EFFECTS OF MODERN PENTECOSTALISM ON THE WESLEYAN HOLINESS TRADITION: A CASE OF CHURCH OF THE NAZARENE ZIMBABWE EAST DISTRICT

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A Thesis in Partial Fulfilment for the Award of the Degree of Doctor of Ministry in the Department of Religion of the School of Religion and Christian Ministry of Africa Nazarene University

JUNE 2025

DECLARATION

I declare that this document and the research described herein are my original work and that they have not been presented in any other university for academic work.

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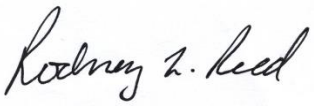
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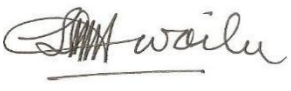


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DEDICATION

This thesis is dedicated to my wife Patricia Sabuneti Magaya and our children Caleb Sheunesu Magaya, Silke Sherudo Rehema Magaya, Marrell Sheanopa Magaya, and Delancey Zawadi Magaya!

ACKNOWLEDGEMENTS

I want to thank my supervisors, Prof Rodney L. Reed and Dr Daniel Mwailu, for their patience with me and guidance on this work. Dr Gift Mtukwa, thank you so much for your advice, encouragement, and support. My appreciation also goes to Prof Russell Frazier for his continued encouragement to work on this document. Dr Randy Lee James, I thank you for your financial support. You bought most of the Kindle books I needed for my studies while we were having classes. I thank my fellow students for their encouragement and all the help they accorded me. My appreciation also goes to the SRCM, the internal examiners, and all the ANU fraternity for their help in one way or the other. Without them, I might not have gotten this far. Lastly, I want to thank my family, who are always supporting me with my sometimes very busy schedule. God bless you all!

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ABSTRACT

The purpose of this study was to examine how selected Pentecostal activities in the Zimbabwe East District of the Church of the Nazarene have affected the district's theology, worship, and practices. The aim is to address issues of church identity that appear to be diminishing in the congregations of the Zimbabwe East District. The study was guided by four objectives: To explore Modern Pentecostalism, to analyse the Wesleyan-Holiness Tradition within the Church of the Nazarene in the Zimbabwe East District, to investigate the effects of three prominent Pentecostal worship practices—prophecy, healing, and deliverance - and lastly, to propose steps the Church of the Nazarene on Zimbabwe East District should take to shape its theology, worship, and practice in the face of religious pluralism. The research employed Ernst Troeltsch's theory model "From Sect to Church" and Donald W. Dayton's theory of the "embourgeoisement of Methodism." It utilised descriptive survey design and correlation methods of research. Data was analysed using SPSS and Excel. The study covers over half of Zimbabwe's territory and focuses on the Zimbabwe East District, which has 6,155 members. Several Nazarene churches are included in the study, targeting 60% of the congregations in Zimbabwe's East District through random sampling. This figure has gone up since the district continues to grow rapidly in these current years. More churches have been planted in the district and therefore we are using figures that were provided at the time we requested for them. The findings indicate that deliverance and prophetic revelations have minimal impact on the Church of the Nazarene in the Zimbabwe East District. The phenomena of embourgeoisement and the existence of large postmodern Pentecostal congregations present doctrinal challenges for the Church. Issues surrounding traditional Sunday services and the distribution of spiritual gifts were noted, particularly in the areas of prophecy, healing, and deliverance ministries. It was found that Wesleyan beliefs and prophetic practices are often poorly understood within the Church, and there is a lack of emphasis on holiness. The study also revealed that miraculous healing is underrepresented, suggesting that sanctification should take precedence. Deliverance is a common practice among the churches. With the current information at hand, there is need for the Church of the Nazarene in the Zimbabwe East District to find ways to keep its doctrine. Interdenominational influence will always be there, but it is up to each church to find ways for its people to remain true to the church's identity. The report recommends that congregations preserve the Wesleyan-Holiness Tradition while actively addressing non-biblical views. There are certain things that require change. This is inevitable for every church. However, as the change is made, identity is key. Even from an individual point of view, everyone is faced with issues in life that demand one to change. This change should never obliterate one's personality or identity. The Church of the Nazarene in the Zimbabwe East District is growing in strides. Many doctrinal challenges as people are also coming with things they learn in other churches before coming to the Church of the Nazarene. It is therefore, up to each pastor, to teach the importance of maintaining the doctrine of the church while making good changes where there may be need for the change.

Definition of Terms

1. "Pentecostalism -- A group of churches characterised by the belief that the occurrence mentioned in Acts 2 on the Day of Pentecost signaled the Church's birth and described the experience available to believers of all ages."[1] Pentecostalism may also be defined as "The cluster of religious ideas and practices." Their central focus on evangelism was "the declaration that the saving power of the Holy Spirit, given at Pentecost to all who would repent, believe, and be baptised, was available in all times and places."[2]

2. "Wesleyanism—As articulated by Grider and Taylor (Eds), denotes a theological tradition broadly associated with Methodism and rooted explicitly in the doctrinal and practical patterns established by John and Charles Wesley[3]

3. "Prophet / Prophecy – A prophet is a person called to discern God's purpose and action in history and to proclaim the divine word of judgment and grace."[4] The definition used here is one that goes beyond mere foretelling and offers a deeper understanding of God's mind for a given situation or person.

4. Divine Healing – "To make whole or well, to restore to health, more specifically by miraculous, divine intervention."[5] The Church of the Nazarene believes in divine healing and medical science; it is the 14th article of faith, according to paragraph 14 of the *Manual*.

5. Deliverance – In biblical theology, deliverance refers both to the act of being handed over to another power and, more significantly, to God's intervention in rescuing his people from danger, with contemporary interpretations emphasising liberation from demonic oppression, sin, death, poverty, and other burdens – closely linked to the concept of redemption as exemplified in Israel's exodus from Egypt.

6. Worship – Worship grounded in the notion of ascribing worth to God constitutes a theological and practical response to the divine, encompassing both obedience and service. It involves a dual dimension; subjectively, it reflects the human reception of God's presence and grace; objectively, it affirms that God alone is the proper and exclusive recipient of worship.

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[1] William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 9.

[2] J. Kenneth Grider and Willard H. Taylor, eds., *Beacon Dictionary of Theology* (Kansas City, MO: Beacon Hill Press, 1983), 901.

[3] Grider and Taylor, *Beacon Dictionary of Theology*, 901.

[4] Grider and Taylor, *Beacon Dictionary of Theology*, 692.

[5] Grider and Taylor, *Beacon Dictionary of Theology*, 392.

7. Practice- According to Lodahl, praxis is the relationship between our ideas and our actions. Practice is how the theology of the church is expressed through its worship and discharge of the spiritual ministry of the church.

ABBREVIATIONS AND ACRONYMS

AFM	Apostolic Faith Mission
ZOGA	Zimbabwe Assemblies of God Africa
CotN	Church of the Nazarene
UFIC	United Family International Church
PHD	Prophecy, Healing and Deliverance
CBD	Central Business District
ZED	Zimbabwe East District
S N	Serial Number

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This study explored the intersections and distinctions between Pentecostalism and the Wesleyan-Holiness tradition, highlighting theological and practical developments. Pentecostalism is characterised by an intentional engagement with the Holy Spirit in Christian life and worship, with classical expressions emphasising glossolalia as evidence of Spirit baptism. However, modern Pentecostalism includes diverse expressions that extend beyond this initial framework. Scholars such as Eriksen and Meyer argue that Pentecostalism shapes public culture, particularly in African contexts, where spirituality permeates all aspects of life. Contemporary Pentecostalism often centres on healing, deliverance, and prophecy, with prophets gaining celebrity status. This trend has influenced Wesleyan churches, including the Church of the Nazarene, where members increasingly adopt Pentecostal practices. Theological tensions have arisen, especially as some pastors and congregants seek charismatic experiences outside traditional worship frameworks.

One of the issues that cannot be ignored is the phenomenon of speaking in tongues. This issue, from the context of the Church of the Nazarene in Zimbabwe, has been dealt with severely on many occasions. Youth camps, district easter camps, seminars, and workshops, the issue has been dealt with adequately. The Church of the Nazarene Manual is clear on its position. However, since the focus of this study is mainly on the issues of healing, prophecy, and deliverance, the subject of speaking in tongues will be given attention in this research in

the literature review. The researcher acknowledges that speaking in tongues influences these other ministrations. The Church of the Nazarene holds a position concerning the issue of speaking in tongues, which is according to the Manual for the Church of the Nazarene.

John Wesley emphasised inward spiritual assurance, grounded in love for God and neighbour, which remains central to Wesleyan theology. Scholars like Dayton, Maddox, and Wynkoop underscore Wesley's Christocentric and grace-dependent soteriology, stressing the necessity of both divine initiative and human response. Worship, both internal and external, has historically evolved from ancient Israelite models of sacred access and continues to be shaped by divine revelation and human response. Drawing from sources such as Willimon and the *New Dictionary of Theology*, this study also considers how worship expresses reverence and participation in the divine, bridging doctrinal belief and practical devotion within both Pentecostal and Wesleyan-Holiness contexts.

The rise of these many modern Pentecostal churches might have been carried away with the idea of performing miraculous acts and neglecting the main goal, which is bringing Christ to the people. The gospel story of Jesus Christ should always be at the centre of any ministry.

In some studies, Pentecostalism has been understood as never a private affair. Eriksen suggests that those not yet converted live in that atmosphere of Pentecostalism. "Pentecostals do not hide or keep to the 'private sphere' what they do. Pentecostalism covers all aspects of social life."[6] Meyer also alludes to this same idea in her book. She gives an example of the Ghanaian situation in the atmosphere that was "Pentecostally infused". She called it a 'Pentecostalite'

[6] Annelin Eriksen, Ruy Llera Blanes, and Michelle McCarthy, *Going to Pentecost: An Experimental Approach to Studies in Pentecostalism* (New York: Berghahn Books, 2019), 10.

public culture.[7] This is a place where people seem to be aware of the spiritual influence in every situation.

In modern Pentecostalism, we have seen the rise of many healing and deliverance ministries. These seem to receive a lot of attention from those attending. Some travel from far to come to meet the "prophet" to receive their miracle. The prophets also become celebrities and cannot be accessed easily. Usually, their subjects may kneel as the "prophet" comes in to show respect for the man or woman of God. Many "miracles" would then ensue with screaming, running, and jumping. These, among others, are some of the signs of those groups that may be categorised as modern Pentecostals, as we will see through our literature review.

The speaking in tongues phenomenon was another area of interest, and this research gave attention to it where it was necessary. In one of his papers, Allan Anderson says,

> There are many movements throughout the world, like thousands of African-initiated churches, which are phenomenologically "Pentecostal" movements but have developed a form of Christianity quite different from Western Pentecostalism. Pentecostals have taken on quite different characteristics in different parts of the world, largely because "freedom in the Spirit" often allows them to be more flexible in developing their own culturally relevant forms of expression.[8]

Anderson has done several types of research on Pentecostalism in South Africa and other parts of Africa. He alludes to the fact that there is a plethora of newly established African charismatic churches with significant divergences. Emmanuel Makandiwa and T. Wutabwashe, ministers in the Apostolic Faith Mission (AFM) in Zimbabwe, started their ministries and left AFM with

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[7] Birgit Meyer, "Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches," *Annual Review of Anthropology* 33 (2004): 447–74.

[8] Allan Anderson, "The Origins, Growth and Significance of the Pentecostal Movements in the Third World," *Journal of Pentecostal Theology* 7 (1995): 3–15.

others. They are now running very lucrative prophetic ministries. One of the emphases is speaking in tongues, as it is understood to be a sign that one is filled with the Holy Spirit. Not only are some Nazarene churches (CotN) becoming so Pentecostal in areas of healing, deliverance, and prophecy, but they are also speaking in tongues. This is now an open secret: when one attends a service, there is a likelihood of hearing some members praying in tongues during mass prayer. However, it is important to mention that, as far as speaking in tongues is concerned, the Church of the Nazarene in the Zimbabwe East District has had many occasions to teach and talk about the issue of speaking in tongues.

Pentecostalism has been making inroads into Wesleyan churches. Conversations have been going on for some time among other churches, including CotN, concerning the exodus of people from their churches to the huge Pentecostal gatherings where healing, deliverance, and prophecy are the main parts of the service. Some of the members seek opportunities to speak in tongues, while others would like to receive a prophecy concerning their lives. This is usually an influence coming from an African traditional background, where inquiring about the future from the ancestors is common. It is easy for a person who has such a traditional background to want to experience it, but from a Christian point of view. Pentecostalism has provided such opportunities since the "prophet" knows that this is what people want and so exploits it and provides people with "prophecies."

During one pastor's retreat in the Zimbabwe East District, where the researcher was one of the facilitators in 2014, a discussion on the issue of members going to some prophetic churches came up. It was clear that members and even other pastors were going. The pastors believed that when they are prayed for by that "prophet", they will also be endowed with the same gifts. This has continued to be a challenge to the doctrine of the church because other

things that are not done during services in the CotN start to feature. The unusual way of praying for the sick, deliverance becomes a show to parade the pastor as a very powerful man or woman of God, and even prophecies are pronounced on individuals. The result is that the church ends up with congregants who may not really understand their identity as Wesleyan.

Randy L. Maddox says,

> That is how this study began, I dug into the breadth of Wesley's practical-theological materials (which, besides his well-known sermons, included letters, controversial essays and tracts, conferences, disciplinary guides for Christian life, spiritual biographies, prayer books, bible study aids, hymnals, catechisms, and devotional guides) to gain a sense of how specific doctrinal convictions take shape in practical-theological activity.[9]

Maddox also notes two truths co-definitive of Christianity: "Without God's grace, we cannot be saved; while without our (grace-empowered but uncoerced) participation, God's grace will not save."[10] This builds a very strong Wesleyan tradition when it comes to issues of salvation, which is the basis for Christian life. Underpinned in his theology is also the question of loving God and one's neighbour. Wynkoop says that love is the "goal of every step in grace and the norm of the Christian life in this world."[11] It is love in its biblical sense, which also produces worship from the heart.

Willimon, talking about worship in his book 'Word, Water, Wine and Bread: How Worship has Changed Over the Years', writes,

> For ancient Israel, worship meant to "draw near." The interior architectural arrangement of the tabernacle reflected degrees of access to the holy.

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[9] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994), 17.

[10] Maddox, *Responsible Grace*, 19.

[11] Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City, MO: Beacon Hill Press, 1974), 269.

> At the centre of the holy of holies was the mercy seat of Yahweh above the ark. Outside the veil was the less holy place, the court for public sacrifices, then the dwellings of the priests, and then the main encampment. Likewise, varying degrees of holiness were reflected in the diminishing value of the metals used: fine gold for the ark itself, bronze for the laver in the outer court. The court was accessible to the people; the holy place in the tabernacle could be entered only by the priests; the holy of holies was entered only by the high priest once a year. These spatial and cultic expressions of the nearness, distance, and approachability of the divine are typical of the worship of Israel.[12]

The expression of worship, according to Willimon, is both inward and outward; the layout of the furniture and the accessibility to the holy all give the idea of worship in the believer's heart.

The New Dictionary of Theology defines worship as, "Man's sense of awe in the presence of the magnificent, the frightening or the miraculous illustrates something of what is meant by worship… To worship truly, two important things are necessary: a. revelation- through which God shows himself to man, b. response- through which awe-stricken man responds to God."[13] In these definitions, the researcher defines worship in this research.

Chapter one of this study will look at the background of the study, statement of the problem, purpose of the study, research objectives, research questions, the significance of the study, the scope of the study, limitations, delimitations, assumptions, theoretical framework, and conceptual framework.

1.2 Background of the Study

The worldwide ascendance of Pentecostalism constitutes a fundamental evolution in modern Christianity. Originating in the early 20th century, Pentecostalism has proliferated

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[12] William H. Willimon, *Word, Water, Wine, and Bread: How Worship Has Changed over the Years* (Valley Forge, PA: Judson Press, 1980), 10.

[13] Sinclair B. Ferguson and David F. Wright, eds., *New Dictionary of Theology* (Downers Grove, IL: Inter-Varsity Press, 1988), 730–32.

swiftly throughout continents, especially in the Global South, encompassing Latin America, sub-Saharan Africa, and certain regions of Asia. This expansion is sometimes ascribed to its focus on individual spiritual experiences, charismatic worship, healing, and the dynamic presence of the Holy Spirit, which profoundly aligns with local cultural and religious manifestations. In contrast to conventional Christianity, Pentecostalism exhibits adaptability to many socio-cultural environments, allowing it to flourish in metropolitan areas, rural regions, and informal settlements. Researchers like Allan Anderson and Philip Jenkins observe that Pentecostalism's vibrant worship, focus on prophecy and miracles, and capacity to tackle existential issues—such as poverty, illness, and spiritual oppression—render it especially appealing in societies experiencing rapid transformation and instability.[14] Furthermore, its decentralised framework and lay leadership paradigm enhance its accessibility and grassroots attractiveness. Consequently, Pentecostalism is transforming the global theological landscape and influencing the political, social, and economic discourses of various countries, establishing itself as a formidable and lasting force within global Christianity.

The rise of Pentecostalism in Africa has been particularly pronounced, reflecting broader global trends and exhibiting unique regional characteristics. Beginning in the mid-20th century, Pentecostalism quickly gained traction across sub-Saharan Africa. Its emphasis on direct spiritual experience, miracles, healing, and prosperity teachings resonated deeply with African cultural values and traditions. The movement's appeal lies in its vibrant worship practices, which often include ecstatic expressions, prophecy, and glossolalia, drawing on the continent's rich religious and cultural heritage. Scholars such as Allan Anderson and David Maxwell observe that

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[14] Allan Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford: Oxford University Press, 2013); Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, 3rd ed. (Oxford: Oxford University Press, 2011), 7–10.

Pentecostalism provides both spiritual empowerment and practical solutions to the socio-economic struggles many Africans face, such as poverty, illness, and political issues.[15] The decentralisation of Pentecostal churches, with their strong focus on lay leadership and community-based participation, has contributed to their rapid spread, particularly in urban areas and among marginalised populations. Moreover, Pentecostalism's capacity to address spiritual warfare and offer a sense of agency in the face of adversity has allowed it to thrive in Africa's dynamic and often volatile contexts. As a result, Pentecostalism has become a dominant force within African Christianity, influencing social, political, and cultural spheres while reshaping religious practices and beliefs across the continent.

The Church of the Nazarene started growing and migrating to other countries outside the USA, like London, Great Britain, Africa, Korea, and other parts of the globe. The Church of the Nazarene started in 1907 in Africa.[16] The first Nazarene school was established in Eswatini in 1907, and so was the expansion of the church in Africa through the provision of schools and other amenities like dispensaries. The Church of the Nazarene expanded its wings, entering more African countries, including South Africa, where it began in 1919. Some of those who were the fruits of this work of God became instrumental in spreading the gospel to countries like Malawi, Zambia and Zimbabwe. The Church of the Nazarene was started in Zimbabwe in 1963, and one of the people who were part of this pioneering work was Dr Enock Litswele. B. Maurice Hall was one of the missionaries sent to Nyasaland (Malawi) and was able to open mission stations in Northern Rhodesia (now Zambia, Lusaka) and in Southern Rhodesia (now Zimbabwe, Salisbury,

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[15] Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Trenton: Africa World Press, 2001), 87–90; David Maxwell, *African Gifts of the Spirit: Pentecostalism and the Transformation of African Christianity* (Oxford: James Currey, 2006): 42–45.

[16] Church of the Nazarene, "Church of the Nazarene Records," Wits University Research Archives, accessed June 10, 2025, https://researcharchives.wits.ac.za/church-of-nazarene-records.

now Harare).[17] One of the first converts in Zimbabwe was called Ignatius Daka Chavunduka, who later became the first District Superintendent of Rhodesia (before independence to become Zimbabwe).[18] The Church in Zimbabwe did not quickly grow, but starting in the early 1990s, there has been quite significant growth.

Corporate worship practice among the Wesleyan-Holiness churches has become a matter of concern. The prosperity gospel, prophecy, healing, and deliverance ministries are on the rise in the Church of the Nazarene in Zimbabwe, especially in the East District. In the early 1990s, the CotN had vibrant district youth camps where great revivals were experienced among the youth. Of late, when the young people come back from camp, the stories are about how prophecies were pronounced on certain individuals during services. Mixed thoughts about how healing was done, and deliverance services that would magnify the pastor and not God, who delivers. The use of earphones, where someone puts them on, starts behaving in a funny way, and ends up falling, is one of the experiences at youth camps.

Many other churches are experiencing the same, but for this study, we intentionally focus on the Zimbabwe East District of the Church of the Nazarene. The mission is very important in providing direction for the ministry. Every four years, the Church of the Nazarene International holds a General Assembly, where the global church is represented by delegates from every country where the church ministers. The General Assembly (GA) provides the opportunity to revise and, if necessary, add new statements to the Church of the Nazarene constitution to remain relevant in a dynamic world. The GA, which is the highest body where certain constitutional

[17] Church of the Nazarene, "Church of the Nazarene," Rhodesian Study Circle, accessed June 10, 2025, https://www.rhodesianstudycircle.org.uk/church-of-the-nazarene/.

[18] Paul S. Dayhoff, *Living Stones in Africa: Pioneers of the Church of the Nazarene*, rev. ed. (Lenexa, KS: Nazarene Publishing House, 1999), 11.

issues of the CotN are dealt with, such as making changes or alterations, plays an important part in keeping the church focused on its goal and mission.

The Church of the Nazarene, during its first General Assembly, adopted the name Pentecostal Church of the Nazarene. Many Pentecostal churches were part of the formation of the name Pentecostal Church of the Nazarene. Due to many churches that were joining together during the Holiness Movement of the early twentieth century, at their first general assembly, they adopted the name Pentecostal Church of the Nazarene. Many more churches continued to join with the Pentecostal Church of the Nazarene, as they had other General Assemblies. During their fifth General Assembly, in 1919, the denomination changed its name to Church of the Nazarene because of new meanings that had become associated with the word "Pentecost."[19]

The Church of the Nazarene has generally taught that there are two works of grace: the first (initial sanctification) and the second (entire sanctification). This is also found in Maddox's 'Way of Salvation – Grace upon Grace', where he shows the process of salvation from regeneration to glorification.[20] One starts to wonder as the message of salvation is no longer the most important message. The emphasis on prophecy, healing, and deliverance seems to be overshadowing the preaching of the message of salvation. Every organisation, including churches, needs to remain focused on its mission. The Church of the Nazarene Global Mission is "to make Christlike disciples in the nations."[21]

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[19] Manual of the Church of the Nazarene, 2023–2027, Historical Statement (Kansas City, MO: Nazarene Publishing House, 2023): 28.

[20] Maddox, *Responsible Grace*, 159–91.

[21] Manual of the Church of the Nazarene, 2023–2027, para. 521.3 (Kansas City, MO: Nazarene Publishing House, 2023): 209-210.

The Church of the Nazarene in Zimbabwe has grown from one district in the whole of Zimbabwe to three districts. Zimbabwe East District is the biggest of all the districts. The district is continuing to grow, and the growth has been rapid of late. It took more than 30 years to attain 2000 members, but in a few years, the district is now having more than 6000, according to statistics provided by the District Superintendent.

The *Manual of the Church of the Nazarene* outlines how Nazarenes ought to live, worship, and behave. Paragraphs 21 up to 21.3 speak and describe what is expected of members of the Church of the Nazarene. Paragraph 21.3 says, "By abiding in hearty fellowship with the church, not inveighing against, but wholly committed to its doctrines and usages and actively involved in its continuing witness and outreach (Ephesians 2:18-22; 4:1-3, 11-16; Philippians 2:1-8; 1 Peter 2:9-10)"[22] The Church of the Nazarene cascades from the General Church to the local church. All structures adhere to the agreed mission of the General Church, which extends from the regions, fields, and districts down to the local churches. The local church is where the church's activities take place, including the issues of prophecy, healing, and deliverance that this study researched.

Norman Habel discusses the three areas of focus in Christian mission. These elements encompassed, firstly a mission focused primarily on saving souls. The second element was a mission that included bodily and community-focused therapeutic evangelism (social justice). The third and last is taking the whole creation as the focus of salvation, redemption, and healing.[23] Matthew Seaman also suggests that the Wesleyan tradition has mainly focused on two of the three elements above. That is, the salvation of humanity, with a particular focus on those

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[22] Manual of the Church of the Nazarene, 2023–2027, para. 521.3 (Kansas City, MO: Nazarene Publishing House, 2023): 209-210.

[23] Norman Habel, "The Third Mission of the Church," *Trinity Occasional Papers* 17, no. 1 (1998): 1–12.

experiencing suffering, poverty, and hopelessness.[24] There is a sense that the focus was more on Christ and the saving grace available to all humanity. But others have seen and felt the shift from Christ-centred to Spirit-centred.

> Rightmire comments on the teaching of John Wesley and says,
>
> The shifting emphases between Wesley and the nineteenth-century holiness revival extended beyond differing ecclesiologies. There also were shifts from Christo-centricity to pneumato-centricity; from an understanding of history as divided into two covenants to a Trinitarian dispensationalism; from the goal of sanctification as a Christian perfection to an emphasis on the event of a "second blessing"; toward a greater exegetical dependence on the book of Acts than previously stressed by Wesley; and toward an emphasis on the "assurance" or "evidence" of the presence and power of the Holy Spirit.[25]

The *Manual of the Church of the Nazarene's* historical statement says, "Nazarenes' strategic ministries have centred historically around evangelism, social ministry, and education. They flourish through the cooperation of cross-cultural missionaries and thousands of local ministers and lay workers, who have indigenised Wesleyan principles within their respective cultures."[26] Three main areas are in focus here: evangelism, compassion, and education. The Church of the Nazarene's mission is "to make Christlike disciples in the nations."[27] With these three being the goals for ministry, it seems the church in the Zimbabwe East District has undergone a significant shift in its focus on healing, deliverance, and prophecy.

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[24] Matthew Seaman, "Dark Green Religion and the Wesleyan Tradition: Harmony and Dissonance," *Wesleyan Theological Journal* 48, no. 1 (Spring 2013): 135.

[25] R. David Rightmire, "Subordination of Ecclesiology and Sacramental Theology to Pneumatology in the Nineteenth-Century Holiness Movement," *Wesleyan Theological Journal* 47 (Fall 2012): 27–28.

[26] Manual of the Church of the Nazarene, 2017–2021 (Kansas City, MO: Nazarene Publishing House, 2017).

[27] Manual of the Church of the Nazarene, 2023–2027, Foreword, (Kansas City, MO: Nazarene Publishing House, 2023): 5.

There has arisen so much need for ‘demonstration of power’, instead of ’manifestation of God’s presence’. Coupled with the demonstration of power, speaking in tongues is a prerequisite for one claiming to be used by the Holy Spirit. In one of his documents, Machingura says, “The emphasis on speaking in tongues in AFM has rendered Zimbabwean ‘mainline’ churches like Catholic, Anglican and Methodist, meaningless.”[28] He adds that non-Pentecostal churches are as good as having “fallen from God’s intentions through compromise and sin.”[29] The Church of the Nazarene is usually listed among these churches because it does not speak in tongues. This has also been quite a challenge, as some in the Church of the Nazarene feel they are missing out on something because they do not speak in tongues. The issue of speaking in tongues has been an issue that has been talked about for a very long time in the CotN. This current research cannot be ignored since Pentecostalism’s definition includes speaking in tongues as what describes them. The research seeks to give attention to prophecy, healing, and deliverance. The study may refer to speaking in tongues occasionally. However, there is a need to mention that it is the most exclusive sign of Pentecostalism.

“Religion offers a refuge to most Zimbabweans across the political, social, and economic divides. Even top-ranking politicians among the Zimbabwean political parties, veterans of the liberation war and former socialists have turned to God.”[30] Some politicians are taken advantage of since they will give a good offering to “the prophet” so that he gives them some attention, and sometimes he tells them what they want to hear. So, politicians go to the “prophets” to enquire of

[28] Francis Machingura, “The Significance of Glossolalia in the Apostolic Faith Mission in Zimbabwe,” *Studies in World Christianity* 17, no. 1 (2011): 12–29.

[29] Machingura, “Significance of Glossolalia,” 12–29.

[30] Machingura, “Significance of Glossolalia,” 12–29.

their situation concerning the next elections or the next ministerial reshuffle. This provides a general idea of the current behaviour of people from all walks of life toward prophetic ministries.

William Greathouse once acknowledged the problem of worship in the Church of the Nazarene, and he said,

> My task is extremely difficult, however, not only because of my limited observation of what is going on throughout our movement in this matter of worship, but also because I recognise that there are many different worship styles among us, even in the same city. We must allow for variations in forms and styles of worship to recognise the wildly differing cultural needs in any given community. However, and this is most important, there are certainly some norms to evaluate whether true worship is taking place where we are or under our ministry.[31]

This was at Nazarene Theological Seminary in the United States, where Greathouse confirmed that this was the case then. Evaluating whether true worship occurs is something all pastors and worship leaders in local churches may need to be concerned about.

MacArthur comments, "The hunger that people have for mysterious and astonishing phenomena is at a level unsurpassed in the history of the church. Eager to witness miracles, many people seem willing to believe that almost anything unusual is a genuine heavenly wonder."[32] The assumption here is that when a church is not focused on the God of the miracles but on the miracles themselves, the outcome may be unexpected.

The researcher observes a departure from what was once known as Wesleyan-Holiness teachings in the Church of the Nazarene, Zimbabwe East District. This departure is not purposeful, but from a very sincere understanding of practical theology, there has been a slow

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[31] William M. Greathouse, "The Present Crisis in Nazarene Worship," *Grace and Peace*, no. 9 (Summer 2013): 26–30.

[32] John F. MacArthur Jr., *Charismatic Chaos* (Grand Rapids: Zondervan Publishing House, 1992), 129–30.

but sure movement from the Wesleyan holiness tradition. The study focuses on the Church of the Nazarene and its shift toward Pentecostal practices. Theological discussions on the doctrines of sanctification, prophecy, and healing, considering the Wesleyan-Holiness tradition, will be gleaned. The researcher will investigate a deeper understanding of sanctification from a Wesleyan perspective, contrasting it with Pentecostal-charismatic elements.

The focus of the research was to examine how Wesleyan-Holiness teachings have shifted into Pentecostal practices. The emphasis will be on how this shift is affecting worship practices, congregational participation, and doctrinal understanding within the Zimbabwe East District churches. The rise of Pentecostal elements, such as prophecy and deliverance, is a major issue in most churches during worship services.

The research benefited from a socio-political culture witnessed of late. Even politicians are seen to go to the prophets to inquire about their fate during elections or cabinet reshuffles. It is also recognised that Pentecostalism and the church at large play a role in the economy of a nation or a given community. The nation's political scene and economy are struggling, and people are looking for ways to survive. The church has, in some way, provided a refuge. A prayer for deliverance from poverty or demonic domination brings a sigh of relief and hope that things can be better. Therefore, even Pentecostalism has seen a significant influx of people seeking prophecies and deliverance experiences to survive an economy that has become very challenging.

1.3 Statement of the Problem

This study aims to examine the theological and ecclesiological implications of recent developments within the Church of the Nazarene in the East District of Zimbabwe, particularly

in relation to certain Pentecostal practices, including healing, prophecy, speaking in tongues and deliverance. Over time, these practices, which are central to Pentecostalism, have increasingly influenced the worship and ministry dynamics of the Church of the Nazarene. This shift has led to growing concerns regarding the church's identity and the authenticity of its theological practices, especially in light of the Wesleyan-Holiness tradition, which has historically emphasised sanctification and Christ-centred worship.[33]

The integration of Pentecostal gifts, such as prophecy and healing, into corporate worship has raised significant theological questions. While these gifts are seen by many as essential for addressing the spiritual and practical needs of congregants, their application within the Church of the Nazarene appears to deviate from the established doctrinal framework. Scholars, including Arobator, observe that a heightened focus on supernatural phenomena often characterises African religious contexts, and this influence may be contributing to the incorporation of unbiblical practices into church services.[34] These developments pose challenges for maintaining doctrinal integrity and church identity, particularly as the church navigates the tension between traditional Wesleyan-Holiness teachings and the rising Pentecostal practices.

The urgency of addressing these issues is evident, as they pose potential risks for the future of the church. Such shifts, if left unchecked, may lead to further theological confusion, disillusionment among congregants, and a weakening of the church's doctrinal foundation. The need for a thorough investigation into these practices is imperative to ensure that the church remains faithful to its historical mission and theological heritage while responding to the

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[33] Manual of the Church of the Nazarene, 2023–2027, Historical Statement (Kansas City, MO: Nazarene Publishing House, 2023): 5-7.

[34] Agbonkehianmeghe E. Arobator, *Theology Brewed in an African Pot: An Introduction to Christian Doctrine from an African Perspective* (Kenya: Paulines Publications Africa, 2008), 67.

changing spiritual and cultural needs of its members. This study aims to contribute to a clearer understanding of the tensions within the church and offer recommendations for addressing these challenges in a way that preserves the core values of the Wesleyan-Holiness tradition.

1.4 Purpose of the Study

This study aimed to examine the effects of selected Pentecostal practices in the Zimbabwe East District of the Church of the Nazarene on the district's theology, worship, and practice. By practices, the study referred to how the theology of the Church of the Nazarene is expressed through its worship and discharge of the spiritual ministry of the Church. The reason for doing this is to help curb issues of church identity that seem to be sliding away in the congregations in the Zimbabwe East District, Church of the Nazarene.

