

**AN ANALYSIS OF THE THEOLOGY OF NEO-PROPHETIC PENTECOSTALISM
IN THE CHURCH OF THE PROVINCE OF UGANDA**

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DECLARATION

I hereby declare that this research report is my own original work unless stated otherwise and has not been submitted for award of any degree in any other institution or university.

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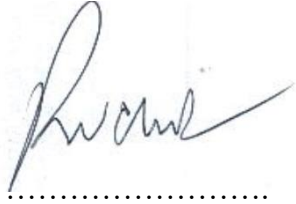
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DEDICATION

I dedicate this piece of work to my parents Mr. Isaiah Waswa and Ms. Juliet Nalusoozi for the love they are offering to me and my siblings, my loving and caring aunt Grace Nabukeera, and all my family members

I also dedicate it to West Buganda Diocese clergy and laity particularly the Bishop Rt Rev. Henry Katumba Tamale, the Diocesan Secretary Rev. Canon Moses Kayimba, and the Diocesan Treasurer Rev. Canon Herbert Fred Matovu for all the financial support and advice may the Almighty God bless you so much.

Lastly, I dedicate it to the entire Master of Divinity class 2021/2024 including Rev. Joel Mpalanyi Musaasizi, Rev. Zerubaberi Bwambale, Philip Mugume Baitwa, Ernest Mpagi, Jacques Bihozagara, Patrick Nicholas Barasa, Ivan Ssemulime, Felex Bainomugisha, Ezekiel Etatai Ekiyakia, Simon Peter Omaid, Robinah Kunihiro, and Sandra Musenero.

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ABBREVIATIONS AND ACRONYMS

AICs	African Initiated Churches
BCP	Book of Common Prayer
CCR	Catholic Charismatic Renewal
CoU	Church of the Province of Uganda
GCCM	Glorious Church of Christ Ministries
KJV	King James Version
NPP	Neo-Prophetic Pentecostalism
NT	New Testament
OT	Old Testament
PO	Participant Observation

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ABSTRACT

This research paper delves into the theology of Neo-Prophetic Pentecostalism within the Church of the Province of Uganda (CoU). The study explores how this new wave of African Pentecostalism has influenced traditional Anglican practices, leading to significant theological and practical changes within the CoU. The study begins by examining the historical background and evolution of Pentecostalism globally, with a specific focus on its African context. It then narrows down to Neo-Prophetic Pentecostalism, highlighting its unique characteristics, such as the prophetic ministry, the "Man of God" syndrome, and the attribution of personal and communal challenges to spiritual forces.

The paper discusses the challenges posed by Neo-Prophetic Pentecostalism to the Anglican Church, particularly in terms of doctrinal purity, worship style, and church governance. It also considers the responses of the CoU to these challenges, analyzing both the positive and negative impacts of adopting Neo-Prophetic practices. The study further investigates the theological implications of Neo-Prophetic Pentecostalism, questioning its compatibility with traditional Anglican doctrine and the potential for syncretism with African Traditional Religions.

To achieve its objectives, the research employs both theoretical and empirical methods, including literature review, interviews with clergy and laity, and observations of church services. The findings reveal a complex interaction between Neo-Prophetic Pentecostalism and Anglicanism, where the former has both revitalized and disrupted the latter. The paper concludes by offering suggestions for a balanced theological response that maintains the core values of Anglicanism while engaging with the dynamic spirituality of Neo-Prophetic Pentecostalism.

CHAPTER ONE

1.0 INTRODUCTION

This dissertation is about a type of African Pentecostal Christianity that has been growing in Uganda for several years now. It calls upon the Church of the Province of Uganda (CoU) to respond to this new style of charismatic Christianity. This response requires distinct theological emphases associated with Anglicanism, and how they address the daily challenges of church members today. This study describes Neo-Prophetic Pentecostalism in the Church of the Province of Uganda and explains its ethos, styles, and emphases presented as Pentecostal, yet different from mainstream African Pentecostal Christianity.

1.1 Background

1.1.1 Pentecostalism

Pentecostalism as a faith movement has grown in phases. It arose at the beginning of the 20th century from the expectations among evangelical, and “Holiness” groups that the end of the world was to be accompanied by a worldwide outpouring of the Spirit.¹ Within these groups emerged the idea that a baptism in the Spirit separate from conversion should be received by every Christian as “an endowment with power.”² Following the spread of these ideas, Pentecostalism was birthed in the Azusa Street Revival in 1906. Its transformation into an international movement was possible because different revivalist movements absorbed these ideas, independent of events in North America.³

¹ Allan Heaton Anderson, “Pentecostal and Charismatic Theology,” in *The Modern Theologians: An Introduction to Christian Theology Since 1918*, ed. David F Ford and Rachel Muers, 3rd ed. (Oxford: Blackwell Publishers, 2005), 589–607.

² *Ibid*, 591

³ *Ibid*, 600

The second phase of Pentecostalism occurred in traditional churches when individual ministers and members sought the Pentecostal experience for themselves.⁴ This was in response to the influence of Pentecostal churches on traditional churches, leading to some Christians leaving traditional churches. The Pentecostal movement also entered the Catholic Church and gave rise to the Catholic Charismatic movement. The Catholic Charismatic movement is unique within the global Pentecostalism movement due to its distinct sacramental form of Pentecostal theology, which operates within the boundaries of Catholic theology.⁵

In the 1970s, the third phase of the Pentecostal movement arose with the proliferation of independent churches that maintained some form of connection to denominational Pentecostalism and the Charismatic movement. Despite their independence, these churches continued to emphasize the gifts of the Holy Spirit. This surge of independent churches played a crucial role in the establishment of what we now recognize as mega-churches.⁶ Some of the prominent mega-churches in Uganda that have emerged from this movement include Namirembe Christian Fellowship, led by Pastor Simeon Kayiwa; the Rubaga Miracle Centre, under the leadership of Pastor Robert Kayanja; Victory Christian Centre, headed by Pastor Joseph Sserwada; Christian Life Church Bwaise, overseen by Pastor Jackson Ssenyonga; Christianity Focus Centre, which is under the leadership of Bishop David Kiganda; and the Synagogue Church of all Nations, led by Pastor Samuel Kakande. These mega-churches have played significant roles in the religious landscape of Uganda and have attracted substantial followings.⁷

⁴ Samuel Kofi Boateng Nkrumah-Pobi, "Prophetization of Mainline Churches : A Theological Appraisal of Neo-Prophetism in the Presbyterian Church of Ghana," 2019, p2.

⁵ Ibid, p3

⁶ Anderson, "Pentecostal and Charismatic Theology." 606

⁷ Fred Jenga, "Pentecostal Broadcasting in Uganda. Journal of Communication and Religion.," *Journal of Communication and Religion* 40 (2017): 56.

In the late 1990s, a significant development within Pentecostalism, known as the fourth phase or New Christianity, emerged as Neo-Prophetic Pentecostalism. This phase was characterized by the prominence of indigenous charismatic prophets and the growing influence of Christian programs that had the ability to attract large followings. What set this phase apart was the consistent association of nearly every statement made by these prophets with the act of prophecy itself. As a result, churches whose leaders did not possess such prophetic charisma felt compelled by their members to incorporate prophetic utterances into their services. Consequently, many pastors who initially adhered strictly to the teachings of Classical Pentecostalism found themselves adopting the principles and practices of Neo-prophetic Pentecostalism in order to prevent their members from being drawn away by the emerging charismatic "Prophets" of the time.

Today, the Neo-Prophetic Pentecostalism movement is rapidly gaining momentum within Uganda. Its surge in popularity can be attributed to its ability to address the religious, emotional, psychological, and social needs of the majority of the Ugandan population. This movement is practical and resonates with various segments of Ugandan society. Moreover, it plays a crucial role in providing young people with an avenue to explore and hone their spiritual gifts and talents.

The fourth phase has not spared the Church of the Province of Uganda. At its arrival, many people left the Anglican communion to the 'Man of God' to find solutions for their problems in most of their aspects of life. In response, the Clergy who could not afford losing their Christians to the New Christianity decided to conform to the teachings of Neo-prophetic Pentecostalism to compete favorably with the Prophets. Most of them do it without analyzing the theology of the movement but they just adopt it in their service.

1.1.2 African Pentecostalism

Pentecostalism has experienced remarkable growth across Africa since the beginning of the 20th century. While it found its roots in Sub-Saharan Africa in the 1920s, its influence surged significantly in the 1960s and 1970s. By the year 2000, it was estimated that Pentecostals accounted for 11 percent of the entire population of the African continent. In this section, the researcher delves into the unique African characteristics of this branch of Christianity, emphasizing its emphasis on the transformative power of the Holy Spirit, personal salvation, and the experience of repentance, all of which are central to the ethos of Pentecostalism in Africa.⁸

African Pentecostalism is a complex and multifaceted movement, leading some scholars to propose the consideration of African “Pentecostalisms” instead of a singular African Pentecostalism.⁹ This categorization takes into account historical and theological dimensions and encompasses a wide range of practices and beliefs within African Pentecostal communities. African Pentecostalism includes;

African Initiated Churches (AICs). These are the oldest types of Churches that were established at the turn of the twentieth century as the result of the ministries of the African prophets.¹⁰ They are also referred to as African Independent Churches, African Indigenous Churches, or African Instituted Churches. Some of these are messianic movements that have dominant personalities who are sometimes identified with Christ as is the case with Isaiah Shembe’s Ama Nazaretha

⁸ Phyllis Thompson, *Challenges of Pentecostal Theology in the 21st Century* (London: SPCK Publishing, 2020). 83

⁹ Kalu Ogbu, “African Pentecostalism: An Introduction,” *African Pentecostalism: An Introduction*, 2008, 1–352, <https://doi.org/10.1093/acprof:oso/9780195340006.001.0001>.

¹⁰ Obed Kealotswe, “The Nature and Character of the African Independent Churches (AICs) in the 21st Century: Their Theological and Social Agenda,” *Studia Historiae Ecclesiastica* 40, no. 2 (2014): 227–44.

of South Africa and Afayo Odongo's Mango's Dini ya Roho in Kenya.¹¹ These churches are characterized by their efforts to integrate Christian belief with African worldviews, sometimes resulting in a syncretism of Christian and traditional African religious practices.

The Classical Pentecostal movements encompass a diverse range of groups, some tracing their origins back to the Azusa Street revivals, while others have emerged through African initiatives. These movements hold the belief that Spirit-baptism represents a distinct, separate experience following conversion, and they emphasize that speaking in tongues, or "heterais glossais" (languages unknown to the speaker), serves as the initial physical evidence of this spiritual encounter.¹² Furthermore, adherents of these movements view their mission as the restoration of "New Testament Christianity" within the modern Church. Notable examples of these movements include the Assemblies of God, the Apostolic Faith Mission, the Full Gospel Church of God, the Church of Pentecost, and the Deeper Christian Life Ministry.¹³

Trans-denominational fellowships. These are religious organizations that operate across different Christian denominations, focusing on unity and shared beliefs rather than the differences that typically separate denominations. They often engage in activities such as evangelism, community service, and prayer, and aim to bring together Christians from various church backgrounds. Examples include Full Gospel Business Men's Fellowship International, Women Aglow Fellowship International, and Intercessors for Africa.¹⁴

¹¹ Pentecostal Theology in Africa

¹² Allan Thomas Loder, *An Examination Of The Classical Pentecostal Doctrine Of The Baptism In The Holy Spirit: In Light Of The Pentecostal Position On The Sources Of Theology*, 2000.

¹³ The Cambridge Companion to Pentecostalism

¹⁴ Clement Majawa, "Pentecostal Inclusive Paradigms and Trends in Africa," 2022, https://www.researchgate.net/publication/357929283_PENTECOSTAL_INCLUSIVE_PARADIGMS_AND_TRENDS_IN_AFRICA. 8-15

Charismatic renewal groups within the mainline churches. These are dynamic movements that place a strong emphasis on the active presence and work of the Holy Spirit in the lives of believers.¹⁵ These groups are known for their expressive worship, which may include practices such as speaking in tongues, prophecy, healing, and other spiritual gifts typically associated with Pentecostalism. Their primary goal is to spark a renewal of faith and spiritual vitality within more traditional denominations. Notable examples in Uganda include the Catholic Charismatic Renewal (CCR) within the Roman Catholic Church and the East African Revival within the Church of the Province of Uganda.

The independent charismatic churches and ministries have their roots in the global charismatic movement that started in the 1960s and 1970s, emphasizing the experience of the Holy Spirit. They focus on the active presence of the Holy Spirit and spiritual gifts like speaking in tongues, prophecy, and divine healing. These churches, led by Africans, are part of a global charismatic movement and often have transnational connections. Examples include Baptist of Africa based in Namuwongo-Kampala, Glorious Church of Christ Ministries (GCCM) based in Seguku-Kampala, and Miracle Centre Cathedral also based in Kampala.¹⁶

The newest form of African Pentecostalism is known as Neo-Prophetic Pentecostalism. It combines all the various forms of ministries found in African Independent Churches and neo-Pentecostal churches while emphasizing specific teachings that are discussed in detail in this study.

¹⁵ James Ndyabahika, "The Revival Movement In Uganda: An Evaluation," *The Africa Journal of Evangelical Theology* 12, no. 1 (1993): 28–34.

¹⁶ Barbara Bompani, "The Memory of Persecution Is in Our Blood: Documenting Loyalties, Identities and Motivations to Political Action in the Ugandan Pentecostal Movement," *Journal of Modern African Studies* 60, no. 4 (2023): 479–501, <https://doi.org/10.1017/S0022278X2200009X>.

