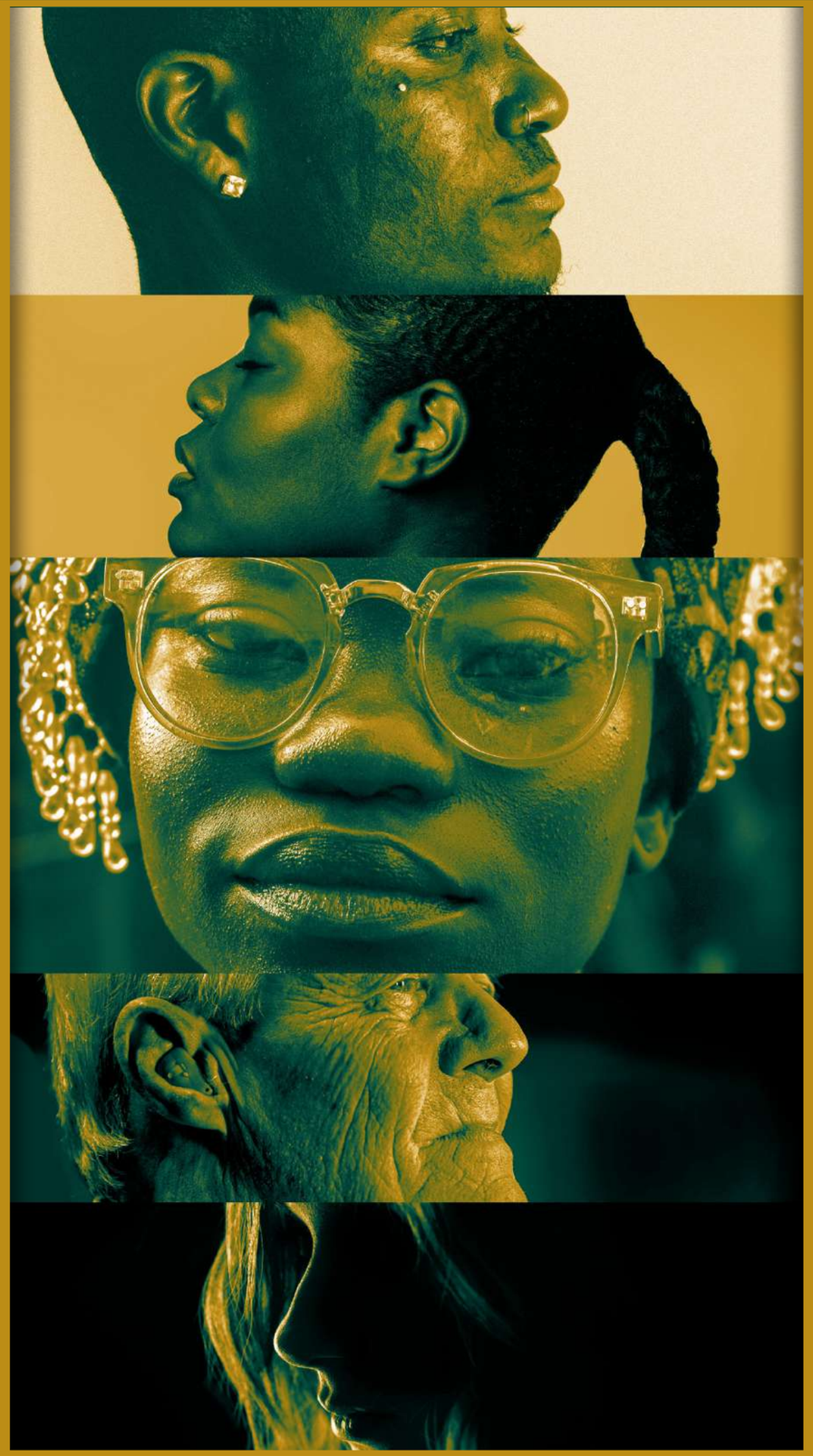

Conspectus

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Cover image
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Braided woman. Photographer: Jessica Felicio.
Woman wearing orange and black head dress. Photographer: Prince Akachi.
Side view of man's face, Photographer. JD Mason.
Woman's face on black background. Photographer: Christian Holzinger
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Editorial

Conspectus 31 presents six essays and a book review covering the broad spectrum of theological reflection. Complementing this interdisciplinary core is a contextual emphasis presented by scholars with strong affinities to the church in Africa and the broader mission of God. As you read through this issue, our hope is that you would encounter reasoned reflections about God, the church, and our world. May these reflections root our convictions in the eternal and may they fuel our pursuit of the imperishable.

Conspectus 31 Articles

In "A Procedure for Analysis of Contemporary Reception of Biblical Texts in Ghana: A Methodological Consideration," Dr. Clement Adjei-Brown reflects on reception theory, charismatic preachers, and Ghanaian traditional religions. His methodological article bridges the disciplines of Bible interpretation and contextual theology, charting a course for hermeneutical strategies that speak directly to African realities.

Next is an essay entitled "The Concept of Cult Centralization in Deuteronomy and its Possible Implications for Today" by Dr. Miracle Ajah. Motivated by a vision of an inclusive society, Ajah reads Deuteronomy exegetically and historically, tracing the debate on cult centralization and its social implications in antiquity. From this discussion, he submits an appropriation of Deuteronomy that could address fiscal federalism and resource control in several African countries.

Prof. Charles Owiredu enters the world of metaphor, analyzing the conceptualization of the "nose" in the Hebrew Bible. His paper "Metaphoric and Metonymic Conceptualization of the Nose in Hebrew and Twi" leverages Conceptual Metaphor Theory to explicate the use of the nose metaphor in human experiences and its codification in the Akuapem Twi Bible of 1964. Dr. Harvey Kwiyani and Joseph Ola's paper entitled, "God in Oral African Theology: Exploring the Spoken theologies of Afua Kuma and Tope Alabi" brings orality and theology into crystal focus. Their approach documents the rich theological heritage of a couple of West African women, providing a credible counterpoint to Occidental theological refrains. The conceptualization of God and the formulation of African identity are featured in continuity with luminaries such as Mbiti and Bediako.

In a rejoinder to the simplistic view that considers the Reformed tradition underdeveloped in its pneumatology, Dr. Alistair I. Wilson presents the doctrine of the Holy Spirit as an established tenet in Reformed theology. His paper, "The Holy Spirit in Relation to Mission and World Christianity: A Reformed Perspective" etches lines of continuity between pneumatology in the Reformed tradition and Christianity's global reach. Wilson deconstructs preconceived pneumatological binaries and edifices, inviting us to a charitable interdenominational dialogue informed by nuance and commonality.

Dr. Abraham Modisa Mkhondo Mzondi engages the sphere of leadership through an analysis of John L.M. Dube's values. Mzondi's approach is refreshingly novel in that it traces Dube's leadership principles through ecclesial and political successors. At the heart of his articulation is a holistic view of reality captured in the phrase "a non-dichotomous perspective of *Ubuntu*." Mzondi's article, "John L.M. Dube's leadership: Evaluating Frank Chikane, Kenneth Meshoe, and Mmusi Maimane as Leaders" is a theologically-informed interrogation of leadership for a South African context.

Last, but not least, Dr. Paul Cookey of the Theological College of Northern Nigeria reviews Dr. Carmen Joy Imes's 2019 monograph *Bearing God's Name: Why Sinai Still Matters,* published by InterVarsity Press.

I would like to thank the authors for their meaningful contributions and for choosing to publish with *Conspectus*. May these writings serve us with fresh theological insights and a deeper appreciation for God who is at work in Africa and beyond.

New Editorial Team Personnel

I am pleased to announce the appointment of Mr. Caswell Ntseno (PhDc) to the position of co-Associate Editor of *Conspectus*. Mr. Ntseno is SATS's Quality Assurance Manager and a doctoral candidate at the University of South Africa (UNISA). His doctoral research—conducted under the supervision of Prof. Gordon E. Dames—is titled "Higher Educational Policies and Institutional Theological Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa." Welcome!

New Editorial Board Members

On behalf of the Conspectus Editorial Board chairperson, Dr. Johannes Malherbe, I am honoured to welcome the following scholars to the board:

- Dr. Femi Adeleye – Dr. Adeleye is the Africa director for Langham Preaching. He is also the director for the Institute for Christian Impact (ICI), a growing organization that seeks to bridge the gap between professions of faith and the expression of faith in the African public sphere. Dr. Adeleye is an alumnus of Wheaton Graduate School, University of Edinburgh, and the renowned Akrofi-Christaller Institute of Theology, Mission and Culture. He is the author of *Preachers of a Different Gospel: A Pilgrim's Reflections on Contemporary Trends in Christianity*, published by HippoBooks in 2011. He also co-edited *Partnering with the Global Church*, published by Urbana Onward in 2012.
- Dr. Daniel K. Darko – Dr. Darko is a Professor of New Testament and the Director of Church Relations at Gordon College, Wenham, MA. Dr. Darko is a Visiting Professor at Regent University College (Ghana) and teaches in Egypt, Uganda, and Nigeria. His academic interests are in Pauline Studies, Cultural Intelligence, Christianity in Africa, and Biblical Paradigms for Ethno-Race relations. His most recent book is *Against Principalities and Powers: Spiritual Beings in Relation to Communal Identity and the Moral Discourse of Ephesians*, published by HippoBooks and Langham in 2020. He is also the author of *No Longer Living as the Gentiles: Differentiation and Shared Values in Ephesians 4:17–6:9*. Dr. Darko serves on the editorial board of the Bulletin for Biblical Research and was recently elected to the prestigious Studiorum Novi Testamenti Societas (SNTS).
- Dr. Daniel Strange – Dr. Strange is the College Director and a Lecturer in Culture, Religion and Public Theology at Oak Hill College, Southgate, London. Dr. Strange holds a PhD from Bristol University, published in 2000 by Paternoster as *The Possibility of Salvation Among the Unevangelised. He is the author of the celebrated For Their God is Not as Our Rock: An Evangelical Theology of Religions*, published by Zondervan in 2015. His most recent book *Plugged in: Connecting your faith to what you watch, read and play* was published by the Good Book Company in 2019.
- Dr. Harvey Kwiyani – Dr. Kwiyani is a Lecturer in African Christianity and Theology at Liverpool Hope University, Liverpool. He is also the founder and general editor of *Missio Africanus: The Journal of African Missiology*. Dr. Kwiyani received a PhD from Luther Seminary, St Paul, Minnesota in 2012. He has taught missional leadership courses, theology, missiology, and missional leadership on three continents. Dr. Kwiyani is the author of *Sent Forth: African Missionary Work in the West*, published by Orbis in the American Society of Missiology Series in 2014. His most recent book *Multicultural Kingdom: Ethnic Diversity, Mission, and the Church* was published by SCM Press in 2020.

Welcome, colleagues.

Conspectus Layout

Conspectus 31 introduces the reader to the journal's new look. We have revamped the colour scheme, changed the font, rearranged the distribution of white space, and introduced a landscape orientation which should allow for a better reading experience across devices.

On behalf of the Editorial Team, I would like to express my thanks to Marno Kirstein, SATS's Head of Marketing and Media Manager, and Christophe Godin, *Conspectus's* typesetter and template designer, for providing an optimal solution. I am also indebted to the Editorial Team whose efforts are enshrined in the disquisitions you are about to read.

In Christ,
Dr. Batanayi I. Manyika
Editor

A Procedure for Analysis of Contemporary Reception of Biblical Texts in Ghana: A Methodological Consideration

Clement Adjei-Brown
Daniel Institute, Central University

Abstract

This essay hypothesizes that the contemporary reception of biblical concepts by Ghanaian charismatic preachers is influenced by beliefs and practices of traditional, religious, and cultural conceptions. This hypothesis is investigated by the analysis of the socio-historical context of the preacher's community obtained through qualitative analysis of existing data and interviews. A procedure is then outlined to demonstrate and determine the varying degrees of emphasis of traditional conceptual influences of these interpretations. This is done to highlight areas of positive influence and mitigate areas of negative influence to draw interpretation as close as possible to the biblical meaning in the original manuscripts. This essay employs the methodological tools of reception analysis to design this procedure. Reception theory places the focus unswervingly on the reader as the origin of interpretation, whose experiences and thought patterns play an important role in creating meaning. In the procedure outlined for reception analysis, various responses and other forms of data are analyzed qualitatively to identify the influences of traditional conceptions on a text in the Bible by the reader or interpreter. This is compared with the socio-cultural context and exegesis of the biblical texts to outline the similarities and differences. The implications are examined to bring interpretation as close to biblical concepts as possible.

1. Introduction

It is a scholarly thought in theological traditions that the goal of interpretation is to recover the author's original intentions (Parris 2009, 1). This is supposed to ground

https://www.sats.edu.za/conspectus/
This article: https://www.sats.edu.za/procedure-analysis-contemporary-ghana

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Keywords
Reception theory, horizon of expectations, the influence of language, concept of play, uses, and gratifications

About the Author
Dr. Clement Adjei-Brown is a researcher, an educator, and a theologian in Biblical Theology. He holds a PhD from the South African Theological Seminary (SATS). He teaches Systematic Theology, Hermeneutics, and Biblical Greek at various Seminaries in Ghana. He is the author *of Charismatic Hermeneutics: An African Perspective and Reception Theory and African Charismatic Hermeneutics.*

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the meaning of a text and give it stability in every interpreted situation. Almost every interpreter claims to be doing this, and yet they arrive at very different conclusions regarding what they thought the biblical authors had intended (2009, 2). Nel (2015, 1) observes that the varying conclusions are because the underlying feature of different biblical interpreters is the distinctive manner they read and interpret the Bible. That is, different Christian traditions fashion out distinctive ways of reading and interpreting the Bible. Lategan (2009, 13) affirms that the reading and interpretation of biblical texts primes to "sense-making with existential consequences," resulting in diverse interpretations and Christian theologies that underlie the different denominations.

Some examples of this assertion are Catholic hermeneutics, Reformed theology, and Charismatic hermeneutics. Nel (2015, 1) and Olson (1999, 133) describe the Catholic viewpoint of hermeneutics in terms of two main perspectives. The first is that words mentioned in Scripture as spoken by God and his prophets and apostles are both historically and objectively true. However, texts in Scripture that proceed from persons who are not prophets or apostles are open to error and not necessarily objectively true, though historically true. The second perspective is that in matters of faith and morals the Bible should not be explained against the "sense held by the church, or against the unanimous consent of the Fathers." That is, the interpretation of Scripture should not be without the direction and governance of ecclesial authority and the dogmatic tradition of the church (Lategan 2009, 27).

In Reformed theology, on the other hand, the Holy Spirit speaking in Scripture is the only unchallengeable authority for doctrine or life, either for the individual believer or the corporate church (Bahnsen 1993, 1; Kaiser and Silva 1994). Horton (2011, 116) explains this to mean that "human speculation, imagination, tradition (including the church), or reasoning (including 'science') cannot have the aptitude or right to repudiate, replace, correct, or supplement what God has revealed about himself, his works, or his will."

Regarding Pentecostal and neo-Pentecostal (charismatic) hermeneutics, the scholarly thought is that it emphasizes three rudiments: (a) the interrelationship between the Holy Spirit and the believing community as the One animating Scriptures, (b) the Holy Spirit empowers the believing community with the purpose that members be equipped for ministry and (c) the believing community witnesses in culturally appropriate ways (Nel 2015, 3; Archer 1996, 63–81; Rance 2009, 1–25). The use of the literary device of reception theory is applied to design a procedure for reception analysis of biblical texts.

2. The Influence of Socio-Religious Currents on the Reception of Biblical Texts

In a previous study, I discovered that the tradition and culture of neo-Pentecostal or charismatic interpreters in Ghana influenced their reception of biblical texts. This has resulted in a situation where some writers have expressed concerns about biblical interpretive practices by some charismatic preachers in Ghana (Nel 2015, 3; Archer 1996, 63–81; Rance 2009, 1–25). Biblical interpretation, Aryeh (2016, 140) maintains, is a critical enterprise in biblical studies and is the essential element that nurtures the Christian church. In Ghana, however, this is often influenced by traditional conceptions and the priorities of the interpreter. Charismatic preachers in Ghana do not consciously interpret the Bible to agree necessarily with ecclesiological council decisions or dogmatic philosophies, but rather respond to the existential needs of their audiences. In the process, for better and for

worse, doses of traditional concepts influence their reception of biblical texts. Ossom-Batsa (2007), Amevenku (2014, 4), and Kuwornu-Adjaottor (2012, 2) agree that biblical interpretation and translation in Ghana have significant problems that call for academic engagement.

Some scholars outside Ghana such as Walter Hollenweger (1997), Matthew Clark (1997), and Gordon Anderson (1990) have also expressed some uneasiness with the present state of charismatic hermeneutics in Ghana. Literalism underpins the biblical hermeneutics of these charismatic preachers (Larbi 2017, 32). Their interpretation of the following passages of Scripture helps to underscore this point (Omenyo and Arthur 2013, 52–3):

> From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. (Matt 11:12 NRSV)

To charismatic preachers in Ghana, this verse implies the exertion of physical force as essential for the receipt of answers to prayers. Prayer sessions are often boisterous and very physical. They include intense clapping of hands, stamping of feet, shouting and pacing within a wide radius. This is influenced by traditional prayer and dance forms that are often boisterous and physical. The verse is also understood to suggest that God's material riches abound for his children, and the conquest of enemies to appropriate these riches is essential. The soteriological goals of charismatic preachers in Ghana include salvation from spiritual enemies such as the devil, evil spirits, and witchcraft to realize well-being. Underlying these goals are the soteriological goals of traditional conceptions such as those of Akan tradition, which are the realization of healing, prosperity, and success. While they are alerted to sin and the absence of material well-being, which is thought to occur due to the presence of spiritual enemies, this predisposes them to take sin and the devil seriously and rely on God for their well-being. Intense prayer against these enemies is regarded as a means of religious interaction to achieve these goals.

> Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it can judge the thoughts and intentions of the heart. (Heb 4:12 NRSV)

This text, to some charismatic preachers in Ghana, means that the word of God serves as a literal, physical weapon against the enemy. Witches and wizards are often cut into pieces using the word of God in prayer. It is very common to see a physical pointing of the bible in the direction of a perceived enemy, be it human or spiritual, during prayer and deliverance sessions at charismatic church services to neutralize the enemy's power. This has been influenced by the traditional belief in symbols in Ghana. For example, the Akan, like many other traditions in Ghana, acknowledge that spirits work in the human world through material objects such as land animals, birds, and fish. These land animals, birds, and fish are termed *totems*. Also, apart from the gods, there is the belief in the power of *asuman* (plural; *suman*, singular—fetish) or what is commonly referred to as *aduro* (medicine). *Asuman* are numerous classes of objects such as amulets, charms, and talismans. *Suman* is thought of as a lower order of spirit beings, which operate through some objects against human and spiritual enemies. In the conception of charismatic preachers in Ghana, Jesus is observed as the Savior who can protect Christians against all spiritual enemies and makes real the universal sovereign power of God. Just as in traditional religion, where various objects such as *asuman* (fetish) and very physical dance forms are used to exorcise evil spirits, the charismatic preacher applies such forms in the context of biblical interpretation and practice by pointing the Bible and applying anointing oil against perceived enemies. While the physical pointing of the Bible may not affect enemies, this attitude predisposes

charismatic preachers in Ghana to rely on and use the Bible as often as possible.

