophecy in the area of exhortation and of uplifting the congregation.

In biblical Greek the word for interpretation of tongues points to translation. Translation is not simply substituting words in one language for words in another.

Even the so called literal translation involves considerable degree of interpretation, and a good translation is interpretive translation (Dunn 1970: 247).

Interpreted tongues serve the same purpose as prophecy. Speaking in other tongues is necessary because it is a sign to the unbeliever (1 Corinthians 14:22). This makes speaking in other tongues necessary but not beneficial to the church unless interpreted. Interpretation of tongues therefore makes tongues beneficial to both the believer and the unbeliever.

Speaking in tongues in church is immediately recognized by all believers that God is about to speak. This enhances an expectant attitude of the people present and they are more prepared to receive the message interpreted when compared with prophecy.

Prophecy is risky as it entails utterance of what God has given the speaker, of which the speaker may not understand. There is not only lack of understanding but the speaker is also subjected to testing. Although not always, speaking in tongues may be done by one and interpretation by the other, so that there is a shared responsibility and the risk is reduced. There are many who would prophesy but could panic before they say a word and they remain quiet.

Those present, when tongues are spoken, may recognize the language spoken and this leaves a deep impression on that person and if not saved may be convinced of the reality of God. Therefore tongues which are accompanied by interpretation may result in great edification of the listeners.

Such interpretation is not a translation. It may give just a summary of what have been said. This means that one can speak in tongues for three minutes and the interpretation comes in forty-five seconds. This does not mean however, that word for word translation does not occur. Finally interpretation differs widely in character and quality.

2.3.4 Exorcism

Exorcism is the expelling of evil spirits in the name of Jesus. Demons must be expelled because the devil is totally evil and destructive. It is a complete fallacy to believe that Satan can treat anyone with little kindness, mercy or generosity here and there. Emmanuel Milingo in his work The World in Between has this to comment about the devil

“With fear I have sometimes listened to people talking playfully about Satan and his demons. I have heard that some offer themselves to Satan in order to meet with good luck in life. When I talk to the devils and their chief, Satan, they tell me ‘we have no other aim than destroying a person’s life ...’ It really scares me to see how people talk lightly and proudly about Satan and his devils. The devils have no good points and they wish nobody any good. They hate human beings because the human being has still got the freedom to decide for God on the one hand or for Satan plus his devils on the other.” (Milingo 1984: 31)

Such understanding makes exorcism of vital importance in Christianity. Even in Jesus’ ministry exorcism played an important role. Jesus cast out demons with clear authority. Milingo also emphasizes that exorcism is not a mere matter of repeating formulae but calls for purity of life and a determined effort towards sanctity of the part of the exorcist (Milingo 1984:32). Failure to do this, the exorcist will be in danger of being overpowered by the evil forces, like what happened to the seven sons of Sceva in Acts 19:14.

Jesus commissioned believers to cast out demons in His name. This is not a magic formula and how effective this is going to be will be determined by the relationship between the exorcist and Jesus, and also by how a person exercises his/her position of authority.

Demon possession must be distinguished from sickness. There are some diseases caused by evil spirits but not all sickness is caused by demons. Even in the commission of Luke 9:1-2, the disciples were given authority over demons and

authority to heal the sick. Jesus could discern that the epilepsy attacking the young boy in Mark 9:14-29 was demonic. So he did not pray for healing but cast out the deaf and dumb spirit (v25). If illness is caused by a demon such a person cannot be healed if the demon is not cast out.

Distinction must also be made between demon possession and demon influence. Demon possession is the total control by the evil spirit. Felistas Goodman in her work How About Demons, asserts that when a person is possessed the facial expression is radically changed and acts as s/he would never do in ordinary life. And when the demon manifests itself in a person, the body first undergoes certain specific changes; an alteration of consciousness termed 'religious trance' or ecstasy. When these changes happen human beings begin to act in non-ordinary way. There might be dizziness, trembling, convulsions or even a dead faint (Goodman 1988: 12).

Other signs of demonisation may be irrational and violent reaction against the name of Jesus; unnatural bondage to sexual perversion; strange behavior or nudeness. The gift of discernment of spirits is essential to detect presence of a demon. All these manifestations can take place when someone is possessed. But demonic influence is whereby the evil spirits attack from without. This is especially true with believers who may be afflicted or even controlled in certain areas but never totally controlled.

Jesus spoke to demons and commanded them out. Paul used aprons and handkerchiefs from his body to drive out demons in his absence. The biblical testimonies about exorcism do not include laying of hands, although it is regularly practised in the contemporary Christianity.

Dennis Bennett in his work, Nine o'clock in the Morning, narrates his practical experience concerning exorcism.

“I moved on round the room and in my praying came to a young man whose face was drawn and white; he looked completely depressed and distressed. I put forward my hand to pray for him, but before I could touch him, he was literally thrown from his chair on to the floor. I realized he was being tormented by demonic power, so I rebuked the evil spirit at once, bound it under the Blood of Jesus and cast out in the Name of Jesus, never to return. The young man immediately calmed down and climbed back into his chair, but I could see that he was still very agitated. It startled me to see that the whites of his eyes were blood red from the violence of his ordeal! I said to my companion ‘would you take this man into the next room and pray for him further? Those who went with him told me later that the whole performance was repeated, and another tormenting spirit cast out. After that, the young man happily received the Holy Spirit.’” (Bennett 1970:139).

2.3.5 Giving

The doctrine of divine prosperity has taken some Pentecostal circles by storm. Pentecostal leaders emphasize Christian stewardship of money. Money is made available to the Christian as stewards by God. The Christian in turn is expected to be good stewards by spending wisely for the kingdom in giving to the needy and the poor, offerings and tithes. The giving of tithe has always been emphasized in churches and the commonly used text is Malachi 3:8-10 which urges believers to bring whole tithes and offerings into God’s storehouse and abundant blessings would follow.

According to the Old Testament tithing was given before the Law of Moses. Abraham needed some spiritual father figure to offer tithes to, (Genesis 14:20), and Jacob also tithed as seen in Genesis 28:22.

Pentecostals believe that there will always be seedtime and harvest as long as the earth remains (Genesis 8:22) and that ‘whatever a man soweth, that shall he also reap. Jesus bore the curse of the law which paid the penalty for our poverty so that no Christian needs to be poor again. For Pentecostals this requires faith. Such faith as will meet the needs of a believer no matter how small it may be.

The emphasis is placed on planting a seed. Every time must be seed time. Therefore every time becomes harvest time. The more a believer sows the more s/he must expect to reap. Kenneth Copeland in his TV programs always reiterates that Christian faith constitutes almost entirely on sowing and reaping.

Paul in his epistles to the Philippians gives reference to the same view. In chapter four he says ‘I rejoice greatly in the Lord that at last you have renewed your concern for me (v10)... Yet it was good of you to share in my troubles (v14). Moreover.....not one church shared with me in the matter of giving and receiving except you (v15)... Not that I am looking for a gift but I am looking for what may be credited to your account (v17. And my God will meet all your needs according to his glorious riches in Christ Jesus (v19)’. Here Paul is expanding on the principle of giving in order to receive. He even goes as far as giving praise to the Corinthians because they had given willingly ‘as much as they were able, and beyond their ability’ (2 Corinthians 8:3). ‘Beyond their ability’ has got sacrificial overtones that, not only did they ‘plant the seed’ but they went on to turn their daily food into ‘seed’ of which they also planted. That is, they did not give out of their surplus but out of their daily necessities. And this they knew that ‘whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously’ (11 Corinthians 9:6). Many Pentecostals appeal to Luke 6:38 ‘give and it will be given unto you. A good measure, pressed down, and shaken together... For with the same measure you use, it will be measured to you’.

One of the classical Pentecostals, Oral Roberts comes up with three key principles of giving. Firstly, a person must turn his/her life over to God and the

start looking directly and personally to God as the source of all supplies. Here God is taken as “The” source of supply, the rest are ‘means’ from God as the supplier. To him it is not about what your source is but about who your source is. All people and things from which we draw our supplies are mere instruments used by God while God is the source of supply. Looking at relatives, friends, employers, employees or businesses as a source of supply is courting disillusionment as these are not sources. (Roberts 1970: 14-17)

Roberts identifies the second key principle as that of planting the seed. ‘Give and it will be given to you’ (Luke 6:38) and that ‘it is more blessed to give than to receive’ (Acts 20:35). There is pure joy that overshadows a believer, when s/he has given while facing a need, to the extent of ‘forgetting’ about the need, only to be surprised when the need is miraculously met. God multiplies seed so that what is received is more than what is given. Hence his enlightened understanding that it is more productive to give than to receive because only what is given is multiplied. (Roberts 1970:19)

Here Roberts is strongly attacked by scholars like John Ankerberg in his work The Facts on the Faith Movement, who accuse Roberts of changing Jesus’ emphasis from ‘the joy of giving to the utility of giving’. To Ankerberg, this is a new interpretation of the bible which reduces the value of ‘inspiration’ of the bible. The bible emphasizes the term ‘blessed’ which means ‘happy’, not ‘productive’. (Ankerberg 1993:31)

Ankerberg may be correct in a way. Believers do not give in order to receive. Such a move is egoistic and selfish. It would sound like God has to be paid in order to get blessings from Him; some sort of bartering Him. Giving to God must be out of our love and gratitude to Him. It is a person who loves and trusts God, and acts out of this love, whose seed will be genuinely multiplied.

Although Roberts may have overemphasized giving in order to receive as Ankerberg pointed out, he has nevertheless emphasized the need to turn one’s life and to look to him as the source of supply. He further argues that one must ‘love God and trust in Him’ as one’s source and give God first. Ankerberg’s criticism

may be a play-around of words. God multiplies what one gives, which may be talent, time, love, compassion, money (Roberts 1970: 23). If one gives nothing, God will still multiply it. The story of the woman at Zarephath in 1 Kings 17:8-16 shows how God can multiply provided a believer agrees to give first.

The third principle put forward by Roberts is that a believer who has given God has sown a seed in faith and must expect a miracle. A farmer sows seed expecting a miracle of a harvest. The believer must give expecting to miraculously receive from the Lord.

The argument on giving and receiving is that God is not merely concerned with our souls, but is concerned with our physical, social, emotional and spiritual being. For these needs to be met, a believer has to sow a seed. God, according to Paul, does not expect a believer to give what s/he does not possess. According to 2 Corinthians 9:10, the God that multiplies the seed is the same God that supplies seed to the sower, and will at the same time supply bread for food. The problem with the believer may be to feel too hungry to the extent of eating both the food and the seed. The demarcation between seed and food depends on an individual, this in turn determines how sparingly or generously a believer will reap; ‘for with the measure you use, it will be measured to you’ (Luke 6:38). Greater sacrifices will bring about greater blessings.

Giving in general shows love. According to 1 John 3:16 ‘This is how we know what love is: Christ gave his life for us’ God the father showed his love for humanity by giving his only son Jesus. (John 3:16) Abraham showed his love for God by offering his only son Isaac (Genesis 22:1-12). How a believer uses his possessions, including money, may be a measure of his/her love for God. A believer must give because s/he loves God. Giving is a natural result of their love so they give generously and joyously.

2.4 Retrieving Pentecostal Tenets in AFM

2.4.1 Topeka (Bethel Bible College)

Baptism of the Holy Spirit with speaking in tongues as the only biblical evidence of Spirit baptism was the core of Charles Parham's teaching at Bethel Bible College. Although Parham blended his teaching with divine healing for acceptability, because the doctrine of speaking in tongues was seen as primitive and shunned by many, Holy Spirit baptism still remained central. The baptism came after earnest prayers. Several times it came after the laying on of hands.

Pentecostals generally view laying on of hands as a practice that must continue from Jesus' time, the early church, until today; and is done in the name of Jesus not on the authority of the one who lays hands. But Spirit baptism cannot be limited to the laying of hands. Drawing primarily from the book of Acts, the impartation of the Holy Spirit is very often through laying of hands. The experience of Agnes Ozman, who was the first to speak in tongues at Charles Parham's Bethel Bible College in Topeka in 1901, occurred through the laying on of hands by Charles Parham who did it reluctantly. Lucy F. Farrow was said to have been endued with extraordinary power of laying hands on people to receive the Holy Spirit.

The primary purpose of Spirit baptism is power (Acts 1:8, Luke 24:49). Baptism in the Holy Spirit and being spirit filled produces a powerful witness among believers in general. When Jesus began his ministry, the Holy Spirit had already descended on him (Luke 3:22). Jesus was led by the Holy Spirit, to be tempted. He went full of the Holy Spirit (Luke 4:1) and returned in the power of the Spirit (Luke 4:14). He went throughout Galilee 'healing every disease and sickness' (Mth.4:23). Jesus wanted the same spirit of power to be endued upon his disciples.