1.1.3 Neo-prophetic Pentecostalism

Neo-prophetic Pentecostalism is a new form of Pentecostal Christianity found in contemporary African Christianity. It is rooted in an African worldview while incorporating practices from African Independent Churches (AICs), Classical Pentecostal Churches, and Neo-Pentecostal/Charismatic Churches.¹⁷ Neo-prophetic Pentecostalism is distinct from charismatic groups within established mainline churches like the Catholic and Anglican Church. It places a strong emphasis on prophetic ministry, healing, and deliverance. However, followers of Neo-Prophetic Pentecostalism often have limited knowledge of a comprehensive interpretation of the Bible, focusing on certain aspects while neglecting others.¹⁸

The Church of the Province of Uganda despite being conservatively Anglican, has progressively become accustomed to Neo-Prophetic Pentecostalism. In many cases, charismatic practices that many associate with African Pentecostalism have been incorporated into worship and belief. In some churches, it has become difficult to distinguish between what is Anglican and what is Pentecostal. However, as we see today, there has emerged a new style of Pentecostalism within CoU and her constituent churches. It is not uncommon now to hear older or conservative members of the congregations complain that Neo-Prophetic Pentecostalism has invaded the CoU.

The parishes in the Church of the Province of Uganda have had no choice but to accept this movement because of the potential harm it could cause in terms of their membership numbers, as they were losing members to the Pentecostal churches. As a result, some churches in the

¹⁷ Omenyo, Cephas Narh, & Wonderful A. Arthur, The Bible Says! Neo-Prophetic Hermeneutics in Africa. *Studies in World Christianity*, 19, 1, (2013): 50-51

¹⁸ David J. Garrard, "Witchcraft and Deliverance: An Exaggerated Theme in Pentecostal Churches in Central Africa," *Journal of the European Pentecostal Theological Association* 37, no. 1 (2017): 54, <https://doi.org/10.1080/18124461.2016.1258172>.

Church of the Province of Uganda (CoU) have become more Pentecostal. This new form of African Pentecostalism has made its way into the churches of the Church of the Province of Uganda.

The Church of the Province of Uganda has exhibited several characteristics of Neo-Prophetic Pentecostalism, with the prophetic ministry emerging as its most prominent feature.¹⁹ In the course of worship sessions, certain clergy and Lay Readers employ prophetic language. This involves the use of words to convey a message believed to be inspired by divine power. They maintain that they have been bestowed with the spiritual gift of prophecy and possess supernaturally granted knowledge of the future. Furthermore, they actively engage in elucidating the causes of problems encountered by Christians and in foretelling future events in their lives. Consequently, this practice has resonated with Christians seeking answers to the causes of their diverse challenges and seeking insight into their destiny.

The second characteristic is what is described as the “Man of God” syndrome. Clergy and Lay Readers practicing this form of Pentecostalism slowly began to be referred to as ‘Man of God’.²⁰ The Christians who refer to these ministers as “Man of God” seem to acknowledge that the particular ministers have a unique connection with God that is extra to their commission, which enables them to comprehend the things of the future. The “Man of God” are treated with preference and become the much sought-after speakers in many events in different dioceses in the Province.

¹⁹ Nkrumah-Pobi, “Prophetization of Mainline Churches : A Theological Appraisal of Neo-Prophetism in the Presbyterian Church of Ghana.” p4

²⁰ Cephas Narh Omenyo, “Man of God Prophecy unto Me: The Prophetic Phenomenon in African Christianity,” *Studies in World Christianity* 17, no. 1 (2011): 30–49.

The third characteristic of Neo-Prophetic Pentecostalism is their stress on traditional spiritual forces. This tendency attributes every problem and challenge that Christians face to negative traditional spiritual forces. There is a borrowing of language and imagery from African Traditional Religion during preaching and prayer. The challenges for which people seek the help of the minister, such as gender-based violence, unemployment, insanity, sicknesses, poor performance in school, barrenness, or drug addiction are blamed on witchcraft or bondage by the ancestors.²¹ The ‘Man of God’ and Christians do anything possible to deal with the spiritual forces since they are responsible for causing their victims’ misfortunes.

In neo-prophetic Pentecostalism, there is a strong emphasis on spiritual gifts. According to this belief, spiritual gifts are the visible manifestations of the Holy Spirit within a believer.²² Church leaders often encourage members to discover and use their spiritual gifts for the benefit of the church. They place great importance on visual expressions of spiritual gifts such as speaking in tongues, miraculous healing, and casting out demons. These gifts are seen as tangible evidence of being filled with the Holy Spirit and are considered crucial to one's faith experience. They are also viewed as a way to strengthen the community's spiritual growth.

The worship style in Neo-Prophetic Pentecostalism is vibrant and energetic, with worshippers often feeling spiritually uplifted, and many prophetic words are spoken. The style of worship is different from the usual Sunday service held in the Traditional CoU Churches where the atmosphere is generally quiet, and orderly, and adheres to formal rituals. In Churches where there is Neo-Prophetic Pentecostalism, religious rituals are dramatic and noisy, accompanied

²¹ Cephas Narh Omenyo and Ofori Atiemo Abamfo, “Claiming Religious Space: The Case of Neo-Propheticism in Ghana,” *Ghana Bulletin of Theology, New Series* 1, no. 1 (2006): 55-68.

²² Joseph Quayesi-Amakye, “Prophetic Practices in Contemporary Pentecostalism in Ghana,” *Canadian Journal of Pentecostal-Charismatic Christianity* 6 (2015): 43–69.

by hand clapping, dancing, and sometimes speaking in tongues. Music, singing, and dance in Neo-Prophetic Pentecostalism are considered to be essential in asking for blessings from God.

Healing and deliverance services are a distinctive aspect of Neo-Prophetic Pentecostalism.²³ These services are led by the clergy along with a team of individuals known as 'prayer warriors' who believe they have the ability to heal various illnesses and free individuals from the influence of evil spirits.²⁴ The process of exorcism is carried out by the religious leader, who expels demons from those who are believed to be possessed. These services, often conducted during the night, particularly during the monthly overnight prayers, are based on the belief that evil spirits are more potent during nighttime.

This new trend raises theological questions among the clergy and the laity. This dissertation is an attempt to analyze the theology and practices of Neo-Prophetic Pentecostalism in the Church of the Province of Uganda. Secondly, to find out how this movement has either impacted the church negatively or positively and explore viable theological responses to it.

1.2 Problem statement

Neo-prophetic Pentecostalism practices have emerged within Anglican worship situations with several prominent clergy adopting neo-prophetic styles of ministry. Many professing Anglicans while used to having Pentecostal churches around them, feel threatened by the upsurge of this new style of African Pentecostalism. It is therefore important to develop Anglican theological responses to this phenomenon.

²³ Karen L Bloomquist, *Lutherans Respond to Pentecostalism, Theology in the Life of the Church*, vol. 4 (Minneapolis: Lutheran University Press, 2008). p83

²⁴ Gideon Tetteh, "Analysing Perspectives on Evil, Enemy and Divinatory Consultation among Participants in Neo-Prophetic Movements in Pentecostal Ghana" (University of Oslo, 2016). p23

1.3 Purpose of the study

This study aimed to define and articulate a theological response to Neo-Prophetic Pentecostalism within the Church of the Province of Uganda.

1.4 Research Objectives

1.4.1 General objective

The general objective of this research is to analyze the theology of Neo-Prophetic Pentecostalism and to assess its influence in the Churches on the Church of the Province of Uganda.

1.4.2 Specific objectives

1. To describe the theology of Neo-Prophetic Pentecostalism in Uganda.
2. To analyze the influence of Neo-Prophetic Pentecostalism on the Church of the Province of Uganda.
3. To assess the position of the Church of the Province of Uganda on Neo-Prophetic Pentecostalism and suggest how to relate to them.

1.5 Research Questions

1. What does Neo-Prophetic Pentecostalism mean to ordinary professing Anglicans in the Church of the Province of Uganda?
2. How has Neo-Prophetic Pentecostalism influenced Churches in the Church of the Province of Uganda?
3. What is the theological basis for responding to Neo-Prophetic Pentecostalism within the Church of the Province of Uganda?

1.6 Scope of the study

There is a Pentecostal movement and a Neo-Prophetic Pentecostal movement in our churches. For the ordinary person in the pew, it is difficult to distinguish between them. Yet there are distinctions between them. While the researcher endeavored to explain these distinctions, this study particularly focused on Neo-Prophetic Pentecostalism.

Even though traces of Neo-Prophetic Pentecostalism can be found in other Church Provinces in Africa, this study was limited to Neo-Prophetic Pentecostalism in the Church of the Province of Uganda.

1.7 Justification of the study

Since the 1990s, Pentecostalism has been progressively making its way through the Church of the Province of Uganda. There is now a new form of Pentecostalism spreading within our Church Province. This emerging form of Pentecostalism is associated with Pentecostal and Neo-Prophetic churches, and its presence within the Anglican church is not yet fully understood. The value of this research is to provide scholarly inquiry into this new development and its implications for the local church community. The findings of this study will enrich scholars, theologians, and church leaders at all levels.

1.8 Significance of the study

This study is significant because it contributes to the academic literature on Neo-Prophetic Pentecostalism in the Church of the Province of Uganda. The findings of the study help to open up more discussions on how the Church of the Province of Uganda can respond theologically to the influences of this form of African Pentecostalism.

1.9 Research Methodology

1.9.1 Research design

This was both a theoretical and an empirical study. The theoretical study involved engaging literature to generate information on Neo-Prophetic Pentecostalism. This enabled the researcher to collect information about neo-prophetic Pentecostalism, its distinct attributes, and how it has influenced mainline Churches elsewhere in Africa.

The empirical study involved engaging participants both the clergy and laity from different churches in the Church of the Province of Uganda which enabled the researcher to generate primary data from the participants. The instruments for data collection used are; interview guides which enabled the researcher to get information about the influence of NPP in the Church of the Province of Uganda, and observation which enabled the researcher to gain an accurate understanding of how services are conducted and how the practices of NPP are being employed in the worship.

The researcher also used secondary data found in published and unpublished books, journals, and internet articles. This helped the research to collect information about the theology of Neo-Prophetic Pentecostalism as being described by different scholars.

1.10 Conclusion

This chapter has laid the foundation for understanding the emergence of Neo-Prophetic Pentecostalism within the Church of the Province of Uganda. It traces the historical development of Pentecostalism and its adaptation in the African context, particularly in Uganda. It explains the distinct characteristics that define Neo-Prophetic Pentecostalism. The

chapter has highlighted the urgent need for a theological response to this movement, as it poses significant challenges to the Anglican Church's identity and practices. It also discusses the problem statement of the study, objectives, research questions, justification, and significance as well as set the scope and research methodology.

CHAPTER TWO

2 THE THEOLOGY OF NEO-PROPHETIC PENTECOSTALISM

2.1 Introduction

This chapter presents the theology of Neo-Prophetic Pentecostalism and its unique teachings and emphasis from Pentecostalism.

2.1.1 Theology of God in Neo-prophetic Pentecostalism

In Christianity, God is understood as the eternal, all-powerful, and all-knowing creator of the universe.²⁵ The Christian understanding of God is that He is both transcendent, meaning He is above and beyond His creation, and immanent, meaning He is present and active within His creation. The Bible is considered the authoritative source of knowledge about God, and it is through Scripture that Christians come to know God's character and will. However, in Neo-Prophetic Pentecostalism, there is an extra understanding of God that Christianity, Anglican communion in particular, does not emphasize. This has faced some resistance in the Church and includes the following;

There is a belief that God is not directly accessible to Christians but rather is distant and only accessible through the intervention of neo-prophets who act as mediators between God and people.²⁶ This means that neo-prophets are believed to have a special connection with God and are tasked with conveying his messages to the faithful. The prophets claim to receive direct communication from God through revelations, visions, and dreams. As they are delivering the

²⁵ Martin Davie et al., *New Dictionary of Theology: Historical and Systematic*, InterVarsity Press, 2016. p370-372

²⁶ Collium Banda, "Is Africa Godforsaken? Neo-Pentecostal Prophetism on African Human Agency and Transcendence," *Verbum et Ecclesia* 44, no. 1 (2023), <https://doi.org/10.4102/ve.v44i1.2696>.

information from God, they use the phrase ‘God told me’. It is a must for Christians to accept all the information that the “Man of God” has delivered from God and act accordingly.

God is considered as one who can respond to the rituals and sacrifices performed by the neo-prophets who seek to manipulate God and bring Him closer for their benefit.²⁷ These neo-prophets employ prophetic systems to address a perceived absence of God amid human suffering. Rituals and anointed objects serve as "instruments for connecting with God" and manifesting "God's active presence" in the lives of believers. These practices and objects are believed to transmit God's presence and power to Christians in need, acting as conduits for bringing the active presence of God into the lives of the faithful.

God is considered to reward those who obey and follow the neo-prophets with prosperity and blessings. The neo-prophets emphasize the power and authority of God to give people prosperity. The ‘Man of God’ interprets certain biblical verses to mean that God promises material wealth and physical well-being to believers who have faith, especially those who follow the teachings and guidance of the ‘Man of God’.²⁸ These are seen as modern-day equivalents of biblical prophets, believed to be anointed by God to lead and provide divine insight. They, therefore, emphasize that God has the power and authority to grant prosperity, and they often encourage positive confessions and acts of faith as means to access these blessings

²⁷ Collium Banda, “Mediating God’s Relationality? A Trinitarian Perichoretic Critique of the Reliance on Anointed Objects in African Neo-Pentecostalism,” *HTS Teologiese Studies/Theological Studies* 76, no. 1 (2020), <https://doi.org/10.4102/hts.v76i1.5856>.