1.5. Research Objectives

The objectives of this study are to:

1.5.1 Investigate the characteristics of modern Pentecostalism;

1.5.2 Examine the current Wesleyan-Holiness Tradition in the Church of the Nazarene, Zimbabwe East District;

1.5.3 Evaluate the effects of three prominent Pentecostal worship practices –prophecy, healing, and deliverance – in the Church of the Nazarene, Zimbabwe East District; and

1.5.4 Propose steps CotN in the Zimbabwe East District needs to take to shape its theology, worship, and practice as it faces religious pluralism.

1.6 Research Questions

1.6.1 What are some of the Characteristics of modern Pentecostalism in Zimbabwe?

1.6.2 What does the Wesleyan-Holiness tradition in the Church of the Nazarene in Zimbabwe East District look like?

1.6.3 What are the effects of the Pentecostal worship practices of prophecy, healing, and deliverance in the Church of the Nazarene Zimbabwe East District?

1.6.4 How can the Church of the Nazarene in the Zimbabwe East District evaluate doctrine effectiveness among its members?

1.7. Significance of the Study

This study will go a long way, especially in the CotN in Zimbabwe. Not only will the church in Zimbabwe benefit from the research, but they will also have the opportunity to reflect and examine other areas of ministry more informedly. The Church of the Nazarene in Zimbabwe will be open to conversations about theology and worship practice, knowing that they can benefit from open discussions with others who hold different theological beliefs. Other churches may also benefit from this research by honestly examining themselves to see whether they still practice what their doctrine teaches, making corrections where needed, or even improving by looking at how others worship. Pentecostal churches may also find this research useful, as there is a great opportunity to learn from how others present the gospel. If attention is not given to how churches worship, then some may continue to lose their identity.

1.8 Scope of the Study

The research will cover some Nazarene churches in the Zimbabwe East District, including Harare's high-density and low-density suburbs, other cities, and rural areas. The problem is that modern Pentecostal churches are now found everywhere, including the rural areas. The churches in rural areas are also facing the same challenges and may be slowly losing their identity. We will include mid-week services, Sunday services and any special services in

our research. In each congregation, we will try to interact with all age groups, especially those who can understand our questions, both the clergy and the laity.

1.9 Limitations

The research is mainly conducted in English, whilst the participants in interviews or questionnaires speak mainly vernacular languages. A bigger percentage can understand English well, and we want them to understand the questions clearly. There is, therefore a possibility of a mistranslation of vernacular into English. The distance to the churches may be a factor, so we will concentrate mainly on those churches within the Harare area and its radius, which includes smaller towns and rural areas.

1.10 Delimitations

The researcher will focus on churches within the Church of the Nazarene around Harare but will also extend to some towns near Harare and rural areas. Rural churches face the same challenges, though most New Pentecostal churches are starting ministries in cities. We acknowledge that the problem is beyond Harare, if not the whole country. However, for purposes of this research, we will mainly focus on Nazarene churches in Harare, smaller towns near Harare, and rural areas around Harare. The places where the Church of the Nazarene has churches are where we will focus mostly.

1.11 Assumptions

This study was based on the following key assumptions:

First, theological Shift: It is assumed that there has been a significant theological shift in the Church of the Nazarene in Zimbabwe East District, with an increasing influence of Pentecostal

practices such as healing, prophecy, and tongue-speaking. This shift may impact the church's doctrinal identity and ecclesiastical practices.

The second is cultural Influence: The study assumed that Zimbabwe's cultural and religious environment, shaped by traditional African beliefs and Pentecostalism, contributes to the adoption of practices that may not align with the Wesleyan-Holiness tradition.

Thirdly, there is the issue of identity crisis: It is assumed that the growing prominence of Pentecostal practices has led to an identity crisis within the Church of the Nazarene in Zimbabwe East District, particularly regarding the core theological principles of the Wesleyan-Holiness tradition.

And lastly, there is a need for theological reconciliation: The study assumed that there is a need for theological reconciliation between Pentecostal influences and Wesleyan-Holiness beliefs to maintain the church's doctrinal integrity and effectively carry out its mission.

1.12 Theoretical Framework

Ernst Troeltsch's model "From Sect to Church" helped shed light on why people in the Wesleyan Holiness tradition are being lured into Pentecostalism. In his book *'Social Teaching of the Christian Churches,'* he explores this model, From Sect to Church."[35] In reference to issues of change and continuing challenges, Moberg says that any group or institution that insists on keeping all the details of their ancient patterns of religious worship, traditional relationships to the government and other social institutions, without modification to fit new circumstances,

[35] Ernst Troeltsch, *The Social Teaching of the Christian Churches*, trans. Olive Wyon, vol. 2 (London: George Allen and Unwin, 1931; repr. Louisville, KY: Westminster/John Knox Press, 1992), 32.

eventually dies and is replaced by an organisation with an orientation that differs greatly in external appearance.[36]

Ernst Troeltsch's model of "From Sect to Church," outlined in his *Social Teaching of the Christian Churches*, offers a framework for understanding the transition of religious movements, such as the Wesleyan-Holiness tradition, towards Pentecostalism. Troeltsch distinguishes between three types of Christianity: Church-type, Sect-type, and Mystical-type. The Sect-type is characterised by a small, voluntary society focused on strict holiness, while the Church-type is a larger institution that adapts to societal changes and engages with broader cultural and intellectual currents. The Mystical-type emphasises personal, inward religious experiences. Troeltsch argues that, over time, religious movements evolve, often shifting from being sects to becoming churches capable of engaging with broader societal structures.

Troeltsch's model is particularly useful in explaining the shift from early Christianity, which began as a sect among the lower classes, to an institutionalised church that engaged intellectual elites and reached across social boundaries. This evolution reflects broader social dynamics that drive religious change, suggesting that religious movements, such as Pentecostalism, can attract individuals from traditional denominations by addressing contemporary spiritual needs. Troeltsch's analysis implies that change is inevitable for religious institutions, particularly when confronted with external societal pressures and internal theological shifts. Thus, the allure of Pentecostalism may be seen as a response to the changing religious landscape, where adaptation is necessary for survival and growth.

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[36] David O. Moberg, "Potential Uses of the Church-Sect Typology in Comparative Religious Research," *International Journal of Comparative Sociology* 2, no. 1 (1961): 6.

In his analysis of the Early Church, he says the Church shifted from lower classes to higher classes. He identified two stages of development, where the first stage's adherents of a new religious movement are usually drawn from the lower classes. Mostly, the poor, uneducated, and less cultured are the ones who foster the spread of a religious movement. This was the case with the Early Church.[37]

Dayton has written a theory on the "embourgeoisement of Methodism." He makes that parenthetical comment concerning classical Methodism and the "holiness" tradition of the nineteenth century.[38] The effort on the part of the founders of the various churches and institutions, according to Dayton, was to maintain a vital connection with the masses in the face of the embourgeoisement of mainstream Methodism, a result of the dynamic of the emergence of the holiness movement.[39] The Church of the Nazarene boasted of its commitment to the poor and the neglected, especially in urban areas. According to Dayton, the church's mission was even expressed in the name "Church of the Nazarene, " emanating from the lowly Jesus of Nazareth.[40] The main argument here then is that the church needed to remain focused on the poor and the neglected of society. So, the church's focus needed not to be diverted from what was more important. Jesus and the disciples belonged to such a group. So, any preaching of the gospel that did not attract the poor may have missed the mark.

It seems the Church of the Nazarene in Africa has entered a period of movement from Sect to Church and is experiencing its own embourgeoisement. It is also possible that they have

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[37] Moberg, "Church-Sect Typology," 6.

[38] Donald W. Dayton, "The Wesleyan Option for the Poor," *Wesleyan Theological Journal* 26, no. 1 (Spring 1991): 9.

[39] Dayton, "Wesleyan Option for the Poor," 9.

[40] Dayton, "Wesleyan Option for the Poor," 9.

looked for models of what appear to be “successful” churches and are adapting to the Pentecostal tradition, which has already established itself.

1.13 **Conceptual Framework**

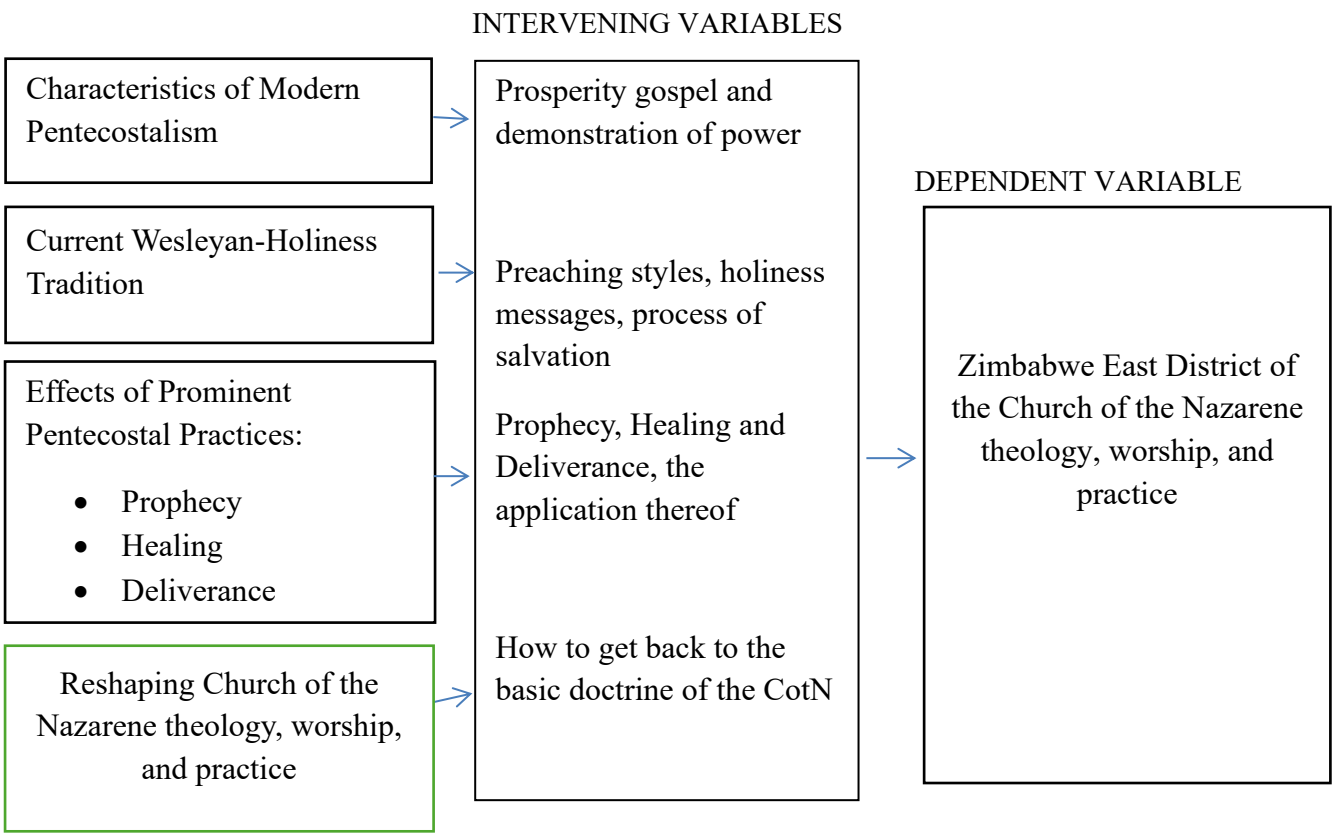


Figure 1.13 : Conceptural Framework Showing Effects of Modern Pentecostalism on Wesleyan Holiness Tradition and its Worship Practice among Nazarenes on the Zimbabwe East District.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This literature review will examine key developments in Pentecostalism and the Wesleyan Tradition. We will look at literature covering characteristics of modern Pentecostalism, the current Wesleyan-Holiness Tradition in the Church of the Nazarene Zimbabwe East District, the threefold ministries prophecy, healing and deliverance, and possible solutions for the Church of the Nazarene in the Zimbabwe East District; the question of how they can shape their theology, worship, and practice. The researcher will also focus on some spiritual-cultural issues that may directly affect how people perceive and understand the Spirit of God and how He works among us.

2.2 Theoretical Review of the Literature

In our theoretical framework, we investigated Ernst Troeltsch's "From Sect to Church". In this theory, he developed a tool called "Church/Sect Typology". This tool was to help reflect on religious movements in relation to public life. Through this tool, he also proposed three types of Christianity: 1. Church type, 2. sect type, and 3. Mystical type. We will therefore investigate these three, considering the results of our research.[41]

The Sect type is a voluntary society made up of intentional believers committed to strict holiness, united by a common experience of grace. Troeltsch also characterised sects as "organisations that broke away from a church (through a schism), because they were dissatisfied

[41] Troeltsch, *Social Teaching of the Christian Churches*, 2:33.

with its teachings or practices."[42] This dissatisfaction is one of the issues in the Zimbabwe East District of the Church of the Nazarene. Some feel the church should allow some form of prophecy in which a person can foretell a congregant's future. There has been a growing interest among young pastors in being associated with prophecy, even in being called by the title prophet (though among the respondents, a few were aware of such). Some interviewees were not very sure about this. While others really want this to be a normal practice in the Church of the Nazarene, where individuals can be told about what is going to happen or what has caused certain disasters in their family.

The Church of the Nazarene, in terms of its identity and practice, does not practice this. Therefore, there is dissatisfaction with the teaching of the Church of the Nazarene, and they are interested in seeing some changes. Some time ago, the researcher was sponsored by a certain brother from another denomination. This brother told the researcher in confidence that the church was almost splitting because the elders were refusing to let the church do mass praying and sing choruses. In the Church of the Nazarene, Zimbabwe East District, the problem has been speaking in tongues and prophecy, which are done in secret by those who practice them. The issue of a sect being formed out of the Church of the Nazarene can only be possible if there were a group of people who would want to force the idea of speaking in tongues and practising prophecy in public worship.

Also concerning the sects, he says, they claim a monopoly on the truth and are often hostile to other religious organisations. He adds that they do not have a complex, bureaucratic hierarchy; instead, they are usually led by a charismatic leader.[43] The idea of sects having a

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[42] Troeltsch, *Social Teaching of the Christian Churches*, 2:34.
[43] Troeltsch, *Social Teaching of the Christian Churches*, 2:34.

leader who plays a central role in worship within that group means there is a high possibility of the organisation collapsing if that leader dies. The Church of the Nazarene generally does not focus on the leadership of a single person; rather, it emphasises shared leadership, with different people taking on different roles to enhance the work of the church. What the church does is try to penetrate culture with Christian values that are so altered that they are socially relevant and realisable.

According to the research tool used by the researcher, some seem not to be satisfied just being pastors. There is a desire to gain attention through practices such as healing and deliverance. This is mostly evident among those who want to be seen as more powerful than other pastors. It is seen through the effort made during district gatherings. There is an aspect of showcasing oneself so that people may give them big names. Being seen as more powerful than other pastors when they pray for people and demonic spirits manifest, or when people fall. In fact, there are those who do not believe that a service is blessed unless they see people falling or demons manifesting.

A brief focus on the Church type will give us a clear idea of the issues that describe what the Wesleyan holiness tradition seeks to achieve. Nazarenes believe that they are called to a life of holiness in this present life and the life to come. A life that will be influenced by the presence of God in an individual's life, but also in a corporate setting. According to the Wesleyan Holiness Tradition, salvation is through Christ and Him alone. Troeltsch also says that the Church type has a developed hierarchical structure. There are clear lines of seniority among the clergy, and they hold several rules and regulations.

> According to this theory, grace means the "calling and election" which separates the Christian from the life of this present world, and inspires the pure gospel ethic with

> knowledge and power (an ethic which vindicates itself by its subjective influence and not by its institutional system); "grace" also means the hope that the Christian Church will be finally vindicated at the great reversal of all secular values in the Last Judgment. Grace is not a superstructure erected upon the basis of Nature, whether sinful or innocent, which must be accepted, but it is identified with the complete, pure, ideal nature of the Primitive State. So far as fallen humanity is concerned, grace does not mean the purification of nature and the ascent to supernature; it means pure and radical hostility to the whole principle of sin, expressed in a genuine Christian spirit and in the Christian moral law.[44]

Troeltsch also brings out the idea that the Church type theory looks at "Christ as the founder of the Church and founder of the objective treasury of grace and salvation; whereas the 'sect" regarded Him as the Lawgiver, the Divine example, the stimulating energy, the presence of the supra-historical Exalted Christ, the source of all immediate influence and activity."[45]This common experience of grace has been seen as lacking in the churches of the Zimbabwe East District.

Troeltsch says that the church is a "conservative institution that affirms the world and mediates salvation through clergy and sacraments. The church type is also characterised by inclusivity and continuity, signified by its adherence to baptism and historical creeds, doctrines, liturgies, and forms of organisation."[46] There are many ministries sprouting up across the African continent. Some of them we see on television, some we read in books and articles. There is this thing about the leader (founder) being treated like a little god. The respect they command has become that of little gods. The problem with that is that people start treating them like they are not human beings. There is a tendency almost to worship them.

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[44] Troeltsch, *Social Teaching of the Christian Churches*, 2:462.
[45] Troeltsch, *Social Teaching of the Christian Churches*, 2:462.
[46] Ernst Wilhelm Benz, "Church, Sect, and Mystical Movement in Christianity," in *Encyclopædia Britannica*, last modified May 14, 2026, https://www.britannica.com/topic/sect-religion.

An example is when this leader allows people to kneel for him as he arrives, they will be shaking and afraid. The understanding, then, is that some of these sprouting ministries are expressions of sect-type, while the Church of the Nazarene is distancing itself from such. There is a belief in ecumenism and not monopolising grace and salvation. Church type and sect type may be contrasted with each other.

2.2.1 Background of Pentecostalism and Wesleyan Holiness-Tradition

In this section, the researcher will review the literature by Donald W. Dayton, who provides a thorough background on Pentecostalism. Dayton is also well-versed in Wesleyan theology and Pentecostalism. Allan H. Anderson is another author to be reviewed in this section. Anderson has written quite extensively on African Pentecostalism. Kudzai Biri, an African writer, also contributes significantly to the research by providing insights into why Pentecostals in Africa do certain things. Also, among African researchers, J. Kwabena Asamoah Gyaduh's work provides a wealth of information on Pentecostalism. Blevins comes with a Wesleyan perspective, but more on finding common ground. These and others will be reviewed in this section.

Donald W. Dayton, in his book Theological Roots of Pentecostalism, developed a study that shows how Pentecostalism is rooted in the Wesleyan theological tradition. Dayton says that Pentecostalism has demonstrable historical links to Methodism.[47] He talks about Wesley's primitivism, which was more soteriological in nature.[48] This is believed to have emanated from

[47] Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Publishing, 1987), 38.

[48] Donald W. Dayton, *Theological Roots of Pentecostalism: Toward a Theological Analysis of Pentecostalism* (Grand Rapids: Baker Academic, 2011), 41.

Wesley's experience of 1738 in his encounter with Pietism. This personal revelation shaped the rest of his life, both as a writer and a preacher.

Allan Anderson and Hollenweger agree with Dayton on the importance of Pentecostal roots, while pointing to worrisome areas such as the prosperity gospel. Anderson says that Pentecostals need to rediscover their roots, "for these forms of Pentecostalism betray the origins of the movement in the Azusa Street revival, which defined so many social mores of the time."[49] Anderson has been researching Pentecostalism in Africa and has observed this among many Pentecostal churches, especially new ones.

Furthermore, Dayton says that Pentecostalism was born out of Wesleyanism. The relationship he shows between Pentecostalism and Wesleyan-Holiness theology is important when we look at the current situation. Dayton provides a list of some of the churches he believes still show Wesleyan teaching as more rooted than some Pentecostal revivals that have arisen in these postmodern times. He also speaks about Miss Agness Ozman, who is credited as the first person to be heard speaking in tongues in the 20th century, known as the 20th-Century Pentecostalism.[50]

In providing this background information on Pentecostalism, Dayton is concerned with some current Pentecostal practices that seem not to recognise its roots and origins. Classical Pentecostalism knew no colour or class, according to him.[51]

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[49] Allan H. Anderson, "Pentecostals After a Century: A Global Search for Relevance," lecture, Oxford Centre for Mission Studies, University of Birmingham, 2004, 1–5.

[50] Anderson, "Pentecostals After a Century," 20.

[51] Anderson, "Pentecostals After a Century," 20.

Anderson, having extensively written on Pentecostalism, in both global Pentecostalism and that of Southern Africa, says,

> Pentecostalism has contributed to reshaping the nature of Christianity itself in the twentieth century and has become globalised in every sense of the word; it has enormous ecumenical implications, and its adherents are often on the cutting edge of encounters with people of other faiths.[52]

Anderson's reflection above reminds us that Pentecostalism continues to have certain implications for people of other faiths, implications that can also rightly be applied to other denominations. It may be evident in what is already on the ground. Hollenweger agrees with Anderson that little attention has been given to "the theology and praxis that made the migratory and missionary movements…"[53]

Allan Heaton Anderson, in the early twentieth century, discussing missionary movements, wrote an editorial titled 'Increasing Missionary Activity' for the Atlanta-based 'The Bridegroom's Messenger', edited by Elisabeth Sexton. This editorial referred to the Edinburgh Conference, which was undoubtedly the greatest missionary gathering the Christian world had ever known. One of the concerns of the editor during this gathering was to have a Catholic address the conference. She felt the conference was compromised unless the Catholics had greatly changed![54] Anderson acknowledged that Sexton believed that the only way for effective missionary service was 'Holy Ghost power' and 'uncompromising faithfulness to the full Gospel

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[52] Anderson, "Pentecostals After a Century," 2.
[53] Anderson, "Pentecostals After a Century," 2.
[54] Allan H. Anderson, "The Emergence of a Multidimensional Global Missionary Movement: A Historic Review," in *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Kärkkäinen, and J. Kwabena Asamoah-Gyadu (Oxford: Regnum Books International, 2014), 11.

truth'.[55] Without encountering this, according to Anderson, Sexton believed that there would be little hope for great results for God as the outcome of this great missionary conference.[56]

The feeling of Sexton arises when expectations are not met, and one begins to ask many questions. His understanding of the teachings of the Roman Catholic Church gave the impression that, when a Catholic is given an opportunity to address the conference, the conference would be reduced to a mediocre one. Dependence on God or the Holy Spirit seemed the only option to her from the effectiveness of the conference. The background on how Pentecostalism would affect missionary work was part of why she was worried. A church and mission workers that depend on the power of the Holy Spirit in its mission.

There is another Pentecostal author and theologian named Amos Yong. He wrote a book entitled The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology. In this book, he describes the Pentecostal movement as the one that could bring contemporary theology. [57] According to Yong, Pentecostal growth and development would bring about socio-economic factors. He also discusses how this would have Pneumatological implications for apostolicity, catholicity, and ecclesiology.[58] Another author, Nigel Paul Willis, who is believed to be so dedicated to the Pentecostal movement, wrote a book titled The Pentecostal Movement: *Its Challenges and Potential.* As part of the final chapters of his book,

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[55] Anderson, "Multidimensional Global Missionary Movement," 11.
[56] Anderson, "Multidimensional Global Missionary Movement," 11.
[57] Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 324–25.
[58] Yong, *Spirit Poured Out on All Flesh*, 325.

Willis says there will be "ecumenical dialogue, inter-faith and inter-religion theological dialogue and also conversations with science."[59]

Anderson states how the history of Pentecostalism was marred with bias in the Western accounts that excluded information on Asians, Africans and more. There is an agreement among some writers, including Grant Wacker, who pointed out what he referred to as 'white racial bias' that ignored the central influence of black culture on Pentecostal worship and theology.[60] There was also the issue of important pioneers being written out of Pentecostal history, including women like Lucy Farrow, a leader at Azusa Street. She was one of the first Pentecostal missionaries to reach Africa (Liberia).[61] Anderson makes a great point about the origin of Pentecostalism, stating that it not only started in the Western world but also excluded other Christians globally.[62]

Allan Anderson notes the three largest Pentecostal churches in South Africa, but there are also smaller church organisations of a similar type between 4,000 and 7,000. Many of these are house churches.[63] These churches are believed to have "maintained both historical and theological affinities with Pentecostalism while developing in quite different and distinctive directions."[64] The growth of African Pentecostalism around the 1970s made it the most significant expression of Christianity on the continent, especially in African cities. Anderson notes that most African Pentecostal churches were led by young, educated individuals who may

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[59] Nigel Paul Willis, "The Pentecostal Movement, Its Challenges and Potential," *Internationale Theologie / International Theology* 17 (Frankfurt am Main: Peter Lang, 2013): 119–44.

[60] Grant Wacker, "Are the Golden Oldies Still Worth Playing? Reflections on History Writing Among Early Pentecostals," *Pneuma* 8, no. 2 (1986): 95.

[61] Anderson, "Pentecostals After a Century," 5.

[62] Anderson, "Pentecostals After a Century," 5.

[63] Allan Anderson, "New African Initiated Pentecostalism and Charismatics in South Africa," *Journal of Religion in Africa* 35, no. 1 (2004): 1–27.

[64] Anderson, "New African Initiated Pentecostalism," 1–27.

have encountered Pentecostalism at universities. He continues to say that classical Pentecostalism has influenced some leaders.[65]

Anderson groups the Pentecostals into four distinct groups: the first one is called the classical Pentecostals. According to Anderson, these came mostly from the United States and the United Kingdom. The Azusa encounter is part of this classical Pentecostalism. The second was an unaffiliated body of groups that hold to key aspects of Pentecostal doctrine and practice.[66] These Anderson called "Independents". Under this, many churches emerged in Africa after colonial rule. The third group he called "Charismatic". Many traditional non-Pentecostal groups have adopted a measure of Pentecostal theology and practice. This group is believed to have started around the 1960s during the second wave of the Pentecostal revival. He called the fourth and final group the independent mega-churches, the non-charismatics, and most of them if not all, fell into the prosperity gospel. [67]

There is another Pentecostal author and theologian named Amos Yong. He wrote a book entitled "The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology." In this book, he describes the Pentecostal movement as the one that could bring contemporary theology. [68] According to Yong, Pentecostal growth and development would bring about socio-economic factors. He also discusses how this would have pneumatological implications for apostolicity, catholicity, and ecclesiology.[69] Another author, Nigel Paul Willis, who is believed to be highly dedicated to the Pentecostal movement, wrote a book titled The Pentecostal Movement: *Its Challenges and Potential.* As part of the final chapters of his book,

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[65] Anderson, "New African Initiated Pentecostalism," 1–27.
[66] Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 10.
[67] Anderson, *Introduction to Pentecostalism*, 10.
[68] Yong, *Spirit Poured Out on All Flesh*, 324–25.
[69] Yong, *Spirit Poured Out on All Flesh*, 325.

Willis says there will be "ecumenical dialogue, inter-faith and inter-religion theological dialogue and also conversations with science."[70]

Some of the things that have continued to show sameness with classical Pentecostalism are personal encounters with God through the power of the Spirit, healing from sickness and deliverance from evil in all its manifestations.[71] In his book 'Sighs and Signs of the Spirit: Ghanaian Perspectives on Pentecostalism and Renewal in Africa', Kwabena argues that African Pentecostalism accounts for most of the independent churches in Africa. According to Kwabena, these churches exhibit a wide diversity of phenomena but share the same DNA in their theological emphasis, worship styles, and ecclesiology.[72]

Besides sharing a wide diversity, another writer says that Ghanaian society is faced with corruption and societal erosion because Christians are not showing their faith in practice, considering that Ghana has about 70% of its population as Christians, and 25% of them are Pentecostals.[73] Otabil Mensa, who is also a leader in Ghanaian Christian circles, has been known for his social gospel, which has drawn a lot of attention from both Christian and non-Christian circles. He agrees with most classical Pentecostals that modern Pentecostals have brought significant change, not in a positive way.[74] Oyebade agrees with Otabil that there has been a theological shift, especially among contemporary African Pentecostals. Besides the shift in their theology, there is a lack of doctrinal uniformity.[75] Due to doctrinal diversity, several problems

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[70] Willis, "The Pentecostal Movement, Its Challenges and Potential," 119–44.

[71] Willis, "The Pentecostal Movement, Its Challenges and Potential," 119–44.

[72] J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments Within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005): 1-7.

[73] Joseph Quayesi-Amakye, "Pentecostals and Contemporary Church-State Relations in Ghana," *Journal of Church and State* 57, no. 1 (2015): 1–20.

[74] Michael Kwabena Ntumy, *No Easy Road: A Pastor's Journey into Paralysis* (Erzhausen: Schönback Druck, 2012), 56.

[75] Oyebade Olumide, "African Pentecostalism and Globalisation," Academia.edu, accessed October 2022: 1-21. https://www.academia.edu/36332195/

have arisen. One of the issues concerns prophecy, where there are arguments over who is a true or a false prophet.

Ezra Chitando and others who edited a book called "Prophets, Profits, and the Bible in Zimbabwe says there is quite a difficulty in determining a true prophet from a false prophet.[76] They argue that both sides must use the Bible to defend their position. The so-Called false prophets will use the Bible to support their position in what they believe, and those who are true prophets will also use the Bible to support their position.[77] This situation leaves people with so much to deal with when it comes to prophecy. There is a lot of discernment and arguments as to who is right. The question of true or false prophets characterises the discussions on whether a prophecy is true or not. Modern Pentecostalism cannot be talked about and leaves out prophecy.

Kudzai Biri wrote on African Traditional Religions (ATRs) in Zimbabwe. He argues that ATRs inform modern Pentecostalism and continue to be a "source of reflection, meaning and purpose, manifesting in their theology and rituals despite the adversarial stance."[78] He continues to argue that the ATRs are "the 'voice' of African spiritualties and that has been 'silenced' by Pentecostals, but it continues to whisper and guide their perception and quest for power of healing and miracles."[79] This is a very important argument Biri makes. Many Pentecostal churches may draw on some of what they do from ATRs. The notion of water comes from

[76] Ezra Chitando, Masiiwa Regis Gunda, and Joachim Krügler, eds., *Prophets, Profits, and the Bible in Zimbabwe* (Bamberg: Bamberg University Press, 2013), 31–32.

[77] Chitando, Gunda, and Krügler, *Prophets, Profits, and the Bible in Zimbabwe*, 31–32.

[78] Kudzai Biri, "The Silent Echoing Voice: Aspects of Zimbabwean Pentecostalism and the Quest for Power, Healing and Miracles" (Harare: University of Zimbabwe, Department of Religious Studies, Classics and Philosophy, 2012): 1-12.

[79] Biri, "Silent Echoing Voice": 1-12.

pouring libation in ATR, usually to appease the "Living Dead," ancestors who continue to influence living family members.

James 5:14 discusses anointing oil, not water, to anoint a sick person and get well. There surely is an aspect of biblical teaching on the use of anointing oil; however, there has been an abuse of it since it has also become a money-making commodity among some of the neo-Pentecostal churches. Following up on Biri's argument, a challenge has been put forward this week to prophets and witch doctors alike. One of the witch doctors did not take the challenge calmly; he believed that prophets are a product of ATRs. He referred to himself as an ancestor to the prophets (even though he looks very young, like he may be less than 40 years old.[80] Now, some are condemning Prophet Makandiwa for venturing into something that people believe is satanic. Bringing witch doctors to church to contest whose power? God's power? Prophet versus prophet and prophet versus traditional healers? Bizarre situation. He only pleaded with some not to come and start pouring blood on their grounds at his church!

The challenge took place live on television on the 9th of March 2025. Over 20 prophets and traditional healers were paraded in front of this large auditorium, where they were to perform their acts to tell the congregation what was in the trousers of Prophet Makandiwa. He brought the trousers to be inspected first, then took them away, and he did indeed put things in them. More than twenty people were given a clipboard, paper and a pen to write what their prophecy said was in the trousers' pocket. He tried to show all the necessary precautions to avoid anything being taken to court. He placed six things in his pocket. The participants were supposed to

[80] "Prophet Emmanuel Makandiwa's One Million Dollar Bet," YouTube video, accessed March 7, 2025, https://www.youtube.com/watch?v=EXKVQ7dlbb8.

mention how many things were in the pocket and what things they were. Not a single prophet managed to say how many things were in the pocket.[81]

This is a major challenge for those who are primarily in prophetic ministry. Some were left with more questions than answers, as alluded to earlier, because the motive behind the competition was unclear. In fact, when we listened to the prophet yesterday, he tried to explain why he was doing what he was doing, and we could not see that as an important reason to give away a million United States dollars. He also concludes and says he was just like more than 20 prophets who came for the challenge. He would also have written something else had he been taken through the same motion. However, his congregation was ecstatic with joy that their prophet had shown superiority, since no one among the other prophets had mentioned the number of items, and no one had mentioned even one of the six items in the pocket of the trousers in front of the entire congregation. What he might have gained from this, we are not sure, but we can be sure he scored a lot from YouTube views! On the spiritual side, many condemned the exercise, calling it ungodly. If it is the real God among all these prophets, including Prophet Makandiwa, then there was no need for a competition or challenge, as it were. It is usually seen in most performances of a show during a church service.