God's divine enablement is seen in Parham's divine healing services. The whole nation came to realize that there was a Parham by his healing ministry in which he was dubbed 'the divine healer'. It is worth emphasizing that prayer was so central at Bethel Bible College that all the 'waiting for the Holy Spirit', expectation of the Holy Spirit, the baptism of the Holy Spirit evidenced by speaking in tongues and the divine healing was done in earnest prayer. They had prolonged prayer sessions going into the night or through the nights.

Prophetic utterances were a regular feature of Parham's meetings which were characterized by fasting and fervent prayer. Through prophecy and interpretation of tongues God spoke and gave guidance. At Bethel finances never went on the agenda. They believed God for their provisions. Tuition and Boarding facilities were offered free. God was their source of supply. Offerings must have been taken during meetings to cover running costs. The issue of tithing is silent.

2.4.2 Azusa Street Revival

J. Seymour propagated further the doctrine of Spirit baptism with the initial evidence of speaking in tongues. They believed in the guidance of the Holy Spirit so they prepared no programmes and services were spontaneous. There were no special speakers; anyone could be a speaker and services could be as long as twenty hours, while one meeting is reported to have lasted for three days without break. The meetings were also characterized by fasting and concentrated fervent prayer.

Hoel's narration gives an impression that the people were not always in God's power but that there was a time of visitation when they would get their 'break through'. Praying in tongues and singing in tongues were also characteristic of these meetings. (Hoel 1964: 42)

Divine healing was prominent in the Azusa Street Revival. Many were healed under the power of the Holy Ghost. J. Seymour also practised divine healing. Hoel also tells us that visions and interpretation of tongues were characteristic of the Azusa Street Revival. Many prophesied under the power of the Holy Spirit. Of particular interest was the visitation by angels to the meetings and that these angels were seen by both believers and non believers. (Hoel 1964: 28)

People were reported to be falling under the power of the Holy Spirit. The reports do not give us the circumstances under which people were falling. There are two possibilities: - a person can fall when the anointing of the Holy Spirit is so much that the body cannot handle it; alternatively a person can fall under demon possession. Such a person tends to be difficult to handle and to be violent although not all demons are violent. Some will switch off and go into a coma. Exorcism then becomes necessary. Demons manifest in most cases when there is heavy presence of the Holy Spirit. It is the same Spirit that drives the demon in the name of Jesus.

At Azusa there were no collections at meetings. Collection was not a customary part of their services. People were merely informed of their needs and funds would follow through in abundance. There were no fixed salaries. Members of staff lived on funds contributed by well wishers. They lived by faith. At the door was a container where people could place their gifts.

On the overall we find that the charismata such as speaking in tongues, prophecy, healing, and miracles were taken as the norm. The dynamic activity of the Holy Spirit in believers' individual lives and in the corporate life provided a basis for their existence. Like in the New Testament times the chief persons of authority

were those endowed with spiritual gifts. This is why at Azusa programmes were not necessary. Preachers, if at all they were there, were not advised in advance that they would be preaching. If leadership was required the assumption was that the charismatic Spirit would provide it. Even the accepted leader like Seymour would fall under the leadership of the Holy Spirit i.e. could accept instruction from the floor.

2.4.3 AFM of South Africa

Firstly, we find that the founder of AFM of South Africa, John G. Lake went through deep pains in order to receive the baptism of the Holy Spirit as evidenced by speaking in tongues. He was reluctant to go into fulltime ministry without experiencing baptism in the Holy Spirit. It was after months of crying and deep heart-searching that he was baptized in the Holy Spirit.

In Johannesburg at the Central Tabernacle they held 'tarrying services' where believers were prayed for until they received the Holy Spirit with the objective manifestation of speaking in other tongues. Every member desired the gift of speaking in tongues. Believers came from far, some from abroad, and on their return the first thing that really mattered besides conversion was baptism in the Holy Spirit evidenced by speaking in tongues. During the first decades after the founding of AFM of South Africa, this became the 'Norm' and a distinguishing character of the new Pentecostal church.

AFM believed in baptism in the Holy Spirit with signs following. Whoever was baptized was endued with power to serve in the kingdom of God. This Holy Spirit could only enter into someone who is cleansed. The Holy Spirit manifested His presence through speaking in other tongues.

Belief in divine providence is also characteristic of early AFM adherents in South Africa. We see Lack believing God and disposing of all he had to come as a missionary to South Africa. His travel expenses were miraculously supplied. In

Johannesburg he is miraculously supplied with a furnished home in Doornfontein. Most early full time ministers were not on salary but God provided for their needs.

However, things did not remain that way. The future brought changes as some adherents of AFM began to see otherwise. Speaking in tongues became one of the other gifts and it lost its primacy. Holleneweger asserts that AFM of South Africa has dropped the idea of teaching that speaking in tongues is the sole sign of the baptism in the Holy Spirit. It is now treated as an evidence of Spirit baptism but not as the sole evidence of baptism. All who experience Spirit baptism must speak in tongues but not all who speak in tongues are Spirit-filled. So, we can see that the tone later changed. The ground on 'speaking in tongues' became shaky. Such a stance came because of the infiltration of independent African churches who claimed the same experiences of speaking in tongues and yet their confession of faith differed.

The other characteristic feature of services in the early AFM was divine healing. It was common that every service included praying for the sick. Divine healing took a prominent place in early AFM. Believers were not supposed to take medicine or make use of doctors when they fell sick. They got to the extent of defying government regulations relating to health. The church went as far as successfully convincing their government that the health rules contravened their faith and conscience. They believed there is healing to every child of God through faith in Jesus' name.

However, as we have seen in the historical outline, the stance on the use of medicine and doctors changed as time went by until the church, and the doctors with their medicine, played a complementary role. The trend has continued with the weight tilting against the church. More and more people are relying on medicine than on God for their health, especially those who can afford to pay for the services.

2.4.4 AFM in Zimbabwe

As we have seen, AFM in Zimbabwe started very patchy with no effective central control. People who were converted and baptized in the Holy Spirit (especially in South Africa) returned to their homes and started local AFM congregations.

Infiltration by indigenous independent African churches caused a major problem. Most of these indigenous churches claimed to be Pentecostals with speaking in tongues but they had a lot in common with African traditional religion. Because of lack of central control, it became very difficult to differentiate between AFM church and the indigenous churches. Still the centre of attraction was baptism in the Holy Spirit evidenced by speaking in tongues with signs following. The doctrine of baptism in the Holy Spirit with speaking in tongues was strongly propagated as it was in South Africa.

The testimony of Nhekairo recorded on 27 April, 1934, demonstrates how this strange religion operated (NAZ file). Meetings were conducted in huts, in the bush and on mountains. From the record we deduce that speaking in tongues was highly emotional and strange to others. From the report we also notice that demons manifested and were exorcised. We also see patterns of demon possession whereby some manifestations are cool but others can be violent to the extent of rolling on the ground. As some of the ladies rolled they got exposed. Of course other members tried to assist and cover them. To an outsider this was a strange thing, but this was a manifestation of the power of the Holy Ghost.

Confession was also an important part of the service. All the burdened had to confess their sins to all present at church, before the full procession of the service. Whatever would have been confessed was kept confidential and was not allowed to be a subject of discussion outside.

Like the mother church in South Africa, divine healing was a norm also and use of doctors and medicine was strictly prohibited. Any hospital visitation called for confession.

They did not question God's ability to do anything and God in turn rewarded their faith by being available to them at the point of their need. It is stunning to imagine how a person can be courageous enough to pray for a snake bite as was the case of Isaac Mufunguri cited in chapter two.

Finances were never an issue. Most workers were not salaried. They believed in God for their daily provision. Indeed God sustained them. As time went on the issue of salaries came in and pastors were paid thirty shillings every three months. Ten percent of this was deducted as tithe. The money was credited to the mission department in South Africa (Isaac Murefu). The doctrine of divine prosperity never really featured. Most Pastors supported themselves as they only received something after three months at quarterly conferences. So a decision was made to allow pastors to receive an offering after giving Holy Communion. They justified this on the grounds that salaries were coming only after three months (Interview: Isaac Murefu). This practice has continued to date, marred though, by a lot of abuses.

Today prosperity gospel features prominently in AFM. Probably hinged on the fact that AFM in Zimbabwe quickly cut off ties with the west after independence and all the projects had to be self-financed. This became a daunting task for an old financially baseless Pentecostal church. For example general conferences which used to be dominated by worship, gospel and 'Holy Spirit' sessions have been infiltrated by 'money talk'. At one general conference in the early 2000s a third of the conference time was allotted to fundraising. Firstly, it was the conference centre at Rufaro which has been under construction since mid-eighties; followed by Manhinga Village (the orphanage run by AFM) who had to

showcase their plight by using the orphans who presented various programmes such as music and drama; followed by the education department as they sourced for funds to equip their poorly-run schools; and finally the Living Waters Bible College, a theological institution run by the AFM. Almost every second service involved some fund-raising to the extent that the Pentecostal flavor almost disappeared completely. In the meantime the gospel was 'support the work of God for your prosperity'. This is a true gospel but the moment the drive to give comes from without the gospel may not pay dividends. An element of coercion came in as most of the offerings were announced to the congregants. If this was not done much lower figures would have resulted. Many then, gave to 'save face' and to 'keep up appearance'. Sadly, this trend of giving has continued in the AFM.

As we shall see later, the original 'Pentecostalism' of AFM has gradually been diluted by such factors as these' among other things. The other factor is the desire for miracles and demonstration of power. Of late there has been a demonstration of power by a good number of Pastors which fails any authenticity test. Believers have been made to fall under the power of the Holy Spirit in very suspicious conditions. A believer who need divine health, prosperity, security etc does not need to fall in order to be healed. A sick person who has come for divine healing falls down with his/her sickness and rises up still sick. A believer who wants to speak in tongues is made to fall, but does not receive the gift.

Sadly, many believers have been lured by such worthless miracles and have been led astray (Mark 13:22). Many believers are still yearning 'what miraculous sign then will you give that we may see it and believe you' (John 6:30. This is exactly the opposite of faith. In faith one believes then sees, yet many today want to see in order to believe. As a result many are led astray.

CHAPTER THREE

3.1 HAS PENTECOSTALISM IN THE AFM UNDERGONE A PARADIGM SHIFT

3.1.1 The Religion of the unlearned

In general pioneers of AFM and their followers were the uneducated, belonging to the lower classes of the society. They did not have an analytical mind. Their doctrines and theologies were not well developed and were mainly experiential. The Pentecostal experience was greatly infiltrated by human elements. To some extent then, claims of ecstasy and emotionalism may be justified. This did a lot to detract the middle and upper class who failed to fit into the system.

In spite of these anomalies Pentecostalism grew at a tremendous rate to become a third force in Christendom. This is because in spite of these ignorances the power of the Holy Spirit was at work amongst the Pentecostals. God is therefore not looking for a perfect human system to work with. In fact, there is no human system of worship that can be termed ideal to God. Protestants, Sacramentalists, Pentecostals etc. all have some shortcomings. But God in His mercy and sovereignty and by His own will chooses to accept working with imperfect human systems.

Be that as it may, it still stands that insistence on the doctrine of speaking in tongues as evidence of Spirit baptism kept many potential middle and upper class Pentecostal adherents out of the movement.

In AFM of South Africa, education was not valued. A typical example is that of the father of Mr. 'Pentecost'; Johannes David Du Plessis (Senior). To him it was evidence of paternal failure that a son of a lay preacher should pursue educational studies (Burgess 1988: 250). Baptism in the Holy Spirit was taken to be enough to teach a Spirit baptized and bring everything into his/her remembrance. The Holy Spirit was supposed to do everything: - budget your funds, plan your family, teach the word of God without studying it etc.

However, a person like David du Plessis (Junior) managed to elude the Pentecostal cocoon of illiteracy only to become an effective ecumenical Pentecostal whose Pentecostalism was Christocentric and more liberal. He was educated, baptized in the Holy Spirit and spoke in tongues and believed in Spirit guidance through prophecy (Burgess 1988: 251).

AFM in Zimbabwe also had some belief system that the Holy Spirit was the 'do all' and education was immaterial. The early missionaries that helped to set up the church in Zimbabwe seemed to lack the educational qualifications required to run even a primary school. Most of their village schools were closed down by government authorities. From what we saw in chapter two, Johnstone ended up opening an illegal village school which was subsequently closed down. It was only after 1945 that Wilson pledged to the government authorities that, from that time on, they would be recruiting missionaries with adequate educational qualifications.

This obviously had negative consequences in Zimbabwe. The AFM did not build schools as did other established main line churches. This in turn had negative impact on the adherents, a majority of whom remained illiterate. In Zimbabwe then, it remained a church of the uneducated and lower class, a trend that started changing after the mid-seventies.