> When Abram entered Egypt the Egyptians saw that the woman was very beautiful. When the officials of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels. (Gen 12:14–16 NRSV)

The interpretation of this text is skewed towards wealth transfer. It is assumed that this text points to children of the Creator God who owns the whole world, and that the wealth of the unbeliever is the Christian's for the taking. Non-Christians do not deserve God's special favor as far as material wealth is concerned. Charismatic preachers in Ghana have an intense penchant for prosperity—a fact that also extends to their audiences. This is derived from antecedent variables such as social Akan circumstances, psychological needs, values, and traditional conceptual beliefs that relate to the gratification pattern prevalent in the context. Akan cosmological thought is deeply concerned with well-being.

Again, in a previous study on the reception of the doctrine of sin in 1 John by a selection of charismatic preachers in Ghana, I discovered that, while charismatic preachers in Ghana are unwitting captives of the traditional concept of sin, these conceptions better predispose them to the interpretation of some biblical concepts (Adjei-Brown and Asumang 2020, 86–88). For example, they claim the devil, witchcraft, and demons influence individuals to commit acts of sin with the intended goal of denying them benefits such as good health, good marriages, profitable jobs, businesses, and prosperity; and that they can be cast out. In this interpretation, sin is regarded only as an act. The implication is that the preachers dismiss the inner character flaws of human nature that include pride, hatred, and dishonesty. This reading has been influenced by Akan cosmological conceptions of well-being which is hampered by evil spirits that cause persons to commit *bone* (sin), *akyiwáde*, and *mmusuo* (taboos).

While the devil and his demons are described by John as the source of sinful behavior, and while everyone who sins is a child of the devil (3:8), he is not the only source of sin. The world and flesh are also sources of sin. The goal of the devil is to alienate human beings from God by causing them to sin. He does this to enslave and deny them God's freedom (John 8:32). The interpretation of the devil as influencing individuals to sin enables charismatic preachers, positively, to be predisposed to him as a source of sin and drives them to heavily rely on God for solutions through prayer. The above interpretations have been influenced by traditional Ghanaian conceptions. Bediako (1990, 8–9) points out that the understanding of Jesus Christ as "Supreme over every spiritual rule" arises from the Ghanaian's keen awareness of forces and powers at work in the society which threaten life, prosperity, and harmony.

The thesis of this article is that the approach of wholesale censure of such interpreters is unsatisfactory, because the critics themselves do not employ sophisticated methods for analyzing how the interpretations are done. I, therefore, propose that the following principles, philosophical underpinnings, and procedures for reception analysis of how the Ghanaian charismatic preacher interpret various texts of the Bible would be more fruitful. These will be especially helpful to identify the key factors that contribute to wrong interpretation of specific texts and to provide correction.

3. Definition of Reception Theory

Reception theory as a literary method came into prominence in the 60s and 70s and describes how the reader creates meaning (Klint 2000, 88). Reception refers to the response a text provokes from the reader or the perception and presentation of an author at different periods and places (Jauss 2005, 27). It takes into account the effect of the reader's tradition and prejudices on interpretation. Different readers may understand a text differently (Lv and Ning 2013, 114). Hans Robert Jauss and Wolfgang Iser were the leading proponents of reception theory. They developed it in two different directions. Critics who employed reception theory in biblical studies drew heavily on Iser's text-centered method that gave much attention to the dialogue between the implied reader and the text. Jauss, on the other hand, focused on the varying historical reception of literary works (Klint 2000, 89).

Iser focused on the dialogue between the text and the reader and put forward the view that meaning is developed in the process of reading. He pointed out that meaning is not the outcome of a single aspect of text or reader. It is through the reader's proactive investigation in the reception process that the meaning of a text is understood (Lv and Ning 2013, 114–115). The point of convergence of the views of Iser and Jauss was their agreement that the reader's role was more important than the relation between author and text in the process of literary activity (115).

3.1 Different Angles of Studying the Reception of a Text

There are several ways in which the reception of a text may be approached and the factors influencing it analyzed. Knight (2010, 138) explains that these include the hermeneutic processes taking place within history, tradition, and prejudices. History influences and has been part of hermeneutics. The history of influence (*Wirkungsgeschichte*) tells how a literary work has been interpreted over time and shapes contemporary efforts to derive meaning from a historical text (Knight 2010). Nicholls (2008, 15) outlines the following benefits: (a) it gives the reader an experience of historical distance, (b) helps the reader to introduce the text into the present, (c) gives rise to searching questions, and (d) brings together scholarly and confessional works. In this way, the operative meaning of a text does not depend on the circumstances of the author and original readers alone, but co-depends on the historical circumstance of the reader, such as the charismatic preacher in Ghana (Gadamer 2004, 296).

Besides the influence of history, the hermeneutic process could also be approached through the traditional circumstance of the reader. Plested (2001, 1) defines tradition as a set of beliefs or behavior with origins in the past that is passed down within a group or society with symbolic meaning or special significance to that group. Tradition is part of the human tendency to depend on others, and entails the process of handing down custom and thought processes from generation to generation (Murphy and Visnovsky 2006). Handing down is normally done naturally through both self- and unself-consciousness. That is, through self-awareness and the quality of not being self-conscious. Tradition is part of every interpreter, and they must, therefore, understand the past by taking cognizance of tradition exerted upon them. Tradition may exert negative as well as positive influences on interpreters. Readers must not secure themselves against the tradition that comes out of the text, but rather deny themselves everything that could block their understanding of the subject matter. Prejudices constitute tradition. Tradition is evaluated by prejudices. It is a constitutive part of human existence that is neither negative nor positive. Prejudices are not inherited in the manner that some diseases are inherited. They are

formed by upbringing and social factors and can be modified. Prejudices can sometimes be negative, such as racist attitudes. The hermeneutical concept of prejudice is pre-judgment. This is the process of understanding that functions in the thinking of an interpreter at the pre-conceptual level. Understanding calls upon pre-judgments that readers possess before their act of interpretation.

The passage of time creates problems for the interpretation of texts. Due to these challenges Gadamer (2004, 269) proposed the disclosure of the fore-structure for understanding. He argued that interpretation is based on three things readers already possess: a fore-having or something they have in advance, a fore-sight or something they grasped in advance, and a fore-conception. Interpretation is not a process without presupposition. It involves what already stands there or the undiscussed assumptions of the interpreter. The initial meaning comes about because the interpreter reads a text with some precise expectations, and this leads to understanding.

The fore-structure or fore-projection that interpreters bring to the text includes their preunderstandings, presuppositions, and aim and purpose for interpretation (Tate 2008, 219). This fore-projection is continuously revised in terms of what constantly emerges as interpreters dig deep into the process of meaning, understanding, and interpretation (Gadamer 2004, 270). Readers interpret within their social location or matrix context, including their ideological, literary, religious, and cultural conceptions. Through these they acquire their values, think, make judgments, and understand (Tate 2008, 220). All texts are made important by the readers' effort to make meaning of the language.

Fore-structure or prejudice is derived from an interpreter's tradition. This is the shared mode of interpretation of the community to which they belong. In the process of interpretation of a text, interpreters place a text within a context, approach it from a perspective, and conceive it in a clearly defined way. Prejudice, therefore, has a three-fold character: (a) it is shaped by prior tradition, (b) it defines who a group of people are, and (c) it has anticipatory nature that projects possibilities for understanding (Parris 2009, 3).

Gadamer (2004, 273) argues that understanding is fully realized when fore-meanings are not arbitrary but examined for their legitimacy by the interpreter. It is, therefore, important to assess whether the effects of fore-meanings are positive or not, rather than denying their influence. Interpreters must resign themselves to their fore-structure, if they are unable to find meaning. This involves neither neutrality to the content of the text nor the deleting of the interpreter's prejudices. It is essential that interpreters become conscious of their prejudices, for this gives the interpretative problem its real thrust. Prejudice is part of a positive or negative value, and does not necessarily mean false judgment.

During the period of the Enlightenment, tradition as a philosophical thought for interpretation was marginalized by scholarship (Parris 2009, 2). Philosophers considered that "error in thought, prejudices, and irrational ideas" are unexamined and not worth considering as a basis for interpretation. A tradition was regarded as an unreliable source of knowledge, for traditions lacked methodical justification. However, Gadamer (2004, 270) argues that denying the power of tradition is a setback in literary understanding. Tradition constitutes a person's understanding and interpretative acts performed in their historical horizon. For instance, the cultural ideas of God, human beings, and sin in Akan societies in Ghana constitute traditional prejudices that influence understanding and interpretation of biblical texts by charismatic preachers.

While it is true that distortions and false prejudices may be handed down through tradition, indeed, truth is also handed down through tradition. For example, moral behavior is not always based on reason but

rather applied through tradition. Parris (2009, 8), therefore, concludes that it requires reason to dialogue with tradition. The challenge, however, is how interpreters, who are detached from the history of the text, reinstate a living relationship between themself and tradition(s) (11).

4. Philosophical Underpinnings of Reception Theory

Several philosophical underpinnings undergird the principles of reception theory. Chief among them is the Hegelian dialectic, Gadamer's hermeneutic circle, and Jauss's theses. The Hegelian dialectic puts forward the concept that human thought develops in a way characterized by what is called the dialectic triad: thesis, antithesis, and synthesis. An idea or theory may first be called a thesis. Such a thesis will have weak spots and therefore produce opposition. The opposing idea is called antithesis, since it is directed against the thesis. A struggle then results between the thesis and antithesis until a solution is reached that recognizes their respective values and preserves their merits to avoid the limitations they both carry. The solution obtained is the third step and is called synthesis (Parris 2009, 14). Hegel named this synthesis sublation, which then becomes the first step of another dialectic triad. The Hegelian dialectical formula is, therefore: Concept A (thesis) versus Concept B (antithesis) equals Concept C (synthesis).

Hegel argues that the past must be internalized through this dialectical process that brings two antithetical ideas together to yield a synthesis of the two contradictions (Parris 2009). Inwood (1992, 81) explains that this method involves three steps: (a) one or more concepts are taken as fixed, sharply defined, and distinct from each other; this is the stage of understanding, (b) one or more contradictions emerge when a reflection is performed on the concepts; this is the stage of dialectics, and (c) this results in a new higher category that embraces the earlier concepts and resolves the contradictions in them; this is the stage of positive reason. For Hegel, meaning shifts and comes to imply preservation of all elements of truth which assert themselves within the contradictions, and elevate the elements to a truth that incorporates and unites everything true (Parris 2009, 15). Hegel's dialectic is reflexive and has integrating power that overcomes problems inherent in the hermeneutics of reconstructing the original meaning of the text.

Gadamer (2004, 282) utilized Hegel's synthesis and developed the concept of the hermeneutic circle that employs an outward and returning concept or movement. In the outward movement, interpreters see themselves in a foreign concept, but find a place to be at home. During the returning movement their horizons expand, transfigure, and shift in the process of understanding. Parris (2009, 15) named the hermeneutic circle as differentiation and assimilation. During assimilation the foreign preconceptions are negated, restricted, or expanded. Every person's understanding is restricted in this hermeneutical circle. Gadamer (2004) fused horizons by constructing a provisional understanding of a text before reading. In his view, prejudices are always brought forth in an encounter with a text, resulting in tension between the past and present of the text.

Understanding occurs when an interpreter experiences a fusion of these two horizons that involves the raising to a higher horizon that encompasses both horizons. This process continually occurs in any tradition (Parris 2009, 16). Hegel and Gadamer thus explain that every interpretation is a negotiation. The negotiation between the thesis and antithesis recognizes their respective values and tries to preserve their merits while avoiding the limitations in both. The limitation of the dialectic method of interpretation is that it confines to a situation where only one thesis is offered to start

with; it is not easily applied to situations where different theses are used from the beginning independently (von Popper 2004, 3).

Another challenge derived from Hegelian dialectic is that a thesis and antithesis are by synthesis reduced to components that are negated or preserved and elevated to a higher level (von Popper 2004). However, an idea though negated or refuted, may be worthy of preservation. The preservation of a negated idea may be necessary to help underline the truthfulness of its replacement. In reception analysis, it is important to identify the idea being negated by a particular interpretation to appreciate that interpretation better. For example, if a preacher forcefully preaches that sin is caused by demonic forces, this preacher may be making that forceful declaration because within their context there exist persons who deny that demons have any role to play in sin. So, the forceful preaching is occasioned by an attempt to negate what they believe was wrong teaching. Reception analysis thus asks whether ideas are being negated in the way a particular truth is being received.

To establish the extent, for better or worse, of the influence of these traditional and cultural conceptions, it is important to identify some other philosophical frameworks relevant to the analysis of data. These are the horizon of expectations, Jauss's third and fourth thesis, the influence of language, and the concept of play.

4.1 Horizon of expectations

It is appropriate to point out that every interpreter changes horizons during the process of reception. Charismatic preachers in Ghana have cultural persuasions that give rise to prejudices. Their prejudices include traditional conceptions of various doctrines such as sin and salvation gained unconsciously and formed within their respective cultures. Cultural tradition is the fundamental basis of a person's prejudice. Charismatic preachers' understanding of biblical texts is formed through the mutual influence of cultural conceptions and biblical doctrines. Their prejudices constitute their horizon of expectations. They are, however, capable of seeing things beyond their horizon, and this opens the avenue for fusion and change of horizons.

Change of horizons, in the words of Jauss and Benzinger (2008, 14–18), occurs when texts that teach biblical doctrines go through the negation of familiar perspectives or the opening up of new ones. This means the prejudices of charismatic preachers are schemes of recognition or causes for misunderstanding when they encounter doctrines of the Bible. The preacher's misunderstanding, however, is neither wrong nor incorrect, since they can read the texts under the restriction of their cultural conceptual prejudices. Rather, it causes them to experience provocation, negation, or push from texts. Without this provocation, charismatic preachers will not learn what they do not know concerning the Bible. Without it, they will not ask questions, which are essential for learning to occur. Traditional conceptions possess a homogenizing ability on Bible texts. That is, bringing traditional conceptions into direct contact with comparable biblical doctrines breaks barriers of understanding and allows for a greater fusion of concepts. This results in less aesthetic distance between these texts and charismatic preachers. Verma (2013, 263) points out that this results in the negativity of traditional concepts becoming self-evident, and acquires a horizon of future aesthetic experience. The negativity of traditional concepts is where they invite criticism and pessimism after their contact with texts of the Bible. They do not exude hope and enthusiasm.

4.2 Jauss's third and fourth thesis

The argument is established that different historical and cultural contexts create challenges for the interpretation of ancient texts. Consequently, a reader's response to these challenges must be to use interpretative methods that take into consideration their traditional and cultural conceptions. Jauss's seven theses form one of the philosophical underpinnings to reception theory. His third and fourth theses are relevant in this respect:

Thesis 3: The artistic character of a work can be determined by the influence or effect of a text on its audience. The change in horizons that the text brings about through the negation of the familiar or opening up of new perspectives is a result of the aesthetic distance between the text and its audience, which can be objectified through the audience's reactions and the critics' judgments (Jauss and Benzinger 2008, 14–18). A work closely aligned with the audience's horizon of expectations produces no horizontal change, and this is classified as "culinary art" (Parris 2009, 134). For instance, if the hamartiology of 1 John is closely aligned with the horizon of expectations of the charismatic preacher in Ghana, it will produce no horizontal change in understanding (Adjei-Brown 2020, 55–56). Parris (2009) puts forward that readers are not influenced if they do not experience provocation, negation, or push from the literary work. Without this provocation, readers will be unable to learn what they do not know, and learn to ask questions as individuals, communities, and traditions. A literary work could be kept safe from culinary art by a special effort to read it against its familiar experience to catch its naturally creative character. A concept may be classified as anticipatory and serve archaeological modes. For anticipatory purposes, a concept negates existing norms and prejudices, and in the archaeological function, it mediates values and norms from the past with different spheres of life within its horizon by permitting rediscovery (Verma 2013). In its anticipatory role, a concept speaks to its readers to correct and change their prior wishes, and achieve an archaeological role when required to remember what is handed down from the beginning (Parris 2009, 138).

Thesis 4: The reconstruction of the original horizon of expectations allows us to compare past and present understanding and forces us to become aware of the text's history of the reception which mediates the two horizons (Jauss and Benzinger 2008, 18–23). This thesis could be applied by reconstructing past the horizon of expectations of a concept to enable readers to discover the original questions the text answered and find out how the original readers or hearers understood the text (18). The reconstruction of a past horizon is always encapsulated in the present horizon of the reader; therefore, any reconstructed question is not exactly like the original question the text answered (Parris 2009, 139). However, it enables an interpreter to pose questions that the text answers to discover how a reader understands it. Meaning, to an "equal degree," comes from both the original horizon of the concept and any other interpreter's horizon. This fusion of horizons enables the interpreter to ask a question that draws the text "back out of its seclusion" to "say something" to the contemporary reader.

4.3 Influence of Language

Concerning language, Mahadi and Jafari (2012, 230) suggest that it is an important human possession required for communicating and the transfer of experiences. It is the key in the investigation of the aesthetic experience of the interpreter, since each word triggers a denoted idea and image. Understanding occurs in the medium of language. For instance, the Akan and English languages ensure acceptance of meaning and the ability to vocalize thoughts when speaking or thinking. Language consists of words and cultural symbols. The Akan language in Ghana cannot subsist except in the context of cultural conceptions. Akan religious conceptions

are embedded in the Akan language, and, for example, the words it uses for sin and salvation give a clear indication about their conception. One psychological tool possessed by charismatic preachers, apart from English, is their native language such as Akan. Akan is spoken in homes and communities. English is spoken in schools and some churches. Charismatic preachers generally speak and may also think in English during their study and the preaching of the Gospel of Jesus Christ. However, speaking Akan in their daily interactions whilst often thinking and speaking in English could affect the process of their conceptions of doctrines and concepts in the Bible.

4.4 Concept of Play

Lv and Ning (2013, 114–115) put forward that individuals cannot be excluded from the influence of prior reading experience and knowledge. All hermeneutic processes take place within history and affect understanding and application (Knight 2010, 138). Gadamer (2004, 68) sets out the theory that a person's understanding is closely linked to the universality of language. He explains that every dialogue has the capacity for "inner infinity," which is a means to reason and understanding. A questioning mind makes certain that language fills gaps towards a shared understanding and opens human capacity for continuous dialogue with others in a fusion of horizons. He went further to indicate that anxiety, intention, hesitancy, and attitude come into effect when language is used. This he called "play" in hermeneutics, and he suggests it is a dynamic process of buoyancy and fulfilment of each player's understanding. In the concept of play, each reader juggles the competing conceptions, both theirs and the author's, in their mind before arriving at an understanding. It is reasonable to assume that the idea of "play" exists in the thought and motivation of the charismatic preacher in Ghana to make sense of the language of texts concerning doctrines and concepts in the Bible as an essential factor for understanding. The processing of the information from the text in interplay with the preacher's *a priori* conception constitutes the play. It is the interaction of their conception with the bare data from the text which then forms a language game in the mind of the preacher.