The war has always been there among these Zimbabwean prophets. There has been the issue of wanting to show who brings together the largest gathering. It was also discovered that most people would be coming from different churches to go to these ministries. Some go for healing, some for deliverance from demonic possession, and still, some go for prophetic utterances into their lives. Then they go back to their churches, since some of these things are not

[81] "Prophet Makandiwa's One Million Dollar Bet," YouTube video, accessed March 10, 2025, https://www.youtube.com/watch?v=Yy71hmfe6vY.

being done at a large scale in their local churches. This going and coming back to their local churches causes some of them to want to do the important things and practices they saw and experienced when they visited the prophetic ministries. Some of it has to do with wanting to sound spiritual and trying the prophetic gimmicks if it is a pastor. Some have even left the Church of the Nazarene because of the intense pressure to be like those ministries.

Prophets and Apostles are respected in an unprecedented way among their congregants. The idea of elevating them so much that they are no longer like all other human beings raises more questions than answers. There is a similarity between the two in the African traditional religions. Usually, the person who is believed to be a medium spirit among ATRs is respected and almost worshipped. The respect shown to the "prophets" among the new Pentecostal churches is almost of that sort. Healing, deliverance, and prophecy are associated with ATRs. This syncretism is borrowed from "African medicine men and women" in ATR. Another author attempts to define the Church, and he says,

> The church is a fellowship formed by the Holy Spirit, joining together presently into the priesthood of believers and prophethood of believers those who start a life of faith and are Spirit-led until the end and, thus, will receive God's redemption through Christ's life, death, and resurrection.[82]

This definition kind of informs the reader how Pentecostals view the Church. There is the aspect of being Spirit-led until the end. There is the issue of joining together the priesthood of believers and the prophethood of believers. The definition carries in it the assumed activity of the Holy Spirit in the life of the Church daily. The Holy Spirit forms this fellowship, and therefore, the activities thereof are influenced by the Spirit of God.

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[82] Nicholas M. Healy, *Church, World, and the Christian Life: Practical-Prophetic Ecclesiology*, Cambridge Studies in Christian Doctrine (Cambridge: Cambridge University Press, 2000), 76.

The other issue that sometimes causes the current Pentecostals to be labelled as prosperity preachers is that they are accused of preaching "a cross-less Christianity".[83] They are believed to be emphasising healing and searching for spiritual power at the expense of the cross. The result is that many people flood their churches seeking healing, just as they flood hospitals seeking medicine for their ailments. People continue to participate in traditional religious functions while practising their Christian way of living. Oyebade Olumide says, "Africans expected a religion to heal the sick, offer protection from evil spirits, and provide help to the weak." This was observed by Kudzai Biri; many among the Africans would want to be part of a church that meets the physical needs of a human being.

Biri says there are sometimes similarities between some of the practices, to the extent that some do not see any problem with doing both.[84] However, in practice, Pentecostalism denounces the ATRs and has a total breakaway. This way of understanding makes it clear that some will not have any association with ATR practices, and those who will not have any problem doing both if they think their problem is being solved. This also makes it possible that Pentecostalism has divisions. Their theology and praxis bring a clear difference between them.

In his paper "The American Pentecostal Movement: A Biographical Essay," David W. Faupel divided the Pentecostals into three groups based on their distinctive theological themes. Faupel helps this research determine whether there is only one kind of Pentecostalism or more than one. He provides us with three groups that help us understand Pentecostalism well without lumping all Pentecostals into one basket.

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[83] Healy, *Church, World, and the Christian Life*, 76.
[84] Healy, *Church, World, and the Christian Life*, 77.

First is the group that teaches a doctrine of sanctification in the Wesleyan tradition, the "three works of grace" – Pentecostals who maintain that the Christian experience finds expression in a pattern of conversion, "entire sanctification" as a distinct subsequent experience, and baptism in the Holy Spirit empowering the believer for service, evidenced by speaking in tongues.[85] The second group consists of those who reduce the three works of grace to two works of grace. They combine the first two into a single "finished work" through a process of gradual sanctification; by so doing, they advocate a pattern focused on conversion and a subsequent baptism with the Holy Spirit.[86] The third and last group believe in a "Oneness" of the "Jesus Only" view of the Godhead, proclaiming an "Evangelical Unitarianism" of the Second Person of the Trinity.[87] In some of these groupings, there is no teaching on the Bible, but people simply go for healing and deliverance, or for any form of spiritual need to be met.

Blevins discusses issues related to discipleship but seeks to bring Wesleyan Holiness and Pentecostals together to forge linkages for faithful discipleship. He refers to the Wesley brothers, John and Charles. The two brothers desired to create a people shaped by an emphasis on worship and a disciplined way of living.[88] Blevins, in this article, begins by exploring the roles of community, context, and practice, then discusses worship as a common point of shared community among Pentecostals and Wesleyans. Blevins focused on three areas: formation,

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[85] David W. Faupel, "The American Pentecostal Movement: A Bibliographical Essay," *Occasional Bibliographic Papers of the B. L. Fisher Library*, no. 2 (Wilmore, KY: B. L. Fisher Library, Asbury Theological Seminary, 1972), 9.

[86] Faupel, "American Pentecostal Movement," 9.

[87] Faupel, "American Pentecostal Movement," 9.

[88] Dean G. Blevins, "Communities of Holiness, Communities of the Spirit: Developing an Ecclesial Conversation for Discipleship," *Didache: Faithful Teaching* 19, no. 1 (Fall 2019): 4-9. http://didache.nazarene.org.

discernment, and transformation. Blevins desired to demonstrate the faithfulness of both traditions.[89]

The literature above sought to give a background of both Pentecostalism and Wesleyanism in general. This included some of the first scholars to engage in conversations between Wesleyan and Pentecostal backgrounds intentionally. The literature also included some of the implied negatives of new Pentecostal churches, such as the prosperity gospel and the neglect of preaching the cross in favour of focusing on the gifts of healing, deliverance, and prophecy. African scholars also showed that, in some cases, Pentecostal practices seem to draw heavily on ATR practices, even though Pentecostalism rules out any form of ATR practice. Having reviewed brief background information, the researcher would like to examine the literature on the characteristics of modern Pentecostalism.

2.2.2 Characteristics of Modern Pentecostalism

Mensa Otabil, teaching about doctrinal pollution, said,

> In Africa, we preach heresy freely and boldly. African preachers preach, and whilst he is preaching, he is manufacturing heresy, and the people are eating it. It may serve us, it may prosper us, it may make us popular, but it is taking us into captivity. Christianity will not die in Africa because people resisted it so much, but it was no longer Christianity. It is in the church that we preach it. It is no Christianity, there is no historical faith there, there is no doctrine there, it is all theatre and gymnastics and all of that going on. It is Africa's challenge, pollution of the faith, doctrinal pollution. You cannot preach a whole message, and Christ was never a point of reference. Let him be your reference point; teach His wisdom, His ways, His life, His humility, and the way He loves people, and that will build a Christ-centred African Church. I trust that will be your heart's desire.[90]

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[89] Blevins, "Communities of Holiness," 2019, 4-9.

[90] Mensa Otabil, Facebook post, accessed February 28, 2025, https://www.facebook.com/share/1AA1gXxrE7/.

This statement calls for African Christians to come to a conversation. This researcher brings this bold statement to reiterate what Mensa is communicating to the Christian Church. He reminds the Christian church that they need to preach Christology, a gospel that is Christ-centred, not a gospel that is more about magnifying self. This also affects the Church in the Nazarene, Zimbabwe East District. Mere expressions of displeasure cannot avoid the proliferation of Pentecostalism among Wesleyan Holiness preachers and Christians. So, the current situation with modern Pentecostalism is really what Mensa has expressed in the paragraph above. When preachers choose to preach for popularity rather than for the service of God, they bring many to the fold. There is also a lot of good in modern Pentecostalism, so there is no need to throw the water and the baby out with the bathwater. Otabil's rant needs to be taken seriously since what he said seems to be the order of the day.

The desire to prove that one is a man or woman of God has led to unusual practices. In a paper written by Kgatle, he says that there were "worrisome developments in some neo-Pentecostal ministries where stories of snake-eating, petrol drinking, false prophecies and more were being alleged".[91] The burning question concerned the "hermeneutic of experience" that made it possible to have such stories. They had to identify a group practising these things among the Pentecostals so they could isolate the churches. The group of such churches was being referred to as African Pentecostal Christianity, which was being accused of the abuse of

[91] Mookgo S. Kgatle and Thabang R. Mofokeng, "Towards a Decolonial Hermeneutic of Experience in African Pentecostal Christianity: A South African Perspective," *HTS Teologiese Studies / Theological Studies* 75, no. 4 (2019): a5473. https://doi.org/10.4102/hts.v75i4.5473.

Scripture, prophecy and contradictions in experienced and revealed truth as inspired by the Holy Spirit.[92]

. Cheryl Bridges Johns has been an apologist for Pentecostalism for over thirty years, but of late, she calls herself an apologist for Pentecostalism among the Pentecostals. However, John points out some concerns about Pentecostalism. She says that Protestant worship was characterised by order and reasoned discourse, and Pentecostal worship was known for promoting chaos. According to her, the movement radicalised the "letting go and letting God" and "laying all on the altar", which she says became an affront to decent and controlled people.[93]

Johns sometimes says Pentecostalism by its very nature is a "disturbing movement, even to those within its ranks." She says, "There are mysteries and complexities and frightening paradoxes of our spirituality which even those of us within Pentecostalism are afraid to analyse."[94] She goes on to discuss the problem of the language of Pentecost, which, according to her, disturbs the modern mind. She says the speech of Pentecost is that which signifies the presence of "theos" within the "logos." However, she calls it a "scandal."[95] Johns calls it a "scandal," the Pentecostals referred to as the "embarrassing relatives." They were being marginalised; the Pentecostals would become apologetic, defending things they were being accused of doing. Things like snake handling and lack of education.[96]

It is appropriate for this study to address the issue of speaking in tongues because, in some ways, it can serve as a helpful model for how the Church of the Nazarene has sought to

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[92] Kgatle and Mofokeng, "Decolonial Hermeneutic," a5473.
[93] Cheryl Bridges Johns, "Partners in Scandal: Wesleyan and Pentecostal Scholarship," *Pneuma* 21, no. 2 (Fall 1999): 10.
[94] Johns, "Partners in Scandal," 17.
[95] Johns, "Partners in Scandal," 17.
[96] Johns, "Partners in Scandal," 10.

distance itself from the Pentecostal tradition. Balibanga, a missionary with the Church of the Nazarene from the Democratic Republic of Congo, wrote a title: "The Evidence of the Baptism of the Holy Spirit Among Nazarenes: The Controversy with the Pentecostal Doctrine." He says, “The Church of the Nazarene, like other evangelical churches, affirms that the biblical evidence regarding the baptism of the Holy Spirit is the sanctification that is revealed by the fruit of the Holy Spirit in the Christian life, while the Pentecostal doctrine stipulates that this baptism is made evident by a visible sign, such as speaking in tongues.”[97] This is one area where the Church of the Nazarene differs from Pentecostalism, as both emphasise the evidence of being filled with the Holy Spirit.

Balibanga emphasises entire sanctification, also known as the baptism with the Holy Spirit. The emphasis concurs with the teaching of the Church of the Nazarene, which has been there for many decades - a teaching that suggests the fruit of the Holy Spirit as the evidence of being filled with the Holy Spirit. The Manual of the Church of the Nazarene refers to the divine work of the Holy Spirit in a person’s life. On the 15th of October 1976, the Board of General Superintendents stated,

> We affirm that the biblical evidence for entire sanctification or the fullness of the Holy Spirit is the purification from original sin, as affirmed in Acts 15:8-9. And this purification is made known by the fruit of the Spirit in a holy life (Galatians 5:22-24). Affirming that one special physical evidence or claiming that a prayer language is evidence of baptism of the Holy Spirit is contrary to the biblical and historic position.[98]

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[97] Katambu Balibanga, “Holiness: The Evidence of the Baptism of the Holy Spirit Among Nazarenes: The Controversy with the Pentecostal Doctrine,” *Didache: Faithful Teaching* (2003): 29. https://didache.nazarene.org/index.php/regiontheoconf/africa-speaks/217-afrspk-04-balibanga/file.

[98] Manual of the Church of the Nazarene, 2023–2027, Historical Statement (Kansas City, MO: Nazarene Publishing House, 2023): 16-23.

This statement helps to give a position in the Church of the Nazarene that has been upheld for many years. Nazarenes believe that the true evidence of being baptised or filled with the Holy Spirit is seen in the fruit of the Spirit. Whilst the Pentecostals believe in the person speaking in tongues as evidence of being filled with the Holy Spirit. According to Balibanga, "The Pentecostals in their conception of the experience say that each believer must necessarily speak in tongues, for according to them it is the one sign that accompanies believers according to Mark 16:17."[99] With the differing perceptions, it was important for the Church of the Nazarene to remove the word "Pentecost" from its earlier name, which was done in the year 1919. Timothy L. Smith wrote, "In the 1919 general assembly the denomination felt the need to discuss dropping the word 'Pentecostal' from the official name as it had become associated with the more so-called 'fanatic' Pentecostal denominations that we know today, and after a winning vote the movement took on the shortened and current name 'The Church of the Nazarene'."[100]

The challenge is that, while there is still no official acceptance of speaking in tongues, some members of the Church of the Nazarene in Zimbabwe practise it, especially among the younger generation. Others think that the Church of the Nazarene is denying the use of a gift that was stated and practised during the time of the apostles. This then challenges the church today to teach more on this subject.

Cheryl Bridges Johns argues that other social issues exacerbated the spread of Pentecostal Christianity. The shift into the modern urban-industrial capitalistic society became difficult for people experiencing poverty. This is a position agreed to by Dayton, who also saw the mainline

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[99] Balibanga, "Holiness," 23.

[100] Timothy L. Smith, *Called Unto Holiness: The Story of the Nazarenes: The Formative Years* (Kansas City, MO: Nazarene Publishing House, 1962), 17.

protestant churches neglecting the poor as the churches got richer. Johns says that the emotionally charged Pentecostal meetings provided a "real sense of relief from oppressive, frustrating, and even bewildering circumstances."[101] She said people would find it comforting when they go to those Pentecostal services.[102] This is a description of the current situation in Zimbabwe. Where many people gather in Pentecostal or prophetic churches to relieve the pressures of their daily lives, the flooding into these churches stems from the hope that, when they go there, most of their problems or challenges will be solved. So, the Pentecostal churches have become a haven, a place where they can experience who they are and be accepted as such.

Chandomba summarises the set of beliefs in the Apostolic Faith Mission Church in Zimbabwe as follows:

- An emphasis on personal salvation, the belief that forgiveness follows an act of repentance in the light of God's grace,
- An emphasis on sanctification, which stresses the necessity to love a holy life as a second work of grace,
- An emphasis on the filling of the Holy Spirit resulting in speaking in tongues as an experience after conversion and a sign of the revelation of the character, power of Christ in the believer, and belief in the imminent second coming of Christ.
- An emphasis on divine healing and tithing.[103]

Chandomba says that Paul appreciated the gift of speaking in tongues. Still, he proposed some prerequisites to regulate it and avoid giving it undue priority in the life of the church. Further, he acknowledges that Paul confirmed that he would have liked everyone to be able to speak in tongues.[104] There is then a possibility that not everyone was speaking in tongues. Unfortunately,

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[101] Cheryl Bridges Johns, "Partners in Scandal: Wesleyan and Pentecostal Scholarship," *Pneuma* 21, no. 2 (Fall 1999): 8.

[102] Johns, "Partners in Scandal," 8.

[103] Lyton Chandomba, *The History of Apostolic Faith Mission and Other Pentecostal Missions in South Africa* (London: AuthorHouse UK, 2007), 8.

[104] Francis Machingura, "The Significance of Glossolalia in the Apostolic Faith Mission in Zimbabwe," *Studies in World Christianity* 17, no. 1 (2011): 12–29. https://www.eupjournals.com/swc.

speaking in tongues is a requisite for holding any position of authority among many Pentecostal churches in Zimbabwe. It is also considered a spiritual weapon and a source of empowerment.

> Speaking in tongues is a weapon that every Christian must have in this fight with the devil, just as every soldier must have adequate weapons when going to war. Every pastor or leader in AFM must be able to speak in tongues to perform miracles, such as healing and casting out demons. Those who do not speak in tongues in our church lack faith or are just visitors.[105]

This statement by an elder of the Apostolic Faith Mission in Zimbabwe is contrary to what the Church of the Nazarene teaches about gifts and how one is empowered by the Holy Spirit. The Manual for the Church of the Nazarene gives a call to all Nazarenes:

> Therefore, we call our people to manifest the fruit of the Spirit in their lives as a witness to God's transforming and creative power over sin and death. In full awareness that sin takes new forms in each generation, often working in innovative and destructive ways, the above calls are not intended to be exhaustive but rather representative of a way of life formed by the Holy Spirit, enabling us to become Christlike, to the glory of God the Father. These practices form part of our discipleship and pursuit of corporate Christlikeness, as we continue a journey of grace.[106]

The position of the Church of the Nazarene clearly manifests the fruit of the Spirit, which is important in showing that one is filled with the Holy Spirit. The Manual of the Church of the Nazarene also makes a very clear position on the issue of speaking in tongues:

> The Church of the Nazarene believes that the Holy Spirit bears witness to the new birth and to the subsequent work of heart and cleansing, or entire sanctification, through the infilling of the Holy Spirit. We affirm that the one biblical evidence of entire sanctification, or infilling of the Holy Spirit, is the cleansing of the heart by faith from original sin as stated in Acts 15:8-9: 'God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He did not discriminate between them and us, for he purified their hearts by faith.' And this cleansing is manifested by the fruit of the Spirit in a holy life. 'But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires' (Galatians 5:22-24). Baptism in

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[105] Machingura, "Significance of Glossolalia," 12–29.

[106] Manual of the Church of the Nazarene, 2023–2027, para. 29 (Kansas City, MO: Nazarene Publishing House, 2023): 47-50.

> the Holy Spirit by nature will result in witness to the gospel (Acts 1:8; Luke 24:48). To affirm that even a special or any alleged physical evidence, or 'prayer language,' is evidence of the baptism with the Spirit is contrary to the biblical and historic position of the Church. We do not believe that speaking in unknown tongues is evidence of being filled with the Holy Spirit.[107]

This position of the Church of the Nazarene is clear; therefore, this study acknowledges that in Pentecostalism, speaking in tongues is a significant issue. The research examines other giftings that are often expressed in our churches in ways that may not align with the position of the Church of the Nazarene.

Cheryl Bridges John wrote another article in a book, "This Place is Too Small: Journeys into Uncharted Space," in *Pentecostals in the Academy*, where she gives a testimony concerning her call to ecumenical work. [108] She says the call was transformative, scary, and left her on the floor, on her face. During that experience, God spoke to her in a very transparent manner through the Bible. The process allowed her to feel the passion for the unity of the body of Christ and experience more than she could bear.[109]

In his Presidential Address, Dayton talks about the time when churches began ignoring the poor, especially those in Methodism. Even the church buildings focused on expressions of wealth and modernity. Buildings that would convey the message to such an extent that some poor people did not feel comfortable in those churches. These are the kinds that Dayton and others called "the embourgeoisement of the churches."[110] Johns discusses the soothing the poor experience when they attend these Pentecostally charged services. Both Johns and Dayton, who

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[107] Manual of the Church of the Nazarene, 2023–2027, para. 926 (Kansas City, MO: Nazarene Publishing House, 2023): 409-410.

[108] Cheryl Bridges Johns, "This Place Is Too Small: Journeys into Unchartered Space," in *Toward a Pentecostal Theology of Preaching*, ed. Steven Fettke and Robby Waddell (Cleveland, TN: CPT Press, 2012), 38.

[109] Johns, "This Place Is Too Small," 38.

[110] Donald W. Dayton, "The Wesleyan Option for the Poor," *Wesleyan Theological Journal* 26, no. 1 (Spring 1991): 9.

came from Pentecostal backgrounds, saw the same problem when a church focused on money or other things other than the salvation of the unsaved. They both seem to be yearning for Pentecostal love and power experienced in the earlier days, which was not focused on prosperity or personal enrichment.

The Church of the Nazarene, having taken the idea of focusing on the poor, saw changes taking place. The mainline churches among the Protestants increased in wealth and prestige, a phenomenon Dayton described as "the *embourgeoisement* of the churches." This, according to Reed, brought the caste system into the church, which favoured the rich and sidelined the poor.[111] This, according to Reed, made the poor, who were driving the rapid growth of urban churches, feel estranged. In his paper "Worship, Relevance, and the Preferential Option for the Poor in the Holiness Movement, 1880-1910," Reed also discusses the relevance of worship in each community. Two things that should always accompany each other are lifting God high and bringing God down among the worshippers, lifting Him up and bringing Him down. These two should always go together.[112]

Anderson gives a thorough history of new Pentecostalism in Africa, and of interest is his observation of the global shift of centre to the south and what that means for Southern African Pentecostalism.[113] These were areas to watch as they developed. New Pentecostalism emerged because of this global shift. According to Anderson, most mega-churches are predominant in West Africa. He shows that South Africans (especially blacks) began making pilgrimages to different parts of the world to learn from mega-churches and then implement some of what they

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[111] Rodney L. Reed, "Worship, Relevance, and the Preferential Option for the Poor in the Holiness Movement, 1880–1910," *Wesleyan Theological Journal* 32, no. 2 (Fall 1997): 87.

[112] Reed, "Preferential Option for the Poor," 84.

[113] Anderson, "New African Initiated Pentecostalism," 23.

learnt.[114] Much of what has been imported from those pilgrimages has brought with it a lot of things, including the prosperity gospel and the spiritual father and spiritual son theology.[115]

Anderson talks about the global shift in the twenty-first century. He says Pentecostalism mostly causes this. Pentecostalism was a predominantly European or American religion at the beginning of the twenty-first century. So, he argues that Christianity has shifted southwards and, on top of that, has also changed its character.[116] Anderson says that when Pentecostal revivals began in the twenty-first century, they occurred in several places, such as Wales, Estonia, India, the United States of America, and Korea. The following decade, it also moved to China, West Africa, South Africa, and East Africa.[117] As the revival continued to move in, many independent churches were born. As these churches got established in Africa, they were known as the 'Spirit churches' that started to emerge all over in the southern part of Africa.[118]

According to Martin Lindhardt, J. Kwabena Asamoah-Gyadu and Anderson in their contributions to one of the books they wrote together, suggested that "focus on foreign origins and global flows need to be supplemented by a consideration of indigenous revivalism and church founding."[119]

This spread of new Pentecostalism also began to give rise to the mushrooming of many indigenous churches. These were small churches that were marginalised by established churches.

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[114] Anderson, "New African Initiated Pentecostalism," 19.

[115] David Alley, *Spiritual Fathers and Spiritual Sons: An Apostolic Grace* (Queensland, Australia: Peace Apostolic Ministries, 2014), 23.

[116] Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed. (Cambridge: Cambridge University Press, 2014), 2.

[117] Anderson, *Introduction to Pentecostalism*, 2nd ed., 19.

[118] Anderson, *Introduction to Pentecostalism*, 2nd ed., 19.

[119] Martin Lindhardt, "Presence and Impact of Pentecostal/Charismatic Christianity in Africa," in *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*, ed. Martin Lindhardt (Leiden: Brill, 2015), 1–53.

However, it is believed that the church experienced significant vibrancy during this acclaimed shift in the demography of world Christianity, with Africa becoming the heartland of the gospel.[120] This church that emerged, Hollenweger says, "For them (the Pentecostals of the Third World), the medium of communication is, just as in biblical times, not the definition but the description, not the statement but the story, not the doctrine but the testimony, not the book but the parable, not a systematic theology but a song, not the treatise but the television program, not the articulation of concepts but the celebration of banquets."[121] This is a wonderful description of Pentecostalism when it was taking root in Africa. The kind that was not selfish but more focused on the Creator and propagating the Word of God in an aggressive yet truthful way. While Pentecostalism was taking root, something also started to take place in the mainline churches. The wave of Pentecostalism was so powerful that weaker churches lost more and more members as people joined Pentecostal churches.

We reviewed modern Pentecostalism. Kgatle was worried about the developing problems of snake handling and other unconventional ways in which the spirit of God works. Dayton talked about the "embourgeoisement of the churches," a situation in which many poor people felt uncomfortable in those buildings, which were now self-explanatory in terms of the riches the churches were experiencing and focused on. That movement and change are normal. Worship is dynamic, so some things will change for sure. The change may need to be monitored, as it may be negative for some in the church and positive for others.

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[120] Nyambura J. Njoroge, "Ecumenical Theological Education and the Church in Africa Today," in *Handbook of Theological Education in Africa*, ed. Isabel Apawo Phiri and Dietrich Werner (Oxford: Regnum Books International, 2013), 64.

[121] Walter Hollenweger, "After Twenty Years' Research on Pentecostalism," *International Review of Mission* 75 (1986): 10.

The kind of worrisome changes are like those of the pastors who say they cannot step on the ground when they are preaching. So, there should be men and women who will carry him around as he preaches. In some cases, the ladies carry the man of God on their backs. Such is abuse and not biblical, and can be avoided. People usually behave as if they have been hypnotised. They just follow and do without any question.[122] This must have happened in 2018 or somewhere around that time.

In the first chapter, it was mentioned that this research may not concentrate on the issue of speaking in tongues. It is also proper to refer to what the Manual of the Church of the Nazarene says about issues of speaking in tongues. This position, as outlined in the Manual of the Church of the Nazarene, has been embraced by most members of the Church of the Nazarene in the Zimbabwe East District. As for anyone practising speaking in tongues, it should be done behind the scenes and in private, not during public worship. It is known that if one is found speaking in tongues, he or she may be called aside to explain why they chose to go against the teaching of the Church of the Nazarene.

2.2.3 The Current Wesleyan-Holiness Tradition in the Church of the Nazarene

The literature on this objective is not readily available, as there seem to be no written documents on the current doctrinal state of the Church of the Nazarene in the Zimbabwe East District. The data collected may provide much of the information needed about the current situation. The researcher will discuss some of the mitigations or programs that the Church of the Nazarene, internationally, has implemented and is implementing. However, we will briefly paint

[122] "Members Carrying Pastor While Preaching," Nairaland Forum, accessed March 6, 2025, https://www.nairaland.com/4676217/members-carrying-pastor-while-preaching.

a picture from a personal perspective, which may not reflect the ultimate position of the Church of the Nazarene in the Zimbabwe East District.

Internationally, the Church of the Nazarene has many programs worldwide to remain relevant to the places where the church is currently ministering while remaining true to the Church's doctrine. After every general assembly, which is every four years, the Global Education and Clergy Development department organises a global theological conference. There will be a gathering where all six general superintendents will be in attendance, and Nazarene theological institutions around the world will also be represented. This also includes all levels of leadership of the Church of the Nazarene around the globe, from the general superintendents down to the local church pastors. Not everyone attends, but a selected group of pastors and district superintendents.

During this conference, theological issues are discussed. This conference is usually very vibrant, with representation from all the areas where the Church is present. In 2024, this conference took place in Argentina. More than 300 scholars gathered in Buenos Aires to discuss the main theme, "In the Power of the Holy Spirit." Several scholars wrote papers on topics related to the main topic of the power of the Holy Spirit. Responses were also written and were presented at the conference, just like the main papers. This conference is usually so diverse, and there are often translations from one language to another. So French, Portuguese, Spanish, and English are generally the main languages used. The whole idea is to make sure that people can express themselves clearly in the language they understand.

One of the presenters, Stanley Makhosi Bhebhe, presented on the topic "God's Eternal Project: Gathering, Shaping, and Moulding a Holy People for God's Pleasure." He intended to

put forward what he called 'four plausible axiomatic statements.'[123] With these four, he says, he sought to repair and reset a new "plausible structure" to help make meaning and maintain focus on purpose and mission. Bhebhe's call of the Church to a community with God is also supported by Mahohoma, who says,

> The most binding fact among the Jews was the covenant with Yahweh… In other words, the covenant with Yahweh was the basis of community in the Old Testament. It bound people in a single movement to God and to one another. … God made a covenant with a people and not an individual. Thus, individuals were covenanted because they belonged to a covenant community. Yahweh did not enter into private covenants with people for personal purposes. … In short, community in the Old Testament is a oneness rooted in the total presence of people to Yahweh.[124]

The forming of a community among Christian organisations is paramount and will help to build God's community. The fragments seen from one congregation to another may be worrisome, as they indicate a divided church (community) rather than one that is united.

Gift Mtukwa, in his response to a paper presented by Svetlana Khobnya, a professor at Nazarene Theological College, Manchester, "In the Power of the Spirit: Holy Spirit", said that "the advent of the Spirit now makes it possible for people to be truly together in ways that Israel and other nations could never imagine."[125] Unfortunately, it seems we are still far from achieving this kind of community, where people are together in ways unspeakable because of how the Spirit of God is working. Stephen R. Haynes discusses eleven o'clock on Sunday as the most segregated hour of the week.[126] Mtukwa adds that if it is true of the

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[123] Stanley Makhosi Bhebhe, "God's Eternal Project: Gathering, Shaping, and Molding a Holy People for God's Pleasure," *Didache: Faithful Teaching* 22, no. 1 (Spring 2022): 1-10. http://didache.nazarene.org.

[124] Takesure Mahohoma, "African Religious Spirituality and Inculturation," *Scriptura* 117, no. 1 (2018): 1–15. http://www.scielo.org.za/pdf/scriptur/v117/15.pdf.

[125] Svetlana Khobnya, "In the Power of the Spirit: Holy Spirit," *Didache: Faithful Teaching* 22, no. 1 (Spring 2022): 1–13. http://didache.nazarene.org.

[126] Stephen R. Haynes, *The Last Segregated Hour: The Memphis Kneel-Ins and the Campaign for Southern Church Desegregation* (Oxford: Oxford University Press, 2012), 8.

United States, then other parts of the world have their own versions of segregated hours. In the African context, segregation happens along tribal lines or the social classes that separate people.[127] Mtukwa suggests that we need a nuanced perspective on the role of the Holy Spirit, not restricting it to the work of sanctification alone.

The Church of the Nazarene in Zimbabwe East District remains a very vibrant church. The challenge has been the discharge of spiritual gifts in the church. The threefold ministries of prophecy, healing and deliverance have been a big challenge. The current situation is that some members are unsure how we should handle issues of prophecy. 1 Corinthians 14:1 says, "Follow after love and earnestly desire spiritual gifts, but especially that you may prophesy."[128] Some pastors quote this verse, claiming that the Bible gives people the authority to prophesy. The problem is how prophecy is understood. Most young people have embraced the idea of prophecy as foretelling.

Others do not know what is involved in healing since some use gimmicks to pray for the sick as healing takes place. One Nazarene pastor once used water for healing, and it became a big issue, which was attended by one of the General Superintendents who was in jurisdiction at that time in 2014. The researcher was among those whom the General Superintendent consulted concerning that pastor and the use of water during service. This was so serious that it threatened the continuation of the work for the pastor or dismissal. The feeling of a doctrinal threat among pastors has been felt for some time now. Others speak, referring everything to those who have

[127] Gift Mtukwa, "Response to 'In the Power of the Spirit: Holy Spirit,'" *Didache: Faithful Teaching* 23, no. 2 (Winter 2023): 1-3. http://didache.nazarene.org.

[128] The *Amplified Bible* (Grand Rapids: Zondervan, 1965; rev. ed., 2015), Acts 2:4.

read books to help the situation. Even though it is well known that the district leadership would play a larger role in addressing issues within the district.

The *Manual of the Church of the Nazarene* teaches the church's position on the threefold ministries and other doctrinal issues. Some have not had an opportunity to sit in a class and argue their position concerning certain doctrinal issues. Without that opportunity, one may remain in his/her position from an ignorant perspective. So, it may not be easy for some to stick to what the manual teaches about doctrinal issues, especially those practised during church services. Some might have converted to the Church of the Nazarene from other churches that taught doctrine contrary to Wesleyan Holiness doctrine.

The same goes for deliverance; it has become a blessing and a concern at the same time, as there are issues with deliverance, no doubt. However, this deliverance is often a show, and sometimes there is a mystery surrounding the whole issue of deliverance. In one of the services, the researcher was not sure of that deliverance, as one of the pastors confirmed that they had killed three pythons in the spirit! How does one argue when it is not something that can be proved in the physical? Spiritual issues can be contentious, but proving that someone is telling the truth is not easy. Not that it is impossible, but that it leaves more questions than answers.

2.3 Empirical Review of Literature

In this section, the study examined literature that provides current information on issues related to modern Pentecostalism within the Wesleyan-Holiness tradition. Some things have changed with current Pentecostalism, as there has been the gospel of "get rich quickly".[129]

[129] Anderson, "Pentecostals After a Century," lecture, Oxford Centre for Mission Studies, University of Birmingham, 2004: 1-20.

Though it appears they were successful, those in favour of a continued Pentecostal theology feel there has been a departure from the roots. The literature to be reviewed includes works on prophetic, healing, and deliverance ministry. J. Kwabena Asamoah Gyaduh, an African authority on Pentecostalism, and Laurent Magesa, a Tanzanian African writer, will be consulted together with other African writers like Takesure C. Mahohoma, Mashee B. Bare, E. Okello Ogera, Gideon Tetteh, and others necessary for this research.

2.3.1 Evaluate the effects of three prominent Pentecostal worship practices –prophecy, healing, and deliverance – on the Church of the Nazarene, Zimbabwe East District.