²⁸ K. Hladky, *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, *Sociology of Religion*, First, vol. 74 (New York: Palgrave Macmillan, 2013), <https://doi.org/10.1093/socrel/srt017>. p5

God is considered to be engaging in spiritual warfare against the devil and his agents, who hinder people's lives. The 'Man of God' who claims to have divine authority from God performs exorcisms and deliverances to free individuals from the grip of demonic forces and curses that are believed to afflict them.²⁹ This practice is rooted in a literal interpretation of biblical narratives where Jesus and his apostles cast out demons using the authority of God, and it is seen as a continuation of this divine mandate in the modern era.

2.1.2 Christology in Neo-Prophetic Pentecostalism

Christology is the study of the person and work of Jesus Christ, encompassing key doctrines such as the incarnation, resurrection, and the relationship between His human and divine natures.³⁰ This field of study is fundamental to the Christian faith, as it defines Christ's identity, nature, and role in relation to God, humanity, and all of creation. The name Jesus refers to the historical figure Jesus of Nazareth, whom Christians recognize as the Messiah (Christ). For believers, Jesus is not only a figure from history but also the living Son of God, who, through His resurrection and exaltation, is believed to be the divine Lord.³¹ Jesus, as the incarnate Son of God, lived a fully human life and continues to retain His glorified humanity in heaven, serving as a model for the future glorification of believers in the new creation. Neo-prophetic Pentecostalism has some distinctive understanding of Jesus Christ, which are described as follows:

²⁹ Simbarashe Pondani, "'Prophets of Doom': The Phenomenon of Healing and Power Dynamics in Neo-Pentecostal African Churches," no. April (2019), <https://scholar.sun.ac.za:443/handle/10019.1/106082>. p35

³⁰ Davie et al., *New Dictionary of Theology: Historical and Systematic*.

³¹ L. Grant McClung, "Pentecostal/Charismatic Perspectives on a Missiology for the Twenty-First Century," *Pneuma* 16, no. 1 (1994): 11–21, <https://doi.org/https://doi.org/10.1163/157007494X00030>.

Jesus Christ is seen as a prototype. He acts as a model of the ideal human being, who attained a higher level of spirituality and power through his obedience and faithfulness to God.³² This implies that Christ can be imitated by other individuals or groups who achieve a greater degree of anointing and authority from God. Such individuals are some prominent Clergy and even some lay people who take themselves above the other human being. This tends to downplay the divinity, uniqueness, and finality of Christ, and to promote alternative paths to salvation or enlightenment.

Christ's death and resurrection serve as powerful sources of victory over sin, death, and the devil.³³ This is because Christ's sacrifice is seen as a way to atone for the sins of humanity and to break the power of death and evil in the world.³⁴ In addition to this, the death and resurrection of Christ are seen as a guarantee of eternal life and blessings for believers. Those who have faith in Christ will be rewarded with eternal life in heaven, as well as with numerous blessings in this life. These blessings may include physical healing, financial prosperity, and emotional well-being, among others.

Christ is viewed as a source of authority and power, but he delegates his anointing and authority to certain leaders or believers who claim to have a special relationship or revelation from him.³⁵ In this, Christ is distant from the present-day church, and he needs human mediators or representatives to act on his behalf. This tends to elevate human personalities, experiences, and doctrines above the biblical witness, and to demand loyalty and submission from Christians.

³² Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. (Zoetermeer: Boekencentrum, 2006).

³³ George Anderson Jnr, "Neo-Prophetic Churches in Sub-Saharan Africa: A Narrative on the Ebenezer Miracle Worship Centre, Kumasi-Ghana," *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal (PECANEP)* 3, no. 1 (2022): 1–11.

³⁴ Quayesi-Amakye, "Prophetic Practices in Contemporary Pentecostalism in Ghana." 59

³⁵ Ibid, 47

Everything that the Christians want from God, they have to pass through the Clergy who acts as the mediator between them and Christ.

Jesus is depicted as the eschatological King who will return to earth to establish His kingdom, an event known as the Second Coming, which is believed to be the final judgment of all humanity. Before this crucial event, prophets are seen as playing a crucial role in preparing the Church for Jesus' return. These prophets assert that they are entrusted with delivering messages to help believers comprehend the nature of the Kingdom of God and the return of Jesus.³⁶ Through their teachings and revelations, the prophets claim to be helping the Christians to get ready for the coming of the eschatological King.

Jesus is a living Word of God, with prophetic revelations considered as extensions of his ongoing ministry. There is a high value on the authority of the prophetic word, viewing it as equal to or even surpassing the authority of Scripture in certain cases. He reveals God's will and purpose to his people through the Holy Spirit, who inspires and guides the prophets. Therefore, Christians are always encouraged to give special attention to the words of the "Man of God" who claims to be delivering the exact word of God through him.

Jesus is viewed as an object of passionate devotion and worship. The believers express their love and reverence through prophetic declarations, spontaneous prayer, and other forms of worship. By doing so, the believers are made to believe that this is the way to please Jesus Christ and gain favor from him. Hence, he can help them have a better life without suffering, diseases, and poverty. Since he is considered to be the source of everything, he provides for

³⁶ Apata Gabriel Olumide, "Pentecostalism and Nigeria: New Forms of Religious Life" (University of London, 2018). 39

those who find favor from him. Therefore, Christians are encouraged to be in worship most of the time of their lives as they wait for the favor of Christ Jesus to come onto them.

2.1.3 Pneumatology in Neo-prophetic Pentecostalism

The study of the doctrine of the Holy Spirit is called pneumatology.³⁷ This field focuses on three primary areas: first, the relationship of the Spirit to the Father and the Son within the Trinity; second, the role of the Spirit in imparting knowledge of God and bringing new life in Christ to the Christian community and individual believers; and third, the connection between the Spirit and God's purposes in creation and re-creation in the world.³⁸ The understanding of the Holy Spirit within Neo-prophetic Pentecostalism is particularly significant, as this movement holds a distinct perspective on the Holy Spirit³⁹ as described below:

According to neo-prophetic Pentecostalism, the Holy Spirit is the ultimate source of power and authority.⁴⁰ Neo-prophets claim to have a special anointing and calling to perform miraculous signs, wonders, and healings. They also believe that the Holy Spirit enables them to cast out demons and reveal God's will to the people. The "Man of God" relies on this divine power to conduct mass healing and deliverance services, which are held either in the church or during special crusades. Through these services, the neo-prophets aim to bring about physical, emotional, and spiritual healing to the people who seek their help.

³⁷ Davie et al., *New Dictionary of Theology: Historical and Systematic*. p421

³⁸ Thiselton Anthony C, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2015). pp296-313

³⁹ Allan Heaton Anderson, "The Newer Pentecostal and Charismatic Churches: The Shape of Future Christianity in Africa?," *Pneuma* 24, no. 2 (2002): 167–84, <https://doi.org/10.1163/15700740260388027>.

⁴⁰ George Anderson jnr. Ghana's neo-prophetic pentecostal/charismatic christianity: future prospects

The Holy Spirit is the giver of spiritual gifts that are essential for believers to communicate with God and receive divine guidance.⁴¹ These spiritual gifts include prophecy, which is the ability to speak on behalf of God and reveal His will for the future; tongues, which is the ability to speak in a language unknown to the speaker but understood by others; interpretation, which is the ability to understand and explain the meaning of spiritual messages; discernment, which is the ability to distinguish between good and evil spirits; and wisdom, which is the ability to apply spiritual knowledge to practical situations.⁴² These spiritual gifts are seen as evidence of the presence of the Holy Spirit in the life of the believer. They are also considered to be tools for evangelism and ministry, as they enable believers to share the gospel and minister to others in a powerful and transformative way.

The Holy Spirit is regarded as a powerful force for transformation and liberation. It is believed that, under the guidance of the Holy Spirit, individuals can overcome the various challenges and oppressions prevalent in their African context,⁴³ such as poverty, disease, witchcraft, and evil spirits, which deeply affect the lives of both individuals and communities. The Holy Spirit is seen as an agent of change, enabling people to transcend these difficulties and attain a better life. Through the power of the Holy Spirit, it is believed that individuals can experience genuine freedom and liberation, leading to a more fulfilling and joyful life.

The Holy Spirit serves as the guarantor of their prosperity and success. According to their beliefs, the Holy Spirit rewards the “Man of God” and Christians with an abundance of material

⁴¹ Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: Eerdmans Publishing Company, 2016).

⁴² Patrick Yankyera, “An Examination of the Role of the Holy Spirit in the Ministry of Jesus in Luke 4:18-19 with an Emphasis on Pentecostal and Charismatic Churches in Ghana,” *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal* 4, no. 2 (2023): 13–24, <https://doi.org/10.38159/pecanep.2023421>.

⁴³ Allan Heaton Anderson, “Pentecostalism”. In Dyrness, William A and Kärkkäinen, Veli-Matti (Eds.),” in *Global Dictionary of Theology* (Downers Grove: Inter-Varsity Press, 2008).

wealth, good health, and happiness as a token of appreciation for their unwavering faith and obedience to God.⁴⁴ This belief system is deeply rooted in the idea that prosperity is a sign of God's favor and that He desires His followers to live a life of abundance and fulfillment. The “Man of God” strives to enable Christians to maintain a strong connection with the Holy Spirit, seeking His guidance and blessings to attain their desired outcomes in life.

2.1.4 Soteriology in Neo-prophetic Pentecostalism

Salvation holds a central place in the Christian faith, as reflected in the name 'Jesus,' which in its Hebrew form (Yeshua) means 'salvation' (Matt. 1:21)⁴⁵. Soteriology (derived from the Greek words *soter*, meaning savior, and *soteria*, meaning salvation) is the doctrine of salvation. In Christianity, salvation is understood as the forgiveness of sins through faith in Jesus Christ and the promise of eternal life with God.⁴⁶ It is widely viewed as a gift of grace from God, not something that can be earned through good deeds alone. In neo-prophetic Pentecostalism, salvation is perceived as a multifaceted experience that extends beyond the traditional Christian concept of being saved from sin.⁴⁷ It includes deliverance from both spiritual and physical adversities, affirming the soul's salvation through belief in Jesus Christ's atoning work.⁴⁸ This belief is actualized by confessing Jesus as one's savior, which aligns the believer with the promises of God found in the Bible.

⁴⁴ Joseph Quayesi-Amakye, “Prosperity and Prophecy in African Pentecostalism.,” *Journal of Pentecostal Theology* 2 (2011): 291–305, <https://doi.org/10.1163/174552511X597161>.

⁴⁵ Matthew 1:21 “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” KJV

⁴⁶ Thiselton Anthony C, *Systematic Theology*.

⁴⁷ Ben-Willie Kwaku Golo, “Examining Pastor-Prophet Authority in Neo- Pentecostal Deliverance Practices in Ghana,” *Journal of Pentecostal and Charismatic Christianity*, 2023, <https://doi.org/10.1080/27691616.2023.2279713>.

⁴⁸ Joseph Williams Acheampong and Emmanuel Foster Asamoah, “Understanding Salvation among Pentecostals/Charismatics in Ghana,” *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal*, no. November (2022): 44–55, <https://doi.org/10.38159/pecanep.2022331>.

In Neo-prophetic Pentecostalism, the concept of salvation is deeply rooted in a personal and transformative faith in Jesus Christ.⁴⁹ This faith is not just an intellectual agreement with the idea that Jesus is the Savior but is an intimate and profound commitment to Him as the Lord of one's life. Such a commitment is expected to be life-changing. It means that the believer's actions, thoughts, and entire lifestyle are transformed to reflect the values and principles of the Christian faith. This faith in Jesus Christ is not static; it's an active, ongoing relationship with him.

Salvation is seen as victory over evil spiritual forces and a way to overcome life's challenges through the power of the Holy Spirit.⁵⁰ It is believed that through the Holy Spirit, believers are empowered to overcome various life challenges, which are often perceived as manifestations of these evil forces. In essence, Neo-prophetic Pentecostalism emphasizes the here-and-now aspect of Salvation, where the Holy Spirit plays a crucial role in enabling believers to experience a foretaste of divine victory and blessings in their current lives, as they await the full realization of Salvation in life to come.

In the theology of salvation, Neo-prophetic Pentecostalism integrates African socio-religious and cultural worldviews, which can include ancestral beliefs and practices.⁵¹ Salvation is not limited to the individual's reconciliation with God and the promise of an afterlife. It also encompasses deliverance from immediate existential threats, healing from illnesses believed to be caused by spiritual forces, and the restoration of community harmony, which may be

⁴⁹ Chris E. W. Green, "Not I, but Christ": *Holiness, Conscience, & the (Im)Possibility of Community*, in *A Future for Holiness: Pentecostal Explorations*, ed. Lee Roy Martin (Cleveland: CPT Press, 2013).

⁵⁰ Wolfgang Vondey, *Pentecostal Theology*, ed. Wolfgang Vondey and Daniela C. Augustine, First edition (London: Bloomsbury Publishing Plc, 2017). p51

⁵¹ Banda, "Is Africa Godforsaken? Neo-Pentecostal Prophetism on African Human Agency and Transcendence." p4

disrupted by ancestral displeasure or other spiritual conflicts. The ‘Man of God’ addresses issues that are deeply rooted in the socio-religious fabric of African societies, such as curses, witchcraft, and the need for protection against malevolent forces.

The concept of salvation is intricately linked with the experience of miracles and healing.⁵² Salvation is not seen merely as deliverance from sin or a promise of an afterlife but manifests in the physical realm through miraculous healings and other supernatural occurrences. Thus, salvation becomes a gateway to experiencing God’s power in everyday life, reinforcing the belief in a God who is actively involved in the well-being of His followers. The expectation of miracles is a fundamental aspect of the faith, serving as both evidence of God’s presence and a means of attracting new converts to the movement. Salvation results in the fullness of life that Jesus speaks of in John 10:10. It leads to material prosperity in addition to being “translated” into the Kingdom of God in a spiritual sense

2.1.5 Theological emphases in Neo-prophetic Pentecostalism

The specific theological emphases of neo-prophetic Pentecostalism include the concept of the enemy, the Prophet (Man of God) and prosperity, anointing, and the various forms of exorcism and healing.⁵³ In this section, the researcher explains these theological emphases.