Therefore classical Pentecostalism with its immense infiltration by human elements and emotionalism remained the order of the day in Zimbabwe. An important point that needs to be stressed very strongly is that, notwithstanding all these pitfalls, the level of piety was very high and there was total dependence on God and the Holy Spirit. Indeed God acknowledged that trust by performing signs and wonders through his chosen servants, though illiterate.

Initially both forms of education, theological and academic were shunned in AFM of Zimbabwe and South Africa. In South Africa plans were already on board to establish a training school. But these mainly aimed at training missionaries in local languages such as Zulu, while black evangelists were to be given deeper scriptural education (Erasmus 1996: 36). These were plans on paper which took very long to take off the ground.

P.L. Le Roux who became president of AFM of South Africa from 1914 had a burning desire to have trained ministers, but he did very little in practice to educate his co-workers. His main contributions in terms of education was his teachings at conferences and articles which he wrote in the church magazine '*Die Trooster/The Comforter*' whose readership may not have been wide enough to provide meaningful education, especially to the black population (Erasmus 1996: 38).

On its inception AFM was an interracial mission and emphasis was on the work and baptism of the Holy Spirit. In less than a year the church was racially divided in South Africa. This is because the founders, especially J.G. Lakes, as alluded to earlier, were racialists. Baptismal services were separated: - whites were baptized first before coloureds. Eventually baptism of whites, coloureds and natives were completely separated (Erasmus 1996: 27). Racial discrimination was reinforced at a white workers council meeting in 1917 where it was reiterated "that we do not teach or encourage social equality between whites and natives. We recognize

that God is no respecter of persons ... We therefore preach the gospel equally to all peoples... Our white, coloured and native peoples have their separate places of worship... Further that in the case of certain worthy coloured families attending at the Central Tabernacle the matter be left in the hands of the Spiritual Committee” (Erasmus 1996: 28).

This is how bad the racial discrimination was. Black members were not allowed to make decisions affecting them. Everything was decided for them. The principles of the bible were not followed. Racial discrimination that was rampant in the government of the day was manifest in the church. The church borrowed from the state a social practice that was not biblically grounded. This was also reflected in the education system. Now with the majority membership being natives, this meant the native adherents would remain illiterate for a very long time; without any basic academic and theological education. The purpose of this discussion is to show that lack of formal education kept Pentecostalism in AFM very primitive and unattractive to the educated middle and upper classes with negative consequences in terms of influence and sound doctrine. ‘Theological training’ was seen as un-spiritual, academic achievement was seen as unimportant and spirituality was emphasized.

In South Africa, the first bible school; the Patmos, was established only in 1924 by E. Letwaba and was exclusively for black students. It offered general scholarship up to standard six, bible school subjects like church history, languages and ancient history. Next to the bible school was established a primary school that catered for 150 pupils. This bible school closed in 1935. Up to about 1949, only two other bible schools were opened by H. Fruen in 1930 and lasted for only two years; and by Charles Bennet in 1940. These were exclusively for whites. Fruen’s bible school lasted for two years while Bennet’s closed in 1947 (Erasmus 1996: 43)

Still with such progress the white workers conference ruled against establishments of Bible Schools, in favour of informal outreaches. The White workers council of 1936 records that “the Holy Spirit is leading us and that we should not seek a developed and learned ministry but a strong Holy Spirit ministry” (Erasmus 1996: 50). Knowledge gained from learning would serve to quench the Spirit and contradict the experience of the Holy Spirit. To them knowledge of the bible was a threat to dependence on the supernatural work of the Spirit. All these arguments took place between the establishment of Fruen’s Bible School and Bennett’s.

However, towards the end of 1949, there was a marked interest in biblical education. The notion that education and the anointing of the Spirit ran parallel was dying down. Six bible schools for non white were opened from 1951 to 1969. This included one outside South Africa. This is the Kasupe Bible College in Zambia (then Northern Rhodesia). E. Cooksey was its first principal followed by G.S. Erasmus and then H. Wendland in 1964. The whites only Bible School, ‘the Apostolic Bible College’ was opened in 1950. As can be seen racial separation continued. From 1969 onwards Bible Schools flourished in South Africa.

What happened in AFM of South Africa was replicated in AFM in Zimbabwe. Maybe there was a worse scenario in Zimbabwe because even the missionaries who were sent before 1945 seemed to have no adequate education to teach others. Besides, AFM did not build any schools or Bible Schools when it spread into Zimbabwe. Yet the Pentecostal movement spread vigorously like veld fires. At the same time as we learnt from the brief history, the little educated missionaries were not allowed to enter native lands. This effectively meant the expansion of the church was through those illiterate spirit filled leaders, some of whom could hardly read and write.

While other established mainline churches had schools and theological colleges to educate their adherents, AFM failed to match. As we have already learnt the stumbling block was not only lack of educated missionaries but that the Pentecostal church was viewed with suspicion by both the government and established mainline churches. Because of this the church went for a long time without recognition. At the same time the God of mercy was using those illiterate preachers and the kingdom of God manifested itself.

Up until today, AFM in Zimbabwe boasts of very few primary and secondary poorly-run schools. The trend continues; their adherents are getting education from mission schools of other churches, besides government schools. The only Bible School Living Waters Bible College was founded by W.L. Wilson only in 1974 with the help of AFM of South Africa. Its initial intake was eighteen students. Wilson was the principal of the College until 1978 when G.L.R. Kinnear took over from him. G.L. Rozel took over from Kinnear from 1983. The first indigenous principal of the college C. Murefu has been running the college from then to date (2005) (Erasmus 1996: 103). There has been no second bible school in Zimbabwe. The Living Waters Bible College has only managed to set up satellite evening colleges in other towns such as Bulawayo, Gwanda and Mutare.

On one January, 1948, a Boarding school was established at Gobatema Mission station catering for 210 students with dormitory facilities for 60 boys and 30 girls. Ms C. M. Marais was to be the first head of the school (NAZ file S 2810/2340).

Rufaro Mission was purchased in 1947 from Bestel (AFM News vol.2: 2005:18). The purchase was made from funds contributed by adherents of the AFM each of whom was expected to contribute two shillings and six pence. The two thousand-acre farm was to become the centre for national events such as youth, ladies and general conferences, and other administrative meetings from the late fifties.

Initially the General Conferences were attended by people from South Africa, Zambia and Zimbabwe. (Rev. E.Manyika). Also at the farm is the only AFM secondary school; Rufaro High School.

In Manicaland there's an orphanage in Rusape called Manhinga Village which has a primary school to cater for the village orphans and the surrounding community. In 2005, two other schools in Manicaland were acquired. These are Dzvairo Primary and Kaswa Secondary Schools. Nyasha Primary School in Harare is currently under construction.

3.1.2 Consequences of Improved Educational Levels

What bearing does the low educational level of the AFM adherents have on their worship patterns and beliefs? Starting off as a religion of the uneducated there was no desire for anything else except the Holy Spirit. The Holy Spirit was expected to do everything for the believer, possess the believer, heal the believer, think for the believer etc.

There was no analytical and critical study of the scriptures. Instead the Holy Spirit was supposed to inspire on the meaning of the scriptures. While this is true that the Holy Spirit inspires to give better understanding of the scriptures, lack of critical study resulted in many scriptures being spiritualized and taken out of context.

The level of literacy was so low that while the Holy Spirit was at work among them there was a lot of infiltration of human elements in their worship. Some of the emotionalism that was exhibited had nothing to do with the Holy Spirit. However, the God of mercy still manifested Himself through the Holy Spirit.

Besides the human elements that were exhibited, the level of piety, sincerity, holiness, trust and faith was relatively higher than later periods.

Early Pentecostalism in AFM was therefore pneuma-centric. It tallies with Peter's gospel in Acts 2v38 '...Repent and be baptized...and you will receive the gift of the Holy Spirit'. Here Luke seems to imply that the purpose of repenting and being baptized was that of receiving the Holy Spirit. As a result their services in early AFM were characterized by intense worship services, tarrying services and healing sessions.

To this end the Holy Spirit was seen as the one at work in a believer's life. All divine healing was believed to be done by the Holy Spirit through Jesus. And in line with Romans 8 the Holy Spirit was seen as the sanctifier through Jesus '... The law of the Spirit of life set me free from the law of sin...' (V1) It is Jesus who suffered the death of the cross for humanity to be free from sin but the actual renewal of an individual is done by the Holy Spirit.

As we have seen earlier, various Pentecostals including du Plessis have taken a lot of pains to show that Jesus Christ is the baptizer by the Holy Spirit. It is Jesus who baptizes. Du Plessis argued that it is Jesus the baptizer who believers must seek rather than seeking to be baptized and to speak in tongues. Yet early Pentecostalism in AFM, possibly because of low levels of literacy, made Spirit baptism and speaking in tongues an end in itself rather than a means to an end.

Pentecostal eschatology is also grounded on the Holy Spirit. All life is lived in the Holy Spirit for the return of Jesus Christ. This agrees with Revelation 22:17 which says "And the Spirit and the bride say 'come'". Such a phrase shows us that the Spirit is a major player. It is the Spirit that connects the believer and Jesus. It is the Spirit that connects present to the future and takes the believer into

the future. In general however Pentecostal eschatology is not well developed in AFM.

Pentecostalism in AFM became essentially experiential. What individuals experienced became a standard and superseded everything else. The bible was the word of God 'inscripturated' through the Holy Spirit. The medium that was used by God is the experience of the inspired writers. The Holy Spirit that inspired the bible writers is the same Holy Spirit that works on the believer today. Hence many Pentecostals will insist that their experience in and with the Holy Spirit is at par with the inscripturation of the Holy Spirit in the bible through the experience of the writers and compilers of scripture. Such an approach was adopted in AFM although not documented.

The doctrine and theology of Pentecostalism is not explicitly stated but implied. For example the inception of the doctrine of Spirit baptism as evidenced by speaking in tongues was never explicitly stated as doctrine by Charles Parham but was experienced. The same applies today in AFM: - putting on par 'experience in and with the Spirit' with the scriptures or above the scriptures is something that existed and still exists in practice in many circles in AFM, but was never written on paper. This may be attributed to the low levels of literacy of the AFM adherents.

AFM has not remained a religion of the uneducated. As we have already seen there have been some positive changes to the attitude towards education. This has had an impact on the pattern of Pentecostalism experienced in AFM. Pneuma-centric type of Pentecostalism has not been completely sidelined but christo-centric Pentecostalism has been factored in.

There is now analytical and critical exposition of the word. This has led to a better understanding of the bible, for example the relationship between Jesus and the Holy Spirit as seen from the word of God. This means the Holy Spirit is not expected to do everything, including studying and thinking, but there are things

that the Holy Spirit will do and there are other things that a believer must do. This has resulted in a great reduction of dominance of the human element in worship.

While the Holy Spirit is still central, the Lordship of Jesus is highly upheld. This follows Paul's argument in Roman 10:9 'that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the, you will be saved'. Taking salvation to refer to the spiritual, physical, emotional, psychological etc. implies that Jesus is given a prominent position in Pentecostal worship. The authority of Jesus' name is also highly upheld. However care will need to be taken to avoid reducing the Holy Spirit to an appendix of Jesus and the Scriptures. Believers will need to strike balance between Jesus and the Holy Spirit bearing in mind that both are members of a Unit.

By carefully combining christo-centric experience and pneuma-centric experience AFM adherents desire to see the same God, who moved in the past, by breaking into time and space, in the present. This has become a tough goal to achieve. Things have become better organized with time, conduct of worship services have become more decent, teachings have become more compatible with the scriptures and with the changing times, but God has manifested his acts in a much lesser way.

Baptism of the Holy Spirit with speaking in tongues is no longer high on the agenda. Genuine interpretation of tongues has become rarer than in the past. Most interpretations fail any test. The writer's personal observation is that prophecy has virtually disappeared especially in places of public worship. It is still existent in people's private lives but to a very limited extent. Various factors contributed to the disappearance of prophecy. Firstly, most prophetic utterances were discouraged because they did not edify, exhort and comfort the church according to the Pauline stipulations in 1 Corinthians 14:3. Any prophecy that gave reference to sin, punishment, God's wrath etc. failed the test as they were seen not to be exhorting, edifying or comforting. Yet prophecy in both new and

old testaments included warnings, punishment, God's wrath, comfort and exhortation.

Secondly, prophetic utterances were discouraged because some were heavily infiltrated by spiritism associated with indigenous movements. As we have noted in the historical aspect, the expansion of AFM especially in Zimbabwe, where the missionaries were not allowed to visit rural areas, was largely uncontrolled. This resulted in the mixing of the new Pentecostal church with the indigenous apostolic groups. For example in Zimbabwe, Government authorities had difficulties in differentiating between AFM and the indigenous apostolic groups such as the Johane Masowe sect. Indeed adherents of the AFM were influenced by these groups and there were some mannerisms that were copied from these indigenous groups that were not acceptable.