Some churches have now named themselves after these ministries. There is the Prophecy, Healing and Deliverance Ministry (PHD). The focus is exactly those three: prophecy, healing of the sick, and deliverance of those under demonic oppression. In this part of the research, we will seek to glean insights from the literature on these ministry areas. We have a few scholars who specialise in some of these areas, whom the research will consult to gain a better understanding of these ministry areas. The study will examine the practices of prophetic, healing, and deliverance ministry.

2.3.1 Practice of Prophetic Ministry

Prophecy is often difficult to define across many groups, as people differ in their understanding of it. In this section, the researcher examines the literature on spiritualism and prophecy from an African perspective. Prophecy has become very popular in upcoming churches. In some cases, there seems to be some connection or similarity with what usually happens among the ATRs. The question of whether the real God is behind the prophetic practices or whether it is sometimes human machinations remains.

On the issue of prophetic ministry, this last Sunday, a prophet from Zimbabwe sent out a challenge to all those who call themselves prophets, and those who believe they really have great insight into things, including witch doctors and traditional healers. He is inviting them to come to his church this coming Sunday the 9th of March 2025. He is going to put something in his pocket. He would want them to tell him what it is that he will have put in his pocket. Anyone who guesses correctly will receive one million United States dollars![130] This is another level of neo-Pentecostalism. We have not yet heard of prophets challenging each other in this fashion. So, it should be a very interesting thing for the researcher to see how far Pentecostalism is going in the day and time. Several prophets have started responding to prophet Makandiwa accepting the challenge.[131] Some of the people responding are not taking the issue lightly; they feel they have been ridiculed and so they want to punish prophet Makandiwa and take away his voice and his powers. We do not know if this is going to add to what has been known in academics or something new.

Laurent Magesa wrote about some of the common things that are known and practised by those in ATRs. Some of these build certain communities' beliefs, and it becomes a sickness of that society. Laurent Magesa in his book *What is not Sacred? African Spirituality* says,

> Belief in the essence of what the primary African worldview stood for still lives on. In this sense, African Spirituality is not something of the past; it is current and real. Every African of whatever gender, education, or social status who dares tap into his or her memory and life experience will find it there.[132]

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[130] "Prophet Makandiwa's One Million Dollar Challenge," YouTube video, accessed March 6, 2025, https://www.youtube.com/watch?v=36cCbNmgPXA.

[131] "Makandiwa and His One Million Dollar Challenge," YouTube video, accessed March 2025, https://www.youtube.com/watch?v=Yy71hmfe6vY.

[132] Laurent Magesa, *What Is Not Sacred? African Spirituality*, Kindle ed. (Maryknoll, NY: Orbis Books, 2013), loc. 373.

Magesa, looking at how most African people look at life, realises that everything has a spiritual reason for why it happened and when it happened. Magesa seems to be saying that even non-living things like stones can also be sacred. No wonder the a tendency to look at the cause of death, sickness, or bad luck and conclude that someone or something is causing it.[133] Magesa also says that everything consists of some "energy, existential forces… that continually and consistently interact with and influence one another (for good or for evil)."[134] On the same note, he says some European observers have concluded that "everything has a spiritual component… all created order is sacred."[135]

E. Okelloh Ogera in his paper "Thus says the Lord!" Prophetism as a Pentecostal Strategy for Public Engagement in Kenya," says that "Neo-Pentecostal and Charismatic (NPCs) movements in Kenya have tended to focus much more on the element of prophetism as a strategy for public engagement."[136] The type of prophecy being talked about here has a three-fold approach which is fore-telling, forth-telling, and revelation according to Ogera. These NPCs can engage the public in politics, socioeconomics, spirituality, and religio-cultural aspects, both private and public.[137] Ogera therefore gives a general observation as seen among some churches engaging in prophetic ministry.

Gideon Tetteh is a Ghanaian scholar who has researched and written about prophecy. He talks about prophetism and politics in Ghana as a good combination for democracy. Tetteh shows us how politicians depend on prophecies to determine the results of elections. He says that

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[133] Magesa, *What Is Not Sacred?*, Kindle loc. 373.
[134] Magesa, *What Is Not Sacred?*, Kindle loc. 731.
[135] Magesa, *What Is Not Sacred?*, Kindle loc. 731.
[136] E. Okelloh Ogera, "'Thus Says the Lord!' Prophetism as a Pentecostal Strategy for Public Engagement in Kenya," paper presented at the 11th GloPent Conference, Basel, February, 2020: 14–15.
[137] Ogera, "'Thus Says the Lord!'" 2020.

the Pentecostal prophets in Ghana tell the politicians to pay attention to the "spiritual aspect of elections."[138] Tetteh talks about new Pentecostalism, which seems to attract many people, especially the poor and the needy. Neo-Pentecostalism is coming with so many different issues to the current society and trying to remain relevant and provide accurate prophecies in the public space.

Talking about prophecy and religious authority in Kenya, there is Prophet Dr David Owuor who is one of the leading religious voices in Kenya. He is believed to be shaping the current religious landscape and is also known for preaching eschatological themes to his followers. He makes prophecies mostly on disasters, natural catastrophes, war, and global terror according to Nicole Wagner. To spread his "godly message" as Nicole Wagner asserts, Prophet Owuor uses diverse modern technologies.[139]

In this section, we looked at the common African belief that there must be some God in most things around us both living and non-living. The point is that because of such beliefs, people tend to think that certain things or people are sacred, so they give them a different kind of treatment, to the extent of worshipping some. Some have shown us the influence that the so-called prophets are bringing on politicians. Tetteh noted this in the Ghanaian situation and in Kenya. This is not a Ghana and Kenyan situation only, but it is also in many other countries. This does not leave the church where it has always been. They have both negative and positive effects.

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[138] Gideon Tetteh, "Prophetism and Public Theology: Prophetism and Politics in Ghana: Good Combination for Democracy?" paper presented at the 11th GloPent Conference, Basel, February, 2020: 14–15.

[139] Nicole Wagner, "Validating Prophethood: Prophecy, Religious Authority and Media in Kenya," paper presented at the 11th GloPent Conference, Basel, February, 2020: 14–15.

2.3.2 The Practice of Healing Ministry

Jesus had an authentic healing ministry that saw many people healed. Jesus told his disciples that they could also do the things He was doing, even greater things. In Mark 1:32-34, they brought many who were sick, and Jesus healed them and delivered those who were demon-possessed. Jesus' focus was not on physical healing, but his focus was more on people repenting. The healing of the body was part of the healing of the soul. The gospels present plenty of reasons why Jesus came. In the gospel of Luke, the Bible says, "The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor, he has sent me to proclaim liberty to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed to proclaim the year of God's favour" (Luke 4:18-19, English Standard Version, 2011).

Cox writes about Pentecostalism in Africa but also in other parts of the world outside the United States of America. He says that Pentecostalism in Africa has to do with certain specific needs of the African soul and secondly has to do with the issue of liberation from European domination. He says that healing is what is emphasized very much in churches like the Africa Inland Churches (AIC).[140]

John Wesley believed in the practice of healing within the Christian community. He also believed in medical science. So, one needed to see a physician if necessary. Maddox, who has done extensive studies on Wesley's practical theology, says that Wesley would refuse a situation where one would depend on divine healing with no medicine. When Wesley's brother Charles

[140] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley, 1995): 63-72.

got sick, besides praying, he encouraged him to visit the physician.[141] According to Maddox, Wesley believed in total healing, which included salvation and the well-being of the body.

R. Jeffrey Hiatt, in his dissertation, "Salvation as Healing," says that Wesley's knowledge and understanding of God and how He interacts with people in the world is enhanced. Therefore, John Wesley equated healing with salvation because his understanding was holistic, encompassing both the body and the spirit.[142] Hiatt notes that the authority to practise healing lies within the believing community. According to him, as people were saved, there was the destruction of Satan's works.[143]

Hiatt also asserts that when we read the Bible, healing has always been directed to God. It is a provision by God with eschatological overtones.[144] This helps to clear the point of whether it's a person who is powerful or it is God who is manifesting Himself through an individual, lest some will claim to be the ones healing and performing miracles.

John Christopher Thomas wrote an article entitled, "The Devil, Disease and Deliverance: James 5:14-16," which says there are three groups of people from a Pentecostal background in this area of healing to consider. There are those who believe that every sickness has some demonic influence behind it, sickness is the devil and healing is God.[145] This group attributes any failure to a lack of faith or to sin on the person praying for the sick. This already presents a problem for the person praying.[146] There is a lot of pressure to please those who are looking,

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[141] Randy L. Maddox, "John Wesley on Holistic Health and Healing," *Methodist History* 46, no. 1 (October 2007): 7.

[142] R. Jeffrey Hiatt, "Salvation as Healing: John Wesley's Missional Theology" (PhD diss., Asbury Theological Seminary, 2009): 87-116.

[143] Hiatt, "Salvation as Healing," 2009, 87-116.

[144] Hiatt, "Salvation as Healing," 2009, 87-116.

[145] John Christopher Thomas, "The Devil, Disease, and Deliverance: James 5:14–16," *Journal of Pentecostal Theology*, no. 2 (1993): 25–50.

[146] Thomas, "Devil, Disease, and Deliverance," 25–50.

giving the impression that one is a holy and mighty man or woman of God. The weakness is that one may end up faking healing to fit into this category of faith healers.

The second group, according to Thomas, believes that while all disease is from the Devil, not everyone who is sick is a direct attack from Satan.[147] They believe that some of it may be a natural circumstance where one cannot do anything to change the situation. So, they believe that suffering, including disease will always be there for both Christians and non-Christians. This will remain the case until the end of the world[148]. They also believe that prayer is necessary for every sick person, even though God may choose not to heal a person.[149]. The first group will not agree with this since they believe God will heal all diseases.

John Christopher Thomas says the third group believes in the healing from God and the inflictions that may come from the devil. However, the problem of apathy is at play. There is no fervent prayer for the sick, so healing occasionally takes place. It also brings with it doubts as to whether God can heal or not.[150]

Healing ministry tends to draw many people wherever it takes place, especially in African countries. Laurent Magesa, who wrote on African spirituality, makes a very strong point on how healing has been so important among the African people.[151] A report was gathered through a study of about sixty-seven people from different parts of Africa concerning their attitude toward sickness and healing. Kirwen a Kenyan writer who has done quite some research on African cultural themes, in agreement with Magesa, but referring to the study that was done,

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[147] Thomas, "Devil, Disease, and Deliverance," 25–50.
[148] Thomas, "Devil, Disease, and Deliverance," 25–50.
[149] Thomas, "Devil, Disease, and Deliverance," 25–50.
[150] Thomas, "Devil, Disease, and Deliverance," 25–50.
[151] Magesa, *What Is Not Sacred?*, Kindle loc. 389.

says that some people take sickness to be normal while others think that they have been bewitched. The question of healing then becomes a very big issue among the African people, especially divine healing. When people have what they consider to be the cause of disease, it also impacts the kind of healing they look forward to.

Some would expect the doctor to have answers to all sickness problems; otherwise, they will go to a diviner. According to the study, others also say they always feel that someone is behind their sickness, so there is a need to consult a diviner on the cause of the sickness.[152] Usually, from an African perspective, people want to experience miracles, healings, deliverances, and more. In the absence of these, then there is always a need to visit those with such powers.

Hastings wrote a book about the church in Africa. Looking at how the missionary influx had mostly influenced the church in its early days. When missionaries came to Africa, they introduced the gospel to many indigenous people. In this book, he talks of what was called a "superficial, impoverished gospel" that the Western missionaries preached that "did not even touch on many facets of the life or struggle of the Africans" and answered questions that Africans were not even asking.[153] Some think that no demonstration of the power of the Spirit of God through healing and deliverance during service meant that the church no longer has the power. Magesa, in agreement with Kirwen and Hasting, says that Africans cannot close themselves totally to African spirituality; their dependence on the African explanation of issues is more.[154]

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[152] Michael C. Kirwen, *African Cultural Domains: Life Cycle of an Individual* (Nairobi: MIAS Books, 2008), 57–65.

[153] Adrian Hastings, *The Church in Africa, 1450–1950* (Oxford: Clarendon Press, 1994), 77–78.

[154] Magesa, *What Is Not Sacred?*, Kindle loc. 378.

Takesure C. Mahohoma's case study on the Prophetic Healing and Deliverance (PHD) ministry observed that healing is the main dish of the service. All other things may take place, but the ultimate healing part of the service is the one drawing thousands of people to come to PHD.[155] Mahohoma talks of the big numbers to the tune of 350,000 in attendance during a Sunday service, (and this was before COVID-19). People were healed from different ailments including but not all, physical sickness, mental retardation, spiritual attacks and socio-economic problems.[156] The healing is usually authenticated by follow-up testimonies from those who were prayed for. During the prayers for healing, there are sometimes prophetic messages for some of the patients being told where the disease or the problem came from.[157] The prophet is understood to be so endowed with the power of the Holy Spirit that even some who come near him may fall.[158] These are usually the common things in most of the current Pentecostal churches especially home-grown ones.

The researcher in this section was reviewing healing. Hiatt pointed out that healing in Old and New Testaments always pointed to God as the source of all healing. This position contrasts with what is seen in some of the current Pentecostal churches where the founder normally seems to be the one doing the act of healing or delivering people from whatever the ailment may be. They usually have big titles like, "prophet", or "apostle" and "bishop". Mahohoma gives us a glimpse of what happens in the PHD ministry where people flood in search of their healing miracle.

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[155] Takesure C. Mahohoma, "A Theological Evaluation of God Business: A Case Study of the Prophetic Healing and Deliverance Ministry of Zimbabwe," *Open Theology* 3, no. 1 (2017): 3.

[156] Mahohoma, "Theological Evaluation of God Business," 3.

[157] Mahohoma, "Theological Evaluation of God Business," 3.

[158] Mahohoma, "Theological Evaluation of God Business," 3.

2.3.3 The Practice of Deliverance Ministry

Michee B Bade wrote an article entitled "A Biblical and Theological Foundation for a Seventh Day Adventist Practical Approach to Deliverance Ministry." Bade who is a Seventh-Day Adventist preacher, but deeply involved in deliverance ministry says he learnt deliverance through the sickness of his brother who was attacked by some witches. He comes home to find his brother totally changed and no longer his normal self after a confrontation with witches. Bade had to recollect his little ideas about deliverance and embarked on a two-month battle for his brother's deliverance.[159] Bade, in this paper, focuses on two principles to meet the overarching goal of writing his article. The first is that in administering deliverance ministry, one needs to be faithful to the Scriptures, and the second one is that it should be relevant for missions in every culture. The other issue worth mentioning is that he wanted to raise awareness of the Adventist Church, which seemed not to note the full breadth of biblical evidence in spiritual warfare issues.[160] Bade's position is that the devil torments people and therefore needs deliverance. But this should be done in an organised manner and not haphazardly. There should be order and proper preparation, and we may need more people for that kind of ministry who should sufficiently prepare themselves through prayer and fasting before embarking on deliverance.

Takesure C. Mahohoma, a lecturer at the University of Zimbabwe in his research discovered that Magaya (prophet and leader of the PHD Ministries) says anointing oil is a symbol of God's healing and deliverance power.[161] This being one of the bones of contention in

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[159] Michee B. Bade, "A Biblical and Theological Foundation for a Seventh-day Adventist Practical Approach to Deliverance Ministry," *Journal of Adventist Mission Studies* 11, no. 2 (2015): 115-138. https://digitalcommons.andrews.edu/jams/vol11/iss2/10.

[160] Bade, "Seventh-day Adventist Practical Approach to Deliverance Ministry," 10.

[161] Mahohoma, "Theological Evaluation of God Business," 2017: 1-11.

the deliverance ministry in Zimbabwe, according to Mahohoma, the oil is sold to anyone in the congregation for a price and may be kept in their homes or even carried around in small bottles for times of need. Magaya says the oil is a point of contact and is a symbol of the Holy Spirit.[162]

Deliverance in the new Pentecostal sense is associated with deliverance from demonic possession. According to Mahohoma in his research on Prophecy, Healing and Deliverance (PHD) ministry, evil spirits are the root cause of many problems that people face.[163] It is the understanding among Magaya's followers that only prophet Magaya can cast them out. Magaya classifies these spirits into different categories: spirits of poverty, diseases, death and infertility. He believes that these spirits can cause unhappiness in one's life. He confirms that God does not cause any problems in one's life, but the devil does.[164] He teaches that God is not poor and is there to break the chains of poverty spirits.

These teachings and practical aspect of it are that he prays for deliverance from such spirits so that one is freed from poverty, the spirit of death, the spirit of infertility and more. The idea of breaking chains comes in the form of deliverance from the dominance of such spirits in one's life. [165] The idea of deliverance is very good and clear; the problem lies in the way it is done. At Magaya's church, there is a place near the podium where people usually go there for deliverance. Those manifesting demonic spirits are taken to that central place by ushers, where "deliverance" takes place.

Also, coming from a background of always inquiring about ancestral spirits, even when they are saved, they still seek to hear a word from the supernatural as to what caused sickness,

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[162] Walter Magaya, "Partake Your Miracle," sermon, Yadah TV, 2016.
[163] Mahohoma, "Theological Evaluation of God Business," 2017: 1-11.
[164] Walter Magaya, "Breaking the Chains of Poverty Spirits," sermon, Yadah TV, 2015.
[165] Magaya, "Breaking the Chains of Poverty Spirits," 2015: 61-78.

death, or any form of problem in a family. Many among the Africans are afraid of the living dead, the so-called ancestral spirits. The fear is that if they do not do what the spirits require, they are likely to suffer sicknesses or other forms of punishment, inflicted by the departed ancestors. This may be a pushing factor among those who then seek "prophecy", that is, being told about the future or what has caused certain problems. This literature sought to highlight a few of the vast amounts of information available on prophecy, healing and deliverance. The focus is to examine how these practices are observed in the new Pentecostal churches that seem to attract huge crowds, including churches deeply rooted in the Wesleyan-Holiness tradition.

2.4 Propose steps CotN in the Zimbabwe East District needs to take to shape its theology, worship, and practice from the effects of the three-fold worship practices.

This objective was dealt with after the findings were provided and recommendations were made.

2.5 Summary and Research Gap

To conclude this review, the researcher looked at the background of both Pentecostalism and Wesleyan Holiness-Tradition and the characteristics of modern Pentecostalism. The researcher looked at Troeltsch and Dayton's contributions to the theories that helped interpret the findings. The review also looked at the literature on prophecy, healing, and deliverance. These three ministry areas were given a lot of attention among the Pentecostal churches. What was established is that there has been a change from the roots of Pentecostalism to questionable practices. This includes forgetting the roots of Pentecostalism. Donald W. Dayton, Hollenweger, Anderson and Reed are some of the writers who in their contributions voiced the worrying situation where the poor ended up feeling like outcasts in their churches. The churches became richer because of the changes as they neglected the salvation of people. In some churches, healing, deliverance, and prophecy take place at the expense of the gospel of salvation.

The review also included some African writers to help provide an African perspective on the issues under research. Tetteh, Biri, Mahohoma, Magesa, and others helped us gain an understanding of Pentecostalism among African people and the growth of the Church. We were mostly looking at the practical aspects of healing, prophecy, and deliverance.

Ernst Troeltsch will also help with some of the conclusions in chapter five. However, here in this chapter the study reviewed his literature briefly. The literature covered will help show places where there are similarities but also places of divergence. The researcher wanted to determine whether the divergences are necessary, as well as to identify any misunderstandings or misinterpretations of each other's theological motifs. Inquiring from those who wrote from a Pentecostal point of view and showing places where it is not easy to understand Pentecostalism helps not to judge Pentecostalism and its practices. This literature, along with other resources, helped determine the effects of Pentecostalism within the Church of the Nazarene, Zimbabwe East District.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Chapter three comprises a research design, a research site, the targeted population, and a study sample that includes the sample size and sampling procedure. The chapter also includes a section on data collection, which includes the data collection instrument, validity, and reliability of the instrument, testing of the research instrument and the procedure for collecting data. The acquired data will also be covered in the section on how it will be analysed. The last part of the chapter will deal with legal and ethical considerations.

3.2 Research Design

The method used in this study was descriptive. A descriptive type of study focuses on describing and reporting findings as they exist. Besides describing this method, it allows the researcher to formulate some important principles of knowledge and solutions to the problem. In addition, the descriptive method "involves [s] measurement, classification, analysis, comparison, and interpretation of data.[166] According to Orodho, "a descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals."[167] This study focused on describing the characteristics of modern Pentecostalism and the current Wesleyan-holiness tradition practice among Nazarenes in Zimbabwe East District. This was achieved through the collected data, using the three methods of data collection, questionnaires, interviews, and focus groups.

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[166] Fred N. Kerlinger, *Foundations of Behavioral Research*, 2nd ed. (New York: Holt, Rinehart and Winston, 1973).

[167] A. J. Orodho, *Essentials of Educational and Social Science Research Method* (Nairobi: Masola Publishers, 2003).

3.3 Research Site

The study focused on the Zimbabwe East District of the Church of the Nazarene. The researcher focused on the district's city and rural churches. This area also includes the first church they established when they came to Zimbabwe in 1963. Some of the churches have been established recently. Additionally, there are two English-speaking churches in this geographical area; a white pastor pastors one, and white people attend, and a black pastor pastors the other. Zimbabwe's East District covers a vast geographical area. It is possible that the district may be bigger geographically than the other two districts combined. It can also be said that the district covers most of the area where Shona-speaking people reside. However, there has been a lot of migration from one area or tribe to another.

3.4 Target Population

The total membership for Zimbabwe East District is 6,155 adults above 15 years of age. There are 42 churches in the district at the time of this research. This figure will always change every year.

3.5 Study Sample

We focused on 25 of the churches in the district. The churches that underwent the study were randomly sampled to assess accurately all churches targeted for research. The Church of the Nazarene in Zimbabwe East District is composed of all age groups and varying educational levels. The research included those above 15 years of age. Usually, those who are full church members can understand the issues discussed. When someone becomes a full church member, it means the person will now have voting rights and a voice in terms of decision-making in the local church. On education, the study will not be looking at any level since we will use random sampling.

3.5.1 Sampling Procedure

The procedure used was the probability and non-probability method. This was mainly to try and provide opportunity to all as much as possible. The individuals who participated in answering the questionnaire were those who were church members. This included all ages except children who could not answer questionnaires. We intended to have at least five people from each local church where women, men, youth, and church leaders were sampled not as leaders, but just as full members of a given congregation.

3.5.2 Study Sample Size

The research looked at 60% of the churches in the district, which is about 22 churches initially. Now there are more churches giving us 25 churches representing 60% of churches at the time of the interviews. Each randomly selected church was given five questionnaires to respond to. Among these five there was no order or way of choosing the respondents. This was done by the group of pastors to make sure there were also about 10 pastors who were respondents to the questionnaire.

3.6 Data Collection

We used questionnaires, focus groups, interviews, and participation observation as forms of data collection. These data collection methods were sufficient to feed us with the kind of data we may need. The focus groups were limited to 10 people and used another set of questions different from the questions in interviews. The research intended to do about 4 such focus groups. This number of focus groups was achieved. The settings were permissive and non-threatening. This was done in a Sunday school class at church. We were able to glean information from the participants that were not coerced as they provided information.

Interviews were one-on-one structured questions that were mainly to help us get information from individuals who answered freely. The researcher set up appointments to complete the interview at the agreed times and places. The researcher wrote down all the answers and confirmed with the interviewees if the answers represented their correct views.

3.6.1 Data Collection Instruments

Small group discussions were held according to the zones, and around greater Harare there are four zones. Therefore, we had four focus groups who met on different days and times. For interviews, we had appointments with both men and women old members and new members from the selected congregations. We used a questionnaire (see appendix). There were structured questions for interviews and focus group discussions (see appendix).

3.6.2 Pilot Testing of Research Instruments

The study used the intended questionnaire and interview questions on 10 randomly selected people in the district from any part of the Zimbabwe East District Church of the Nazarene. The first test of 10 people was composed of two pastors, two male adults, two female adults, two female youths, and two male youths. Then, repeated the test on the same 10 people to do a re-test. Part of the research used what's app call, a pilot testing of this technology was conducted being assisted by research assistants.

3.6.3 Instrument Reliability

So, the research here will measure how consistent the results from the test will be. Since the test is to be administered to the same people. The results will tell us if the instrument is reliable. This reliability according to Kombo and Tromp is "a measure of how consistent the results from a test are. If you administer a test to a subject twice, do you get the same score on the second administration as you did on the first? The reliability of the test is the answer to this

question."[168] Questionnaires, interviews, and focus groups were the tools that were to be used. So, this was used in one of the local churches to establish whether the tools would be relied upon.

3.6.4 Instrument Validity

This validity is ascertained from the data that is collected using the stated instrument rather than the instrument itself. Content validity was used in this validation process. Content validity is the core element in this validation. Here the focus was to see if what was supposed to be measured had been measured well. The questionnaires were given to a few pastors to see if the answers provided were valid for the research. According to Mugenda and Mugenda, content validity refers to "a measure of the degree to which data collected using a particular instrument represents a specific domain of indicators or content of a particular concept."[169]

3.6.5 Data Collection Procedure

The pastor, men and women, and the youth were given questionnaires. At least five questionnaires per congregation. A research assistant helped to distribute the questionnaires on the researcher's behalf and receive them. The research assistant scanned and sent those questionnaires that were filled as hard copies and sent them to me through email. The assistant also helped as a technician when interviews were done through Zoom or Google Meet. These were recorded at the time of the interview. Interviews were set up in advance. Recordings of the interviews were done for purposes of accuracy. The researcher intended to have 10 pastors and lay people to be interviewed from the churches under research. Focus groups were from a few

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[168] Donald K. Kombo and Delno C. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2004), 97.

[169] Olive M. Mugenda and Abel G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: African Centre for Technology Studies, 2003), 102.

local churches, and others may be zonal and ward level, with groups of about 10 people. These also were possible through Zoom and other forms that allowed us to discuss with groups. The research assistant helped both as a technician and convening the people.

3.7 Data Processing and Analysis

Since the data had been obtained through different tools, the researcher used SPSS and Excel. These tools helped us get some of the little details, such as gender and others, not to be ignored. This study used quantitative analysis. Having received the questionnaires, the data was fed into the SPSS for analysis. For some of the statistical data, excel was used, since we also had focus groups and interviews. Tables and percentages were used to tabulate the data. The data from the questionnaires, interviews and focus groups were analysed and presented accordingly.

The obtained data was presented using tables in terms of percentages, means, standard deviations, and Pearson's correlations. With that information, the researcher was able to look at the objectives of the research and interpret them based on information relayed through the analysed data. The data also helped to make comparisons between the independent variables and the dependent variable.

The study looked at the spiritual life, church services, and ministry potential as some of these will help to provide a kind of a thermometer to measure how these gifts are administered and their effects. Besides the data that was collected, the research got as much information as possible from the literature available.

Chapter Four provided us with the data that was collected. Chapter five focused on interpreting the collected data and looked at the research contribution. Chapter 5 also provided a conclusion, application of strategies, suggestions, and recommendations for further research.

The researcher resides in the Republic of South Africa, about 800km from Harare. Therefore, there were financial implications for the study. Money to travel between Harare and Polokwane. Also, the researcher required accommodation, food, and travelling around the churches when in Harare. Money for data was required as there were times when the researcher had to attend through media, like Facebook Live, Zoom, and others. The researcher spent about a month collecting data, attending church services, having interviews, and meeting with focus groups.

3.8 Legal and Ethical Consideration

The District Superintendent had provided a letter of permission to conduct research in his district. He was excited to have such research done on his district as he saw this as an opportunity to know what he needed to know about the district he was leading. The letter is attached to this document as an appendix. Concerning the respondents, the researcher went back to those interviewed with a list of the questions and their answers so that they could confirm if the answers reflected what they said. This was done through emails and other forms of communication. The findings were given to the respondents so that they were aware of what information had been used.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter analyses and critically evaluates the study's findings in relation to its objectives. Moreover, the findings were evaluated considering the current body of research. The study examined the impact of selected Pentecostal activities on the theology, worship, and practices within the Zimbabwe East District of the Church of the Nazarene.

This study aims to examine the characteristics of contemporary Pentecostalism. Examine the current Wesleyan-Holiness Tradition in the Church of the Nazarene Zimbabwe East District. Assess the influence of three essential worship practices, prophecy, healing, and deliverance, on the Church of the Nazarene, Zimbabwe East District. To also recommend activities for Zimbabwe East District Church of the Nazarene to articulate its doctrine, worship, and practices amidst religious diversity.

A report was generated utilizing the investigation's objectives as a framework grounded in the findings. The research employed frequency tables, percentages, and graphs as visual tools to display and assess the results.

4.2 Response Rate

The researcher employed various approaches, such as questionnaires, interviews, and focus group discussions, to obtain the requisite data by utilising nominal measurements. The sample size was 110, with 73 participants responding to the questionnaires, yielding a 66.36% response rate. The interview stratum exhibited a response rate of 100%. Nevertheless, individuals from the four

focus groups who were initially selected participated in the focus groups, resulting in a response rate of 100% for this stratum.[170]

Studies have established that a response rate of 50% is sufficient, 60% is acceptable, and 70% or higher is exceptional, so offering a reliable foundation for statistical analysis.[171] The study's minimum response rate, documented at 66.36 %, suggests that the response rate was adequate. The study's conclusions accurately represent the perspectives of the study population. The investigator determined that the scheduled interviews exhibited a considerable degree of receptivity. The study concludes that its results will accurately represent the perspectives of the wider community.[172]

4.3 Demographic Characteristics

4.3.1 Respondent Gender

Seventy-three participants participated in the survey, comprising 32 females, representing 43.8% of the total, and 41 males, constituting 56.2% of the total. The study's results reveal a male-to-female ratio of approximately 1.3 to 1. This switch indicates that both genders were adequately represented in the study, with nearly equal proportions. The results of this study suggest that the outcomes will exhibit equal representation of both genders. Figure 2 presents a graphical depiction of the acquired findings.

[170] S. C. Gupta and V. K. Kapoor, *Fundamentals of Mathematical Statistics*, 11th ed. (New Delhi: Sultan Chand and Sons, 2002), 568–69.

[171] Mugenda and Mugenda, *Research Methods*, 102.

[172] Earl R. Babbie, *The Practice of Social Research*, 13th ed. (Belmont, CA: Wadsworth, 2013), 13.

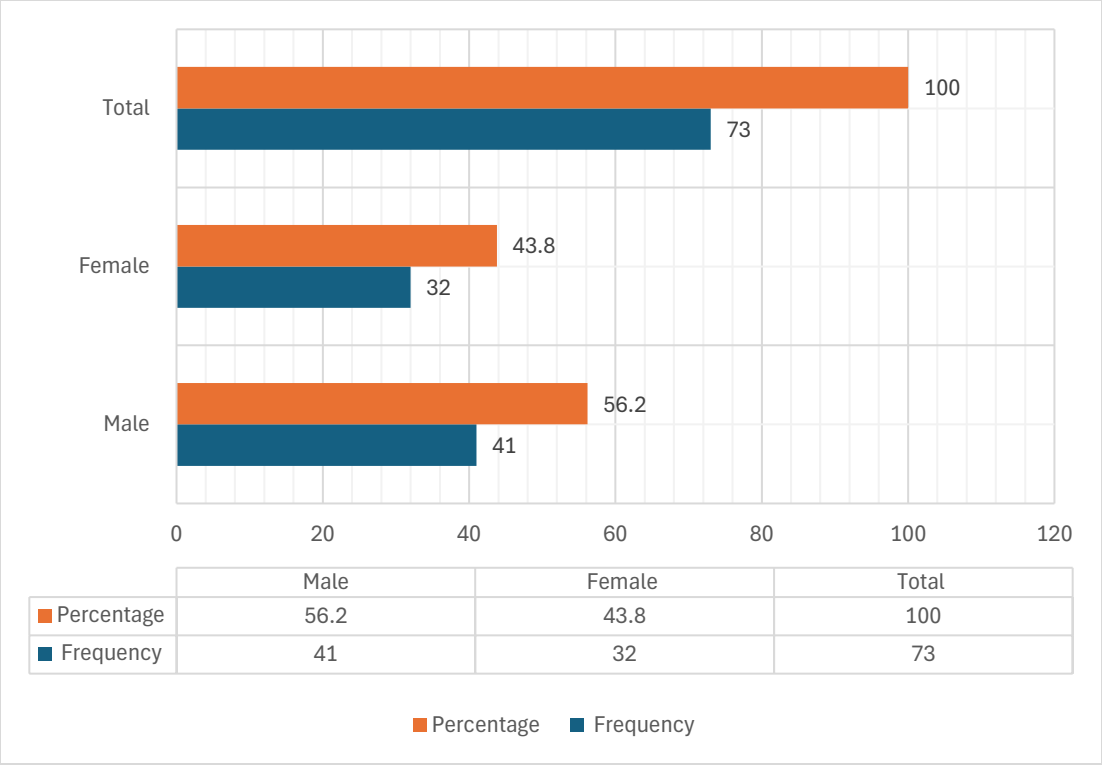


Figure 4.3.1 Gender of the respondents

4.3.2 Participants' Age

Figure 4.3.2 illustrates the ages of the participants. The statistics indicate that the predominant age group among the 73 respondents was 31-35, consisting of 23 persons (31.5%). The subsequent age range was 21-25, comprising 14 persons (19.2%), followed by the 51-55 and 56-60 age categories, each containing nine individuals (12.3%). The age range of 41-45 comprised eight persons (11%). The subsequent age groups were 15-20 (4.1%), followed by 36-40 (4.1%), 26-30 (2.7%), and 46-50 (1.4%). The results indicate that all age demographics were sufficiently represented among the 73 respondents who completed the questionnaires. The predominant age categories were 21-25, 31-35, 41-45, 51-55, and 56-60, with frequencies of 14, 23, 8, 9, and 9, respectively.