2.1.5.1 The concept of the enemy

The enemy can manifest as malevolent powers and demonic spirits, such as witchcraft, which are perceived as significant threats. Additionally, the enemy could include fellow human beings, often close relatives, who are believed to be agents of the Devil, either willfully or

⁵² Candy Gunther Brown, *Global Pentecostal and Charismatic Healing* (Oxford: Oxford University Press, 2011).

⁵³ Cephas N. Omenyo and Atiemo O. Abamfo, “Claiming Religious Space: The Case of Neo-Pentecostalism in Ghana,” *Ghana Bulletin of Theology* vol 1, no. number 1 (2006): 62, <https://journals.ug.edu.gh/index.php/gjrt/article/view/614>.

unwittingly obstructing one's progress in life.⁵⁴ These enemies also encompass actual spiritual beings seen as agents of Satan, from whom these human adversaries are thought to derive their power and to whom they are believed to be allied. Consequently, their hermeneutical practices reflect a strong inclination to confront and overcome these enemies, thereby demonstrating Christ's victory over the devil and all his agents. This concept of the enemy is deeply rooted in a distinctly African worldview, which influences their spiritual perspectives and practices.

2.1.5.2 Prophetic leader and prosperity

The prophetic leader (Man of God) is seen to have a special anointing from God that is the most important interpretative avenue to the mediation of God's power and resources.⁵⁵ They believe the anointing endows the Man and Woman of God with power and also the spiritual and material resources that will let them achieve wealth and live successful lives as Africans desire. Anointing also enables one to connect to the mysteries and blessings of God. King Saul, for example, could prophesy because of the anointing that he received from Samuel (1 Samuel 10: 11).⁵⁶

The Man or Woman of God is viewed as the sole channel through which deliverance and blessings are imparted, a concept that mirrors the role of leaders in African Traditional Religions.⁵⁷ These spiritual leaders dominate the lives of those under their influence, manipulating the individual's circumstances and leaving no room for personal choice or autonomy. In contrast to the New Testament's emphasis on the diversity of gifts and ministries

⁵⁴ Cephas Narh. Omenyo and Wonderful Adjei Arthur, "The Bible Says! Neo-Prophetic Hermeneutics in Africa," *Studies in World Christianity* 19, no. 1 (2013): 50–70, <https://doi.org/10.3366/swc.2013.0038>.

⁵⁵ Omenyo and Arthur, "The Bible Says! Neo-Prophetic Hermeneutics in Africa." 63

⁵⁶ 1 Samuel 10:11 'And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?'(KJV)

⁵⁷ Paul Gifford, "Healing in African Pentecostalism: The 'Victorious Living of David Oyedepo,'" in *Global Pentecostal and Charismatic Healing*, ed. Candy Gunther Brown (Oxford: Oxford University Press, 2011), 251–66.

within the church (Romans 12:4-5; 1 Corinthians 12:4–31), the deliverance ministry centers exclusively on the individual who is considered the only ‘anointed’ person.⁵⁸ The idea of the Priesthood of all Believers (1 Peter 2:5, 9) is absent in Neo-Prophetic Pentecostalism. For followers to achieve success, they must adhere completely and obediently to the directives of the deliverer and his ministry, with no deviation allowed.

The role of prophetic leaders in guiding their followers. The prophet leader is expected to provide information that can help explain a person's situation, as well as offer guidance and solutions.⁵⁹ This can be done in a public worship setting, where the prophet leader may share messages with the entire congregation, or it can be done on a one-on-one basis, where the prophet leader will interact with individuals privately. In either case, the goal is to help individuals understand their situation and find a path forward that is in line with their faith and values. The guidance provided by the prophet leader is often seen as authoritative and is taken seriously.

Neo-prophetic Pentecostalism asserts that the supernatural is the ultimate source of assistance for achieving prosperity.⁶⁰ This implies that for a believer to attain success, they must continually seek and cry out to the Divine, who is always willing to respond to their pleas. The answer to the supplicant's prayers is often revealed through a prophetic word delivered by the ‘Man or Woman of God,’ known as a prophet. Moreover, a believer's prosperity is believed to be directly linked to the prophet's ability to identify and trace the root causes of curses and barriers that have hindered the believer's progress. These obstacles might be responsible for the difficulties they face in life. Listening to the prophetic words from the ‘Man or Woman of God’

⁵⁸ Garrard, “Witchcraft and Deliverance: An Exaggerated Theme in Pentecostal Churches in Central Africa.” 59

⁵⁹ Omenyo and Abamfo, “Claiming Religious Space: The Case of Neo-Propheticism in Ghana.” 62

⁶⁰ Quayesi-Amakye, “Prosperity and Prophecy in African Pentecostalism.” 295

brings numerous benefits: freedom from the snares of evil, barrenness is banished from your life, sickness, and disease begin to fade away, and disappointments are transformed into appointments and rewards such as contracts. Additionally, you may experience stability in your family, success in obtaining a visa to America, assured academic achievements, and increased favor from other people, leading to a more prosperous life.

The prophets are supposed to be consulted in all matters of life before the believers take any action. In her article *If not Prophet Elvis Mbonye, who else are you consulting?* Wasike Rita Elizabeth wrote;

A nation should never have a deficit budget when it has a Prophet of God (also known as a ‘Seer’ in ancient times). Such gifts in the form of men are given by God to aid humanity and bless a nation. However, it is up to the leaders (in this case politicians) to do as the occasion demands or continue to frustrate their people. The prosperity of a nation is tied to a prophetic anointing. Prosperity is one of the major facets of the prophetic anointing (as some would prefer to call the Spirit upon the man), and this can be traced through the scriptures.⁶¹

Here she emphasized the special anointment the Prophets possess that they have received from God and they have to be consulted because they possess supernatural knowledge that God has granted to them. It is this knowledge that can be used to lead the nation to prosperity if it is used effectively using the verse 2 Chronicles 20:20⁶² as a reference.

⁶¹ Rita Elizabeth Wasike, “If Not Prophet Elvis Mbonye, Who Else Are You Consulting?,” Daily Express, 2021, <https://www.prophetelvis.com/if-not-prophet-elvis-mbonye-who-else-are-you-consulting>.

⁶² And they rose early in the morning and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper (KJV).

The cross is not frequently mentioned by the Man and Woman of God, but when it is, it is more in the following vein: ‘Through Jesus Christ, all curses were destroyed at the cross of Calvary. This implies that every believer is a success in every sphere of life. The sons of God must now refuse completely to dwell in poverty or any form of underachievement’. ‘What Jesus has gone through you don't have to; he became poor so that I might become rich ... He took my sickness and poverty. “It is finished,” he said on the cross. The blood of Jesus is frequently invoked in the mantra ‘By the blood of Jesus’, but even this is often reduced to a means of possessing.’⁶³

Prophecies delivered by the Man and Woman of God are predominantly foretelling rather than forth-telling. These prophecies are typically pronounced not as warnings of God’s judgment, but rather to instill hope for material blessings among the believers.⁶⁴ The Man and Woman of God often prophesy success in business, family life, and the acquisition of greater material wealth. They proclaim prosperity even in situations where they should be urging repentance to guide Christians toward changing their ways. These prophecies are frequently tailored to align with the desires of the believers, even when they conflict with what God wills for their lives. In many cases, they echo the messages of false prophets who lead people astray by proclaiming “peace” when there is, in fact, no peace (Ezek 6:10). This trend shows a departure from genuine spiritual guidance towards appeasing the materialistic inclinations of their followers.

2.1.5.3 Anointing

This is seen as synonymous with unction with authority, bringing the power of God to bear upon the life of an individual.⁶⁵ The anointing service, in which mainly oil is used on members, is a very popular activity among neo-prophetic Pentecostalism. It is the ‘Man of God who

⁶³ Paul Gifford, “Trajectories in African Christianity,” *International Journal for the Study of the Christian Church* 8, no. 4 (2008): 275–89, <https://doi.org/10.1080/14742250802347935>.

⁶⁴ Bloomquist, *Lutherans Respond to Pentecostalism*.84

⁶⁵ Banda, “Is Africa Godforsaken? Neo-Pentecostal Prophetism on African Human Agency and Transcendence.”

administers the oil to the congregants. They view the anointing service as a time of ‘impartation’ of spiritual gifts to empower Christians to realize wealth, obtain healing and deliverance (James 5: 14–15), and see vision.⁶⁶ The oil is usually applied on the forehead or the palms so one can obtain blessings for one’s economic activity or in a few cases is taken orally to mediate healing.

Anointing Christians with oil is believed to have the power to unlock all the doors of impossibility in one's life.⁶⁷ This is seen as a way to cope with the feeling that God has abandoned Africa. The anointing oil is thought to lubricate believers' lives and make things run smoothly. According to the believers, the oil brings a missing presence that is necessary for success. This practice has become an instrument of hope and faith for many people in Africa looking for a way to overcome their challenges.

2.2 Conclusion

In this chapter, the theology of Neo-Prophetic Pentecostalism has been described, it is evident that this movement presents a distinct and dynamic interpretation of traditional Christian doctrines. It emphasizes the role of prophetic leaders, the direct intervention of God in the lives of believers through these leaders, and the integration of African cultural elements into its theology. The NPP framework significantly alters the traditional Christian understanding of key theological concepts, such as the nature of God, Christology, pneumatology, and soteriology. By placing a strong focus on the role of the "Man of God" as a mediator and the embodiment of divine authority, NPP reshapes the relationship between believers and the

⁶⁶ Banda, “Mediating God’s Relationality? A Trinitarian Perichoretic Critique of the Reliance on Anointed Objects in African Neo-Pentecostalism.” 2

⁶⁷ Banda, “Is Africa Godforsaken? Neo-Pentecostal Prophetism on African Human Agency and Transcendence.”

divine, often emphasizing material prosperity, deliverance, and spiritual warfare as central to the faith experience.

CHAPTER 3

3 NEO-PROPHETIC PENTECOSTALISM IN THE CHURCH OF THE PROVINCE OF UGANDA

3.1 Introduction

The mainline Churches are still struggling to accept Neo-prophetic Pentecostalism which is already in motion within their circles but try not to accept it all in the name of traditions. And the presence of NPP in mainline churches has shown a great influence. This chapter presents the findings on Neo-prophetic Pentecostalism in the Church of the Province of Uganda. This chapter is divided into two sections. The first section presents what other researchers have found to be the influence of NPP on mainline Churches in other parts of Africa. The second section contains the findings of the researcher about the influence of NPP in the CoU.

3.2 The influence of NPP on mainline Churches in other parts of Africa

Neo-prophetic Pentecostalism has had a significant impact on mainline churches in various African countries. The movement has been particularly influential in Ghana, Zimbabwe, Zambia, South Africa, and Nigeria. This section describes the influences of NPP on mainline Churches in the mentioned countries.

3.2.1 Interpretation of God's Word

In their journal article *Neo-Prophetic Hermeneutics*,⁶⁸ Cephas N. Omenyo, C.N and Adjei, W.A wrote that Neo-prophetic Pentecostalism has influenced the interpretation of God's word in main churches in Ghana. They expressed their concern about the literal interpretation and over-

⁶⁸ Cephas Narh. Omenyo and Wonderful Adjei Arthur, "The Bible Says! Neo-Prophetic Hermeneutics in Africa," *Studies in World Christianity* 19, no. 1 (2013): 51–53, <https://doi.org/10.3366/swc.2013.0038>.

spiritualization of the word of God instead of understanding its original meaning to the original audience. One of the examples of the Bible text they used is Hebrews 4:12⁶⁹ which Man and Woman of God interpret as the Bible serves as a literal, physical weapon against the enemy. Physically pointing the bible in the direction of a perceived enemy, be it a witch or whatever, one could sometimes overpower the enemy or mediate God's intervention. It is common to see a physical pointing of the bible in the direction of a perceived enemy, be it human or spiritual, during prayer and deliverance sessions so it will neutralize the enemy's power.

3.2.2 Politics

In a journal article *Pentecostalism, Electoral Prophetism and National Security Challenges in Nigeria*, Afamefune P. I et al indicated that Neo-prophets have had a great contribution to the politics in Nigeria. The politicians flock to the Churches including the mainline Churches to receive the prayers and prophecy so that they can win the elections getting all the confidence from the words of the Man and Woman of God. Also, the Christians believe so much in the words of the Clergy, when they prophesy that a given candidate must win the elections then the Christians vote for that person so that the word of the Man and Woman of God becomes true. In 2011, Muhammadu Buhari appointed the Man of God Tunde Bakare to be his running mate in the 2011 presidential elections hoping to have a sure win. When the Man of God was accused of forsaking his primary responsibility as a pastor to engage in the nasty and murky politics of the country, he put up a strong defense by reassuring that the hand of God was in the matter.⁷⁰ Unfortunately, they lost to Jonathan Goodluck. Several other Prophets have been involved in the politics of Nigeria using their prophetic declarations in Nigeria's electoral process some

⁶⁹ Hebrews 4:12 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (KJV)

⁷⁰ Afamefune Patrick Ikem, Confidence N. Ogbonna, and Olusola Ogunnubi, "Pentecostalism, Electoral Prophetism and National Security Challenges in Nigeria," *African Security* 13, no. 1 (2020): 35-36, <https://doi.org/10.1080/19392206.2020.1731111%0D>.

of which do not even come true hence putting the Christians and the country's security at stark. These include Chris Okotie, Rev. Father Mbaka, Late T. B. Joshua, Apostle Johnson Suleiman, Prophet Onyekachukwu Okoli among others.⁷¹

3.2.3 Healing and deliverance

In the book 'Global Pentecostal and Charismatic Healing' in his chapter 'New Wine in an Old Wine Bottle? Charismatic Healing in the Mainline Churches in Ghana', Cephas O.N argued that the long practice of healing which was only seen in the AICs, Pentecostal, and charismatic churches, has now become central in all the traditional mainline churches in Ghana.⁷² His work focused on the Akan ethnic churches like the Presbyterian, Methodist, and Roman Catholic churches. He explained that this has been a result of the mainline churches allowing Neo-prophetic practices in them. He further indicates that most of these churches have included sessions of healing and deliverance in their Sunday services. In addition to the deliverance sessions during the Sunday services, he noted that there were other special services organized throughout the weekdays and they were specifically referred to as healing and deliverance services.