4.5 Semiosis

At this point we must mention the method of signs in semiosis for reception analysis. This method of reception analysis concerns signs that are studied as part of "sign systems," or a group of signs that function together as codes to construct realistic meaning. The "code is a complex of signs circulating in a society" (D'Alleva 2005, 32). The production and interpretation of signs depend on codes, and the meaning of a sign depends on the code in which it is situated. Codes provide the context in which signs are meaningful, and therefore interpreting a text semiotically involves relating it to the relevant code. Chandler (2014) defines a code as a set of practices familiar to users of the medium operating within a broad cultural framework. Codes are learned and carried with people.

The semiotic theory of communication greatly influences literary criticism. A text, utterance, and image that constitute a message are sent by a speaker or sender and received by a reader, listener, or viewer (D'Alleva 2005, 33). This message is transferred through a medium and understood if it is referred to as the shared context of the sender and receiver. It must be transmitted in a code that the receiver understands. For example, a reader cannot interpret a statue of a mother with a child as the Virgin Mary and Christ unless they know about Christianity (34). Berger (2004) explains that the reception and interpretation of a text are dependent on prior

knowledge of other possibilities that are known, and previously learned codes. The meaning of a sign depends on the code that frames it, and therefore, interpretation of a text requires prior knowledge of its relevant code. People's perceptions and worldviews are influenced by codes around them. Cultures are codification systems that play essential roles in the lives of people. Codes are often learned, and are specific to a person's social class, geographic location, and ethnic group (Berger 2004, 29). They inform an individual what to do in different situations, and what things mean. They are used to define groups, for example, Ghanaian character or charismatic behavior.

One of the linchpins of Ghanaian charismatic doctrine is the objectification of ideas. The charismatic culture depends largely on the doctrine that an idea must be tangibly observed, otherwise that idea lacks a potent existence. In other words, unless the thing or its effects are seen, heard, or felt, that thing may not be as potent or relevant to Christian existence as it may claim to be. There is no point in believing in the idea of salvation, for example, if a person cannot see its effects in their tangible existence. Charismatic Christians in Ghana, therefore, tend to objectify before they signify. In other words, the idea comes to their mind first and is then linked to something tangible that is thought to encode that idea. This sign is then decoded by the preacher. The apostle John created the texts on sin in the Gospel of John, for instance, by selecting and combining signs concerning codes he is familiar with. These codes include what he learned under the feet of Jesus. A code may undergo revision and transformation in the process of reading, and the code used by the producer of a text may not be the code used by the interpreter.

4.6 Uses and Gratification

Uses and gratifications are used in communications to study the gratifications that attract and hold an audience to the kinds of media and the types of content that satisfy their social and psychological needs (Ruggiero 2000, 3). It is an important concept that is applied under reception theory. Certain individual needs interact with personal values and cultural environments to produce perceived problems and perceived solutions that constitute different motives for gratification behavior in the use of media. The gratifications sought by the audience form the central concept in the theory, which places focus on the audience instead of the message by asking, "what people do with media," rather than, "what media do to people." In textual analysis, uses and gratifications take the interpreter's motivations for reading a text as its vantage point for understanding the exposure and impact of the text (Ballard 2011).

In applying this theory in reception analysis, the question is asked, for example, why do charismatic preachers read texts on sin in 1 John, and what do they use them for? The basic idea in this approach is that charismatic preachers know text content, and which texts they can use to meet their preaching needs. Their preaching has to influence what texts they select to preach on the doctrine of sin, how they use these texts, and what gratifications these texts give them. The doctrine of sin in 1 John provides material to charismatic preachers in Ghana when preaching about this topic.

Traditional religious conceptions interact with the personal values of charismatic preachers in Ghana to produce perceived views of what the doctrine of sin is in 1 John. These perceived views constitute their motive for the gratification of the doctrine of sin in 1 John. These gratifications sought

by charismatic preachers in Ghana may be derived from many antecedent variables such as text structure, social circumstances, psychological needs, values, and traditional conceptual beliefs that relate to the gratification pattern(s) used by these preachers. This may be obtained from interviews and surveys and focus on (1) the role of exposure of gratification to the text, (2) the link between gratification and the interpretive frames through which the preachers understand text content on sin, and (3) the link between gratifications and the text content.

5. Application of Reception Theory to Reception Analysis

There are two broad applications of reception theory to reception analysis, namely, (a) establishing the reception history of a biblical concept or text, and (b) establishing the contemporary reception of a biblical concept or text. For each there are key procedures to follow, namely, (a) exegete the text taking the author's as well as the intended audience's contexts into consideration, (b) define the socio-cultural and religious context of the study population in both cases, (c) collect data on how the text has been interpreted by that population, (d) compare and contrast the interpretation in (a) with that in (c), and (e) analyze, decode, and explain the reasons why the text has been received by the study population.

5.1 Procedure for Reception Analysis

It is very important that various responses and other forms of data are analyzed to identify the influences of traditional conceptions on a text in the Bible by the reader or interpreter. This must then be compared with the socio-cultural context and exegesis of the biblical text(s). The following is my personal outline for the procedure for reception analysis of biblical texts by charismatic preachers in Ghana. This recommended procedure is obtained from my field work:

- Data should be obtained through interviews and other forms and constituted into various groups and themes. These themes should include the influence of the cultural background of reader, preacher, or interpreter on their understanding of the text(s).
- This must include the perceived meaning of the biblical concept and how traditional conceptions influence the reader/preacher's understanding of the text(s).
- Before analysis, the interpreter must identify the rationale behind the grouped questions, what it was hoped would be obtained from answers based on the theory and method of reception analysis, and how that would help establish the hypothesis.
- After the rationale, the account of the various answers should be analyzed.
- During the analysis, the reader's responses should be compared with the exegesis of the biblical doctrine. In the process, differences and reasons for such differences must be teased out.
- Analysis of differences should include highlights of how traditional conceptions reflect in answers.
- A general summary of the findings and reflections on their implications must then be set out.

5.2 Pitfalls of Reception Theory

Two major pitfalls of reception theory as a literary study method may be relevant at this juncture. The first hinges on the fact that the inability of readers to agree on a single, non-contradictory interpretation of a text indicates that the meaning of a text is significantly affected by several

factors at the point at which it is read, and that meaning is produced through the interaction of the text and reader. The second is that the reception of texts without the original cultural context can be "hair-raising ahistorical" (Eagleton 2003, 77).

There is a degree of truth in the claim that texts have no fixed meanings, especially as different interpreters may arrive at different understandings of the text. Yet, the claim cannot be that when the writer wrote the text, they did not have a meaning in mind. They did, otherwise writing would be a meaningless activity. Whereas it is extremely difficult to fully capture the authorial meaning in its entirety, it is nevertheless possible for a reader to come to a meaning that is as near and approximate as possible to the authorial meaning. This becomes easier to do if the reader is conscious of the degree of the influence of their own biases, traditions, and context(s) as they read the text and take the author's context into consideration in the interpretation. Thus, the reception analytical tool developed and applied to this study takes into consideration the design of a reception theory interpretative method that is conscious of the extent of influence of the charismatic preacher's biases and the authorial context of biblical texts. This affirms the evangelical proposition that Scripture, in particular, has originally-intended authorial meanings.

The second drawback is that the Bible is a cross-cultural book that needs to be carefully interpreted. Scripture comes through forms of mixtures of ancient Hebrew, Aramaic, Greek, Roman, and other cultures. The charismatic preacher in a Ghanaian traditional society is, on the other hand, immersed in a culture different from these. The relevance of the cultural context of a text is based on the conviction that an interpreter finds meaning from the original readers. Texts, however, have fixed or isolated meanings outside their contexts. The meaning and relevance of a text are significantly affected by several factors when it is read. These factors include tradition, prejudice, and the horizon of expectation of the interpreter. Biblical texts carry their inherent meaning. This enables a study to compare the interpretation of texts of the Bible with that by contemporary Ghanaian charismatic preachers.

The Bible has a cultural context; individual books of the Bible have their cultural context(s); the reader does as well. Certain experiences and values are common to human beings. For example, the values of humility, tolerance, goodness, and kindness may evoke the same experiences in all cultures. In this article, I have proposed that an effort be made to compare cultures, values, and experiences between the context of biblical texts and societal culture to mitigate the inability to identify the full extent of the original cultural context.

6. Conclusion

Reception theory is a literary method that explains how a reader creates meaning, and is an appropriate method for biblical interpretation. The theory sheds light directly on the reader's beliefs, expectations, experiences, thoughts, and fantasies which play a role in creating meaning. This is what Hans-Georg Gadamer explained when he provided the philosophical hermeneutical framework for reception theory and its significance for biblical studies. This framework was subsequently fleshed out by Hans Robert Jauss. It also argues that language has a determination on hermeneutics and consists of words and cultural symbols. The procedure for reception analysis summarizes that data should be obtained through interviews with Ghanaian charismatic preachers and other forms, and then constituted into various groups and themes. These are to be analyzed and compared with the exegesis of the biblical doctrine. In the process, differences and reasons for such differences must be teased out. Analysis of differences should include

highlights of how traditional conceptions reflect in answers. A general summary of the findings and reflections and the implications must then be set out.

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The Concept of Cult Centralization in Deuteronomy and its Possible Implications for Today

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Abstract

The concept of cult centralization in the book of Deuteronomy is viewed as one of Deuteronomy's constructs for an inclusive society where everyone is important, including the most vulnerable. Some scholars like Bennett and Tigay disagree with this opinion. They argue that the cult centralization, which made the capital the sole center of worship and pilgrimage, was a product of indoctrination and oppression that benefited only the king. This paper contributes to the conversation on cult centralization, especially for an inclusive society where principles of equity and efficient allocation of resources are fulfilled in the context of federated units. It adopts a tradition historical method in its exegesis in examining the earlier function of cult centralization, its context in Deuteronomy and the Pentateuch, and the use or interpretation of it by other biblical traditions, thereby drawing possible implications for today. In an era when most African countries are grappling with problems of fiscal federalism and resource control due to a central government system, is it possible to find a credible solution to the attendant problems associated with running a centralized government? The paper concludes that a good understanding of Deuteronomy's social vision for community living as evidenced in the cult centralization would possibly leverage an improved social cohesion and integration in society today.

Keywords: centralized cult, Deuteronomy, sacred law, federalism, resource control

1. Introduction

Endless debates and controversies have competed to provide possible solutions to the conflicting roles

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Keywords
centralized cult, Deuteronomy, sacred law, federalism, resource control

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of ethnicity, politics, and derivation formula in most Africa countries—especially as they grapple with the problems of fiscal federalism and resource control because they run a central government. For example, in Nigeria, the issue of resource control has become a national burden for Nigeria's federation. Some sections of the country have, on occasion, agitated for resource control for a number of reasons. The agitations aim at redressing perceived injustices and inequalities in fiscal relations among ethnic nationalities, regions, and political units within Nigeria's federation. According to Dickson and Asua (2016), this agitation is perceived as a necessary fall-out of the degradation of their environment and the neglect of their conditions by the central government, which is seen as advancing the interests of the ethnic majorities to the detriment of the minorities. Adeyeri (2010) pointed out that Nigeria's federal system has been fluctuating between the excessive regionalism that marked the First Republic (1960–1966) and the excessive centralization of the military and, relatively, the post-military era. Consequently, the inconsistencies in fiscal policies that extend through the colonial era, military rule, structural imbalance, over-centralization of power in the central government, among other factors, have over time perpetuated various thorny issues and challenges within Nigeria's federation (Dickson and Asua 2016). Over the years, the federal government has adopted several approaches in tackling the various issues through different administrative agencies. However, the failure to find a political solution became an excuse for more agitations from different quarters. Factions within these quarters were motivated by various sentiments, which included resource control, restructuring of the nation, and self-determination within the federation (Ikelegbe 2001).

The book of Deuteronomy anticipates a society where everyone is important, including the most vulnerable. Most scholars point to Deuteronomy 12:15–19, as the basis for a sacred law demanding a centralized cult in the nation's capital. Others draw attention to Deuteronomy 16:18–18:22 as being pivotal in radically shaping and advancing the law. The religious, political, and economic interests of the central sanctuary were advanced by making the capital the sole center of worship and pilgrimage. Robust humanitarian considerations were made for worshippers, including the care for the less privileged. As plausible as this sacred law appears, scholars like Bennett (2003, 7–13) and Tigay (1996, xxii) disagree. They argue that the sacred law was a product of indoctrination, victimization, and oppression, which benefited the king. In order to unravel the purpose of this sacred law, this study adopts a tradition historical method in its exegesis in examining its earlier function, its context in Deuteronomy and the Pentateuch, and the use or interpretation by other biblical traditions, thereby drawing possible implications for today. Mainly, it reviews the five views of scholars on cult centralization, as presented and analyzed by Peter Vogt (2003).

2. The Concept and Context of Cult Centralization

The belief that God has chosen a specific location for worship and valid sacrifices is paramount to the Deuteronomistic theology. This became a sacred law transmitted to the people by Moses. The book of Deuteronomy presented the sacred law in a peculiar way, especially in regulating that sacrificial worship be held only at a specified, centralized sanctuary. This law conferred on the central sanctuary virtually all the important activities that were previously held at local sanctuaries (e.g., judicial activities, rites of purification, festivals, and sacrifices). The book of Deuteronomy is silent about absolute closure of regional sanctuaries in favor of the central sanctuary. However, on several occasions, it is stipulated that the Israelite and the members of his household must sacrifice, partake of the sacrificial meal, and eat tithed food only at the central sanctuary (Deut 12:11, 12, 17,

18), a requirement which entailed the need to desacralize the butchering of animals at the regional level (Blenkinsopp 2004). The synopsis of the sacred law for cult centralization in the book of Deuteronomy is listed as follows:

Reference	Masoretic Text (Hebrew)	English Version (ESV)
Deut 12:5	כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכֹּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִּדְרְשׁוּ וּבָאתָ שָּׁמָּה:	But you shall seek the place that the LORD your God will choose out of all your tribes to put his name and make his habitation there. There you shall go.
Deut 12:11	וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָּׁמָּה תָּבִיאוּ אֵת כָּל־אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מַעְשְׂרֹתֵיכֶם וּתְרֻמַת יֶדְכֶם וְכֹל מִבְחַר נִדְרֵיכֶם אֲשֶׁר תִּדְּרוּ לַיהוָה	then to the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD.
Deut 12:14	כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שְׁבָטֶיךָ שָׁם תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כָּל אֲשֶׁר אָנֹכִי מְצַוֶּךָּ:	but at the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.
Deut 12:18	כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹּאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכֹל מִשְׁלַח יָדֶךָ:	but you shall eat them before the LORD your God in the place that the LORD your God will choose, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your towns. And you shall rejoice before the LORD your God in all that you undertake.
Deut 12:21	כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ אֲשֶׁר נָתַן יְהוָה לְךָ כַּאֲשֶׁר צִוִּיתִךָ וְאָכַלְתָּ בִּשְׁעָרֶיךָ בְּכֹל אַוַּת נַפְשֶׁךָ:	If the place that the LORD your God will choose to put his name there is too far from you, then you may kill any of your herd or your flock, which the LORD has given you, as I have commanded you, and you may eat within your towns whenever you desire.
Deut 12:26	רַק קָדָשֶׁיךָ אֲשֶׁר־יִהְיוּ לְךָ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה:	But the holy things that are due from you, and your vow offerings, you shall take, and you shall go to the place that the LORD will choose.

2 Ellinger, Karl, and Willhelm Rudolph, eds. 2006. The Biblia Hebraica Stuttgartensia (BHS) Standard Edition. German Bible Society.

Deut 31:11	בְּבֹוא כָל־יִשְׂרָאֵל לֵרָאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת נֶגֶד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם׃	When all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing.

Table I: Synopsis of Cult Centralization in Deuteronomy

From the synopsis above, the repetition of the formulaic phrase, "the place that the Lord your God will choose," is apparent. This was to emphasize the importance of the sacred law that forbade Israel from worshipping in any other location, except the one approved by "the Lord your God." That particular place chosen by God himself was to serve as the meeting place for all the tribes of Israel during their periodic national festivals or solemn rites. This rule transferred virtually all important activities that were previously performed at local sanctuaries (e.g., sacrifice, festivals, rites of purification, and certain judicial activities) to the central sanctuary. In connection with the annual festivals, the deuteronomic regulations were related to the three major annual festivals of Israel, namely: Unleavened Bread, Weeks, and Tabernacles. These were celebrated as pilgrimages to local or tribal sanctuaries (Exod 23:17). Attention shifted to the central sanctuary from different localities whose festivals were abrogated. In all the references made to it by Moses, the name of the place was never mentioned, probably to safeguard it from the external aggression of the Canaanites within whose territories it was situated.

Peter Vogt (2003, 34) draws attention to Deuteronomy 16:18–18:22 as pivotal in shaping and advancing the radical program of centralization, secularization, and demythologization of the book of Deuteronomy. The offices of judge, king, priest, and prophet are carefully highlighted in this text, hence a major essence in deuteronomic theology. Vogt presented

Deut 14:23	וְאָכַלְתָּ לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר לְשַׁכֵּן שְׁמוֹ שָׁם מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת בְּקָרְךָ וְצֹאנֶךָ לְמַעַן תִּלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים׃	And before the LORD your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the LORD your God always.
Deut 16:11	וְשָׂמַחְתָּ לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בְּקִרְבֶּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם׃	And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there.
Deut 16:15	שִׁבְעַת יָמִים תָּחֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ וּבְכֹל ׀ מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אַךְ שָׂמֵחַ׃	For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

and analyzed five views of scholars on centralization on the basis of laws regarding these offices, concluding with an alternative understanding of the views expressed. The major proponents of the views were S.R. Driver, G. von Rad, Moshe Weinfeld, N. Lohfink, and Bernard Levinson.

i. Driver sees 16:18–18:22 as a discrete unit which he titles, "The Office Bearers of the Theocracy." In Driver's view, centralized worship at the Temple in Jerusalem was a necessary corollary to the near monotheism taught in Deuteronomy. This was due to the "conditions of the time," in which worship in many different places would lead to syncretism. The centralization programme envisioned by Deuteronomy is in response to the excesses and abuses of the reign of Manasseh. Deuteronomy represents an attempt to actualize the ideals advocated by the eighth-century prophets, and Deuteronomy's law of centralization is the logical extension of the prophetic criticism of the *bamot*. The book itself is a "prophet's reformulation of the 'law of Moses,'" adapted to the requirements of that later time (Vogt 2003, 34–36).