Before being ordained to the office of a deacon, elder or minister it was a requirement, up to early eighties, that for anyone to be ordained s/he must have been baptized in the Holy Spirit with speaking in tongues. This has since waned down and the question has been reduced to 'are you baptized in the Holy Spirit?', rather than 'are you baptized in the Holy Spirit with evidence of speaking in other tongues'

Most worship services in the past were characterized by 'tarrying services' where people were baptized in the Holy Spirit with speaking in tongues. Up to the early eighties, even at conferences these were common features. Reverend Titus I. Murefu was especially gifted in helping people receive the Holy Spirit in his early years of his ministry. Such tarrying services had results. People were baptized by the Holy Spirit and they spoke in other tongues. Any such services today will be marred by 'slayings in the spirit'; where people who come to receive the Holy Spirit, fall when they are prayed for and they go back without experiencing much. This 'new' experiential phenomena of falling under the anointing has become very prevalent and is being taken as a norm of the demonstration of God's power. Unfortunately nothing else happens besides falling in most cases. This practice though gaining momentum in AFM in

Zimbabwe, has no biblical parallels and has got no spiritual value. It calls for a spirit of discernment to discover the source of such power. It is sad to say most adherents like miracles; they like signs and wonders; hence many have been led astray by people who claim enablement when it is otherwise.

Transition from religion of the uneducated to the religion of the educated has also resulted in attitude changes to divine healing. As we have seen from the historical outline there was no alternative to divine healing for AFM adherents. Both in South Africa and Zimbabwe total trust on God for health was the norm. To date AFM does not own a hospital, let alone a clinic, in Zimbabwe. These were not seen as necessary. The other contributing factor is that, being a religion of the uneducated and hence poor, they had no access to the health facilities, leaving them with only one option, trusting God for their health.

With the coming of the educated, divine healing is seen as no longer really necessary, except in very special cases. They now have access to health facilities. Trust is now placed on both God and medical care. Although theologically some have been able to explain this by arguing that God heals through the medicines, this was anathema in early Pentecostal in AFM. Although divine healing is still practised in AFM, it no longer occupies the prominent place it had in the early days.

Exorcism was practised in the early AFM Pentecostalism. It is still practised today but still it is generally depressed when compared with the past. Finally, it is the doctrine of divine prosperity which in my opinion has dampened the Pentecostal flair in AFM. The search for money, for whatever purpose, using the doctrine of divine prosperity, which in many ways may be true, but may be misguided and misleading, is a major contributing factor to the watering down of the 'original AFM Pentecostalism'. As we have seen elsewhere in this dissertation, the doctrine of divine prosperity needs a lot of scrutiny and self assessment otherwise it will end up being a money making scheme.

CHAPTER FOUR

4.1 PHASES IN PENTECOSTAL EXPERIENCE

4.1.1 Phase One

Among the Pentecostals is a family called the Classical Pentecostals. These Pentecostals were qualified as classical around 1970 to distinguish them from 'neo- Pentecostals' in the mainline churches and the 'charismatic' Pentecostals of the Roman Catholic church (Burgess 1988: 220). The classical Pentecostals emphasize speaking in tongues as the real sign of being Spirit-baptized. They usually differentiate between speaking in tongues as the initial evidence of the baptism of the Holy Spirit and Spirit baptism as one of the gifts of the Holy Spirit. The other gifts of the Holy Spirit are acceptable and acknowledged as part of a package of gifts but speaking in tongues is ranked higher in importance than the other gifts.

Such a hermeneutic has roused lots of outcries from scholars such as J.D.G.Dunn who argues that Paul ranks speaking in tongues least, in the gifts of the Spirit. Dunn argues that Paul branded it a childish gift (1Corinthians 14:20) which appeal to children more than to mature people (1 Corinthians 14:19) (Dunn 1970: 243). Dunn is against emphasizing the Lukan narratives in Acts of the Apostles as the model for Spirit baptism.

“If anyone continues to insist on taking Luke’s account of the outpouring of the Spirit as a normative for the experience of the Spirit today, baptism in the Spirit or whatever, he must go all the way with Luke. The speaking in tongues which manifest the coming of the Spirit in Acts is ecstatic speech a veritable torrent of

utterance. It will not do to trim down the ‘necessary physical sigh’ to a few words in an unknown language forming in the mind or on the tongue – to such casuistry has Pentecostal doctrine too often descended in practice. Luke does not admit even that diversity. Pentecostals therefore must surely cut their doctrinal coat according to the Lukan cloth, or else make use of a greater diversity of materials than those provided by Luke alone” (Dunn 1970: 191).

Their basic argument is that because baptisms in the early days of the church were often accompanied by glossolalia, it does not follow that other manifestations of the Spirit are less appropriate or ‘speaking in tongues’ is more normative for later centuries.

Charles Fox Parham coined speaking in tongues as the biblical evidence of Spirit baptism. Other classical Pentecostals term it the initial evidence of Spirit baptism. ‘Initial’ implies further evidence should follow. This means they do not deny further gifts that may follow after baptism but speaking in tongues must be the first sign that precedes the rest.

There are various players who hold this view of speaking in tongues as initial evidence of baptism. Earlier we have seen that Charles Parham was convinced that speaking in tongues was the only biblical sign of Spirit baptism. When he opened the Bethel Bible School in October 1900 he urged his students to search for objective biblical evidence whereby a person could know for certain that he or she had truly received baptism of the Spirit. On the New Year’s eve, when Parham enquired on the result of their study they all came to the same conclusion that the indisputable proof which occurred when the Pentecostal blessing fell was that the recipients spoke in other tongues.

This, to the Pentecostals, is a demonstration of supernatural power and activity focusing not merely on God who is, but also upon God who does. The study culminated in Agnes Ozman being baptized in the Holy Spirit with the evidence

of speaking in other tongues. If this can be regarded as the beginning of Pentecostalism, then the birth of Pentecostalism was not a result of the doctrine of speaking in tongues but was a result of the event of speaking in tongues.

Synan states

“It is not the case of a teaching that gains a hearing, but events that attract a following” (Synan 1975: 27).

The significance of the outpouring of the Holy Ghost at Bethel Bible School was therefore not because Miss Ozman had spoken in tongues, for there had been sporadic outbursts of glossolalia throughout the history of the church. The significance lay in the fact that for the first time the concept of Spirit baptism had been linked to an outward sign of speaking in tongues.

However, some scholars regard the Azusa Street Revival as the birth of modern Pentecostal movement. Synan in his work The Holiness – Pentecostal Movement in the United States, argues that;

“Although many persons had spoken in tongues in the United States in the years preceding 1906, this meeting brought this belief to the attention of the world and served as the catalyst for the formation of scores of Pentecostal denominations. Directly or indirectly, practically all the Pentecostal groups in existence can trace their lineage to the Azusa Mission”. (Synan1971: 114).

Seymour was to contemporary Pentecostalism what Luther was to the Reformation. Seymour assumed pastoral duties in Los Angeles at Azusa Street, taught that speaking in tongues was the initial evidence of spirit baptism, but like his mentor Charles Parham, Seymour had not yet had the experience of speaking in tongues. He only received the gift later.

However, towards the end of his life, Seymour changed his view on tongues being the only sign of Spirit baptism, fearing that people might lose sight of the real goals, of seeking after Jesus and living a holy life filled with divine love. So, in the end Seymour believed that God can give whatever manifestation to confirm Spirit baptism (McGee 1991: 79-80).

Pentecostalism spread outward from Azusa Street forcefully, with its tongue speaking, prophecy, healings and miracles and encircled the whole globe to become a 'third force' in Christendom. People from some thirty five nations heard the message of Pentecost during this three year Azusa Street Revival. These in turn returned to their respective places and spread the good news there (Synan 1975: 17).

There are some characteristics that manifested on the people on whom the Holy Spirit fell and spoke in tongues. Firstly, they revered the word of God which led to a renewed commitment to God's work. People soon began to experience what the word of God taught. They also emphasized holy living as they avoided sin and shunned appearance of evil. Holiness was central in Pentecostalism because of its orientation on the bible. Holiness is beneficial because the resultant committed life with its attendant blessings came to be appreciated by people who recognized the greater price which had to be paid for selfish and sinful living. This made holiness a cherished delight rather than a burden.

Emphasis was also placed on the atoning work of Christ. The convincing power of the Holy Spirit honoured the cross centred preaching of the Pentecostals. Because of the Holy Ghost which indwelt them Pentecostals always expected something to happen. There were prophetic utterances which were always taken seriously. So Pentecostalism did not merely assume the presence and activity of the Holy Spirit in church. It expected it, planned for it and depended on it.

Pentecostals also showed a consuming evangelistic zeal. They did not spend all their time talking in or about tongues but they consistently sought to bring people to Christ. To this end Seymour was often heard saying;

“Now do not go from this meeting and talk about tongues but try to get people saved” (Synan 1975: 12).

We may then safely conclude that while Seymour started as a phase one Pentecostal adherent who propagated primacy of speaking in tongues, Later there was a discernable shift to incorporating other gifts of the Spirit.

Another important figure in this phase is Aimee Semple McPherson. (Burgess 1988: 568) She is the founder of the International church of the Foursquare Gospel. She was born in 1890, and was baptized in the Spirit in 1907. Aimee conceived the idea of the Foursquare Gospel in 1921. Dayton in Theological Roots of Pentecostalism, adopts Aimee’s summary of the Foursquare Gospel. Firstly, that Jesus provides salvation according to John 3v16. Secondly, that Jesus is the baptizer of the Holy Spirit according to Acts 2v4. Thirdly, that Jesus is the healer of our bodies according to James 5v14-15 and, finally, that Jesus is coming again to receive us to Himself 1 Thessalonians 4v16-17. Here we can see that Aimee’s teaching included Spirit baptism with speaking in tongues as what happened on the day of Pentecost. (Dayton 1987: 21)

Aimee’s experience of Spirit baptism was ecstatic and highly emotional;

“The cords of my throat began to twitch my chin began to quiver, and then to shake violently, but oh, so sweetly. My tongue began to move up and down and sideways in my mouth. Unintelligible sounds as of stammering lips and another tongue, spoken of in Isaiah 28v11, began to issue from my lips. This stammering of different syllables, then words, then connected sentences, was continued for

sometime as the Spirit was teaching me to yield to Him. Then suddenly out of my innermost being flowed rivers of praise in other tongues as the Spirit gave utterance..." (McPherson 1921: 47)

J. Stiles was another classical Pentecostal whose ministry helped those who had sought for the Holy Spirit for a long time and failed to receive. Gordon Lindsay called such people 'chronics', who, although some were 'good' Christians, they had failed to receive baptism of the Holy Spirit because of wrong teaching (Lindsay 1983: 64).

Stiles in his book The Gift of the Holy Spirit, starts by emphasizing that, Peter, in his address, soon after Pentecost, stressed two basic things to be done by any Christian (Acts 2:38-39). Firstly it is conversion (repentance and baptism) and secondly receiving the Holy Spirit. Jesus commanded his disciples to receive the Holy Spirit (Acts 1:4-5) and he also commanded them to teach all nations whatsoever Jesus commanded them. From this Stiles concludes that every believer is responsible to receive the Holy Spirit if s/he obeys the direct commands of Jesus. Baptism is necessary because the Holy Spirit will help to shape an individual into the likeness of Jesus. Baptism will also make a believer an effective witness.

Commenting on the promise recorded in John 14:16-17 'And I will pray the Father, and He shall give you another Comforter... for He dwelleth with you and shall be in you', Stiles says that it is a blessed assurance to know; that this promise was fulfilled on the day of Pentecost, that the comforter is here now, and anxious to come in and possess the life of any who will receive him.

"What a heavenly privilege to have the God-given sign of speaking with other tongues as a constant reminder of his presence.

There are many who say are in harmony with the idea of the Holy Spirit but that they are not interested in having the evidence of speaking in other tongues". (Stiles1961:10)

Stiles argues that none of the people have managed to come up with a 'convincing opposition to speaking in tongues based on the word of God. To him, those who oppose either twist the scriptures or oppose speaking in tongues basing their opposition on the conducts of those who speak in tongues. While he concedes that there are many foolish and ungodly things done by those who speak in tongues, Stiles gives pre-eminence to the word of God and what it says about receiving the Holy Spirit.