3.2.4 Prophecy

In his Master of Theology thesis *Prophetization of Mainline Churches: A Theological Appraisal of Neo-Propheticism in the Presbyterian Church of Ghana 2019*, Nkrumah-Pobi, S.K.B inserted that the Presbyterian Church of Ghana, which previously adhered to cessationist views regarding spiritual gifts, has seen a shift towards a continuationist perspective, allowing individuals with the gift of prophecy to operate within their congregations.⁷³ However, they avoid using the word Prophet and use the word 'Watchmen' because this would give the person

⁷¹ Ibid, 37.

⁷² Brown, *Glob. Pentecostal Charism. Heal.*

⁷³ Samuel Kofi Boateng Nkrumah-Pobi, "Prophetization of Mainline Churches : A Theological Appraisal of Neo-Propheticism in the Presbyterian Church of Ghana," 2019, 91-94.

a lot of power yet in their church there is no hierarchy. At first, this church was against the Presbyterians and the members of the congregation who claimed to have the gift of prophecy to the extent that they could not listen to them. This led them to lose some Presbyterians like Apostle Peter Anim Newman⁷⁴ who is credited to be the Father of Pentecostalism in Ghana. There have been some Presbyterian ministers who call themselves Prophets and operate in the same way as the Prophets in the Charismatic settings do but they have been asked to find out how their mode of operation advances the things of the Kingdom. They are no longer chased away or suppressed in the Presbyterian Church of Ghana.

3.2.5 Prosperity Gospel

Modisa Mzondi wrote that the Clergy in mainline churches in South Africa adopted the prosperity gospel teaching copied from the pastors in Neo-prophetic churches.⁷⁵ Whereas most of the pastors from Pentecostal churches do not have any means of income and rely on tithes and offerings collected from church members, most of the clergy from established mainline churches do not rely on tithes and offerings to sustain their livelihood because their denominations pay them a salary. Even though they are paid their salaries; they have tried everything possible to extract money from their congregations. This adoption of the prosperity gospel teaching by mainline churches has been a controversial issue in South Africa, as some critics argue that it promotes a focus on material wealth over spiritual growth and that it can be exploitative of vulnerable church members.

⁷⁴ <https://dacb.org/stories/ghana/anim-peter/>

⁷⁵ Modisa Mzondi, "Clergy Livelihood in Neo-Pentecostalism: A Historical Reconstruction in the Urban and Township Contexts," in *Commercialisation of Religion in South Africa.*, ed. M.S Kgatle, J.S Thinane, and C.J Kaunda (Cham: Palgrave Macmillan, 2023), https://doi.org/https://doi.org/10.1007/978-3-031-41837-2_10.

3.2.6 Overnights

In her book *Lutherans Respond to Pentecostalism, 2008*, Bloomquist, K.L wrote that as Neo-prophetic Pentecostals, many Lutheran congregations in Africa hold weekly or monthly overnights (night vigils) for communal praise worship and prayers. Prayers are said throughout the night for various physical and spiritual afflictions: sickness, healing, and deliverance from witchcraft, demonic attack, and marital problems, as well as for success in school or economic life.⁷⁶ Christians are involved in these mass prayers, which often are quite noisy as everyone raises their voices during prayers. She added that these “night vigils” are always well attended even far better than the normal services scheduled for the Christians to attend to.

3.2.7 Use of tradition healing power in Church

In his article *Hybrid leadership in African neo-pentecostalism 2023*, Orogun, D.O. asserted that the Church's belief in healing and miracles has become very extreme to the extent that the practice is being abused even in the mainline Churches. Some clergy attribute the healing power to them being instruments of God. They assign to themselves the glory component of healing, which is naturally of God. Subsequently, to sustain the glory component, the clergy put much pressure on themselves to live up to expectations. Thus, they do everything possible to display consistent healing powers and miracles in church services. Most congregants are desperate for healing miracles, thereby increasing the pressure on the Man and Woman of God.⁷⁷ As a result, some Clergy have resorted to traditional healing powers, getting affiliated with black magic, and other demonic means. They used oil, water, honey, and other items such as towels, and handkerchiefs which are similar to African traditional healing processes.

⁷⁶ Bloomquist, *Lutherans Respond to Pentecostalism*. 85

⁷⁷ Daniel O. Orogun, “Hybrid Leadership in African Neo-Pentecostalism,” *Religions* 14, no. 5 (2023), <https://doi.org/10.3390/re114050632>. p7 .

3.3 Influence of NPP on the Church of the Province of Uganda

As described above, there is evidence that NPP has influenced mainline Churches in other countries in Africa. Even here in Uganda, NPP has had a significant influence on the mainline churches, for this study, the researcher focused on the Church of the Province of Uganda within which NPP has influenced CoU both positively and negatively. The researcher used the information collected from observation and interviews and he was able to get the following influences:

3.3.1 Use of the liturgy

There is a growing trend of churches deviating from the traditional practice of using the lectionary to guide their scripture readings. Instead, many churches, especially those with Neo-Prophetic ministers, have completely abandoned the practice of reading Old Testament and New Testament passages, including Psalms, in favor of focusing solely on the text that the "Man and Woman of God" will use to base their prophetic healing ministry. As a result of this shift, the practice of preaching has been adversely affected. Many clergy no longer take the time to explain God's word; instead, they use the scriptures to boost their prophetic mission. This has led to a lack of depth in the sermons delivered, which can leave congregants feeling spiritually unfulfilled and disconnected from the message. While the prophetic ministry can be a powerful tool for healing, it should not be used as a replacement for the essential practice of reading and understanding the scriptures. By prioritizing prophecy over scripture, churches risk losing sight of the fundamental teachings and principles that underpin their faith.

3.3.2 Motivation to the Christians

The prophetic words of the Man and Woman of God have greatly inspired Christians to step out in faith, take risks, and pursue their goals with boldness, trusting in God's provision and

guidance. This has enabled some of the CoU Christians to reach heights beyond even their expectations as they testify. The prophetic words are directly obtained from the Bible for example Deuteronomy 28:13,⁷⁸ Joshua 1:9,⁷⁹ and many other verses from the Bible. One of the Christians in one of the Dioceses told the researcher that she had spent four years without working, when she told the Clergy about it, he told her to apply for a job of being a manager of a section in Uganda National Roads Authority yet she is an electric engineer. She wanted to refuse because she thought that she did not qualify for the position but the Clergy encouraged her with several verses prophesying that she was to get the job. Eventually, she got the job though she had very little knowledge about being a manager. She has now worked for two years climbing from one rank to another.

3.3.3 Use of music in church services

Neo-prophetic ministers have increasingly influenced the use of music, especially hymns, in religious worship. These ministers have introduced contemporary compositions with questionable scriptural content during services, replacing traditional hymns or canticles. In some cases, these ministers have written their own compositions, which they insist on using instead of appropriate hymns or canticles. In addition to this, there has emerged the individual ownership of worship teams by these clergy, who travel with them from one church to another, regardless of location. As a result, church choirs have struggled to grow, as these ministers prefer to use their own worship teams. This shift towards contemporary music and individual ownership of worship teams has led to a divide in the religious community, with traditionalists

⁷⁸ And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them (KJV)

⁷⁹ Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.(KJV)

advocating for the use of traditional hymns and canticles, while others embrace the change brought about by neo-prophetic ministers.

3.3.4 Christian ministry and discipleship

Neo-prophetic Pentecostalism is a growing concern in Christian ministry and discipleship. It has led to a pervasive dependency on "Man and Woman of God" who possess a reputation for their supposed ability to perform acts of exorcism and prophecy, which are highly valued within some Christian communities. This has created a situation where the youth, as well as other ministries in the church, such as the Mother's Union, Christian Women's Fellowship, Fathers' Union, and others, always demand the presence of these neo-prophets at their events and conferences. The problem with this is that it makes it challenging for ministers who are not neo-prophets to effectively minister to such groups. These ministers are often overshadowed and ignored, leading to a situation where they may be unable to reach their intended audience.

The emergence of Neo-Prophetism has introduced a dynamic that often leads to confusion and discord within the Christian community, especially during transitions in the clergy. This confusion stems from the contrasting approaches to worship and spiritual leadership embraced by Clergy who either adhere to or reject Neo-Prophetism. When a priest who incorporates Neo-Prophetism into worship is replaced by one who does not subscribe to this ideology, it triggers a significant shift in the church's spiritual atmosphere and practices. The congregation, accustomed to the charismatic and often emotionally charged style of worship associated with Neo-Prophetism, may find themselves at odds with the new priest's more traditional approach.

3.3.5 View of faith as a transactional exchange

The current emphasis on "Man and Woman of God" and their supposed supernatural abilities within the Church of the Province of Uganda has created an environment where faith is viewed

as a mere transactional exchange instead of a deeper understanding of the Christian faith. This is concerning because it has led to a situation where Christianity is reduced to a set of rituals and practices, rather than a meaningful relationship with God. This emphasis on the neo-prophet has led people to seek them out for their special abilities rather than for a true understanding of the Christian faith. This has perpetuated a cycle of transactional faith where Christians seek out these ministers to fulfill their desires, rather than seeking to deepen their relationship with God. Ultimately, this has to some extent created a shallow understanding of Christianity and has led to a loss of faith in the long run.

3.3.6 Clergy supplementing Jesus Christ as mediators

Clergy have become mediators between God and the Christians. In this way, they have become supplements to Christ's mediatory role between God and humanity. Although 1 Timothy 2:5 describes Jesus Christ as the only mediator between God and humanity,⁸⁰ which means that he is humanity's only direct access to God. They present themselves as effective channels between God and people. This special relationship with God endows them with God's authority which makes them channels of accessing God's presence and power. Whenever Christians desire to have God's intervention in their lives, they now run to the "Man and Woman of God" who can talk to God on behalf of the Christians.

3.3.7 Overnights

In many urban and semi-urban Churches in the Church of the Province of Uganda, there are overnight sessions held at least once a month. These overnight sessions are typically centered on healing and deliverance, with the "Man or Woman of God" leading prayer sessions for the sick and those afflicted by demonic attacks. During these sessions, the "Man or Woman of God" leads fervent prayers, believing that the power of their prayers can heal the sick and

⁸⁰ 1 Timothy 2:5 'For there is one God, and one mediator between God and men, the man Christ Jesus' (KJV)

deliver individuals from the grip of evil spirits. The sessions often begin with worship songs and prolonged prayers, where the “Man and Woman of God” calls upon the power of the Holy Spirit to anoint and heal those in need. The researcher attended several of these overnight sessions and observed that in one of the overnights, at exactly 3 am, the Man of God would carry out an exorcism. During this time, many individuals showed signs of being attacked by evil spirits and were subsequently prayed for by the Man of God. The Man of God would typically use phrases such as "You devil, I burn you with the fire from Jesus Christ" during his prayers. The prayer sessions continue until all those who are attacked by evil spirits are delivered and get back to normal.

The healing and deliverance sessions have reportedly led to significant improvements in the health and spiritual well-being of many believers. For instance, a woman recounted her experience of being tormented by an evil spirit that would attack her unpredictably, causing public embarrassment and a severe loss of self-esteem. In her quest for relief, she sought the assistance of a clergyman known for his gift of exorcism. After five consecutive days of dedicated prayer at her church, she experienced a physical manifestation of deliverance, where she expelled a whitish substance during a session. This event marked the end of her spiritual attacks, restoring her peace of mind and self-confidence. Such testimonies are not isolated; numerous Christians from different churches have shared similar stories of recovery and liberation following these spiritual interventions. The positive outcomes of these sessions are multifaceted, encompassing improved mental health, increased self-assurance, and a deeper sense of spiritual freedom. While the efficacy of these practices is a matter of faith and personal belief, the narratives of those who have undergone healing and deliverance sessions speak to a perceived enhancement of their overall health and liberation from the spiritual burdens they once carried.

On the other hand, overnights have to some extent increased sexual immorality among the youths in the Church. The researcher observed that the overnights are always dominated by women and the youth (Boys and girls). As the prayers, praise and worship, and deliverances are going on, some youths are always in dark places doing sexual activities. In all the Churches where the researcher attended overnights, he found youths outside the Church boys and girls in pairs. One of the youths informed him that three of her friends got pregnant during these overnights which take place on the last Fridays of the month in their Church.

3.3.8 Sunday services

In recent years, many semi-urban churches in the Church of the Province of Uganda have introduced an additional Sunday service to their regular schedule. This service is not necessarily due to an increase in the number of Christians attending the church, but rather to accommodate those who prefer a style of worship that is not traditionally Anglican. Specifically, this service caters to those who prefer NPP. This service is conducted entirely in English and has proven to be particularly popular with the youth. Many young Christians seek uplifting prophecies and find the slower hymns of other services unappealing. In contrast, the worship in these services is highly energetic and engaging. Beyond the lively worship, these services often include sessions of healing and deliverance. These sessions offer a source of comfort and solace to those in attendance. The opportunity to pray for and receive healing is a central aspect of NPP. The researcher found that the sessions of healing and deliverance were particularly well-attended and that many congregants reported experiencing tangible benefits from these practices. This service has enabled the Anglican Communion to attract new members and retain existing members who might otherwise have felt disconnected from the church.