In Driver's view, Deuteronomy is "a great manifesto against the dominant tendencies of the time." It was an attempt to reaffirm in a new context the values and ideals on which the nation was founded, and a call to repudiate practices which were inconsistent with the unconditional loyalty to Yahweh called for by Moses. Given the new context and changed circumstances, however, the older laws of the Book of the Covenant were "adjusted" in order to meet the needs of the time. Driver argues that in some respects Deuteronomy's programme had unintended consequences. He argues that the goal of Deuteronomy was to spiritualize religious life in Israel, but that the necessity of centralization (to prevent idolatrous worship at the בָּמוֹת—*bamot*) led to formalization of worship and resulted in a loss of spontaneity (Vogt 2003, 34–36).

ii. Von Rad, utilizing the method of form criticism, sought to identify the *Sitz im Leben* of Deuteronomy. More specifically, von Rad argues, the authors of Deuteronomy were "country Levites," who sought, with the support of the עַם הָאָרֶץ (people of the land), to revive the "old patriarchal traditions" of Yahwism which date back to the amphictyonic period. He bases this argument on the relative insignificance of the king in Deuteronomy and the absence of any apparent reference to the Davidic covenant and the Messianic implications thereof. On the other hand, von Rad cautions against seeing centralization as a theological center of the book. He argues that Deuteronomy's demand for centralization represents a relatively late period in the development of the book and is "comparatively easy to remove as a late and final adaptation of many layers of material." According to von Rad, centralization is a key aspect of the deuteronomic program. Nevertheless, it is important to note his caution in seeing it as the key theology of the book. The book seeks to revive ancient traditions and ideals of the amphictyonic period. It is, therefore, utopian in its view of an earlier period and its desire (which is recognized and promulgated by the authors in the laws as an unrealistic desire) to re-institute the practices of the earlier period. It is realistic, however, not in its political aspirations but in its call for complete loyalty to Yahweh (Vogt 2003, 36–42).

iii. In Moshe Weinfeld's view, centralization was part of an attempt to reform religious life in Israel that sought to repudiate older traditions and concepts that did not comport with the more sophisticated theological understanding of the authors of Deuteronomy. It presented Deuteronomy as having a distinctly secular foundation. Institutions and practices which were originally sacral in character are recast in secularized forms. In short, the effects of centralization were so far-reaching that they had a dramatic impact on nearly every facet of life.

Deuteronomy's program is, in Weinfeld's understanding, eminently realistic and practical. This program as understood by Weinfeld is one marked by "demythologization and secularization" (Vogt 2003, 42–47).

iv. Lohfink sees Deuteronomy as representing in part a redefinition of power relationships in Israel, such that power is distributed among the offices of judge—the ultimate authority in Israel. However, it is not the offices or officeholders, but rather Torah that constitutes the redefinition of power. This program was a utopian ideal, since the office of the king was never re-established after the exile. Lohfink sees external political reasons underlying the deuteronomic program, based on the experience of Assyrian domination and Babylonian exile. Lohfink notes that Deuteronomy pointedly seeks to integrate those who, for whatever reason, cannot support themselves on their own property (Vogt 2003, 47–51).

v. Levinson associates Deuteronomy (that is, a form of the book that included a law of centralization) with the reforms of Josiah, on the basis of the close association between the requirements of the legal corpus of Deuteronomy and the reform measures actually carried out by Josiah. While transforming local judicial procedure, Deuteronomy transfers authority for adjudicating ambiguous cases to the central tribunal. For Levinson, the program of centralization of justice envisioned by Deuteronomy is both realistic and utopian. It is utopian in its subjugation of all offices to the Torah. On the other hand, he sees it as realistic in its systematic and deliberate reinterpretation of the Covenant Code and the judicial system and procedures described there. He sees in Deuteronomy both a "draft constitution" as well as a description of the office bearers of theocracy (Vogt 2003, 51–58).

In evaluating the highlighted five views of centralization, Vogt demonstrated that, while there may be consensus that centralization is at the core of the deuteronomic program, it has not led to consensus on other key aspects of the book. Areas of divergence include the key areas of interpretation of the book, namely: setting, audience, and the nature of the program—whether utopian or realistic (Vogt 2003, 67–69). On *setting*, von Rad contends that the book is the product of northern country Levites, hence a priestly/cultic setting, while Weinfeld and Levinson see the setting of the book as the Judean court. On one hand, Driver (Vogt 2003, 34–36) proposes a prophetic setting for the book, while Lohfink (Vogt 2003, 47–51), on the other hand, sees a post-exilic setting for the book. For *audience*, Weinfeld sees Deuteronomy as a manual for the king and the people. Similarly, von Rad sees the book as preaching, and consequently as being addressed to an audience consisting of the people. Driver sees the book as continuing in the prophetic tradition of the eighth-century prophets and therefore has the people in view. Likewise, Lohfink (Vogt 2003, 47–51) sees a popular audience, on the basis that the text was "to be read before large assemblies of Israel." On the *nature* of the programme, for Lohfink, the judicial reform of Deuteronomy 16:18–18:22 represents a utopian ideal because the institution of the monarchy had ceased to exist at the time this was accepted as law. Levinson (Vogt 2003, 51–58) sees the reform as an active engagement with an existing political system that was realistic in intention. Clearly, the nature of the program affects how the book is best interpreted.

So, Vogt proposed an alternative view. According to him, the nature of centralization and its relationship to the vision espoused by Deuteronomy is an important issue, for the understanding of the nature of the program necessarily has an impact on the interpretation of the book. Vogt argued that centralization in Deuteronomy is best conceived of as centralization of sacrifice, while the expansion of holiness represented in the book suggests

that all of life is lived before Yahweh and is, therefore, religiously significant. Thus, while sacrifice is centralized, worship is not. Deuteronomy is radical in its rejection of Ancient Near East conceptions of administration, which have at their center an all-powerful king. Instead, Deuteronomy presents a vision of a community in which the people in assembly are given tremendous responsibility. In Vogt's view, some elements in the deuteronomic vision appear utopian, while most provisions are realistic—a departure from Lohfink's view of strict utopia. This study anchors with Vogt's (2003, 238) conclusion that the centralization formula in Deuteronomy provides a realistic program for the administration of the nation.

3. The Purpose of Cult Centralization

For centuries, scholars have debated the reason behind the regulation for the cult centralization in Deuteronomy. Apparently, Deuteronomy perceived worship at multiple sites as inherently pagan, hence the admonition, "You shall eat before the LORD your God, in the place that he shall choose to make his name dwell…" (Deut 14:23). Curiously, one is constrained to know the purpose for the centralization of the cult at the place chosen by the LORD, or why there were restrictions on the regional sanctuaries, and who were the authors and beneficiaries of the cult centralization.

Bakon (1998, 30) opines that the major reason for the abrogation of the בָּמוֹת (*bamot*—high places), was to forestall the influence of Canaan idolatrous practices from being introduced into the worship of God; it was a reintroduction of pure monotheism, and the purification of Judean life from heathenism. Weinfeld foresaw a political dimension in the cult centralization. According to him, "centralization of the cult in the Jerusalem Temple itself was a sweeping innovation of revolutionary proportions" (Weinfeld 1996, 38; cf. 1972, 190; 1964, 202–212). He refuted the opinion that the centralization was intended to prevent religious syncretism from taking root at the high places, since the temple of Jerusalem was also not immune to syncretism. Finally, he submitted that the abolition of high places and the provincial sanctuaries under Hezekiah and Josiah was an attempt to increase the dependence of the provincial population upon the central sanctuary in Jerusalem, thereby preventing both their political and religious surrender to Assyria (Weinfeld 1964, 205–206; cf. Nicholson 1963, 380–385).

It is plausible that the motivation of the cult centralization in Deuteronomy could be explained in both political and religious terms. It would be added that economic consideration was one of the motivations, because tithes and offerings were demanded at the central sanctuary (Deut 12:15–19; 14:22–29). According to Levinson (1997, 20):

> The authors of Deuteronomy sought to implement a comprehensive programme of religious, social and political transformation that left no area of life untouched. Their new vision of the Judean polity included matters of cultus, justice, political administration, family life, sexuality, warfare, social and economic justice and theology.

Steinberg (1991, 162) demonstrated that, from a cross-cultural perspective, these legal provisions can be interpreted as part of the politics of state centralization. State centralization altered judicial authority as exemplified in the Book of the Covenant, which is generally regarded as an earlier legal tradition. Using the perspectives of comparative legal studies, he demonstrated that the change in ancient Israel's judicial administration was aimed at weakening local political boundaries in order to strengthen the authority of the central government under the united monarchy. According to Steinberg (1991, 169), in the tenth century, Deuteronomy 19–25 would have provided an important means for centralizing the political authority of the king by weakening local political boundaries and strengthening the nuclear family unit.

In summary, the motivation for the cult centralization was religious, political and economic. Religiously, it was intended to prevent syncretism from taking root at the high places, even though it did not guarantee that. Politically, it increased the dependence of the provincial population upon the central sanctuary, thereby preventing their political and religious surrender to the adversary nation. Economically, all the major offerings, sacrifices, and tithes were directed to the center for the upkeep of the sanctuary and its personnel, the support of the three major annual pilgrimage festivals, and the promotion of the humanitarian services of the state. The economic sustenance of the cult centralization depended much on the tithe system; elaborate stipulations were madefor it in Chapters 12:1–28, 14:22–29, and 26:12–15.

4. Authorship and Beneficiaries of Cult Centralization

On the authorship and the beneficiaries of the cult centralization, opinions are varied. The apparent generalization of the functions of the priests and Levites in Deuteronomy has causedsome to suggest that it was authored by the Levites (cf. Wright 1996, 325–330; cf. Weinfeld 1972, 54). Hjelm (1999, 298–309; cf. Halpern 1981, 20–38) sees the cult centralization as a device of cult control, which served the king's interest; so the origin must be connected to the palace. However, Crusemann and others believed that a social sub-group in the biblical communities prior to the appearance of the monarchy was responsible for the reformulated laws in Deuteronomy (Crusemann 1996, 215–234; cf. Bennett 2003, 7–13). Yet another view believes that the resident priests in the central sanctuary at Jerusalem were responsible for Deuteronomy as a means of garnering support for themselves.

The views expressed above have been refuted by some scholars. It is inconceivable that the Levites—who were deprived of their office through the centralization of the cult and were therefore rated with foreigners, orphans, and widows—could be identified with the circle which authored Deuteronomy (Weinfeld 1972, 55). Furthermore, Tigay (1996, xxii) argues that the innovations of Deuteronomy were costly to the priests because tithes and firstlings were no longer given to them exclusively. The deuteronomic law required the Jerusalem priests to share their duties and income with any provincial Levites who came to Jerusalem (cf. 18:1–6). Weinfeld believes that it was written by the scribes in the service of Hezekiah, and perhaps, their disciples under Josiah (a century later), who made it a major criterion for evaluating the history of the Israelite monarchy (Weinfeld 1972, 158–178; 1964, 210; cf. Prov 25:1).

I agree with Tigay (1996, xxii) that it is difficult to determine precisely who was responsible for the authorship of the innovations in Deuteronomy. But suffice to say that, whoever was responsible must have been dissatisfied with the earlier traditional attachment to provincial cults; this apparently did not create enough social and humanitarian orientations. Deuteronomy looks like a composite work, but the cult centralization definitely is tilted towards the cultic and political reforms of Hezekiah and Josiah. It is possible that the scribes in the service of Hezekiah, or their disciples who served under Josiah, were responsible for the cult centralization as a way of legitimizing the unified monarchy.

Subsequently, Niehaus (1997, 540) suggested that the sentence, "You are to seek the place the LORD your God will choose from among all your tribes to put God's name there for God's dwelling" (Deut 12:5), was understood to be a veiled reference to the Jerusalem temple. It was part of the deuteronomic agenda of reform to centralize worship in Jerusalem, thus confirming the control of the Jerusalem priesthood and enhancing

the battle against idolatry. This interpretation has become standard among many scholars, although it runs counter to the long-understood meaning of this passage, namely, that "the place the LORD your God will choose from among all your tribes to put the LORD's name there for the LORD's dwelling," simply means, "wherever the LORD will have placed the tabernacle"—be it at Shiloh (Jer 7:12) or, later, Jerusalem. The identification of "the place" (הַמָּקוֹם) of Deuteronomy with Jerusalem depends on the existence of parallel phrasing in the books of Kings (e.g., 2 Kgs 21:7). But it is now clear that stock phrasing was applied in the ancient world to different locations as circumstances changed, so that "the place" in Deuteronomy 14:23 may also refer simply to any place that the LORD might choose to place the LORD's name (cf. Niehaus 1997, 541).

To be precise, who were the beneficiaries of the cult centralization? Deuteronomy gives the impression that no one was excluded. From the worshipper and the presenter of offerings, down to the foreigners, orphans, and widows; all benefited from the proceeds of the cult centralization. However, it should be stressed that the cult centralization was a form of garnering support for the state and the central sanctuary.

5. Earlier Function of Cult Centralization

Levinson (1997, 23) opines that some scholars have maintained that centralization of cult in Deuteronomy originally functioned not exclusively but rather distributively, and thus applied to a succession of earlier sanctuaries, such as at Shechem and Shiloh. This view was tied to the claim that the origins of Deuteronomy were to be found in the northern kingdom of Israel and that the formula was only secondarily specified to apply to Jerusalem (cf. Geoghegan 2003, 227). The argument that the deuteronomic centralization formula (as in Deut 12:14) has a distributive meaning was an attempt to make the origins of Deu¬teronomy ancient. The attempt to assign a distributive meaning to the centralization formula cannot be defended philologically. Indeed, there is compelling evidence that the election formula was, from its inception, centered on Jerusalem. When the formulas that include the key term הַמָּקוֹם (the chosen place) are examined, they always refer to Zion/Jerusalem or to the election of the Davidic dynasty resident there.

Gamberoni (1997, 532–544) submitted that the term מָקוֹם (place) can refer without theological overtones to the land of one's birth (Ezek 21:30) or of certain peoples (Exod 3:8, 17). In Genesis 13:14–17 the מָקוֹם is not just an arbitrary location, but rather the Promised Land itself. A particular מָקוֹם may be of interest to tradition because a certain encounter with God occurred there (theophany). The etiological names given to the sites of theophanies or other significant events in the form of fixed formulas, regardless of whether such sites were already cultic sites according to previous traditions, infuse Israel's identity and tradition, as it were, into the land and Israel thereby appropriates the land both in an actual and in a theological sense.

According to Gamberoni, the chosen place (הַמָּקוֹם) in Deuteronomy announces God's future act and does not constitute a prescription, not even with its amplifications (Deut 12:5; 14:23, 26; 15:20; 16:15, 16; 17:10; etc.). The chosen place (הָמָּקוֹם) is the sanctioned and obligatory site for sacrifices, offerings, and joyful repast (ch. 12), for the fulfilment of vows (12:26), the delivery or eating of tithes of produce and of firstlings (14:22–23; 15:19–20), for the administration of the portions of the priests and Levites (18:6–8), for the main festivals (16:1–17), for judgement in difficult legal cases (17:8, 10), and finally, for the regular reading of "this Torah" (31:11). Only sections generally judged to be written later speak about movement from different places and pilgrimages (12:5; cf. 12:26; 14:25). The inner logic of certain new regulations presupposes that the chosen מָקוֹם is not (or

no longer) situated at one's own dwelling place; such indications include the permission for sacrificial slaughter at one's own home (12:15–16, 21; 15:22), financial provisions for certain cases (14:24–26), and concern for Levites from other places (18:6–8). Such measures are justified by the fact that the chosen place is "too far" (14:24)—a situation itself arising from the fact that following God's promise, God "enlarged" the land through God's blessing (12:20; 19:8).

According to McConville (1984, 33), "The recurring collocation of ב and מָקוֹם suggests a pattern in the way in which הַמָּקוֹם is used. And, indeed, the force of phraseology that is produced is to stress the agency of the LORD in Israel's coming in to the land." The singularity of one cultic site for all Israel (i.e., the strict demand for cultic centralization) wasnot inherent from the very beginning of this formula, but rather was imbued into it as a result of circumstances. Ultimately, the unexplained fact that the מָקוֹם in Deuteronomy was never given a name may be a result of the fundamental nature of the incomplete formula itself, among other things. Here, the LORD's selection is the primary issue. According to one series of admonitions, the pagan cultic sites are to be avoided (12:8, 13, 30, 31; 2 Kgs 17:33), yet another calls for their demolition. First Kings 8:27 literally calls into question the older unaffected notion that the LORD dwells in the temple and "on the earth" (1 Kgs 8:12, 13). According to Deuteronomy God chooses the place to "make God's name dwell there" (12:11), whereby it remains unresolved, whether one may refer here to an actual deuteronomic "name theology" or not. In other contexts, מָקוֹם sometimes hovers between the meanings, "temple" and "land" (2 Sam 7:10, 1 Chron 17:9; Exod 23:20). Despite the close connection between temple, dynasty, and residence, the term מָקוֹם is never used to refer to the residence, even though virtually everything constituting the external, public prestige of that center uses the word for the sake of localization—either because of its dramatic effect, or as a syntactical device serving the simultaneous celebration of the greatness of the temple and of the near God (Gamberoni 1997, 543).

So, the collection and the eating of the tithe at the chosen place (הַמָּקוֹם) in Deuteronomy 14:23, 26 was a special deuteronomic provision, arising out of centralization of worship. It was impractical for all Levites to serve at the central sanctuary; therefore, special consideration was to be given to the town Levites (14:27–29; cf. 18:1; 26:12–15). This law modifies the previous provision that an annual tithe be brought to the sanctuary for the support of the Levites (Num 18:21–32). Tigay (1996, xxii) reports that the centralization of the cult reflected the views and interests of various groups in ancient Israelite society, but that it is difficult to identify any single one of them as the authors. He suggests that the Jerusalem priesthood and the royal court were involved in the discovery and promulgation of the book (cf. 2 Kgs 22–23). Certainly, their political and economic interests would be advanced by making the capital the sole center of worship and pilgrimage, but unfortunately for them, other details of Deuteronomy prejudiced their interests (e.g., the law of the king in Deut 17:13–20). Deuteronomic stipulations became costly to the priests because tithes and firstlings were no longer donated to them as such, but for the support of the annual pilgrimage feasts. It also required the Jerusalem priests to share their duties and income with any provincial Levites who came to the central sanctuary—a requirement they apparently resisted when Josiah's reform was carried out. From the same point of view, Bennett (2003, 7–18) argued that the cult centralization, especially the tithe regulation in Deuteronomy 14:22–29 and 26:12–15, relegated the Levites, the foreigners, the orphans, and the widows to a position of vulnerability and socio-economic inferiority.

The deuteronomic centralization of the cult may have posed more problems to the people than it sought to solve. But I disagree with Bennett

and Tigay that the cult centralization relegated the Levitical priests and the less privileged to the state of socio-economic inferiority and vulnerability. Credit instead should be given to the book for its humanitarian orientation, which is hardly seen in other Pentateuchal codes. Apart from the provision of tithe in support of the cult workers and the less privileged, the book of Deuteronomy elaborated various other material supports for the people.

6. Possible Implications for Today

From the foregoing, it is plausible to draw on deuteronomistic cult centralization perspectives to leverage an improved understanding that serves social cohesion and national integration for African countries—especially as they grapple with problems of fiscal federalism and resource control. Here are outlines of some of the possible implications for today in the context of cult centralization under the following headings: derivation principle, appropriation principle, integration principle, devolution of powers, and national security.

