

SCHOOL OF MISSION AND THEOLOGY, STAVANGER

THE GROWING INTEREST IN CHARISMATIC EXPERIENCE AS A
CHALLENGE TO THE LUTHERAN DOCTRINE OF JUSTIFICATION IN
TANZANIA, NORTHERN DIOCESE-HAI DISTRICT

THESIS FOR THE MASTERS OF PHILOSOPHY DEGREE IN THEOLOGY,
(MOPG-30)

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For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. (Eph. 2:8, 9 NRSV)

Declaration

I, Biniel Eliufoo Mallyo, hereby declare to have prepared this work alone. No such work has been presented by any other person in any university for an award of any degree.

Signature.....

Date.....

Supervisor: Prof. Knut Alfsvåg

Signature.....

Date.....

Preface

The Charismatic movement has taken root in all Christian denominations globally. Its emphasis on Charismatic experience has popularised it both within and outside the church. Due to its fame, theologians inside and outside the movement have undertaken serious studies in analysing and explaining this experience. However, there seems to have been no specific examination of the challenge of Charismatic experience to the Lutheran doctrine of justification.

Irrespective of variation in formal denominational links in theology, the Charismatic renewal movement in Africa, particularly Tanzania, has developed a generally uniform emphasis on Charismatic experience. This emphasis is not independent but is integrated with the idea of salvation. Charismatic experience has a more dynamic interpretation of salvation that goes deep to the bottom root of peoples' perception.

With its dynamism, Charismatic experience has gained an influence in almost all Christian denominations, including Lutheranism. Since Charismatic experience is closely associated with the idea of salvation, wouldn't it have an effect on the dominant Lutheran doctrine of justification? This is what I intend to investigate. In so doing, I intend to explore in detail the doctrine of justification with relation to many other Lutheran doctrines. This is for a wide understanding of this doctrine. Also I will discuss the Charismatic movement and Charismatic experience in detail. This also gives a wide perspective for a detailed analysis. Then I will present and analyse field data which will give a clear picture of how far an emphasis in Charismatic experience has challenged the doctrine of justification.

This is not more than creating awareness, while finding a way the Lutheran church can cope with the Charismatic movement smoothly while maintaining its identity and doctrines.

Acknowledgement

In constructing any work of effect a host of people are needed along an entire pilgrimage of faith. I whole-heartedly give my thanks to the Almighty God for several people who have been of great support in my endeavour. I would love to mention each person and appreciate specially if there was not limited space to do so.

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List of Abbreviations

ELCT	Evangelical Lutheran Church in Tanzania
ELCT-ND	Evangelical Lutheran Church in Tanzania-Northern Diocese
ETE	Elimu ya Theologia kwa Enezi (Spread of basic knowledge of the bible)
KKKT	Kanisa la Kiinjili la Kilutheri Tanzania (Evangelical Lutheran Church in Tanzania)
M.Th.	Masters in Theology
MHS	School of Mission and Theology ((Misjonshøgskolen), Stavanger
NRSV	Revised Standard Version (A bible version)
Rev.	A short form for Reverend
USCF	University Student Christian Fellowship in Tanzania
X	This is anonymous letter for a man interviewed. The first man is distinguished from another with numbers such as X ₁ , X ₂ and so on.
Y	This is anonymous letter for a woman. The same as X above numbers are used to differentiate between different interviewee.

Synonymy

There are words which are expected to appear several times in this paper. These words in some reasons are interchangeably used with other words to convey the same meaning. The main reason is the varying ways of explanations by scholars as well as respondents from interview. These words are:

“Charismatic movement” which shares the same meaning with words like Charismatism, Charismatic renewal, Charismatic renewal movement, renewal movement, spiritual renewal, and neo-Pentecostalism, is a movement equivalent to Pentecostalism which took place within mainline churches. I will mostly use ‘Charismatic movement’ in this paper and in rare cases the rest.

Another term is ‘Charismatic experience’, which shares the same meaning as that of the expression ‘Charismatic gifts’ and ‘spiritual experience’. Sometimes the word ‘experience,’ when mentioned in the discussion of Charismatic experience, may also mean the same thing. The word that I will use mostly is ‘Charismatic experience’ unless stated otherwise.

“Charismatic member(s)” is used together with similar terms to mean those who claim or are said to have given their lives to Jesus, hence being baptised in the Holy Spirit. Similar terms which imply the same idea are “Charismatic(s)”¹, “born again”, “converted”, and “saved”.

¹ David Barrett, “The worldwide Holy Spirit Renewal”, in *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic renewal 1901-2001*, Vision Synan (ed.) (Nashville, Tenn. : Thomas Nelson Publishers, 2001), 396.

Chapter One

INTRODUCTION

1.1 Statement of the Problem

The statement “Doctrine divides, experience unites,”² often heard among Charismatics, conveys a certain message to the historical churches. The impression one gets from hearing this statement is that church doctrines are useless if not harmful while experience is useful and constructive for the church. If doctrines, according to the Charismatics, are harmful for Christian unity, how does that influence their life and thought? Do Charismatics have any conscious plans to substitute mainline churches’ doctrines with Charismatic experience either directly or indirectly for unity? Such questions are natural when hearing the above statement.

The Charismatic movement in Tanzania has been a nonstop growing movement which daily renews the idea of Charismatic experience for its followers. Within the Lutheran church this movement has been viewed in many ways. According to Lugazia, “ in the mainline churches some regard these groups as the confused ones. Others regard them as the ones bringing neo-reformation and thus bringing challenges to the mainline churches to look its mission anew.”³ Due to this varying perception the Charismatic movement did not always receive a warm welcome within the Lutheran church in Tanzania.

Despite the reluctance of its reception by the mainline churches, the movement did not come to an end, but rather gained popularity. The Charismatic experience is one of the central emphases in the movement which popularised it so that it attracted a large number of followers within the Lutheran church. Due to its popularity within the Lutheran church in 1997 the ELCT officially

² “Charismatism - Miscellaneous & Summary”; from <http://www.apibs.org/topical/char15.htm>, visited in 8th February 2012.

³Faith J Lugazia, “Charismatic Movements and Evangelical Lutheran in Tanzania” in *Charismatic renewal in Africa: a challenge for African Christianity* Mika Vähäkangas and Andrew A. Kyomo eds. (Nairobi: Acton Publishers, 2003), 45.

recognised and accepted the Charismatic movement. This was a breakthrough for this movement's pronounced emphasis on and practice of the Charismatic experience within the Lutheran church.

What drew my attention to the Charismatic movement was their emphasis of the Charismatic experience. They emphasize that whoever becomes a member by renouncing his/her sins and submitting his/her life to Christ should be filled with the Holy Spirit, and this will be manifest through different spiritual experiences as signs. This emphasis led me to contemplate the following questions:

- 1 Does the emphasis on a Charismatic experience after the renouncing of one's sins support or amend the Lutheran doctrine of justification?
- 2 Do these teachings and practices of Charismatic experience comply with the Lutheran doctrine of justification?
- 3 What are the effects of the emphasis on Charismatic experience on the Lutheran doctrine of justification?

With the above elaboration and questions, I was inclined to ponder how the Charismatic experience poses challenges to Lutheran doctrines.

1.2 Aim of the Paper

The aim of this research is thus to learn how the growing emphasis on Charismatic experience challenges the Lutheran doctrine of justification, particularly in Tanzania. The focus is on the Charismatics within the Lutheran church; dealing with what they emphasize in their teachings and practices of Charismatic experience and analyse their effects on the doctrine of justification.

1.3 Scope and Limitations of this Study

The Charismatic movement as a global movement involves various Christian denominations. It also entails a great deal of variation in teaching and practice. Because of its variation in teaching and practice I have opted to limit this research one of their emphases, namely the Charismatic experience. In the literature review section below I have shown that there has been no direct attempt at researching on this particular problem. I thought it relevant to single out a particular field where I can find specific and first-hand information about the problem.

Therefore I have limited myself geographically to the Lutheran denomination in Tanzania, in the Northern Diocese Hai District. Being one of twenty dioceses of the ELCT, the Northern Diocese has five districts, one of them being Hai. I chose to investigate the problem in this district expecting that it will serve as a representative of the situation in the Lutheran Church in Tanzania. Historically, Hai District is one of the areas where the first Lutheran missionaries launched their mission work, which implies that Tanzanian Lutheranism owes its origin to this place. It is also a place where Charismatic movement is well pronounced.⁴

Historically the revival movement, which is an umbrella term for the Charismatic movement, started in Tanzania in the 1930s⁵. The movement did not at that time have a positive reception in the mainline churches including the Lutheran churches. It was not until 1997, as Kalu maintains in his book referring to Josiah Mlahagwa, that the "...leadership conference of the evangelical Lutheran Church met at the foot of the Uluguru mountain in Morogoro..."⁶ to discuss matters about this movement. This was because "...it had become impossible to resist the movement exploding growth of both the Pentecostals and their cousins, the Charismatic Movements, within the mainline churches."⁷ Therefore, I will limit my research from this date to the current time.

In its prevalence, Charismatism is broadly mentioned in Christian denominations. This movement is both within and independent from churches. In this research I will focus on the Charismatic movement within the Lutheran denomination.

I will mainly focus on challenges of Charismatic experience to the Lutheran doctrines. There are many Lutheran doctrines. But according to McGrath, "Luther was particularly concerned with

⁴ "Uamsho Dayosisi ya Kaskazini" from Gazeti la Umoja (The Northern Diocese's quarterly newspaper), 11th June 2010, 29.

⁵ Munga in her Dissertation entitled *Uamsho: A Theological Study of the Proclamation of the Revival Movement within the Evangelical Lutheran Church in Tanzania* 1998, 69-70, mentions three accounts of the beginning of the revival movement in Tanzania as listed by Niwagila.

⁶ Ogbu Kalu, *African Pentecostalism: an introduction* (Oxford: Oxford University Press 2008) 96. Also in a paper report "Mkutano wa Kiroho wa Wachungaji wa KKKT, Morogoro Januari 11-17, 1997" translates as "The ELCT Pastors' Spiritual Conference, Morogoro January 11th-17th 1997."

⁷ Kalu, *African Pentecostalism*, 96.

the doctrine of justification, which formed the central point of his religious thought”⁸. As the mother doctrine, through which Luther set his basic teachings, justification by faith posed a heavy challenge to the existing doctrines and teachings of the Roman Catholic Church as well as other sects such as Pelagians and Enthusiasts.

On the side of Charismatic movement, based on their teachings and practices, the special attention of this thesis is on their emphasis on the Charismatic experience which is based on five key ideas namely: faith, baptism, Holy Spirit, salvation and holiness. Faith is central to the teaching in the Charismatic Movement. It is an integral component to the activeness of the Holy Spirit in one’s life. Faith is also important in Luther’s teaching about salvation. For the Charismatic movement, baptism is connected to the Holy Spirit. Larry asserts that, “according to Acts, after Pentecost the gift of the Holy Spirit is never separated from Baptism.”⁹ In other words, baptism is a step through the Charismatic experience.

The Charismatic movement also insists that the Holy Spirit dwells in those who are saved. Indications of salvation in anyone are the explicit effects of the Holy Spirit in a saved person. Since Salvation is one of the prominent doctrines of the Lutheran church, it is important to discuss it as understood in the Charismatic Movement.

Therefore, it is my conviction that the gathered information from the selected areas will serve as representative for the rest the church at large. It should be clear that the research focuses on the Charismatic experience, analysing its challenges to the Lutheran Doctrine of justification. It does not mean that Lutherans are more involved in Charismatic movements or more obsessed with the Charismatic ideas than other Christian denominations. It is, however, a representative study useful and applicable to the church in its catholic sense.

⁸ Alister E. McGrath, *Reformation Thought: an introduction* 3rd Ed. (Oxford: Blackwell Publishers Ltd 1999) 6. See also: Alister E. McGrath, *Historical Theology: an introduction to the history of Christian thought* (Oxford: Blackwell Publishing, 1998), 159.

⁹ Larry Christenson, *The Charismatic renewal among Lutherans: a pastoral and theological perspective*. (Minneapolis : Lutheran Charismatic Renewal Services, 1976), 41.

1.4 The Usefulness of this research

This research seeks to elucidate the challenges posed by the Charismatic movement to the mainline churches, Lutherans in particular. It specifically aims to reveal how Charismatism has played a role in any adjustments of the Lutheran doctrine of justification. The word challenge, as used in the title, refers to both the negative and positive effects of the Charismatic experience to the Lutheran church, in particular its doctrines. Having revealed these effects, I will give some possible suggestions towards balanced accommodation of Charismatic movements useful for the harmony, consistency, and dynamic character of the church. Concerning consistency, the research seeks to sensitize churches, particularly Lutheran churches, in realizing to what extent its basic teachings and doctrines are adjusted from their original state into a new state in order to re-evaluate itself for moderation.

1.5 Source Methods and Structure of the Paper

This research paper is in the field of systematic theology; it focuses on faith and church doctrines. Special attention is given to Lutheran doctrines, on how they ought to be and how they are in this era of Charismatism. In accomplishing the goals of this research, formal and informal interviews have been useful in data collection. Also the participant observation method has been a prominent source of the data, whereby I personally attend many gatherings as well as formal Lutheran services for first-hand information. Moreover, supplementary materials collected from different literatures, published and unpublished, are useful in enriching this thesis.

The data collected have been analysed qualitatively, that is to say they are "...described by their qualities or distinguishing characteristics."¹⁰ The above techniques are useful in collecting data, for through interview this made it possible to probe much on aspects of faith, and questions could easily be elaborated or adjusted depending on the persons encountered. It is through this method that the interviewees, regardless of their education level, were able to understand the questions, guided by the researcher, and contribute their views. Immediate clarification and definition of difficult terms were done to reach the goals intended.

¹⁰ Kristine Hansen, *Writing in the Social Science: a rhetoric with readings* (USA: Person Custom Publish 2003), 47.

Different literatures concerning the subject researched have been consulted as the source for further information, mostly about the background understanding of both Charismatism and the Lutheran church and its doctrines. Through the literature, a working theory is prepared that is useful in analysing the findings.

In data collection I selected people from different groups, cultural backgrounds, education levels, and experience in life and faith. Knowing that the research poses faith- and reason-based questions, age is the prominent determinant for whom to interview for the reliable data. Therefore, the informants are above eighteen years of age.

Structurally, the paper is comprised of five chapters, each comprised of some subchapters and a conclusion. The first chapter is an introduction. It gives the statement of the problem, aim of the paper, scope and limitations, usefulness of the findings, source method and structure, and literature review. The delineation of Lutheran doctrines of justification is worked out in the second chapter. This serves as theory for testing the findings as will be put forward in the fourth chapter. The third chapter discusses teachings and practices by Charismatic movements, focusing on their emphasis on subjective experience of the Holy Spirit. This chapter is formatted that way purposely to set a strong foundation, laying bricks for the smooth analysis of why and how Charismatism might cause challenges to the Lutheran doctrine of justification. Moreover, chapter three sets a comparative ground to the Charismatic emphasis on experience and the Lutheran doctrine of justification. This is purposely designed that way to open a room for clear and smooth discussion of findings from the field. The fourth chapter, as already mentioned, presents, discusses and analyses the findings collected from the field. Lastly, chapter five makes a concise conclusion which summarizes the main contents of the paper and reveals the possible recommendations useful as a path for a positive aspect of faith and practice by which the mainline churches can apply in relating harmoniously with these prevalent experiences.

1.6 Literature Review

This paper deals with the Charismatic experience within the Lutheran church, focusing on its challenges to the Lutheran doctrine of justification. Various other researchers have approached this concept, though not in an area similar or as specific as mine. Most books, articles, and researches have discussed the challenges of revivalism, Pentecostalism, or Charismatism to the

mainline churches, but have not dealt with the doctrinal challenges caused by these movements to the mainline churches.¹¹ In addition, some other literature has dealt with the Charismatic movements that arise independently outside the mainline churches, on how they challenge mainline churches, in ways other than church doctrine. This research is, therefore, valuable with its special emphasis on Charismatic experiences that arise within mainline churches, Lutheran churches in particular. It also focuses on Charismatic experiences as a central insistence of these movements. Even more importantly, it specifically deals with the challenges to the Lutheran church's doctrine of justification.

¹¹ The good example is the African Christianity Series entitled *Charismatic Renewal in Africa: A Challenge for African Christianity* edited by Mika Vähäkangas and Andrew Kyomo (2003). This book comprises many articles about Charismatic renewal movement in Africa, most of which discuss the relevant challenges from this movement to the mainline churches. But, however, the specific idea of Charismatic experience particularly within the church with relation to church's doctrine is partially or not at all discussed.

Also books like *The Holy Spirit Movement in Korea: Its Historical and Theological Development*; by Young-hoon Lee (2009); *Schism and renewal in Africa : an analysis of six thousand contemporary religious movements* by David B. Barrett (1968); *African Pentecostalism: An Introduction* by Ogbu Kalu (2008), just to mention few, have discussed at length about the renewal particularly Charismatic movement, however, none of which set an independent chapter relating the idea of Charismatic experience within the mainline churches and their challenges to the church doctrine; leave apart Lutheran doctrine. In general; this thesis counts speciality in a sense that it deals with the Charismatic experience as from the Charismatic movement, in general, focusing on its contribution to the adjustment of the Lutheran doctrine of justification.

Chapter Two

LUTHERAN DOCTRINES: A THEORETICAL APPROACH

2.1 Introduction

Though the sixteenth Century reformation involved many reformers still Luther is reckoned as a *primus inter pares* ‘first among peers’ of the whole reforming movement. As an initiator, Luther aimed at restoring the teachings, beliefs and practices of the church into their original flavour. What was that original flavour that the church had lost? How would the original flavour of the church be restored? These, and more other questions, are answered in the proceeding section in order to inform us about the ‘what and why to Lutheran Doctrines’. Following that will be a detailed discussion of selected doctrine, which is justification.

2.2 Background overview of the Lutheran Doctrines

According to McGrath, “the fundamental conviction motivating the magisterial reformers was that Christianity could best be reformed and renewed by returning to the beliefs and practices of the early church.”¹² The thought behind this conviction was for the church to be restored into the New Testament flavour as practiced by Jesus’ apostles. Luther’s central focus, as deed to other reformers, was to summarise clearly biblical teachings into doctrines useful for the renewed church. This vision of Luther and his contemporaries “was summed up in the Latin slogan *Christianismus renascens*-‘Christianity being born again’.”¹³ The New Testament and the early Christian writers or Church fathers were the main source of reference to the reformers for these were believed to have the original roots of Christianity. Therefore, “for Martin Luther, the programme of reform could be summed up in two components: ‘the Bible and St Augustine’.”¹⁴

Luther and his colleague, in reforming the church, had to deal with the existing teachings and doctrines from the main three areas: the existing church which was the Roman Catholic, different

¹² Alister E. McGrath, *Reformation Thought: an introduction* 3rd Ed. (Oxford: Blackwell Publishers Ltd 1999), 20.

¹³ McGrath, *Reformation Thought: an introduction*, 20.

¹⁴ McGrath, *Reformation Thought: an introduction*, 21.

sects such as Pelagians and the Enthusiastics, and the radical reformation movement which was the Anabaptists. Luther together with his Colleagues had to moderate all the teachings from the three groups their teachings anchored in the bible and the early church fathers.

Important to note is that Luther's original intention was to influence reformation from within the Roman Catholic Church and not establishing a new denomination as it came to happen. He aimed at creating consistence and moderation in teachings and practices in the Church. Also in his struggle to moderate all the three groups, as mentioned above, he aimed at creating common understanding that will, probably, lead into unity hence catholicity of the church as it was before. Therefore, out of many doctrines Luther struggled to moderate the one that drew attention and posed great challenge mostly to the Roman Catholic Church was the doctrine of Justification by faith. Many other doctrines were important and challenging but still the basis to all was this doctrine of justification.

2.3 The Doctrine of Justification by Faith

The terms justification, redemption and salvation are mostly applied to imply the same idea of a restored relationship between a believer and God through Jesus Christ. The slight difference, they have, has nothing to do with the central concept they share. This slight difference is not only when dealing with each of the concepts from their collective sense. If we are to deal with them together and trying to understand each concept in its separate sense then the term justification is referred to as one's restored status while redemption refers to as one's liberation and salvation refers to a wholeness restoration.

The Augsburg Confession in the discussion about justification asserted that "...we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith..."¹⁵ Also McGrath is of the same idea that through justification believers, "...are acquitted of punishment, and given the status of being righteous before God."¹⁶ Therefore with

¹⁵ Theodore G. Tappet, (ed.), *The book of Concord: the confessions of the evangelical lutheran church*, (Philadelphia : Muhlenberg Press 1959), 30.