3.3.9 Increased fear of Satan than God

There is a growing inclination among some Christians to exhibit more fear towards Satan than towards God. When they engage in prayer, they tend to put more emphasis on binding demons and warding off the witchcraft of their perceived enemies, instead of expressing gratitude to God for the blessings in their lives. It is common for them to attribute any problem they face to the influence of evil spirits, as directed by the Man or Woman of God. Consequently, God is often relegated to the background in their prayers and conversations, while the devil seems to dominate their thoughts and actions. It indicates that they have a limited understanding of God's power and sovereignty, and are placing too much emphasis on the devil's ability to influence their lives. It also indicates a lack of trust in God's ability to protect them from evil forces and a failure to recognize the importance of expressing gratitude for God's many blessings.

There is a growing emphasis on the expulsion of demons from the Christians in some Churches rather than encouraging them to live subject to Christ and his Spirit. Sin is therefore attributed to demons rather than to personal failure. The central matter of concern therefore is not Jesus and his victory over sin but the Devil and demons. There is an exaggerated interest in Satan and demons and no sufficient emphasis is given to the teaching of Scripture on the person and power of Christ and the Holy Spirit. The “Man and Woman of God” have become so concerned with the demonic that they do not give a central place to the preaching of the Gospel and the person of Christ. Christ has become a formula for casting out demons but he is not Saviour.

3.3.10 Anointing services

There is a growing tendency to conduct anointing services in some Churches in the Church of the Province of Uganda. The Clergy spend many weeks announcing these services to the Christians where people who want financial breakthroughs, the learners who need knowledge, and those who need stability in their homes are always encouraged to come for the anointing. The researcher attended many of these services after hearing the announcements. In one of the Churches in Mukono Diocese, during the anointing service even the anointing oil got done yet many people were still yearning to be anointed. This indicated that many people in this church desire to be anointed by the “Man and Woman of God”.

3.3.11 On Christian homes and families

Sprinting of Christian homes and families is another impact of NPP. In most of the deliverance services and overnights, more women attend than men. The men are left at their places of work and home. Women spend a lot of time looking for deliverance instead of caring for their homes, husbands, and children which leaves gaps among the parties. As the women are looking for peace in their homes in the name of deliverance, then more trouble comes into their homes. From the study, it was observed that in the biggest percentage of women who attend overnights and deliverance services, the husbands are not on good terms with such practices. Also, during these deliverance services and overnights, the Man or Woman of God informs the believers about the sources of their misfortunes which in most cases include Aunties, Uncles, neighbors, or workmates. This has created enmity among people hence the sprint among families.

3.3.12 Giving of money in church

Commercialization of services and prayers. In some churches, there are baskets labeled ‘Seed’ where Christians put money in addition to pledges, tithes, and thanksgiving. The Clergy always encourage the Christians to plant many seeds if they want to harvest much. They base this on

a wrong interpretation of 2 Corinthians 9:6-10 to manipulate Christians. In one of the Churches the researcher attended during the research, the Parish Priest was telling the Christians to buy shares for their children in the new Church commercial building project so that they could get blessings from God. Each share was to be twenty-thousand Ugandan shillings. He further warned them not to cheat God, if there were five children in the home, the parents were supposed to contribute a hundred thousand shillings. This form of selling God's blessings was purely adopted from the Neo-prophetic Pentecostals.

The acceptance of NPP in the CoU has brought in Clergy who have the gift of prophecy but possess other very serious spiritual and social problems. The researcher received information about different clergy who sexually abuse women and girls who always go to them for prayers and deliverance services. This has tarnished the man of the Church of the Province of Uganda yet such practices were being heard in the Pentecostal Churches. All the focus has been put on the gifts the people possess and other factors that are essential for the proper pastoring of God's people are being neglected. One of the correspondents informed the researcher that she was sexually abused by the Man of God as she was seeking deliverance from the demon attacks. She was delivered but she cannot forget the abuse the Man of God did to her.

3.4 Conclusion

This chapter has explored the influence of Neo-prophetic Pentecostalism on mainline churches in Africa, focusing on its impact on the Church of the Province of Uganda. It discusses how NPP has altered various aspects of Church practices, including interpretation of Scripture, healing and deliverance services, prophecy, music, motivation of Christians to act in faith, and also significant changes in worship styles.

CHAPTER 4

4 THE POSITION OF THE CHURCH OF THE PROVINCE OF UGANDA ON NEO-PROPHETIC PENTECOSTALISM

4.1 Introduction

In the Church of the Province of Uganda, the influence of Neo-prophetic Pentecostalism practices in worship has not been officially condemned. However, the Church's teachings are based on documents such as the 1662 Book of Common Prayer, The Canons of the Church of the Province of Uganda (amended in 2018), and the constitution of the Church of the Province of Uganda (amended in 2016). While these documents do not directly address Neo-prophetic Pentecostalism, they reflect the teaching standards of the Church. Below are the teachings of the Church of the Province of Uganda;

4.1.1 Theology of God in the Church of the Province of Uganda

The Church of the Province of Uganda teaches God as the Trinity (Father, Son, and Holy Spirit) emphasizing understanding of God as transcendent yet immanent, highlighting the idea that God is simultaneously beyond human understanding and also intimately involved in the world. The church's teachings also focus on the belief that the relationship with God is facilitated through the practice of sacraments such as Baptism and the Eucharist, engaging in liturgical worship, and the study of the Scriptures. This is in contrast to NPP teaching, God is seen as highly personal and directly involved in the believer's life. The theology emphasizes a direct, unmediated relationship with God, often through personal experiences, visions, and prophetic words.

4.1.2 Christology in the Church of the Province of Uganda

In the Church of the Province of Uganda, the Understanding of Jesus Christ is rooted in the early ecumenical councils (Councils of Nicaea and Chalcedon). Jesus Christ is understood as fully God and fully man united in one person. This belief is expressed in the Nicene Creed⁸¹ which is always recited in the Holy Communion services⁸² in all Churches in CoU. The atoning work of Christ on the cross and His resurrection hold central importance in Anglican Christology which CoU adheres to. Jesus' death is considered the once-for-all sacrifice for sin, reconciling humanity with God, and His resurrection is regarded as the triumph over death and the assurance of eternal life. While in NPP, there is a strong emphasis on Jesus Christ as the source of supernatural power and miracles. Jesus is often portrayed as the ultimate prophet, healer, and deliverer, whose power is available to believers today through the Holy Spirit.

4.1.3 Pneumatology in the Church of the Province of Uganda

The Church of the Province of Uganda being part of the Anglican Communion, she teaches that the Holy Spirit is the third person of the Trinity, co-equal with the Father and the Son.⁸³ The Holy Spirit is understood as the one who sanctifies believers⁸⁴ by making them holy and he also guides the Church. The Holy Spirit's work is closely associated with the sacraments, particularly baptism since Jesus Christ commanded his disciples to baptize believers in the name of the Father, Son, and the Holy Spirit.⁸⁵ The Holy Spirit is believed to indwell and empower believers. This is in contrast to the understanding of the Holy Spirit in NPP in which He is seen as the primary agent of God's power and presence in the world, emphasizing His

⁸¹ Canons of the Church of the Province of Uganda, as amended in 2018, (Canon 1, Section 2), p7

⁸² Book of Common Prayer. (1662). The book of common prayer and administration of the sacraments and other rites and ceremonies of the Church of England. Oxford University Press. p.326

⁸³ Ibid, p852

⁸⁴ Ibid, p148

⁸⁵ See Matthew 28:19

direct experience with the people and source of miracles, healings, and supernatural manifestations, which are central to the faith experience in this movement.

4.1.4 Spiritual Gifts in the Church of the Province of Uganda

In Canon 1.19,⁸⁶ CoU permits all her members to use their spiritual gifts within their ministry, provided that these practices do not deviate from the Biblical and foundational doctrine of the CoU. This Canon highlights the Church's openness to the expression of spiritual gifts, offering both clergy and laity the opportunity to exercise their gifts within the boundaries of Anglican doctrine. The emphasis is on maintaining alignment with the core teachings and values of CoU, ensuring that while spiritual gifts are embraced, they do not undermine the Church's liturgical practices. The CoU approach to spiritual gifts is generally cautious, stressing the importance of discernment and the orderly use of gifts within the context of worship and community life. This is opposite to the understanding of spiritual gifts in NPP who see them as the center of the faith experience being practiced without any regulation. The adheres of NPP only allow the Holy Spirit to control the use of the gifts.

4.1.5 Prophecy and Revelation in the Church of the Province of Uganda

In CoU, there is an emphasis on the sufficiency of Scripture as the primary source of revelation (Canon 1; Section 14).⁸⁷ Even though the Holy Spirit is believed to inspire and illuminate Scripture, the ongoing prophecy is approached with very much caution. In CoU, prophecy is understood as proclaiming God's Word as revealed in Scripture but not delivering new revelations. CoU values the three-legged stool of the Anglican tradition that is tradition, reason,

⁸⁶ Canons of the Church of the Province of Uganda, as amended in 2018, p16.

⁸⁷ Ibid, p15

and Scripture as how the Holy Spirit guides the Church, with less emphasis on direct personal revelation. This is opposite to Neo-Prophetic Pentecostalism which places a significant emphasis on prophecy as an ongoing and active means of receiving direct revelation from the Holy Spirit. In NPP, the prophetic leaders are often viewed as mouthpieces of God, delivering new revelations that can address specific situations or individuals rather than the Bible.

4.1.6 Worship in the Church of the Province of Uganda

The Church of the Province of Uganda prioritizes traditional Anglican worship, adhering to established liturgies and practices (Canon 2, Section 1).⁸⁸ This Canon rejects innovations that might dilute the Gospel's integrity, ensuring a consistent and authentic expression of faith. By embracing tradition, the Church maintains continuity with the historic Christian faith and the Anglican Communion. This contrasts with the NPP's emphasis on spontaneous and unstructured worship, which may lead to theological deviations. The Church's position underscores the importance of preserving the Gospel's essence amidst diverse expressions of worship.

4.1.7 Soteriology in the Church of the Province of Uganda

The Church of the Province of Uganda affirms that the Scripture is the ultimate standard of faith, inspired by God and containing all necessary elements for salvation.⁸⁹ This stance contrasts with NPP's understanding of salvation, which emphasizes experiencing miracles, overcoming evil attacks, and achieving material prosperity. CoU believes that salvation is attained through reading, understanding, and adhering to the Bible's teachings. According to

⁸⁸ Ibid, p18.

⁸⁹ Constitution of the Church of the Province of Uganda, as amended in 2016, Article 2, p10

this view, once an individual comprehends and follows the Scriptural requirements, they are considered saved, negating the need to seek additional signs or miracles for validation.

Also, the Church of the Province of Uganda affirms that salvation comes through faith in Jesus Christ alone (Article of Religion, 11),⁹⁰ rejecting the NPP's emphasis on seeking miracles as a primary means of experiencing God. This position underscores that true faith is not based on emotional experiences or manifestations but on a personal relationship with Jesus Christ. The Church cautions the Christians against the dangers of prioritizing miracles over the Gospel message which mainly points them to Jesus Christ.

4.1.8 Anointing in CoU:

In CoU, anointing is primarily associated with the Anointing of the Sick. The Book of Common Prayer (BCP) outlines the use of anointing oil in this context.⁹¹ Anointing is seen as an act that conveys God's grace, particularly for healing, and spiritual strength in the believer's life. The BCP provides a specific rite for the "Ministration to the Sick," which includes anointing with oil. This is based on the biblical practice mentioned in James 5:14-15, where the sick are anointed and prayed over for healing. The focus is on the comfort and spiritual healing of the individual, rather than on miraculous physical healing. Whereas, in NPP, anointing often refers to a special empowerment or endowment of the Holy Spirit, particularly for ministry, leadership, and spiritual warfare. It is closely associated with the idea of being "set apart" or "chosen" for a specific divine purpose. Anointing is not only a ritual act but also signifies the tangible presence and power of God in an individual's life, often evidenced by charismatic gifts such as prophecy, healing, and miracles.

⁹⁰ Book of Common Prayer. (1662). The book of common prayer and administration of the sacraments and other rites and ceremonies of the Church of England. Oxford University Press. p.697

⁹¹ Ibid, pp 453-461

4.2 Conclusion

This chapter has described traditional Anglican practices of the CoU emphasizing structured worship, sacraments, and a cautious approach to spiritual gifts and prophecy based on BCP, Canons of the Province of Uganda, and the Constitution of the Church of the Province of Uganda.

CHAPTER 5

5 FUTURE PROSPECTS OF NEO-PROPHETIC PENTECOSTALISM IN COU

The future of Neo-prophetic Pentecostalism within the CoU depends on the ability of the top leaders in the Church to effectively manage the influence of the movement. The balance between spiritual passion and responsible leadership is critical in determining the future prospects of the movement within the CoU. If the top leaders of the Church can strike a balance between the movement's spiritual fervor and responsible leadership, Neo-prophetic Pentecostalism could potentially thrive within the CoU. However, if this balance is not achieved, the movement's future prospects might be uncertain, and its influence within the CoU could dwindle over time. Therefore, the leaders of the Church need to be deliberate in their approach to managing the movement's influence, as this will determine the future trajectory of Neo-prophetic Pentecostalism within the CoU. Below are the potential outcomes if the movement continues to grow within the CoU without interruption.