To that end Stiles (1961: 10-15) emphasizes the importance of the walk in the Holy Spirit which follows the baptism. Emphasis must therefore not be laid on the initial experience of receiving the Holy Spirit, but must be placed on the subsequent walk in the Spirit. The initial experience of receiving the Holy Spirit with speaking in tongues only becomes important if it constitutes the beginning of a constant and permanent fellowship with Jesus. This is because previous experience cannot supply tomorrows' needs regardless of how wonderful they may have been. It is only after receiving the Holy Spirit that the great test of consecration and obedience comes. Spiritual growth only comes with consistent fellowship with the Holy Spirit.

Stiles convincingly argues why believers should speak in tongues. He says most of the believers today do not speak in tongues because there has been very little sound, logical and scriptural teaching as to the scope and value of this gift from God. Even people who speak in tongues do not understand what actually happens when a person speaks in tongues.

"From our own experiences and from the testimony of many others, both ministers and laymen, we are convinced that every Spirit-filled child of God

should speak with other tongues every day, IN HIS OWN PRIVATE PRAYER LIFE” (Stiles 1961: 31).

Stiles (1961:31-35) begins by quoting the common Pauline texts in 1 Corinthians 14:4 and 2. Tongues are necessary for self-edification; they edify the person who exercises the gift. He further asserts that it is our spiritual, (not mental,) faculties which are built up and strengthened. Praying in tongues becomes a source of spiritual power. In verse 2 Stiles asserts that God has given us a divine supernatural means of communication with him, which is of the Spirit and that it is a glorious privilege to be able to whisper divine secrets to God in a language He has given us. Such a heavenly communication is cherished by our spirits. In the meantime Satan is shut out because he cannot understand the language.

Stiles goes on to argue that speaking in tongues is necessary as they make us conscious of the presence of the Holy Spirit within us. If we are consistently kept conscious of God’s presence that will in turn have an effect on the way we live. Could walking with Jesus have had a decided effect upon the way Peter, John and other disciples lived and conducted their lives? If yes, then consciousness of the presence of the Holy Spirit, who lives within an individual (the temple of the Holy Spirit), who is closer than the walk of Jesus with Peter, must be a great motivator to living a holy life.

To Stiles praying in other tongues eliminates the possibility of selfishness entering into prayers. If our minds are going to decide the agenda of prayer, egoistic tendencies will always set in. When we pray in tongues, the Holy Spirit directs our prayers thereby eliminating all possibilities of selfishness. The only problem is we do not know what we will be praying about.

Praying with other tongues helps us to learn more fully to put our trust in God. There is an element of faith involved in speaking in tongues since as we speak we

do not know what next word will be, and because the Holy Spirit will be supernaturally directing the words, it takes faith to keep speaking. If one can trust God for the words it follows that we can trust Him in other areas of life.

When we pray in other tongues our spiritual lives comes in direct contact with the heavenly realm. This means we can live by faith in the heavenly realm today, and praying in tongues achieves that purpose. This must be the desire for all those who can confess that our citizenship is in heaven (Philippians 3v20), and we are only pilgrims and wanderers on this earth for a short time.

Praying in tongues keeps us free from contamination by ungodly, profane and vulgar talk, which goes on in life. As we go about doing our daily duties we can pray quietly in tongues. This effectively shuts out talk by us and to us.

There are things which are usually not prayed for or which we do not know. All these things need to be prayed for and it is through speaking in tongues that the Holy Spirit helps us pray for things we do not know. Through tongues the Holy Spirit presents needs to God which we may be entirely ignorant of. This is demonstrated by a burden to pray that persists and only lifts off after speaking in tongues. This happens where a fellow believer in a desperate need of which we may not be aware of at the time we felt the urge to pray.

With the cares, toils and weariness of life, we need God to give us rest and refreshment. During prayer, under such strenuous circumstances, our minds can relax and rest as we pray with our spirit in other tongues. This; argues Stiles brings wonderful rest and refreshing. Stiles is building from Isaiah 28:11-12 'For with stammering lips and another tongue will he speak to his people... This is the rest where with ye may cause the weary to rest; and this is the refreshing...'

Speaking in tongues provides the most perfect way to worship God. This is true when our hearts are filled with fountains of praise that we do not find suitable words to express the greatness of God. By launching into the supernatural we begin to pray in other tongues and our hearts will be satisfied when the precious fountain of praise is fully released.

When we speak in other tongues our lips and tongues will learn to be yielded to the control of the Spirit and to submit to the will of the Spirit. If the tongue is an unruly member, which no man can tame and if we are able to submit the tongue to the guidance of the Spirit, then we would have made long strides towards fully yielding all our members to God. Habitual speaking in tongues will result in habitual yielding which then becomes a norm.

Stiles (1961:39) also stresses importance of speaking in tongues not relating to private life. Firstly, it's the initial outward evidence of the baptism of the Holy Spirit. Secondly, when tongues are accompanied with interpretation the church is edified. Inspiration and blessings are brought to the church. Thirdly, speaking in tongues convinces the unbeliever of the reality of the power of God and may lead to repentance by sinners. Finally, he quotes Mark 16:17, 'These signs shall follow them that believe...they shall speak with new tongues...' to reinforce that we are believers.

No one will speak in tongues until s/he has received the Holy Spirit. But there is a part played by a believer when s/he speaks in tongues. Some people think that it is the Holy Spirit who does the speaking. It is not the Holy Spirit who speaks, when a believer speaks in tongues. The word teaches that it is the believer who does the speaking while the Spirit supernaturally directs it. So there is nothing supernatural about speaking in tongues according to Stiles. Speaking in tongues is an act of will whereby there will be a strong urge by the Spirit to speak with

tongues while the believers' will, will be in control. The speaker controls the speaking.

Stiles comes up with a very important observation concerning speaking in tongues. He has this to say:

“Now after one follows the practice of praying with other tongues in his private prayer life for some time it becomes like second nature to him to do so. He finds that the Spirit never fails to respond to his step of faith (lifting his voice in expectation) so he does not even wait for any moving of the Spirit on his lips, but just steps out and begins to speak, knowing that the Holy Spirit will give the words which He wants him (the man) to speak. Many have testified to the writer that it has become more natural to speak with tongues, when they pray, than to speak their own natural language, and we feel that this should be the normal experience of all Spirit-filled Christians” (Stiles 1961: 41).

Stiles further observes that there are people who claim to have received the Holy Spirit without speaking in other tongues. He forcefully argues people not to be satisfied with ‘no less, and demand no more’ than the evidence we find in the bible, of speaking in other tongues as the Spirit gives utterance. (Stiles 1961: 51).

Stiles brings several illustrations to prove that the expectation of evidence, other than the scriptural one of speaking in other tongues, keeps many godly believers from believing that they received the Holy Spirit. This has kept the believers from greater blessings and usefulness to God. To Stiles any speaking with tongues is proof enough of the presence of the Holy Spirit, even though the receiver may speak very little of the language at the start. The receiver must have the confidence that s/he has received the Holy Spirit and must keep speaking in tongues until the speaking becomes as natural as talking in one's own natural language.

Stiles emerges as a typical example of a first phase classical Pentecostal. He gives speaking in tongues a prime position while other gifts of the Spirit seem to share a second place.

Dennis Bennett is another Pentecostal belonging to the first phase. He was born in 1917. In his celebrated work Nine o'clock in the Morning, narrates apologetically his personal experience of Spirit baptism evidenced by speaking in tongues. Bennett is an interesting player in the first phase of Pentecostalism. He uses the term 'worked up' to demonstrate absence of any emotionalism. His prayer was very quiet, so was the prayer of the person who was praying for him, asking Jesus to baptize Bennett in the Holy Spirit. Dennis prayed without excitement for about twenty minutes and a strange thing happened to him: "My tongue tripped just as it might when you are trying to recite a tongue twister, and I began to speak a new language." (Bennett 1970: 20).

Commenting on that experience he rules out any psychological trick of compulsion. He merely allowed the words to come out of his lips and spoke out of his own volition. He asserts that he was the one controlling the dynamics of the new language. He could choose to speak or not to speak, to speak loudly or softly, fast or slowly, high or low.

"The only thing that was not under my volition was the form of the words and sounds that came when I chose to let them come. After all how could I formulate words in a language I didn't know?" (Bennett 1970: 21)

From then on he could pray beyond limitation of the intellect and could tell God inexpressible things for which he had no vocabulary in his normal language (Bennett 1970: 20). Bennett also notes with interest that the Greek originals of the New Testament writings concerning speaking in tongues does not mention ecstasy or anything related to frenzied activity but just says that 'They began to speak in other tongues as the Spirit gave them utterance' (Acts 2:4). He continues apologetically to argue that he was given the language '*from a central place in me where God was*' and that this was far beyond the realm of his emotions. (Bennett 1970: 23)

This made him realize that God was in him. God's presence in him became a reality. Although some scholars classify Bennett as a 'Neo-Pentecostal' undoubtedly from his experiences Bennett was a classical Pentecostal who believed in speaking in tongues as initial evidence of Spirit baptism.

Bennett in his book The Holy Spirit and You gives reference to the prophecy of Isaiah 28:11, 'For with stammering lips and another tongue will he speak to his people'. He notes that Paul quotes the verse in 1 Corinthians 14:21 which Bennett puts in literal Greek translation to read;

"In other tongues and in lips of others I will speak to this people...." (Bennett 1971: 85).

This gift of tongues, he argues further, can be a sign to the unbeliever (1Corinthians 14:22). When the other tongue is a known language to the unbeliever, God will be speaking to him/her directly. The gift of tongues can also be a sign to the unbeliever even when the language is not known but the powerful impact of the message in tongues, which is subsequently interpreted, may speak to the unbeliever. This becomes a sign to the unbeliever reinforcing the reality of God and His concern for humanity. (Bennett 1971: 86)

Finally Bennett thinks that praying in tongues can bring healing to the sick because it is the Holy Spirit that gives us the language and guides us to pray for our ailments and infirmities. (Bennett 1971: 121)

Gordon Lindsay born 1906 is an author of over 250 books and pamphlets and is the founder and director of Christ for the Nations Institute. In his book 21 Reasons Why Christians Should Speak in Other Tongues, Lindsay takes pains to explain the need for tongues.

Lindsay notes that the 'rest' and refreshing in the book of Isaiah 28v11-12 refers to the baptism of the Holy Spirit and the attending phenomena of speaking in other tongues. He argues from the text that fulfilment of the prophecy would be just before the end of the age and that speaking in other tongues will be a special means through which God would reach the people of the time. While speaking there would also be 'stammering lips' meaning that the utterances may

at first be halting and broken before there is a clear flow of the language. The phenomenon will be directly connected with a special refreshing and rest that comes upon the speaker of tongues. Although speaking in tongues is going to divinely manifest many will harden their hearts and reject it. (Lindsay 1983: 4)

Lindsay then takes us through the New Testament writings, looking at texts like the great commission of Mark 16:15-17 ‘... they shall speak with new tongues ...’ emphasizing on the importance of speaking in other tongues. He also expounds, apologetically, the Lukan narratives in Acts which have already been alluded to in earlier sections of this work.

But of notable interest is his analysis of Acts 8:6-7. The news of the revival in Samaria by Philip, the evangelist, reached Jerusalem with much pleasure except that none of them had received the Holy Spirit. Peter and John who had a special anointing in this respect came to Samaria and ‘laid their hands upon them and they received the Holy Spirit (Acts 8:17). Lindsay contends that there was no mention about speaking in tongues, but from the events that followed he concludes that there must have been some speaking in tongues.

Simon the sorcerer attended the revival and was impressed by the healings and miracles he witnessed. Lindsay argues that these could not have impressed him to the point of parting with his money. As a sorcerer he must have been used to healings and miracles. The only thing that could have possibly impressed him was that when the Samaritans were filled with the Holy Ghost they spoke in other tongues like what happened on the day of Pentecost. (Lindsay 1983: 11-12) Lindsay therefore concludes that receiving the Holy Spirit must be accompanied by speaking in other tongues. He argues,

“Let no one minimize the experience of speaking in other tongues for it indicates the presence of the Holy Spirit who has come to make His abode in the believer’s life”. (Lindsay 1983: 24)

Lindsay brings an interesting contrast between the Tower of Babel of Genesis 11v5ff, and Pentecost. He notes that God judged the builders at the Tower of Babel by confusing their tongues, resulting in their being scattered over the face

of the earth. Lindsay sees an inverse reflection of this on the day of Pentecost when God poured the gift of speaking in other tongues resulting in people who had been scattered to hear and understand the wonderful works of God. He notes that among the people scattered were 'dwellers in Mesopotamia' the very place where the Tower was built. He therefore concludes that at Babel builders were forced to abandon building their pagan temple, while at Pentecost, God began to build a new structure, the church of the living God with Christ Jesus being the chief cornerstone.

From the above we can see that Gordon Lindsay is a typical first phase classical Pentecostal. He took a lot of pains to defend his theology.