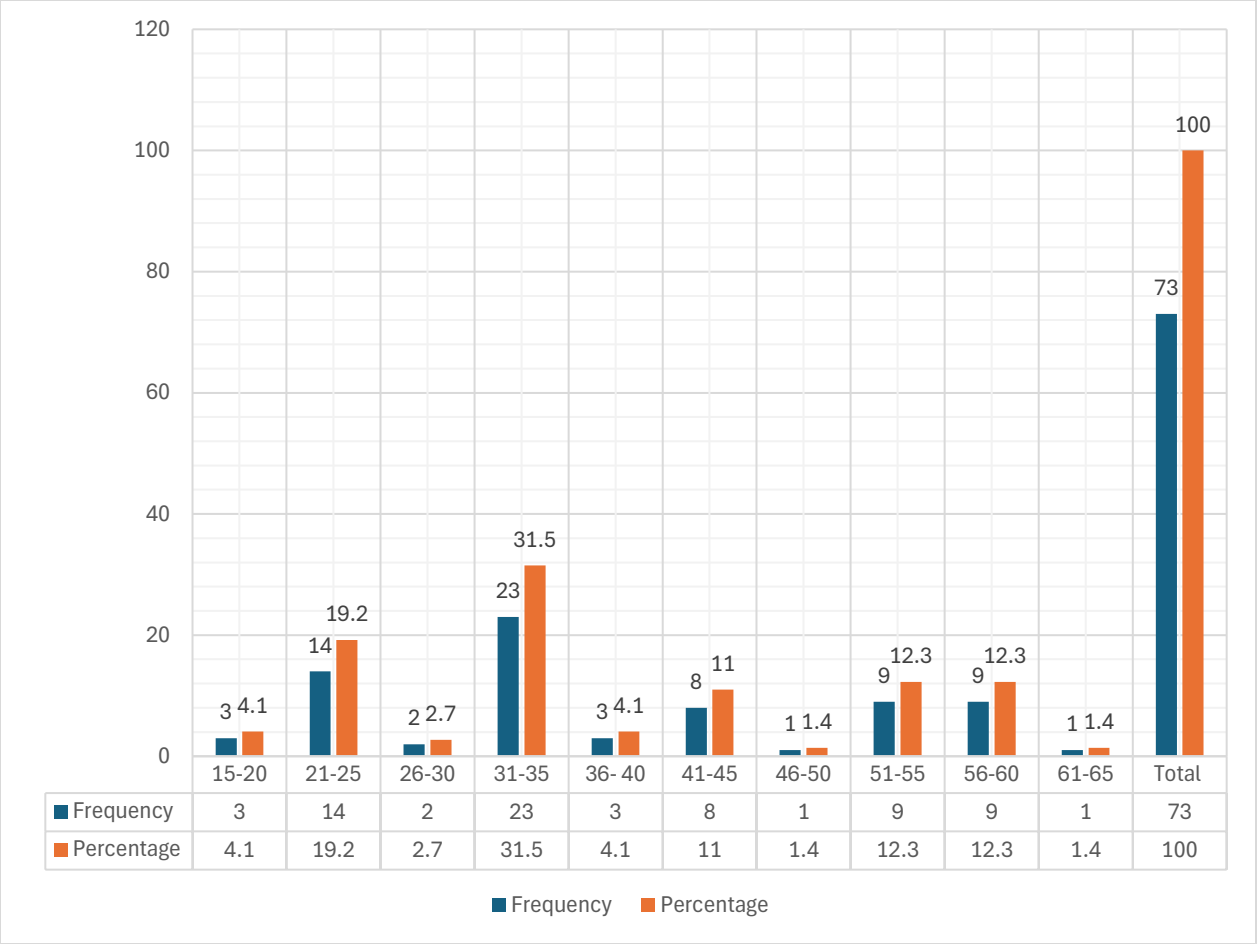


Figure 4.3.2 Ages of the participants

4.3.3 Participants' Educational Attainment

Figure 4.3.3 illustrates the educational qualifications of the 73 participants. Most respondents possessed a diploma level of education, totalling 52 persons (71.2%), followed by 11 individuals (15.1%) with degrees and eight individuals (10.9%) with certificates. Tertiary education and master's education each account for 1.4%. The results indicate that respondents were informed and adept at precisely and competently responding to the questionnaire items.

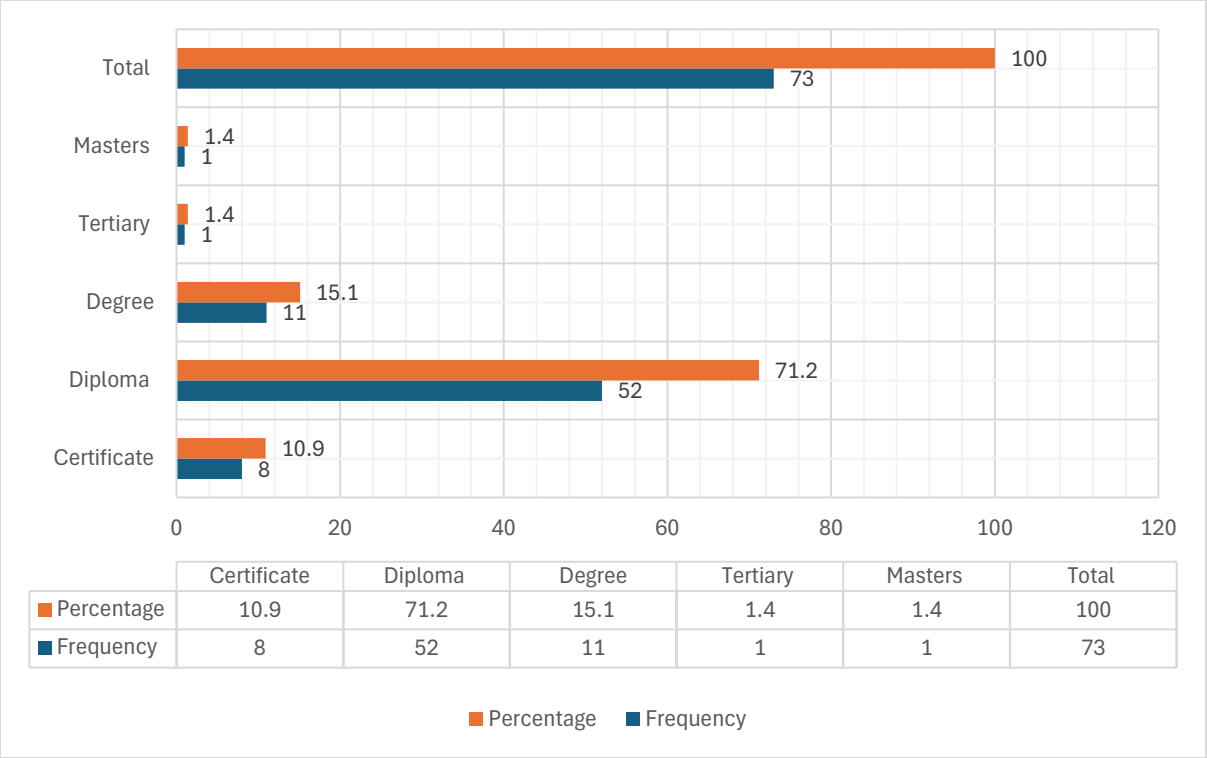


Figure 4.3.3 Academic Background

4.3.4 Congregational Affiliation of The Respondents

Table 4.3.4 delineates the congregation connections of the 73 participants. The Highfields and Seke congregations exhibited the greatest response rates, each generating five responses, representing 6.8% of the total. The Avondale church documented a frequency of 5 (6.7%), while Dangamvura, St Mary's, and Kambuzuma each had a frequency of 5 (6.8%). Six additional churches—Hatfield, House of Prayer, Glen View, Monera, Mtoko, and Dzivarasekwa—exhibited a frequency of 3, accounting for 4.2%. Three additional churches—South Suburbs, Living Waterfall, and Budiriro—each demonstrated a frequency of three (4.1%). Nine additional churches, each accounting for a frequency of two (2.7%), are Mabvuku, Bindura, Buhera, Tafara, Glen Norah, Kuwadzana Extension, Kuwadzana, Goromonzi, Mufakose, and Macheke, collectively representing one (1.4%). The results demonstrate that congregations throughout all

areas of the Zimbabwe East District of the Church of the Nazarene were sufficiently represented in this study.

Table 4.3.4

Respondents' Church Affiliation

Church Name	Frequency	Percentage
Dangamvura	4	5.5
Hatfield	3	4.2
Mabvuku	2	2.7
Bindura	2	2.7
Buhera	2	2.7
Highfields	5	6.8
House of Prayer	3	4.2
Avondale	5	6.7
Tafara	2	2.7
Macheke	1	1.4
Glen View	3	4.2
Glen Norah	2	2.7
Kuwadzana Extension	2	2.7
Monera	3	4.2
Mtoko	3	4.2
St Mary's	4	5.5
Seke	5	6.8
Dzivarasekwa	3	4.2
Kuwadzana	2	2.7
Goromonzi	2	2.7
Mufakose	2	2.7
South Suburbs	3	4.1

Living Waterfalls	3	4.1
Budiriro	3	4.1
Kambuzuma	4	5.5
Total	73	100

4.3.5 Participant Service Level

Among the respondents, 60 (82.2%) identified as laypeople, whereas 13 (17.8%) identified as clergy. The investigation found that there are 4.6 laypersons for every clergy member in the Church of the Nazarene Zimbabwe East District. The study found a one-to-five ratio of clergy to lay respondents. Figure 5 depicts the outcomes. This study finding anticipates the opinion of both laity and clergy will appropriately portray their theological opinion on the effects of modern Pentecostalism on the Wesleyan-holiness tradition in the Church of the Nazarene Zimbabwe East.

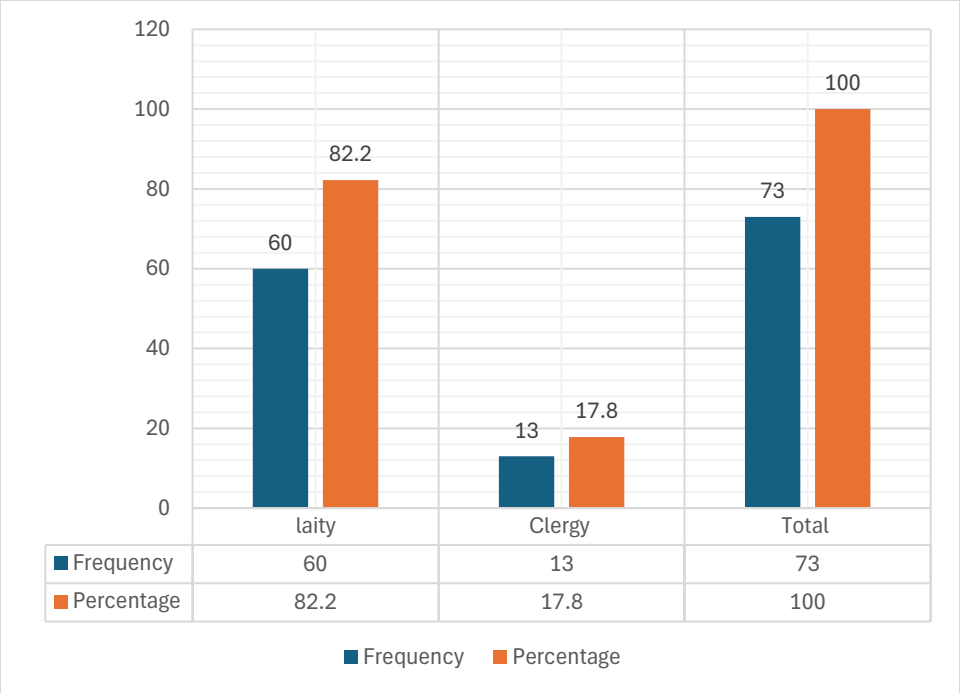


Figure 4.3.5 Participants' Standard of Service

4.4 Data Reliability

The reliability of the data was assessed using the Cronbach's Alpha test. The internal consistency coefficient was established to evaluate measurement reliability, with values spanning from 0 to 1, and was predominantly utilized to analyse Likert scale items. The data were gathered in alignment with the study's objectives.

This section sought to ascertain a survey instrument's average correlation or internal consistency. The analysis yielded a Cronbach's Alpha coefficient of 0.789 for all items on the Likert scale. Kothari asserts that Cronbach's alpha is the primary measure for assessing the internal reliability of several Likert-type questions in a questionnaire, which will be employed in the study[173].

A good link exists between the score and the trustworthiness level of the developed scale. A reliability value of 0.7 was deemed acceptable and appropriate for the aims of this investigation. The researcher contends that the study's four objectives may be accurately evaluated through the meticulously formulated study questions, as demonstrated by Cronbach's alpha result[174].

4.5 Presentation of Research Analysis, Findings, and Interpretation

This section's research findings assess the influence of Pentecostal activities on the theology, worship, and practices of the Church of the Nazarene in the Zimbabwe East District. This study examines contemporary Pentecostalism, the current Wesleyan-Holiness Tradition, and the importance of three worship practices: prophecy, healing, and deliverance. The report

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[173] C. R. Kothari, *Research Methodology: Methods and Techniques*, 4th ed. (New Delhi: New Age International Publishers, 2019), 4–15.

[174] Kothari, *Research Methodology*, 4th ed., 4-15.

additionally proposes modifications to the Church's theology, worship, and customs to avoid religious pluralism.

4.5.1 What are some of the Characteristics of Modern Pentecostalism in Zimbabwe?

The effects of Pentecostalism within the Nazarene Zimbabwe East District provide a systematic evaluation of various aspects of the movement, categorising them based on average readings. The results are organised according to the prevalence of specific characteristics within the Nazarene Zimbabwe East District. These qualities were classified in a methodical manner. Extremely Low (1.0 - 1.8): This range indicates that traits are minimally represented within the community. Low (1.81–2.6): Elements in this category are identifiable, though comparatively limited in scope. The range of 2.61-3.4 represents a measurable expression of traits, demonstrating a noticeable but not widespread impact. The components in this category are critical, playing a significant role in shaping the actions and beliefs of the Nazarene Zimbabwe East community. This significantly heightened range (4.21 - 5.0) indicates attributes intrinsic to the core of Pentecostalism in this region. The study's findings showed that all 73 participants responded to every inquiry regarding the characteristics of contemporary Pentecostalism in Church of the Nazarene Zimbabwe East District.

The prosperity gospel is more effective than other gospels (M=1.8, SD=.903). Using items poses no difficulties during prayers for deliverance (M=1.77, SD=.426). The expulsion of malevolent entities relies on the ability to communicate in various languages (M=1.74, SD=.442); we must show reverence to our spiritual leader (apostle or bishop) upon their arrival (M=1.70, SD=.462); it is crucial for all participants to engage in the practice of speaking in tongues (M=1.56, SD=.500); and the act of speaking in tongues signifies being filled with the Holy Spirit (M=1.51, SD=.503). Six displayed exceptionally low attributes, ranging from 1.0 to

1.8, whilst one exhibited a poor trait, falling between 1.81 and 2.6. This illustrates the characteristics of contemporary Pentecostalism, that is, the prosperity gospel emphasises using things in prayer for deliverance, speaking in tongues for demon casting, kneeling for pastors, and requiring only "prophets" to pray, according to 73 respondents. It has not demonstrated a substantial Pentecostal presence inside the Nazarene Zimbabwe East District since its establishment in the early sixties. The development and attributes of this phenomenon can be attributed to its capacity to adapt and engage with native cultural expressions, which often highlight spiritual experiences, healing, and concepts of prosperity. The theological and social practices of the Church of the Nazarene Zimbabwe East District demonstrated minimal impact from modern Pentecostalism, as indicated by the replies of 73 individuals who expressed low degrees of Pentecostal expression. This comment highlights the complex relationship between historical conceptions and modern Christian actions. The categorisation of qualities improves comprehension of the movement's present state and highlights potential avenues for further investigation into its effects on Zimbabwe's social and religious scene. The results are presented in Table 4.2

Table 4.5.1

Characteristics of Modern Pentecostalism

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Rank
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	
Prosperity gospel is as good as all the gospels.	73		1	4	1.82	.903	7

Use of things is not a problem when praying for deliverance.	73	1	1	2	1.77	.426	6
You cannot cast out demons if you do not speak in tongues.	73	1	1	2	1.74	.442	5
We must honour our pastor (apostle, or bishop) by kneeling when he comes in.	73	1	1	2	1.70	.462	4
We should all speak in tongues.	73	1	1	2	1.56	.500	3
Speaking in tongues is a sign that one is filled with the Holy Spirit.	73	1	1	2	1.51	.503	2
Only the "prophet" should pray for the sick and pray for deliverance.	73	1	1	2	1.45	.501	1

4.5.2 The Status of Pentecostalism in The Nazarene Church of the Nazarene Zimbabwe East District, as Reported by Four Interview Respondents.

According to the four interviewees, they commented on the statement on the current state of the Church of the Nazarene in the Zimbabwe East District in different ways:

One of the respondents said, "we have not seen anything unusual for many years", he responded.

"I do not agree with the statement. We have seen changes taking place, and certain worship styles have changed," a second respondent mooted. "There are changes both negative and positive."

The third respondent averred. “The changes are there, and they are doctrinal. We have seen a lot of things being done during worship services, some very good, but also some not good for identity purposes.” When the fourth was put forward, “The times I have been with the Church of the Nazarene have been very good. I enjoy the services.”

The study reveals that three interviewees disagree with the assertion that the Church of the Nazarene in Zimbabwe East District is normal. They have observed alterations and evolved worship styles, both positive and negative. The third respondent believes these alterations are doctrinal, with some practices commendable but others detrimental to identity considerations. The fourth respondent expressed their positive tenure with the Church and appreciated the services provided. The findings highlight the Church's ongoing changes and challenges in Zimbabwe East District.

When asked to respond if they have seen any difference lately, what steps should the church take to maintain its doctrine? One indicated that it is important to rebuke anything that is not biblical. But it is also important to keep the church's identity, by following the teachings of the church. The second respondent opined: We should be ready to correct anything that seems to corrupt the identity of the church. Whereas the other respondents aver that there is a need to keep reminding themselves who they are so that they do not lose their identity. Need to teach the doctrine occasionally. Correct everything that is done in the wrong way so that we keep doing things the right way. Don't wait until it’s difficult to correct.

The study reveals that the church must maintain its doctrine despite recent changes. Some respondents believe in rebuking non-biblical teachings while maintaining the church's identity by following its teachings. Others suggest correcting any action that may undermine the church's identity. Despite these changes, others suggest reaffirming one's identity and occasionally

teaching the doctrine to maintain its identity.

The four respondents were asked whether acting incorrectly to maintain correct actions is justifiable. Do not postpone action until rectification becomes excessively challenging. Specifically, when challenged, “Is the preservation of church doctrines significant, given the dyn amic nature of God's worship?” One participant asserted, “Yes, it is important. It protects from wrong teaching.” While the second stated, “There are those who are trying to ignore church doctrine and saying we only follow the Bible. There is a danger of taking every teaching that sounds biblical.” The other interviewee agreed: “Yes, it is necessary and important. We are given a direction on how to worship. God taught the Israelites how they were to worship.” And the fourth put forward, “It is important and protects from false teachers and false prophets.”

From this section's findings, the four interviewees discussed the justification for acting correctly to maintain correct actions. They emphasized the importance of preserving church doctrine, which protects from wrong teachings and provides direction on worship. Some participants argued against ignoring church doctrine and focusing solely on biblical teachings, while others argued that following God's teachings is necessary and important. The fourth interviewee emphasized preserving church doctrine to protect against false teachers and prophets. The results suggest that rectification should not be postponed until rectification becomes too challenging.

Worship style alterations have been noted, comprising both advantageous and disadvantageous elements. Certain responders argue that these alterations are religious, categorizing specific activities as beneficial and others as harmful to identity. Furthermore, the respondents reported a favourable experience with the Church and appreciated the services offered. The research analyses the current changes and difficulties the Church encounters in

Zimbabwe. Certain responses endorse the dismissal of non-biblical doctrines while preserving the church's identity to its tenets. Some propose addressing acts that could compromise the church's identity. The conservation of ecclesiastical theology is crucial due to divine worship's dynamic character. The results indicate rectification should not be postponed until it becomes overly difficult.

The two sections of the respondents were based on the questionnaire, interviews, and focus group discussion sections. The Church of the Nazarene in Zimbabwe deals with continual issues and changes in worship styles and doctrinal practices. However, some respondents expressed positive tenure and gratitude for the services offered. The survey discovered that the Church of the Nazarene in Zimbabwe has a complicated relationship between historical concepts and present Christian acts, with some respondents finding these developments admirable while others finding them damaging to their identity. Some responses support rebuking non-biblical beliefs while preserving the church's identity; others advocate correcting activities that may harm it. Some responses argue against disregarding church doctrine and focusing entirely on biblical teachings. Still, others say church doctrine should be preserved to defend against false teachers and prophets. The study shows rectification should not be delayed until it becomes too difficult. In conclusion, the Church of the Nazarene in Zimbabwe faces continual challenges and changes, with some respondents indicating a pleasant experience and appreciation for the services provided.

4.5.3 What does the Wesleyan-Holiness Tradition in the Church of the Nazarene in Zimbabwe East District look like?

The study also examined the characteristics of the contemporary Wesleyan-Holiness Tradition in the Church of the Nazarene, Zimbabwe East District, using Mean readings.

According to the 73 respondents opinion on contemporary Wesleyan-Holiness Tradition, the mean suggested that a range of 1-1.8 was deemed extremely low, while a range of 1.81-2.6 was categorised as low. The range of 2.61-3.4 was classified as moderate, whilst the range of 3.41-4.2 was categorised as high. The interval of 4.21-5 was classified as exceedingly high. The results are displayed in Table 3.

The findings indicate that everything is perceived as very normal during Sunday services (M=4.37, Sd=0.677), holiness messages are frequently preached and taught in church (M=4.34, SD=0.478), some individuals speak in tongues (M=4.19, SD=0.952), prosperity gospel is prevalent during Sunday sermons (M=2.66, SD=1.250), unusual methods of deliverance are noted (M=1.64, SD=0.482), there has been a shift in the approach to praying for the sick (M=1.52, SD=0.503), and the use of oil in prayers for the sick is reported (M=1.52, SD=0.503).

It is noteworthy that the 73 respondents felt extremely high in two out of the seven questions (28.5%) in the range 4.21-5, saying that Sunday services are characterised by the frequent preaching and teaching of holiness messages in the church. Also, in two separate incidences the respondents felt at a high to moderately level, each 14.3% at a mean score of 4.19 and 2.66, respectively. They felt that some individuals spoke in tongues, whereas they also expressed the prosperity gospel, which was a common theme during Sunday sermons.

With a relatively low mean range of 1-1.8, 42.9% of responses to three out of seven questions indicated that participants had significantly fewer encounters with unusual modes of deliverance service. The practice of praying for the sick has not altered; even at the most basic level, they have accepted the use of oil in prayer sessions. This demonstrates that the respondents vehemently opposed the unusual ways of deliverance. However, they have a negative attitude

and value of the technique of praying for the ill, which has expanded to incorporate the use of oil in these supplications.

The study's findings indicate that Sunday services are perceived as traditional, with sermons on holiness frequently delivered and instructed. Some individuals engage in glossolalia ("speaking in tongues"), while the prosperity gospel holds minimal significance. Unconventional methods of deliverance are occasionally observed, and there has been a slight shift in the approach to praying for the sick. The application of oil in prayers for the sick remains under-reported.

Table 4.5.3

The Current Wesleyan-Holiness Tradition Practice among the Nazarenes in the Zimbabwe East District

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Rank
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	
Everything is very normal during Sunday services	73	3	2	5	4.37	.677	1
Holiness messages preached and taught often in church	73	1	4	5	4.34	.478	2
Some speak in tongues	73	4	1	5	4.19	.952	3
Prosperity gospel common during Sunday sermons	73	3	1	4	2.66	1.250	4

Unusual Ways of Deliverance	73	1	1	2	1.64	.482	5
There has been a change in the way sick people are prayed for.	73	1	1	2	1.52	.503	6
Use of oil/water when praying for the sick	73	1	1	2	1.52	.503	6

4.5.4 Interview Four Respondents to Assess Zimbabwe East District Nazarene Wesleyan-Holiness Tradition Practice.

Four participants were interviewed about their comprehension of the Church of the Nazar ene doctrine and their perspectives on deliverance, healing, and prophecy. One individual was still acquiring knowledge of the Church of the Nazarene doctrine and did not know the situation regarding the matters at hand. Although one professed faith in healing yet exhibited reluctance regarding prophecy, they predominantly subscribed to all three ministry domains. Even though they were still studying Nazarene doctrine, one respondent was confident. In summary, some respondents were unsure and unable to clearly articulate their understanding of the Church of the Nazarene's doctrine and position on healing, prophecy, and deliverance.

Respondents were questioned about their familiarity with the current worship practices at their local church during services and to mention any elements they believe should be avoided. Should any supplementary components be integrated into the services? A participant asserted, “Yes, I am comfortable, except sometimes when people seem to be pushed to fall when they are being prayed for. People should not be pushed.” Another respondent said, “I am comfortable. We experience God's presence almost in every service.” The third respondent averted, “Yes, I am

very comfortable. I would be happier if people were allowed to kneel and not prayed for while standing. There should not be people standing behind to catch people from falling." The fourth respondent mooted, "Sounds good to me. Other people should also be allowed to pray with people and not the pastors only."

Generally, the four interviewees identify elements that they consider should be avoided. Should any other components be included in the services? One participant expressed comfort and a sense of God's presence during prayer services. The third proposed kneeling rather than standing for prayer, and the fourth suggested that other people, not just the pastor, should pray alongside them. They all agreed that people should not be forced or pressured and that prayer should be encouraged.

When asked if they noticed any changes in the Church of the Nazarene, Zimbabwe East District since becoming a member, if they have seen any, they mention them. One responded, "Yes, I have seen changes in the way we worship. We seem to be too Pentecostal." The other responded, "Yes, a lot of changes. Other people even pray in tongues." The third said, "Yes, I have seen changes. We never used to have people being prayed for while standing. We always knelt. We have become too charismatic, even praying in tongues." The fourth averted, "I see some changes yes. Less use of hymns and singing too many choruses."

To mention if they saw any changes since they became members of the CotN. They believed the Church of the Nazarene Zimbabwe East District has undergone numerous changes since they became members. An interviewee reported a trend toward Pentecostalism, while others noted an increase in charisma and the usage of tongues in prayer. A respondent also observed fewer hymns and more chorus singing. They believe these adjustments have resulted in a more diversified worship experience that's slowly losing identity.

In the deliverance section, four participants were asked about their understanding of the theology and their perspectives on deliverance, healing, and prophecy. The respondents were unsure and unable to adequately convey their understanding of the Church's theology and position on these matters. Participants were asked about their understanding of current worship practices at their local church, as well as any components they felt should be excluded. Some participants described feeling comforted and surrounded by heavenly presence during prayer services, while others suggested kneeling instead of standing and urged the use of spiritual gifts which included prayer for the sick by more people other than the pastor only.

They also stated that the Church of the Nazarene, Zimbabwe East District has undergone a modest change towards Pentecostalism, as evidenced by increased charisma and the use of tongues in prayer. Several respondents reported a drop in hymns and an increase in chorus singing, which they believe has resulted in moving away from the normal Nazarene worship experience.

4.6 What are the effects of the Pentecostal worship practices of prophecy, healing, and deliverance in the Church of the Nazarene in Zimbabwe East District?

4.6.1The Impact of Prophecy on the Church of the Nazarene in Zimbabwe East District

The study utilized mean and standard deviations to analyse prophecy in the Church of the Nazarene in Zimbabwe's East District. The average readings revealed that a range of 1-1.8 was designated as extremely low prophecy, while a range of 1.81-2.6 was defined as low. The interval of 2.61-3.4 is categorised as moderate, but the interval of 3.41-4.2 is categorised as high. The interval of 4.21-5 is classified as unusually high. The results are displayed in Table 4.

The findings indicate the inferences from the 73 respondents ranged from high to extremely low (4.2 to 1). More specifically, at a high level of (M=3.931, SD =.456) the respondent felt Church of the Nazarene does not believe in prophecy. They responded to two questions at a moderate level. At (M=3.18, SD=.99) the respondents felt more satisfied when prophecies were pronounced about themselves rather than in preaching. Also, at the moderate level (M= 2.67, SD=1.270) they suggested that the Church of the Nazarene was "Pentecostal" and had prophets. At a low average of (M=1.81, SD=.593) the interviewee felt prophecy is practised in their local church. And at an extremely low average inference of (M=1.70, SD=.462) the respondent refused that a prophesying pastor is a holy pastor. Also, at an extremely low mean value of (M= 1.60, SD =.640) they disagreed that Wesleyans believe and practice prophecy.

From the above inferences at a low level, 73 interviewees indicated that prophecy is infrequently practised in their local churches, resulting in a low average inference of 1.70, which suggests that a prophesying pastor was not seen to be holy. Their average was notably low, and they indicated that their experience with Wesleyan beliefs and the practice of prophecy was limited.

Table 4.6.1

Perceptions regarding the influence of prophecy on the worship practices of the Zimbabwe East District Church of the Nazarene.

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Rank
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	

Church of the Nazarene does not believe in prophecy.	73	4	1	5	3.93	1.456	1
I feel more satisfied when prophecies are pronounced about me than preaching.	73	2	2	4	3.18	.991	2
Church of the Nazarene is “Pentecostal” and has prophets.	73	3	1	4	2.67	1.270	3
Prophecy is practiced in our local church.	73	2	1	3	1.81	.593	4
A prophesying pastor is a holy pastor.	73	1	1	2	1.70	.462	5
Wesleyans believe and practice prophecy	73	2	1	3	1.60	.640	6

4.6.2 Focus Group Responses on Impact of Three Significant Worship Practices - Prophecy, the Church of the Nazarene in Zimbabwe East District.

From Highfield Church of the Nazarene focus groups, members responded to the impact of three significant worship practices: prophecy and the response when asked if they have anyone who has the title Prophet in the Church of the Nazarene. All responded and said no they do not have anyone with the title. When asked according to them if their pastor prophesies, most of the members in the focus group did not think so. However, one of the focus group members suggested that people believe the prophet is more powerful than others.

Responses were sought from another focus group from Highfield Church of the Nazarene Zimbabwe East District, Focus Group Two. Their response to the question of which practices are practised in the Church of the Nazarene said only Deliverance and Healing take place. When asked if they had anyone who has the title Prophet in the CotN ZED, they unanimously agreed that no one had the title of Prophet in their congregation.

The inquiry posed to the focus group regarding the prophetic abilities of their pastor indicates that their pastor does not practice prophecy. The focus group participants expressed their dissent. When asked whether certain pastors are utilizing objects during prayers for the ill, is this practice biblically sanctioned or problematic? The response suggested that as they were delivering God's message, they encountered a difficulty; if a pastor engages in such behaviour, it may resemble that of witch doctors.

Another focus group from St. Mary's Church of the Nazarene, responded accordingly when inquired about which of the three practices are implemented in the Church of the Nazarene in Zimbabwe. They expressed their opinion on redemption and restoration. When inquired whether they were acquainted with anyone holding the title of Prophet in the CotN ZED, they suggested they did not know anyone. When a pastor prophesies, it indicates that the pastor is more prayerful than others. When asked what their opinion on the statement was, they do not believe so, yet some feel otherwise. Recently, inquiries have arisen over whether certain pastors have begun utilizing objects during prayers for the ill; is this practice biblically sanctioned or problematic? Its phenomenon was not present in God's word, and they had an issue with it since it would resemble witch doctors. Nonetheless, the group proposed the utilization of oil.

Another focus group from Mary's Church of the Nazarene when asked, “Which among the three practices are practised in the Church of the Nazarene Zimbabwe East District?”, cited deliverance and healing. When asked if they have anyone with the title prophet in the CotN ZED, they opined they had no one. When asked to give their reaction to the following statement, “When a pastor prophesies, it shows that a pastor is more prayerful than others” they answered that they do not agree with that statement. It is not true and does not prove that a pastor is prayerful.

In summary, the study conducted a focus group discussion about the effects of Pentecostal activities in Zimbabwe's East District. The Highfield Church of the Nazarene Focus Group included Healing and Deliverance as practices, but no prophesy was noted. No one held the title of prophet in the Church of the Nazarene. Some members felt that a pastor who predicted was more prayerful than others. The CotN ZED Focus Group practised deliverance and healing, but no one claimed the title of Prophet. Questions about prophetic talents demonstrated a pastor's devotion. The St. Mary's Church of the Nazarene Focus Group shared their thoughts on redemption and restoration, but no one claimed the title of prophet. Some members disagreed with the claim that a pastor had prophesied.