¹⁶ McGrath, *Reformation Thought: an introduction*, 101.

justification a believer assumes a new status of a restored relationship with God and of a person righteous, free from condemnation. On the redemption side, McGrath goes on saying: “Just as Christ broke free from the prison of death, so believers can, by faith, break free from the bonds of sin, and come to life in all its fullness.”¹⁷ While justification deals with a restored status, redemption deals with freedom from sin. That, through faith in Christ’s victory of death a believer assumes freedom from sinfulness. The third idea, salvation, deals with healing from sin-related wounds, restoration and enriching of believer’s spiritual life. It is “through his cross and resurrection, Christ is able to bind up our wounds and heal us, restoring us to wholeness and spiritual health.”¹⁸ The concepts that resonate common to all three concepts are ‘restoration of’, and ‘adoption to’ a status of relationship, which brings us back to the first idea of justification. Since sinfulness is the root source for a broken relationship, from being children to the lost humankind, then to be justified can simply mean to be forgiven our sins. This is well described by the Lutheran reformers in their apology of Augsburg Confession that “...forgiveness of sins is the same as justification according to Ps. 32:1, “Blessed is he whose transgression is forgiven.”¹⁹

Therefore, among the above three concepts, justification is regarded as an integral concept in describing the redemptive experience of Christians through Christ. This concept as one of the prominent concepts used by reformers particularly Luther in sixteenth century assumed a special position in reforming movement, hence to the Lutheran church.²⁰ In correcting what was held as popular teachings about salvation Luther had to review all that which he regarded as errors of teaching by the church and clarified them, then explaining the right teachings from the Bible and the church fathers about justification.

According to Luther justification is purely a grace that is being bestowed to a helpless human being through faith. The faith itself is a grace that comes from hearing the word and partaking sacrament through which the Holy Spirit enters a person and creates in him/her a trust in God’s

¹⁷ McGrath, *Reformation Thought: an introduction*, 101.

¹⁸ McGrath, *Reformation Thought: an introduction* , 21.

¹⁹ Tappet, (ed.), *The book of concord*, 117.

²⁰ Richard J. Plantinga et al., *An Introduction to Christian Theology*, New York: Cambridge University Press, 2010, 483.

grace for justification. Therefore, the proceeding sections present a thorough discussion of various aspects with relation to Justification. This is aimed at establishing the theory useful for evaluating the challenges posed by the Charismatic movement to the Lutheran Church, particularly in Tanzania.

2.3.1 *Free will and Justification*

As presented in the Augsburg confession:

...man's will has some liberty for the attainment of civil righteousness and for the choice of things subject to reason. However, it does not have the power, without the Holy Spirit, to attain the righteousness of God- that is, spiritual righteousness-because natural man does not perceive the gifts of the Spirit of God (1Cor. 2:14); but this righteousness is wrought in the heart when the Holy Spirit is received through the word.²¹

The concept is clear that it is impossible for anyone to freely opt for justification using human understand. As referred to Lohse, Alfsvåg argues that "at the same time, reason knows, according to Luther, that this is all wrong. Somehow reason, then, must have built-in guidelines that protest against this view of God. Reason might not on his own know very much about God.²² It is after the Holy Spirit enters in a person's heart, through the Word and sacrament that a person is enabled to will good hence, wish for salvation. This is vivid that justification is entirely God's merit for us, and it is an apparent that God is merciful and righteous. This idea of God's righteousness is hereafter discussed for a deep understanding of the grace in justification.

2.3.2 *Righteousness of God and Justification*

The idea of *iustitia Dei*, the 'righteousness of God' is one of Luther's discoveries in his search for justification before God. Luther's initial understanding of *iustitia Dei* was determined by his Roman Catholic background. As taught about indulgences by Roman Catholic Church, human being could work by himself righteously to meet God's righteousness for justification.²³ Luther tried to lead the righteous life, but he could still feel that he was a sinner and could not please God. This made him feel sad and terrorised by this idea of the righteousness of God. Luther

²¹ Tappet, (ed.), *The book of concord*, 39.

²² Knut Alfsvåg, *The Identity of Theology*, (Bangalore : Theological Book Trust, 1996), 153.

²³ Alister McGrath, *Luther's theology of the cross : Martin Luther's theological breakthrough*, (Oxford : Blackwell, 1990), 95.

viewed God as the judge who set unattained preconditions for salvation, purposely that no one could meet them.

In his reading of Paul's letter to Romans (1:17), Luther felt disturbed with the phrase 'the righteousness of God'. This phrase disturbed him because he "...had been taught to understand as the righteousness by which God is righteous, and punishes unrighteous sinners."²⁴ Even more, was the teaching by Pelagius and Gabriel Biel, who "...assumed that humans were capable of meeting this precondition without any undue difficulty"²⁵, which Luther had never been able to meet them.

In search of meaning, Luther encountered with some "insights of Augustine at this point, arguing that humanity was so trapped in its sinfulness that it could not extricate itself except through special divine intervention."²⁶ These insights were the point of departure for his discovery of the true meaning of *iustitia Dei*. Having contemplated this phrase in Roman 1:17 day and night, together with the insights from Augustine about human inability to meet the righteousness of God, Luther then came up with what he referred as a discovery of 'the righteousness of God'. What he discovered is that "the righteous person shall live by faith".²⁷

It is after this discovery that Luther could see this phrase in a totally different aspect than before, that God's righteousness was His justifying grace for his people by faith. This is to say "Christian righteousness is a gift from God that judicially or forensically confers a righteousness that is not the believer's own, but rather is 'alien' to him."²⁸ Luther's discovery of *iustitia Dei* became good news that "the precondition has been met for you by someone else."²⁹ In his letter to George Spenlein on April 8th 1516, Luther wrote to him what he should pray when he is doubtful about his righteousness: "Thou, Lord Jesus, art my righteousness, but I am thy sin.

²⁴ McGrath, *Luther's Theology of the Cross*, 142-7.

²⁵ McGrath, *Reformation Thought*, 107.

²⁶ McGrath, *Reformation Thought*, 107.

²⁷ McGrath, *Luther's Theology of the Cross*, 142-7.

²⁸ Richard J. Plantinga et al., *An Introduction to Christian Theology*, 483.

²⁹ McGrath, *Reformation Thought*, 109.

Thou has taken upon thyself what thou wast not and hast given to me what I was not.”³⁰ God’s righteousness is the source of our salvation.

For Luther, the righteousness of God is His steadfast love that covers all our preconditions to justification. No one deserves justification before God through deeds. It is through His righteousness that he justifies us by Grace only when we have faith in Him.

Moreover, this faith is not human struggle to attain but also the work of Holy Spirit. Since God’s righteousness is the only good news for our salvation, it is apparent that this justification is open for the whole world, including the church.

2.3.3 *Imperfect nature of the Church and Justification*

Augustine in his time, profoundly, delineated the nature of the church. This was after a long discussion, hence schism, between the Donatists and Cyprian the Bishop of Carthage. After he became a bishop of Hippo, Augustine came up with a functional understanding of nature of the church as, ‘*corpus permixtum*’ a mixed body. According to him, “the church is not meant to be a society of saints, but a ‘mixed body’ (*corpus permixtum*) of saints and sinners.”³¹ In other words the church comprises both the justified believers, who also suffer the concupiscence to sin, and the non-believers or the hypocrites. This idea of nature of the church reappeared in the sixteenth century reformation, whereby Luther applied in showing the importance of continuity in church’s inward reformation.

Indeed Luther had no intention of breaking out, into schism, from the Roman Catholic Church. For Luther, Roman Catholic Church had committed great mistakes by excommunicating him, for it was a support for a schism than accepting truth for reforming. In presenting his discontentment Luther said: “If, unfortunately, there are things in Rome which cannot be improved, there is not and cannot be any reason for tearing oneself away from the church in schism. Rather, the worse things become, the more one should help her stand by her, for by schism and contempt nothing

³⁰ Martin Luther, *Letters of Spiritual Counsel*, Theodore G. Tappert (ed.), (Vancouver, B.C.: Regent College Publ., 2003), 110.

³¹ McGrath, *Reformation Thought*, 200.

can be mended.”³² Actually Luther’s wish was that the Roman Catholic Church could maintain the understanding of Augustine that the church is not perfect in nature, it rather needs to continuously reform inwardly. The church, according to Luther, is naturally imperfect and in daily need of repentance and reformation.

The understanding that the church is a ‘mixed body’ was a clear reason for why it should undergo a continuous reformation or in Latin ‘semper reformanda’. Since it comprises both the sinners and the justified, and also the justified are constantly suffering the original sin, then the possibility for the church to corrupt is at high rate. Because the members of the church are all suffering the original sin, and also there are the worse ones who are referred to as hypocrites, then it is possible for the corruption to creep into the church. Luther was clear about this idea of continuing reformation of the church as he asserted that: “He who would have, and is in search of, a church in which no dissension and no difference among preachers, no insincerity against the first table, and no outrage and wickedness against the second table, will never find his church.”³³ Precisely, Martin Luther had in his minds a clear notion of the church’s imperfection, hence in need of internal reformation.

For this reason it is important for the continuing reformation of the church. Continuous reformation of the church would require it to realise some corruptions or sins that had entered it and repent for them. Although it is the responsibility of each individual to repent and be justified, still the Church had the responsibility to realise some faults and prepare its people for repentance which would open a way for justification. If the church does not admit to the faults rather maintains them to be right is as if it is closing the door for its people to repent for justification.

Luther also insisted on the prominence of an individual faith in this ‘mixed body’ as the means through justification. There is no need for doubting that the church is comprised of sinners, of which some are involved in the ministry of word and sacrament. This was clearly stated in the

³² Madeleine Gray, *The Protestant Reformation: belief, practice, and tradition*, (Sussex academic press 2003), 72; also in Scott H. Hendrix, *Luther and the Papacy: stages in a Reformation Conflict* (Philadelphia, 1981).

³³ Martin Luther, *What Luther Says: an anthology Vol. 1, Compiled by Ewald Martin Plass* (St. Louis, Missouri: Concordia Publishing House, 1959), 288.

Augsburg Confession that, “our churches condemn the Donatists and others like them who have denied that the ministry of evil men may be used in the church and who have thought the ministry of evil men to be unprofitable and without effect.”³⁴ Since an individual is aware that the person who performs the ministry is not the one who effects but Jesus Christ in it then no matter what kind of person who performs it. If it is the sacrament all the blessings in it will effectuate to the person who receives it with faith. Sins cannot contaminate the grace of God to His people.

The last important aspect of justification with relation to the imperfectness of the church is the idea of justified sinner. The idea of a justified sinner comes from the views that as descendants of Adam we all suffer a natural sin. After justification the natural sin is powerless and “it no longer a sin that ‘rules’ the Christian for it is itself ‘ruled’ by Christ with whom the justified are bound in faith.”³⁵ Therefore, this sin can no longer separate the Christian from God because of the daily return to baptism. This ‘return to baptism’ is a repentance that activates one’s relationship with God. In this way, the church as the mixed body, that also comprises the justified sinners, who are daily returning to baptism, cannot reject the broad idea of renewal. Because this natural sin always moves astray a justified hence the church, therefore, the church needs to reform continually. Returning to baptism is constant repentance and not rebaptism or any other superficial activation of once received baptism.

2.3.4 *Original Sin and Justification*

As above stated, Luther makes it clear with the concept of a ‘justified sinner’ that a human being is still in a sinful state while at the same time justified. This sin referred to here is one which is transmitted from Adam, though, by faith in Christ this natural sin is of no effect to the justified person. This is to say, according to Luther, through faith Jesus Christ assumes in us a renewed relationship, whereby, the natural sin is not effective for punishment, though naturally it indwells in our humanity. This can analogically compared to a spot left from the healed wound.

³⁴ Tappet, (ed.), *The book of concord*, 33.

³⁵The Institute for Ecumenical Research, Strasbourg, “Joint declaration on the doctrine of justification: a commentary” (Geneva: Lutheran World Federation, Office for Communication Services 1997), 6.

This natural sin is a wicked thought, fearlessness of God, and lack of trust in God. The Augsburg confession puts it clear that, "...since the fall of Adam all men who are propagated according to nature are born in sin. That is to say, they are without fear of God, are without trust in God, and are concupiscent."³⁶ Through justification the original sin is ruled by the saving grace of God. A justified person is no more condemned because of the natural sin. However, "...although God [through justification] creates and preserves nature, the cause of sin is the will of the wicked, that is the devil and of ungodly men."³⁷ This is clear that, though justified still the wicked and ungodly men intrude fearlessness of God in us. Together with the concupiscent that dwells in us it is likely to fall in to the sin by the temptations from the wicked and ungodly men. In Smalcald Articles Luther addressed this idea clearly that:

Here man must hear such a judgement as this: 'You are all of no account. Whether you are manifest sinners or saints, you must all become other than you now are and do otherwise than now do, no matter who you are and no matter how great, wise, mighty, and holy you may think yourselves. Here no one is godly.'³⁸

Therefore, daily repentance by an individual and a continuation of reformation in the church are the most important aspect of Lutheran church.

2.3.5 *Outward Purity and Justification*

Luther had to deal with the prevailing teachings and practices that insisted on keeping tradition recommended as the source of holiness and justification. Emphasising on the abstinence from some kind of foods, practicing piety, fasting and abstaining from different human desires was a common trend of the church, with the conviction that practicing that would merit a Christian salvation.

Luther criticised these teachings to have had terrified Christians' conscience. The teaching that a Christian could be able to live a pure life profitable to merit him/her a grace which makes satisfactions for sins was, according to Luther, false teaching and enslavement of the Christians. Ceremonies were invented for Christians to practice of which whoever failed to practice them was looked as a great sinner. As stated in Augsburg confession, this type of teachings,

³⁶ Tappet, (ed.), *The book of concord*, 29.

³⁷ Tappet, (ed.), *The book of concord*, 41

³⁸ *Concordia or Book of Concord: The Symbols of the Evangelical Lutheran Church*, (St. Louis: Concordia Publishing House, 1957), "Smalcald Articles," Part 3.

...obscured the doctrine concerning grace and the righteousness of faith, which is the chief part of the Gospel and ought above all else to be in the church, and to be prominent in it, so that the merit of Christ may be well known and that faith which believes that sins are forgiven for Christ's sake may be exalted far above works and above all other acts of worship.³⁹

The idea of outward purity is to some extent similar to the idea of good works that insists on the fulfilling the works of the law as enough to merit a Christian salvation. That a Christian is intended to fulfil all requirements of the law, limiting from all human desires regarded as sinful, and to discipline him/herself from all pleasures and live the life deprived and upright so as to be saved. Such teachings impeded people's conscience to the point that other flee from their family and opt to live the hermit life with the hope that they will please God and merit his forgiveness.

In the view of 'outward purity' "Christianity was thought to consist wholly in the observance of certain holy days, rites, fasts, and vestments."⁴⁰ Meeting all the proposed life style and dressing style by the church, eating and drinking what was accepted by the church, behaving and appearing as church had prescribed, performing and observing all rituals listed by the church, just to mention, graded a person as perfect and righteous, sinless and saint. The separation between secular and Christian/holy acts, whereby, those who wished to live the perfect life would avoid the secular acts and only concentrate on Christian acts was one of a prime insist by the church. Acts such as: husband devoting for his family, marriage, participating in businesses, doing some kind of jobs, involving in politics, and some life style, to mention few, were regarded as all the secular acts and sinful. Therefore, people felt that "they were bound to an imperfect kind of life – in marriage, in the magistracy, or in other civil occupations – and admired the monks and others like them, falsely imagining that the observances of such men were more pleasing to God."⁴¹ Criticising the above views Luther, basing his idea on the New Testament and the Early Church Fathers, argued that bodily discipline by avoiding either plenty or idleness saves a Christian from falling into temptation to sin and not meriting forgiveness for sins.

³⁹ Tappet, (ed.), *The book of concord*, 64.

⁴⁰ Tappet, (ed.), *The book of concord*, 65.

⁴¹ Tappet, (ed.), *The book of concord*, 65.

2.3.6 Three Objective 'Solas' of Justification

Luther built his idea of justification on three objective aspects or 'solas'. These aspects are well presented in Paul's letter to Romans 3:24, 25: "...they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to how God's righteousness, because in his divine forbearance he had passed over former sins."⁴²In Augsburg confession it was stated that: "it is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sins and become righteous before God by grace, for Christ's sake, through faith..."⁴³ From this statement about justification, it is apparent that 'grace alone', 'Christ alone' and 'faith alone' are the source for our forgiveness of sins and becoming righteous before God.

Sola fide ("by faith alone")

The statement: "We obtain the forgiveness of sins [justification] only by faith in Christ, not through love, or because of love or works, though love does follow faith (emphasis mine)"⁴⁴was by the Lutheran reformers in their presentation of the apology of the Augsburg confession. The key word faith as referred in their statement is the central point for justification or forgiveness. Faith alone or 'Sola fide' insists that justification is received by faith only, without a combination of good works. The good works can serve only as evidence of one's justification and not otherwise. For the Lutherans we are "...justified by faith alone, justification being understood as making an unrighteous man righteous or effecting his regeneration."⁴⁵

The justifying faith, according to Luther, is not a human response but God's work through the means of grace. It is God's righteousness accomplished in us through word and sacraments. Through the word and sacrament the repulsive nature of God's truth in us dies and newness is created which is faith of Christ. This faith is created in the sinner's heart by the Holy Spirit. Without this faith we are ungodly. Human prayers and fasting are of no value for they are

⁴² Rom. 3:24, 25 RSV

⁴³ Theodore G. (ed.), *The book of concord*, 30.

⁴⁴ Theodore G. (ed.), *The book of concord*, 117.

⁴⁵ Theodore G. (ed.), *The book of concord*, 117.

naturally nothing before God, and with nothing pleasant to God. Our self-righteous faith is of valueless; it has also to be eradicated by God and being replaced with the life of Christ. The only effective faith is that which comes from God's means of grace that is word and sacraments.

The point at stake is whether baptised infants are as well justified by faith. Based on the previous explanations is that faith is entirely God's work in us. Therefore, if we argue on this concept then even the infants are, by God's grace, infused with this faith. Therefore, for Lutherans the Faith is an integral element to Justification. The faith is efficient and sufficient response of the individual that effects his/her justification.

Sola gratia "Grace alone": as held by Luther salvation is purely a divine grace or "unmerited favour" offered to a sinner. It is an unearned God's gift through Jesus Christ who made it available through his death. This grace is by itself efficacious without any human cooperation that man cannot by any action of his own, contribute to merit it.

Lutheran concept of 'sola gratia' is in a sense pointing to a divine monergism⁴⁶ in salvation whereby God is the main and sole actor in salvation. As opposed to synergism⁴⁷, sola gratia rejects all kind of attributed responsibility for salvation to humankind. Humanity is naturally incapable of fulfilling the divine requirements so as to be justified. The regeneration of an individual is God's work through the Holy Spirit who creates the true faith. No one is capable of confessing Jesus as Lord if the Holy Spirit does not prompt and convince him/her. This is openly presented Augsburg confession:

In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when pleases God, in those who hear the Gospel. That is to say, it is not on account of our own merits but on account of Christ that God justifies those who believe that they are received into favor for Christ's sake.⁴⁸

⁴⁶ This is an aspect of Christian theology which holds that only God, through the Holy Spirit, effectuates the salvation of persons through spiritual regeneration. This salvation does not involve/cooperates an individual effort so as to come into effect.

⁴⁷ Synergism is an aspect contrary to monergism, which argues that in one's salvation there is cooperation between God and human effort.

⁴⁸ Tappet (ed.), *The book of concord*, 31.

The idea apparent here is that, according to Lutherans, no human contribution, being it faith or good works, to merit salvation. Salvation is purely God's grace to humankind which is by faith through Jesus Christ.

Human beings are naturally weak and cannot fulfil the requirement of the law satisfactory to God's willingness to justify them. Therefore, there should be some means which enhance for the justification of the humanity. The means that seemed to be satisfactory to the justification of humankind before God was nothing more than grace. The said to be referent figures that centred their focus on the grace as the means to justification are Paul in the New Testament and Augustine of Hippo in the history of Christianity. For Paul and Augustine there is no one who has resources needed to be saved, for none is contrite enough to please God, apart from Christ alone.

Solus Christus 'Christ alone'

In this aspect Christ is regarded as the only mediator between God and man. Without him there is no salvation. Christ, here, is regarded as the high priest, through whom we have a communion with God. This idea poses challenges to the concept of 'sacerdotalism' which insists on administering of the sacrament by only ordained ministers under the apostolic succession. 'Christ alone' is the one through which Luther taught about the "priesthood of all the baptised" later modified as "the priesthood of all believers." However, a point to be considered is that this idea did not deny or disregard the ordained office and its commitment to the public proclamation of the Gospel and the administration of the sacraments but it aimed at showing how the boundaries were weakened through Christ's mediation, for any who believes could direct access the saving grace of God.

Faith in Christ alone is regarded as enough for justification. Reformers asserted that, "for Christ's sake it offers forgiveness of sins and justification, which are received by faith."⁴⁹ The two are cooperating, 'faith' and 'Christ', for salvation. The faith in Christ alone, the only one through whom we can be justified, is the central teaching for Lutherans. Important to this is that

⁴⁹ Tappet (ed.), *The book of concord*, 115.

nothing came from us convincing God to release Jesus as a ransom for our sins, therefore justification remains purely a gift, and this prompts us to glorify God alone.