6.1 Derivation Principle in Cult Centralization

According to Adebayo (2012), "The principle of derivation is a component of fiscal federalism and ensures that a region or state retains a certain percentage from oil tax revenues derived from the exploitation and extraction of natural resources (like oil and gas) in its territory." The cult centralization in Deuteronomy was a form of garnering support for the state and the central sanctuary, whose main resource was the tithing system. The deuteronomic tithe was related to three major functions: (a) to support the sanctuary feast—14:22–26, (b) to support the Levites—14:27, and (c) to support the less privileged in the society, which included the foreigner, the orphan, and the widow—14:28, 29 (Weinfeld 1996, 38). The tithing system was a form of contribution where every Israelite was expected to contribute ten percent of their earnings to the center. Brown (2002, 157) suggested that in order to avoid endless debates about how much might be considered worthy as a gift to the LORD, the LORD gave them a basic principle for the allocation of their resources: giving one-tenth as a general guide. It also implied that an individual would be left with a sufficient percentage of his income to care for his private needs, although it was assumed that some fractions of the individual's portion could still be used in other forms of offering. African nations could ensure that each region in a federated unit retains a substantial percentage of the revenues derived from their territories. This would go a long way in defusing latent tensions within the polity.

6.2 Appropriation Principle in Cult Centralization

Appropriation is defined as the act of setting aside money for a specific purpose. A company or a government appropriates funds in order to delegate cash for the necessities of its business operations. For example, a company might appropriate money for short-term or long-term needs that include employee salaries, research and development, and dividends. In the cult centralization, tithes were appropriated as priestly emoluments and wages for the Levites for their services in the sanctuary and regional courts or cities of refuge (Deut 14, 19). As long as this provision was in place, the cult personnel were devoted to their duties and the nation prospered. The chronicler, in a later dispensation, recorded how King Hezekiah's reforms restored both the tithing principle and the welfare of the nation (2 Chron 31:1–12). It is not out of place for the federal governments in Nigeria to rely on the resources from their confederated units to perform their civil obligations, namely: defense, education, roads, electricity, health, foreign policy, power, and steel production among others (Kehinde et al. 2013). In as much as federal government agencies require adequate appropriation from

the center, this procedure should be pursued in a spirit of transparency, equity, and accountability. Raji was right when he argued that the failing promises of Nigeria's federal government to appropriate the revenue accrued from the region toward a sustainable development, explain the basis for persistent demands and endless crises in the Niger Delta region of Nigeria (Raji et al. 2013).

6.3 Integration principle in cult centralization

Credit should be given to the cult centralization for its humanitarian orientation. Apart from the provision of tithes in support of the cult workers and the less privileged, the book of Deuteronomy elaborated various other material supports for the people. The cult centralization anticipated a social system where no one is economically disadvantaged. According to Tigay (1996, xviii), "Humanitarian rules of this sort are found in all of the Pentateuchal laws, but they are most extensive in Deuteronomy." Deuteronomic laws protected and provided for the poor and disadvantaged, which included debtors, indentured servants, escaped slaves, foreigners, orphans, widows, and Levites, as well as animals and even convicted criminals (10:8–10; 16:11–14; 24:19–21; 27:19). In a federated system, one of the greatest challenges is that of a sharing formula as regards to the fiscal resources generated and jointly owned by the federated units. Nkwede et al. (2011) corroborate the fact that principles of horizontal equity and efficient allocation of resources should be achieved in the context of fiscal federalism.

6.4 Devolution of powers in cult centralization

One of the dark sides of the cult centralization was the usurpation of the functions of the Levites by the Priests. Bennett argues that the cult centralization relegated the Levites to the state of socio-economic inferiority and vulnerability in the post-exilic era when the numbers of the Levites dwindled. Furthermore, the cult centralization was also seen as a way of confirming the control or superiority of the Jerusalem priesthood over the priests in other locations (cf. Niehaus 1997, 540). This created tension. According to Dickson (2016), "True federalism is a situation whereby the centre and the sub units are economically autonomous and administratively responsible for most of their activities, i.e. a situation whereby there is devolution of constitutional responsibilities of power between the centre and regions/sub units." In other words, the state, regions, and the center share sovereignty in various aspects.

6.5 National Security in Cult Centralization

The cult centralization system engendered national security in ancient Israel. It increased the dependence of the provincial population upon the central sanctuary, thereby preventing their religious, political, and economic surrender to adversary nations. But, when there was a rebellion to withdraw from the center through the infamous quote: "To your tents, O Israel!" (1 Kgs 12:16), the national security of ancient Israel was never the same again. Federal governments in Nigeria couldensure regular conversations and negotiations with their federal units in the spirit of tolerance, equity, inclusion, and national cohesion, to forestall incidences that engender violent agitations and calls for self-determination.

7. Conclusion

The controversies and politics surrounding resource control among African nations may still linger as long as regions within confederated units are still playing discordant tunes. However, this study has shown that the book

of Deuteronomy anticipated a society where everyone was important, including the most vulnerable. The introduction of the cult centralization was the bedrock of deuteronomic theology where the religious, political, and economic interests of the central sanctuary were advanced by making the capital the sole center of worship and pilgrimage, and which became a rallying point for the nationhood of ancient Israel. While the outcome of the sacred law varies, the paper recommends that integrating deuteronomic social vision for a healthy society should leverage an improved understanding for social cohesion and national integration among African nations. Federalism should not be seen as a curse but a blessing.

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Metaphoric and Metonymic Conceptualization of the Nose in Hebrew and Twi

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Abstract

This paper examines the metaphorical and metonymic structure of the "nose" in Biblical Hebrew and Twi, a Kwa language spoken in Ghana, West Africa. The study is done within the framework of the Conceptual Metaphor Theory propounded by Lakoff and Johnson (1980). The aim is to analyze the ways in which the body part אַף (nose) is used in the Hebrew Bible to express human experiences, and to compare them with their translations in the Akuapem Twi Bible (*ATB* 1964). The data reveal that there are some striking cross-conceptual and cross-linguistic similarities and differences between Hebrew and the Twi language with respect to the metaphorical and metonymic conceptualization of anger in relation to the locus of emotion. While Biblical Hebrew locates anger in the nose, Twi locates it in the chest. The Biblical Hebrew term for "nose," אַף also refers to the "face," the "eyebrow," and the "whole person" in various contexts. The difference in the language-specific conceptualization may be attributed to the cultural model embedded in the two languages.

1. Introduction

Recent years have witnessed a good number of studies which focus on the conceptualization of external body organs in many languages. The metaphoric and metonymic conceptualization of body parts such as the head, face, heart, and hand have recently drawn the interest of scholars (e.g., Wolters 2011; Moshenrose 2012; Blechmen 2005; Fan 2017; Dzokoto et al. 2016). Additionally, there has been considerable progress in the discussion of the nose in the Hebrew Bible. Recent contributions have been made on the subject by Amzallag (2017, 2018), Kotzé (2005), and Wrenn (2020). However, previous research has overlooked the metaphorical and metonymic pattern of nose conceptualization in the Hebrew Bible and its

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Conspectus

Keywords
nose, anger, metonymy, Conceptual Metaphor Theory, Twi Hebrew

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translation as well as interpretation in Ghanaian languages. The present study aims to fill the gap.

Kruger (2000) has noted that the subject of emotions in the Hebrew Bible is a most- neglected theme that deserves an extensive treatment. Kotzé (2005) observes that the cognitive model of anger, as understood by the ancient Israelites, was motivated by experiential factors such as bodily changes associated with the emotion and aspects of nonverbal communication of anger. The word אַף has various meanings, including nostril, nose, face, eyebrow, and anger. Johnson (1949, 11) connects metaphorical references to body parts and the physiological changes resulting from the experiencing of certain emotions. With reference to metonymy in the case of the Hebrew word אַף, Johnson observes that the word primarily means "nostril," but that it is used more frequently of a quick nasal breathing or explosive snort that is indicative of anger. The meaning of אַף as "being angry" is derived from the rapid breathing associated with passion. It also refers to the countenance. Hot nose means "anger," while elongated nose means "forbearing." Occasionally, אַף refers to a person.

The connection between the nose and other parts of the body and emotions in Biblical Hebrew idioms needs a systematic description from a cognitive linguistic perspective. The present study aims to provide analysis on nose-related conceptualizations in the Hebrew Bible and their translation in Twi. Various mappings for the nose in Biblical Hebrew and their equivalent to the relevant chest expressions in Twi are explored. The focus is on establishing which cross-conceptual and cross-linguistic differences the two languages manifest in relation to the conceptualization of the nose. This focus distinguishes the study from previous cited works on metaphorical and metonymic conceptualization of external body parts and emotions.

This paper relates linguistic expressions to human cognitive experience. It particularly identifies different nose expressions and their metaphorical and metonymical conceptualization in the Hebrew Bible. It also discusses the physiological reference to the nose as a physical body part, its extension in meaning to the face, of which it is part, and its figurative reference to anger. In this paper, I mark all the conceptual metaphors and metonymies using capital letters (uppercase). All Twi translations are taken from the Akuapem Twi Bible (1964). The English translations of the Hebrew Text are the author's translation.

In both Biblical Hebrew and Twi Language, the nose is a body part regarded as a site of emotions. However, both languages designate the nose as relating to different emotions. Emotions related to the nose in Hebrew are rather attributed to the heart and chest in the Twi Bible. The present study uses the Conceptual Metaphor Theory developed by Lakoff and Johnson (1980). Various scholars, including Semino (2008), Yu (2004), and Kövecses (2010) have also contributed to the discussion on conceptual metaphor.

This paper comprises the following sections: Section 1 is the introduction; section 2 presents an overview of the Conceptual Metaphor Theory and Conceptual Metonymy Theory which provides a theoretical background for the current study; section 3 presents language, data, and a mode of analysis selected for the study; section 4 considers conceptualization of the nose in Biblical Hebrew and Twi; section 5 deals with the differences and similarities in the metaphors and metonymies of the nose in Biblical Hebrew and their Twi translations. Finally, section 6 presents the conclusions of the study.

2. Theoretical Background

In this study, two cognitive processes, metaphor and metonymy, are particularly important in conceptualization. Meanings of metaphorical

expression cannot be deduced only from literal senses of the word; therefore, we need to understand and rely on both the literal and the conceptual meanings (Agyekum 2004). Metaphor is no longer understood as a mere textual, stylistic decoration, an ornamental figure of speech whose only contribution is to the expressiveness of the text. Instead, a cognitive approach promotes the centrality of metaphor to the process of meaning, construction of meaning and understanding, and to the conceptual system. A theory of language based on a cognitive approach takes human perception, experience, body parts, and understanding of the world as the basis for the structure of human language (Gyekye 1987; Yu 2004, 664).

According to Lakoff and Johnson (1980, 5), metaphors are grounded in physical and mental experience (Lee 2005, 6). Metaphor is about the conceptualization of one domain in terms of another (Lakoff and Johnson 2003, 6). Kövecses (2010, 4) defines metaphor as "understanding one conceptual domain in terms of another conceptual domain." It is the basis of cognition in general (Gibbs 2017). Research by psycholinguists has demonstrated that conceptual metaphors influence how we produce and understand language (Gibbs 1994, 2017). Conceptual metaphor can simply be defined as a conceptual mapping—that is, a set of correspondences between two conceptual domains in which a conceptual representation of one cognitive model, previously stored, is employed to provide a structured understanding of another. Kövecses (2010, 6) explains that conceptual metaphors use a more abstract concept as target and a more concrete or physical concept as their source; thus we can see that abstracts are physical.

There is a partial mapping from a familiar source domain onto a less familiar target domain. The formula "TARGET DOMAIN IS SOURCE DOMAIN" represents the metaphorical link between the two domains, where complex and abstract concepts (target) are understood in terms of conceptually simpler and more concrete notions (source). This is something close to our physical, embodied experience (e.g., TIME IS MONEY). This is an indication that cross-domains mappings support the primacy of metaphorical reasoning over the linguistic realizations (Lakoff and Johnson 1999, 116). A very important aspect of metaphor mapping for this study is the principle of unidirectionality in which more abstract notions or less familiar notions are conceptualized in terms of more concrete and easily assessable source concepts (Sweeter 1990; Heine et al. 1991).

Since its original conception by Lakoff and Johnson (1980), the Conceptual Metaphor Theory (CMT) has gone through various updates and modifications (Gibbs 2017). According to Gibbs, metaphorical relations, rather than concrete properties, may characterize some source domains. Gibbs's metaphorical source domain hypothesis challenges the widely-accepted nature of conceptual metaphors being target domains grounded in concrete source domains. Evans (2010) presents a theoretical account of figurative language understanding. Situating this account within the Theory of Lexical Concepts and Cognitive Models (LCCM Theory), he argues that an account of figurative language understanding from this perspective complements the "backstage cognition" perspectives of Conceptual Metaphor Theory.

Barcelona (2003, 4) notes that metonymy is basic to language and also cognition. According to Gibbs (1994, 321), metonymy is a process by which "people take one well-understood or easily perceived aspect of something to represent or stand for the thing as a whole." Metonymy is a conceptual projection whereby one domain is partially understood in terms of another included in the same experiential domain (Barcelona 2000). This distinguishes metaphor from metonymy, in that metaphor is understood as a conceptual projection whereby one conceptual domain maps onto another conceptual domain. Metaphor is based on similarity or predictability between two domains of experience, while metonymy is based on contiguity,

that is, on elements that are parts of the same idealized cognitive model. It has been observed that some directions of metonymic mappings more frequently become conventionalized than others. For example, the PART FOR THE WHOLE metonymy (e.g., "England" for "Great Britain") is more common than the reverse, WHOLE FOR PART metonymy (e.g., "America" for "USA"). Kövecses and Radden (1998) discuss other cognitive factors which result in the prevalence of some metonymies in relation to their reverse, for example, CONTAINER FOR CONTAINED, EFFECT FOR CAUSE, CONTROLLER FOR CONTROLLED.

We cannot easily draw a strict difference between metaphor and metonymy. However, some scholars view metaphor and metonymy as a continuum of related processes rather than two rigidly distinguished notions as they often co-occur (Kövecses and Radden 1998; Goosens 2002; Peirsman and Geeraerts 2006). Some authors are of the opinion that all metaphors are essentially metonymically-based (Kövecses and Radden 1999; Niemeier 2000; Barcelona 2000). Radden (2000, 93) defines a metonymy-based metaphor as "a mapping involving two conceptual domains which are grounded in, or can be tracked to, one conceptual domain." Kövecses and Radden (1998, 61) posit that, "it may not be unreasonable to suggest that many conceptual metaphors derive from conceptual metonymies." In illustrating this, they employ the metaphor ANGER IS HEAT as an example. This example is based on the metonymic relation between subjectively felt body heat while angry. Subsequent sections of this study will lend support to the metaphor-metonymy relation.

Image schema, in cognitive linguistics, is understood as "a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to our experience" (Johnson 1987, 14). The image schemas "make it possible for us to use the structure of sensory and motor operations to understand abstract concepts and draw inferences about them" (Johnson 2005, 24). The container image schema is a very fundamental schema used in abstract reasoning. Several conceptual metaphors used in reasoning and conversation are motivated by the container image schema. The schema comprises three structural elements, namely: an exterior, an interior, and a boundary. Johnson (2005, 19) observes that this schema is a gestalt structure where parts are understood within the framework of a larger whole. In other words, you cannot have one of the structural elements (e.g., an interior) of the container image schema without the other (an exterior and boundary). In the same sense, an exterior cannot exist without an interior and the boundary, and the boundary cannot exist without an interior and exterior. Several emotion metaphors—those motivated by the container schema—conceptualize the body and body parts as containers and emotions, and emotions as substances (fluids and gases) held in these containers. One conventional metaphor where the body is conceived as a container for emotions is THE BODY IS A CONTAINER FOR EMOTIONS. In this major metaphor, Loos et al. (1999) suggest that the emotions occupy a certain level wherein they can overflow or even be suppressed, erased, or extinguished. Present in this study are some of the metaphorical expressions that manifest this conventional metaphor.

In most languages, the body is seen as an integral part of the symbolism employed in the expressions of effective experience by speakers (Dzokoto and Okazaki 2006, 129). The same can be said of the Biblical Hebrew language and the Twi language as well. Works that have explored the metaphorical conceptualization of the heart include Blechman (2005), Swan (2009), and Siahaan (2008) who study the conceptualization of the heart in Western culture. Yu (2009) has paid attention to the Chinese portrayal of the heart. Afreh (2015) has also studied the metaphorical conceptualist of the heart in the Twi language. However, not much has been done on the nose as has

been done on the heart—particularly in religious discourse, and especially in the Hebrew Bible.[2]

3. Language, Data and Analysis

3.1 Languages

This analysis engages biblical Hebrew and not modern Hebrew. However, the idiom and the meaning of the expressions of the nose remain the same in both modern and biblical Hebrew. The biblical Hebrew data were gathered from the Hebrew Bible.

The term "Twi" refers to an Akan language spoken in Ghana and the Ivory Coast. It is studied at undergraduate and graduate levels in Ghana and the United States. There are two dialects of the Twi language, namely, Akuapem and Asante. The first version of the Akuapem Twi Bible (1871) was translated by the German ethnolinguist J.G. Christaller and his Ghanaian colleagues, D. Asante, T. Opoku, P. Bekoe, and P. Keteku. Several editions followed this version, including those by the Bible Society of Ghana (1964, 1994, 2012) and the International Bible Society (2020). In this study we will look at how the term אַף (nose) in the Hebrew Bible was translated in the 1964 Akuapem version of the Twi Bible (*ATB*).

3.2 Mode of Analysis

The data elicited from the Hebrew Bible and the Twi Bible were gathered by using the source-domain-oriented approach. Initially, a group of items related to the source domains, LIVING ORGANISM (PERSON, ANIMAL, PLANT), CONTAINER, SOLID OBJECT/MATERIAL, and so on, are selected. The items, אַף-expressions in the Bibles, are then investigated and grouped into their major metaphorical and metonymical mappings for the analysis.

In other words, I consulted the Old Testament Hebrew texts to find out how אַף, (nose) is used, and cross-checked the translations of these expressions in the Twi Bible. From here, I described the metaphorical and metonymical structure of the nose in Biblical Hebrew and compared it with the data for Twi. In my comparative analysis, I employed the methodology suggested by Barcelona (2001) and Kövecses (2010) in relation to identification and description.

4. Conceptualization of the Nose in Biblical Hebrew and Twi

4.1 Nose Metaphors and Metonymies in Hebrew

Unlike the heart, which is prominently conceived as a significant source of emotions and feelings in many cultures, the nose has not featured as prominently in the Hebrew Bible. Biblical Hebrew language sees the term אַף as referring not only to the nose, but also, in some contexts, to the face. It also identifies the nose as a site of emotions as seen in anger-expressions that use אַף. An angry man is referred to as אִישׁ־אַף "A NOSE MAN" (Prov 29:22). A few references not discussed here are in Genesis 27:45, 2 Kings 24:20, Psalms 76:7, and Proverbs 22:24. Amzallag (2018) observes that, beyond denoting nose and anger, God's אַף also signifies burning wind, consuming fire, and the pouring of hot water. Wrenn (2020) discusses how anger can express both disappointments with God and desire for God's presence.