5.1 Increase in the number of nominal Christians

Neo-prophetic Pentecostalism will produce nominal Christians. These will be people who will not be spirit-filled and without a proper understanding of the Bible and Christianity as a whole. Rather, they will be people who will express much interest in the prosperity gospel, miracles, spiritual protection, and have more faith and depend on the 'Man or Woman of God' instead of Jesus Christ. This is because today, some Clergy teach their congregants and stress concepts such as prosperity, spiritual guidance, miracles, healing, and deliverance. In this regard, Christians are motivated by the need to get rich, experience booming business, and deal with their enemies instead of seeking God's kingdom and obeying His commandments. This attitude

is opposite to Matthew 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

5.2 Increased Integration into Anglican Worship

As Neo-prophetic Pentecostalism gains momentum within the Church of the Province of Uganda, its influence on Anglican worship practices is likely to increase. This movement, known for its dynamic and experiential forms of worship, could lead to a gradual integration of charismatic elements into the more traditional Anglican liturgy. For instance, the adoption of spontaneous prayers, which emphasize personal connection with the divine, may become more common in services. Prophetic declarations, a hallmark of NPP, could also find a place in Anglican worship, offering a platform for spiritual insight and guidance believed to be divinely inspired. Additionally, healing services that focus on physical, emotional, and spiritual restoration, might be incorporated more frequently, responding to the growing demand for such ministries within the church community. The future of NPP in the CoU will likely depend on how well these charismatic expressions can be harmonized with Anglican liturgical traditions, fostering a unified yet dynamic worship experience.

5.3 Expansion of Prophetic Leadership

The “Man of God” syndrome, where specific clergy are revered for their perceived extraordinary prophetic gifts, could significantly shape the future of leadership within CoU. As NPP grows, the influence of charismatic leaders with strong prophetic authority might increase, challenging the traditional Anglican hierarchical structure. These leaders, often seen as having direct divine insight, could attract a substantial following, leading to a shift in how leadership is perceived and exercised within the church. This might introduce a new leadership dynamic

that blends traditional Anglican roles, such as bishops and priests, with the more charismatic roles common in Pentecostal settings like prophets and apostles. As a result, there could be a greater emphasis on personal spiritual authority and less on institutional hierarchy. While this shift could energize the church by fostering a deeper sense of spiritual immediacy and connection, it may also create tension within the established leadership framework, as the authority of traditional roles is redefined or challenged. The integration of prophetic leadership into CoU will depend on how these new dynamics are managed to ensure both spiritual vibrancy and institutional stability.

Also, Neo-prophetic Pentecostalism may breed and witness a category of young nominal Clergy (Man and Woman of God) who will provide weird Christian ideologies and interpretations of Bible scriptures to win and abuse desperate Believers. This is because many believers express much interest in miracles, and are enthused with ‘Man or Woman of God’ who perform miracles and give fascinating prophecies. Based on this, the outspoken youth will then proclaim themselves ‘Man or Woman of God’ and find fair and foul means to acquire spiritual powers to perform miracles, reveal people’s problems and secrets, and prophesy to get a great following.

5.4 Theological Dialogue and Reconciliation

The rise of Neo-prophetic Pentecostalism within the Church of the Province of Uganda is poised to stimulate deeper theological discussions as the church seeks to reconcile these emerging practices with its traditional Anglican doctrine. As NPP emphasizes spiritual experiences, such as prophecy, healing, and direct revelation, it brings a new dimension of spiritual vitality that could invigorate the church’s worship and mission. To address this, CoU might embark on a process of theological reflection aimed at integrating these vibrant NPP

practices into its existing doctrine. This could involve exploring the compatibility of prophetic gifts with Anglican teachings on scripture, sacraments, and ecclesial authority. Such a synthesis could strengthen the church's ability to engage with contemporary spiritual movements and ensure that its theology remains relevant and spiritually alive in a rapidly changing religious landscape. The dialogue will be crucial for maintaining unity and doctrinal integrity within the church.

5.5 Potential for Syncretism

As Neo-prophetic Pentecostalism continues to grow within the CoU, its incorporation of elements from African Traditional Religion (ATR) could lead to increased syncretism. This blending of Christian and traditional African beliefs may give rise to new forms of religious expression that resonate deeply with Ugandan cultural identity. Practices such as ancestor reverence, the use of traditional symbols, and an emphasis on spiritual warfare elements common in ATR could be integrated into Neo-prophetic worship creating a unique expression of Christianity that reflects both the spiritual heritage of the people and their contemporary faith experience. The blending of ATR with Christian doctrine may challenge core Anglican beliefs, particularly regarding the nature of God, salvation, and the role of Christ. This tension could spark debates about the limits of culture adaptation in worship and theology as church leaders and theologians work to discern which elements of ATR can be harmoniously integrated without compromising the fundamental tenets of Anglicanism.

5.6 Educational Reforms and Clergy Training

In response to the growing influence of NPP, the Church of the Province of Uganda may consider reforming its theological education and clergy training programs to equip future

church leaders better. As NPP introduces vibrant spiritual practices into the religious landscape, there will likely be a need for clergy who can navigate and integrate these practices within the Anglican tradition. By placing greater emphasis on understanding and engaging with NPP, CoU seminaries and training institutions could develop curricula that include both traditional Anglican theology and the dynamic elements of NPP. This would involve not only theological study but also practical training in spiritual gifts, pastoral care, and the charismatic aspects of worship. The outcome will be a new generation of clergy who are well-versed in both Anglican and NPP theology, capable of bridging the gap between these two traditions.

5.7 Social and Community Engagement

Neo-prophetic Pentecostalism with its strong focus on addressing personal and societal issues through spiritual interventions, could influence CoU to expand its engagement in social justice and community development. NPP often emphasizes holistic ministry, where spiritual renewal goes hand in hand with practical efforts to improve the well-being of individuals and communities. This could lead the CoU to deepen its involvement in tackling pressing social issues such as poverty, education, and healthcare, seeing these not just as social obligations but as integral to the church's spiritual mission. This increased focus on social justice could enhance the church's relevance in Ugandan society, appealing to a younger, socially conscious generation, and aligning the CoU's mission with both spiritual and societal transformation in line with the ethos of NPP

5.8 Challenges to Church Unity

As Neo-prophetic Pentecostalism continues to shape CoU, challenges to church unity may continue to arise. The emphasis of NPP contrasts with the more structured and sacramental focus of traditional Anglicanism. These differing theological emphases could create tensions

within CoU, particularly if some members and clergy begin to prioritize NPP practices over established Anglican doctrines and liturgical norms. This divergence might deepen the disagreements on fundamental issues such as the nature of worship, the authority of church leadership, and the interpretation of scripture. If these differences are not carefully managed, they could result in more internal divisions, with some congregations or clergy feeling alienated or marginalized. In extreme cases, these tensions might lead to the formation of breakaway groups with CoU members who may seek to establish an independent church that more fully embrace NPP practices.

Also, Neo-prophetic Pentecostalism may suffer strong opposition and rebellion from its adherents. The fruit of this opposition will be borne out of the consciousness desperate believers will regain having realized that for long, they have been manipulated, abused, tricked, and indoctrinated by ‘Man or Woman of God’ who have played on their minds. In other words, they expressed so much confidence in the Clergy. For them, anything the prophet prescribes is the best and must be put into consideration. If the prayers are offered during healing and deliverance work, then why should the same Christians always go for such prayers, especially during overnights?

As these prospects unfold, the Church of the Province of Uganda will likely experience a dynamic interplay between preserving its Anglican traditions and embracing the spiritual vitality of NPP. Success will depend on the Church’s ability to balance these influences, fostering a unified and evolving religious community that honors its heritage while responding to the spiritual needs of its members.

5.9 Conclusion

This chapter expresses the significant questions about the future of Neo-prophetic Pentecostalism in CoU. The potential for syncretism, the redefinition of leadership roles, and the integration of charismatic elements into Anglican worship practices will require careful theological reflection and responsible leadership.

CHAPTER 6

6 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter provides a summary of the findings of the study and gives the conclusion and recommendations.

6.2 Summary

6.2.1 Neo-Prophetic Pentecostalism in Uganda

Neo-prophetic Pentecostalism, while part of the broader Pentecostal movement, distinguishes itself through a pronounced emphasis on prophecy and charismatic leadership. The movement is rooted in a belief system where spiritual gifts, especially prophecy, are central to the religious experience. This form of Pentecostalism is relatively new in Uganda but has rapidly gained traction due to its appeal to people seeking spiritual solutions to everyday problems, such as poverty, unemployment, and health issues.

The Church of the Province of Uganda, traditionally conservative, has had to adapt to this growing movement. The incorporation of Neo-Prophetic elements into Anglican worship has blurred the lines between the two traditions, leading to debates within the church about the appropriateness of such practices. Older members of the church often express concerns that these changes dilute the Anglican tradition and introduce elements that are more characteristic of Pentecostal or even traditional African religious practices.

6.2.2 Characteristics of Neo-Prophetic Pentecostalism

Several defining features of Neo-Prophetic Pentecostalism are highlighted in the study:

Prophetic Ministry: This is the most significant aspect, where clergy and lay leaders claim to possess divine insight into the future, offering solutions to congregants' problems through prophecy.

"Man of God" Syndrome: Leaders are often elevated to a near-divine status, being viewed as uniquely connected to God, which grants them the authority to perform miracles, deliver prophetic messages, and lead their followers with unquestioned authority.

Spiritual Warfare: Neo-Prophetic Pentecostalism places a strong emphasis on battling evil forces, often attributing life's challenges to demonic or ancestral spirits. This belief system borrows heavily from traditional African spiritual practices, incorporating rituals and exorcisms into the worship experience.

Emphasis on Spiritual Gifts: The movement values visible signs of the Holy Spirit, such as speaking in tongues, healing, and prophecy, as essential marks of a true believer. These gifts are seen as validations of one's faith and are highly sought after by congregants.

Energetic Worship Style: Worship in Neo-Prophetic Pentecostal churches is energetic, with music, dance, and prophetic declarations being integral parts of the service. This contrasts sharply with the more reserved and ritualistic Anglican services.

Healing and Deliverance Services: These services, often held at night, focus on exorcism and healing, where the "Man of God" claims to have the power to cast out demons and heal diseases, drawing large crowds seeking relief from spiritual and physical ailments.

6.2.3 Theologies of Neo-prophetic Pentecostalism

Theology of God in Neo-prophetic Pentecostalism. God is not directly accessible to Christians but rather is distant and only accessible through the intervention of neo-prophets who act as mediators between God and people. God responds to the rituals and sacrifices performed by the neo-prophets who seek to manipulate God and bring Him closer for their

benefit. God rewards those who obey and follow the neo-prophets with prosperity and blessings. God engages in spiritual warfare against the devil and his agents, who hinder people's lives.

Theology of Jesus Christ in Neo-Prophetic Pentecostalism. Jesus acts as a model of the ideal human being, who attained a higher level of spirituality and power through his obedience and faithfulness to God. Christ's death and resurrection serve as powerful sources of victory over sin, death, and the devil. Christ is viewed as a source of authority and power, but he delegates his anointing and authority to certain leaders or believers who claim to have a special relationship or revelation from him. Jesus is an eschatological King who will come back to earth and establish his kingdom in the Second Coming and to judge all humanity. Jesus is a living Word of God, with prophetic revelations considered as extensions of his ongoing ministry. Jesus is also viewed as an object of passionate devotion and worship.

Neo-prophetic Pentecostalism theology of the Holy Spirit. According to neo-prophetic Pentecostalism, the Holy Spirit is the ultimate source of power and authority. The Holy Spirit is the giver of spiritual gifts that are essential for believers to communicate with God and receive divine guidance. It is believed that through the guidance of the Holy Spirit, individuals can overcome various challenges and oppressions that are common in their African context. The Holy Spirit serves as the guarantor of believers' prosperity and success.

Theology of Salvation in Neo-prophetic Pentecostalism. Salvation is seen as victory over evil spiritual forces and a way to overcome life's challenges through the power of the Holy Spirit. Salvation is not limited to the individual's reconciliation with God and the promise of an afterlife, also encompasses deliverance from immediate existential threats, and healing from

illnesses believed to be caused by spiritual forces. Salvation is intricately linked with the experience of miracles and healing.

6.2.4 Theological emphases in Neo-prophetic Pentecostalism

This study found out that the theological emphases of neo-prophetic Pentecostalism include the concept of the enemy, the Prophet (Man of God) and prosperity, anointing, and the various forms of exorcism and healing.

6.2.5 The influence of Neo-Prophetic Pentecostalism on mainline Churches in other parts of Africa

Neo-prophetic Pentecostalism has had a significant impact on mainline churches in various African countries. The movement has been particularly influential in Ghana, Zimbabwe, Zambia, South Africa, and Nigeria. Neo-prophetic Pentecostalism has influenced the interpretation of God's Word in the main churches in Ghana which is the literal interpretation of the Word of God. Neo-prophets have had a great contribution to the politics in Nigeria that is politicians flock to the Churches to receive the prophecy so that they can win the elections. Healing and deliverance have now become central in all the traditional mainline churches in Ghana. The Presbyterian Church of Ghana has allowed individuals with the gift of prophecy to operate within their congregations. Clergy in mainline churches in South Africa adopted the prosperity gospel teaching copied from the pastors in Neo-prophetic churches. As Neo-prophetic Pentecostals, many Lutheran congregations in Africa hold weekly or monthly overnights (night vigils) for communal praise worship and prayers. Some Clergy have resorted to traditional healing powers, getting affiliated with black magic, and other demonic means.