2.3.7 *Baptism and Justification*

Baptism is one of the two sacrament practiced in the Lutheran. For Luther, baptism is important and it offers a justifying grace of God. This is why it was insisted for infant baptism, for there is no merit required but only God's grace of forgiveness. This is clear as asserted in the Augsburg confession that: "it is taught among us that Baptism is necessary and that grace is offered through it. Children, too, should be baptized, for in Baptism they are committed to God and become acceptable to him."⁵⁰

Furthermore, in discussing about baptism Martin Luther shows that baptism is not a once for all event but it is an on-going process which lasts until death. The baptism that is administered to a person is a starting point for the spiritual baptism which goes on in one's life. This is apparent in Luther's statement that:

The sacrament of baptism is quickly over. But the spiritual baptism, the drowning of sin, which it signifies, lasts as long as we live... Similarly the lifting up out of the baptismal water is quickly and the increase of grace and righteousness-even though it begins in baptism, lasts until death, indeed, until the Last Day. Then only shall we be truly lifted up out of baptism and be completely born.⁵¹

Therefore, according to Luther, baptism is entirely grace of God which marks the beginning of the Holy Spirit action, in one's life, of daily washing and lifting him/her up. In other words, baptism marks an effective work of the Holy Spirit in one's life. To make it bluntly the baptism is a salvation in which a person daily has to grow in it by the help of the Holy Spirit. This is apparent that no other baptism qualifies to be a once for all act of salvation, which prompts to subjective experience of Holy Spirit in the life of individual person.

⁵⁰ Tappet (ed.), *The book of concord*, 33.

⁵¹ Martin, Luther, *Luther's works, Vol. 35, Word and Sacrament*, edited by E. Theodore Bachmann. (Muhlenberg Press, Philadelphia, 1960), 30-31.

2.3.8 *Salvation and Justification*

It is common; also right, to use the term salvation and justification interchangeably. As discussed already in chapter 2.3 the term salvation refers to a wholeness restoration of a person. It is “through his cross and resurrection, Christ is able to bind up our wounds and heal us, restoring us to wholeness and spiritual health.”⁵² As viewed in Lutheran teachings there is no difference between salvation and justification. Since justification is a restored status of relationship and salvation is a wholeness restoration which is the same act of God’s grace.

Salvation is strictly understood, in the Lutheran doctrines, as an act of grace offered to a believer through faith. To make it bluntly a baptised person is a saved person. Since baptism is the salvation then salvation is not a once for all event that once it happens it marks the beginning and completion in one’s life. It is rather a beginning for Holy Spirit work in the life of a believer. Therefore, a saved person is expected to live a daily repenting life. As Lutheran reformers criticised those who teach that salvation is the only a non-repeatable event they said: “rejected here are those who teach that persons who have once become godly [being saved] cannot fall again (emphasis mine).”⁵³ The clear notion in this argument is that salvation is an on-going event which is daily active through repentance.

2.3.9 *Trinity in the Doctrine of Justification*

In the Augsburg confession it was asserted that:

For through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when pleases God, in those who hear the Gospel. That is to say, it is not on account of our own merits but on account of Christ that God justifies those who believe that they are received into favor for Christ’s sake.⁵⁴

In the above assertion Luther is keen about the trinity in justification. The term Word, as he uses capital ‘W’ is mostly meant to stand for Jesus as used in John 1:1. Though that is not the only

⁵² McGrath, *Reformation Thought*, 21.

⁵³ Tappet (ed.), *The book of concord*, 35.

⁵⁴ Tappet (ed.), *The book of concord*, 31.

criteria for proving the involvement of Jesus in this assertion, but also the whole statement clearly mentions Jesus and his position to the justification.

The clear idea presented in Luther's above assertion is that justification is entirely trinity. It involves all three persons of God. That is to say, Christ through God's word and sacrament offers us the Holy Spirit who effects an active faith through which God justifies us. Therefore, God initiates through Christ, who impart the Holy Spirit to produce faith in us for God's grace of salvation.

2.4 Summary

This chapter focused on Lutheran doctrines particularly doctrine of justification. This doctrine served as a means to redefining the original flavour of church teaching mostly on the whole idea of salvation. There have been many aspects discussed with relation to justification. These are: free will and justification, righteousness of God and justification, imperfect nature of the Church and justification, original sin and justification, outward purity and justification, the three objective 'solas' of justification, baptism and justification, salvation and justification and trinity in the doctrine of justification.

Two ideas resonate in the whole discussion of justification. The first idea is that justification is intimately rooted in three objective 'solas', that is, sola gratia, solus christus and sola fide. These 'solas' are, as well, intimately connected and sharing towards individual's justification. It is to say justification is entirely God's grace (sola gratia) independent of human merit, resulting from Christ's merit (solus Christus) received by faith alone (sola fide) which is created in us by Holy Spirit who enters us through the means of grace, the word and sacrament. Although justification is entirely God's grace, there is no way we can exclude Christ's obedient that merited for this grace and also the faith which opens for this grace to a person. This idea has even bluntly revealed in the aspect of imperfectness of the church and justification. The idea that the church is, by itself, a mixed body of justified sinners and hypocrites is evident enough for its inability to work out salvation than entirely depending for God's grace. This has been further discussed in the aspect of trinity, whereby justification involved all the three persons of God. That is to say, through God's Word and Sacrament we receive the Holy Spirit who opens our hearts to believe

and receive justification from God through Christ. Nothing like human effort involved in enhancing God's favour for justification.

The second idea which resonates in the whole discussion is that being justified does not mean that we are totally free from sin. The indwelling concupiscence from the original sin, the wicked, and ungodly men are all the threats to our justified life. Therefore, the only solution is a constant repentance of an individual and a continuous reformation (*semper reformanda*) of the church.

Chapter Three

CHARISMATIC MOVEMENT, WHAT IS IT ALL ABOUT?

3.1 Introduction

How do we characterise the Charismatic movement? Do we compare it with the reformation movement in the sixteenth century? Do we regard it as a continuous reformation of the church, as according to Luther? Or, do we compare it with what is shown in the bible as a radical movement against the existing tradition, such as Jesus' ministry and Pauline ministry? Is it that Charismatic movement is a challenge to what Vähäkangas refers to as unnoticeable changes in tradition (that is Christian tradition)? That "the nature of a tradition is to give an impression of immutability but if the tradition is lived out either in everyday life or even in rituals taking place very seldom, the outcome is a different in understanding the content and significance of the tradition."

This is one of the challenging question and also difficult to give a straight answer. Being able to answer this question makes it possible to evaluate the extent to which Charismatic Movement challenges Lutheran, particularly its doctrines. This chapter, therefore, is of twofold perspectives. It first discusses contents of the Charismatic movement and secondly the doctrinal relationship between Charismatic movement and Lutheran church. These perspectives are of twofold importance: they first give a detailed understanding of the Charismatic movement and secondly a relationship between Lutheran doctrines and Charismatic teachings and practices.

3.2 Charismatic Movement

According to Christenson the word, Charismatic, is a Greek word *charismata* with its root word *charis* which means grace.⁵⁵ As referred to Pentecostalism, the word Charismatic was coined in order to differentiate the first Pentecostal movement which is said to have taken place early in

⁵⁵ Larry Christenson, *The Charismatic Renewal among Lutherans: a pastoral and theological perspective*. (Minneapolis: Lutheran Charismatic Renewal Services, 1976), 32.

the twentieth century with the second movement which took place in the late twentieth century.⁵⁶ The first Pentecostal movement structurally worked independently from the mainline churches, while the second Charismatic movement took place within the mainline churches.⁵⁷ The Charismatic movement, in its teachings and practices, gives a central part to Charismatic experience. One of the first devout and pioneer of the movement Rev. Christenson⁵⁸, the Lutheran minister, asserts that Charismatic experience "...included the experience of some spiritual gifts which were uncommon among Lutherans, notably speaking in tongues, prophecy, and healing."⁵⁹ This movement was mainly viewed as an effort purposeful for the restoration of the mainline churches to the New Testament Christianity. The Charismatism or Charismatic movement is sometimes referred to as Neo-Pentecostalism.⁶⁰

In its teaching and practice, Charismatic attention is to the physical experience of the word of God, that is to say, the gifts of the Holy Spirit working among the members, as above stated by Christenson. Christenson insists that "the use of the term 'Charismatic' to identify this movement is, of course, not accidental. It is related to the fundamental meaning of the word; the movement has laid special stress on the gifts of the Holy Spirit."⁶¹ Glossolalia⁶², prophecy, and healing, to mention few, play the core role of the teachings and practices by the Charismatic movement.

⁵⁶ Allan Anderson, *An Introduction to Pentecostalism: global Charismatic Christianity*, (Cambridge: Cambridge University Press, 2004), 144.

⁵⁷ David Barrett, "The worldwide Holy Spirit Renewal", 396.

⁵⁸ Herman Domianus, "The Charismatic Movement within the Ethiopian Evangelical Church Mekane Yesus (EECMY): a theological foundation for an Africa Lutheran church between tradition and revival (A course for the theological education by extension programmes of the Mekane Yesus Theological Seminary (MYTS) and the Onesimos Nesib Seminary (ONS) of the EECMY)" (Addis Ababa 2000), 13.

⁵⁹ Christenson, *The Charismatic renewal among Lutherans*, 13.

⁶⁰ Young-hoo Lee, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford: Regnum books 2009) 4.

⁶¹ Christenson, *The Charismatic renewal among Lutherans*, 33.

⁶² Glossolalia is the Greek word γλωσσολαλία which means "speaking in tongue". It is a combination of the words γλῶσσα, meaning "tongue or language" and λαλέω meaning "to speak, talk, or making a sound".

3.3 Charismatism: Historical or Contemporary?

The sparks, if not the fire, of Charismatism can be traced as early as in the late ‘second century’⁶³. Montanus of Phrygia, in Asia Minor stands as the representative of this movement. This was a movement “in reaction against (what Montanus saw as) the dead spirituality and formalism of the early church.”⁶⁴ According to Demianus, “Montanus claimed to have received direct messages from the Holy Spirit who talked through him saying, I... “.Montanus insisted that the age of the Spirit, foretold in John 14-16 had returned and that he, Montanus, was the mouthpiece of the Holy Spirit.”⁶⁵ Together with two women, Maximilla and Prisca, Montanus emphasised on the gift of prophesy. For them the gift of prophecy was continuing through them, as an indication of the soon second coming of Christ. Together with this emphasis, of gifts of Spirit, they insisted on the outward purity. Trying to live a celibate life, if one could do that, abstaining from worldly pleasure, fasting, ready to die for faith (martyr) and all the things that were reckoned as qualities for purity were emphasised by Montanus and his colleagues.

However, this movement did not last a long time before facing a repulsive response from the church. What they prophesied did not come to pass, also the style which Montanus was using in prophesying created doubt because he “prophesied in a state of...convulsive frenzy”. Being in trance, voices others than his own talked through him...it seemed to be too close to pagan experiences of the same type...”⁶⁶

Moreover the elements revealed in Montanism in the second century did not disappear completely until reappearing in the twentieth century. There were existences of Charismatic related movements, such as Enthusiasm⁶⁷ in the seventeenth century and ‘holiness movement’⁶⁸

⁶³ In his thesis “Effects of the Charismatic Experiences within the evangelical Church Mekane Yesus/Ethiopia...” 1998, Mulatu Gadisa, limits the traces of Charismatic movement to Holiness Movement which took place in England 18th Century under the leadership John Wesley. This, however, does not reject the fact that the movement traces further back than that, to the 2nd century.

⁶⁴ Middlemiss D, *Interpreting Charismatic Experience*. (SCM Press LTD 1996), 2.

⁶⁵ Domianus, “The Charismatic Movement within the Ethiopian Evangelical Church Mekane Yesus (EECMY)”, 8.

⁶⁶ Domianus, “The Charismatic Movement within the Ethiopian Evangelical Church Mekane Yesus (EECMY), 9.

⁶⁷David Middlemiss in the first chapter of his book with title *Interpreting Charismatic Experience* (SCM Press LTD 1996) discusses this fervour of Anabaptistical sect of Nicholas Stork of Silesia. Though this movement, according to

in the eighteenth century only that they did not have a wide room in the church until the advent of Pentecostalism in twentieth century. Pentecostalism is said to have acted as a linking chain between previous Charismatic movements [mostly holiness movement] and current Charismatic movement.⁶⁹ The same idea is stated in “The international Dictionary of Pentecostal and Charismatic Movements” that:

Indeed we now know that Pentecostal phenomena, especially prophecy, healings, and signs and wonders, never disappeared completely from the church after the first century of the Christian era...What is new in 20th Century Pentecostalism is its spectacular growth and its impact on the larger Christian world.⁷⁰

A linking chain to all the above mentioned movements is their emphasis on the spiritual gifts, particularly glossolalia⁷¹.

3.4 From Pentecostalism to Charismatism: The 20th Century Spiritual Revivalism

As we have seen above from the Montanus era the spiritual gifts, particularly prophecy, did not have an important role in the church until the 20th Century. It is in the twentieth century that the movement bearing the same features to those of the Montanus’ movement appeared. According to scholars⁷², Pentecostal Movement together with Charismatic movement are said to have vigorously started in the twentieth century. As the first movement, Pentecostal Movement started in the American context, early in 1901⁷³ by Charles F. Parham and his students. This movement

Middlemiss, was heavily criticised as demonic and its members regarded as madmen still it, however, had some traits of resemblance to those of contemporary Charismatic movement.

⁶⁸ Mulatu Gadisa, “Effect of the Charismatic Experiences within the Evangelical Church Mekane Yesus/Ethiopia: a historical and theological survey, 1970-1996”, (School of Mission and Theology, Stavanger, 1998) 12.

⁶⁹ Wilfred J. Samuel, *Charismatic Folk Christianity: ‘a storm in the flower’: reflection of post Charismatic trends*, (Kota Kinabalu, Sabah : Sabah Theological Seminary, 2003), 1.

⁷⁰ *The New international dictionary of Pentecostal and Charismatic movements*, Stanley M Burgess, Van der Maas (ed.), (Grand Rapids, Mich. : Zondervan, 2002), xvii.

⁷¹ Glossolalia is the Greek word γλωσσολαλία which means “speaking in tongue”. It is a combination of the words γλῶσσα, meaning “tongue or language” and λαλέω meaning “to speak, talk, or making a sound”.

⁷² Lee, *The Holy Spirit Movement in Korea*, 3-5. Also, Domianus, “The Charismatic Movement within the Ethiopian Evangelical Church Mekane Yesus (EECMY), 11-14.

⁷³ This date is in question if really should be taken as the actual birth date for Pentecostalism. From *The New international dictionary of Pentecostal and Charismatic movements* Grand Rapids, Mich. : Zondervan, 2002), edited

became influential in America and many other countries. One of the people deeply influenced was William J. Seymour who in 1906-9 ensued revival movement at the Azusa Street Mission in Los Angeles⁷⁴. From Azusa, the movement spread to places such as England, Germany, and Africa, to mention few. Characteristically, this movement was mainly supported by the socioeconomic marginalized class and relegated to the fringe of evangelical Christianity.⁷⁵

The Pentecostal movement enjoyed the dominant time for several decades until the upcoming of Charismatic movement which is said to have happened in 1960⁷⁶. As opposed to the Pentecostal movement, the Charismatic movement mainly erupted with the great desire to renew the historic and affluent mainline churches, with an increased interest in spiritual gifts, glossolalia and physical healing included. Among the initiator to this movement was Dennis Bennett⁷⁷ in California 1960. This movement was mainly viewed as an effort purposeful for the restoration of the mainline churches to the New Testament Christianity (see Charismatic Movement in 3.2).

Successively, there have been three stages of development in Charismatic movement, namely: Pentecostal movement, Charismatic movement also known as neo-Pentecostal movement and the neo-Charismatic movement.⁷⁸ The first movement stresses on the doctrine of the Holy Spirit baptism which would manifest in glossolalia. The succeeding movement is the Charismatic movement which emphasised on the general gifts of the Holy Spirit, glossolalia included. This movement was either independently established by members who split from the mainline

by Burgess, Stanley M. and Van der Maas, in the introduction (xvii) the author contends that: “In reality, however, modern Pentecostalism did not begin on Jan. 1. 1901 in Topeko, KS. More recent scholarship has demonstrated convincingly that Pentecostal outpourings occurred in other parts of the world – notably Africa, England, Finland, Russia, India, and Latin America well before 20thCentury.”

⁷⁴Cecil M. Robeck, Jr., *The Azusa Street Mission & Revival: the birth of the global Pentecostal movement*, (Nashville, Tennessee: Thomas Nelson Inc., 2006), 60-65.

⁷⁵ For a detailed information: *Dictionary of Pentecostal and Charismatic movements*, Stanley M. Burgess and Gary B, McGee (ed.), Patrick H. Alexander, (ass ed.), (Grand Rapids, Mich.: Regency Reference Library, 1988), 2-5.

⁷⁶ *Dictionary of Pentecostal and Charismatic movements*, 3.

⁷⁷ *The New international dictionary of Pentecostal and Charismatic movements*, xix.

⁷⁸ More information in Young-hoon Lee *The Holy Spirit Movement in Korea: Its Historical and Theological Development*; (Oxford : Regnum books 2009), 3-5 and; Burgess, Stanley M. Van der Maas, (eds). *The New international dictionary of Pentecostal and Charismatic movements*, Grand Rapids, Mich. : Zondervan, 2002.

churches or implemented within the mainline churches by those influenced by the Pentecostal ideas. The third movement which is neo-Charismatic manifested in various structures and practices as compared to the first two movements. The first type of this movement was a contextually oriented Pentecostals which incorporated Pentecostal ideas with the cultural context of where they were established. With their origin, and feature, according to Lee, "...whether they are genuinely Christian is occasionally questioned."⁷⁹ Another group falling into this category is what Wagner refers to as "Third Wave"⁸⁰ which is thought to be in line with the development of the Pentecostal movement, which stands as a first wave, followed by the second wave which is the Charismatic movement. As asserts Lee, "the same group was later known as post denominational churches, and recently the New Apostolic Movement, claiming that the offices of apostles and prophets have been restored. Like the Charismatics they remain in their churches."⁸¹ Following Lee's comment it makes it apparent on how there is a close relationship between the second century movement by Montanus and the contemporary movement, the Charismatic movement. The Charismatic movement or the 'second wave' and the 'third wave' movement are the movements that I will mostly focus on, due to two important reasons: the first is that they are within the mainline churches and the second is based on their emphasis in spiritual gifts and restoration of the original flavour of the Church as was during apostles' era.

3.5 Charismatic Movement: Its Doctrines and Theology

It is difficult to tell which, are the specific doctrines of Charismatic movement, especially when considering that the Charismatic movement is sceptical to the doctrines, because they divide the church than uniting it, see in the Statement of problem 1.1. Moreover, theologically Charismatism did not establish a systematic interpretation of the bible, though it is apparent that the central focus of their theology is the Holy Spirit and his gifts which are experienced subjectively by faith. However, principally, Charismatic renewal do not support theology, since for them it does not open a room for one's obedience and reverence to God. Lindberg puts it clear as he says: "religious renewal movements have the tendency to regard theology as a

⁷⁹ Lee, *The Holy Spirit Movement in Korea*, 4.

⁸⁰ Peter Wagner, *The Third Wave of the Holy Spirit: encountering the power of signs and wonders today* (Ann Arbor, MI:Servant, 1988)

⁸¹ Lee, *The Holy Spirit Movement in Korea*, 5.

substitute for obedience to God's commandments and an indicator of lack of spiritual immediacy. The experience and personal faith is more important than doctrinal formulations".⁸² Jensen goes further adding that "experience [as a central emphasis in the Charismatic movement] is just that: experience. It is not theology."⁸³ What is the claim by the Charismatic movement is that neither do they reformulate new doctrines nor recreate new theology, what they are doing is bringing into a fresh an experience of the Holy Spirit.⁸⁴ This is likewise underlined by a Catholic Scholar O'Connor that Charismatic "is not characterized by a new doctrine on the Holy Spirit, but by the fact that the traditional doctrines have come to life with new freshness and vigor (sic)."⁸⁵

As a renewing or reforming movement, the Charismatic movement within the church, particularly in the Lutheran church in Tanzania, was aware of itself as an agent who renews the biblical faith and experience to restore its original understanding and experience. Its practical and theoretical focus was to establish teachings and practices of the church life equivalent to those of the first church, that is, apostolic church. In order to attain this goal, the central motif was to motivate individuals then the whole church to involve themselves into the matters of the Holy Spirit. In implementing this, the teachings and emphases were on the Charismatic experience.

The existing practices and teachings of the mainline churches seemed not to have satisfied the Charismatic movement. These practices and teachings were rigid and unproductive to the Christians' spiritual life, and therefore, there was a need for motivating the individuals to experience the original test of the Pentecost in their life.

In sub-chapter 3.4 the Charismatic movement has been discussed and revealed as intimately connected to the Pentecostal movement. The Charismatic movement is actually a continuation of

⁸² Carter Lindberg, *Third Reformation: Charismatic Movements and the Lutheran Tradition* (Mercer Univ Pr1983), 29.

⁸³ Richard A. Jensen, *Touched by the Spirit: one Man's struggle to understand his experience of the Holy Spirit*, (Minneapolis, Minn.: Augsburg Publishing House, 1975), 153.

⁸⁴ Christenson, *The Charismatic renewal among Lutherans*, 34-5.

⁸⁵ Edward D. O'Connor, *The Pentecostal Movement in the Catholic Church*, (Notre Dame, Ind.: Ave Maria Press, 1971), 264.

the Pentecostal teachings and practices, only in a different context, which is found within the mainline churches. With this context the movement is likely to differ, slightly in practices and teachings, with the original Pentecostalism. The founders of the Charismatic movement would not characterise themselves as Pentecostals neither as having some distinctive teachings and practices which can be regarded as theology or doctrine. As already stated, for them neither are doctrines useful for the church's unity nor theology for one's obedience to God.