4.6.3 Interviewee Responses on The Impact of Prophecy on the Church of the Nazarene in Zimbabwe East District

When the interviewees were asked if they were familiar with prophecy, one respondent said, “I am not familiar with prophecy.” Another respondent mooted, “Yes, I know prophecy.” The third respondent put forward, “I am not sure.” And the fourth said, “No.”

The study from these inferences found that some participants were not familiar with prophecy, others were aware of prophecies, while still others were uncertain, and the fourth

participant lacked familiarity with prophecy. When the interviewees were asked how best to define prophecy, one participant indicated that although he held a belief in prophecy, his knowledge of the subject was limited. One individual expressed skepticism regarding prophecy, citing a lack of personal experience with it. The third respondent expressed a belief in prophecy from a proclamation standpoint. One individual reported experiencing prophecy each time the pastor delivered a sermon. One respondent expressed uncertainty regarding the meaning of prophecy.

The study indicates that respondents held diverse opinions on prophecy; some believed in it but lacked knowledge, others reported experiencing it during sermons, and one expressed uncertainty regarding its meaning. One responded and said “It’s telling the future. It’s being able to predict the future.” Another cited “It is foretelling” and the last one mooted “It is telling the future.”

In their opinion, the study infers that one responded by saying that it is telling the future. The other suggested being able to predict the future and another cited it as foretelling and the last one mooted it is telling the future. One respondent stated it involves predicting the future. Another suggested it pertains to foretelling, while a third indicated it is about anticipating future events, and the final participant proposed it relates to conveying future occurrences.

Also, the researcher sought to establish if the respondents believed in prophecy and if they had ever experienced it in any of their church services. One interviewee answered that he believed in prophecy, but did not know significantly much about it. Also, another responder confirmed they did not believe in prophecy and had not heard it in their church. Also, the third responder replied they believed in prophecy from a proclamation point of view. Another further

mooted yes. They experience prophecy every time the Word of God is preached. And the last responder opined was not sure what prophecy was.

When the interviewee was asked to explain if the prophecy was practised in their congregation, one responder cited that no prophecy was practised in their church for he had never seen anyone prophesying. Another responder answered that he only experienced it at a youth camp where a pastor was telling other young people about their giftedness. Another responder said they had experienced prophecy but only from the point of the Word of God being preached. However, one respondent cited that they had never experienced prophecy.

4.6.4 Church of the Nazarene in the Zimbabwe East District: The Impact of Healing Practices.

The results presented in Table 5 illustrate the study's findings, which examined the impact of healing on the Church of the Nazarene in the Zimbabwe East District, utilizing averages and standard deviations. The mean readings suggested that a range of 1-1.8 was deemed extremely low for healing practices reported by the responders, whereas a range of 1.81-2.6 was categorized as low. The range of 2.61-3.4 is classified as moderate, while the range of 3.41-4.2 is categorized as high. The interval of 4.21-5 was categorized as exceptionally high.

The findings showed three out of the seven questions had extremely low averages. That is the Church of the Nazarene is becoming too Pentecostal when it comes to divine healing (M=1.64, SD=.482), the gift of healing is a sign of a holy person. (M=1.64, SD=.482) and people are more impressed when a person is healed than when a person is sanctified (M=1.77, SD=.635). However, the two questions had a low average of (M =2.05, SD=1.343) that healing is a sign of a powerful pastor and lack of healing means lack faith (M=2.48 SD=1.237). It is apparent that the 73 respondents in that three out of seven questions had low averages, indicating

that the Church of the Nazarene members were not impressed when a person is healed than when sanctified. However, two questions had low averages, suggesting that the 73 healing was not a sign of a powerful pastor and lack of healing did not mean lack of faith. Only one inference had a moderate average value of (M= 3.16, SD= 1.028) for questions about Wesleyans' beliefs and practice healing. For a high average of (M =3.99, SD =1.318). The respondent mentioned that the Church of the Nazarene believes in divine healing. Respondents with a moderate average perception indicated that Wesleyans endorse and engage in healing practices. Those with a high perception asserted that the Church of the Nazarene highly believes in divine healing. See table 5.

The study's findings indicate that three out of seven questions regarding divine healing in the Church of the Nazarene received low average scores, suggesting that members prioritize sanctification over healing. Two questions exhibited low averages, suggesting that healing is not an indicator of a strong pastor, and that the absence of healing does not signify a deficiency of faith. A single question yielded a moderate average result, suggesting that Wesleyans both believe in and practise healing; findings indicate that respondents generally believe the Church of the Nazarene endorses divine healing.

Table 4.6.4

The influence of healing practices on the Church of the Nazarene in the Zimbabwe East District.

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Rank
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	

The Church of the Nazarene does not believe in divine healing.	73	4	1	5	3.99	1.318	1
Wesleyans believe and practice healing	73	3	1	4	3.16	1.028	2
Lack of healing means lack faith	73	3	1	4	2.48	1.237	3
Healing is a sign of a powerful pastor.	73	4	1	5	2.05	1.343	4
People are more impressed when a person is healed than when a person is sanctified	73	2	1	3	1.77	.635	5
The Church of the Nazarene is becoming too Pentecostal when it comes to divine healing	73	1	1	2	1.64	.482	6
The gift of healing is a sign of a holy person.	73	1	1	2	1.64	.482	7

4.6.5 Interview Responses on How Healing Have Affected Zimbabwe East District Church of the Nazarene Interviews.

Four interviewees were asked to explain when praying for the sick, whether they should kneel or remain standing. Respondent 3 (75 %) felt they should kneel because it's easier for the pastor to pray with the person, or because someone may be so sick that they end up falling and they should kneel for they are at the altar usually in the church where people can go and kneel.

However, one respondent (25%) responded and said, he does not have a problem with people kneeling or remaining standing either of them.

The four were asked to comment on whether healing the sick is a sign that the pastor is holy and powerful. One responded no. It is God who heals. Another replied that people are made to think so sometimes, but that is not the truth. In contrast, another cited no, they are not the most holy or powerful. The other one said a holy life is important, but it is God who is ultimately the healer. The last one answered and said they were not the most holy or most powerful.

When asked if of late some pastors have started using things, like water, earphones, stones, clothes and more when praying for the sick, and is it biblical or is there any problem on the same? One respondent said may not find this as mandated by the bible. But we can find examples in the Bible, such as the woman who was bleeding, touched the hem of his garment, and was healed. Another example is Paul and his handkerchief.

When asked what the difference is when praying for the sick, standing or kneeling, they replied that posture does not affect the praying. On whether it is ok to demonstrate the power of God, they said it is not good to demonstrate God's power; rather, God manifests Himself. However, one suggested demonstration of power may divert attention from people. Also, they felt that this makes people focus on the person demonstrating instead of God and it was a showoff. Another respondent agreed and said it was okay; there were times we needed to see what God could do. Cultural beliefs also bring a necessity to demonstrate power because people want to see the action, and lastly, they also feel that it is good for God's glory and not for people. When asked if anyone else can pray for the sick, and not only the pastor, they said anyone can pray for the sick, and it also depends on the faith of the person. When asked if they had experienced deliverance in their church; the focus group members suggested that it used to be

like that. But now sometimes they do not have any altar call. Maybe it is happening sometimes, and you may not see it.

When asked if it is correct, pastors who make people fall have power, and those who do not do not have God's power. The respondent replied that it does not show that someone has power the results are what matters. Also, when asked if the Church of the Nazarene is becoming too Pentecostal when it comes to deliverance. The respondents answered and said that there are pastors who are advocating for that. But there are those who consciously do not get to be too Pentecostal. The interviewees were also asked if some pastors have started using things when praying for the sick, whether it is biblical or if there was any problem with that. The respondents answered that it was not in God's word and that there was a problem. They said that the pastors would look and behave like witch doctors.

When an interviewee was asked about the difference between praying for the sick, standing or kneeling. The respondent answered that there was no difference. Space may be little so standing is easier. They also agree that it is ok to demonstrate the power of God. Others said it should be God manifesting Himself, not a person who demonstrates God's power. And God does what He wants on that day. When responding to the question, can anyone only pray for the sick and not the pastor? They responded that anyone who is gifted can also pray for the sick.

Another focus group was asked what the difference was between praying for the sick, standing, or kneeling. They responded that it does not have any difference. Space may be little so standing is easier. Some said that alter work is not done well when standing. The focus group responded that it is ok to demonstrate the power of God. They also suggested that it should be God manifesting Himself, not a person demonstrating God's power. And God does what He wants on that day. When the focus group members were asked if anyone prayed for the sick, not

just the pastor. They said anyone who is gifted can also pray for the sick, and everyone can do so if they so feel it.

When focus group members were asked if of late some pastors have started using things when praying for the sick, whether it is biblical or if there is any problem. They said it was not in God's word and felt that there was a problem. They also said this made them to be like witch doctors. However, one said it was ok to use oil. Some use chairs or earphones to demonstrate power. When asked if there was any difference when praying for the sick, standing or kneeling. Their responses: There is no difference; space may be a little, so standing is easier. Alter work is not done well when standing. It is good to kneel at the altar in reverence for God. The interviewee was asked if it was acceptable to demonstrate the power of God. They responded and said it should be God manifesting Himself, not a person demonstrating God's power. Praise ends up going to the person demonstrating power and not to God. The interviewee responded to the question can anyone pray for the sick and not the pastor only they replied that anyone who is gifted can also pray for the sick. Everyone can if they so feel, and other pastors do not allow church members to pray for the sick.

4.6.5 Church of the Nazarene in the Zimbabwe East District: The Impact of Deliverance Practices.

The research examined the effects of deliverance practices on the Church of the Nazarene in the Zimbabwe East District, employing averages and standard deviation for analysis. Mean results suggested that a range of 1-1.8 was deemed extremely low deliverance, while a range of 1.81-2.6 was categorised as low. The interval of 2.61-3.4 was classified as moderate, while the interval of 3.41-4.2 was designated as high. The interval of 4.21-5 was defined as unusually high.

The outcomes are presented in Table 6. The research indicated that the participants (M=3.60, SD=1.479) perceive deliverance as a sign of a formidable pastor. At a moderate average level (M = 2.77, SD =1.100), they perceive deliverance as indicative of a holy individual. In contrast, at a low average level (M = 2.33, SD = 1.214), they consider a service devoid of deliverance as a manifestation of insufficient authority. At a modest level (M= 2.25, SD=1.441), the respondents indicated that Wesleyans believe in and practice deliverance. With a notably low average (M=1.79, SD=.726), they asserted that deliverance is separate from salvation and healing. Furthermore, a low mean (M=1.62, SD=.568) suggested that the Church of the Nazarene did not endorse the kind of deliverance that was being used. At an unusually low average (M=1.59, SD=.495), the substances above (e.g., water, oil) may be utilised during prayer for sick people.

Participants strongly regard deliverance as an indication of a powerful pastor. On average, people regard deliverance as a sign of a holy individual. Furthermore, and at a low average, respondents perceived Wesleyans to believe in and practice deliverance. This indicates that they had a low awareness of them. Also, a low average suggests that deliverance to them was distinct from salvation and healing. This is confirmed by their reply at a very low mean level that the Church of the Nazarene does not support deliverance. Again, the low average indicates that the responders agreed that oil may be employed during delivery.

Table 4.6.5 Understanding of Deliverance

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Rank
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	

Deliverance is a sign of a powerful pastor.	73	4	1	5	3.60	1.479	1
Deliverance is a sign of a holy person.	73	3	1	4	2.77	1.100	2
A service without deliverance, is a sign of lack of power.	73	3	1	4	2.33	1.214	3
Wesleyans believe and practice deliverance.	73	4	1	5	2.25	1.441	4
Deliverance is different from salvation and healing.	73	4	1	5	1.79	.726	5
Church of the Nazarene does not believe in deliverance.	73	2	1	3	1.62	.568	6
Other things (e.g. water, oil) can be used during deliverance	73	1	1	2	1.59	.495	7

When interviewees were queried regarding their definition of deliverance, it is characterised as liberation from demonic or satanic influence, salvation from illness, malevolent entities, poverty, and other forms of external domination, as well as emancipation from sin and demonic possession, when inquired whether a service is deemed not spirit filled if no individuals are liberated from demonic control, one indicated that they did not think so.

There are times when there is a demonic manifestation in a service. One interviewee expressed the following opinion: “Not at all. There are times when there will be no deliverance when it is not needed.” Another respondent stated, “With or without any demonic manifestation, that does not determine the presence of the Holy Spirit.” Moreover, someone voiced, “No, not at all.”

When asked whether it was permissible to use other objects (such as water, snakes, or ins ecticides) during the process of deliverance, they responded negatively. They justified their no by stating that the Bible illustrates that Jesus personally executed deliverance, without using anything. We must refrain from utilising objects for deliverance. The use of alternative elements challenges the underlying intent. They further encouraged us to refrain from using anything.

A second focus group responded when inquired about their deliverance experiences at church. Is it accurate to assert that pastors with authority lead individuals to falter, but those lacking authority do so due to an absence of supernatural power? Focus group participants expressed their emotions and perspectives. The issue arises from divine intervention rather than human effort, and certain pastors restrict individuals' ability to breathe, leading to a possibility of fainting or falling. In addressing issues regarding the Church of the Nazarene's potential adoption of a more Pentecostal perspective on deliverance, it was said that the Church does not prioritise deliverance and maintains that it is the prerogative of God. Is deliverance a sign of a divinely ordained individual? What is your response to this assertion? Focus group participants indicated that it does not suggest that one is more spiritual than others. A focus group participant reported if they had undergone deliverance in their Church. They stated, “It does not mean the pastor is more powerful.” They also replied, “The issue is God’s own doing not people’s work.” They

responded, “Some pastors close people’s noses so that they fail to breathe, and then the person falls.”

Do the pastors who make people fall possess more power than others? They responded, “It does not mean the pastor is more powerful.” They also stated, “The issue is God’s own doing, not people’s work.” When asked whether the Church of the Nazarene is adopting a Pentecostal methodology about deliverance, they said that the Church of the Nazarene refrains from that practice, claiming that deliverance should primarily be the responsibility of God, albeit to some extent. When asked whether deliverance signifies a holy man or woman of God, how would they respond to this assertion? They elucidated that it does not signify that one is more virtuous than the other. It signifies a revered being. Upon inquiry regarding their experiences of deliverance within the church, group members affirmed its occurrence, indicating that while deliverance is there, it is not uniform; salvation is occasionally perceived as a form of deliverance. When asked if pastors with authority lead individuals to falter, whereas those without such authority lack divine endorsement, the focus group participants replied that this does not suggest the pastor had intrinsic superiority; instead, it pertains to divine intervention rather than human endeavour.

Certain pastors obstruct individuals' respiration by covering their nostrils, resulting in falling, while others physically hit their legs to induce a fall. When asked whether the Church of the Nazarene is adopting an excessively Pentecostal stance on deliverance, they asserted that the Church of the Nazarene does not engage in such practices, underscoring that deliverance should solely be the work of God. They acknowledged that several pastors are imitating strategies from other congregations and striving to integrate them into their churches. The focus group participants addressed the question of whether deliverance pertains to a holy individual. When

asked what their reply to the assertion is, they responded that it does not suggest one is more virtuous than another. It does not pertain to a holy person; God intervenes at His discretion.

The interviewers and focus groups assert that deliverance is a spiritual process encompass ing liberation from demonic influence, healing from afflictions, freedom from malevolent entities , poverty, and external possessions. They proposed that a service need not lack spiritual fulfilment, as instances of demonic manifestations have occurred during such services. The existence of the Holy Spirit is not contingent upon any demonic manifestations. Upon inquiry regarding the kind of deliverance, participants asserted that it is inappropriate to incorporate additional components such as water, snakes, or pesticides into the operation.

One focus group participant claimed that deliverance signifies a holy individual; however, gifts do not indicate sanctification. Participants emphasised the importance of prophecy and the three church rites while discussing their experiences with deliverance in their local church.

The Church of the Nazarene emphasises deliverance; however, it is the responsibility of God. Deliverance does not imply greater virtue than others but rather denotes a venerated individual. The Church of the Nazarene repudiates an explicitly Pentecostal approach to deliverance, asserting that it resides entirely within God's domain. Certain pastors seek to integrate methodologies from other denominations into their churches. In response to concerns regarding the Church of the Nazarene's potential transition towards a more Pentecostal methodology of deliverance, participants asserted that the Church does not partake in such practices and that deliverance should exclusively belong to the domain of God.

In summary, deliverance is a spiritual process involving liberation from demonic control, healing from afflictions, freedom from malevolent entities, poverty, and external influences. At any given time, God manifests Himself in the way He sees fit.

4.7 What are some steps the CotN Zimbabwe East District needs to take to better shape its theology, worship and practice?

Focus groups indicate methods for the Church of the Nazarene Zimbabwe East District to adopt religious tolerance while enhancing its teaching and worship practices. In answer to the inquiry, do they perceive a doctrinal issue within the Church of the Nazarene Zimbabwe East District? The matter of speaking in tongues requires attention, problems regarding attire need to be addressed, and the definition of modesty should be elucidated.

The response of the focus group to the inquiry concerning the potential resolution to the language barrier is to permit individuals to communicate in their original language without the necessity of an interpreter. Manual guidelines may also be employed to instruct anyone unfamiliar with the Church of the Nazarene. Translated manuals must be made accessible to people who may not understand the languages in which the manual was written. Communication takes place when the language is understood.

When asked who should address these difficulties, responses indicated that the pastors should be consulted, and protocol followed in addressing an issue in the district. In the event of an urgent matter, escalate it to the district after having explored local alternatives.

Emphasis was placed upon inquiry regarding their general opinion on the three church practices, and group members provided their responses. They contend that young individuals seek these elements, which captivate them. In seeking these necessary ministries in the church,

some of the young pastors bring in whatever they get from outside in their quest to be relevant and considered powerful pastors.

When asked whether they have a remedy to any of the issues. Respondents wish to experience a sense of obligation to fulfil divine duties. Upon inquiry over who should address such circumstances, they responded that pastors and Nazarenes must be familiar with their doctrine and conduct themselves as Nazarenes. When asked whether the church should implement any modifications, they asserted that they need not replicate numerous practices from other churches. They must endeavour to adhere to Nazarenes' prescribed actions.

When solicited for their overall opinions regarding these three ecclesiastical practices. They assert that young individuals are attracted to these entities. They asserted that they must maintain their dedication to their faith, fully impart ecclesiastical teaching, and exercise discernment regarding the influences adopted from other denominations. When asked who should address such circumstances, they asserted that pastors and Nazarenes must comprehend our theology and conduct themselves as Nazarenes. When inquired about the necessity for changes inside the church, they responded that they do not need to replicate numerous aspects from other churches. They must endeavour to fulfil their obligations as Nazarenes and adhere to the Nazarene worship practices.

4.8 Modern Pentecostalism, Wesleyan Holiness, Prophecy, Healing, and Deliverance as Examined by Regression and Correlation.

A correlation and regression study determined the relationship between modern Pentecostalism, Wesleyan holiness, prophecy, healing, and the Church of the Nazarene, East District in Zimbabwe.

4.8.1 A Correlation Analysis of Modern Pentecostalism, Wesleyan Holiness, Prophecy, Healing, and Deliverance

A correlation study compared Modern Pentecostalism, Wesleyan- Holiness, Prophecy, Healing, and Deliverance. The results demonstrated a weak negative connection between Modern Pentecostalism and Deliverance, r (73) = -.293, p = .012. Additionally, weak negative correlations were noted, r (73) = -.241, p = .040, in the comparison between Deliverance and Prophecy. All other correlation analyses demonstrated a non-significant relationship. A connection of .152 (p = n.s) was noted between Wesleyan-Holiness and Modern Pentecostalism, which is considered non-significant. Moreover, the comparison of Wesleyan-Holiness with Prophecy and the examination of Modern Pentecostalism about Healing yielded a non-significant correlation of r (73) .209 (p = n.s) and r (73) -.45 (p = n.s) respectively. Moreover, when Prophecy was compared with Modern Pentecostalism, a non-significant association of r (73) = .91 (p = n.s.) was noted. Additionally, a non-significant association was identified when Healing was compared with Prophecy, r (73) = -0.111 (p = n.s). Furthermore, when contrasting Wesleyan-Holiness with Healing, a trivial value of r (73) = .043 (p = n.s.) was noted. The study reveals that responders' attitudes demonstrated a weak to moderate negative link with the notion of deliverance in the context of Modern Pentecostalism as practised within the Church of the Nazarene in the Zimbabwe East District. Moreover, also compared to deliverance demonstrated a weak to moderate negative connection with the Prophecy itself.

Table 4.8.1

A comparison of Modern Pentecostalism, Wesleyan-holiness, prophecy, healing, and deliverance.

		Modern Pentecostalism	Wesleyan-Holiness	Prophecy	Healing	Deliverance
Modern Pentecostalism	Pearson Correlation	1	.152	.091	-.045	-.293*
	Sig. (2-tailed)		.199	.443	.708	.012
	N	73	73	73	73	73
Wesleyan-Holiness	Pearson Correlation	.152	1	.209	.043	-.116
	Sig. (2-tailed)	.199		.076	.718	.328
	N	73	73	73	73	73
Prophecy	Pearson Correlation	.091	.209	1	-.111	-.241*
	Sig. (2-tailed)	.443	.076		.350	.040
	N	73	73	73	73	73
Healing	Pearson Correlation	-.045	.043	-.111	1	-.145
	Sig. (2-tailed)	.708	.718	.350		.220
	N	73	73	73	73	73
Deliverance	Pearson Correlation	-.293*	-.116	-.241*	-.145	1
	Sig. (2-tailed)	.012	.328	.040	.220	
	N	73	73	73	73	73

4.8.2 Regression analysis

The research sought to assess the influence of Pentecostalism on the Wesleyan Holiness tradition within the Church of the Nazarene in the Zimbabwe East District. The subsequent hypothesis was posited.

H_1 The Wesleyan holiness tradition significantly influences contemporary Pentecostalism within the Nazarene congregations of the Zimbabwe East district.

H_2 The churches of the Nazarene in the Zimbabwe East district exhibit a notable Pentecostal influence on Wesleyan Holiness-tradition.

H_3 Significant healing occurs within congregations of the Nazarene Zimbabwe East district.

H_4 The churches of the Nazarene in the Zimbabwe East district significantly emphasize deliverance.

Table 8 illustrates that multiple regression analysis was conducted to ascertain the relationship between modern Pentecostalism, and the variables of Wesleyan holiness tradition, prophecy, healing, and deliverance. The independent criteria determining the significance of the projected participants' ratings of modern Pentecostalism in the Churches of the Nazarene, Zimbabwe East District. The regression analysis indicated that the four predictors together did not account for the variation ($R^2 = .109$, $F(4,68) = 2.067$, $p = .095$).

Table 4.8.2

Modern Pentecostalism was regressed against dependent variables, Wesleyan holiness, prophecy, healing and deliverance Model Summary

					Change Statistics				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.329	.108	.056	.23483	.108	2.067	4	68	.095

Table 9 shows that Deliverance (β = -.166, p=.016) significantly predicted Modern Pentecostalism; thus, from above we accept the null hypothesis H4 that the churches of the Nazarene in the Zimbabwe East district were significantly negatively influenced by the deliverance examined in this study while Wesleyan holiness, prophecy, and healing not, (significant level greater than.05.). According to the coefficients in table 9, the relationship between modern Pentecostalism and deliverance can be explained by the equation $Y = 1.882 - .166X_4$, which shows that every decrease of -.166 in deliverance in Nazarene Zimbabwe East district churches results in a unit increase in modern Pentecostalism. As a result, the prophecy elements in this study were rejected and unacceptable to the Nazarene Zimbabwe East District church congregants because they were part of modern Pentecostalism as practised there. The study concludes reject the null hypotheses H1, H2, and H3, which are the Wesleyan holiness tradition, prophecy, and healing, all of which do influence contemporary Pentecostalism within the Nazarene congregations of the Zimbabwe East district.

Table 4.8.3

The Coefficients and Model Summary for comparison of variables Modern Pentecostalism was regressed against the dependent variable, Wesleyan-holiness, prophecy, healing, and deliverance.

	Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
Model	B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound

(Constant)	1.882	.440		4.279	.000	1.005	2.760
X_1 Wesleyan holiness	.112	.105	.125	1.065	.291	-.098	.321
X_2 Prophecy	-.010	.069	-.017	-.140	.889	-.147	.128
X_3 Healing	-.064	.079	-.095	-.809	.421	-.223	.094
X_4 Deliverance	-.166	.067	-.296	-2.466	.016	-.300	-.032

4. 9 Summary of Main Findings

1. The prosperity gospel, prayer for deliverance and speaking in tongues for demon casting are not as prevalent and effective in the Church of the Nazarene Zimbabwe East District.
2. Despite its effectiveness, the prosperity gospel has not significantly influenced the Church of the Nazarene Zimbabwe East District since its establishment in the early 20th century.
3. Theological and social practices of the congregations showed minimal impact from modern Pentecostalism, with 73 individuals expressing low degrees of Pentecostalism and Christian expression.
4. The Church of the Nazarene in Zimbabwe East District is normal, however some changes in worship styles and doctrinal practices were observed by the respondent.

5. Some respondents see these changes in Pentecostalism in the Nazarene Zimbabwe East District as commendable while others are detrimental to identity. However, some respondents express positive tenure with the Church and appreciate the services provided.
6. To overcome the challenges the Church of the Nazarene Zimbabwe East District respondents believe in rebuking non-biblical teachings while maintaining the church's identity by following and reinforcing its teachings.
7. The actions that may undermine the church's identity with the preservation of church doctrine are emphasised.
8. Rectification of any doctrinal teaching or practice should not be postponed until it becomes too challenging.
9. The responses on the influence of the Wesleyan-Holiness Tradition in the Church of the Nazarene, Zimbabwe East District varied widely from extremely low to exceedingly high.
10. Sunday services are perceived as very normal, with frequent preaching and teaching of holiness messages.
11. Some individuals engage in glossolalia or speaking in tongues.
12. The prosperity gospel holds minimal significance.
13. Unconventional methods of deliverance are noted, and there has been a slight shift in the approach to praying for the sick.
14. The use of oil in prayers for the sick was reported.
15. Respondents strongly opposed the use of unusual ways of deliverance but accepted the use of oil in prayer for the sick.

16. The study finding suggests that Sunday services are perceived as traditional, with sermons on holiness frequently delivered and instructed.
17. Prophecy was examined through the application of means and standard deviations. They asserted that the Church of the Nazarene does not endorse the concept of prophecy.
18. Respondents reported increased satisfaction at a moderate level when prophecies were made regarding them.
19. Respondents perceived that prophecy was practised within their local church.
20. Respondents perceived a prophesying pastor as holy at a notably low level.
21. No one holds the title of Prophet in the Church of the Nazarene.
22. Some members believe a pastor who prophesies is more prayerful.
23. Some participants are unfamiliar with prophecy.
24. Some participants believe in prophecy from a proclamation standpoint.
25. Some participants experienced prophecy during sermons.
26. The study revealed that divine healing within the Church of the Nazarene was notably low, suggesting a prioritisation of sanctification over healing.
27. Responses indicated that low averages suggest healing is not indicative of a pastor's power, nor does a lack of healing imply a deficiency in faith.
28. A single question produced a moderate average result, indicating that Wesleyans both believe in and engage in healing practices.
29. The results indicate that the Church of the Nazarene typically does support the practice of divine healing.
30. The Zimbabwe East District Church of the Nazarene found that 75% of respondents believe kneeling helps pastors pray for the ill.

31. Deliverance is seen as a powerful pastor's sign, with low awareness of Wesleyan practices. Respondents believe deliverance is distinct from salvation and healing.
32. Deliverance is a spiritual process involving liberation from demonic control, salvation from illness, malevolent entities, poverty, and external influences. It is not considered spirit-filled unless individuals are liberated. The Church of the Nazarene prioritizes deliverance, stating it is God's prerogative. Some pastors integrate methodologies from other congregations into their churches.
33. Comparing modern Pentecostalism with Wesleyan Holiness, Prophecy, Healing, and Deliverance, we found a weak negative connection between these beliefs. Wesleyan-Holiness had a non-significant relationship with Prophecy and Modern Pentecostalism against Healing. The study also found a weak to moderate negative connection with Prophecy.

4.11 Conclusion

In summary, the Church of the Nazarene Zimbabwe East District faces a complex landscape of theological and practical challenges. By addressing these issues head-on, the church can foster a healthy and vibrant worship community. Through collaboration, education, and a commitment to doctrinal integrity, the Church of the Nazarene can navigate the influences of contemporary Pentecostalism while preserving its Wesleyan-Holiness heritage.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter discussed the study's objectives in relation to the findings. It also included a summary of the main findings, conclusion remarks, and recommendations for countering the effects of Pentecostal practices on the Zimbabwe East District of the Church of the Nazarene upon the theology, and worship practices of the said district. The study also assessed the impact of worship practices and explore how the Zimbabwe East District of the Church of the Nazarene can address its theology and worship practices.

5.2 Discussion

The study's findings are explored in depth in connection to the study's aims and what other scholars discovered in other areas. This discussion showed how this interrelatedness could be used to address the impact of selected worship practices in the Zimbabwe East District of the Church of the Nazarene and how they could address the theology and its worship practices. Besides the discussions around the findings from the respondents, Ernst Troeltsch's theory will be consulted in this part of the discussions. The changes that may be seen in the Church of the Nazarene East District are worthy of observing.

5.2.1 What are Some of the Characteristics of Modern Pentecostalism in Zimbabwe?

The characteristics of contemporary Pentecostalism, is evidenced by a prosperity gospel, emphasizes using things in prayer for deliverance, speaking in tongues for demon casting, kneeling for pastors, and requiring only "prophets" to pray, according to 73 respondents, has not demonstrated a substantial Pentecostal presence inside the Nazarene Zimbabwe East District

since its establishment in the early sixties. The development and attributes of this phenomenon can be attributed to its capacity to adapt and engage with native cultural expressions, which often highlight spiritual experiences, healing, and concepts of prosperity.

Pentecostalism constitutes a significant aspect of modern Christianity. Glossolalia (speaking in tongues) is employed as a criterion for baptism.[175] Dunn says, "Pentecostalism is a focus on the emotional, mystical and supernatural miracles, signs, especially the speaking in tongues, glossolalia, faith healing, and the casting out of demons or exorcism."[176] Contemporary Pentecostalism is a pervasive public phenomenon that infiltrates daily life.[177] Claim in the gifts of the Holy Spirit is a big thing among the Pentecostals. They believe that the experience of the Spirit baptism and the practice of the gifts as occurred were to be a norm for the church community and each believer especially. This has led to the proliferation of healing and deliverance ministries, with prophets often attaining celebrity status.[178] Pentecostalism has affected Wesleyan churches, with congregants seeking healing, deliverance and prophetic revelations. Nonetheless, issues arise within the Church of the Nazarene Zimbabwe East District churches, when some pastors engage in prophetic practices and contest church ideology.[179]

"Pentecostalism developed among the separatist movement of the late nineteenth century Holiness movement in the United States of America. It was a synthesis of extremist Wesleyan and Keswick views on pre-millennialism, dispensationalism, faith healing, and the Baptism of

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[175] Dayton, *Theological Roots of Pentecostalism* (2011), 41.

[176] J. D. G. Dunn, "The Spirit, Holy Spirit," in *New Bible Dictionary*, 2nd ed., ed. J. D. Douglas et al. (Downers Grove, IL: InterVarsity Press, 1988): 95-104.

[177] Maddox, *Responsible Grace*, 159–91.

[178] Anderson, "Pentecostals After a Century," lecture, Oxford Centre for Mission Studies, University of Birmingham, 2004:1-14.

[179] Anderson, "Pentecostals After a Century," 2004: 1-14.

the Spirit as an in-filling of miraculous power."[180] According to McClung, the triangular shape of Pentecostalism is related to conversion, sanctification, and baptism in the Spirit.[181] This triangle resonates with the Wesleyan Holiness tradition. The interpretation of these and their practice makes the difference. Although for Wesleyans, sanctification and baptism in the Holy Spirit may refer to the same experience. However, this is to bring to our attention the fact that Pentecostalism has had areas of agreement with the Wesleyan Holiness tradition.

Methods of corporate worship in Wesleyan-Holiness groups have elicited criticism[182]. This criticism is mainly toward those who are using different methods of praying for the sick. Some have resorted to the use of other things (like pesticides, water, oil, etc), as they try so much to demonstrate God's power in the process. This description indicates that the situation in the Church of the Nazarene, Zimbabwe East, mirrors this context, as the findings reveal that prophecy, prayers for deliverance, and healing are practised. This is indicative that the congregations in the Church of the Nazarene Zimbabwe East are interested in the contemporary element of Pentecostalism but somewhat maintain the traditional Wesleyan Holiness tradition.

Theological and social practices within the church exhibited a minor impact from contemporary Pentecostalism, as evidenced by 73 questionnaire respondents. The interview and focus group members' opinions demonstrated modest degrees of Pentecostalism expressions. The Church of the Nazarene in Zimbabwe East District typically practising Wesleyan Holiness, yet some respondents saw specific alterations in worship methodologies and doctrinal practices.

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[180] Emmanuel O. Oyemomi, "Distinctives of Pentecostalism and Biblical Revelation for African Ecclesiology," *Journal of Philosophy, Culture and Religion* 2, no. 1 (2019): 14–23.