6.2.6 Influence of NPP on the Church of the Province of Uganda

NPP not only influenced mainline Churches in other countries in Africa but also here in CoU where some churches are deviating from the traditional practice of using the lectionary to guide their scripture readings. Introduction of contemporary compositions with questionable scriptural content during services, replacing traditional hymns or canticles. NPP has introduced a dynamic that often leads to confusion and discord within the Christian community, especially during transitions in the clergy. There is an increased dependency on the 'Man and Woman of God' than on God. NPP practices have led to an increase in the number of believers attending church services. There is a growing inclination among some Christians to exhibit more fear towards Satan than towards God. There is also a growing tendency to conduct anointing services in some Churches in CoU. There is increasing commercialization of services and prayers in churches accommodating NPP practices.

6.2.7 Position of CoU to Neo-prophetic Pentecostalism practices

This research revealed that while there are no specific Church of Uganda (CoU) documents that directly address NPP, the church's official documents namely, the Provincial Constitution, the Provincial Canons, and the Book of Common Prayer offer substantial guidelines on the conduct of worship. These foundational texts not only regulate worship practices but also provide a comprehensive theological framework. They articulate the church's understanding of key theological concepts such as the supremacy of God, the nature and work of Christ (Christology), the role and activity of the Holy Spirit (Pneumatology), and the doctrine of salvation (Soteriology), all of which are encapsulated in the Creeds. Furthermore, these documents describe the church's position on significant matters like the use of spiritual gifts, the practices of deliverance, and the rite of anointing. Thus, while not explicitly addressing

NPP, these documents indirectly shape the church's approach to contemporary religious practices by grounding them in established theological doctrines and liturgical traditions.

Also, the research found out that, the future of NPP in the Church of the Province of Uganda will greatly depend on the efforts of the Clergy and concerned laypeople taken to balance NPP practices in CoU churches with the preserving the Anglican tradition. There might emerge fake "Man and Woman of God", integrating NPP practices in the Anglican liturgy, challenges to church unit, education reforms in theological colleges so as to accommodate NPP teachings and potential use of ATR in Church

6.3 Conclusion

From the study, it is clear that Neo-Prophetic Pentecostalism is adaptable and relevant to modern Christian society. However, its theology is not well theorized for all the people especially the practitioners to understand it and they do not bother looking for the available information before they practice. The Neo-prophetic Pentecostals are more interested in direct and immediate experiences of the Holy Spirit in addition to faith. Theology is considered to be unnecessary and disturbing activity yet it is part of faith and does not oppose faith. Anselm of Canterbury defined theology as Faith seeking understanding⁹², this emphasizes that belief in God is the starting point that leads to a deeper understanding of divine truths through reason and intellectual inquiry not just believing.

The impact of Neo-prophetic Pentecostal practices on the mainline Churches especially the Anglican Church has been extraordinary whether positively or negatively. The Neo-prophetic

⁹² Adams, N., Pattison, G., & Ward, G. (Eds). (2013). *The Oxford handbook of theology and modern European thought*. Oxford University Press. 341

Pentecostal practices have some weaknesses but their persistent and tempting influence is because of their ability to make their practices and the Scripture relevant to all the ever-changing needs of the Christians accompanied by their very strong emphasis on the supernatural power of the Christian faith to meet all the needs of both the body and the soul of the individuals.

6.4 Recommendations

The Clergy and the Christian community must be reminded that the Bible cannot simply be seen as a reference manual, but they have to seek the Word behind the words written in it. The meaning of the Word of God in the past and the present must be considered in interpreting it. The interpreters of the Word of God must possess the mind of Christ while interpreting it not the spirit of the world. The interpreters must find ways how the Bible draws them closer to God as guided by the Holy Spirit but not trying to satisfy their human wants and desires using the Word of God. Therefore, the reading and interpretation must transform the lives of the individuals reading it or listening to it.

Church leaders must recognize that some individuals seeking deliverance, particularly those with mental disorders, benefit significantly from compassionate encouragement and counseling services. Leaders should be readily available to guide both patients and their families on effective strategies for supporting and caring for them. This can include regular engagement in Bible readings, playing Gospel music, and involving them in uplifting praise and worship activities. These spiritual practices serve as powerful tools in fostering hope and facilitating spiritual and emotional healing for those who are sick or struggling with depression. Such holistic care not only addresses immediate needs but also nurtures a supportive community environment within the church.

Since healing and deliverance which are the prominent practices of Neo-prophetic Pentecostalism are very important for today's Christians, the deliverance ministers both the clergy and lay people need to have a sufficient understanding of deliverance principles in order to address deliverance cases that come to them. Using trial-and-error approaches tends to cause harm to the health and the life of the one said to be in need of deliverance. The role of professionals like nurses, doctors, psychiatrists, psychologists, professional counselors, and other medical practitioners and experts must be brought to bear in the deliverance process for holistic health delivery. Not that every disease needs just exorcism, the experts must be consulted before the deliverance sessions are being conducted so that the individuals do not die in the hands of church leaders yet they could get appropriate help from somewhere else.

Also, if exorcism is to be practiced, criteria and guidelines must be followed. Since there is a great danger of exorcism being misused. A focus on casting out demons avoids going to the root of the problem. Therefore, the minister must have a dialogue beforehand with the person affected, along with careful discernment and psychological assessment. The demonic may be present not only in persons but also in oppressive social, economic, and political realities which also require a solution for a better society.

Anglican seminaries and theological colleges have to develop more practically oriented theological curricula. In addition to courses in Anglican theology and practices, issues such as capacity building, job and wealth creation, dynamics of worship, charisma, Spirit baptism, speaking in tongues, healing, and deliverance should be incorporated into the curriculum. Students should be exposed to these practical issues, and those who have charismatic gifts should have the opportunity to exercise them. This will help to bridge the gap between

Anglicanism and Neo-prophetic Pentecostalism being practiced in the Churches in the Church of Province of Uganda.

In addition to this, theological colleges and seminaries should not only train theologians and pastors but also lay people who have responsibilities in the church. These individuals need to understand the doctrine of Anglicanism from a basic theological perspective. This knowledge will enable them to critically evaluate Neo-prophetic Pentecostal practices in a fair and balanced manner, rather than simply dismissing them outright. By equipping the church members with a solid theological foundation, they will be better prepared to identify practices that align with the core values and teachings of the Church, thereby fostering both horizontal and vertical growth. This will ensure that the church remains rooted in sound doctrine while engaging with contemporary movements in a discerning and constructive way.

Also, there is a great need to balance charismatic practices with theological education and ecclesiastical order. This should be done to ensure that prophetic gifts are exercised within the framework of Anglican doctrine and operate under proper pastoral oversight. This seeks to harness the dynamism of Neo-prophetic Pentecostalism while maintaining the Anglican commitment to the “Three-legged stool” of Scripture, Tradition, and Reason. This approach can give room for the Holy Spirit movement while upholding the Church’s commitment to sound doctrine, historical continuity, and rational discernment. Then the church will benefit from the renewal and growth that charismatic expressions bring without compromising its core values and beliefs.

The clergy and the laypeople who are proven to have Spiritual gifts should always be reminded that these gifts are not for individualistic purposes, personal ambitions, or privatization of the

Christian religion but for liberation, transformation, holiness, and salvation of all people in the Christian and non-Christian communities. Therefore, they should always do their best to draw people closer to God not to themselves as individuals because this can cause divisions in the church and also make the followers trust the person with the spiritual gift instead of trusting God from whom this gift comes.

It is very crucial to make the Clergy and Christians understand that being blessed by God should not be measured by material possessions or wealth. A person's health and wealth should not be seen as indications of the right relationship with God. Conversely, poverty should not be glorified. When people improve their economic status, it should not lead them away from their spiritual community. True prosperity is about the fair distribution of resources among all people. Without collective prosperity, there cannot be genuine prosperity. Therefore, giving to God should be done out of love and devotion, not as a means to achieve material gain. Clergy and Christians must be encouraged to teach and practice the spiritually grounded understanding of prosperity.

Songs used in worship should be theologically sound, drawing upon the rich Anglican tradition, as well as being lively and creative, engaging people and local cultures today. Intentional efforts should be made to find, select, and create appropriate music for worship. The theology conveyed in popular songs associated with Neo-prophetic Pentecostal praise and worship, also used in many CoU congregations, should be carefully examined. The words used should focus on the intimate relationship with Jesus and the agape love that overflows to our neighbor. The songs should balance on reminding the Christians of the promises of God as well as His wrath on those who fail to follow his commands. A wider array of human emotions and responses to God have to be reflected in the music used in worship.

6.5 Suggested areas for further research

This study was about the theology of Neo-prophetic Pentecostalism in the Church of the Province of Uganda. I therefore would recommend the following topics for further research;

1. Neo-prophetic Pentecostalism in Anglicanism at the crossroad: Opportunities and challenges.
2. An examination of how NPP influences Church attendance, membership retention, and spiritual lives of believers in CoU.
3. An assessment of the effect of NPP on the doctrinal integrity in the Church of the Province of Uganda.
4. Analysis of the impact of NPP on youth involvement in the Church of the Province of Uganda.

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APPENDICES

APPENDIX 1: INTERVIEW GUIDE FOR CHRISTIANS IN COU

ANALYSIS OF THE THEOLOGY OF NEO-PROPHETIC PENTECOSTALISM IN COU

I am a student at Bishop Tucker School of Divinity and Theology, Uganda Christian University researching on the topic “**An analysis of the Theology of Neo-prophetic Pentecostalism in the Church of the Province of Uganda**”. Kindly assist me gather information on this. It is part of the requirements for my Master’s Degree study. Information given will be used only for this academic purpose and will be treated confidentially.

Your co-operation is highly appreciated.

Name (optional) _____ Age _____

Leadership position _____ Church _____

Location (Diocese) _____ District _____

1. How would you define Neo-prophetic Pentecostalism in the context of CoU?
2. Can you briefly tell me about your involvement in CoU and any exposure to NPP?
3. In your view, what are the key distinguishing practices associated with NPP?
4. Are you aware of any instances where elements of NPP have influenced or been adopted by CoU?

5. How do you perceive the reception of NPP practices within CoU congregations?
6. What are the potential benefits and challenges associated with the integration of NPP into Anglican traditions?
7. Can you share any specific examples of how NPP has influenced the beliefs, practices, or culture of CoU?
8. Have you observed any changes in the dynamics of CoU congregations as a result of exposure to NPP?
9. To what extent do you think CoU churches are adapting or resisting NPP practices?
10. Are there any notable instances of syncretism between NPP and traditional Anglican beliefs?
11. How do you predict the future of NPP in CoU churches?
12. Is there anything else you would like to add regarding NPP in CoU churches?

Thank you so much for your time and insights. Your contributions will contribute to a deeper understanding of the theology of NPP in CoU churches.

APPENDIX 2: INTERVIEW GUIDE FOR CHURCH LEADERS IN COU

AN ANALYSIS OF THE THEOLOGY OF NEO-PROPHETIC PENTECOSTALISM IN THE CHURCH OF THE PROVINCE OF UGANDA

I am a student at Bishop Tucker School of Divinity and Theology, Uganda Christian University researching on the topic “**An analysis of the Theology of Neo-prophetic Pentecostalism in the Church of the Province of Uganda**”. Kindly assist me gather information on this. It is part of the requirements for my Master’s Degree study. Information given will be used only for this academic purpose and will be treated confidentially.

Your co-operation is highly appreciated.

Name (optional) _____ Age _____

Leadership position _____ Church _____

Location (Diocese) _____ District _____

1. Can you briefly describe your role within the Church of the Province of Uganda?
2. How long have you been involved in church leadership?
3. How would you define Neo-prophetic Pentecostalism?
4. How familiar are you with the practices and teachings associated with Neo-prophetic Pentecostalism?

5. What do you consider to be the core theological beliefs of NPP and how do you compare them with the traditional teachings of CoU?

6. What are your observations on the influence of NPP on the worship styles within Anglican congregations?

7. Has NPP influenced church growth in your local church? If so, how?

8. What theological challenges has NPP posed to CoU? How has the Church responded to these challenges?

9. In what ways can CoU engage constructively with NPP?

10. What is your personal experience with NPP?

11. How has your understanding of NPP evolved over time?

12. What do you foresee as the future of NPP in CoU?

13. Is there anything else you would like to add regarding NPP in CoU churches?

Thank you so much for your time and insights. Your contributions will contribute to a deeper understanding of the theology of NPP in CoU churches.

APPENDIX 3: PARTICIPANT OBSERVATION (PO) SCHEDULE

The researcher participated in the / observed;

First was to note the church congregation, place, time, activities observed, and the participant's age and gender.

Church services e.g. Sunday services, overnight prayer services, and youth fellowship.

Worship activities e.g. praise and worship, prayer intercessions, testimonies, preaching, teaching styles, faith healing, and deliverance.

APPENDIX 4: ANTI-PLAGIARISM CERTIFICATE

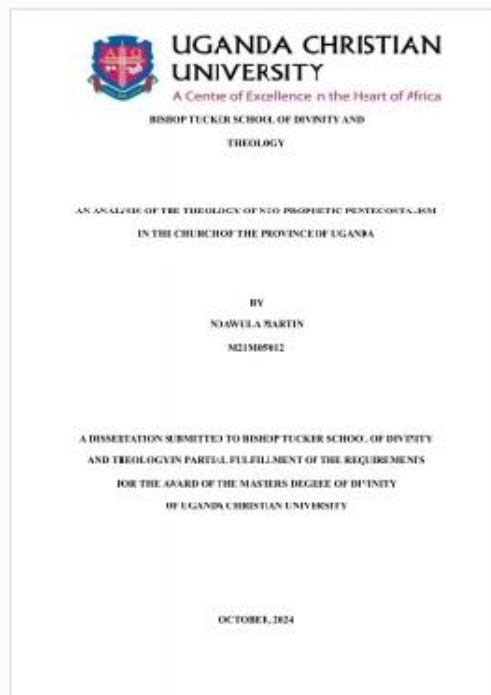


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