Basically, the Charismatic movement has built on the Pentecostal views of Holy Spirit activeness in both teaching and acting, or in other word the miracles working word of God.⁸⁶ As Pentecostals hold that whoever baptised in the Holy Spirit should show the results outwardly the same applies to the Charismatics, though they see it in a broader sense. The Holy Spirit's activeness in followers is revealed with many gifts that he endows in them. Speaking in tongue, as insisted by the Pentecostalism, is as well an integral teaching and practice within the Charismatic groups. In the same line of thought about revivalism, Kalu's view is that "Pentecostalism, as a third response, is a recovery of the diminished theology of the Holy Spirit, the *Third* Person of the Trinity in missionary message."⁸⁷ Charismatic, like Pentecostalism hold the view that they are struggling for a spiritual experience of the church, therefore they keep a prima part of the Holy Spirit in most of their teachings, preaching and practices. This is, in other words, referred to as incarnational approach of the Holy Spirit⁸⁸. For the Charismatics having a first-hand experience of spiritual gifts of the first century is possible and important for the believers. There is no reason to why they should not exist now. These optimistic and promising views have been the motif of the Charismatics in most of their teachings and practices. For them, these are the most important views and if in any way comes teachings against them are considered as Christian faith perverting teachings.

⁸⁶ Tormod Engelsen, *The Gift of the Spirit: an analysis and evaluation of the Charismatic movement from a Lutheran theological perspective, (Parts I and II)*, (Aquinas Institute of Theology, 1981), 17.

⁸⁷ Ogbu Kalu, *Power, Poverty and Prayer: the challenge of poverty and pluralism in African Christianity* Frankfurt am Main ; Berlin; Bern; Bruxles New York; Oxford; Wien: Lang, 2000), 106.

⁸⁸ Veli-Matti Kärkkäinen, *Toward a pneumatological theology : Pentecostal and ecumenical perspectives on ecclesiology, soteriology, and theology of mission*, Amos Yong (ed.), (Lanham, Md. : University Press of America, 2002), 112.

Based on the explanation above, Charismatics do not conform to any theological or doctrinal trend. Though in a real sense they seem to have a theology and doctrines where they base their teachings and practices. Considering that, teachings are doctrines as asserts Kolb “the latin word for teaching is *doctrina*. From it we get word *doctrine*. Christian doctrine is simply the teaching of the word of God.”⁸⁹ For that case, I will discuss the idea of Charismatic experience and some key aspects in their teachings and practices without classifying them as either doctrines or theology. I hope that on the way to discuss it will reveal whether they should be regarded as doctrines or theology or not at all. The key aspects discussed under the leading theme ‘Charismatic experience’ are: faith, Holy Spirit, salvation and holiness.

3.5.1 *Charismatic Experience*

Central to the Charismatic teaching and practice is what referred to as Charismatic experience. In defining the term Charismatic experience, Christiansen asserts that:

The Charismatic renewal [or Charismatic movement] understands itself as a renewal of biblical faith and experience. Its central feature is a profound encounter with the triune God who has revealed himself in the scriptures, his inspired Word. Thus *Charismatic experience* in a real sense stems from the Word of the Lord. It has this Word both as its basic impulse and as its final norm. It is from this perspective that we speak of Charismatic experiences (emphasis and italic mine).⁹⁰

In line with the above definition, Engelsviken adds “the Charismatic experience results in the reception and exercise of the charism. The charism play an important role in the theologies of the Charismatic experience and are commonly understood as evidence of the reality of the indwelling of the Spirit”⁹¹

As already introduced above, the first hand touch, feel and experience of the word of God are the emphasis of Charismatic movement. For Charismatics what happened during Jesus’ and apostles’ in the bible is what should be experienced by Christians now. Encountering God, presented in the scripture, whose actions are observable in the tangible world through a believer, is central focus of Charismatic Movement teachings. Determined faith which opens a room for

⁸⁹ Robert Kolb, *The Christian Faith: a Lutheran exposition*, (Saint Louis: Concordia Publishing House, 1993), 11.

⁹⁰ Christenson, *Welcome Holy Spirit*, 24.

⁹¹ Engelsviken, *The Gift of the Spirit*, 572.

one's salvation is a door through Holy Spirit baptism manifested in holiness life and gifts of Holy Spirit. Being filled with the Holy Spirit the experience of divine touch is made possible since God opens a door for a saved person to access Him. Sepulveda makes it clear that "God makes himself directly accessible to the believer who seeks him, thus destroying the necessity of every kind of external priestly mediation."⁹² Sepulveda's statement make it clear that Charismatic movement, based on the Charismatic experience, overemphasise the idea of priesthood of all believers while on other side displays marginal position of theology and ordained office.

A faith, which leads to individual's experience of divine touch and action, is given a high position in Charismatic movement as the result that rationally established norms of beliefs are questioned as obstacles to divine effectiveness. Asamoah-Gyadu delineates the idea as he asserts that "the tensions over Charismatic renewal are between a Christian faith cantered on formal conscious, rational acceptance of determined beliefs or doctrines, and one that gives primacy to the subjective experience of God in which faith is a response to being "possessed" by the divine."⁹³ Faith as an object to personal subjective Charismatic experience covers all faculties that can explain about God and his effect in believer's life.

Middlemiss, in analysing enthusiastic traits from the Charismatic Movement, argues that:

By definition, enthusiasm begins when experience is given priority over reason as the basis of truth. Revelation and truth are consequently considered to be primarily subjective. This is the fundamental characteristic of enthusiasm, and is a trait which is evident enough in the Charismatic movement for it to be classed as enthusiastic.⁹⁴

It is not my intension to either support or criticise the idea presented by Middlemiss. I also do not intend to analyse Charismatic movement in that direction. My focus point is the term experience. This is observable from Charismatic movement in the Lutheran church in Tanzania, Hai District in particular. Some instances on personal experience of the revelation and touch of divine power

⁹² Juan Sepulveda, "Reflections on Pentecostal Contribution to the Mission of the Church in Latin America," in *Journal of Pentecostal Theology*, (Asia: Pacific Theological Seminary vol. 1 1992), 100.

⁹³ Asamoah-Gyadu. "Neo-Pentecostalism and the changing face of Christianity in Africa", 25-26.

⁹⁴ Middlemiss, *Interpreting Charismatic Experience*. 66.

are common. Claiming to have encountered with the divine power, being revealed with the truth and prophecy, foretold about the healing and successes of the members are common practices which claim for the wide acceptance of the movement both within the mainline church and outside.

In attaining their goal towards this idea there are some emphases on their teachings and practices. These emphases are faith, salvation, baptism, Holy Spirit and holiness respectively. One's faith after hearing the word of God and being convinced by the Holy Spirit opens a room for salvation. The signs that a person is saved is to be filled with the Holy Spirit which is regarded as Holy Spirit baptism. What follows is an effective work of the Holy Spirit in a saved person which can be seen through speaking in tongue, freed from evil spirits, and performing miracles, to mention few. A born again person, who is baptised by the Holy Spirit is expected to lead the holy life. These are discussed in detail hereafter.

Faith

Christenson asserts that: "the gift of faith is inseparable from the gift of Christ himself. Apart from the *experience* of Christ as the living Lord, mediated by the Holy Spirit, all talk of faith is imitation and illusion (italic added)."⁹⁵ The word faith is an important word to the Charismatic movement. The emphasis is that the validity of one's faith is demonstrated in one's life experience of divine effectiveness. This is to say; through faith a person receives Christ who fills him/her with the Holy Spirit. Holy Spirit demonstrates different gifts to this person such as speaking in tongue, healing, and freeing from demon possession, to mention few. Like Christenson, Asamoah-Gyadu puts it clear that "if mainline Protestants confess their 'belief' in the Holy Spirit and draw attention to the centrality of the Scripture in Christian life in ministry, Pentecostals [Charismatic movement included] like to go one step further by insisting that belief must be proven by 'experience' (emphasis mine)."⁹⁶ In other words Charismatic Movement

⁹⁵ Larry Christenson, *Welcome Holy Spirit: a study of Charismatic renewal in the church*. (Minneapolis: Augsburg Publishing House, 1987), 142.

⁹⁶ J. Kwebena Asamoah-Gyadu. "Neo-Pentecostalism and the changing face of Christianity in Africa" in : *Lutherans Respond to Pentecostalism: Theology un the life of the Church Vol 4*, Karen L. Bloomquist (ed) (Minneapolis, Minnesota: Lutheran University Press, 2008), 9.

emphasises on faith in a Charismatic experience viewpoint. Christenson also discusses the same idea that “the Charismatic renewal understands itself as a renewal of biblical faith and experience”.⁹⁷ Therefore, for the Charismatic movement a faith exercised which in other words is ‘Charismatic experience’⁹⁸ is central to their teachings.

Generally speaking, the idea of faith in Charismatic movement, particularly in Tanzania seems to have mostly been affected by factors like economic, social, psychology and culture. Materialistic view of faith is, to some extent, emphasised. Traits like those of faith movement and prosperity theology are observable in most of Charismatic movement teachings and practice. Mugambi discusses this same idea that: “...faith healing becomes a very attractive, for the purpose of supplying one of the most important elements in the African’s mind for the completeness of life-good health.”⁹⁹ A dominant doctrine of material wealth and health with relation to one's faith is, most of time, emphasised¹⁰⁰. The emphasis is that “our material possessions and physical health are deeply based on our faith (translation mine).”¹⁰¹ Statements like “the world and its possessions are for children of God, you can easily take through faith (translation mine)”¹⁰², “‘we have been given the power to curse out all sicknesses, only by faith’, ‘sicknesses and poverty are not the fates of God’s children unless you do not believe’ (translation mine)”¹⁰³, “it

⁹⁷ Christenson, *Welcome Holy Spirit*, 24.

⁹⁸ Christenson, *Welcome Holy Spirit* 24-27.

⁹⁹ Laurenti Magesa, “Charismatic Movement as ‘Communities of Affliction’” in in *Charismatic Renewal in Africa: A Challenge for African Christianity*, ed Mika Vähäkangas and Andrew Kyomo, (Nairobi: Acton Publishers 2003), 39.

¹⁰⁰ Faith J. Lugazia “Charismatic Movement and the Evangelical Lutheran Church in Tanzania” in *Charismatic Renewal in Africa: A Challenge for African Christianity*, ed Mika Vähäkangas and Andrew Kyomo, (Nairobi: Acton Publishers 2003) 45-8; has discussed in detail about economic, social and spiritual factors to the spread and growth of Charismatic movement.

¹⁰¹ Observation to an open air meeting held in Hai Mjini, 17th July 2011.

¹⁰² Observation to the Sermon delivered at Kengereka Parish, Hai Mjini, on 3rd July 2011 by Charismatic guest preacher.

¹⁰³ Observation to the open air meeting held in Hai Mjini, 17th July 2011.

is not God's plan for us to be poor (translation mine)"¹⁰⁴, and many of such kind, are the vivid examples of an emphasis on faith as the source to material health and wealth.

Moreover, a born again or Charismatic member is expected to be acting with strong faith. As asserts Engelsviken "faith [for Charismatics] is the means of achieving or receiving all the benefits of salvation. It is man's responsibility to put his faith into action."¹⁰⁵ According to Mwakasege being filled with the word of God and with faith putting into action this word are the two important aspects towards our prosperity and overcoming devil's plans against our successes.¹⁰⁶ Therefore, in other words, if any one among the Charismatic members suffers some illnesses, is poor and things of the kind is regarded to have little faith or not at all.

Faith is also regarded as a determinant to God action to humankind. In a national conference for the University Student Christian Fellowship in Tanzania (USCF) held on 15th June 2009 in Arusha, one of guest speakers talked about "You as a child of God (translation mine)". One of the point he insisted on his discourse was how a born again Christian has a determining effect on God's prior-plans for the world. According to him: "nothing happens on earth that a born again Christian is not informed and participate in deciding with God (translation mine)."¹⁰⁷ In the same way one popular preacher of Charismatic Movement in Tanzania who in his one open-air-meeting said:

Most of us are still enslaved with our own disbeliefs. Who said sickness and poverty are your relatives? We are endowed with all authority and power. God never creates apart from the words of our mouths. Require is faith in Him. Say anything and it shall exist or perish (translation mine)¹⁰⁸

¹⁰⁴ Christopher Mwakasege, "Si Mapenzi ya Mungu tuwe Maskini:Mkristo na Uchumi" available from <http://www.mwakasege.org/mafundisho/uchumi/simapenzi.htm>; visited on 18th April 2012.

¹⁰⁵ Engelsviken, *The Gift of the Spirit*, 161.

¹⁰⁶ Christopher Mwakasege, "Mkristo na Uchumi: Je! Mafanikio yako Kifedha yana Matatizo?" available from <http://www.mwakasege.org/mafundisho/uchumi/fedha.htm>; visited on 18th April 2012.

¹⁰⁷ Observation in a National Conference for the University Students Christian Fellowship in Tanzania (USCF) held in Arusha 15th June 2009.

¹⁰⁸ Observation in an open-air-meeting held in Hai Mjini in 13th June 2011.

As with the above exhortation to faith by this preacher, the same tones can be heard from many of the preaching by the Charismatics. Faith, as mostly perceived by the Charismatic movement, serves in transforming all of us to be gods, sharing divinity with God, hence living the life of heaven here on earth. One of the preachers in the Charismatic group leaders' seminar asserted:

It is sad to find some of leaders in Charismatic groups keeping the truth from their members. Never do they insist that all of the born again are gods, the divine in human nature, who can say what God should do, with all the access to the secrets of God, only by faith (translation mine).¹⁰⁹

Therefore, faith is not only understood as a belief in God and his promises but also is a vital force endowed to a Christian to be able to determine what God should do. It is an accessing code to God's knowledge and determination ability by which a human being, Charismatic member, assumes it as he only believes. It is this faith which is said to facilitate the infilling of the Holy Spirit to anyone and manifest in her/him all the spiritual gifts.

This faith, according to Charismatic teaching, is through the spiritual renewal that it is born in one's life. Though, for them, faith is entirely God's grace produced by the Holy Spirit in one's heart, they however, insist that it is only a true faith after an event of 'spiritual renewal'.¹¹⁰

Salvation

The second and important aspect of Charismatic experience is salvation or conversion. In the previous sections salvation has been mentioned as a central focus of the Charismatic movement. Terms such as 'being saved', 'born again', 'making a decision', 'being revived' to mention few are terms used to a person said to have converted after denouncing old life and accepted Jesus as Lord and saviour of his/her life. This event is not, in any way, linked with the ordinary baptism or becoming a Christian. It is a conversion an individual undergoes after hearing the word and being convinced by the Holy Spirit or even encountering some extraordinary *spiritual*¹¹¹ signs.

¹⁰⁹ Observation in the seminar for leaders of Charismatic Movement conducted in Gezaulole Parish in Hai Mjini 20th June 2011.

¹¹⁰ For further discussion about the idea of Spiritual renewal and Charismatic renewal read: Christenson, *Welcome Holy Spirit*, 139-143.

¹¹¹ The reasons to italicise the word spiritual is because it is difficult to prove if what is claimed to be spiritual is real or personal interpretation.

Though an individual is expected to make decision for salvation still it is regarded that however he/she reaches that point is the act of the Holy Spirit in him/her.

According to the revival movement salvation is the work of God in an individual through the assistance of the Holy Spirit. And “the emphasis is therefore put upon the importance of maintaining good relationship with the Holy Spirit and this is expressed as a responsibility of anyone having the Spirit.”¹¹² However, there is no uniform procedure towards individuals’ conversion/salvation, since the Holy Spirit in each one decides when and how. Although there are means possible for the Holy Spirit to work for an individual’s salvation, such as: the word of God, sermons, witnesses from other people, extraordinary events and inward conviction by the Holy Spirit or call it experience. Therefore, the idea relevant is that in conversion one has to decide under the conviction of the Holy Spirit.

Moreover Munga points out that, “What characterizes *Uamsho* ‘revival movement’ is the strong emphasis in underlining eternal heavenly life as the ultimate goal of *kuokoka* ‘conversion/salvation’ (translation mine).”¹¹³ The core intent in abandoning life of sinfulness and assuming holiness is for the purpose of preparing for the life eternally. Munga discusses this in detail¹¹⁴ showing how people are convinced, with Charismatic preachers, to view heaven as most beautiful whereby the born again will enjoy forever, while the one’s left behind will suffer the horrible experience in eternal fire. With the claim of extra-terrestrial vision about heaven the Charismatic members explain the beauty of heaven. This way of explanation inspires people to aspire to have the same vision also to reach to heaven; therefore they make decision to conversion.

One important aspect of salvation worth discussing before winding up this section is the role of an individual human being in salvation. Typical procedures to salvation mostly practiced by Charismatic groups in Tanzania are well discussed by Lugazia:

¹¹² Aneth Munga. *Uamsho: a theological study of the proclamation of the revival movement within the Evangelical Lutheran Church in Tanzania* (Lund University Press 1998) 133.

¹¹³ Munga, *Uamsho*, 151.

¹¹⁴ Munga, *Uamsho*, 152-4.

In order for a person to achieve salvation one should first confess and then repent all sins that one has committed before God. *This should be done public*. A saved person should be ready to give testimony to what Jesus has done for him or her. Salvation for their view also has something to do with the outward look of a saved person...baptism and especially infant baptism is not perceived as the way through which one can receive full salvation. They emphasize that for one to be saved, one needs to decide by one's self after hearing and believing the word of God. This can be through listening to the sermon or the witness of another saved person (Italic mine).¹¹⁵

For Charismatic members decision making is a first and foremost procedure to salvation. Munga goes on clarifying the same idea as she points out the threefold procedure in conversion/salvation to an individual namely: making a decision, repentance and making things in order.¹¹⁶ It is during and after sermon that one is expected to have had a conviction that the life lived by him/her is worthless, sinful hence in need for repentance. When this person feels the need for salvation, which is regarded as a work of the Holy Spirit in him, then he will arise and walk forward to be led for the confession. Making decision is regarded as one's appeal, surrender to the divine control, admitting to have run the life independent, hence failing, now in need of God's control. Important to note here is that, "*uamsho* (revival movement) is keen to point out that *kukata shauri* (making a decision) is a choice a human being has to reach on his own (translation mine)."¹¹⁷ After the confession the person's responsibility is to effectuate his/her own salvation by making things in order by reconciling with all he has offended before his conversion. Therefore, in the whole process to the salvation personal involvement of a 'born again'¹¹⁸ is central to all.

Baptism

"One reason experience is the touchstone for Charismatics is their undue emphasis on the baptism of the Holy Spirit as a post-salvation experience."¹¹⁹ For the Charismatic movement the

¹¹⁵ Faith J. Lugazia, "Charismatic Movement and the Evangelical Lutheran Church in Tanzania" in *Charismatic Renewal in Africa: A Challenge for African Christianity*, ed Mika Vähäkangas and Andrew Kyomo, (Nairobi: Acton Publishers 2003), 54.

¹¹⁶ Munga. *Uamsho*, 157.

¹¹⁷ Munga. *Uamsho*, 158.

¹¹⁸ This term is mostly used in Tanzania to refer a person said to undergo 'conversion' or 'salvation'.

¹¹⁹ John F. MacArthur, Jr., *Charismatic Chaos*, (Zondervan Publishing House, 1992), 29.

baptism that is central and effective for any Christian is the Holy Spirit Baptism. For Charismatic members, as it has already been cited above, “baptism and especially infant baptism is not perceived as the way through which one can receive full salvation.”¹²⁰ What is most important is a personal experience of baptism in the Holy Spirit.

Through this kind of baptism one should experience some new experience of a touch by the Holy Spirit as a sign of true baptism hence salvation. Dennis Bennet¹²¹ in recalling what he experienced in the baptism in the Holy Spirit said: “...a very strange thing happened. My tongue tripped, just as it might when you are trying to recite a tongue twister, and I began to speak in a new language!”¹²²

According to Charismatic Holy Spirit baptism is not a mere teaching or doctrine; it is a descriptive and practical concept that happened biblically and in a present time. Christenson insists that “...our consideration of the baptism with the Holy Spirit is meant to be essentially descriptive of what is happening today, not normative of what is supposed to happen at all times and places.”¹²³ What is clearly revealed in the teaching of Charismatic movement is that personal experience, whereby an individual feels and witness the actuality of the Holy Spirit in his/her life, is only possible after this kind of baptism.

A person who, after believing, has accepted Jesus Christ in his/her life is the one eligible to the experience of baptism in the Holy Spirit. It is after conversion that a person can encounter a so called baptism of the Holy Spirit. This idea is presented by Young-hoon when adding that “this experience, baptism in the Holy Spirit, is authentically biblical: it is an experience subsequent to

¹²⁰ Faith J. Lugazia, “Charismatic Movement and the Evangelical Lutheran Church in Tanzania”, 54.

¹²¹ This was a pastor and rector of St. Mark’s Episcopal Church in Van Nuys, California. He is credited with an introduction of Pentecostal movement within the mainline churches in 1960. For more information: Winson Synan *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic renewal 1901-2001*, (Nashville Tenn.: Thomas Nelson Publishers, 2001), 151-153.

¹²² Winson Synan *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic renewal 1901-2001*,(Nashville Tenn.: Thomas Nelson Publishers, 2001), 152.