Unfortunately, no work exists that explores the dynamics involved in the translation of the Hebrew conceptualization of the nose into the Twi language. What follows in this section is the conceptualization of the nose

2 Amzallag (2017) has studied the metaphors of the nose. However, there is still a gap this study fills in the study of the metaphoric and metonymic conceptualization of body parts. That is, the metaphorical creativity in the conceptualization of the nose in Biblical Hebrew, and its rendering in another language, like Twi spoken in West Africa.

in the Hebrew Bible with the translations of the different instances into Twi. In this section we look at the main metaphorical and metonymic categories and the various models that fall under them.

4.1.1 The nose is a person

[1] Deuteronomy 33:10

HEB: יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ[3]

ENG: they shall put incense before you (*lit*: they will put incense in your nose)

TWI: wɔde aduhuam betua wo hwene ano

ENG: they will put incense before your nose (*lit*: they will put incense at the mouth of your nose)

In example [1], Deuteronomy 33:10, the nose refers to a person, specifically God, to whom the offering of incense is being made. The idea of אַף standing for the person is indicated by the expression בְּאַפֶּךָ, meaning "before you" (lit., "before your nose"). This idea instantiates the metaphor, THE NOSE IS A PERSON. Also implied here is the metonymy "THE NOSE FOR THE PERSON," which belongs to the metonymic model "THE BODY PART FOR THE PERSON" (i.e., THE PART FOR THE WHOLE).

4.1.2 The nose is a container

The metaphoric conceptualization, THE NOSE IS A CONTAINER, can be classified into the following sub-categories: THE NOSE IS A CONTAINER OF BREATH and THE NOSE IS A CONTAINER OF EMOTIONS.

(a) THE NOSE IS A CONTAINER OF BREATH

The metaphor THE NOSE IS A CONTAINER rests on the CONTAINER image schema. In order to explain this schema, we will first have to understand the type of bodily experience that causes the emergence of the schema, list its structural elements, and explain the underlying logic.

According to Johnson (1987, 21), "[o]ur encounter with containment and boundedness is one of the most pervasive features of our bodily experience." Kövecses (2006, 209) observes that we function within larger objects as containers—for example, buildings and rooms which contain us. Besides, our bodies are containers for our bodily organs, blood, other fluids, and so on (206). In dealing with the nose as a container in Biblical Hebrew, we focus on this latter kind of experience.

The CONTAINER image schema comprises the following structural elements: "interior," "exterior," and "boundary." Johnson (1987, 61) notes that "it is the organization of [its] structure that makes [it an] experientially basic meaning pattern in our experience and understanding." Major parts of the body can be conceptualized as containers (Yu 2009). The CONTAINER image schema is understood to be inherently embodied. The container may be filled or emptied. The prepositions "in" and "out of" are markers of the CONTAINER image schema. The contents that the body parts carry may be poured out or spilled. In the CONTAINER schema, the nose is conceptualized as a bounded space with its outside and inside, where content is stored. In this section, our focus is more on the content of a container than the mere container. Note the following expressions about the nose for breathing:

[2] Genesis 2:7

HEB: וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים

ENG: and breathed into his nostrils the breath of life

TWI: *na ohuw nkwa home guu ne hwene mu*

ENG: and breathed the breath of life into his nostrils (lit., and he blew the breath of life into his nostrils)

3 The Hebrew text is taken from the Lexham Hebrew Bible (2012).

[3] Genesis 7:22

HEB: כֹּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו

ENG: all in whose nostrils was the breath of the spirit of life

TWI: *wɔn a nkwa honhom ahome wɔ wɔn hwenem*

ENG: all in whose nostrils was the breath of the spirit of life (lit., they in whose nostrils was the breath of life spirit)

[4] Job 27:3 (compare Gen 2:7)

HEB: וְרוּחַ אֱלוֹהַּ בְּאַפִּי

ENG: and the spirit of God is in my nostrils

TWI: *na Onyankopɔn ahome da so wɔ me hwene mu yi*

ENG: and the breath of God is in my nostrils (lit., and the breath of God is still in my nostrils)

The examples in [2], [3], and [4] indicate that, in the Hebrew Bible, the nostril expressions are often used in reference to the nose's presumed content, that is, breath, smoke, or fumes. The "spirit of life" in [3] is the same as the "spirit of God" in [4], as both refer to the רוּחַ (breath or spirit) of God. Example [2] indicates God filling the nose of the human being with breath. All the expressions in examples [2]–[4] substantiate the metaphor THE NOSE IS THE CONTAINER OF BREATH. Example [2] indicates a substance being carried from outside and put into a container, [3] and [4] indicate a substance already in there, stored in a container. These expressions also suggest that the nose is the locus of vitality. When there is no breath of life the person dies. So, if the nose stands for the person, then the expressions focus on the presence of breath, the animating principle of life, inside a person's nose. If the person's nose has no breath in it, then it is empty (the nose is conceptualized as a container without content), which implies the absence of life. All the examples indicate that the nose is filled with breath. This is based on the activation of the metaphor, LIFE IS BREATH, and the metonymy, BREATH FOR LIFE, which in turn instantiates the metonymy LOSS OF BREATH FOR DEATH.

Generally, the nose is for smelling various kinds of fumes which could be the content of the nose and not breath only. There are also references to the nose being filled with incense. For example, the expression in [4] instantiates a metaphor THE NOSE IS A CONTAINER OF INCENSE (see also Ps 115:6).

(b) THE NOSE IS A CONTAINER OF EMOTIONS

Emotions are fundamental to the human experience. There is a long tradition of studies on emotions through embodiment, including Lakoff and Johnson (1980) as early contributors, followed by others like Kövecses (2000) and Maalej (2008). In many languages, one can find the conceptualization of organs of the body as loci of emotions. Many scholars have confirmed a metonymic link between experiencing an emotion and a physically felt bodily sensation (Lakoff and Johnson 1980; Kövecses 2000). In many studies devoted to the conceptualization of emotions, we see posited metaphors of the schema, LOCUS OF EMOTIONS IS A BODY PART. Body organs generally included in the "LOCUS OF EMOTION" figurative concept are the heart, cross-culturally (Deignan and Potter 2004; Neimeier 2000; Yu 2008; Kraska-Szlenk 2005a, 2005b; Afreh 2015; Maalej 2008), the liver in Indonesian (Siahaan 2008), and the stomach/belly in Japanese (Berendt and Tanita 2011).

Explaining what metaphotonymy means, Goosens (2002, 368) states "it implies that a given figurative expression functions as a mapping between elements in two discrete domains, but that the perception of "similarity" is established on the basis of our awareness that A and B are often "contiguous" within the same domain. The frequent contiguity provides us with a 'natural', experiential, grounding for our mapping between two discrete domains.". We may analyze the nose-locus of emotion by looking

at a metonymic chain where a metaphor LOCUS OF EMOTION IS NOSE results in the conventionalized figurative meaning of the lexeme, "nose," as a container of emotions. This then serves as a vehicle for the metonymy of NOSE FOR EMOTIONS (an instantiation of the general scheme, CONTAINER FOR CONTENTS) and its subsequent NOSE FOR SPECIFIC EMOTIONS, that is, GENERIC FOR SPECIFIC, which is interpreted in Biblical Hebrew as "anger."

The nose does not contain only breath but also עָשָׁן, literally meaning "smoke." Here it is important to note that Hebrew involves the thermal metaphor in a way that demonstrates how intense anger could cause the nose to emit smoke. This is depicted in metaphorical expressions like:

[5] Psalm 18:8[9]
HEB: עָלָה עָשָׁן| בְּאַפּוֹ
ENG: went up a smoke out of his nostrils
TWI: *Owusiw tu fii ne hwenem*
ENG: There went up a smoke out of his nostrils (lit., smoke flew out of his nostrils)

The example in [5] indicates that the עָשָׁן (lit., smoke), which is "vapor," is the content of the nose (the container). It is the smoke that is generated by the fire in the nose, as the saying clearly describes, "there is no smoke without fire," as expressed in the statement, "such people are smoke in my nostrils, a fire that keeps burning all day (Isa 65:5)." Here, God refers to "obstinate people" as smoke in his nostrils, meaning they provoke him to anger.

The same expression in [5], about smoke going out of God's nostrils, is also found in 2 Samuel 22:9 and Job 41:20. In Job 41:20, it says "smoke pours from God's nostrils as from a boiling pot over a fire of reeds." Such an expression instantiates the metonymy SMOKE FOR FIRE. This expression is used in describing divine anger. Because God was angry (Ps 18:8), smoke came out of his nostrils (Ps 18:9). Anger had filled his nose like smoke, and had to pour out of his nose. Figuratively, עָשָׁן means anger. From the examples above, we also see metonymy instantiated by the nose-container: NOSE FOR EMOTIONS (CONTAINER FOR CONTENT) in the cases where smoke and incense are the CONTENT. Anger is the emotion in a container. Anger, which is abstract, is expressed by smoke, a more concrete substance. It is the anger that caused the smoke to rise. The negative effect of anger is conceptualized as smoke pouring out of the nostrils. Here the nose is an open CONTAINER. The Hebrew expression [5] indicates that anger implies "one's nose becoming smoky." Smoke represents polluted air that can disrupt normal breathing of pure air, thereby creating irritation and annoyance. Moreover, smoke represents the fire that causes it. In this context, the metonymy SMOKE FOR FIRE makes the metaphor ANGER IS FIRE meaningful. Thus, in the case of the Hebrew Bible, we can have the metaphor, ANGER IS FIRE IN THE NOSE.

We have realized that the nose stands out in the Hebrew Bible for being the place where the emotion, anger, is located. Therefore, we can establish the metaphor, THE NOSE IS A CONTAINER OF EMOTIONS. However, the fact that anger is located in the nose does not constitute a universal because there are several other cultures in which anger is metaphorically reificated in other parts of the body. For example, the Twi language of Ghana and Ivory Coast locates anger and patience in the heart or chest. Comparatively, Hebrew thought sees the nose and the heart as complementary domains of feeling. Furthermore, the Hebrew Bible introduces a number of metaphoric and metonymic expressions with the nose as a source domain.

4.1.3 The nose is an object/material

The metaphoric conceptualization, THE NOSE IS AN OBJECT, may be classified into the following sub-metaphors:

(a) THE NOSE IS AN ELASTIC OBJECT

Hebrew conceptualizes the nose as an elastic object, meaning, it is stretchy, capable of being stretched, and resumes its original length after stretching or compression. Another basic reification consists of granting the nose a particular length. We may consider a cognitive model length which consists of the following features:

(i) Objects vary in length, ranging from very short to very long ones.
(ii) A long object seems to be more accommodating than a short one.
(iii) A long object seems potentially to be less harmful than a short one.

This cognitive model possesses an experiential basis arising from our interaction with short and long objects, which makes us produce diverse generalization. For example, short objects have less space for accommodation and are potentially more harmful, bearing rather negative connotations. From this cognitive model, it follows that the elongation of the nose has positive connotations, which include patience, longsuffering, and coolness.

The nose is an expandable object (elastic). It seems when the nose is elongated, its surface area is enlarged and spread to enhance rapid cooling. When objects burn, they shrink. When the nose "elongates," it carries positive connotations, but when it "shrinks" or is "shortened," it carries negative connotations. Thus, "short" is conceptualized as negative whilst "long" is conceptualized as positive.

The conceptualization of the nose as an elastic object is reflected in Hebrew, for example, in the expression in [6]. It suggests that in Hebrew thought, the nose is an object that returns to its original length after being stretched or compressed. LENGTH means the measurement or extent of a thing from end to end, that is the longer or the longest dimension of an object. The idea is of an object that is stretchable in the sense that it can decrease or increase in length. Thus, the nose can either shrink or be elongated. When God is "slow to anger," (אֶֽרֶךְ אַפַּ֖יִם) he is said to have "elongated nostrils":

[6] Exodus 34:6
HEB: יְהוָ֔ה אֵ֖ל רַחוּם ... אֶֽרֶךְ אַפַּ֖יִם
ENG: The Lord God, merciful ... slow to anger (lit., long-nosed)
TWI: *Awurade, Onyankopɔn, mmɔborohunufoɔ ... nea n'abodwo kyɛ*
ENG: The Lord, God, merciful ... slow to anger (lit., the Lord, God, merciful ... he whose chest cools down for a long time)

Does God have a nose which is shortened or elongated? When the Hebrew Bible talks about God's anger, it chooses to use physical language drawn from the human body. Thus, אֶֽרֶךְ אַפַּ֖יִם stands for a longsuffering person, whose nose, metonymically standing for that person, is able to tolerate all the frustrations and provocations of another person for a long time. In other words, the length of the nose is an indication of how long one can accommodate being provoked to anger. This instantiates the metonymy PATIENCE FOR AN ELONGATED/STRETCHED NOSE. By contrast, when God's anger was kindled, חָרָ֥ה אַפּ֛וֹ ("his nostrils burned") is used. This indicates that his nose shrinks. The metaphor implied here, is that THE NOSE IS A CHANGEABLE OBJECT, a Hebraic idea that does not exist in Twi.

(b) THE NOSE IS AN INFLAMMABLE OBJECT

The Biblical Hebrew conceptualizes the nose as an inflammable or combustible material or object. Anger is one of the fundamental human emotions. This section discusses the metaphorical expressions of the nose in relation to anger. In the opinion of Lakoff (1980) and Kövecses (1986), one fundamental physiological effect of anger is the increase in body heat. The same can be said of Hebrew thought, where the physiological effect of anger is increased heat of the nose. In Hebrew, the nose, like the heart, is one vital

organ of the body which is associated with the cognitive, psychomotor, and affective domains of the human being, which explains its use in metaphor. Biblical Hebrew uses the high temperature of the nose for the articulation of negative emotions. A hot nose implies anger or hot temper as expressed in the examples below:

[7] Genesis 30:2
HEB: וַיִּֽחַר־אַ֣ף יַעֲקֹ֔ב בְּרָחֵ֖ל
ENG: Then Jacob's anger burned (was kindled) against Rachel
TWI: *Na Yakob bo fuw Rahel*
ENG: Then Jacob was angry with Rachel (lit., Then Jacob's chest became weedy against Rachel)

[8] Exodus 22:25[24]
HEB: וְחָרָ֥ה אַפִּ֖י
ENG: My wrath shall wax hot (lit., my nose will wax hot)
TWI: *na m'abufuw ano ayɛ den*
ENG: and My anger will be strong (lit., the weediness of my chest will increase/ the inner cavity of my chest will grow weedier)

[9] Deuteronomy 29:24[25]
HEB: מֶ֚ה חֲרִ֣י הָאַ֔ף הַגָּד֖וֹל הַזֶּֽה
ENG: what does the heat of this great anger mean?
TWI: *Abufuw kɛse hyewhyew yi yɛ dɛn?*
ENG: what is the meaning this very hot anger? (lit., what is this great burning weedy chest?)

[10] Deuteronomy 32:22
HEB: כִּי־אֵ֥שׁ קָדְחָ֖ה בְּאַפִּ֑י
ENG: For a fire is kindled by my anger (lit., "in my nostril")
TWI: *Na ogya asɔ m'abufuw mu*
ENG: For a fire is kindled by my anger (lit., For a fire is kindled in my weedy chest)

[11] Judges 2:14
HEB: וַיִּֽחַר־אַ֥ף יְהוָ֖ה בְּיִשְׂרָאֵֽל
ENG: and the anger (nose) of the LORD was kindled against Israel
TWI: *Na Awurade bo fuw Israel*
ENG: and the Lord was angry with Israel (lit., and the chest of the Lord became weedy against Israel)

[12] Exodus 32:10
HEB: וְיִֽחַר־אַפִּ֥י בָהֶ֖ם
ENG: that my wrath (nose) may burn hot against them
TWI: *ma me kwan na me bo nhuru nhyɛ wɔn.*
ENG: allow me to be angry with them (lit., give way for my chest to boil against them)

When we consider examples [7] and [8], we realize that, given the general metonymic principle that the physiological effects of an emotion stand for the emotion, we can identify a typical conceptual metaphor in Biblical Hebrew to express anger. This gives us the metaphor THE NOSE IS A HOT OBJECT, which generates two other metaphors: ANGER IS HEAT and ANGER IS FIRE.

The metaphor ANGER IS HEAT is implied in examples [8], [9], and [10–11]. Discussing the cognitive model of anger in the Hebrew Bible, Kotzé (2004) observes that the ANGER IS HEAT metaphor seems to have its basis in the experience of bodily heat. The חָרָה אַפּוֹ expressions indicate "a kindling of anger." Literally, the Hebrew expression means "setting the nose on fire" or "making the nose burn." When God's anger was kindled, "his nostrils burned *hot*." The same expression is found in Genesis 39:19, where his wrath (nose) was kindled (וַיִּֽחַר אַפּוֹ; Twi: *ne bo fuw*ii) (see also Exod 4:14). Divine anger is described as being "fierce" (Exod 32:12) and it burns (Gen 48:18). In Deuteronomy 9:19, anger (אַף) is associated with

hot displeasure (הָחֳמָה). In example [11], אַף (lit., nose) is rendered *bo fuw* in Twi.

Another metaphor, ANGER IS FIRE, is instantiated by example [7], [10], and [12]. Anger is fire that heats up a solid object. The fire does not consume the nose, but only heats it up. The Twi expression in [12] literally means, "permit me to let my chest boil against them." Here the body part "nose" in Biblical Hebrew is replaced with the body part "chest" in Twi. This is because the Twi language has no direct equivalent that uses the nose as a locus for anger. The same expression is found in [12], translating אַף as bo huru, "boiling of the chest," which can be found in Exodus 32:11.

The examples in [7]–[12] indicate that in Biblical Hebrew, the nose is an inflammable organ because it can easily be set on fire. In [7], [8], and [12] we see the Hebrew word אַף for the body part, "nose" or "nostril," translated "anger." This instantiates the metonymy THE NOSE STANDS FOR ANGER and the metaphor ANGER IS HEAT. In [9], the literal translation could be, "what means the burning of this great nose?" This indicates that anger can be expressed in terms of "a burning nose," hence the metaphor ANGER IS A BURNING NOSE. The expression also yields the metonymy HEAT FOR ANGER.

Anger is seen as fire or intense heat that burns the nose, hence becomes the metaphor ANGER IS FIRE IN A CONTAINER. The data demonstrates that in Hebraic culture, anger is counted among "hot" emotions whose locus is the nose. Regarding divine anger, Amzallag (2018) observes that "אַף refers to a specific mode of action closely associated with metallurgy and volcanism." Amzallag adds that these observations, together with the combination of wind and fire, suggest that the word אַף represents the blowing apparatus of a furnace. The expression in example [10] describes God's anger as fire in his nose (see also Jer 15:14; 17:4). This indicates that anger is fire contained in the nose, hence the metaphors ANGER IS FIRE, THE NOSE IS A CONTAINER FOR FIRE and the metonymy, THE NOSE FOR ANGER. Examples [8] and [12] indicate that the Lord's anger was hot (see also Josh 7:1; Judg 2:20; 3:8; 6:39; 10:7).