David Johannes du Plessis, born in 1905, was one of the most influential, ecumenical and international Pentecostal produced by South Africa. He was born in South Africa but he became a naturalized American (Burgess 1988:200). He earned the title "Mr. Pentecost" as an international speaker when many global ecclesiastical representatives noted that he was a rational Pentecostal.

Du Plessis' life was guided by prophecy. At an AFM conference at Johannesburg on December, 13-20, 1936, du Plessis heard a prophecy that was to give him guidance over the next fifty years, a prophecy to David through the British Pentecostal Evangelist Smith Wigglesworth whereby David was going to take a prominent role in seeing that the message of Pentecostal revival was conveyed to the established mainline churches.

Although du Plessis did not come out clear on the question of initial evidence of Spirit baptism by answering that one does not have to but one will speak in tongues when one receives baptism of the Spirit. He had an experience of what he taught at an early age in 1918. This occurred in a coffin warehouse at an evangelistic crusade run by an English man Charles Heartly (Burgess 1988: 250). Du Plessis was baptized in the Holy Spirit and had the following to tell: "I began

to speak in tongues, new sounds that I have never heard before. The ‘ha-a-a’ had opened my mouth, and the Lord had filled it with a new language. It was a very funny language, it seemed to me”.

To du Plessis speaking in tongues would rather be considered a consequence rather than evidence, of baptism of the Holy Spirit. Hence his argument

“You must not but you will” (Burgess 1988: 253)

It seems du Plessis was here looking for a terminology that would not offend those that opposed speaking in tongues. By saying it’s a ‘consequence’ he implied that one cannot speak in tongues without being baptized, unless they are tongues that are inspired by other entities than the Holy Spirit. It would follow then that a ‘consequence’ means the same as ‘evidence’.

Du Plessis emphasized on Christocentric baptism of the Holy Spirit. So he taught people to focus on Jesus the baptizer rather than seeking ‘the baptism’. While addressing members of the World Council of Churches, he remarked that he was not there to confront people with Pentecostalism or to plead for it, but to confront people with Jesus Christ, the baptizer in the Holy Spirit. He challenged the churches to give Jesus Christ a prime position as they sought baptism in the Holy Spirit. The ministry of baptizing with the Holy Spirit was never given over to the church but it is still His ministry today.

Demos Sharkarian is a dairy farmer and founder of the Full Gospel Business Man’s Fellowship International which aimed at evangelizing and witnessing to non-Pentecostals. In his celebrated work, The Happiest People on Earth, Sharkarian shares his experience of Spirit baptism. Demos broke his nose at the age of ten years. As if that was not enough he developed hearing problems. One Sunday morning, while in church Demos was meditating on how God would send blessings that day. Could it be divine guidance or divine healing? As he meditated immediately felt a heavy falling on his shoulders, like a blanket in his

arms and his jaws began to shake while the muscles of the back of his throat tightened. As he experienced this, he opened his mouth to speak what came out were words he could not comprehend. In response to what was happening to Demos a boy sitting next to him said 'Demos' got the Spirit' (Sharkarian 1975: 34-36). This was evidence to Demos that he had been baptized in the Holy Spirit.

On this sub-heading is one of the most influential American Pentecostal healing evangelist Oral Roberts born in 1918 in Oklahoma. He was miraculously healed of tuberculoses. On giving the healing testimony he discovered that even his tongue was loose and he could talk without stammering as he did before from birth. (Roberts 1972:35).

Oral Roberts records in his autobiography, that at the turn of the century Pentecostals reclaimed a valid biblical experience. This Pentecostal experience was baptism in the Holy Spirit evidenced by speaking in tongues (Roberts 1972: 129). Roberts experienced baptism in the Holy Spirit in August, 1936, in a city called Sulphur, where after pouring his soul out he spoke in tongues. This occurred after he had been taught by his parents and others that he needed baptism in the Holy Spirit. From then on he believed and taught baptism in the Spirit, accompanied by speaking in tongues (Harrell 1985: 59).

4.1.2 PHASE TWO

This view presupposes that all gifts are given for the guidance exhortation and edification of the church and community. Therefore such gifts cannot be ranked in order of their importance and any such ranking will be subjective and therefore biased. Emphasis is placed on the baptism of the Holy Spirit with signs following.

Pache in his work The Person and Work of the Holy Spirit, argues that the gift of tongues is not a sign of the baptism of the Spirit. Paul declares that not everyone shall speak in tongues but all are baptized in the Holy Spirit (cf. 1 Corinthians 12:10, 30 &13). To him the question is clearly answered that tongues are not in any way a sign of the baptism of the Spirit. If this were the case all would have to receive tongues since all believers without exception are baptized in the Spirit according to Paul (Pache 1954: 194).

One of the earliest Pentecostals to propagate for its view is F.F. Bosworth. He was baptized in the Spirit and spoke in other tongues in 1906 but he did not regard speaking in tongues as the only evidence of baptism in the Holy Spirit. Discerning a 'doctrinal error', Bosworth pushed for recognition of other gifts of the Holy Spirit as evidence of Spirit baptism. At a Pastors' Conference in 1918, he argued in vain for the recognition of other gifts as evidence of the baptism in the Spirit. The majority was against him and he lost his job with the Assemblies of God. (Hollenweger 1988:32) However his arguments remain valid.

Brothers George and Stephen Jeffreys started the Elim Pentecostal Church. The doctrine of the Elim Pentecostal Church was moderate, and regarding speaking in tongues, the doctrine was not accepted as initial evidence of Spirit baptism (Hollenweger 1988:200). In 1939 at the first European Pentecostal Conference in Stockholm, leaders of the European Pentecostal Movement advanced the view that speaking in tongues must be the initial sign of Spirit baptism. But George Jeffreys of the Elim Pentecostal Church took a firm position, that any of the supernatural gifts of the Spirit must be recognized as sufficient evidence of Spirit baptism. To Leonhard Steiner, the instigator of the debate, regarding speaking in tongues as a general sign of Spirit baptism was 'a great mistake'.

“..... one can no longer maintain the doctrine of stages of salvation. This inevitably leads to the rejection of the distinctive doctrines of Pentecostalism. This does not entail rejection of the Pentecostal movement that is the

experience of the Spirit which is found in it. There are numerous genuine examples of the experience of the Spirit.” (Hollenweger 1972:335).

Hollenweger further cites Carl F. Henry’s remark that although tongues remain the decisive experience of a Spirit filled life for most Pentecostals, one is free to insist that the ‘tongues- phenomenon of the first Pentecost’ is not a prerequisite for every baptism in the Spirit’. (Hollenweger 1972:336).

A. Heron in his celebrated work ‘The Holy Spirit’ appeals to Paul’s conviction in 1 Corinthians 12-14 that the Spirit is the up builder of the Christian community. He says Paul resisted the reduction of the Spirit to a few charismatic gifts. To emphasize speaking in tongues is therefore an exaggerated emphasis. Heron’s understanding of Paul is that, the Spirit gives many different gifts and those which benefit an individual are less desirable and valuable than those which edify the church. Incomprehensibly, utterances of glossolalia are less valuable than prophecies. But Pentecostals do not emphasize the value of the gifts. Their stance is merely that speaking in tongues must be the initial sign of the presence of the Holy Spirit without giving reference to the controversial issues of its value (Heron 1983:50)

Heron further questions whether charismatic experiences such as speaking in tongues, prophecy, etc. unambiguously demonstrate the power and the presence of the Holy Spirit. He argues that a straightforward affirmative answer of yes or no can be wholly misleading because that would result in a focus; on the gifts rather than the giver of the gifts – the Holy Spirit; on a narrow band of supernatural occurrences rather than on the whole range of God’s redemptive and transforming action. He therefore proposes that any spiritual experience must be related to the work of Christ and that the work of the Spirit in an individual must be related to the action of the Spirit in an individual. (Heron 1983:133).

Heron asserts that studies suggest that the phenomenon of glossolalia is essentially a natural one, although he is quick to admit that this does not mean that

glossolalia has nothing to do with the work of the Spirit. From this he concludes that;

“...the activity of the Spirit must be conceived of more broadly and fully as having to do with the whole person rather than with its invasion on one waveband by a force from beyond which takes it over” (Heron 1983:134).

To him what really matters is not speaking in tongues but the rich and deep awareness of the presence of God, the sense of the liberating power of his love, the discovery of a new freshness of the word of God and the consciousness of the communion with God the Father through Christ.

“This does not render such phenomenon as glossolalia incidental or insignificant; but they are valued not as ends in their own right, but as means which mediate and express the shared and living experience of communion and celebration” (Heron 1983:135).

The classical Pentecostal doctrine of baptism in the Spirit raises complexities of sacramental theology, especially regarding the nature and significance of water baptism. Therefore Heron appeals once again to the fact that what really matters is the Holy Spirit working in people with love, power and freedom never experienced before. He rounds off his argument by saying that, it is not so much that classical Pentecostals are narrow in their interpretation of the gifts of the Spirit, but that the non Pentecostals may be insufficiently open to the movement of the Spirit on experiential levels other than those that have been institutionalized, sacramentalized, intellectualized or domesticated in their faith. (Heron 1983:136)

R. A. Torrey believes that the purpose of baptism in the Holy Spirit is to empower for service. Baptism is a definite experience and any believer so baptized should be able to know it. He admits that many have been baptized and have spoken in tongues. But he set to investigate whether there were no people who were actually baptized in the Holy Spirit and did not speak in tongues. He appealed to

1 Corinthians 12 where Paul asks 'Do all speak in tongues'. He concluded that a believer knows that s/he has received baptism in the Holy Spirit when s/he has gone through all stages stipulated by Peter namely: - repenting, renouncing sin, water baptism and obeying God. When a believer has done this, s/he must ask for baptism in the Holy Spirit and must believe that s/he has received it. To Torrey manifestations may occur but these are not necessary. What is important is reality of new power for Christian service (Anderson 1979:42).

However Torrey seemed to be sitting on the fence between phases one and two Pentecostalism. Although he explicitly states that; the baptism in the Holy Spirit is a work of the Holy Spirit distinct from, and subsequent and additional to His regenerating work; he would not be drawn to conclude that speaking in tongues was necessary in order to be baptized in the Holy Spirit. He still maintained that Spirit baptism is the impartation of supernatural power of gifts in service (Hyatt 1996: 141).

Suenens, in his book A New Pentecost, strongly attacks the doctrine of baptism in the Spirit with speaking in tongues. He quotes Titus 3:5-7 and asserts that the only one (sacramental) baptism is at the same time paschal and Pentecostal. He makes a proposal that we must stop talking of baptism in the Spirit to avoid ambiguity (Suenens 1975: 80).

He then tries to define and assess the initial experience of the Holy Spirit more clearly. The Spirit has already been given in sacramental baptism, but there is a new coming of the Holy Spirit already present; an outpouring which springs from within. He quotes John 7:37-38 'If anyone is thirsty let him come to me ... streams of living water shall flow out from within him'. To him this points to an action of the Spirit which releases latent interior energies.

“It is a question of a deeper awareness of the presence and power of the Holy Spirit”. (Suenens 1975: 81)

Suenens proposes expressions which have been variously used in place of baptism in the Spirit namely: - ‘the grace of actualizing gifts received already; a release of the Spirit; a manifestation of baptism, a coming to life of the gift of the Spirit that was received at confirmation, or profound docility to the Holy Spirit’. They are merely a revitalization of sacramental graces which were received from baptism and other sacraments. (Suenens 1975: 81)

Suenens further argues that there is a link between the Spirit and the charisms, so that the manifestations of the Spirit are the Holy Spirit at work and the Spirit must not be separated from His gifts. When we receive the Holy Spirit we receive the fullness of all that is His and such fullness is dynamic and not static.

“We must continually correct our human way of thinking about God, our tendency to measure and catalogue his gifts. St Paul draws up with the greatest freedom a list of charisms. He gives different enumerations of them, and does not consider any one of them either definitive or exhaustive..... he is not attempting to describe the interior action of the Holy Spirit. One sentence sums up his thought ‘To each one is given the manifestation of the Spirit for the collective good’ (1Corinthians 12v7): the converging of all the gifts builds the church”. (Suenens 1975: 83)

Suenens is therefore emphatically arguing that all gifts are on par and no gift is greater than the other. But the same Paul seems to uplift the gift of prophecy.

His main argument here is that a baptized Christian has already received the fullness of the Holy Spirit. The Holy Spirit does not arrive unexpectedly from without to perfect His work on an individual. When the action of the Holy Spirit becomes more effective in us, it is not because of an outpouring but it is us who would have awakened to His presence. 3At baptism the Spirit of God is received with charisms which are necessary for our missions.