¹²³ Larry Christenson, *The Charismatic renewal among Lutherans: a pastoral and theological perspective*, (Minneapolis: Lutheran Charismatic Renewal Services, 1976), 47.

conversion; and initial evidence of being filled with the Holy Spirit is speaking in other tongue.”¹²⁴ It is a practical encounter with the Holy Spirit, manifested with the spiritual gifts, which is called a baptism in the Holy Spirit. More about the Holy Spirit is hereafter discussed.

The Holy Spirit

Another important component in Charismatic experience is the Holy Spirit. As stated above, through one’s faith it is possible for him/her being filled with the Holy Spirit. When a person makes a decision to follow Jesus, and go through the Holy Spirit Baptism, he/she is regarded to have been filled with the Holy Spirit. Laying on of hands in the Charismatic movement is one of the prominent procedures in prayer invoking for the Holy Spirit to infill a person.

Laying on of hands to a person can be done for three reasons: “healing of the sick, the impartation of the Holy Spirit, and various practices of commissioning.”¹²⁵ The idea that is held by the Charismatic movement is that there is a close connection between belief, laying on of hands and impartation of the Holy Spirit in a person. The first is a personal initiative to receive the Holy Spirit through faith, then being laid on of hands by a minister or ministers then receiving the Holy Spirit. Being filled with the Holy Spirit has to be witnessed by many spiritual gifts manifested by that person. It is as well a vivid sign of being saved or being born again.

As already discussed in previous section Holy Spirit is closely connected with one’s decision to renounce sins and surrender to Jesus who initiates his baptism in the Holy Spirit. Ranaghan puts it clear that:

From the earliest days of the Pentecostal movement, the event of praying for the baptism in the Holy Spirit was a clearly definable ritual act. Seekers of the experience and those praying with them would come together in earnest prayer to pray for the Holy Spirit to fall upon the seeks as at the first Pentecost.¹²⁶

¹²⁴ Lee, *The Holy Spirit Movement in Korea*, 73-4.

¹²⁵ *The New international dictionary of Pentecostal and Charismatic movements*, Burgess, Stanley M. Van der Maas, (eds.), (Grand Rapids, Mich.: Zondervan, 2002), 834.

¹²⁶ Kelvin M. Ranaghan, “Liturgy and Charism,” in *The Holy Spirit and Power: The Catholic Charismatic Renewal*, ed. Killian McDonnell, (New York: Doubleday and Company 1975), 150.

Therefore, salvation, baptism and Holy Spirit are inseparable aspects to the Charismatic teachings. It is after a person decides to receive salvation that the Charismatic members pray for him/her to be baptised with the Holy Spirit. After a baptism in the Holy Spirit which initiates the infilling of the Holy Spirit a person is expected to witness some Charismatic experiences immediately or afterwards.

The Holy Spirit according to the Bible as well as Christian belief is the third person of the Trinity. As mentioned in the Acts of the Apostles there are numerous outpourings of the Spirit in which healing, prophecy, the expelling of demons (exorcism), and speaking in tongues (glossolalia) are particularly associated with the activity of the Spirit. As often found in biblical texts, the term Holy Spirit, refers to an unhindered activity of God, in creating or in revitalizing His creation. The idea is that there is, however, no open belief in a separate divine person in the Old Testament, in fact, the New Testament itself is not entirely clear in this regard.

Mbiti as referred by Cuthbert Omari, “identifies two types of the (Charismatic) churches in Africa: those which are within the mainline churches like the East Africa Revival movement, which is Christocentric, and the Charismatic renewal movement which are pneumatological¹²⁷ in nature”¹²⁸ Though both of the movements put an emphasis on the work of the Holy Spirit, but the later put it the central doctrine.

The general concern of the Charismatic emphasis in their teachings, as above stated, is all experience the direct touch and infill of the Holy Spirit. Though some theologians, such as Christenson and Muhlen, have tried to emphasise on the three persons of God it is, however, different practically. Always the priority is on the experience of the working power of the Holy Spirit to an individual. The Holy Spirit as viewed by the Charismatic renewals is the source of spiritual re-awakening of the church which had become sterile for a long time because of church’s focusing on worldly matters. What should this idea of the Holy Spirit work in the

¹²⁷ Pneumatological, from pneumatology, can be translated literally as knowledge about the Holy Spirit.

¹²⁸ Cuthbert K. Omari, *The Church in Contemporary Africa: issues, Problem and Challenges in the Eighties and Nineties* (Erlangen: Erlanger Verlag für Mission und Ökumene 2006) 45.

church be viewed, the second reformation of the church or a continuous reforming act of the church?

Though Charismatic movement does not explicitly denounce the role of the Father and the Son in their teachings and practices, but their way of emphasising the Holy Spirit leaves a passive role of Father and Son. Charismatic movement teaching and understanding of the Holy Spirit “is in terms of possessing both personal and impersonal characteristics.”¹²⁹ The Holy Spirit can communicate the message personally to a Charismatic member. A Charismatic member can hear a whisper, can feel a touch, and can be reminded, to mention few, by the Holy Spirit. Impersonally, the Holy Spirit is said to have filled a person, or to have filled the area where the Charismatic members have gathered.

Although a born again person is expected to struggle leading the holy life but also the Holy Spirit as active is believed to enable them. As a sanctifier, reminder and a teacher, Holy Spirit purifies, reminds and teaches a converted person, and enables him/her to lead a holy and pure life. This idea of holiness is discussed at length in the following section.

Holiness

As emphasised by the Charismatic movement a born again person is expected to live a holy life¹³⁰. Being snatched, by Christ, out of the garbage of sins and made shining like a pure gold, then the holy life is central to a Charismatic member. Having accepted Christ to be the Lord and saviour of his/her life, a saved person is exalted to the right-hand of God. This ranks him/her to “a high and respectful position, better than that of the angels”¹³¹. As holy as angels are, the same is expected for a saved person. That he/she lives a life reflecting heavenly creatures. This exaltation “...should therefore not only be a reminder that salvation is a grace, but also motivate the saved person to proceed to another stage.”¹³² This stage is the one which a person leads a life in holiness.

¹²⁹ Munga. *Uamsho*, 185.

¹³⁰ For detailed information: Munga. *Uamsho*, 163-184.

¹³¹ Munga. *Uamsho*, 164-5

¹³² Munga. *Uamsho*, 165.

To be a Charismatic member, that is to be born again or to be saved, is expected that holiness should be reflected in the life lived by that person. A born again person is expected to live a testimonial life, full of prayer¹³³ and spiritual gifts. Moral life is expected to be commonly witnessed from a born again person. Sets of rules for pure life are prescribed so that a born again person should live in them for the holy life. Munga, in referring from MT¹³⁴ source passim, adds that “concretely, this life-style consists of puritanistic moral rules: the abandonment of smoking, telling lies, stealing, adultery, and prostitution.”¹³⁵ The born again life is more than words and confession; it is practical life, the life that witness holiness to people. This holiness is meant purposely as a light that shines to the world to bring others to Christ. Living the holiness life, reprimanding sin, struggling against evil, and avoiding a wasteful life, to mention few, are all expected from a saved person.

Having a first-hand experience of the Holy Spirit, a person is expected to have divine power that enables him/her to comprehend what is good and bad, what is evil and holy. This gift of knowledge of evil and holy serves as a mechanism to lead holy life.

3.6 General views of Charismatic theology in the light of Lutheran teaching

3.6.1 Faith, Grace and Christ

Much about the understanding about faith in Charismatic movement has been discussed in the previous section. Also on the salvation according to Charismatic teaching elements about grace and Christ were discussed, though not in detail. It is worthwhile discussing these three aspects in this part, in both Charismatic and Lutheran light, for a clear understanding of existing similarities and deviances.

Based on the emphasis to the Charismatic experience the Charismatic movement give a priority to the Holy Spirit. As already discussed in 3.5.1, for Charismatic members, to be baptised in the

¹³³ This is closely connected with the idea of sanctification established in the holiness movement then kept by Pentecostals. For more information: Cecil M. Robeck, Jr., *The Azusa Street Mission & Revival: the birth of the global Pentecostal movement*, (Nashville, Tennessee: Thomas Nelson Inc., 2006), 173-7.

¹³⁴ This abbreviation has been used by Aneth Munga in her doctoral dissertation as a short form of Makumira Theses (Munga. *Uamsho*, 315)

¹³⁵ Munga, *Uamsho*, 165.

Holy Spirit, and experience the gift(s) of the Holy Spirit is a sign vivid to salvation. This might be a reason clear to why Christ is not mostly referred to when it comes to salvation. Although the idea that it is only because of Christ's death that we are saved is well referred to as important in their teaching. When coming to Lutheran teaching about justification these three aspect a central point of focus. That Justification is solely a grace which is granted through Christ and received by faith. According to Luther the three aspects, that is, only grace, only faith and only Christ are the principal components to one's salvation. It is useful discussing these aspects separately on how they are viewed in both teachings, that is, Lutheran and Charismatic.

Faith in Lutheran can analogically said to be a key to access the offered grace of justification. It is through faith that salvation which God offers freely for sinners is received and actualised. However, for Luther this faith is by itself a grace free from human effort.¹³⁶ Through the means of grace God fills his people, with the Holy Spirit who produces faith in them to believe and accept the saving grace.

The idea similar to this is reflected in the Charismatic movement that "when the Holy Spirit brings renewal, confidence in God displaces doubt."¹³⁷ Should we take for granted that the faith according to Charismatic movement is similar to that of Lutheran? It is however, important to discuss critically whether the faith according to the Charismatic movement is as similar as that of Lutheran.

Charismatic movement puts an emphasis on both aspects of faith that is tangible and intangible¹³⁸. That through faith Christ is present in one's life; this faith is experienced subjectively to the one who believes. On other side this faith is objectified into miracle working power like healing, speaking in tongue, and prophesying. In that way Charismatic experience tends to elevate faith to merit¹³⁹ through which an individual can access divine providence and

¹³⁶ Tappert (ed.), *The book of concord*, 117-124.

¹³⁷ Christenson, *Welcome Holy Spirit* 139.

¹³⁸ Vähäkangas "Doctrinal Relationship between Protestantism and Charismatic Renewal" 78-79.

¹³⁹ Vähäkangas discusses this idea, (Vähäkangas "Doctrinal Relationship between Protestantism and Charismatic Renewal," 79) that "...there are cases in which faith tends to become a work through which one gains merits in front

grace. One's strong faith will explicate its effect in his/her life, through different Charismatic experience such as healing miracles, being set free from evil possession, speaking in tongue to mention few. This idea of faith is similar to Wesley's views on living faith and experience.¹⁴⁰ The experiential side of faith has been given a high recognition in Charismatic than its intellectual. Because of these views, according to McGrath, "...Pentecostalism [Charismatism included] has, on the whole, been suspicious of much traditional theology, seeing this as placing too much emphasis on rational reflection on the Christian faith, thereby neglecting its experiential aspects (emphasis mine)."¹⁴¹

On the idea of grace Luther said "the person who believes that he can obtain grace by doing what is in him adds sin to sin so that he becomes doubly guilty...It is certain that man must utterly despair of his own ability before he is prepared to receive the grace of Christ."¹⁴² In other words no one is capable of working out his salvation. Holy Spirit through means of grace, baptism and Holy Communion, creates in us faith ready to receive God's grace. Therefore, faith itself is a gift. Also human being cannot supplement, before or after, to this saving grace.

For Charismatic movement the emphasis is on individual's "making the decision;"¹⁴³ for salvation. Though, the Holy Spirit is said to have convinced a person still a person is urged to make decision to conversion. A person is exhorted to renounce his/her old life and choose for salvation. This is after preaching of word with an assumption that the Holy Spirit has prepared a person to believe. Is this 'making the decision' determined by the Holy Spirit or an elongated exhortation that appeals to one's psychological restriction hence decide? The exhortation for 'making the decision' as asserts Munga "...is an admonishment of not fearing humiliation but 'being humble and approaching the cross at Calvary as a broken sinner being led by the Holy

of God. If one is not healed in a prayer meeting, the easy explanation is that the one looking for healing did not have enough faith."

¹⁴⁰ Alister McGrath (ed), *The Christian Theology Reader 3rd Ed.*, (Blackwell Publishing 2007, 463.

¹⁴¹ Alister E. McGrath, *Christian Theology: an introduction 5th Ed.* (A John Wiley & Sons Ltd., Publication, 2011), 82.

¹⁴² Luther, "Heidelberg Disputation" in *Luther's Work*, vol. 31, Harold J. Grimm and Helmut T. Lehmann (eds.), (Philadelphia: Fortress, 1957), 40.

¹⁴³ Munga. *Uamsho*, 154-160.

Spirit to repent. A person who *wants* to make a decision has to ‘despise shame’ (Italic mine).”¹⁴⁴ The idea of ‘making the decision’ leaves into question mark the idea of salvation as ‘entirely grace’ free from human participation. Lovelace, in referring Edwards views this aberration as an error of “*mixtures of grace and carnality.*”¹⁴⁵ That an individual both puts trust in God’s saving grace and struggle hard to making a decision to conversion.

Moreover, an emphasis to baptism with the Holy Spirit and the miracle working faith puts into question an authentic position of sacrament of baptism. Sacrament is one of the two means of grace which according to Augsburg confession they “were instituted not only to be signs by which people might be identified outwardly as Christians, but that they are signs and testimonies of God’s will toward us for the purpose of awakening our faith.”¹⁴⁶ An emphasis to individual strong faith which opens a way to infill of Holy Spirit and performing miracles elevates faith as a means and an end by itself to one’s salvation. Through this emphasis the sacrament is marginalise to just a mere tradition which is set by the church to serve as a protocol of identification.

On the idea of faith with relation to Charismatic experience, Vähäkangas warns on a danger of turning God into miracle machine and distortion of the essence of true faith as established by Luther.¹⁴⁷ Insisting on faith that works miracles as a relevant faith which qualifies a person to be converted¹⁴⁸ misleads the basic Lutheran teachings which emphasise on faith as a gradual renewal by being filled with the Holy Spirit daily, and not once for all.

Thirdly, the idea of Christ alone which holds that only by Christ’s merit we are saved is in Lutheran emphasised. Christ, “...reconcile Father to us and be a sacrifice not only for original guilt but also for all actual sins of men...and have dominion over all creatures, and sanctify those

¹⁴⁴ Munga. *Uamsho*, 158-9

¹⁴⁵ Richard F. Lovelace, *Dynamics of Spiritual Life: An evangelical theology of renewal*, (USA: The Paternoster Press, 1979), 244.

¹⁴⁶ Tappert (ed.) *The book of concord*, 35.

¹⁴⁷ Vähäkangas “Doctrinal Relationship between Protestantism and Charismatic Renewal”, 79.

¹⁴⁸ This word is sometimes used interchangeably with phrases ‘being saved’ and ‘being born again’ to refer to the whole concept of salvation.

who believe in him by sending the Holy Spirit into their hearts...”¹⁴⁹ Based on this confession Lutherans hold a prima position of Christ as a founder and proprietor of our salvation.

Jesus Christ in Charismatic movement teachings is important, though dominating is the emphasis on the Holy Spirit. For Grosshans, they “...seem to be most interested in direct, immediate experiences of the Holy Spirit and of faith. What matters is living faith; theology seems like an unnecessary, often rather disturbing activity.”¹⁵⁰ Assurance of salvation and God’s present in one’s life are perceived in terms of experience of the Holy Spirit.

3.6.2 *Semper reformanda*

As discussed in the last section of chapter two ‘semper reformanda’ refers to a concept of continuous reformation of the church. Since the church is a mixed body comprising both justified sinners and hypocrites, therefore, it should reform continuously. As already referred to in 2.3.4 Luther in Smalcald articles asserted that:

Here man must hear such a judgement as this: ‘You are all of no account. Whether you are manifest sinners or saints, you must all become other than you now are and do otherwise than now do, no matter who you are and no matter how great, wise, mighty, and holy you may think yourselves. Here no one is godly.’¹⁵¹

With few words Lutheran regard justification (salvation) as a progressive event. The marks of the original sin are what still make the imperfect nature of the church. As justified we are holy while as descendants of a fallen man we are sinners. This is what Luther referred to as ‘Simul iustus et peccator’¹⁵² ‘simultaneously sinners and righteous’. Although we are in concupiscence of original sin its effect is of neither rule nor condemnation since the grace surpasses all. By faith we keep enjoying the justifying grace through daily repentance. Therefore, in other words, continuous reformation is an integral to a sustained justification. The idea of justification and

¹⁴⁹ Tappert (ed.) *The book of concord*, 30.

¹⁵⁰ Hans-Peter Grosshans, “The Work of the Holy Spirit in Christian Life and in the Church: Lutheran theological reflections”, in *Lutherans Respond to Pentecostalism: Theology un the life of the Church Vol 4*, Karen L. Bloomquist (ed) (Minneapolis, Minnesota: Lutheran University Press, 2008) 119.

¹⁵¹ *Concordia or Book of Concord: The Symbols of the Evangelical Lutheran Church*, (St. Louis: Concordia Publishing House, 1957), “Smalcald Articles,” Part 3.

¹⁵² George H. Anderson, Austin T. Murphy and Joseph A. Burgess (eds.), *Justification by Faith: Lutherans and Catholic in Dialogue VII*. (Minneapolis Minn.: Augsburg Publishing House, 1985), 24.

semper reformanda pops into critical question: Is a continuous repentance in justification an end to the whole idea of salvation or there is a further step, more than justification, to be reached in the course of persistent semper reformanda? This question brings us back to the question that introduced this chapter. How do we characterise the Charismatic movement? In other words we can ask if the Charismatic movement revived an idea of semper reformanda or answers the query about what has to be reached in the course of persistent semper reformanda?

As asserts Christenson “the Charismatic renewal understands itself as a renewal of biblical faith and experience”.¹⁵³ In line with this, as we have already discussed above about salvation in Charismatic teaching, one’s decision to renounce sinful life opens a room for conversion hence possibility for holy life. Faith that leads to Charismatic experience is a sign enough that a person is saved. Being convinced by the Holy Spirit a person is required to publicly¹⁵⁴ renounce his/her sins and being officially subscribed into the group of the born again whose lives are holy. This draws a visible line between before and after salvation and likely to characterise this act of conversion as a radical shift from sinful life to holy life. This idea of renewing faith and experience is, however, not in line with the idea of justification by grace. Though, on one side, Charismatic movement hardly touches Luther’s views of semper reformanda but coming to the idea of salvation it slightly moves away from his idea of Simul iustus et peccator. As asserts Christenson:

To be holy means quite simply that becomes visible in our lives that we as individuals and as the church-belong to God, that we are indeed the body of Christ. It means to be transformed into the image of Christ, because the best description of holiness is the character of Christ. To be holy is to bring forth the fruit of repentance, to forgive as Christ forgives, to love as Christ loves, to be compassionate as he is compassionate, to be *righteous* as he is righteous, to be honest, selfless, and *pure* as he is honest, selfless and pure (Italic mine).¹⁵⁵

Salvation, according to Charismatic movement, brings forth an obligation to live a holy life. This holy life is somewhat different to what Luther had in minds in justification. For Luther we are

¹⁵³ Christenson, *Welcome Holy Spirit*, 24.

¹⁵⁴ Citation from Faith Lugazia in footnote 115.

¹⁵⁵ Christenson, *Welcome Holy Spirit*, 235.

justified sinners who are not able to lead righteous or pure life. We are made righteous before God, though in our real life we are still with the marks of original sin.

Furthermore, for Luther good life is an outcome or fruits of our salvation and not our activity, as opposed to passivity, in maintaining our holiness. However Charismatic movement hold the idea of activity in leading the holy and sanctified life. Christenson's makes it clear that:

Philippians 2:13-14 is a critical passage for a right understanding of Christian growth. 'Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.' Here Paul uses the term *salvation* to cover the whole process of redemption, which Christ works out in us through the Holy Spirit. The Holy Spirit creates in us the will to be holy, and he gives us the power to live a sanctified life. Paul knew from experience that this is no life of passivity.¹⁵⁶

Is this dualistic idea of salvation not an amendment by the Roman Catholic after Lutheran criticism? It was as well criticised in the Augsburg Confession that:

Our opponents [Roman Catholic] no longer praise these useless works so highly as they once did, and they have also learned to speak now of faith, about which they did not preach at all in former times. They do not teach that we become righteous before God by our works alone, but they add faith in Christ and say that faith and works make us righteous before God... We begin by teaching that our works cannot reconcile us with God or obtain grace for us, for this happens only through faith, that is, when we believe that our sins are forgiven for Christ's sake, who alone is the mediator who reconciles the Father (Emphasis mine).¹⁵⁷

The question is still popping up! Is there a stage attained in the course of persistent *semper reformanda* and if there is one then what will be the fate of *semper reformanda*? An idea similar to that of purity and righteous is sanctification. Lutheran idea of justification is totally dominated by the doctrine of justification. We as justified are as well potentially sanctified, and this is a continuous event of life. As contrasted to the Charismatic movement sanctification is a step further to justification. Christenson categorises justification as a primary stage while sanctification a secondary and derivative stage of salvation.¹⁵⁸ With the idea of sanctification,

¹⁵⁶ Christenson, *Welcome Holy Spirit*, 237-8.

¹⁵⁷ Tappert (ed.), *The Book of Concord*, 41-2.

¹⁵⁸ Christenson, *Welcome Holy Spirit*, 184.

Christenson adds that “the Holy Spirit does not give us some kind of impersonal ‘power’ by which we can successfully imitate Christ; he gives us Christ himself, so that ‘it is no longer I who live, but Christ who lives in me’ (Gal. 2:20).”¹⁵⁹ Therefore, according to Charismatic a stage further is needed, sanctification, by which a person can live a Chris-like-life.