[181] L. Grant McClung Jr., "'Try to Get People Saved': Revisiting the Paradigm of an Urgent Pentecostal Missiology," in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Carlisle: Regnum Books International, 1999): 2.

[182] Anderson, "Pentecostals After a Century," lecture, Oxford Centre for Mission Studies, University of Birmingham, 2004: 1-14.

This refers to individuals standing rather than kneeling at the altar for prayer. There is also the idea of ushers or people standing behind each person being prayed for with a cloth since there is an expectation that they will fall and so they should be covered by a cloth especially if they are women. There also has been the use of choruses being sung more than hymns among the young people and young pastors of late. The history of Nazarene identity is the use of hymns in their worship services.

The study sought to answer the research questions that were raised in our first chapter. One of the questions had to deal with characteristics of modern Pentecostalism in Zimbabwe. We will explore several of the answers provided by the responders from the findings. One of the characteristics of modern Pentecostalism is the prosperity gospel. It has been shown that the prosperity gospel had become more popular especially among the Pentecostals. The same has started creeping into the Church of the Nazarene and causing concern to those who felt the church's identity needed to be upheld. Some current scholars (Dayton), feel that Pentecostalism has lost its originality or its identity because of these issues like the prosperity gospel.

Another characteristic of modern Pentecostalism is when congregants kneel before the pastor as a sign of respect. There is the desire for respect among the pastors so much that some Pentecostal churches have made it like a biblical teaching for people or the members to honour their pastor by kneeling when he comes into the church building. This includes men and women who are even older than the pastor. This together with prosperity gospel, both seek honour either because the pastor is rich or because people should just kneel for him and respect him.

Coupled with the above characteristics, there is also the issue of power, which is supposed to be shown through healing and deliverance during a church service. Many Pentecostal preachers want to be seen to be speaking in tongues, praying for the sick, and for

deliverance of those under demonic possession. This desire of wanting to be powerful, has misled some to end up looking for other ways to prove that they are endowed with power. This is where the participants in the research said some pastors kick people's legs so that they fall, to be seen to be powerful. However, others are misled and do not see some of these schemes by some pastors. They think the pastor is powerful because he or she makes people fall. Other responders felt there is too much wanting to see physical evidence of God's presence, so much so that it is now very misleading when people think that God's presence can only be seen through such activities. Because of such hunger, people have now fallen into prophecy and deliverance that is done through unconventional ways. Examples are, being told to sit on a chair and then the person falls because a chair has "power". So as for modern Pentecostalism, there is a lot happening and people are easily embracing Pentecostalism because they seem to find fulfilment in some of these activities. The activities of healing, prophecy, and deliverance.

It may be proper to say here that there is a bit of confusion among some of the leaders in our churches. They are making unnecessary things more important than what should be important. Many people today are chasing after titles and positions, wanting to validate their anointing through these things. The issue of being anointed is not about status, in fact, it is about service. Some want to be famous, but then they lose it because it is not really about a human being; it is about God. Some want to be appreciated by people and find the idea of being anointed as a symbol of power and recognition, when in fact it is about service to God through the opportunities God gives to everyone.

Another writer mentions what is normally said about the church in Africa, that the church is 'a mile long and a knee deep'. He says that there is an urgent need to raise true disciples of Jesus Christ and to engage in missions in obedience to the Lord Jesus Christ. He also says that a

key aspect of African Christianity that has not been addressed is the African worldview. It places religion and spirituality at its core.[183] In the wake of churches trying to evangelise and disciple, some of these challenges are usually encountered. Where in the name of trying to disciple, some end up imposing themselves on people and thereby failing to provide authentic discipleship. Reproducing oneself is not discipleship. Discipleship is more concerned with making people Christlike. In the wake of all the challenges that confront us, the Church needs to keep its identity. This is part of the challenge that the Church of the Nazarene in Zimbabwe find themselves faced with. People who are interested in their names try to sound and look spiritual, while serving their ego. In their endeavour, they end up bringing doctrine that is not acceptable if it helps to achieve their purposes.

Usually, we get hooked up about the idea of being elevated by people and those who see our work. Jesus remains the most anointed person who has ever lived on the planet. Yet he never looked for validation or acknowledgement from people. Many times, after healing a person he would advise them not to tell anyone. This characteristic among Pentecostals of creating a name for oneself has become very predominant. Some have started having bodyguards to announce that I am important and a celebrity. So, people should not access me so easily. The bouncers will be there to clear the way for the man or woman of God from any interference by ordinary people.

However, the research shows that Pentecostalism is insignificant if not limited in the Church of the Nazarene in the Zimbabwe East District. The few things that have happened in some of the churches are a cause for concern. The issues of prophecy and methods for praying for the sick. These are being done but the problem may be the method used.

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[183] Wonsuk Ma and Kenneth R. Ross, *Mission Spirituality and Authentic Discipleship* (Oxford: Regnum Books International, 2013): 1-9.

The findings indicate that the Church of the Nazarene Zimbabwe East District, must adopt a proactive approach to the traditional Wesleyan Holiness tradition. The findings support Dayton's claim that Pentecostalism has its origins in Methodism. This also concurs with Wesley's viewpoint regarding soteriological primitivism. In 1738, Wesley encountered Pietism, which likely influenced his soteriological theology. This enlightenment shaped his writing and sermons. Dayton, Anderson, and Hollenweger argue that the prosperity gospel heavily relies on Pentecostalism[184]. Anderson and Dayton argue that Pentecostals must reestablish their connection to their foundational roots, noting that these forms of Pentecostalism betray the movement's origins in the Azusa Street revival, which defied so many social mores at the time. Anderson analyses African Pentecostalism, emphasising its expression within developing congregations[185]. Dayton argues that Pentecostalism originates from Wesleyanism. The distinctions between Pentecostalism, Wesleyanism, and Holiness theology are relevant in current discussions. Dayton includes organisations that convey Wesleyan Holiness-Tradition values rather than exclusively advocating for postmodern Pentecostalism.

Some respondents see these changes in the Church of the Nazarene Zimbabwe East District as commendable, while others see them as detrimental to identity. However, some respondents expressed positive tenure with the Church and appreciated the services provided. To overcome the challenges the Nazarenes in the Zimbabwe East District according to respondents, believe in rebuking non-biblical teachings while maintaining the church's identity.

Modern Pentecostalism has faced criticism for its unconventional practices and challenges reinforcing its teachings. This finding aligns with the research of Dayton, Anderson,

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[184] Dayton, *Theological Roots of Pentecostalism* (1987), 38.

[185] Anderson, "Pentecostals After a Century," lecture, Oxford Centre for Mission Studies, University of Birmingham, 2004: 1-14.

Wacker, Asamoah-Gyadu, Quayesi-Amakye Kwabena, Ntumy, Olumide, Ezra, Krugler, and Biri, who assert that Pentecostalism, originating from Methodism, possesses considerable ecumenical implications and has played a pivotal role in the transformation of Christianity in the twentieth century.

The Church of the Nazarene in Zimbabwe is encountering doctrinal challenges, including embourgeoisement and the influence of large postmodern Pentecostal churches. The actions that may conserve the church's identity with the preservation of church doctrine are emphasised as they protect from wrong teachings and provide direction on worship. Greathouse says that he acknowledged Phineas Bresee's definition of worship as authentic. Bresee said,

> It was the fire within that gilded the boards with glory and made them shimmer and shine with the light of heaven. When the multitude has gathered, and there are hundreds of one mind and heart, and the Holy Ghost descends in his plentitude and power, that place is garnished with a beauty and glory in comparison with which all the adorning of Solomon's Temple would be barrenness. Every board shine with the jeweled beauty of the New Jerusalem. What is carved marble and overlaying of gold and trimmings of silver; what are arches and turrets and spires, in comparison with the beauty of the Lord and the glory of Divine Presence?[186]

Greathouse says that it will be proper for every Nazarene pastor and congregation to consider this as ideal. This will make those who come into our services to be able to say, 'This is indeed the house of God, the very gate of heaven'.[187] Bresee also favoured congregational singing and not too much special music. Worship has to do with participation and not being spectators. Through congregational singing the church can involve everyone and allow the Spirit of God to minister to all. In some cases, worship has turned to focus on certain individuals because of their giftedness or because of how good they are at commanding the attention of their

[186] E. A. Girvin, *A Prince in Israel* (Kansas City: Beacon Hill Press, 1916), 109.
[187] Greathouse, "The Present Crisis in Nazarene Worship," 26–30.

listeners. The moment worship loses its focus on God, then there should be a problem. It may turn to focusing attention on a creature or a human being, when it is God the creator of heaven and earth who is to be worshiped.

During one occasion at the university when we had a chapel service, one young man requested to perform a special song, which he claimed was his original composition. He went on stage with this great vigor, and excitement. As the music started to play he jumped and danced on the stage like this was his last opportunity. He did his acrobatic moves and the song was more of a rap in genre. The crowd full of university students went wild and great excitement in the hall. He became very popular from that day. After the service, one professor in the religion department asked the researcher a very important question. He asked, "who do you think became great, God or the young man while he was performing?" The answer was obvious! The young man became great, but not so much with God. When worship loses the object of worship, then it becomes just another form of entertainment.

Worship on a Sunday morning may drift into being religious entertainment. According to Greathouse he says the reasons for drifting may be many, but in a summarized and blunt way he says, "This practice represents an invasion of the Church by the spirit of this age. A narcissistic culture demands entertainment, and we can be religiously entertained and left untouched by the Spirit of Christ."[188] Today, some churches invite secular musicians to come and perform in their services.[189] Many Christians believe everything that says God and think that it is worshiping God. The musician Jah Prayzah is known to be manifesting the spirit of ancestors when he is performing. Then he is invited to come and be part of those who stand in front to lead the

[188] Greathouse, "The Present Crisis in Nazarene Worship," 26–30.

[189] "Jah Prayzah Performs at Prophet Ubert Angel Service," YouTube video, accessed 2025, https://www.youtube.com/watch?v=Pz2XAVD545I.

worship of the Living God! The purpose maybe different. But the reality is it becomes entertainment and not worship. Pastors in the Zimbabwe East District especially need to be aware of such things. The reason being there are a few things that have been allowed to creep in including those unconventional ways of healing and deliverance. Music also can be a way of taking people from focusing on God to focusing on the performers and missing the whole intention.

This worship discussion is to give attention to the fact that as things are changing in the Church and elsewhere, where there is no sliding into entertainment mode but retaining the proper worship of the living God. Sometimes after a person has finished a special song, one may start asking if the performance was to help people focus on God or on the greatness of the person. Pastors would play an important role in guiding the congregation on how to focus on God, rather than on the worship team or a certain gifted individual.

5.2.2 The Status of Pentecostalism in The Church of the Nazarene Zimbabwe East District, as Reported by Four Interview Respondents.

The study reveals that three interviewees disagree with the assertion that the Church of the Nazarene in Zimbabwe East District is normal. They have observed alterations and evolved worship styles, both positive and negative. The third respondent believes these alterations are doctrinal, with some practices commendable but others detrimental to identity considerations. The fourth respondent expressed their positive tenure with the Church and appreciated the services provided. The findings highlight the Church's ongoing changes and challenges in Zimbabwe East District.

These responses may be saying that the situation is not a normal one. Therefore, there is a need to give attention to those areas where there seem to be some challenges. With the same

observation of some anomalies, the respondents from the interviews are saying that quick attention should be given to a situation quicker whenever it challenges the identity of the church.

Worship style alterations have been noted, comprising both advantageous and disadvantageous elements. Certain respondents argue that these alterations are religious, categorising specific activities as beneficial and others as harmful to identity. Furthermore, the respondents reported a favourable experience with the Church and appreciated the services offered. The research analyses the current changes and difficulties the Church encounters in Zimbabwe. Certain responses endorse the dismissal of non-biblical doctrines while preserving the church's identity to its tenets. Some propose addressing acts that could compromise the church's identity. The conservation of ecclesiastical theology is crucial due to divine worship's dynamic character. The results indicate rectification should not be postponed until it becomes overly difficult.

5.2.3 What does the Wesleyan-Holiness tradition in the Church of the Nazarene in Zimbabwe East District look like?

The study's findings indicate that Sunday services are perceived as traditional, with sermons on holiness frequently delivered and instructed. Some individuals engage in glossolalia ("speaking in tongues") while the prosperity gospel holds minimal significance. Unconventional methods of deliverance are occasionally observed, and there has been a slight shift in the approach to praying for the sick. The application of oil during prayers for the sick remains under-reported. 43% of the participants had significantly fewer encounters with unusual modes of deliverance service. The practice of praying for the sick has not altered; even at the most basic level, they have accepted the use of oil in prayer sessions. This demonstrates that the respondents vehemently opposed the unusual ways of deliverance. However, they have a negative attitude

and value of the technique of praying for the ill, which has expanded to incorporate the use of oil in these supplications.

Important ideas came out during an interview that was held by Grace and Peace magazine with Paul M. Bassett on the subject "Wesleyan Worship and the Story of God's Grace". One of the important questions he had to answer was 'What makes worship Christian?' he answered and said,

> What makes Christian worship 'Christian' is its deliberate focus on the Lord Jesus Christ: his humanity, his divinity, and the fact that he came here, sent by the Heavenly Father, to preach and offer redemption. The biography of Jesus is a constant in worship. Every major portion of the worship service should point to the gracious work of God the Father in sending Christ Jesus for our redemption.[190]

Bassett was also asked about one constant that is seen in the history of worship, which is change. He answered and said that worship was not on an island, but in a very real world with other people, where we must make certain adjustments, amendments, and needed alterations to fit in the situation we are in.[191]

Like all the Churches of the Nazarene around the globe, Zimbabwe East District Church of the Nazarene has different churches that have different groups of people. Some of the churches are multi-cultural, multi-lingual, and multi-racial. So, the way worship is done will differ from one place to the other. These may not be that much of a challenge only if all the local churches would remain focused on their context as the Church of the Nazarene. The challenge comes in when some try to impose practices they might have experienced elsewhere, including in churches where one might have been a member prior coming to the Church of the Nazarene.

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[190] Paul M. Bassett, "Wesleyan Worship and the Story of God's Grace," *Grace and Peace*, no. 9 (Summer 2013): 16-19. http://www.graceandpeacemagazine.org.

[191] Bassett, "Wesleyan Worship and the Story of God's Grace," 2013: 16-19.

There are certain practices that remain relevant despite the difference of churches. Those may not have any big negative effect on the Nazarene churches. These different worship practices include music, dances, musical instruments being used, preaching style, altar services, and more. Therefore, it seems each context must work out how to remain true to the doctrine whilst also being relevant to a dynamic community.

Dirk R. Ellis, in an article, "Wesleyan Response to Current Practices in Worship" asked, "What has happened to the sense of awe and reverence in worship?"[192] Ellis says worship is under some form of threat in the Church of the Nazarene. One of the threats is formalism and the other is enthusiasm. These he is taking from John Wesley who also considered these two as some form of threats. Formalism according to Ellis is when persons go through the motions of worship apart from experiencing the power and presence of God. He also said, "Enthusiasm involves 'an imagined experience of relationship with God which is not actually of or with God.'"[193] These were some of the threats and this research has also shown us some of the threats the Church in Zimbabwe East District may be facing. According to Ellis, in the quest for meaningful worship, he believed that this becomes an inherent danger when we jettison our ties to historic Christianity in search of something new and innovative. As a solution to such dangers, "Wesley chose to infuse Anglican worship with practices that aided in nurturing spiritual vitality."[194] According to Ellis, "If we respond thoughtfully and prayerfully to the issues that confront us, the positive implications for our future identity will be substantial as well as a blessing to our fellowship."[195]

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[192] Dirk R. Ellis, "A Wesleyan Response to Current Practices in Worship," *Grace and Peace*, no. 9 (Summer 2013): 56–59.

[193] Ellis, "Wesleyan Response to Current Practices in Worship," 56–59.

[194] Ellis, "Wesleyan Response to Current Practices in Worship," 56–59.

[195] Ellis, "Wesleyan Response to Current Practices in Worship," 56–59.

William M. Greathouse, (who was a General Superintendent emeritus) wrote,

> We holiness evangelicals have not escaped this secularisation of life and the influence of our narcissistic culture. We rejoice in our "Body Life," as we should, but our worship tends, in some churches, to be too much a reflection of our experience in Christ. Great hymns like "Holy, Holy, Holy" and "O God, Our Help in Ages Past" lose the depth of their meaning in [human]-centred worship; then, our services tend to become exercises in showmanship and decibels. The celebration of our oneness in Christ is precious, but it must not be divorced from the sense of God's sublime glory and matchless grace, which move true worshipers to be 'Lost in wonder, love, and praise.[196]

In 1989, William Greathouse, gave his pivotal address on "The Present Crisis in Nazarene Worship." According to Howard Plummer, who served as William Greathouse's pastor, Greathouse, instead of showing the 'I know it all' kind of attitude, started by making a personal confession. This was a personal reflection of his view concerning worship. They were told that nothing they were doing was more important than worship. Emphasising that worship was a personal and living encounter with God. [197] Greathouse was not worried about our varied cultures, in fact he said, "We must allow for variations in forms and styles of worship. To recognise the widely differing cultural needs in any given community."[198] In the African context, worship does not need to mimic the western forms of worship, neither does the Church of the Nazarene need to mimic the Pentecostal forms of worship. Worship should be relevant to the local culture of the people, from one place to another, to make it meaningful and not foreign. He also affirmed the challenge of our current situation in our churches where the focus is on

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[196] Greathouse, "The Present Crisis in Nazarene Worship," 26–30.

[197] Howard Plummer, "A Wesleyan Response to the Crisis in Nazarene Worship," *Grace and Peace*, no. 9 (Summer 2013): 26–30.

[198] Greathouse, "The Present Crisis in Nazarene Worship," 56–59.

entertainment. The medium becomes more important than the message, and the soloist, the music, or the performer may become greater than the message being conveyed.[199]

William M. Greathouse as part of his conclusion says, "As Christ's ministers, we must, 'take time to be holy' by living in the Word and sustaining a deep personal relationship with God in Christ. From that should flow a spirit of awe, praise, and adoration that will communicate itself to the worshipers who gather in our churches on the Lord's Day. 'We must commit ourselves to the biblical view of knowing that God deserves so much more than He is getting from us.'"[200]

Amos Yong reflects in one of his books,

> Growing up evangelical and Pentecostal, I had been taught that our cultural identities did not matter since we had converted to Christ and were now part of 'Christian culture'. This was a standard evangelical and Pentecostal understanding of what conversion entailed through the middle-third of the twentieth century. Yet, I have come to see that the central acts of God's saving history invite us to think otherwise. That Jesus the Logos of God took on flesh means not only that he became biologically human, but also that he took up within himself first-century Palestinian languages, cultures, and even religious transforming them in the process.[201]

He further comments on the outpouring of the Holy Spirit in Acts chapter 2, where the Spirit was to fill everyone notwithstanding their culture, background, language and more. The Spirit of God was to fill all flesh.

> Therefore the outpouring of the Spirit upon all flesh on the Day of Pentecost means something similar: not just that men and women, young and old, slave and free from the Jewish diaspora around the Mediterranean world received the Spirit as individuals, but that their languages, cultures and even religious traditions were

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[199] Greathouse, "The Present Crisis in Nazarene Worship," 56–59.

[200] Amos Yong, "From Every Tribe, Language, People, and Nation: Diaspora, Hybridity, and the Coming Reign of God," in *Global Diasporas and Mission*, ed. Chandler H. Im and Amos Yong (Oxford: Regnum Books International, 2014): 1-17.

[201] Yong, "From Every Tribe," 2014: 1-17.

> being somehow redeemed in order to declare and speak 'about God's deeds and power' (Acts 2:11).[202]

It is very comforting to realise how God is also concerned with what happens to us in our cultures when we get saved. He saves us despite our cultural differences. He can save from any culture or any kind of people. God is the author of diversity. However, He does not interfere with an individual's or an organisation's identity, rather, He allows us to be formed into His likeness despite our identity. Our culture, and many other things play a pivotal role in molding us to be what we are without compromising the individual choices. As Christian entities, we will continue to experience many things in terms of our worship practices, but it will be up to those exposed to other forms of worship that differ from theirs to know how to balance. This goes with not sacrificing character and identity by wanting to do things differently and losing identity.

Sunday services are somewhat ordinary, with frequent preaching and teaching of holiness messages. The respondents identified the Church of the Nazarene in the Zimbabwe East District sometimes practising prophecy. Unconventional means of deliverance are mentioned, and there has been a minor change in the approach to praying for the sick. The use of oil in prayers for the sick was identified as a practice among members of the Church of the Nazarene in the Zimbabwe East District. Respondents were highly opposed to employing unorthodox methods of deliverance; however, they tolerated the use of oil during prayer for the sick.

One of the questions that has been raised concerns how the Church of the Nazarene's core values of Christian, Holiness, and Missional speak into our worship. These core values are what help Nazarenes to keep their identity as Nazarenes. In answering this question, Hancock said that it is essential to start with the most important of the three; being Christian and ask us

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[202] Brannon Hancock, "Considering Congregational Worship," *Grace and Peace*, no. 9 (Summer 2013): 44–51.

what makes us Christian and what makes our worship Christian. The second thing is that we share a common ground with other denominations in our understanding of holiness, God has entrusted us with an important calling toward life transformation. Lastly, is our being missional, which means we do not just come together for our own sake, but as God breathes us in and breathes us out, it is for His work in the world.[203] Hancock continues to say that the core values provide us with a solid framework for beginning, as well as a necessary intentionality. He says, "The truth is, if we are not intentional about these choices, other things will crowd in."[204] It is from our ability to make choices. We can make a big deal of an Independence Day more than Good Friday. It is an intended choice that we are intentional about being Christian.

The study's findings indicate that Sunday services are seen as traditional, with discourses on holiness commonly offered and instructed. This finding aligns with the work of Anderson, Wagner, Kirwen, and Mahohoma, who emphasise the importance of holy worship practices for discipleship. They highlight the role of community, context, and practice in worship and emphasize formation, discernment, and transformation. According to some, the Church of the Nazarene in Zimbabwe faces challenges in exercising spiritual gifts, particularly in the three-fold ministries of prophecy, healing, and deliverance. Their discourse presented the influence of prophetic, healing, and deliverance from Pentecostal denominations. Ogera discusses using prophetism as a strategy for public engagement in Kenya, focusing on foretelling, forth-telling, and revelation. Ghanaian scholar Gideon Tetteh highlights the spiritual aspect of elections in Ghana, while Prophet Dr David Owuor preaches apocalyptic themes mostly in Kenya and some East African countries.

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[203] Hancock, "Considering Congregational Worship," 44–51.

[204] Jaroslav Jan Pelikan, "Church, Sect, and Mystical Movement," *Encyclopædia Britannica*, last modified February 11, 2025, https://www.britannica.com/topic/sect-religion, 32.

To address the unconventional means of deliverance discussed in this section, the Church of the Nazarene in the Zimbabwe East District must address these concerning theological issues. More specifically, they must address the slight modification in how people pray for the sick, (standing instead of kneeling), the use of choruses during worship more than hymns, and methods of deliverance. Such changes are the reason why we consulted Ernst Troeltsch on his theory of typology. Where he discusses the three types, that is, the sect type, the church type, and the mystical type.

In the Church of the Nazarene, they have seen that when they have meetings where the General Superintendents attend also, one won't see the difference unless someone tells you that he or she is a general superintendent. Humility is something else. They queue for food when people are queuing, they do not have special high and big golden seats, and they mingle freely with everybody. This is a tradition and a culture that Nazarenes believe that we are all equal before God. The moment an individual starts attracting too much attention, then there is a problem.

Troeltsch acknowledges however, that there is a possibility of creating a commonwealth society through the church type, however, it is known that Troeltsch wrote in the early twentieth century when the state churches were the norm of the day. So, with this kind of situation, opposition springs up from those who understand the Gospel in terms of personal commitment and detachment from the world.[205] The opposition then develops into sects, which, basically are very small groups that are striving for unmediated salvation and that are related indifferently or antagonistically to the world. [206] This can be one of the situations the Church in the Zimbabwe

[205] Pelikan, "Church, Sect, and Mystical Movement," 32.

[206] Carter H. Lindberg, "Church, Sect, and Mystical Movement in Christianity," in *Encyclopedia of Christianity*, ed. Erwin Fahlbusch et al. (Grand Rapids: Eerdmans, 2005), 75–83.

East District needs to avoid. To start to have sects springing out of the Church of the Nazarene because they are not allowed to speak in tongues, use other methods of deliverance or healing, and more.

Analysing the church type, one will see the issue of grace and salvation being the most important aspect. The work of redemption is mostly evident in the church type. This typology can pull people together into corporate life with capabilities of adapting to the world according to Lindberg.[207] This adaptation to the world is not necessarily conforming to its troubles, it includes but is not limited to the Christian response. The Wesleyan Holiness Tradition still holds a place among the members of the Church of the Nazarene in the Zimbabwe East District. The participants in the research have mentioned that there are times when certain activities during worship are confusing to them. However, it is evident that the Church of the Nazarene in the Zimbabwe East District has been a church more focused on the grace and salvation of the unsaved. The gathering and forming of a corporate life community is also evident among them.

The mystical movements are the expression of radical religious individualism that strives to interiorise and live out the personal example of Jesus. "These are not interested in creating a community, but strive toward universal tolerance, a fellowship of spiritual religion beyond creeds and dogmas."[208] Niebuhr had found a better expression of Troeltsch's typology; he developed five repetitive types of the Christian community. These are: "Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ the transformer of culture."[209] According to Jaroslav, the first two are expressions of opposition to and endorsement of the world, while the last three share a concern to mediate in distinctive ways the

[207] Pelikan, "Church, Sect, and Mystical Movement," 563.
[208] Pelikan, "Church, Sect, and Mystical Movement," 563.
[209] Pelikan, "Church, Sect, and Mystical Movement," 563.

opposition between the first two.[210] Places where we see this opposition are for example "light" and "darkness". This can be between the children of God and children of the world. 1 John 2:15, and 4:4-5 are some of the good examples. The question of endorsement of the world came into the picture in the 4th century with the imperial legal recognition of Christianity by the Roman emperor Constantine 1.

These movements and changes that may take place, will also bring a change to the identity of a given church, in this case Church of the Nazarene on the Zimbabwe East District. Some of the changes may be moving toward the world, whilst some are moving toward Pentecostalism in a distinct way. So whatever direction movement or the changes take, the church that needs to maintain its character and doctrine will take every movement seriously. Some of the respondents said that if a negative thing is identified, it is therefore, important that action be taken against such. This will help to make sure the problem does not continue and disturb the name of the church. One such area where challenges have risen, is the issue of deliverance. This will be looked at in the next objective but suffice us to say that deliverance has become one of the snares for younger people.

Niebuhr particularly placed his stress on the "ethical intent as a means of exposing the disunity of the Church and establishing a strategy for its recovery."[211] Jennings says that the church-type in its conservatism will be aligned with the ruling classes, and will share their values, while continuing to work with the lower classes, often acting as a means of social

[210] Brian Keith Jennings, "A Critical Appraisal of Typologies of Religious Orientation in the Theology and Ethics of Ernst Troeltsch and H. Richard Niebuhr" (MPhil thesis, Open University, 1988): 116.

[211] Jennings, "Critical Appraisal of Typologies," 116.

control. So, this then will lead to the church seeking cultural objectivity and will always seek involvement within the structures of society and within the dominant tendencies of the age.[212]

It is proper that we give a reflection on Troeltsch's theory considering the objectives we set to focus on. The sect-type gathering of believers, the forms of worship are, mystical, more likely to be highly emotional and ecstatic. Glossolalia and exorcism, and more are clear signs of a sect-type church. This is very common among Pentecostal churches, which might have started to attract some of the Wesleyan holiness churches. We also see in the Western societies that Troeltsch was studying, that members of the sect-type church tend to be more marginalised society whereas the church-type churches tend to be more of the upwardly mobile or established classes of society. However, in Africa, that is not always the case. Many Pentecostal churches are now affluent. Many churches begin as a sect-type church and evolve into a church-type churches.

The characteristics of the sect-type church, seem to be common among the Pentecostal churches, where issues of prophecy, healing, and deliverance are common. In fact, their services are mostly marred by these spiritual activities to some extent, some not considering salvation with the importance that it deserves. It is easy to hear of a prophet or apostle who leads his Pentecostal church in a charismatic way. These spiritual areas of prophecy, healing, and deliverance characterise these sect-type churches. Most of the people are coming for those specific areas of ministration and usually go back satisfied. The leaders of these sect-type churches seem to be meeting the needs of the people and telling them what they want to hear.

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[212] Graham A. Duncan, "Inculturation: Adaptation, Innovation and Reflexivity. An African Christian Perspective," *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2014), 1-11.

The Church of the Nazarene, because of its Wesleyan heritage and theology, does not fit that model. The way healing is done is different, the way deliverance is done, not for show, but purely God manifesting Himself among the people. The Church of the Nazarene believes in the priesthood of believers. There is no one person whom the whole congregation focuses on. Though the pastor takes his leadership position and does his or her pastoral duties. We can say that Troeltsch's typologies and Niebur, have helped us to determine sect-type churches from church-type churches.

5.2.4 What are the effects of the Pentecostal worship practices of prophecy, healing, and deliverance in the Church of the Nazarene in Zimbabwe East District?

Examination of prophecy within the Church of the Nazarene in Zimbabwe's East District has been done. The analysis of prophecy employed means and standard deviations concluding that the Church of the Nazarene did not accept the notion of prophecy. When some of the respondents received prophecies regarding themselves, they exhibited a slight increase in satisfaction. Though, this is only on personal level and not as a congregation. It is only those who feel that prophecy is a good way to keep themselves spiritual and on track. Participants asserted that prophecy was not conducted within their local church. Participants assessed prophetic preacher's holiness at a notably low level. In other words, those pastors who claim to be exuding the gifts of prophecy, do not necessarily show to be spiritually superior to those who do not have any prophetic gifting. It is only an impression but not reality. Those who believe they have the gift of prophecy, are known to be showing this gift especially when they are among the youth and not when they are with the older members of the church. The fact that they will be foretelling the lives of the young people, they start to receive some kind of respect even that is

more than what they do to pastors. The issue is that they feel the pastor who is prophetically gifted knows more about them than just a pastor without the gift.

Those who are usually in the deliverance team in the Zimbabwe East District have also been looked at as being more powerful during the Easter camps or any district gathering. There is nothing wrong with people being delivered from demonic power or from diseases. The problem is when individuals try to get the credit for themselves. One pastor once told the researcher that when it comes to deliverance, he doesn't take 30 minutes even with the most difficult demon. He will cast the demon in no time because he is powerful. The impression is that of him having power, and not really saying God has power and can deliver. These and others, are some of the issues that bring fear and worry when it comes to the identity of the Church. One of the commonly asked questions concerning churches in Zimbabwe is, 'Is your church a spiritual church?' Mostly this question is indirectly asking if you practice prophecy, because that is what is considered the work of the spirit.

Some of the respondents indicated minimal familiarity with Wesleyan beliefs and the practice of prophecy. Within the Church of the Nazarene, no individual is designated as a prophet. Certain members feel that a preacher who predicts, exhibits greater piety. The respondents acknowledge that there should not be any use of things when praying. This is so because some of the few pastors who are inclined to prophecy, have the temptation to want to use things like an earphone, demonstrating power through chairs where people fall if they try to sit on the chair. The same with earphones, when one tries to put the earphones in their ears they fall. This was exhibited in one of the youth camps, where some of the young people were not comfortable with some of these practices.

Some individuals regard prophecy from a declarative standpoint. During the sermons, specific individuals experienced prophetic phenomena. The research indicated that miraculous healing was markedly underrepresented in the Church of the Nazarene, suggesting that sanctification was prioritized over healing. Responses indicated low averages for the pastor who prays, and people get healed, and that it does not signify a pastor's authority, nor does an absence of healing denote a deficiency of faith. These findings are also consistent with J. Kwabena's research, an African expert on Pentecostalism, and Laurent Magesa, a Tanzanian author, who concurred with other African writers such as Takesure C. Mahohoma, Mashee B. Bare, and E. Okello.

During this inquiry results produced a moderate average score, suggesting Wesleyans endorse and engage in healing practices. The results indicate that the Church of the Nazarene Zimbabwe East District generally endorses the practice of divine healing. The Zimbabwe East District Church of the Nazarene found that 75% of respondents believe that kneeling aids pastors in praying for the sick; nonetheless, some clergy participate in unbiblical practices. The issue of healing usually finds home to many people. The reason is that when one gets ill, it is not a comfortable feeling. We want to get well as fast as possible. This has been part of what other modern Pentecostal churches are doing to exploit the need that is obvious among people. Some end up saying you do not have faith that is why you cannot get healed, when in fact they know that they do not have the gifts. The methods have been clearly stated as the most worrying, as people in the Zimbabwe East District are not worried about the gift of healing. There is concern that some are doing healing services for purposes of show. Other healing takes centre stage where the preaching of the gospel is supposed to be more important. When the Word of God is preached, chains are being broken and making possibility for the sinner to be saved.