Suenens says without minimizing or exaggerating importance of speaking in tongues, it is not a miracle; neither is it pathological and contains nothing abnormal. But he concedes that in certain rare cases it can be a miracle. He also concedes that there is biblical evidence of the existence of this gift and asserts that every Christian has received the Holy Spirit at baptism and therefore has potentially received all the gifts of the Spirit. Such a view definitely contradicts Pauline view of gifts. Manifestation of a gift reveals its presence in an individual but the manifestation does not create the gift.

“The importance of speaking in tongues is not minimized if we situate it on a natural place, which can assume a supernatural charter through the intention which animates it”. (Suenens 1975:101)

Suenens compares the gift of tongues to the natural gifts of tears. If a person feels a strong emotion s/he is able to cry. Crying is a profound religious experience in which a person gives expression to the inexpressible, when moved by a sense of adoration or gratitude before God. The religious significance of such tears goes far beyond the physical phenomenon.

It is not like Suenens is against speaking in tongues. He himself experienced the gift of speaking in tongues which he says brings freedom from spiritually inhibiting bonds which block our relationship with God and our neighbour: Praying in tongues makes us find a new sense of liberation. To him speaking in tongues is an act of humility which carries with it the risk of appearing foolish and childish. It is a mode of prayer that transcends words and human reasoning, and brings great peace and openness to spiritual communication with others.

He comments further:

“Moreover it can be practiced alone or in a group. When in a prayer meeting, it takes the form of an improvised chant in tongues, it can assume, in musical terms, a rare beauty as well as a religious depth by which no one who listens without prejudice can fail to be impressed”. (Suenens 1975: 102)

Apologetically he says Paul might have treated this gift as the least, because it is in a way a gift that leads to other gifts, a *small door way as it were which can only*

be entered by stooping: like the door into the church of the Nativity at Bethlehem? Speaking in tongues helps us to cross a threshold and in so doing we attain a new freedom as we surrender to the body and soul ever to the action of the Holy Spirit. It is the initial stage of learning how to yield to other gifts of the Holy Spirit.

By praying in tongues we are uniting ourselves to the mysterious, inarticulate prayer of the Spirit and the Holy Spirit takes the role of worshiping and thanking God on our behalf. To him speaking in tongues heals, at a profound yet often perceptible level, hidden psychological wounds that impede the full development of our interior.

Suenens asserts that there is a complication that occurs when Christians want to express their deep religious feelings before God and in front of others. Speaking in tongues is a new dimension of bodily expression and communication with one another and with God. There should be a revival which is not foreign to authentic religious tradition. This experience helps us to praise, glorify and love God with all means at our disposal. Among these means, speaking in tongues becomes an integral factor to those who have received the grace.

“Speaking in tongues thus conceived, is spiritual enrichment; far from being archaism; it is a factor of renewal on more than one level: that is why I do not hesitate to count it among the fruits of grace. But it is the task of theologians to study this question more deeply, not only in texts, but by experiencing it in prayer groups”. (Suenens 1975: 104)

The reader should be able to see how Suenens is a phase two Pentecostal. He carries the conviction that speaking in tongues is good, but it must not be ranked higher than other gifts. In a way however, one wonders whether he is not giving ‘speaking in tongues’ a prime position by making it a doorway to other gifts.

Tugwell in his celebrated work Did You Receive the Spirit, contends that “Baptism in the Spirit is the most distinctive and controverted doctrine of Pentecostalism; it was the hallmark of the original Pentecostal movement, and it still is the hallmark of all Pentecostal-inspired renewal in all the churches, including now the Roman Catholic”. (Tugwell 1972:40)

He proposes that the experiential phenomenon of Pentecostalism be subjected to a thorough scrutiny in light of scriptural teaching and church tradition. Tugwell connects baptism in the Holy Spirit with the sacrament of baptism. He contrasts Pentecostal Theology with Roman Catholic Theology. Pentecostal theology takes water baptism as a human act of attesting faith in God while the second blessing is God’s work alone. While Catholic theology takes the sacrament of baptism as the work of God alone, while all subsequent religious experiences need cooperation between God and man. Such baptism is done by Jesus Christ and whoever conducts water baptism is only an instrument of Jesus. (Tugwell 1972:43-44) “The experience of the Spirit is not subsequent to that of conversion and faith; the experience of Pentecost is identical with baptismal confession that ‘Jesus is Lord’ (Tugwell 1972:47). To him baptism in the Spirit is essentially being a Christian.

Not like Tugwell is against speaking in tongues. To him ‘tongues’ is a gift necessary for our own up-building; it gives body to that step of faith which attests and initiates the experience of the Spirit; and is the way the Holy Spirit first manifested himself in the church. Tongues are at least a suitable way into the supernatural life: it specifies a quite definite and unmistakable supernatural act, to which one can, in prayer, aspire, and it is an act which involves faith, humility, the spiritual and psychological courage to ‘let go’ all of which, as we have seen are essential elements in any spiritual growth (Tugwell 1972:64).

Tongues are a gift of God given to help us to praise him and they should ultimately lead to a human wholeness in which one is entirely open at every level to be used and led by God. He however argues that we should not expect every Christian to speak in tongues, while he is convinced that the Lord will not withhold the gift to anyone who sincerely seeks it, with a genuine desire to serve God (Tugwell 1972:69). Those who receive the gift will discover its riches although it may not be the highest of gifts.

However, Tugwell still contends that the New Testament does not substantiate any claim of something subsequent to conversion and baptism in which we receive the fullness of the Spirit. He argues that there can be a new filling with the Spirit after one's first reception of the Spirit as seen in Acts 4v31 but there is no second event:- the second blessing. Tugwell is basing his arguments on the theological tradition of the church as it is 'nourished by scripture and the experience of Christians'. Spirit baptism is seen in sacramental context and it is during the church's baptism that Jesus baptizes with the Holy Spirit (Tugwell 1972: 86). This issue has been discussed already under the topic 'baptism in the Holy Spirit.

Tugwell associates receiving of the Holy Spirit with perfection. The Holy Spirit is the perfecter but we do not become fully perfect at once. He therefore contends that tongues cannot serve as evidence of perfection. But the Pentecostals (classical or neo) do not normally equate speaking in tongues with perfection. One does not receive the Holy Spirit because one is perfect.

Tugwell's main argument is that there are many experiences or gifts of the Spirit and there is no special privileged experience that is ranked high above others. He talks of a definite initiatory experience of 'discovery of the Spirit' or 'manifestation of baptism'. This initiatory experience may include receiving the gift of tongues. Here Tugwell is not clear where he places the initial experience

whether at baptism or later. Tugwell is against over-objectification of one particular kind of experience of the Spirit at the expense of other experiences because there is a diversity of experiences of the Spirit. He says we should never make anyone feel inferior because they have not experienced what we experienced. We may ask for the gift of tongues not as a sign of Spirit baptism but as a gift for prayer and service.

Finally, Tugwell places praise and prophecy, (with tongues or without tongues), as a characteristic evidence of the Spirit's presence. From his theological outline we can see that Tugwell is a Pentecostal who has not given prominence to the gift of speaking in tongues as evidence of Spirit baptism. Although from what he says it seems he speaks in tongues, to him the experience is like any other and he would like to replace the term 'baptism in the Spirit' with 'discovery of the Spirit'. Tugwell fits squarely in phase two Pentecostalism.

4.1.3 Phases Three and Four

In phase three of Pentecostalism, baptism of the Spirit is still important. However such baptism is followed by many subsequent 'baptisms' and 'fillings' of the Spirit. These subsequent 'baptisms and fillings of the Spirit are for different tasks and events, that believers encounter in their lives.

Spiritual gifts are not ranked in the level of importance but they are expanded to go beyond those gifts which are mentioned in the bible. What happens when a believer has been baptized by the Spirit and the Spirit is acting on such a person? Will such a person transcend creation or will such a person remain natural while the Spirit is working on him/her?

In the Old Testament we discover the kind of Spirit that came upon Joshua when he asked the sun to stop, while fighting the five kings of the Amorites in Joshua 10:5ff. What gave the army the strength to fight through the day which stretched beyond forty eight hours? This must have been a subsequent baptism for the task.

In Numbers 11:16ff we see Moses facilitating baptism of the Holy Spirit on the seventy elders. Verse 17 says ‘I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you to carry the burden of the people so that you will not have to carry it alone’. Here we see natural ability that is coming from the infilling of the Holy Spirit. The baptism was for the purpose of carrying the burden of the people. In this phase of Pentecostalism, they strongly believe that believers need subsequent baptisms. Such baptisms either give supernatural ability or an ability that transcends the natural although it will not be supernatural. These are two extremes of the continuum but the actual position on the continuum cannot be unquestionably determined.

A third example from the Old Testament will help us to further understand the argument of this phase. The story of Samson in Judges 13-16 shows us Spirit fillings that were designed to fulfill given tasks. In Judges 13:25, 14:1 we see the Spirit coming upon Samson stirring him to go to the land of the Philistines. As he was going to Timnah, Samson was confronted by a roaring young lion and ‘The Spirit of the Lord came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat (Judges 14:6). It is difficult to determine what actually happened here. Did Samson momentarily become a supernatural being with extraordinary power or did he remain a natural being with powers above his usual normal. Whichever way, it remains a fact that the coming of the Spirit enabled Samson to kill a lion easily with his bare hands.

The same applies to Judges 15:14ff, where we see the Spirit of the Lord descending on Samson resulting in ropes becoming like charred flax. He had the strength of killing a thousand men using a donkey's jaw bone. Such extraordinary works whereby Samson approaches enemies unafraid but unarmed, then slays a thousand of them with a jawbone of an ass, shows inspiration by the Holy Spirit. It gives evidence of the acts of the gifts of the Holy Spirit. To the phase three Pentecostal such acts are of fundamental importance as they displace the infirmity and deficiencies of the recipient of the Holy Spirit. The Spirit baptism was for the purpose of killing the Philistines. However, such a baptism failed to quench a thirst from the same man (Judges 15:18).

In phase four of Pentecostalism, the baptism of the Spirit is still unique; the many baptisms and fillings of the Spirit for different purposes are still recognized, but the work of the Spirit can also be seen in other parts of God's creation in specific ways. Because of this, the list of the gifts of the Spirit is continuously extended beyond the traditional biblical lists. What some parts of the scriptures would call talents are classified as gifts.

The demarcating line between the natural and the supernatural becomes very faint as the Spirit works in the lives of people to achieve God's purpose. An example may be the case of a Christian with an unusual ability to identify herbs which are used to cure people. Although an herbalist is usually confused with a witchdoctor in Zimbabwe, these two are different. A witchdoctor operates from the guidance of a spirit, while an herbalist may not be possessed by any spirit.

Phase four Pentecostal representatives would argue that an herbalist has the Spirit of God working in his/her life that gives him/her the ability to identify natural medicines and in turn heal people. Such healing would be difficult to classify as to whether it is natural or supernatural. The conclusion would be that it is God working in his people to achieve his divine purposes.

Such an argument would be supported by biblical texts such as 2 Kings 20v5-7, where God promises to heal Hezekiah, but the means through which the boils, which had not been healing in the past, were healed were both natural and supernatural. The healing was supernatural in the sense that God and His Spirit were involved and it was natural in the sense that a natural cake of figs was applied to the boils. A phase four Pentecostalist would then argue that it is the Holy Spirit that moved in the life of the prophet Isaiah so that he was able to identify non-scientifically, an herb that could effect healing.

In any case what did Paul mean by gifts of administration in 1 Corinthians 12:28? This is one text that phase four Pentecostalists appeal to, in defense of their argument. There are some natural abilities or ministrations that may give credit to anointing of the Holy Spirit. Here it may be safe to conclude that Paul perceives a talented administrator as a gifted person. Indeed any Christian can be an administrator, but there are some administrators who excel in their duties that a phase four Pentecostalist perceives divine enablement. Yet the dividing line between the natural and the supernatural is very blurred.

However if gifts of the Holy Spirit are supernatural as the Scriptures attest, then it may not be appropriate to make any appeal to the natural, in the case of extraordinary abilities.

For a believer to be moved to a higher manner of acting, which is according to the measure of the Holy Spirit and not according to a measure attainable through human means and reason, gifts of the Spirit will be paramount. Such gifts are supernatural and infused beyond the reach of human achievement. The recipient will operate with certain connaturality towards divine things. It is the impulse of the Holy Spirit that will move one to have contact with the divinity. Gifts of the Spirit therefore dispose one to obey the instigation and impulse of Holy Spirit.

In 1 Corinthians 12:4-11 Paul seems to allude to the fact that gifts were far more varied than that which the Corinthians imagined. All the varieties of gifts come from the same Spirit. Phase four Pentecostals will go so far as to classify talents as gifts. When does a talent become a supernatural gift and when does it become natural. To them the dualism of natural/supernatural is not important. What matters is the working of the Holy Spirit in human life and in other parts of God's creation. If what is called a talent in the biblical revelation is seen as a gift by Pentecostal representatives of this view, would that not be a contradiction to the Scriptures?