3.7 Summary

As already stated in the introduction this chapter discussed contents of Charismatic movement teachings and practices and the doctrinal relationship between Charismatic movement and Lutheran church. A brief historical discourse of the Charismatic movement followed by in-depth discussion of its contents has been presented. The discussion revealed that this movement is not entirely a new movement, which appeared in the twentieth century, but it traces some similarities back to other movements in the early church history. Movements such as montanism in the second century, and Wesleyanism or Methodism in the eighteenth century are some of the movements which had the similar traits of the Charismatic movement, though with minor differences depending on time, context and focuses on teaching. Moreover, the trend of discussion reveals that this movement, as contrasted with Pentecostalism, developed from the mainline churches which portray some traits of church revitalization process.

Charismatic movement, as discussed in this chapter, did not aim at launching a new reformed church which would change the existing doctrines of the church. What they mostly intended of was to re-actualise the effectiveness of the Holy Spirit in the church, mostly in each individual’s experience. In so doing they insist on what they refer to as Charismatic experience. Faith as central component to Charismatic experience leads a person to realise his/her transgressions so as to repent and being saved. To be saved or being born again is regarded as personal decision to denounce his past, with its evil deeds, and submit to Jesus to fill him/her with the Holy Spirit. After a conversion and being filled with the Holy Spirit manifestation of the spiritual gifts and spirit filled life is expected to be seen outwardly as a proof of Charismatic experience. The Holy Spirit in a born again person is expected to effectuate changes in the person as well as using the person for others. Holiness life is one of the expected changes from the person who is baptised

¹⁵⁹ Christenson, *Welcome Holy Spirit*, 185

by the Holy Spirit. This holy life is mostly dependent on personal determination with the help of Holy Spirit to facilitate.

Moreover, in the general overview of Charismatic movement theology in the light of Lutheran doctrines the idea apparent to all is that Charismatic teachings share to a great extent with the Lutheran doctrines though differ to some extent with. It is hardly possible to find any member of Charismatic movement disagreeing with the idea of grace in salvation, or Christ as central to our salvation, or faith as the key to our salvation. But if learn their emphasis to any of these, based on the idea of Charismatic experience it is apparent that there are slight deviations that need a careful identification. Even interesting the Charismatic movement will not openly call themselves as reformers since their main intension is on effectuating the idea of Charismatic experience which is actualised by the activeness of the Holy Spirit in individual's life. This also needs a careful investigation since in a real sense their teachings and emphases towards Charismatic experience bear some marks of life reformation processes.

It is in no way important to go further in analysing how emphasis in Charismatic experience challenges Lutheran doctrines particularly the doctrine of justification by grace. For instance their puritanistic idea of salvation, indirectly, views an idea of semper reformanda as a simple excuse to sinful life. It categorises justification which involves semper reformanda as a primary and preparatory while sanctification a secondary stage of salvation. Therefore, this makes it urgent and interesting to go further discussing the practical and current challenges of Charismatic experience to the Lutheran doctrine based on this discussion.

Chapter Four

CHARISMATIC EXPERIENCE AMONG ELCT-ND, HAI DISTRICT

4.1 Introduction

As appeared in previous two chapters, general presentation of two

The Charismatic movement as well as its first born ‘Charismatic experience’ are well pronounced phrases in Tanzania. Their fame is not confined to a certain set of belief or particular community; it is rather beyond religious and cultural borders. In the Lutheran church this movement is also pronounced.

This chapter presents and analyses current challenges of Charismatic experience to the Lutheran doctrine of justification. In order to present them well I divided the findings into four main sections. The first section is about the Current Trend, the second is about Encounters between Charismatic Experience and Doctrine of Justification within the Lutheran church. The third is about, the church’s response to the Charismatic movement. The Last section is a presupposed future of the Lutheran Doctrine of justification.

So as to have a balanced evaluation; in analysing the finding I will use Luther’s idea and different ideas from scholars from both Charismatic background and Lutheran background.

4.2 Current Trend

The ELCT pastor’s conference in 1997 held in Morogoro region discussed intensively about Charismatic movement and its challenges to the church.¹⁶⁰ Both positive and negative sides of the movement were discussed and analysed. However, due to its fast growing and wide acceptance¹⁶¹ the reached agreement was to accommodate the movement than endangering the

¹⁶⁰ One of the paper presented and discussed was “Uongozi wa Uamsho Katika Usharika” , which translates as “Renewal leadership in the parish”.

¹⁶¹ Lugakingira Wilson K., “Uongozi wa Uamsho Katika Usharika”, Mkutano wa Kiroho wa Wachungaji wa KKKT, Morogoro Januari 11-17-1997), 2; see also Evaristi Magoti, “Charismatic Movements in the Context of

church. Few recommendations on how to handle the movement were laid down these were such as close cooperation, taking the movement as one task of the mission of church, and bible and doctrinal education.¹⁶²

It was during this time that a *wide* room¹⁶³ was open for Charismatic members to conduct their prayer meetings, without interrupting normal routines in their respective parishes. Pastors in charge of parishes had the role to monitor them in terms of their teachings and practices. This, therefore, opened a room for the Charismatic members to conduct their bible studies and prayer sessions within their respective parishes than somewhere outside the church. On one side this sounded positive since it retained those members who felt the need of experiencing Charismatic taste within their own churches than anywhere else. It also brought harmony between Charismatic members and the church. Even important to all it served as a helping-hand to the church in propagating moral behaviour in the society. On the other side, it opened a room for active practice, by Charismatic member, of what they believed and teach about experience.

Being among the dioceses of the Evangelical Lutheran Church in Tanzania, the Northern Diocese is experiencing the same situation. The Hai district is one of the five districts of Northern Diocese. This district comprises of forty eight parishes which is the leading number compared to the rest of districts. All these parishes have Charismatic groups which conduct fellowship meetings at least two times a week. Out of forty eight, thirty groups are said to be active.¹⁶⁴

In all these groups an emphasis to Charismatic experience is the central to all of their teachings.¹⁶⁵ This has been a trend to the recent time. Merging the doctrine of justification with

Inculturation” in *Charismatic Renewal in Africa: a challenge for Africal Christianity*, Mika Vähäkangas and Andrew Kyomo (eds.) (Nairobi: Acton Publishers, 2003), 91.

¹⁶² Kanisa la Kiinjili Tanzania, “Uongozi wa Uamsho Katika Usharika”, 18-21.

¹⁶³ Charismatic movement had been within the Lutheran church before this time although they were being treated differently from different parishes in different diocese. From this time there were balanced views hence balanced treatments to this movement.

¹⁶⁴ Information from Hai District head office; section dealing with revival groups in the parishes, 29th June 2011.

¹⁶⁵ As revealed in the research all interviewees agreed on this idea.

the idea of Charismatic experience has been a challenge to both church and Charismatic members. Still there are disagreements in some areas even leading to some of Charismatic members either leaving their churches or avoiding normal services and only meeting in the fellowship sessions. A good example is in Appendices 1a and 1b.

4.2.1 Charismatic Experience in the Church: Inception or Activation?

An increased acceptance of Charismatic experience in the church brings up a question, whether it is a new idea or existed but kept passive until this time. To some extent the ideas are multifaceted. This is because it has two faces in its reception, particularly in Hai district. While some are of the idea that Charismatic experience is not a new thing in the Lutheran church others are of the idea that it is a purely new thing. Those who argue that it is not a new thing only see it as being wrapped into a new mask and elevated hence attaining a new reception into a church. On the other hand, those who claim that it is a new thing, see it as a never taught or an invented teaching. Therefore, it has brought anew people's encounter with divine working power in their Christian life. As one of my interviewees contends, it is a reiterated concept in a sense that:

What our fellow brothers claim to be Charismatic experience has been in the church since my childhood. It is only the way they exaggerate it. Pastors prayed for sick they were healed. When we met for Holy Supper many people witnessed changes in their lives including healings, peace, being set free and many other miracles. Christians witnessed freedom from evil powers and other miracles in many circumstances of their spiritual life. What they are insisting about speaking in tongue is one small aspect of experience than what should be.¹⁶⁶

The same idea echoed from many¹⁶⁷ of my interviewees on this idea. The only common idea from almost all of them is that it is after the coming of the Charismatic movement that this idea assumed a new identity hence a new and official reception in the Lutheran church. This idea has appeared even from the Charismatic members themselves that: "Charismatic experience is not a new idea or invention to the Lutheran church. It is rather an activated awareness of its centrality to the reality of Christianity."¹⁶⁸

¹⁶⁶ Interview with X, P₆, 17th June 2011.

¹⁶⁷ Sixty six percent of the interviewees.

¹⁶⁸ Interview with Y, P₁, 21st June 2011.

Turning to the other side of coin, Charismatic is viewed as a new and invented idea .A fairly good number¹⁶⁹ of interviewees came up with this idea. Also in this part there shows a balance between the Charismatic member and non-Charismatic members. As asserted one of my interviewees:

Personally I never experienced assurance, peace, and closeness with my God until when I renounced my sins, being led for repentance and being born again. It is when I felt a real touch of Holy Spirit in my life, and assurance of my salvation. I could notice a big change in my life than was before. This is really a new experience in my Christian life; I wish that all pastors would experience it so that they preach it to all Christians (translation mine).¹⁷⁰

The same idea was from a Lutheran Pastor who adds that “none of these emphases by Charismatics on Charismatic experience ever existed in the Lutheran church in past time. They brought with them very new outlook on Christianity, which brings into trial the authenticity of the doctrine of justification.”¹⁷¹

The point noteworthy to all is that both clerics and lay Christians, both Charismatic and non-Charismatic members are of different views about whether the Charismatic experience is a new thing or had existed prior to coming of the movement within the Lutheran church.

4.2.2 Prepare ground or prepared ground?

The idea of preparing the ground, to Charismatics, for divine presence is a commonly practiced thing.¹⁷² Prayer committees are one of so the called central pillar to the Charismatic groups. Their Main task is intensive prayers, fasting, for the best of Charismatic members and saving miracles for people who are non-Charismatics.

One central practice with the prayer committee is to prepare ground for saving work of the Holy Spirit. As experienced by many interviewees, this has to do with purifying, set free from evil

¹⁶⁹ Thirty two percent of interviewees.

¹⁷⁰ Interview with X₂, P₆, 17th June 2011.

¹⁷¹ Interview with Rev. X, P₂, 25th June 2011.

¹⁷² Revealed in ninety five percent of interviews, together with personal observation in all Charismatic services.

spirits and capture, the place where the ministry¹⁷³ will take place. This is because, “devil likes to dominate wherever he knows Holy Spirit will work his miracles. Therefore, we have to defeat him before he defeats us.”¹⁷⁴

In capturing the site “the intent is that whoever comes will not leave unsaved, healed and filled with the Holy Spirit.”¹⁷⁵ The belief behind this is that all *is* done before, what takes place during the service, the practical witness of Holy Spirit works. This is vivid that the Charismatics believe that through determined prayer they can prepare a ground for Holy Spirit work of salvation to whoever attends. That, their intensive prayers and fasting prepares a good attendance, lead to dominion of the Holy Spirit, and softens hearts of all attendant and let them experience the Holy Spirit as well as being saved.¹⁷⁶ This idea is, however, criticised in the formula of concord as asserted that: “... we reject and condemn the error of the Enthusiasts who imagine that God draws men to himself, enlightens them, justifies them, and saves them without means, without the hearing of God’s word and without the use of the holy sacrament”¹⁷⁷

In fact prayers for unbelievers are not objected rather the hope that they can actively contribute to their salvation is what is objected. Moreover, what is held to be a preparatory for one’s justification ground is God through objective means of grace, word and sacrament. Individual salvation from subjective experience, as the result of persistent prayers and fasting of the born again, is held as doctrinal error.

This idea is dominant and commonly practiced within parishes in normal services as well as open-air-meeting and seminars. A good example are the word by one minister that “you came here not by accident; but purposely. The Holy Spirit already revealed as we were praying. That

¹⁷³ The word ‘ministry’ as used with Charismatic members refers to either normal Sunday service or any other Charismatic service whether an open-air meeting or prayer and bible study meetings.

¹⁷⁴ Interview with X₃, P₇, 29th June 2011.

¹⁷⁵ Interview with Y₂, P₇, 29th June 2011.

¹⁷⁶ This echoed from many of the interviewees particularly the Charismatic ones.

¹⁷⁷ Tappet, (ed.), *The book of Concord*, (3-6) 471.

you have already entered into the kingdom, only your coming is to witness this to all believer for their spiritual health.”¹⁷⁸

4.2.3 *Open-air meetings and Seminars: Win or Re-win Souls?*

Apart from constant meetings for intensive prayer, bible reading and testimonies Charismatics give priority to the open-air meetings and seminars. Most of these open-air meetings are conducted within the Lutheran community. The claim is that “open-air meetings are useful for winning new souls.”¹⁷⁹ Are the Lutheran members the souls to win?

The Formula of concord states:

We also believe, teach, and confess that, although the genuinely believing and truly regenerated persons retain much weakness and many shortcomings down to their graves, they still have no reason to doubt either the righteousness which is reckoned to them through faith or salvation of their souls, but they must regard it as certain that for Christ’s sake, on the basis of the promises and the Word of the holy Gospel, they have gracious God.¹⁸⁰

This is to say, that according to Lutherans, salvation is not the end to *a* sinful life but also a sinful life is not the end of our salvation. A saved person regardless of his/her sinful life remains righteous based on daily repentance.

4.2.4 *Preaching: ‘Good news’ or ‘God’s news’*

Sentences like “The Holy Spirit gave me this word...”; “As I was crying to God about what to tell you today, I got this message...”; “I had prepared a word but the Holy Spirit gave me new word this morning to say to you...” just to mention few, are common with Charismatic preachers. Their sermons are, most of the time, designed to sound as direct revelation from God. This is mostly aimed at meeting the Charismatic members’ wish as Scotland asserts that:

In Charismatic worship the aim to meet God personally and to experience his very presence. Generally speaking the singing is to God rather than about God and the prayers

¹⁷⁸ Observation during inauguration of open-air-meeting held in Hosiana Parish, 3rd July 2011.

¹⁷⁹ Interview with X₄, P₈, 28th June 2011.

¹⁸⁰ Tappet, (ed.), *The book of Concord*, 474.

are more personal and less starchy. In the preaching the expectation is that God will speak personally and directly to the congregation.¹⁸¹

Hearing the message that sounds as directly from God is their great wish as one Lutheran pastor adds: “they are zealous for the word of God and deep concern for the life of faith. I am personally impressed by those practices and praise God for them.”¹⁸²

This style brings up a question whether all claims are authentic revelations. Further to that is on whether inclination to revelation is a substitute to good news from the bible or authenticates scriptures. As revealed from the research many of respondents¹⁸³ are of the positive response to this style. It “prepares us to hear from God and not a preacher (translation mine)”¹⁸⁴

However, other interviewees argued that this style has caused challenges to preachers. Most preachers who strictly preach from what is in the bible, without claiming to have either direct or added word from the Holy Spirit, are viewed as dry and their words have no transformational effect to people. The popular Charismatic tradition which has crept into some parishes is the calling, after a sermon, for those who feel touched by the spirit and in need of repenting for salvation. This tradition gives a prophetic style of preaching a high position in most of preaching. One theologian contends that: “The spread of Charismatic style of preaching puts into doubt the authentic biblical message. Their prophetic style of preaching obscures the good news of Christ for our salvation.”¹⁸⁵

Due to its high acceptance by people, some pastors are gradually adopting this style of preaching. This is clear as according to one pastor that “though to some extent it wades to superficial treatment of the word of God, still the situation determines us to do so. Most of

¹⁸¹ Nigel Scotland, *Charismatic and the Next Millennium: do they have a future?*, London: Sydney Auckland, 1995, 258.

¹⁸² Interview with Rev.X2, P₁, 27th June 2011.

¹⁸³ Sixty five percent of all interviewees.

¹⁸⁴ Interview with Y₃, P₆, 17th June 2011.

¹⁸⁵ Interview with Dr X, P₁, 25th June 2011.

congregants are into this [prophetic] style that is why they mostly like Charismatic preachers than pastors.”¹⁸⁶

4.2.5 *Sharing of Spiritual Experiences: Testimony or Test many?*

The idea “that the promise of grace becomes our own by faith in the heart and by the confession of the lips, along with other virtues”¹⁸⁷ was criticised in the Formula of Concord. As held by Charismatic members, “testimony is of twofold important for us, that it conveys practical message to hearers hence prompt them to decide for salvation; second it proves that a testifier believes what she/he experienced is Holy Spirit’s work hence gains God’s blessings (translation mine).”¹⁸⁸ It is difficult to tell which the true testimony is and which is the personal invention; since whoever testifies claims to have experienced spiritually.

A phrase “whoever has the son has the testimony”¹⁸⁹ is commonly used when calling people to give their testimony. The session for testimony can be before or after preaching, prayers or calling for decision to salvation. In Charismatic gatherings, a phrase “whoever has son has the testimony” is often used, implying that encountering Christ in one’s life opens a way for spiritual experience. To experience the work of the Holy Spirit personally is by itself enough testimony and it also opens for many miracles worth of testimony. Therefore, this qualifies as a testing way of one’s spiritual status.

To some extent, as revealed in the research, this has been a challenge. One of the interviewees added:

Whenever many Christians are in the Charismatic gathering, they tend to testify their divine encounter and wonderful spiritual experiences. If you follow their testimonies you realised a great deal of inconsistency with the word of God. I think most of them do this only to sound spiritually alive before their fellow Charismatics.¹⁹⁰

¹⁸⁶ Interview with Rev. Y, P₃, 2nd July 2011.

¹⁸⁷ Tappet, (ed.), *The Book of Concord*, 475.

¹⁸⁸ Interview with X₅, P₃, 2nd July 2011; Also the same idea similar to this was from three other interviewees.

¹⁸⁹ Seventy Five percent of interviewees mentioned this phrase. Also I observed in Sunday services whenever a Charismatic minister preached they had a session for testimony presided with this phrase.

¹⁹⁰ Interview with Y₄, P₄, 23rd June 2011.

According to Y₄ due to the close connection between Charismatic experience and salvation other people tend to produce either their feelings or fictions just to be regarded truly saved. This is as well discussed by Turner that

In the euphoria and excitement of revival, miracles have been testified to in abundance, but rarely verified. Testimonies are direct, successful and personal means of communication but they are by definition prone to exaggeration or capable of incorrect assessment. Congregations awash with emotion of enthusiasm feed of rumour, conjecture and hearsay.¹⁹¹

Due to a strong emphasis on personal encounter with the divine touch as a vivid sign of salvation which needs being shared through testimony turns testimony into a test-tube for the real saved members.

4.3 Encounters between Charismatic Experience and Doctrine of Justification within

Lutheran church

4.3.1 Outside the Church there is no salvation?

In an open-air meeting, hosted by one of Lutheran parish in Hai District, the preacher said:

...I would like to tell you an important thing about your salvation. Your salvation is rooted within your own heart... This is to say that your desire to draw near to God, despite where you might be is the only prerequisite important for your experience of closeness to God. Whether you come to church frequently, meeting for prayer frequently, attend Charismatic gatherings and all of the kind will not draw you close to God if it does not originate from your heart. If your heart is completely into God then miss all these you will cherish a close relationship with God (translation mine).¹⁹²

Although this idea does not completely disapprove of church or gathering of believers as the root for salvation, it rather weakens the idea of Luther that salvation is in the church. As Luther asserts:

Therefore he who would find Christ must first find the Church. How should we know where Christ and his faith were, if we did not know where his believers are? And he who would know anything of Christ must not trust himself nor build a bridge to heaven by his own reason; but he must go to the Church, attend and ask her. Now the Church is not wood and stone, but the company of believing people; one must hold to them, and see

¹⁹¹ Max Turner, *The Holy Spirit Gifts: Then and Now*, (Carlisle : Paternoster Press, 1996), 333.

¹⁹² Observation in an open-air meeting at Hai Mjini parish, 3rd August 2011.

how they believe, live and teach; they surely have Christ in their midst. For outside of the Christian church there is no truth, no Christ, no salvation.¹⁹³

Luther's emphasis is on gathering with other believers where the word of God is well preached and sacraments are administered.

Since for Charismatic members experience is central to salvation then the idea of gathering is on the basis of hearing revelation and testimonies. Though it is believed that one can meet his/her salvation within the church, it is not in a strict sense as with Luther's views above. One prayer team member asserts that,

We believe and we have witnessed; that we pray and fast for God to save those who have not heard and/or accepted Christ in their lives. We receive some personal belongings of non-believers and non-born-again from their relatives and pray for them. Many have come and testify that their relatives converted miraculously in their homes (translation mine).¹⁹⁴

4.3.2 *Experience and Salvation: Truth or truss?*

For Charismatics "Talent/Gift/Ability - 'Charisma'; Like prophecy, healing, speaking in tongue is a special sign of being filled with the Holy Spirit and salvation (translation mine)."¹⁹⁵ For Charismatic movement, Charismatic experience and salvation are twins (in Appendices 2a and 2b). Claiming for or demonstrating some Charismatic experiences are the proofs enough that a person is saved and the opposite might be true. Ngassapa asserts that:

There are Christians who believe and say that whoever claims to have salvation should speak in tongue. Even other preachers preach salvation in this direction. In this meaning whoever is saved should speak in tongue, implying that whoever does not speak in tongue is not saved (translation mine).¹⁹⁶

Middlemiss reveals the same idea as he adds *that*:

¹⁹³ "Sermon for the Early Christmas Service; Luke 2:15-20 (1521-1522)." in *Luther's Works, American Ed.*, Hans J. Hillerbrand, Helmut T. Lehmann ed., (Philadelphia, Concordia Publishing House/Fortress Press, 1974), (Sermons II), vol. 52:39-40.