Deliverance does not denote a distinguished pastor or a devout individual. Deliverance is regarded as a significant indicator of pastoral authority, with awareness of its use among Wesleyan Holiness preachers. Participants believe that deliverance is distinct from salvation and healing. Deliverance is a spiritual process encompassing liberation from demonic control, healing from ailments, malevolent entities, destitution, and exterior adversities. Individual emancipation is necessary for it to be designated as spirit filled. The Church of the Nazarene advocates for deliverance since it is a divine prerogative. Certain pastors integrate methodologies from other denominations into their churches. Mostly the young pastors have been attracted to these methodologies thinking that is what pulls a lot of people to their churches. Many are misdirected and seem to be fronting personal agendas rather than God's agenda of saving people and bringing them to the kingdom.

Jesus' healing work underscores the importance of repentance, which results in physical and spiritual restoration. Healing is prevalent in African nations, where individuals frequently pursue supernatural remedies and solutions for their afflictions. Certain Pentecostal groups may incorporate African Traditional Religions (ATRs) elements, including anointing oil for healing and financial prosperity. Cheryl Bridges Johns, a proponent of Pentecostalism, has expressed apprehension regarding the radicalization of worship and its effects on contemporary society. She also notes areas of the worship practices that even she, as a Pentecostal, does not understand. If someone who is a researcher and knows quite a lot of theology and practices is confused during a worship service, then any layperson can be confused too. One of the confusions for her has to do with speaking in tongues (though this research is not focusing on that subject). It is worth mentioning for the reader's benefit that this confusion stemmed from the practice of

speaking in tongues, which is often not interpreted, and there is no effort to ensure that when one speaks in tongues, the message benefits the brethren.

The findings indicate that the Church of the Nazarene Zimbabwe East District must address issues related to inculturation, prophecy, deliverance, and healing. It is also important to work toward new practices while making sure there is no tendency to move towards syncretism. This necessitates the adoption of appropriate practices in worship, while remaining aligned with the tenets of Wesleyan holiness doctrine.

The issues of inculturation, prophecy, deliverance, and healing still need to be addressed from an ecclesiology point of view. Many pastors, when it comes to the practice of these spiritual gifts for the church, do not know how to discharge these gifts. Inculturation is usually the result. Inculturation is "the process of adapting Christian teachings and practices to different cultures."[213] This also includes the use of things in the process of praying for the sick, or during prayer for deliverance from demonic or any form of domination by the devil. Some take the Bible and lay it on the head of the person being prayed for. This according to them, is supposed to make the sickness and the demons run away.

Why inculturation is a challenge for the Church in Africa, is because of how some of the earlier missionaries taught the Bible. Some cultures were not challenged and so people kept on believing in their cultural practices. Among the Shona people in Zimbabwe, they believe in the worship of ancestors. The belief is so engraved that even when someone is saved, they may have a problem of totally disassociating with their ancestors. They sometimes keep the clothes, the

[213] Thomas C. Oden, *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine* (Grand Rapids: Zondervan, 1994), 527.

staff, the spear, and the beads that were used during ancestral manifestation. They come and become members of the church whilst these things are kept. As far as the African culture is concerned, it is known that these things work like a television aerial. They attract evil spirits even when someone is saved. Some by keeping these materials from their cultural background and at the same time wanting to be good Christians; this becomes a challenge.

The story in the first book of Samuel 15 where Saul was supposed to destroy everything and not keep anything, including the animals, the king, and the people, highlights this. The instruction was to destroy everything. So, some Christians come and get saved but find it difficult to destroy everything. Unless God's power intervenes, one may stay long with those traditional things or ornaments. Sometimes demons may manifest in this saved person and then he may tell the truth that he has things that may need to be destroyed to experience total separation from his former life. The idea of a Gospel that comes but seems not to challenge people's cultures may lead to a situation of inculturation or syncretism.

This takes us to the five types that were introduced by Niebuhr as a continuation of Troeltsch's typology theory. This tendency of pastors visiting other churches and importing some of the things they see and learn from them, needs to be done with a lot of care and knowledge. Some of the people are doing this not because they want to go against the teaching of their church; but wanting to be better in their worship services and grow the church. In this innocence, one may embrace something, that may be working against the teaching or the doctrine of the church.

Also, above all these challenges, we must acknowledge that this world is not static. This world changes every time and so any organisation should be ready to make positive adjustments

that are compliant with that organisation. Troeltsch's theory resonates with the idea of change. The theory shows us that change is inevitable in the world that we live in. Rigidity can be a way to bring an organisation to its death naturally. The Church of the Nazarene in the Zimbabwe East District also in its adjustments, need to be ready to change in some way, but never compromise its identity and its message. In some cases, some other denominations have allowed inculturation to take place. Now to try to teach something different may not be easy for them. We are aware of some denominations where beer drinking is not an issue then they must bring and share at their churches, t some even volunteer to bring beer as part of the beverages to be taken at church.

Most missionaries, back then, from an evangelical point of view, did not practice inculturation per se, though the temptation was high. One time some college students visited a Nazarene church but that was in town. They were surprised to find many cigarette stubs all over the churchyard and wondered where they came from since this was a church compound. They were informed by the pastor that his congregation had other members who smoked, and it was not a problem. The fact that the pastor did not see any problem with it meant they could continue to smoke without any intention to stop as Christians. However, it was mostly popular among the Roman Catholics. This process of bringing Christianity into a culture and trying to live a Christian life according to that culture, leads to syncretism. The five types that Niebuhr introduced play an important role here. There is a possibility of finding something good in each of the five types. These types are trying to establish a relationship between the church and the world. This is also an important part of Christianity, to live lives that bring Christ in front of the community to be saved. Christ is above culture, and our culture starts to transform into Christian culture when Chris influences the lives of individuals in each community.

Pastors and lay people may see good things in other churches; but there should be a way to bring the newly learned worship styles into the life of the congregation in a way that does not confuse what the church believes and practices. Worship practices vary even for different Nazarene churches in one city. But there are those guiding principles that help to keep identity. It is not difficult for a congregation to be swayed once the pastor does not teach and has a stand for his or her church. Anything can fly if they think it is exciting and can be referred to as worshiping God. Some want to pray whilst prostrate during a service, while others jump and make all sorts of noise. These and other disturbing worship practices are sometimes experienced in a Nazarene worship service.

The year 2024, in Johannesburg during a Africa South Field conference, Dr Enock Litswele one of the renowned African leaders in the Church of the Nazarene, stood up in one session and pointed out how the church was in many ways losing its identity, and one of them was the worship styles, which include music, prayer, and more. His worry with the kind of music the church is getting accustomed to is that of moving away from hymns to singing a lot of choruses. Probably, this is caused by a desire to be entertained, than worshiping God. The gospel of Jesus Christ should be so powerful enough to change our cultural practices for the better. The issue of developing a culture in a church, needs careful consideration; some things need to be talked about by the leadership. Some need to be taken to higher authorities for consideration. The systems in the Church of the Nazarene will allow an issue to be raised at the local church and go through the processes, where it may be discussed during a General Assembly. The Church of the Nazarene in the Zimbabwe East District needs to talk about issues centred on healing, prophecy, and deliverance. African theologians need to help develop an ecclesiology in line with the Global Church while also answering some of these things from an African perspective.

Worship, healing, deliverance, and prophecy were dealt with by the responders. They felt certain things might have crept into the church, but it cannot be something very big. Issues to do with prophecy they said it's not much. Though some had the experience of being prophesied by a Nazarene pastor, they think it can be stopped. When it comes to healing and deliverance, this according to the respondents, is happening in their churches almost daily. They have noticed those unusual ways of praying for deliverance and praying for the sick. The feeling is that something should be done to correct these wrong ways.

On the issue of worship services, there has been a problem because it seems it's an issue of the old versus the young. Most of the young people want to sing and dance, and not just sing while standing. While the old in their ways of reverence of the house of the Lord, they feel the little movements may be enough and not really dance. The situation outside Nazarene churches in Zimbabwe is that most of the Pentecostal churches even have those who are in front for the purposes of dancing only. So, the choruses find resonance with most young people unlike the hymns. This may be the reason why many young people are interested in choruses more than hymns. Not that they do like hymns, it is just that they want to sing and dance.

Among the Pentecostal churches worshipping in song and dance has become common, to such an extent that some think that is the way to show that they are saved. Everyone is usually supposed to sing standing. Lest people think one is not saved. There is that freedom to worship in the way one feels, jumping, running around, clapping hands and more. All these are expressions that culminate in a Pentecostal expression according to those who worship in these Pentecostal churches. When they visit some of the Nazarene churches, they will conclude that they are spiritually dead. This position is not true, but that is what happens.

5.2.5 What are some steps the Church of the Nazarene in Zimbabwe East District needs to take to better shape its theology, worship and practice?

The gospel should and must always be Christ-centred. When the preaching and the teaching from the Bible do not make reference to the Christ who was born, lived, died, and rose from the dead on the third day, that preaching is false preaching. The Church of the Nazarene in its articles of faith mentions Christ as the second person of the Triune God and makes clear that salvation is through Christ. Many modern ministries are engaging in healing, deliverance and prophecy and not preaching the gospel of salvation for people to be saved and be really delivered from the bondage of the enemy. Those who have researched Wesley concur that his theology included the doctrine of Christ. Thomas Oden mentions the subjects that Wesley included in his treatment of theology: God, the Attributes of the Trinity, Sin, The Incarnate Crucified Lord, The Holy Spirit, Grace and Predestination, Soteriology, Sanctification and more. These are reflected in Oden's book, *John Wesley's Scriptural Christianity: a Plain Exposition of His Teaching on Christian Doctrine.*[214]

Talking of the Christ-centred type of gospel; one wonders whether anyone would claim to be preaching the gospel when Jesus is not in the sermon. This is the greatest temptation for most of those concentrating on the gifts of healing and deliverance. All is about performing miracles at the expense of people experience God in their lives. There is a tendency among many to want the man or woman of God to pray for them and not be able to pray for themselves, because there is usually no relationship with God. Willim M. Greathouse says,

> Our faith rests first of all on Jesus himself as we know Him in the gospels and secondarily in the interpretation of Him by the apostles. … Jesus did not come to deliver a ready-made doctrine of Himself, i.e., a Christology. He came to perform a redemptive

[214] W. T. Purkiser, Richard S. Taylor, and Willard H. Taylor, *God, Man, and Salvation: A Biblical Theology* (Kansas City, MO: Beacon Hill Press, 1977), 301.

> deed. His was an experiential purpose, to bring man and God together in reconciliation (2 Cor. 5: 19). Out of the believing response of the Early Church developed a doctrine.[215]

This remains the purpose of the Church today: to bring God and man together. This will be achieved through preaching Christ who can save through His death on the Cross, and the power that resurrected Him. Instead of focusing on the miracles, that are usually making a name for the person performing the miracles; focus must be on the Master of the miracles, the one who heals and delivers people indeed!

Adjusting at any given time is important if it helps to improve the situation, or even better, retain identity. The fact that there are those who have seen some practices that are not in tandem with the church's identity, therefore, highlights the need to rescue the situation earlier. The issues of deliverance, prophecy, and healing continue to attract a lot of attention among the men and women of God. Especially deliverance is very prevalent among the churches in Zimbabwe East District. Prophecy is just here and there and not every time. Several ways to mitigate this situation can be employed. This section of our investigation will briefly make suggestions as to what can be done in a way to be both cautious and make changes were needed.

The Church of the Nazarene in the Zimbabwe East District needs to be intentional about working against anything that compromises the identity of the church. Ellis talks about Phineas Bresee who used to say that there is a middle ground between the unplanned and ritualistic service. Bresee suggested that many people would gain much more from taking part in a planned worship service. It would, therefore, be very beneficial for any preacher to take time to work on improving their worship service. The pastor needs to work around the connection between the

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[215] Brent D. Peterson, "The Purpose and Passion for Communal Worship: Connecting Communal Worship With Being Christian, Holiness, and Missional," *Grace and Peace*, no. 9 (Summer 2013): 60–63.

sermon, the scriptures to be read, and the songs to be sung so that all of it will work toward one possible result. Some argue and say that too much planning of a service inhibits the freedom of the Holy Spirit to work in the way He wants. Balance is needed in doing all this preparation and being intentional when planning a service. In his paper, Brent D. Peterson comments,

> The Church's primary task is the practice of communal worship. While evangelism, discipleship, Christian education, and ministry in the world is very important, all this flows from the body, which is empowered and sent by and with the Spirit from communal worship. From the Jews through the early Christians to the present Church, the very definition of being Christian involves God's gathering of the people to be present to God and other persons for a transformative divine-human healing encounter.[216]

In these Church settings where careful attention is given to praise, Scripture, preaching, confessing, laments, creeds are read, and sacraments are shared. Brent also adds and says that the Jewish people came together to remember the stories of God's care. They did this through scripture, singing, praise, and prayers of lament and confession. Later Christians added sacraments, such as the Lord's Supper and baptism. Sacraments guide the Church according to Brant and celebrate the transforming encounter between divinity and humanity.[217] He also says "Worship is the event where God heals our humanity, so we may better love God, ourselves, and others. It is this communal gathering which is our working out of the mission of God."[218]

During some visits to the Zimbabwe East District, we discovered that they know they are engaging in singing competitions. The competition is mainly based on the Nazarene hymns. A song would be selected and then they ask the churches to form choirs who will then participate in

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[216] Peterson, "Purpose and Passion for Communal Worship," 60–63.
[217] Peterson, "Purpose and Passion for Communal Worship," 60–63.
[218] Jennings, "Critical Appraisal of Typologies," 21.

the hymn singing competition. This we believe continues to arouse interest among both the young and the older church members. Sometimes it is translated to singing as congregation during worship services. The more interest is generated the more hymns will easily be sung during worship. Some have also taken the challenge to transform some of the hymns and use contemporary styles. While trying to do some of the songs contemporary, there is the opportunity for some who love music to explore their giftedness. Just turning a song from the way, its sung to something different requires a lot of gifting. Many young people would love to see that they are able to do such wonderful work.

The pastor also plays a very important role in making sure he works closely with the worship leader. This will help to sing songs that help to communicate the message of the sermon before the pastor starts preaching. When this happens, then both choruses and hymns will be sung during worship services. A balance is what is required in a worship service so that there is not too much of either hymns or choruses. Sometimes in churches where the pastor is not working with the worship team, they experience some unwanted occasions. The messages may be so different that the music does not add to the sermon or help to prepare the hearts of the people to receive the message.

Participants in the study examined how the Church of the Nazarene East District should proactively modify its worship practices to embrace other ideas that do not dissipate the Nazarene doctrine. Prophecy seems to have become a very attractive form of worship. Where a lot of people love being told about their future. The responders had different understandings of prophecy; however, the true definition of prophecy should be taught. They recommended that the church engage with pastors and deal with these issues. Where there are difficulties, the pastors need to present the issues to the District Advisory Board (DAB). They recommended that the

Church promote religious tolerance and practice by tackling theological issues, mainly these three worship practices: healing, prophecy, deliverance, and the issue of speaking in tongues.

Troeltsch's typology of sect to church helps to bring some light to the case before us. In his attempt to differentiate sect from church; he also helps the church today to be careful of moving from a church to being a sect. The reason is that when a church continues to take everything that comes its way, its identity will be lost and may just end up focusing on individuals (which is what Troeltsch suggests being part of describing a sect). There is that honour given to an individual. No one can have a different view from the leader. What he says, no one can say no. The Church of the Nazarene in the Zimbabwe East District through the pastors who are seeking names and wanting competition with other pastors by performing funny if not fake miracles, will only drive the church to lose its identity. So, the respondents suggested that when foreign signs are identified, it is proper to quickly raise the alarm so that the issue may be dealt with sooner.

According to Troeltsch, the church as an objective institution, like the state, can bring different social and cultural forces into a synthesis by being able to dominate them and direct them according to their own ends. He says only the church type can bring Christian values into such a cultural synthesis because it translates its doctrines into social powers by objectifying them. He adds that the church-type applies Christian ethical values to society through its concept of relative natural law. This is something that the sect-type may not be able to achieve, because it does not accommodate itself to historical reality.[219] We must mention at this point that both the

[219] Jennings, "Critical Appraisal of Typologies," 21.

church type and the sect type have something that the different churches can take for a healthy outcome.

There is the issue of absolute universalism and absolute individualism. The church needs to "go make disciples of all nations", while also making sure that every individual has a personal relationship with God. The Church should see itself bound by the divine mandate to engage in universal proselytism while on the other hand the Christian is obliged to secure salvation for his own soul, notwithstanding the demands of the world.[220] This then will help the Christian to feel obliged not to compromise with the world. One should "work out their own salvation with fear and trembling." The result of such may be a life of holiness.

In recent years, it has come to the attention of the Church leaders (Church of the Nazarene), that the identity of the church has become a worrisome issue. There have also been several pastors who have taken the gift of deliverance as a form of priding themselves more than other pastors. There is a feeling of superiority and a 'holier than thou' attitude. It is good when leadership is aware of such things unlike when they seem to know nothing. As part of what the church can do to combat these effects that may possibly infiltrate the churches, there is an effort among the leadership and the pastors to continue to talk about church identity and teaching about "the people called Nazarenes" in some districts.

A whole session on Church identity was given time in a plenary session during PALCON (Pastors and Leaders Conference) Africa South Hub in 2023. Dr Gift Mtukwa talked about some of the loopholes and causes of the church losing its identity. He also talked about how the church

[220] Rob A. Fringer, "Broken-Holy People: A Biblical Plea for God's Holy People to Embrace a Less Perfect Perfection," *Didache: Faithful Teaching* 22, no. 1 (Spring 2022): 1-12. http://didache.nazarene.org.

that claims to be holy sometimes does certain things on purpose, which denies the church of being visible as who they say they are. He also talked about how we can avoid some of the wrong teachings creeping in and finding a home in the Church of the Nazarene. So, the fact is, that the Church of the Nazarene in the Africa region has already identified some of the challenges to its identity. The Church of the Nazarene, through seminars, leadership workshops, conferences, and other initiatives, can help mitigate the problem of losing identity.

During one such conference, Theological Conference in Argentina, a presenter argued for how he defines a holy people and said, "A holy people is found in an embrace of our shared brokenness which through the outworking of the Holy Spirit is brought to a less perfect perfection in the midst of community."[221] Fringer continued to explain himself on what he meant by his definition of brokenness. The statement sounds contradictory. He tried to show that he was talking about how God's holy people move from brokenness to wholeness. This presentation generated a lot of attention especially from the African church representatives, who argued from an African point of view. Some of the positions were not applicable from an African point of view. But the main issue is when the church is attempting to deal with something, and come together for conversations, they are likely to overcome the challenge. The differences in understanding an issue happen, but there is always a way to find each other and sometimes choose to remain different but live peacefully. So, conferences, and any opportunity provided for conversations is a good thing in the right direction.

The respondents also suggested the creation of handbooks in vernacular for individuals unfamiliar with the Church of the Nazarene (CotN), along with a summary of the Nazarene

[221] Ivelisse Valentin-Vera, "Hope of a New Creation," *Didache: Faithful Teaching* 22, no. 1 (Spring 2022): 1-12. http://didache.nazarene.org.

Manual in important paragraphs. They asserted that the Church must emphasize a renewed emphasis on engaging youth in activities that captivate their attention, as many are driven to fulfil religious obligations through a misinterpretation of ecclesiastical theology. They asserted that clergy and lay people must understand church theology and behave accordingly. The Church must maintain its religious dedication, disseminate doctrinal teaching, and use discernment when engaging with influences from other denominations. Pastors, and other congregants must comprehend the church's doctrine and apply the Nazarene core values.

The researcher is also drawn to the paper presented by Ivelisse Valentin-Vera. She was talking about 'Hope of a New Creation'. This was in reference to a community she looks forward to when people have been converted to true salvation. She says, "To speak of the hope of a new creation is to be willing to break paradigms, to move to the future while moving back to the beginning-genesis without pretending to go back to fundamentalisms."[222] She further talks about how the Church is called to a hope that comes from brokenness where restoration should occur. These are the children of Adam crying for redemption to go back to where they belong.[223]

For a church to achieve this, there is a need for a church that focuses on what is more important. Like keeping doctrine if that's what drives people toward achieving their hope of salvation. Churches work in their contexts and that makes them have order while busy with the main objective of bringing people to a relationship with God. Doctrinal challenges and ecclesiological challenges will come and go. The Church must keep focused on the ultimate goal, taking people to heaven. Therefore, forming communities that have hope for a future life is very important.

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[222] Valentin-Vera, "Hope of a New Creation," 1–12.
[223] Valentin-Vera, "Hope of a New Creation," 1–12.

Above all these, it is important to mention that the Church of the Nazarene knows that there are those who when they attain a certain level of education, will throw books away. A condition has been put for all Nazarene pastors to register for Lifelong Learning. This is a sight under the Church of the Nazarene where those in active service in the church will register themselves and be able to receive credit hours for attending a workshop, seminar, reading book, and more. When a pastor in the Church of the Nazarene registers on the Lifelong Learning platform, then whenever one attends a workshop, one can now credit the hours that will have been spent learning. If one attends a conference, then they get credit hours. They are given a cord then they load on their portal, and the credit hours will be added to their portal. Every Nazarene pastor is supposed to have a minimum of 20 credit hours per year. The forms that they fill every year to be part of reporting include the learning hours. This then helps the pastors to keep learning and updating themselves on issues to do with doctrine, practice, and more.

Vera one of the contributors to the Global Theological Conference in Argentina in 2024 said,

> We inherited the faith of Thomas, John, Peter, and Paul, and the women. They saw, they heard, they touched. They lived the experience of wholeness, through their encounter with the risen Lord. Today we know what moves us and where does it take us, because the anticipation of what we hope for was seen and heard by the apostles. That experience was and still is the living force that goes with their words. "*As for us, we cannot help speaking about what we have seen and hear*d" (Acts 4:20).[224]

[224] Valentin-Vera, "Hope of a New Creation," 1–12.

Our reference to the Church fathers is also to acknowledge the importance of making reference to where we have come from and begin to see the hope that is in where we are going.

5.3 Conclusion

The study concludes that modern Pentecostal practices, including glossolalia and prophetic revelations, have an influence on the Church of the Nazarene in Zimbabwe Eastern District. This may be in a minimal way, but it has started to have inroads into the Church of the Nazarene Zimbabwe East District. The study advocates for churches to actively preserve the Wesleyan Holiness tradition and reestablish their foundational principles while addressing non-biblical concepts. The Church faces doctrinal challenges, including the phenomenon of embourgeoisement and the impact of large postmodern Pentecostal congregations. Traditional Sunday services and the administration of spiritual gifts presented challenges, particularly in the triadic ministries of prophecy, healing, and deliverance.

The study also found that miraculous healing was common, since it was part of the services every Sunday. The Church acknowledges deliverance as a divine entitlement, and Nazarenes in the Zimbabwe East District are informed about its application. The research advocates integrating proper healing and deliverance biblical practices, which remain part of the Wesleyan Holiness tradition. There is a need to teach about prophecy, deliverance, and healing. These three cannot be ignored in our changes, especially from an African context. We come from backgrounds where it is common to have a medium or healer discussing the future. We can embrace the changes that do not leave us with no identity but the kind that is common in our worship of God.

5.4 Recommendations

The study suggests further investigation into the movement's effects on Zimbabwe's social and religious scene with recommendations for the Church of the Nazarene in Zimbabwe East District:

1. **Deepen Understanding of Modern Pentecostalism (see Objective 1.5.1)**

   Recommendation:

   Conduct regular clergy and lay training workshops on the theology, characteristics, and appeal of modern Pentecostalism to help members discern theological distinctions. A well-informed church leadership and membership can engage Pentecostal expressions critically and constructively, maintaining doctoral clarity while appreciating cultural dynamics.

2. **Revitalise Wesleyan-Holiness Theology and Practice (see Objective 1.5.2)**

   Recommendation:

   Reaffirm the Wesleyan-Holiness emphasis on sanctification, personal piety, and social holiness through structured discipleship programs, preaching and small groups. Strengthening the church’s theological identity can serve as a counterbalance to external. Influences, reducing doctrinal drift and fostering spiritual growth rooted in the Holiness tradition

3. **Address the Influence of Pentecostal Worship Practices (see Objective 1.5.3)**

   Recommendation:

   Develop theologically informed responses to Pentecostal practices of prophecy, healing, and deliverance. For example:

- **Prophecy**: Encourage biblically grounded spiritual discernment and preaching rooted in scriptural prophecy.
- **Healing:** Integrate prayers for healing into regular services with pastoral oversight to maintain integrity.
- **Deliverance**: Equip pastors with balanced, contextual teachings on spiritual warfare, avoiding sensationalism.

These practices are attractive to many congregants. A thoughtful response allows for pastoral care without compromising core doctrinal beliefs.

4. **Shape a Contextualised Nazarene Theology and Practice in Pluralistic Environments (see Objective 1.5.4).**

Recommendation

Establish a district-wide theological commission to guide local churches in shaping worship, theology, and pastoral practice that are contextually relevant but rooted in Wesleyan-Holiness values.

Sub-recommendations:

- **Theology:** Encourage local theological reflection on holiness in the face of pluralism and charismatic expressions.
- **Worship:** Create culturally engaging worship services that include testimonies, music, and communal prayer without copying Pentecostal formats.
- **Practice:** Emphasise community service, accountability, and ethical living as key components of Holiness.

Religious pluralism demands a clear, contextualised response. The Church of the Nazarene must define its identity amidst competing expressions without becoming reactionary or isolationist.

5. **Strengthen Institutional and Theological Education**

Recommendation:

Integrate modules on Pentecostal theology, African religious movements, and Wesleyan responses into pastoral training institutions and district seminars. Sustainable doctrinal fidelity requires robust theological education that prepares leaders to minister in changing spiritual landscapes.

6. **Foster Dialogue and Unity**

Recommendation:

Promote structured dialogue and cooperation with other Christian traditions, including Pentecostals, to identify shared values while maintaining theological distinctiveness. This can reduce inter-denominational tensions and create opportunities for shared missions, especially in addressing social issues.

5.5 Areas of Further Research.

1. Comparative Study of Pentecostal Influence Across Different Regions
2. Comparative Study of Holiness and Charismatic Expressions Across African Wesleyan Churches.
3. Provide a broader perspective on how Pentecostal influences manifest in different cultural, social, and theological contexts.
4. The Role of Lay Leadership in Implementing Pentecostal Practices
5. Examine the role of lay leaders in incorporating Pentecostal practices within the Church of the Nazarene.

6. Theological Impact of Pentecostal Healing Ministries on Wesleyan Sanctification
7. Explore the tension between Pentecostal emphasis on healing and Wesleyan focus on sanctification.
8. Youth Engagement with Pentecostal Practices in the Zimbabwe East District
9. Explore how younger generations engage with or respond to Pentecostal worship practices.
10. The Influence of Cultural Context on Pentecostal and Wesleyan Worship Practices
11. Study the impact of Zimbabwean cultural and societal factors on blending Pentecostalism and Wesleyan-Holiness traditions.
12. Historical Development of Pentecostalism within the Church of the Nazarene in Zimbabwe
13. Trace the historical development and integration of Pentecostal elements.
14. Theological Education and Training for Prophetic and Healing Ministries
15. Investigate the current state of theological education in the Church of the Nazarene. Pentecostalism and Religious Pluralism: A Case Study Approach to the interaction of Pentecostalism in the Zimbabwe East District with broader religious pluralism.
16. The Role of Spiritual Gifts in Church Revitalisation and Growth

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APPENDICES

Appendix 1

Questionnaire

A. Personal Information

Name of Church: _____

Date: _____

Gender: _____

Age: _____

Educational Level: _____

Pastor/ Layperson: _____

B. Characteristics of Modern Pentecostalism

S/N	Statement on Modern Pentecostalism	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Prosperity gospel is as good as all the gospels.					
2	Speaking in tongues is a sign that one is filled with the Holy Spirit.					

3	You cannot cast out demons if you do not speak in tongues.					
4	Use of things is not a problem when praying for deliverance.					
5	We should all speak in tongues.					
6	We must honour our pastor (apostle, or bishop) by kneeling when he comes in.					
7	Only the "prophet" should pray for the sick and pray for deliverance.					

C. The Current Wesleyan-Holiness Tradition Practice among the Nazarenes on the Zimbabwe East District

S/N	Statement on Current Practice	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Holiness messages preached and taught often in church					
2	Some speak in tongues					
3	Unusual Ways of Deliverance					
4	Use of oil/water when praying for the sick					
5	Prosperity gospel common during Sunday sermons					
6	There has been a change in the way sick people are prayed for.					
7	Everything is very normal during Sunday services					

D. Practice of the threefold ministries: Prophecy, Healing, and Deliverance

1. Prophecy

To what extent do you agree with the following statements relating to prophecy?

S N	Statement on Prophecy	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Church of the Nazarene does not believe in prophecy.					
2	A prophesying pastor is a holy pastor.					
4	Prophecy is practised in our local church.					
5	I feel more satisfied when prophecies are pronounced about me than preaching.					
6	Church of the Nazarene is “Pentecostal” and has prophets.					
7	Wesleyans believe and practise prophecy.					

2. Healing Ministry

To what extend do you agree with the following statements relating to healing?

S N	Statement on Healing	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	The Church of the Nazarene does not believe in divine healing.					
2	The gift of healing is a sign of a holy person.					
3	People are more impressed when a person is healed than when a person is sanctified.					
4	Wesleyans believe and practise healing					
5	Lack of healing means lack faith					

6	The Church of the Nazarene is becoming too "Pentecostal" when it comes to divine healing?					
7	Healing is a sign of a powerful pastor.					

3. Deliverance Ministry

To what extent do you agree with the following statements relating to deliverance?

S N	Statement on Deliverance	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Church of the Nazarene does not believe in deliverance.					
2	Deliverance is a sign of a powerful pastor.					
3	Other things (e.g. water, oil) can be used during deliverance					
4	Deliverance is different from salvation and healing.					
5	Deliverance is a sign of a holy person.					
6	A service without deliverance, is a sign of lack of power.					
7	Wesleyans believe and practice deliverance.					

Appendix 2

Interview

1. Are you familiar with prophecy?

_____

_____

_____

2. How best can you define prophecy?

_____
_____
_____

3. Do you believe in prophecy? Have you ever experienced it in any of your services?

_____
_____
_____
_____

4. Is prophecy practiced in your congregation? If YES explain how, and if NO also explain why.

_____
_____
_____
_____

5. When praying for the sick; should the sick people kneel or remain standing? Please state the reason for your answer.

_____
_____
_____
_____
_____

6. Healing of the sick is a sign that the pastor is holy and powerful. Comment on this statement.

_____
_____
_____

7. Are you familiar with the doctrine of the Church of the Nazarene? What is the position of the Church of the Nazarene concerning healing, prophecy, and deliverance?

_____
_____
_____
_____

8. Are you comfortable with the current way of worship at your local church during services? Is there something that you think should be avoided? Is there something that should be included in services?

9. Are there any changes you have seen in the Church of the Nazarene, Zimbabwe East District since you became a member? If any, please mention them.

10. How do you define deliverance?

11. Do you feel that a service was not spirit-filled if no one is delivered from demonic possession?

12. When deliverance is taking place, is it alright to use other things (like water, snakes, pesticides) in the process?

    _____
    _____
    _____
    _____

13. The current state of the Church of the Nazarene on the Zimbabwe East District is normal, we have not seen anything unusual from many years ago. Comment on the statement above.

    _____
    _____
    _____

14. If you have seen any difference of late, what steps should the church take to maintain its doctrine?

    _____
    _____
    _____

15. Does keeping one's doctrine really matter since the worship of God is very dynamic?

    _____
    _____
    _____

Appendix 3

Focus Group Discussions

1. Which among the three practices are practised in the Church of the Nazarene Zimbabwe East District: prophecy, healing and deliverance?
2. Do we have anyone who has the title prophet in the Church of the Nazarene Zimbabwe East District?
3. When a pastor prophesies, it shows that a pastor is most prayerful than others. What is your take on this statement?
4. Of late some pastors have started using things when praying for the sick, is it biblical or is there any problem?
5. What is the difference when praying for the sick, standing or kneeling?
6. Is it ok to **demonstrate** the power of God?
7. Can anyone pray for the sick and not the pastor only?

8. Do you experience deliverance in your church?
9. Is it correct that pastors with power make people fall and those who do not make people fall do not have the power of God?
10. Is the Church of the Nazarene becoming too Pentecostal when it comes to deliverance?
11. Deliverance is a sign of a holy man or woman of God. How do you react to this statement?
12. What is your general comment about these three practices in the church?
13. Do you think there is any doctrinal problem in the Church of the Nazarene East District?
14. Do you have solution(s) to any of the questions above?
15. Who should provide a solution to such situations?
    Does the church need to change anything at all?

CHURCH OF THE NAZARENE

Church of the Nazarene 24 Morton Jaffray Drive Eastlea Harare

Landline 04 778574 Cell 0773449179 E-mail: katandikaw@gmail.com

20 11 2020

To whom it may concern

Dear Sir/Madam

Re: Letter of Authority for Rev Constantino Magaya to do research work in Zimbabwe East District

This is to certify that Rev C Magaya has been authorised to do research work on "Effects of Pentecostalism on the Wesleyan–Holiness Tradition" in Zimbabwe East District. He has decided to do the research in Zimbabwe East District because he has contacts of most Pastors and it is home for him. The work will obviously benefit us all in Zimbabwe East District.

Anything that can be done to make his research work enjoyable will be greatly appreciated.

I will be ready to respond to any queries or information on Rev Magaya on any of the directories above.

Yours Sincerely,

Rev Willard Katandika.

Zimbabwe East District Superintendent.