Advocates of this view closely connect the Holy Spirit with human experience. Because of the emphasis on the 'materiality' of experience, the advocates will put their experience in and with the Holy Spirit on par with the inscripturation of the Holy Spirit in the biblical revelation through the experience of the writers and compilers of the bible. Put simply, their argument is that if the Spirit could move the writers and compilers to come up with what is called the bible today, then the same can happen today. So the question of contradiction of the bible is not valid to them.

The major problem of this view is the limitless extension of the gifts beyond those outlined in the scriptures. The unanswered question is when does the supernatural end and when does the natural begin?

4.1.4 Are there any discernible phases in AFM?

At its inception in South Africa and in Zimbabwe, AFM clearly experienced first phase Pentecostalism. Baptism in the Holy Spirit with speaking in tongues was so fundamental that without it one's Christian faith was not complete. It was an

attribute that authenticated one for service. One could not be ordained a minister, elder, deacon or any other office without having received the Holy Spirit with evidence of speaking in other tongues.

Prophecies, visions, etc. were experienced in the Azusa Street Revival and in the early AFM in South Africa and Zimbabwe, people were healed and demons were exorcised, but still these gifts occupied a second place; the first and foremost was speaking in other tongues. In the early days there were no question asked as this view was taken at face value. The discernable pattern is almost like the one at the Corinthian church referred to in 1 Corinthians 12-14, whereby speaking in tongues was nearly made an end in itself.

However, Pentecostalism in AFM did not rigidly remain in the first phase category. As we saw from the historical outline, even pioneers of classical Pentecostalism like Seymour regressed into the second phase of Pentecostalism. He believed that God could give whatever manifestation to confirm baptism of the Holy Spirit on a believer. This he did to avoid making 'speaking in tongues' as an end in it self. To him real goals were those of knowing Jesus Christ and living a holy life with divine love.

David du Plessis (junior), popularly known as Mr. Pentecost, also regressed from upholding the supremacy of speaking in tongues, to pointing people to Jesus Christ the baptizer. By refocusing attention on Jesus, emphasis on speaking in tongues was minimized thereby putting all gifts on par without ranking them.

In AFM in Zimbabwe, up to the late seventies, Pentecostalism largely remained 'the religion of the uneducated' and speaking in tongues remained the sign of Spirit baptism. Most services included 'tarrying services', where people awaited the gift of tongues. From the early eighties, there were some discernable changes.

The number of 'tarrying services' or 'Holy Spirit' services have drastically gone down.

With the rising of the level of literacy the question 'have you been baptized in the Holy Spirit?' now could be answered in various ways. In the past the question was 'Have you been baptized by the Spirit with evidence of speaking in tongues?' Speaking in tongues has gradually lost its essence as evidence of Spirit baptism. Various arguments are put forward which point to the need to look at the fruit of the Spirit as evidence of Spirit baptism rather than speaking in other tongues.

One sad thing about AFM in Zimbabwe is that the new doctrines and theologies are never put in written form. All that can be seen are changes in practices and beliefs. Many deacons and elders have been ordained into office without receiving the gift of tongues. In the past this was anathema. Because of this, Pentecostalism in AFM has lost uniformity. Those clinging to the 'old time religion' will insist that tongues is a must for every Spirit baptized believer, while others argue that the Holy Spirit's presence will be manifested in varying ways.

With the centralization of the training of ministers who will in turn impart what they would have learnt to adherents nation-wide, Pentecostalism in AFM, in general, is regressing into phase two. The major problem in the training of ministers is that the curriculum has not been standardized. Each lecturer develops his/her own doctrines and theologies which may not be compatible with those of other lecturers. Central control regarding the content of teachings of the Bible College is missing.

This regression into phase two Pentecostalism dismays some of AFM adherents, especially the long time serving members who feel betrayed and that their once powerful religion is being watered down. Maybe rightfully so, considering that they are facing so many other changes that make AFM an ordinary Pentecostal

church. Prophecy which they once cherished has almost disappeared. In terms of health, they do not know who to believe; God or medical doctors with their medicines. In the past they got only clear cut answers that their healing was in the name of Jesus and now they are taught that Jesus could heal through medicine.

This also has not been reduced to writing. These changes, to them, are a serious compromise and lack of faith. Interpretation of tongues has also become rare, so is exorcism. So they ask 'has the God of today changed or is it the church that has changed negatively?' At the same time the gospel of giving is widely preached. These are disputes and disagreements which are brewing within the same Pentecostal church. In the meantime AFM is growing at a very fast rate.

Those that have failed to tolerate this down slump have broken away. The Old Apostolic faith was launched in the mid-eighties because of these grievances. Still within the breakaway groups it seems they are only left with a form of the classical Pentecostal tradition without its essence.

The question that remains is whether AFM will be able to get back to its roots. Conversely, the question maybe asked 'does AFM need any changes at all?' These questions arise because we have a scenario whereby one church professing the same faith believes differently. The unity in Christ and unity of purpose which many New Testament writers attest to, has become unachievable. While the church fathers profess that their doctrine has not changed, in practice this is not the case. Their ambivalence concerning church doctrine is a major contributory factor to the disagreements. They have failed to define a clear direction regarding Spirit baptism, ethics (dress, food etc) and many other doctrines.

Phase three Pentecostalism has never been predominant in AFM. From the historical studies, it appears there has been no belief in subsequent baptisms and

fillings of the Spirit. Regarding gifts of the Spirit we can see from the historical outline that there is no mention of further baptisms of the Holy Spirit after the initial baptism and AFM only recognizes gifts of the Spirit listed in scriptures and no extension has surfaced. This has made phases three and four not applicable to AFM as there is no indication to belief in the work of the Spirit in other parts of God's creation.

CHAPTER 5

CONCLUSION

The Pentecostal revival that erupted from Azusa Street spread forcefully like volcanic activity throughout the whole world. The new movement has challenged established denominations to re-evaluate their attitude towards spiritual gifts. Pentecostalism is a result of openness to the renewing power of the Holy Spirit to which some Protestants and Roman Catholics may have failed to adapt.

Biblical truth is founded on the biblical hermeneutic adopted. This tends to be relative and subjective. Therefore no one interpretation can claim to have all the preserve of truth. This makes the biblical truths relative, notwithstanding claims of a sound biblical foundation. There are many divine truths espoused by Pentecostals which are rejected or neglected by the institutional church. However, Pentecostals have a cutting edge because they have allowed the Holy Spirit to empower their 'biblical truth' claims. If the rate of growth of Pentecostalism that has been experienced since the early 1900's can be sustained, then Pentecostalism will become "the force" in Christendom in the next one hundred years.

AFM is part of this expanding movement. In South Africa and Zimbabwe, AFM is the oldest and arguably the biggest Pentecostal church. The rate of growth of the church since its inception in South Africa has been overwhelming. Accompanying this has been the problem of coordination and control. There is a thread that has kept AFM alive in the face of all problems encountered. It is the baptism of the Holy Spirit and it is this Spirit who distributes gifts as He wills (1Corinthians 12:11). This implies that for there to be any gifts at all there must be the Spirit first.

To early AFM adherents, the presence of the Spirit must be proved and the only evidence is speaking in tongues. It would then follow that if one does not speak in other tongues, one has not yet received the Holy Spirit. If the Holy Spirit has not been experienced or received, then no gifts of the Spirit should be expected. This resulted in the ranking of gifts, with baptism of the Holy Spirit evidenced by speaking in tongues as the most important gift. Various arguments have been put forward justifying this view. These are anchored mainly on the Lukan narratives in the book of Acts. Arguments which have been put forward by many scholars against the Lukan emphasis on speaking in tongues as evidence of Spirit baptism are not convincing to the writer. Even the argument that the Pauline 'teachings' in 1 Corinthians discourage speaking in tongues are far fetched and not sustainable if the whole Pauline corpus is carefully studied.

Whether the arguments are sustainable or not is another issue. It is important to take cognizance of the fact that this was an acceptable and believed doctrine that Holy Spirit baptism and speaking in tongues must be experienced by believers. This held true, in early AFM but as time went on things started changing. Not that baptism in the Holy Spirit with speaking in tongues ceased to be important but it ceased to be the hall mark of Pentecostalism in AFM.

Many adherents now do not rank the gifts of the Spirit. Manifestations of the Spirit are now seen as varied and that God could confirm baptism of the Spirit in a believer by whatever means. However, amongst certain ranks this view is still not acceptable. They question 'what has happened to the church of our fathers'? Firstly, very few things were reduced to writing. Here the problem could be one of the leadership of AFM. They have not reformulated their doctrine of Spirit baptism. Because of that rigidity of conservatism, they have been overtaken by events and change is changing them. This obviously is a recipe for disorder and discord because any change which is not managed will always face resistance.

So the church fathers of the AFM will need to go back to the drawing board and redefine their belief systems. After redefining a well deliberately planned education system will need to be introduced. Such changes will need to be introduced in piecemeal. This is obviously easier said than done because we are dealing with an issue of faith which may be fundamental to one's being and therefore cannot be changed overnight. Changing belief patterns takes long even after being convinced of the need to change.

There are likely to be more problems of accepting change by the older believers than by the younger. If the level of literacy of older members is low, as have been indicated, then they are likely to be slower in adapting to new theological concepts and ideas. Change therefore may be a bone to chew for the church, if it has to achieve a reasonable level of uniformity and unity.

However, it is not only emphasis on the Spirit baptism evidenced by speaking in tongues that has waned down, but also that the activity of the Holy Spirit amongst AFM members, in general, is very reduced. 'In general':- because such a blanket statement, may not be true to every AFM believer. The general trend however, is that the Holy Spirit is manifesting self less than in the past.

To those that experienced Pentecostalism of the early days there seems to be a gap between what they expect and the present state of affairs. This creates a thirst for the manifestations of the Holy Spirit. People desire to see the God they have experienced in the past working amongst themselves. The void that has been created leaves AFM members vulnerable to predators who take advantage of the situation. As we have already seen earlier, some preachers would like to demonstrate the anointing of the Holy Spirit and God's presence by making people fall. The source of power behind the falling is questionable; a subject which is beyond the scope of this discussion. The purpose and value of the falling is also questionable as there seems to be no identifiable results of the falling. AFM will need to be on the lookout for diviners who use magic and attribute the power to God.

All these problems arise because Pentecostalism is essentially experiential and everything that is experiential is difficult to objectify. It is difficult to come up with a standard of Pentecostal experience especially if there is no measuring rod with which to assess the standard. Although reference is given to the bible as the standard measure, such a measure depends on the hermeneutical principles that are applied to the biblical texts. A single text can be given various and sometimes conflicting meanings. Any claims of hermeneutical superiority are fallacious.

Having said this it follows that a spirit of tolerance is necessary in order to maintain the unity of the church. A believer who has been baptized by the Holy Spirit and speaks in other tongues must be hailed for receiving the gift. However, a believer may be baptized by the Holy Spirit but fails to speak in new tongues. Various reasons may be attributed to this. Firstly, such a believer may be lacking the necessary teaching and guidance. Secondly, a believer may be unwilling to speak in tongues, although Paul in 1 Corinthians 12:39 encourages us to speak in tongues. It is a fact that God will not force a believer to speak in tongues if the believer does not believe in tongues. This is because the actual speaking is done

by the individual not by the Holy Spirit. Such an individual's life would manifest baptism of the Holy Spirit through the fruit of the Spirit. A good tree produces a good fruit of its kind. Questions may then be asked on a believer who claims baptism in the Holy Spirit evidenced by speaking in tongues, but whose life does not produce the fruit of the Spirit.

Gifts of the Spirit must be complementary and not contradictory and they are given to believers as God wills. This means a believer may receive one gift and another believer, another gift, but all for the same purpose of edification and exhortation of the church; that the church may come to the unity of the knowledge of Jesus Christ. If all gifts are given by God for the same purpose, then all the gifts ought to have the same value. No gift must be ranked higher than the others in order of importance. Adopting such a view would eliminate most phases of Pentecostalism. Baptism of the Holy Spirit is for the endowment of the ability of the Holy Spirit through various gifts. These gifts are manifestations of the Spirit for the common goal (1 Corinthians 12:7) and it is the Spirit that distributes these gifts as He will (1Corinthians 12:11).

Time has come for the AFM to define the faith that they confess and to follow their confessions. Phase one which gives primacy to baptism in the Holy Spirit evidenced by speaking in other tongues has been 'the doctrine' in AFM for almost a century now. It has been the most distinguishing feature of Pentecostalism in AFM. Phase two is creeping in nicodemously unabated. This has resulted in confusion on the followers who have to choose between alternatives instead of being given a well-defined route to take.

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