¹⁹⁴ Interview with X₅.

¹⁹⁵ Kanisa la Kiinjili Tanzania, "Uongozi wa Uamsho Katika Usharika", 14.

¹⁹⁶ David Ngassapa, *Wokovu: Maana na Matokeo*, (Tanzania: Colour Print (TZ)Ltd, 2010), 11-12.

...current claims to experience miraculous healing are used to demonstrate that a person has encountered God in his own experience. If healing comes from God, and illness comes from Satan, then the success of healing becomes a criterion which is used both to justify a particular theology, and to justify the theological claim of a church or a person to have had an encounter with God. The converse is also applied, in that lack of healing becomes sign of sin or unbelief.¹⁹⁷

The same idea is emphasized by Hummel that: “first is a mentality that views the Charismatic as the principal, if not the sole, criterion of spiritual excellence. It identifies spiritual growth with abundant exercise of charisms, especially the most spectacular. It forgets that ‘love’, a fruit of the spirit, is the major measure of Christian spirituality.”¹⁹⁸

In addition the attitude that Charismatic experience is superior and an outward sign of salvation and genuineness has caused the superior feeling of the claimants. As one of the interviewees attests, “the born again have ranked themselves as most accepted before God while observing others like small devils. The worst ones are those who claim to have some spiritual gifts and to have experienced direct divine touch. They behave like gods.”¹⁹⁹ In other words this emphasis on spiritual gifts causes what Hollenweger refers to as Charismatics’ “doctrine of two sorts of Christians”²⁰⁰ within protestant churches. Idea parallel to that is presented by MacArthur that:

One unfortunate characteristic of the Charismatic movement is a continual emphasis on the astonishing, dramatic, sensational events that are supposed to be part of the Charismatic’s everyday experience. The effect is to intimidate anyone who is not getting these same kinds of results—the tongues, the prophecies, the audible instruction from God, and so on. Those who are getting less spectacular results (or who perhaps are in a dry spell where no results seem to come) feel relegated to second-class status.²⁰¹

This attitude has stimulated people to aspire for experience of the spiritual gifts so as to be assured of salvation. “Jesus promised us the Holy Spirit as an assurance of our salvation. Having him in my life is experiencing his working power, which is a total assurance to me that I am in

¹⁹⁷ David Middlemiss, *Interpreting Charismatic Experience*. (SCM Press LTD 1996), 159.

¹⁹⁸ Charles E. Hummel, *Fire in the Fireplace: Charismatic Renewal in the Ninetieth*, (Downers grove : Intervarsity press, 1993), 250.

¹⁹⁹ Interview with Y₆, P₅, 20th June 2011.

²⁰⁰ Walter Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches*, (Minneapolis, Minn. : Augsburg Publishing House, 1972), 9.

²⁰¹ John F. MacArthur, Jr., *Charismatic Chaos*, (Zondervan Publishing House, 1992), 310.

Jesus. I do pray hard and plead him to be revealed in me.”²⁰² The same idea resonated from many responses by the interviewees. That each member prays hard, fasting and pleading with God for experience so as to be assured salvation. A good number of congregants are insisting for Charismatic services that they can be filled and experience some spiritual gifts. As asserted one of Charismatic movement leaders:

It is no longer a campaign by the leaders of the Charismatic movement to convince clergies to implements Charismatic services. The Holy Spirit has awakened people’s understanding, now they are the ones who are insisting that their pastors should exercise Charismatic movement within the service (translation mine).²⁰³

The same idea was proposed by one of the top leaders of Charismatic movement in the district level. According to him, there are six parishes out of forty eight which have highly accommodated Charismatic elements within their normal services. This was “people’s [congregants] need which led the church to allow Charismatic ministry being exercised in the normal Sunday services.”²⁰⁴ What I observed in three of these parishes is that before the service people gather for intensive prayer session. It is where sick, demon possessed, and all other interested in Charismatic experience(s) are prayed-of. Prayers for an upcoming service for God’s active presence are intensively done. Captivating of the whole arena, where service will take place, that God saving power will not be interrupted is as well done.

Further to this is the so called ‘prayer team members’ are allocated in all corners of the church so that they will keep praying for the whole service, ‘lifting up’²⁰⁵ a minister for the powerful service. They as well pray that the enemy [Satan] will not creep in and invade people’s hearts and hinder their concentration and inner understanding of the word so that they can make decision to salvation.²⁰⁶

²⁰² Interview with Y₅, 17th June 2011.

²⁰³ Interview with X₈, P₃, 28th June 2011.

²⁰⁴ Interview with Y₈, P₂, 25th June 2011.

²⁰⁵ This is a direct translation from commonly used term ‘kumwinua’ which means lifting up or empowering the one who is conducting the service that he will be filled with Holy Spirit and not let the devil attack his understanding.

²⁰⁶ All the Charismatic members whom I interviewed from these respective parishes which have accommodated Charismatic system proved to have same views on those procedures.

It is common in all parishes in Hai District for Charismatic preachers from either within the respective parish or from somewhere else to preach in the normal Lutheran service. This is for two major reasons. First is “people’s feeling that Lutheran pastors are *dry* spiritually hence in need of serving word from Charismatic preachers...and [second is] that they are strongly convinced that these particular preachers are endowed with Charismatic gift including the saving gift.”²⁰⁷ This practice is functional due to two factors: “... [First] there are some of Lutheran pastors who are supporting the idea and [second]...is to retain church members from moving out in search of these particular preachers.”²⁰⁸

According to two of my respondents²⁰⁹ what is commonly observable from any service by Charismatic preachers is the way he/she prepares a stage for people towards salvation. Among them are: Styling the word as a direct message by the Holy Spirit through them just as a channel/speaker. They recall and promise some Charismatic experiences as connected to one’s submission to the control of the Holy Spirit, which is conversion. This is what Ngong refers to as African views of Holy Spirit. That, “what the Spirit *does* has been emphasized to the neglect of who the Spirit *is*.”²¹⁰ Calling forward for those who feel touched by the Spirit and in need of either salvation or renewal to their salvation; and pray for the sick, needy and demon possessed with a direct touch for each individual are common in every gathering.

Whether it is contextual invention to win the souls or a divine work or both; approaches above are interesting for discussion. Following them it is possible to faintly observe a whispered convincing tone aiming at appealing to individual’s perceptive faculty that behind the scene the sole player is God himself. This is, as I can imagine, for the purpose of squishing a long term faith in an endowed grace of salvation and replacing it with fear and urge for a short lasting peace offered by a stretched prayer and laxative preaching. If this is the case, then Luther contends that: “For it is not possible for a heart to be at peace unless it trusts in God and not in its

²⁰⁷ Interview with Rev. Y₂, P₄, 23rd June 2011.

²⁰⁸ Interview with Rev. Y₂, P₄, 23rd June 2011.

²⁰⁹ Y₈ and Y₆.

²¹⁰ David Tonghou Ngong, *The Holy Spirit and salvation in African Christian theology : imagining a more hopeful future for Africa*, (New York : Peter Lang, 2010), 131.

own works, efforts, and prayers.”²¹¹ Human efforts and prayers, according to Luther, are not the source of one’s peace in the heart. Neither their outcome like what is referred to as Charismatic experience. Authenticating personal speculations and experiences as a working understanding of God and his salvation is, according to Luther, drifting afar from God’s presence. This is clearly stated by Alfsvåg that:

Luther’s argument...confirms that his principal aim is to guard the power of God and the power of the word of God as the ultimate foundation of theology. As rhetoric suggests, man should avoid speculation and concentrate on the words and events of real life, because that is where God is.²¹²

Giving a central position to subjective experience in determining one’s salvation discriminates those who do not experience it. An outcome is that they despair and drift away. As writes Ngassippa “others gave up when met these Christians who call themselves the born again when they asked them ‘brother, are you speaking in tongue or not? If you cannot speak in tongue then you are not saved’ (translation mine)”²¹³ Are Charismatic a proof to salvation?

Moreover, this attitude of connecting Charismatic experience with salvation tends to classify people into different spiritual degrees. As contends MacArthur:

That kind of teaching opens the floodgates for believing that vital Christianity is one sensational experience after another. It sets in motion a contest to see who can have the most vivid or spectacular experience. And, of course, those with the most awesome testimonies are held in highest esteem spiritually. Incredible claims are made, and they almost go unchallenged.²¹⁴

MacArthur’s assertion rests on this idea that for Charismatics God’s gifts are the proofs to one’s salvation. This idea “...that not God himself but divine gifts dwell in believers”²¹⁵ was criticised in the Formula of Concord. That God’s gifts are never confined to one’s salvation. What matters to a person is God’s presence in him/her through His justifying grace.

²¹¹ Martin Luther, *Luther’s Works: Carrier of reformers II, Vol. 32*, George W. Forell and Helmut T. Lehmann (ed.), (Philadelphia: Muhlenberg Press, 1958), 54.

²¹² Knut Alfsvåg, *The Identity of Theology*, (Bangalore : Theological Book Trust, 1996), 162.

²¹³ David Ngassapa, *Wokovu: Maana na Matokeo*, (Tanzania: Colour Print (TZ)Ltd, 2010), 12.

²¹⁴ John F. MacArthur, Jr., *Charismatic Chaos*, (Zondervan Publishing House, 1992), 30.

²¹⁵ Tappet, (ed.), *The Book of Concord*, 475.

Moreover, views that spiritual gifts are the sign of salvation and genuineness have brought up the struggle by individuals to attain some spiritual gifts. Some of procedures are set to train through, and practice for some gifts. This is similar to what Kraft insisted that: “If in a perspective shift, one needs to move out of head knowledge and into habit, one needs to practice, practice, practice. There is absolutely no substitute for experience to bring one into a new perspective.”²¹⁶

Rules in reading the bible, praying, and exercising holiness so as to qualify for some gifts have been established. “They [Charismatic members] have some ways of praying and repetition so as to train their tongues to switch into strange languages. Also procedures for exorcism are well defined that anyone can learn and practice.”²¹⁷ Similar to this was the idea from one of the Charismatic leader that:

What is being taught and practiced is not an invention rather what Jesus and apostles did. Jesus promised us if we believe in him we will do more than what he did. Believing in him is also believing in what he did and practicing them. Doing more than what he did includes demonstrating divine power through miracles and wonders than he did.²¹⁸

The above idea shares closely with Kraft’s views that “Christians are Christ’s ambassadors and should be available to participate in all the supernatural ministry in which Jesus himself was involved.”²¹⁹ Kraft is, moreover, supported by Engelsviken that “assurance of salvation and personal sonship are primary effects of the gift of the Spirit both in the Charismatic experience today and in biblical theology.”²²⁰

Being it scriptural or invention is not an issues, an overemphasis to these Charismatic experiences makes the issue serious. Dividing Christians into categories and ranking them into scales based on Charismatic evidences is in a sense a serious matter. As warns Vähäkangas:

The Charismatic tendency to emphasise the visible and tangible nature of faith is an understandable reaction to the often so intellectualising and internalising interpretations of faith found in historical churches. It is no wonder that this kind of faith appears as a

²¹⁶ Charles H. Kraft, *Christianity with power: your worldview and your experience of the supernatural*, (Ann Arbor, Mich.: Servant Books 1989), 96-97.

²¹⁷ Interview with Rev Y₃, P₅, 20th June 2011.

²¹⁸ Interview with X₆, P₇, 25th June 2011.

²¹⁹ Charles H. Kraft, *Christianity with power*, 110.

²²⁰ Engelsviken, *The Gift of the Spirit*, 572.

castrated one for many Christians. Even if in the historical churches there is such a danger, the emphasis on visible marks of faith is not without its pitfalls, either. An understanding of faith, which emphasises either signs or wonders or good visible works, is in danger of becoming a law forcing believers into hypocrisy or fake actions.²²¹

More emphasis on reason or on tangible aspect of faith, according to Vähäkangas, both are with their weaknesses. While over-reasoning sterilises faith over-experiencing turns it into a truss to believers' conscience turning them into pretenders.

4.3.3 *Salvation and Freedom*

Common to Charismatic members is an idea of “freedom in Christ.”²²² For Charismatics salvation is intimately connected with an experience of deliverance from different bondages. As asserts Oral, one of pioneers of Pentecostalism [Charismatic renewal]: “Healing is in the atonement. Therefore, it includes all....just as He will forgive all our sins, He will heal all our diseases”.²²³ Though Oral's statement was some years back still this idea is strong among Charismatics in the Lutheran church in Tanzania.²²⁴ This is mostly heard within Charismatics. Prospections and expectations of different aspects of freedom are daily in their teachings. The term deliverance²²⁵ is commonly emphasised on this aspect of freedom with relation to salvation. Invitation and assurance for freedom after salvation is common in many of Charismatic gatherings. Holistic²²⁶ view of deliverance is a central emphasis, though it is mostly linked with Charismatic experience. Holistic deliverance refers to spiritual deliverance/freedom and physical deliverance/freedom.

Charismatics insist that when a person is saved he/she should be freed from all spiritual bondages.²²⁷ Kraft adds that: “Jesus invited his people to freedom. But many of them don't

²²¹ Vähäkangas, Mika. “Doctrinal Relationship between Protestantism and Charismatic Renewal” 79-80.

²²² All the interviewees had something to say about this phrase that it is common to Charismatic movement.

²²³ Robert Oral, *If you Need Healing, do these things* (New York: County Life Press, 1952), 42, 60.

²²⁴ Eighty eight percent of interviewees suggested on the existence of this connection.

²²⁵ For more information about this term: Francis MacNutt, *Healing*, (Notre Dame : Ave Maria Press, 1974). 61-74. MacNutt, *Deliverance from evil spirits : a practical manual*, Grand Rapids, Mich. : Chosen Books, 1995

²²⁶ Father Francis MacNutt, a Roman Catholic Priest in the Charismatic Renewal, discusses in detail about Charismatic view of wholeness deliverance as holiness: MacNutt, *Healing*, Notre Dame : Ave Maria Press, 1974.

²²⁷ This idea revealed in interview with all the Charismatic affiliated respondents.

seem to experience this freedom. Saved yes, free no.”²²⁸ Spiritual bondages, as referred in the Charismatic teachings, are such as being possessed by evil spirits, curses, sinful nature and fears about life after death, to mention few.²²⁹ Since, “the devil as our adversary daily instigates fear, unfaithfulness, disbelief and all kinds of wickedness in our hearts...”²³⁰ it is inevitable for each of us to seek deliverance from the Holy Spirit. Likewise, sickness, poverty, depression, and unhappy relationships, to mention few, are regarded as physical bondages from devil. As one of Charismatic preacher preached:

“...He [Jesus] came to set us free, indeed free. To set us free means we are in the bondages. Where are they from and which are they? The answer is straightforward that the root cause is the devil. Second to that, these bondages are our sins, possession from evil spirits, worries, sicknesses, poverty, family disunity, enmity, hatred and whatever enslaves you both spiritually and physically (translation mine).”²³¹

First and central prerequisite to freedom from the bondage is one’s surrender to Jesus which is conversion. “After surrendering it is when the Holy Spirit enters in a person’s heart to loosen all the bondages.”²³² Being loosened from bondages brings into a person a new experience of joy, peace, love, forgiveness, healing, to mention some. This freedom also “...extends to the family, working places, school life and all other aspects in person’s life.”²³³

Freedom, in this case, is regarded as an outcome of salvation which proves for the presence of Holy Spirit into a particular person. Contrary to that salvation is not yet attained.²³⁴ Stott contends, somewhat, with this idea when he asserts:

What are that marks of a person filled with the spirit of God today? There can be no doubt that the chief evidence is moral, not miraculous, and lies in the Spirit’s fruit not the Spirit’s gifts. We have already noted that the Corinthians, who had been baptised with the

²²⁸ Charles H. Kraft, *Deep Wounds Deep Healing: Discovery the vital link between spiritual warfare and inner healing*, (Ann Arbor, Mich.: Servant Books Publication, 1993), 18.

²²⁹ Mika Mwakisapile, “Sasa ni Huru”, a paper delivered during a three days seminar about freedom in Christ held in Hai Mjini Parish, 6th Aug. 2011, 7.

²³⁰ Interview with Y₇, P₁, 27th June 2011; see also, “Uongozi wa Uamsho katika Usharika, 9.

²³¹ Observation in the Sunday Service, Nkwarungo Parish, 26th June 2011.

²³² Interview with X₄.

²³³ Interview with Y₂.

²³⁴ Interview with Rev, X₁.

Spirit and had been endowed richly with the gifts of the Spirit, yet showed that they were 'unspiritual' Christians by their lack of the moral quality of love.²³⁵

Being filled with the Holy Spirit and develop the spiritual fruits is what matters. But insisting on witnessing the loosened bondages, in other words experiencing miracles of freedom as a sign of salvation and being filled with the Spirit is what Stott criticises.

Important to discuss before winding up this section is a tendency by Charismatics to link experience with repentance. Since most, if not, all of the sufferings are attributed to the evil cause²³⁶ then for a person to experience a divine healing or other miracles has to assess all the channels to invasion and repent for deliverance. A good example is what Kraft asserts that "I've never admitted this to anybody. I committed adultery in my father's church! It was after this that the church started going downhill.' A simple confession of this fact to God, then, brought forgiveness and enabled us to get rid of the demon."²³⁷ What Kraft presents is closely in line with what Muhlen refers to experience as the source of certainty.²³⁸ This idea was revealed in interview that "one's sincere reflection and repentance is a core to his/her freedom from all evil spirits and an experience of the Holy Spirit."²³⁹ In other words delayed miracles or other spiritual experiences, as referred to freedom, for a born again member are easily connected with unfinished repentance. Precisely incomplete salvation bars Charismatic experience in one's life.

²³⁵ John RW Stott, *Baptism and Fullness: The work of the Holy Spirit today*, (England: Inter-Varsity Press, 1977), 54.

²³⁶ From the interview this idea had positive support from all the Charismatic respondents; that sufferings are either directly or indirectly connected to evil spirits.

²³⁷ Charles H. Kraft, *Deep wounds Deep Healing: discovering the vital link between spiritual warfare and inner healing*, (Ann Arbor, Mich. : Servant Books Publication, 1993), 52.

²³⁸ Heribert Muhlen, "The Charismatic Renewal as Experience," in McDonnell, (ed.) *The Holy Spirit and Power: the Catholic Charismatic renewal*, (Garden City, N.Y.: Doubleday & Company, 1975), 110.

²³⁹ Interview with X₂

4.3.4 *When Spiritual Scale Outweighs Semper Reformanda*

Worth to discuss is the idea of repentance with relation to salvation. The idea of priesthood of all believers²⁴⁰ is largely revealed within Charismatic gatherings. It is common in the fellowship or bible study session to find different group members preaching, praying for sick or demon possessed person and all other services. Nothing like a qualification or office that distinguishes a person from another. What only makes one more dominant is his/her multiple Charismatic gifts; although all, who are born again, are always encouraged to participate fully in everything.

The difference is only when it comes to the mixture of Charismatic members and non-Charismatic members. A common tendency with Charismatic is "...to view all except born again [Charismatic member] as sinners."²⁴¹ This, according to respondents, is apparent in their practices. Using different greeting for the born again and non-born-again,²⁴² addressing any born again as *mpendwa* (beloved) while excluding others, calling for repentance of non-born again in the end of sermon and letting the born again members lay hands on them for confession and prayer, to mention few, are the common practices with the Charismatics. The idea behind all these is that "they believe to have attained spiritual qualities for salvation, hence moved into a new and holy status of Christianity."²⁴³

They are convinced that a born again person, who has experienced the baptism in the Holy Spirit, is holy in a sense that the Holy Spirit does not let him fall into sin. To be born again is "...to surrender totally to the control of the Holy Spirit, and let him mould you for righteous life."²⁴⁴

An impression that comes out of this view is that being a Charismatic member means moving a step higher than ordinary Christians. It is a step that transforms a person to conform to holy and righteous life. Is this not what Lovelace refers to as "spiritual pride"²⁴⁵? This, however, brings into question the idea of *semper reformanda*. Can Luther's view of Christians as 'simul iustus et

²⁴⁰ In "Uongozi wa Uamsho katika Usharika" 10, this is well explained to be one of impressive characteristic of Charismatic movement since its early stages in the ELCT.

²⁴¹ Interview with Rev. X₁

²⁴² Ngassapa, *Wokovu: Maana na Matokeo*, 9.

²⁴³ Interview with Rev X₁.

²⁴⁴ Interview with X₄.

²⁴⁵ Richard F. Lovelace, *Dynamics of Spiritual Life*, 245.

peccator' fit into Charismatic view of salvation and spirituality? If yes then semper reformanda still functions in their teachings and beliefs. If not then semper reformanda is already at stake.