Kövecses (2000) observes that emotion is often expressed via the domains of heat and fire. Normally, the consequential action of fire is that the person experiencing the emotional state becomes either energized or dysfunctional (Kövecses 2000, 76). In the Hebrew context, anger is seen as FIRE (high temperature or high degrees of heat) IN A CONTAINER (nose). We see here an instantiation of the CONTENT FOR CONTAINER metaphor (ANGER FOR NOSE).

4.1.4 The "Nose" is a living organism

In the context of this study, to say THE NOSE IS A LIVING ORGANISM is tantamount to saying ANGER IS A LIVING ORGANISM. This understanding stems from the Hebrew word אַף meaning both "nose" and "anger." Simply put, אַף IS A LIVING ORGANISM. From this we can derive an ANGER IS AN ANIMAL metaphor.

In the summary of conceptual metaphors associated with anger, Kövecses (2010) includes in his list, ANGER IS FIRE and ANGRY BEHAVIOR IS AGGRESSIVE ANIMAL BEHAVIOR. Beside this, both Lakoff (1987, 392–395) and Kövecses (1986, 23–25) have explored the ANGER IS A DANGEROUS ANIMAL metaphor. This general metaphor describes anger as a dormant animal that is dangerous when awakened, an animal with an insatiable appetite and that needs to be restrained (see Lakoff 1987, 393). The conceptualization of anger as an animal with a voracious appetite is an entrenched phenomenon in many cultures. It is not a new way of thinking about anger in Biblical Hebrew. For example:

[13] Amos 1:11

HEB: וַיִּטְרָ֥ף לָעַ֖ד אַפּ֑וֹ

ENG: and his anger did tear perpetually (lit., and his nose tore continuously)

TWI: *na n'abufuw sɛe ade ara*

ENG: and his anger did destroy continuously (lit., and his weedy chest kept on destroying things)

In example [13] the metaphor maps the source domain of ANIMAL onto the target domain of ANGER. Thus, a ferocious beast domain gets mapped onto such a wild emotion state as anger. Similar to other cultures, in Hebrew understanding angry behavior is understood as aggressive behavior and anger is conceptualized in terms the behavior of a violent animal. "Tearing into pieces" is an angry gesture understood in terms of animal behavior, which can be classified under the general metaphor ANGRY BEHAVIOR IS AGGRESSIVE BEHAVIOR. The Hebrew expression for "and tore in pieces" (וַיִּטְרָ֥ף) suggests that anger (אַף) is a predator. It is an expression of raging anger like a beast devouring its prey voraciously without stopping to rest (see also Job 16:9). We see here an ANGER IS TEARER/DEVOURER/PREDATOR metaphor and an ANGER FOR WILD BEAST/PREDATOR metonymy.

The Twi translation in [13] does not bring out the full picture, as it simply renders "tear in pieces" as *sɛe ade*, meaning "to destroy things," thereby suggesting that ANGER IS A DESTROYER. Thus, both Hebrew and Twi conceptualize anger as A LIVING ORGANISM.

4.1.5 The nose for the face[4]

While אַף refers to the nose, it can cognitively represent the face, which Biblical Hebrew considers to be another center of various emotions. The nose is an organ situated on the face. Since the nose is part of the face, אַף could also be translated "face."

[14] Genesis 42:6

HEB: וַיִּשְׁתַּחֲוּ־לוֹ אַפַּ֖יִם אָ֑רְצָה

ENG: and bowed down to him [with] their faces to the earth

TWI: *bɛkotow no de wɔn anim butubutuw fam*

ENG: bowed down to him putting their faces on the ground

[15] Genesis 3:19

HEB: בְּזֵעַ֥ת אַפֶּ֖יךָ תֹּאכַ֣ל לֶ֑חֶם

ENG: In the sweat of your face (of your brow) shalt thou eat bread

TWI: *W'anim fifiri mu na wubedidi*

ENG: In the sweat of your face will you eat

In both [14] and [15], אַף, is translated "face" in the English Bible. These instantiate the metonymy THE NOSE FOR THE FACE. The example [14] bears the same literal meaning of falling on the ground with their noses, literally, touching the earth. A similar expression of falling prostrate with face (nose) on the ground is seen in the case of Lot meeting the angel that visited him: "and bowed himself with his face (lit., his nose) toward the ground (Gen 19:1)."

4.2 The Nose Metaphors and Metonymies in Twi

Idioms using the nose are uncommon in the Twi language. One that comes to mind is the expression, *ne hwene mu bɔn n*o, "s/he smells foul odor in his/

4 See also Gen 19:1; 42:6; 48:12; Num 22:31; 1 Sam 20:41; 24:9; 25:41; 28:14; 2 Sam 14:4, 33; 18:28; 24:20; 1 Kgs 1:23, 31; Isa 49:23; 1 Chr 21:21; 2 Chr 7:3; 20:18; Neh 8:6.

her own nose." It refers to a person who is standoffish, haughty, unfriendly, snobbish, distant, and cold in manner. This person often withdraws, finding it difficult to accommodate others because "others easily become stench in his/her nose." In this case "the stinking one" (often one who does not belong to his/her class or the one despised) becomes offensive. Standoffishness is thus an emotion contained in the nose. This instantiates the metaphor THE NOSE IS A CONTAINER. Standoffishness can provoke anger when the person being avoided keeps coming closer. This instantiates the metonymy STANDOFFISHNESS FOR ANGER (based on the CAUSE FOR THE EFFECT metonymy) or THE STINKING NOSE FOR ANGER (based on THE PRODUCER FOR PRODUCT metonymy). This is because there is no direct relationship between the nose and the emotion of "anger" in Twi.

5. Differences and Similarities

Temperature is one of the concrete dimensions associated with specific bodily sensations such as anger. Studies have shown that representations of heat facilitate the categorization of anger (Wilkowski et al. 2009). Anger is usually referred to in terms of heat-related metaphors and metonymies.

This study shows that, in Biblical Hebrew, the nose is understood as the locus of emotion, specifically anger. The conceptualization of the nose in relation to anger indicates that the nose burns, it is set on fire, it feels heat, it becomes hot, and it increases in temperature. All these thermal associations instantiate the metaphors ANGER IS HIGH TEMPERATURE, ANGER IS HEAT, and ANGER IS BEING "HOT-NOSED." In Hebrew association between temperature and anger, heat is negative and coolness is positive.

In Twi, the metaphors discussed in the study map the source domains of CONTAINER and PLANT onto the target domain of ANGER. In [12], the Twi translation *me bo nhuru*, is literally "that my chest may boil." This compares with the conceptualization of anger as heat in Hebrew. Since growth is also conceptualized as a process that generates heat, the opposite of anger is described as cooling down the chest cavity, *abodwo*. In Twi, anger is located in the heart/chest.

In examples [9] and [10], the metaphoric expressions describe anger in terms of a plant. Thus, THE CHEST IS A CONTAINER FOR PLANTS. However, the Twi Bible translates all the Biblical Hebrew nose-related anger expressions with Twi chest/heart-related anger expressions. The Twi expression *bo afuw,* "to become angry," comes from two words, the noun *bo* (chest) and the verb *fuw* (to sprout). Here we may consider the analogy-based prediction method. The word "sprout" is associated with the source domain of PLANT. In Twi, ANGER IS A PHYSICAL ENTITY. A physical entity can be a plant that covers or fills the container (chest) as observed in the Twi expression "bo afuw." The picture painted here is one of a "weed-filled chest cavity." This Twi conceptualization shows that this space is like soil which can produce vegetation. When plants sprout to fill the space, it is said the chest cavity is weedy or overgrown, and that represents anger. This yields the metaphor ANGER IS PLANT OVERGROWTH IN THE CHEST, that is, the metonymy ANGER FOR WEEDINESS. As Agyekum (2015a) observes, one of the dimensions of anger in Twi is ANGER IS WEED. The trimming of weed calms down anger. Thus, patience has to do with keeping the growth at bay. Any process of appeasement is therefore synonymous with "weeding" or "cutting down the growth."

The intensity and continuity of anger which lingers is conceptualized as growing inside the chest like a plant. This yields the metaphor ANGER IS A LIVING ORGANISM, or more specifically, ANGER IS A PLANT as opposed to the Hebrew metaphor, ANGER IS AN ANIMAL. There is a difference in source domain here. From example [13], we see anger presented as A LIVING ORGANISM (ANGER IS A DANGEROUS ANIMAL), portraying a zoological conceptualization in the Hebrew, as opposed to the botanical conceptualization in Twi.

Another Twi word used as a translation for אַף is *abohuru*, found in [12]. This compound word comprises *bo* (chest) and *huru* (to boil). Agyekum (2015a, 6), defining this term as "provocation," sees the term as close to the idea of anger. The chest can assume a higher level of heat, to the point of boiling. In this sense, both Hebrew and Twi hold the same concept of anger meaning boiling, which instantiates the metonymy ANGER FOR HEAT.

Another observation is the various metaphors used to portray patience. The Twi word, *aboter*ɛ, rendered patience, literally means, "the chest is wide and large." In this example the body part is "*bo*" (chest). Another synonym is *abodwo*, literally, "the cooling down of the chest" (Agyekum 2015b). But the Twi term that could be said to be the closest in meaning to the Hebrew expression, longsuffering (elongated nose), is *abodwokyɛre*. It is composed of *bo* (chest), *dwo* (to cool down), and *kyɛre* (to last longer). This gives us a conceptual metaphor PATIENCE IS A WRESTLE/STRUGGLE.

The CONTAINER metaphor has been employed in the discussion of anger. Kövecses (1990) makes note of two kinds of CONTAINER metaphors in the domain of emotion: in the first, emotions are conceived as the HEAT of a fluid inside a closed container. Examples of this feature include anger and sexual desire as indicated in the Twi expression *bo huru*, referring to the "boiling of the chest" in example [12]. In the second, the image of the container is visualized as fluid without indicating heat. In this second case, if the container is portrayed as closed, then the increase in emotions leads to the fluid exerting increased pressure on all sides of the container leading to its bursting. If the container is seen as being open, the increase in emotions leads the fluid to overflow. An example is "She is overflowing with anger," which we see in the Hebrew Bible portrayed as "smoke in the nostrils" as indicated in example [8]. So, we observe that while Hebrew involves the depiction of an open container, in the case of the nose, Twi sees a closed container in which the increase in emotion leads to bursting or explosion as found in the case of the chest. However, in both cases we can see another version derived from the container metaphors that says ANGER IS HIGH TEMPERATURE and ANGER PRODUCES PRESSURE ON THE CONTAINER. Again, the Hebrew language conceptualizes the nose as something that can be heated up due to anger. Thus, both languages share a similar conceptualization of anger as heat.

In relation to the reshaping of body parts, the expression in [6] illustrates the Hebrew conceptualization of anger as a contraction-orientation in relation to the ELONGATION/SHORTENING image schema. In Hebrew, the compressed or shortened structure of the nose is among the typical characteristics of anger and the size or structure of the nose is not fixed. In the sense of [6], the metaphor has a metonymical basis (THE OUTSTRETCH ORIENTATION OF THE NOSE FOR PATIENCE). Thus, the nose is a stretchable object. "Elongated nose" means "suffering for a long time." "Shortening of the nose" connotes "short-temper." Such a conceptualization of the elasticity of the nose, in relation to emotion, is absent in Twi.

In both languages we can see anger as a physical entity that fills the container, instantiating the CONTENT FOR CONTAINER metonymy. The underlying logic of the nose as a container presupposes content filling it or pouring/leaking out of it. While the Hebrew has ANGER FOR THE NOSE, the Twi has ANGER FOR THE CHEST.

Comparing the metaphorical conceptualization of anger in Hebrew and Twi, this study reveals that though these two languages share the source domain, HEAT, LENGTH OF OBJECT is not applicable in Twi, and WEEDINESS in not found in Hebrew. The major difference in both languages in relation to anger is the locus of this emotion. Since Twi uses the chest in conceptualizing anger, nose expressions in Hebrew are translated using chest expressions in Twi, as demonstrated by this paper.

The Hebrew language conceptualizes the NOSE AS STANDING FOR THE FACE as indicated in examples [14] and [15]; Whilst, in Twi, anger is expressed in the face (e.g., *wakumkum n'anim*, he has folded his face, or literally, "he has killed his face") and with the mouth (*waso n'ano mu*, he has held his mouth), anger has nothing to do with the nose.

6. Conclusion

The paper attempted to answer the questions, "What are the nose metaphors and metonymies in the Hebrew Bible and how are they translated in the Twi Bible?" I discussed the metaphorical and metonymic use of אַף in the Hebrew Bible. Considering CONTENTS, breath in [2]–[4] and incense in [1] have positive connotations of life, whilst smoke in [5] has a negative connotation to anger. I have also compared and contrasted the general metaphoric and metonymic conceptualization of אַף in relation to emotion in Hebrew and Twi. In this study, I have demonstrated that the Hebrew Bible recognizes anger by interpreting the expression of the nose, while the Twi employs the chest for such emotions.

Chen (2010, 74) observes that, in the metaphorical mechanism, emotional changes can be reflected through physiological reactional emotions. This supports the Hebrew view of the nose. The Biblical Hebrew language interprets anger with physiological explanations as either the heating up of the nose or its shortening in length. We have also seen from our data that in Biblical Hebrew anger is depicted as having the characteristics of a burning fire that flames within the nose of an angry person.

So, we can conclude that Biblical Hebrew is full of nose metaphors and metonymies with reference to the face, the whole person, and anger. However, Twi neither uses nose expressions—to refer to the whole person or the face—nor does it see the nose as the locus of anger. Therefore, in translating, nose-anger expressions in the Hebrew Bible, translators are forced to employ equivalent expressions in Twi found in the chest expressions. We may attribute the similarities and difference in the conceptualizations to the universality of human experience, as well as the thesis of embodied cognition.

Since this study is limited to texts in the Hebrew Bible, research on a larger corpus could help us broaden our understanding of nose expressions in the various languages into which the Bible is translated.

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God in Oral African Theology: Exploring the Spoken Theologies of Afua Kuma and Tope Alabi[1]

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Abstract

In this essay we explore the conceptualizations of God in African oral theology, focusing on the traditions of the Akan people of Ghana and of the Yoruba of Nigeria. We examine the spoken-word works—prayers and songs—of two African women, Afua Kuma and Tope Alabi.[2] Our goal is to lay out an agenda for an intentional Africanization of Christian Theology in Africa and the African Diaspora. On one hand, we honor the spoken theologies of the many Christians on the continent who shape other people's thoughts about God in various ways, while, on the other hand, we highlight the role of African women doing theology.

1. Introduction

Theology is typically defined as the knowledge of God. The term "theology" comes from the Greek word, *theologia* (θεολογία), which comes as a result of combining *theos* (θεός, translated "god") and *logia* (λογία, "utterances, sayings, or oracles"). *Logia* gives us the Greek word *logos* (λόγος, which is generally translated "word, discourse, account, or reasoning"). Its Latin root is *theologia*, which was translated into French as *théologie*, and into German as *theologie* before eventually becoming "theology" in English. In a nutshell, theology is a subject about the knowledge (*Logos*) of God (*Theos*). This *knowledge* is often said to be gained in the process

https://www.sats.edu.za/conspectus/
This article: https://www.sats.edu.za/god-in-oral-african-theology

1 An earlier version of this article was published in *Missio Africanus*: *The Journal of African Missiology* 5(1):7–31.

2 Afua Kuma was a Ghanaian Christian woman who made use of traditional Akan poetry in public prayer. Tope Alabi is a Nigerian musician and Christian worship leader of Yoruba heritage. More will be said about them in the course of the essay. In this essay, we use "Africa" to describe the continent as a whole and "African" as an all-inclusive way of describing people of the continent, whatever their ethnicity. We do include the African Diaspora in our use of Africa, but we do often spell it out just for clarity's sake. However, when we speak of African cultures, we have in mind mostly the cultures of sub-Saharan Africa, which is the part of Africa that has become increasingly Christian in the past century.

Keywords
Afua Kuma, Tope Alabi, oral African theology, African women theologians

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of the *study* of God (or, generally, God's word) which is believed to take place in classrooms, libraries, seminaries, and universities, with the help of numerous textbooks, some hundreds of years old and others currently being written. We agree that this understanding of theology is valid and is important for the development of the Church. However, because of its tendency to hide in books and in academic ivory towers, such a theology lends itself inaccessible to Majority world Christians who are limited in their publication of theological texts with a global reach. Furthermore, its dependence on the interpretation of well-read experts who are historically white and male renders it ineffective for global and contemporary Christian reflection, affecting even disadvantaged groups like women. As a result, we find Agbon Orobator's definition of theology as "talking sensibly about God" helpful and have made it the foundation of our propositions in this essay (Orobator 2008).

We have several convictions that serve as a base for the argument being made in this essay. First, we believe that all Christians do theology. Of course, all Christians have some thoughts (knowledge, reason) about God but, surely, this does not make all Christians theologians (in the professional sense of the word). We do believe that this knowledge about God does not necessarily need a classroom, a library, a seminary, or a professor, but it is, nonetheless, knowledge about God that is for the edification of the body of Christ. In a religious context like that of sub-Saharan Africa, people who do not identify as Christians also hold notions about God that can be said to be expressions of theological thought.[3] Even the religiously unaffiliated[4]—the *nones*—do engage, directly or indirectly, with the 'God-question' prior to committing to either category (Pew Research Center 2011, 24–25; Nnaemedo 2019).[5] We posit that this engagement with the 'God-question'—or, to put it simply, 'thinking and/or talking about God'—is the basic unit of theology.

This first conviction leads to the second. While we appreciate the significance of written theology (as we are doing in this paper), we also believe that to understand a people's theology, it is often helpful to get to hear their 'God-talk' in their most natural context—in the stories they tell and the songs they sing. People shaping 'God-talk' in any given community, congregation, or denomination function as theologians, regardless of the quality of their theological formation. It is in this sense that we consider both Afua Kuma and Tope Alabi theologians. They ought to be considered among the ranks of great African women theologians like Mercy Oduyoye, Musa Dube, Esther Mombo, and Isabel Phiri. Although they are all African women theologians, their research emphases render them academically diverse—which is equally important. Of course, the same can be said of African women worship-singers whose lyrics espouse and propagate theological nuggets that go on to live in people's hearts, giving them the words that they use to express their faith. We speak here of the likes of Sinach, Ada Ehi, Mahalia Buchanan, and many others helping Africans believe God fervently. Public theologians like Afua Kuma and Tope Alabi

3 Yes, we do talk about Muslim theologians as well.
4 This includes those who describe their religious identity as "atheist," "agnostic," or "nothing in particular." As of 2010, this group accounted for 16% of the religious distribution of the world, 2% of which was found in sub-Saharan Africa. See Pew Research Center, "Global Christianity: A Report on the Size and Distribution of the World's Christian Population," The Pew Forum on Religious and Public life (2011, 24–25).