4.4 Church Response to the Charismatic Movement

The Church's concern about this movement did not end in the 1997 conference. There have been both joint efforts as well efforts from individual dioceses in handling this movement. The Northern Diocese also has responded to the challenges of Charismatic movement in many ways. In considering its challenge to the Lutheran idea of salvation the church deduced some approaches towards handling the situation. "It was noted that three things are important in order to handle Charismatic movement harmoniously and without intensive damage to our teachings about salvation. These are unity, system and education."²⁴⁶

According to Rev. X, it was realised that Charismatic movement is useful to the church if the church will be able to work with them with a greater understanding.

The movement needs to have unity for the consistency in both teachings and practices. They also need an organised system of conduct, teaching and practice which will be implemented in all their gatherings so that there is coherence in their teaching and practices especially on Charismatic experience. Last but not least is education. We realised that Charismatics are zealous to preach the gospel of salvation by Jesus Christ, which is the church's central mission, but they fail to convey it right due to lack of theological knowledge. However, when it comes to theology they are critical to it, also many of them wish to teach and preach it is very expensive to afford for their theological studies. Therefore we had to device some other means to equip them with basics about understanding and interpreting bible (translation mine).²⁴⁷

This approach has brought into existence the network of Charismatic movements within the Lutheran church in Tanzania. This movement works hand in hand with the church from the parish level to the ELCT level in reaching people both within and outside the church for spiritual life. This network has served as source to unity and system of operation. "ETE"²⁴⁸ which refers to spread of basic knowledge of the bible is one of the church's approaches to equipping Charismatic members with biblical literacy.

²⁴⁶ Interview with Rev. X.

²⁴⁷ Interview with Rev. X.

²⁴⁸ This is the short-form for 'Elimu ya Theologia kwa Enezi'

4.5 Presupposed future of the Lutheran Doctrine of Justification

I can recall what my secondary school teacher taught me about the importance of history. It is through history that we know the past comparing with present and then predict for future. As it can apply to the Charismatic movement it shows that spiritual movement within the church has been there since Jesus' era. These movements with varying emphases have had both positive and negative challenges in a particular church or tradition within it. As an outcome "when different theological or experiences confront church members, various responses and reactions become evident."²⁴⁹ Responses and reactions are important only when resulting from in-depth reflection from both directions.

From what is happening within the Lutheran church in Tanzania, with particular evidence from the Hai District Charismatic movements seem to have had a great impact. It is hardly possible to hear pure teachings of justification as established by Luther.²⁵⁰

Many practices have been accepted within the church with the claim that they are good and biblical and with no effect to the central understanding of salvation. Whether the drift will develop or the church will retain only the already accepted teachings and practices, is still difficult to tell. Although what Vähäkangas refers to as unnoticeable changes in tradition in 3.1 still prompts us to be pessimist about the future of the Lutheran doctrines especially justification when it comes to Charismatic interpretation.

4.6 Summary

The facts about the existence of Charismatic challenges to the Lutheran doctrine of justification have been presented in this chapter. As discussed above, both teachings and practices of Charismatic experience are with both pros and cons to the doctrine of justification. The fact that they give priority to experience a sense of salvation challenges Lutherans to lead a testimonial

²⁴⁹ Wilfred J. Samuel, *Charismatic Folk Christianity: 'a storm in the flower': reflection of post Charismatic trends*, (Kota Kinabalu, Sabah : Sabah Theological Seminary, 2003), blurb in the back-cover of the book.

²⁵⁰ Based on my personal observation in six parishes, from June to July 2012.

life though, however, in its strict sense it gives more credits on the efforts and determination towards this goal.

Moreover, the church seems to have felt this pinch hence initiated some approaches to both cope and curb the situation. Systematizing the movement and literalising their biblical understanding are some of church's approach.

Whether the church can limit further distortion to the doctrine of justification is questionable given the fact that the Charismatic movement is somewhat a lived tradition.

Chapter Five

GENERAL SUMMARY AND CONCLUSION

5.1 General Summary

In this thesis I have mainly dealt with two important aspects of faith. These aspects are doctrine of justification and Charismatic experience. From different milieu Charismatic experience comes into Lutheran arena hence turns into a challenge to the doctrine of justification.

During its formation, in sixteenth century reformation, the doctrine of justification was one of the most challenging doctrines. Like a bomb-shell in the residence the doctrine of justification scattered the Roman Catholic strength and doctrines. It opened a new page of perspectives on the whole idea of salvation.

In the wake of twentieth century an emphasis on Charismatic experience assumed a position of which it brought with it a new perspective of faith and salvation. This new perspective of faith and salvation has, in one way or another, challenged the Lutheran doctrines particularly justification. From the beginning of the discussion about Charismatic experience I have not specified it as a doctrine or an aspect of theology due to their sceptical view of the terms. However, ironically Charismatic experience has to a large extent identified as a doctrine by both the non-Charismatic and Charismatic theologians.

As revealed in the trend of this thesis, the main focus has been on challenges brought by increasing interest on Charismatic experience to the Lutheran doctrine of justification. In reaching the goal I dealt with three prominent areas: the Lutheran doctrines with particular emphasis on justification; Charismatic movement with particular emphasis on Charismatic experience and then field data discussing practically the challenges.

In the Lutheran doctrine detailed discussion of Lutheran original idea of justification/salvation has been presented. There have been many aspects discussed in line with justification. These are: free will, righteousness of God, imperfect nature of the Church, original sin, outward purity, the

three objective 'solas', baptism, salvation and trinity. All the above aspects have proved justification to be entirely grace of God through Christ which is received by faith. Also they have supported an idea of daily repentance (*semper reformanda*) of a justified person and church due to the *corpus permixtum* nature of the church and 'Simul iustus et peccator' nature of its justified members.

Justification according to Lutheran belief and teaching is intimately rooted in three objective 'solas', which are *sola gratia*, *solus christus* and *sola fide*. These 'solas' are, as well, intimately connected and sharing towards individual's justification. It is to say justification is entirely God's grace (*sola gratia*) independent of human merit, resulting from Christ's merit (*solus Christus*) received by faith alone (*sola fide*) which is created in us by Holy Spirit who enters us through the means of grace, the word and sacrament. Also it revealed that God justifies us because of his righteousness and not because of ours.

However, as justified does not mean that we are totally free from sin. The indwelling concupiscence from the original sin, the wicked, and ungodly men are all the threats to our justified life. "Although we have God's Word and believe, although we obey and submit to his will and are nourished by God's gift and blessing, nevertheless we are not without sin."²⁵¹ Therefore, the only solution is a constant repentance of an individual and a continuous reformation (*semper reformanda*) of the church. This is to keep us humble before God every day.²⁵² In other words, effective prayer, fasting, or any other methods can neither transform us to sinless state nor merit us salvation.

The second part of this paper has been devoted to the discussion of Charismatic movement teachings and practices and the doctrinal relationship between Charismatic movement and Lutheran church. Emphasis was on their teaching and practices.

²⁵¹ Robert Kolb and Timothy J. Wengert (eds.), *The Book of Concord : the confessions of the Evangelical Lutheran Church*, (Minneapolis, Minn. : Fortress Press, 2000), 452.

²⁵² Kolb and Timothy J. Wengert (eds.), *The Book of Concord*, 452.

Charismatic movement, as it is with its claims, intends to re-actualise the effectiveness of the Holy Spirit in the church, mostly in each individual's experience. In so doing they insist on what they refer to as Charismatic experience. Tangible faith is central component to Charismatic experience. Salvation is viewed in that same trend of Charismatic experience. That personal encounter with the Holy Spirit leads into decision and submission to the saving power of Christ. Similarly, having some visible Charismatic gifts is a proof enough that a person is saved.

Additionally, in an overview comparison of Charismatic experience and doctrine of justification there seemed some similarity and also differences. It is hardly possible to find any member of Charismatic movement disagreeing with the idea of grace in salvation, or Christ as central to our salvation, or faith as the key to our salvation. But through learning their emphasis to any of these, based on the idea of Charismatic experience, there are slight deviations. Even interesting the Charismatic movement do not openly call themselves as reformers since their main intension is on effectuating the idea of Charismatic experience. Emphasising Charismatic experience the movement poses challenges to the teaching about grace, faith and Christ's merit with relation to our justification/salvation. Likewise, as perceived by many Charismatics, Charismatic experience is a supra-quality of salvation ranks the least an idea of *semper reformanda*. If having different spiritual gifts is a vivid sign of salvation and close relationship with the Holy Spirit where is the need for repentance?

The third part, chapter four, has dealt with the facts about the existence of Charismatic challenges to the Lutheran doctrine of justification, focusing in ELCT-ND, Hai district. The fact that Charismatic movement gives a priority to an experience sense of salvation has been presented as a challenge to the doctrine of justification in Hai District. When it comes to the practical sense that many people within Lutheran church are not endowed with tongue speaking, prophecy, and healing, to mention some, they are viewed as sinners.

Charismatic does not remain only as a preached faith but also a lived faith. It is a lived faith because it seems to answer critical questions and problems of people. Incurable diseases, the need of assurance of salvation, and simple ways of explaining God are some of many problems that Charismatic movement, tries to answer based on Charismatic experience. Although not all of

their teachings about Charismatic experience are in line with the doctrine of justification but still it is difficult to stop this practice because of its fame among Lutherans.

Before I move to conclusion it is worthwhile summarizing the answers to questions which were introduced in the statement of the problem (1.1) based on the findings. In the whole flow of discussion it has been clear that there is no open doctrinal connectivity between Charismatic experience and justification.

Whether an emphasis to Charismatic experience is supportive to justification an answer is to the large extent no! This has been relevant from respondents that Charismatic experience views salvation as an objectified faith. The passive role of a justified in salvation is somewhat replaced with active role of a justified in Charismatic movement. That a person needs seeing miracles, hearing testimonies or God's news to be convinced hence make decision for conversion. Constant Charismatic experience in a person is an assurance of salvation; contrary to that his/her salvation is questionable.

Whether emphasis on Charismatic experience amends the doctrine of justification can be somewhat difficult to answer direct. Although, if we build our answer on the previous answer, regarding their connectivity, an answer is definitely no! Answering it from another perspective; self-amendment of justification as indirectly influenced by the emphasis on Charismatic experience can be valued as either positive or negative influence. Since Charismatic experience is presented strongly as the clear sign for salvation in an individual this has turned to be the point of focus to the large number of Lutheran members. From the twofold perspective this focus has brought with it positive and negative influence:

Positive influence is in the pursuit for Charismatic experience of which daily repentance has been emphasised. This has brought into its activeness the idea of *semper reformanda* as emphasised by Martin Luther. Also Charismatic movement emphasises on pure life as one of reflection for a true encounter with the Holy Spirit. This has been normative to Charismatics that they struggle to lead moral life. For Luther a justified person is expected to bear good fruits, though it is not a law.

Negative influence is that a central position given to Charismatic experience as an indication of salvation gives an irrelevant position to the doctrine of justification. That Lutherans are split into two groups those with Charismatic gifts are regarded as the saved while ordinary Lutherans and those without Charismatic gifts are regarded as unsaved. Moreover, the emphasis on Charismatic experience as proper sign of salvation brings people into struggle for attainment which turns salvation into merit which Luther objected.

The doctrine of justification is not often criticised by Charismatic movement openly as not right. It is more on practical sense that Charismatic experience displays justification as a mere theory which is practically sterile. Stressing on baptism in the Holy Spirit as a real salvation, calling people forward for conversion, and viewing those spiritually endowed as the real saved ones proves the doctrine of justification as insufficient.

Procedures to experience and striving towards Charismatic experience are some of challenges to the doctrine of justification. This prompts us to remain with the question whether experience is meant to substitute grace. Grouping of converted and unconverted that converted are in the kingdom and unconverted in need of repentance challenges the idea of *semper reformanda* into the church.

5.2 Conclusion

This paper has brought to the reader's attention two important aspects namely the doctrine of justification and Charismatic experience. Charismatic teachings on experience have been analysed based on Lutheran doctrine of justification. It is for the purpose of finding out how it challenges the doctrine of justification. It is clear that not everything that accompanies a renewed surge of experience in the church is unnecessary, unhealthy, unproductive or with no effect on the doctrine of justification. Almost every recorded idea about experience with relation to salvation is surrounded by aura of regular religious teachings and some elements of strength and renewal if these are consciously incorporated. However, in the same way, most Charismatic teachings and emphases on the Charismatic experience have a negative effect on the Lutheran doctrine of justification. The teachings and emphases are filled with a very personal approach and a lot of evaluation and judgement about salvation based on Charismatic experience.

A great deal of awareness from the Lutheran church is called for in handling these teachings and emphases on Charismatic experience. Re-evaluation of Lutheran methodology of approach in preaching this central doctrine, justification, to its people is of paramount importance. Three things are worthy paying attention in re-assessment of methodologies, namely: contextualization, worldview, and holism.

It would not be fair to say that Lutheran church has not attempted contextualization in Tanzania. Many attempts at contextualization have taken place. However, there is still a need to contextualize the doctrine of justification so that it provides answers to peoples' quest. Charismatic experience has largely attempted to respond to people's daily questions and needs about salvation and that is why many of them are admiring Charismatic movement. However, not all answers given by the Charismatic movement from the Charismatic experience is reliable or useful in a long time. Although many of the answers provided by this idea of Charismatic experience are contain faults and improper interpretations of biblical teachings, it still acquires acceptance because of its contextual sensitivity.

Therefore, the Lutheran church, particularly in Tanzania, needs to consciously evaluate all these teachings and practices by the Charismatic movement on Charismatic experience so as to have a starting point for contextualizing the doctrine of justification rightly. Having the doctrine of justification answer people's daily questions about this life and explaining their fears and worries makes it practical to believers. Obviously, not all questions and worries can be answered according to peoples' wishes; and if that is attempted a damage to the core meaning of justification can result. Another approach is needed that supports a balance, and this approach is the concept of worldview.

Studying people's worldview, whether religious or cultural, is of paramount importance for any devoted Christian worker who wishes either to meet people effectively for mission or to keep satisfied those who are already within the church. Grasping the community's mind-set enables ministers to understand why people behave as they do. Being able to comprehend a community's behaviours enables a person to understand what is underneath them as well as how to treat them. If, for instance, a community heeds and believes in spirits and ancestors, it will worship them by offering them sacrifice. Likewise, if people are fearful and in need of practical answers for the

assurance of their salvation, the need to know their inner perception is of great importance so as to effectively answer their questions.

Luther and his contemporaries clearly had in mind what people of their time viewed about salvation and their needs. People were suffering from guilty consciences and in need of an assurance of their salvation; therefore Luther and his followers explained salvation in such a way that they remained faithful both to the biblical understanding and to peoples' worldview. Likewise, people in Africa, particularly in Tanzania, have a worldview that if consciously incorporated into the doctrine of salvation will practically meet their concerns, and hence win their trust. A skimpy interpretation of their worldviews tends to leave people unsatisfied, hence hypocritical and easily shaken by other teachings.

However, not all that people perceive is right and in need of a supportive approach. Some of peoples' worldviews are in need of transformation. As discussed above, contextualization has its limit beyond which there will be a distortion of true meaning of justification. It is through transformation of people's worldview that people are brought to meet the limited point of contextualization. Transformation of worldviews involves broadening people's perspective of salvation, emancipating them from irrational perceptions of religion and equipping them with a broad understanding of the bible.

The third approach is a holistic interpretation of salvation. In fact, the Lutheran church emphasises a holistic view of salvation. It gives attention to both spiritual and physical wellbeing of its members. However, the Charismatics have intensified the idea of salvation and moved it from its holistic viewpoint. In contrast to the Lutheran church, Charismatics directly link salvation with physical enrichment. They believe that if a person is saved there is both a spiritual and physical effect of this salvation through Charismatic experience. As opposed to justification, Charismatic experience promises instant physical and spiritual changes which should be attained in salvation. This approach, though it does not always offer a long lasting solution, wins people's attention and appreciation. It is obvious that people in Tanzania, as it applies in many parts of the world, are anxious about lots of unanswered questions, incurable diseases, inner healing, poverty, lack of peace, different kinds of violence, relationship with the creators, freedom from inter-generational curses, assurance of salvation and uncertainties of their future, to mention a

few. The Charismatic movement has, to some extent, tried to provide an answer to all of these problems in their emphasis on Charismatic experience. Many people are impressed with this approach and join it so as to fulfil their quest for life.

I do not intend to advise the Lutheran church to interpret justification in a similar way to that of Charismatic experience. I also do not want to encourage them in believing that their holistic view of salvation is satisfactory. What I intend is to show how the Charismatic movement, with its emphasis on Charismatic experience, has pushed into the left wing an idea of salvation emphasising its material aspect, while the Lutheran church has pushed it into the right wing by confining it to its spiritual aspect. The Lutheran church needs to apply the trinity of approaches, contextualization, worldview and holism, so as to make an idea of justification more relevant to people. This will also be useful in stopping some inappropriate idea about salvation that creeps in the church due to the practice of Charismatic experience.

Lastly, there can never be a movement claiming perfection in its teaching, though not all the emphases in a particular movement are wrong; a lot of positive things can be found if there is enough time to understand from such a particular movement. Learning and understanding one's movement needs patience and lengthy research. Taking time to understand and refine the positive teachings and practices in the Charismatic experience as apply to the doctrine of justification will help the church to improve its doctrine and hence maintain its position. This will also avoid some further divisions within the church.

Swahili Glossary

Kukata shauri	Making decision (decide)
Kumwinua	To lift him/her up (praying for a person to be empowered by the Holy Spirit)
Kuokoka	It is an act of denouncing sinful life to receive salvation
Mpendwa	Beloved
Uamsho	A revival movement

Appendices

Appendix 1a: This letter is from one of the Lutheran members who decided to leave the church because for him/her it seemed dry without Holy Spirit. It translation is in appendix 1b.

Ushirikiy wa
S.P.
Moshi
26/01/2011

Mabunguji Kiongozi
Ushirikiy wa
S.P.
Moshi

Nakasabimu zuna katika Jina la Bwana wote Yesu
Kristo

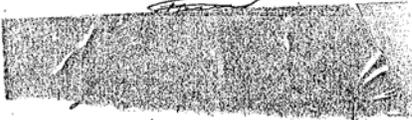
YAH: MAAMUZI YANGU

Teladhali husika na kidawa cha habari hapo juu.
Kutakana na ningachogmsini na kustuhudiwa kwanibwa
ni kweli moyoni mwanangu nimefika umuzi kwamba ili
nizidi kuwa karibu na uwepo wa Roho Mtakatifu sing budi
kutafuta sehemu nyngine ya kuwasiliana naye vema
zaidi. Kwa Sghaly biyo kwag na njomga kabisa ngkuta-
rifu kwag mimi mshiriki katika usharia wako. Si kwamba
nimehama dhcheba ay dini, hali pdlipo na Roho Mtakatifu
popote pangnifga mimi.

Nisawe na mengi sana, ila mgonibi xangu siku moja
usharika huy Roho Mtakatifu gashudung.

Mppu Akubariki sana.

Mtumishi njani ya Kristo.



Appendix 1b: This is the above (appendix 1a) letter translated; from one of the Lutheran members who decided to leave the church because for him/her it seemed dry without Holy Spirit.

..... Parish
P.O.Box
Moshi
26-01-2011

Pastor in Charge
P.O.Box
Moshi

I greet you in the name of our Lord Jesus Christ

REF: MY DECISION

The heading above is concerned. Because of what I believe and witnessed to be true in my heart, I have reached the conclusion that in order to be nearer to the Holy Spirit, I have to find somewhere else where I can better communicate with Him. For that reason and for good reasons I would like to inform you, that I am no longer a member of your parish. It does not mean that I have changed my denomination or religion, but where the Holy Spirit is, suits me. I don't have much to say except that it is my hope that one day; this parish will witness the Holy Spirit.

May God's blessings be upon you.

Yours in Christ...

WACHAWI WAUMBUKA, HIRIZI ZATEKETEZWA KWA MOTO, MAELFU
WAOKOLEWA



Source: “Msema kweli” Newspaper (Tanzania), 7th May 2012.

Appendix 2b, (Translation of 2a)

Witchcrafts have been set into shame, charms have
been set into fire, thousands have been saved



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List of Interviewees

Interview with Rev. Dr X, from Z₁, 25th June 2011.

Interview with Rev. X, Z₂, 25th June 2011.

Interview with Rev. X₂, P₂, 27th June 2011.

Interview with Rev. Y, P₃, 2nd July 2011.

Interview with Rev. Y₂, P₄, 23rd June 2011

Interview with Rev. Y₃, P₅, 20th June 2011.

Interview with X, P₆, 17th June 2011.

Interview with X₂, P₆, 17th June 2011.

Interview with X₃, P₇, 29th June 2011.

Interview with X₄, P₈, 28th June 2011.

Interview with X₅, P₃, 2nd July 2011.

Interview with X₆, P₇, 25th June 2011.

Interview with X₈, P₄, 28th June 2011.

Interview with Y₂, P₇, 29th June 2011.

Interview with Y₃, P₆, 17th June 2011.

Interview with Y₄, P₄, 23rd June 2011.

Interview with Y₅, P₆, 17th June 2011.

Interview with Y₆, P₅, 20th June 2011.

Interview with Y₇, Z₁, 27th June 2011.

Interview with Y₈, Z₂, 25th June 2011.

Interviewees

Interviewee	Male (X)	Female (Y)	Total
Lutheran Priests (Rev.)	3	3	6
Leaders in Charismatic Movement	3	3	6
Lay Christians non-Charismatic	2	2	4
Charismatic member	2	2	4
Total	10	10	20