5 Hence, as Nnaemedo rightly posits, "the divergent voices concerning the nature of God as represented by theists, atheists and agnostics" necessarily implies "thinking" about God. See Bartholomew Nnaemedo, "Philosophical Inquiry into God-Definition Question: The Context of Mercy" in I*gwebuike: An African Journal of Arts and Humanities* (2019, 147).

remain only a footnote in the grand theological discourse shaped in the ivory towers of European and North American seminaries and universities. Thankfully, African theology is seeded ground. In spite of the gradual erosion of popular theology that is infused into African culture and family life,[6] reservoirs of authentic African theology—*written*, *symbolic* and especially, *oral*—still abound (Mbiti 1980, 119). As such, thinking and "talking sensibly about God" (Orobator 2008, 3) in Africa, is oratory, for the most part, usually occurring in *unacademic* contexts. *Oral* African theology, we therefore argue, should inform *written* and *symbolic* African theology, and this should go back to inform oral theology. Both Mbiti and Bediako readily acknowledge that "academics [are] not the only theologians" and, as such, should draw their attention to the "informal or … implicit theology" (Walls 2008, 192–193) found among people of little or no theological education as "song, sermon, teaching, prayer, conversation, and so on" (Mbiti 1980, 119).[7]

Our final conviction is that Africa is—or, at least, *should be*—the principal domain of theology in today's world. The reasons for this are evident in John Mbiti's declaration made back in the 1960s that stating that, "Africans are notoriously religious" (Mbiti 1990, 1). Religion permeates all of African life, thus making *thinking and talking about God* ubiquitous on the continent.[8] In spite of the immense variety that exists within African cosmology and across African ethnicities, religion remains the blood of the African life. Besides, Africa is now the continent with the most Christians (Johnson et al. 2018, 21), much to the astonishment of opposing predictions. At the point of this writing, Africa most likely has 150 million more Christians than Europe. We, therefore, share Andrew Walls's concern about the West's continued dominance of theological discourse around the world. We are further concerned that the influence of Western theological thought shapes a great deal of the theology coming out of Africa.[9] Yet, as the African proverb goes, "Until the lions can tell their side of the story, the tale of the hunt will always glorify the hunter." It is to this domain of African oral theology that we now turn with the goal of exploring the act of theologizing—specifically regarding the conceptualization of God—by critically engaging with the *oral* works of these two notable, non-academic, female African theologians across two generations: Afua Kuma (from Ghana) and Tope Alabi (from Nigeria).

1.1. Madam Afua Kuma

Afua Kuma[10] (1900–1987) came from the Akan tribe in Ghana (Anyidoho 2000, 71). She joined the Church of Pentecost in her later years where, as a 70-year-old traditional midwife, she began to "sing the praises of Christ in the exalted language of praise songs to traditional rulers" (Walls 2008, 193)—a form of Akan poetry called *Apae*[11] —and this she continued to do

6 Culturally, it is an essential parental duty to pass on the ideas of worship and culture to the children. Through their words and deeds, fathers mentor their sons while mothers mentor their daughters in the trado-religious make-up of their societies. Unfortunately,the increasing rate of globalization, is eroding this channel of theology on the continent.

7 Unfortunately, as Mbiti (1980, 119) rightly observed, such theology is "often unrecorded, often heard only by small groups, and generally lost to libraries and seminaries."

8 While it is not untrue that there are Africans who will self-identify as being a none, it is nothing short of strange. Matthew Parris (2008) says, "As an atheist, I truly believe Africa needs God."

9 The gravity of this reality dawned on me when, in a recent conversation with two graduates from notable African seminaries, they both admitted to never being exposed to the works of African theologians in their studies.

10 Also known as "Christiana Gyan" (also spelt "Gyane"). For a detailed biography, see Akosua Anyidoho (2000, 71–75), "Techniques of Akan Praise Poetry in Christian Worship: Madam Afua Kuma."

11 Courthouse praise poetry of the Akan folkloric tradition.

until her death seventeen years later. Some of her praise-language prayers were translated and compiled by Jon Kirby into Jesus of the Deep Forest (Kuma 1981).[13]

1.2. Tope Alabi

Tope Alabi was born in 1970, the same year Afua Kuma discovered her gift of praising Jesus *Apae* style. She is a contemporary Nigerian gospel singer, actress, and film music composer from the Yoruba tribe (Odusanya 2018; Shepherd et al. 2003, 171). Unlike Kuma, Alabi is well-educated and is still alive. In 2019, she was crowned as "Queen of Yoruba language" and celebrated for her "vast knowledge in [Yoruba] language as well as her ability to capture the attention of non-Yoruba speaking Nigerians" (OakTV 2019).[14] Except for brief mentions in journal articles (Adeyemi 2004; Ajibade 2007; Oikelome 2010; Adeoye 2013; Koyi 2014; Uwakwe 2015; Endong 2016; Babarinde 2019; Emielu and Donkor 2019), not much had been written of her work in academic contexts in spite of her significant influence both in the world of Yoruba movies (Channels Television 2012a, 2012b; Adeyemi 2004, 51)[15] and in the Christian *Oriki* music genre specifically. This essay will make a novel contribution towards the latter and critically consider the works of these two women with the aim to unpacking an African conceptualization of the Christian God.

2. Conceptualizing God

Sticking with Orobator's definition of theology as "talking sensibly about God," what people like Kuma or Alabi do through their oratory is nothing short of theology. One could not read Kuma's *apae* in *Jesus of the Deep Forest* or listen to Alabi's *oriki* of God in *War* (Alabi and Bello 2019f), *Kabi O Osi* [The Unquestionable One], (2019e) or *Oba Aseda* [The Creator-King] (Alabi 2017) without being led to imagine the images being painted by their word-pictures and what they tell us about God. They communicate, through a very pictorial language, an invitation on a journey which leads their listeners to *think about* God—to *conceptualize* what God is like. Before proceeding to highlight and analyze some excerpts from their works, it needs to be mentioned that both the Akan and the Yoruba generally, besides Kuma and Alabi specifically, share many things in common in terms of cosmology, geography, and identity.

First, both among the Akan and the Yoruba, as among most Africans, not only is belief in God predominant, so is also the belief "that God and other invisible beings are actively engaged in the world of men … [and that] the universe is created and sustained by God" (Mbiti 1982, 196). Indeed, what Paul said of God the Son in his letter to the Colossians is not far removed from an African understanding of God:

> [F]or in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or

13 Afua Kuma, *Jesus of the Deep Forest: Prayers and Praises of Afua Kuma* (1981), trans. Jon Kirby (Accra: Asempa Publishers). This was compiled originally in Twi language through the help of a Roman Catholic priest, Father Kofi Ron Lange, who knew Afua Kuma personally and recorded her prayers for posterity. A sequel is currently being put together and titled *The Prayers and Praises of Afua Kuma II,* the manuscript of which we were privileged to peruse; *Jesus of the Deep Forest* has gone on to become a much-cited work especially in the area of what Oduyoye calls "Oral Christology" in an African context. See Mercy Amber Oduyoye, "Jesus Christ," in *The Cambridge companion to feminist theology*, ed. Susan Frank Parsons (Cambridge: Cambridge University Press, 2002), 154; see also Anyidoho, "Madam Afua Kuma," 73; Joseph Kwakye and Jon P. Kirby, *The Prayers and Praises of Afua Kuma II*.

14 OakTv crowned Tope Alabi luminary of Yoruba artistry; by her own admission, her preference for singing in Yoruba, besides being versed in the language, is that God speaks to her oftentimes through Yoruba adages and then unpacks the deep meaning of the adage to her. See Channels Television, "Artiste of the week: Singer Tope Alabi talks on her inspiration Part 2," (YouTube, 2012).

15 Prior to becoming a well-known artiste in Nigerian "Gospel Music" genre, she had been involved in composing soundtracks for Yoruba movies—by 2010, she had composed soundtracks for more than 2,000 Nigerian movies.

> powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. (Col 1:16–17 NRSV)

Besides, both the Akan and Yoruba have a similar traditional political structure where, as Anyidoho (2000, 74) submits, "authority [is] vested in the traditional political rulers, the royals, who also occupied the top position in the social hierarchy." Among the Yoruba, Salami (2006, 102) writes, the traditional ruler (usually a king or high chief) is viewed as *"iku baba yeye*" which literally means "*death, father-mother*" (often interpreted as "the awesome power that is the father and mother of death"). It is this king/chief ideology that provides both Kuma and Alabi the framework for conceptualizing deity.

Second, the *apae* among the Akan and *oriki* among the Yoruba serve similar purposes. *Apaes*, for the Akan, are a form of traditional praise appellation performance used for eulogizing political rulers by crediting them with unrivalled powers, obligations, and competencies so that others may revere them. This is done,

> by chronicling their royal ancestry, their military maneuvers and exploits, their unrelenting stand against their enemies, their annihilation of non-conforming subjects, as well as their affluence and magnanimity. (Anyidoho 2000, 78)

Likewise, for the Yoruba, *orikis* carry a similar import. On the one hand, they can be attributive names or appellatives expressing who a child is (or is hoped to become);[16] on the other hand, they can be praise-chants for kings, titled men, and other people containing a recitation of their feats recounted in order to amplify their self-image and sense of identity in themselves or their groups (Akiwowo 1983, 144). These *orikis*, Akiwowo adds, are supposed to incite the recipients to even greater accomplishments. For Kuma and Alabi, therefore, these language tools—the *apae* and *oriki*—become, as Salami (2006, 104) puts it, "the crucible where God is forged."

Third, specifically, both Kuma and Alabi share an identity complex given the peculiarities of their contexts. Kuma lived two-thirds of her life in the colonial era which, virtually everywhere in Africa, influenced the sociocultural make-up of different communities. This undoubtedly necessitated, for Kuma, a negotiation between staying true to her cultural identity with its practices on the one hand and exposing herself to the influence of Western cultures and beliefs (including, of course, embracing the Christian faith) on the other.[17] Alabi, however, grew up in post-colonial Nigeria, albeit in a traditional Yoruba setting in the ancient city of Ibadan (Odusanya 2018). Her education, transition from Catholicism to Pentecostalism, working at Nigerian Television Authority (NTA), and being involved in Nollywood equally demands similar identity negotiation to Kuma's—more so in a context of decolonization. What Anyidoho (2000, 75) says of Kuma, therefore, could be said of both of them, that there is "a simultaneous existence of multiple value systems, beliefs, thoughts, and ways of life … (as indeed can be said of almost all Africans)." This, no doubt, shaped their theologizing process.

16 In this sense, in traditional Yoruba families, there is an oriki for every child born into the family. Mothers and grandmothers tend to be versed in these poetic and highly descriptive adulations which they recite to the child as he grows—sometimes to placate him/her and other times, to remind him/her of his worth.

17 Anyidoho therefore posits, "Her two names, Afua Kuma (by which she was identified in her community) and Christiana Gyan (acquired after her Christian baptism, and which appeared mainly in the church records) are symbolic of the multiple influences in her life." Anyidoho, "Madam Afua Kuma," 74–75.

A final point of similarity is their blurred distinction between the Persons of the Godhead. Kuma's emphasis is chiefly Christological; the opening words of her book express this clearly:

> We are going to praise the name of Jesus Christ.
> We shall announce his many titles:
> they are true and they suit him well,
> so, it is fitting that we do this. (Kuma 1981, 5)

In the book there is no specific mention of "God the Father" or "God the Holy Spirit" except for a few references to God as "Jehovah" (*Onyankopcn*), hence Young's (2013, 43) assertion that Kuma seemed to have "collapsed the Trinity into an Akan variant of Oneness Pentecostalism," which her robust appellations of Jesus extol.[18] The same could be said of Alabi. While she appears somewhat trinitarian in her songs,[19] she makes overlapping allusions and descriptions such that there is no distinction between the Father, the Son, and the Holy Spirit. For both Kuma and Alabi, therefore, their conceptualization of God, on one hand, transcends the trinitarian models of systematic theology while, on the other hand, acknowledges the oneness and unity of the three *Persons* of the trinity. Given the abundant materials that have been written based on Kuma's prayer compilation and Alabi's large discography, a lot could be said about their conceptualization of God; however, due to the volume of their respective corpora, only two thoughts are hereby presented.

18 This is corroborated in the yet-to-be-published sequel, "The Prayers and Praises of Afua Kuma II," where she writes: "The priests called the name of Jesus, / and the Holy Spirit drew near." See Kwakye and Kirby, *The Prayers and Praises of Afua Kuma II*, 26.
19 For example, *Iwo Lawa O Mabo* (It is You We Shall Worship) seemed to have been dedicated to God the Father; *Logan Ti O De* (Immediately He Arrived) to God the Son and *Emi Mimo* (Holy Spirit) to the Holy Ghost.

2.1. Everything Points to God

D.O. Fagunwa's classic, *A Forest of a Thousand Daemons* (1968) gives an inkling into the pre-Islamic, pre-Christian, and pre-colonial religious worldview of people who live in such contexts as Kuma's and Alabi's. In both Ghana's Eastern Region and in Southwestern Nigeria, one will find lushly vegetated forested hills with many different birds and animals and a similar cosmology undergirding how people view these creatures and all of life.For instance, the view that farms, forests, water bodies, and air space—while being the domain of farming, hunting, or fishing—are also the domain where spirit-beings are prevalent. Additionally, the view that God can be seen—metaphorically, figuratively, emblematically, or otherwise in everyday items, sceneries, and occurrences—contributes to the common cosmology of the region. Again, this ties into Paul's observation in Ephesians 1:23 where he submits that God is "the one who fills the whole wide universe" (Phillips)—he "fills everything everywhere with Himself." (Amplified Bible). Hence, Salami (2006, 106) writes:

> The Yoruba, like many other people with similar worldview [including the Akan], seek to see and create an invisible world wherein lives God in the structures of the visible in which they live. In other words, the conception of their relation to God is underlain by their concrete material relations in the visible world (as below, so above).

Such a worldview supports the idea that everything—persons, animals, places, or things—can, and should, point humans to God. Bearing this in mind highlights a central theme to the theology of these African voices, namely: God is the ultimate being who finds ultimate expression through anyone and/or anything that has ever commanded man's attention in creation.

Thus, Kuma (1981, 5) says of Jesus:

> The great Rock we hide behind
> the great forest canopy that gives cool shade
> the Big Tree which lifts its vines to peep at the heavens,
> the magnificent Tree whose dripping leaves
> encourage the luxuriant growth below.

She uses word-pictures from her everyday sceneries—rocks, forests, trees, heavens, and fertile forests (Kuma 1981, 39)—and descriptors that reveal that people find their occupation (*kente* weavers, farmers, hunters and, by inference, everyone), security ("the great rock we hide behind"), help (lifted vines … encouraged to grow), and enjoyment ("the great forest canopy that gives cool shade") in the Jesus that she is praising, just as subjects of a ruler find their satisfaction in the security of their ruler's commands. In one of Alabi's eulogies, too, (Alabi and Bello 2019c) the same imagery appears:

> The rain of heaven that truly satisfies
> The brilliant sun keeping everything in its time.

Or in another where she visualizes God as a highly intoxicating and expensive wine:

> You excite me and You lift up my spirit
> You intoxicate me and I stagger like one drunk with expensive wine
> You rock me back and forth in excitement
> In You I find joyful pleasures, Kabiesi![20]
> My Chief and Bridegroom. (Alabi and Bello 2019d)

The fascination of the Yorubas with intoxicating drinks and their high alcohol-tolerance is not unknown in literature (Neil 1966, 317–319).[21] What is, however, noteworthy is why Alabi chose "expensive wine" over "palm wine" (which could be fermented to varying degrees of alcoholic content). For her, likening the influence of God to palm wine would not be superlative enough because there are far more intoxicating (and more expensive) wines available.

2.2. God as Ultimate Power

The second and most significant point to make about the conceptualization of God by these African women is the power-dimension. The African worldview readily acknowledges that cosmic powers—both good and evil—are involved in regulating the experiences and behavior of humans (Fisher 1998, 100–102). It is, therefore, typical of *apaes* and *orikis* to engage the use of metonyms, metaphors, and similes that describe the recipient (in this case, God) as being the embodiment of superior power—superior in royalty, majesty, reliability, dependability, protective ability, justice, mystery, and relatability. In fact, for the Yoruba, Salami (2006, 106) notes, "God is seen not only as *powerful*, but God is also conceived as *power itself*." A close examination of the works of Alabi and Kuma will reveal that this, in fact, is their motive—to identify God as the ultimate "powers that be" in

20 A word used in saluting Yoruba kings. It literally means "The Unquestionable One" albeit used in the same context as the English will use "Your Royal Majesty."

21 According to Neil (1966, 318), the missionaries that served in Southern Nigeria historically had a major issue with the natives' alcohol use and the very high rate of importation of gins and liquors. This became a disturbing issue for Western missionaries working in the Southern part of Nigeria necessitating the Archbishop of Canterbury, in 1905 and 1907 to raise a debate about this in the House of Lords.

their trado-cultural understanding and amplify God as being transcendent beyond any powers ever known on earth. This feeds into their conception of God as King, Healer, Deliverer, Liberator, Friend, Diviner, to mention but a few.

This conception of God is achieved in a number of ways, only a few of which are highlighted below. First, by comparing praiseworthy earthly figures, ancestors, or divinities (as in the case of Yoruba *orikis*) to God and distinguishing the latter as being incomparable. For example, Kuma (1981, 20) says:

> Mere chiefs and kings are not his equals,
> though filled with glory and power,
> wealth and blessings, and royalty
> in the greatest abundance.
> But of them all, he is the leader,
> and the chiefs with all their glory follow after him.
> He is the one for whom
> women lay down their cloths on the path,
> and pour sweet-smelling oil on his feet.
> They run to and fro amidst shouts of praise before him.
> It is true: Jesus is a Chief!

In this preceding excerpt, not only does Kuma call Jesus "a Chief," she made it clear that he surpasses all human chiefs in glory and power—and this she does without belittling the fact that human chiefs—in her context—are, indeed, very glorious and powerful. In *Ka Bi O Osi*, Alabi recreates a Yoruba coronation event to show that God is far greater than any earthly king:

> You weren't rushed home
> Where they placed the crowning leaves on Your head
> No one had to conspire to crown You King
> Who were those who stood to cast their votes
> Deciding it was Your turn to reign?
> Who are Your King Makers?
> Let them stand to be counted.
> Who is Your forerunner that brought You into heaven?
> Who is that person who suggested,
> That You should come [and] create the earth?
> Can someone please show us Your Father or Mother?
> Impossible!
> You are God unquestionable!
> 'The Ancient of Days',
> 'The Ageless God' is His Name
> You are God unquestionable! (Alabi and Bello 2019e)

Another way these African theologians deify God in their chosen instruments of eulogy is to describe him in very colorful terms as the one capable of "astonishing reversals of so-called natural laws and unexpected outcomes of simple actions" (Oduyoye 2002, 154). For Kuma, for instance, Jesus is a hunter whose trap is capable of catching more than mere visible animals; it "catches the wind," which he then bundles up "with lightening and ties the load with the rainbow"—an ordinary rope will not do (Anyidoho 2000, 78). Rather than catch fish from the ocean, he catches them from treetops and rather than hunt for birds on treetops, he catches birds from the ocean. With these and many other allegories, she credits Jesus with supreme power capable of conquering natural forces. Alabi's work is replete with this approach as well. In *War*, she conceptualizes God as a mighty warrior who is capable of illogical feats of power:

> Our powerful warrior!
> Going ahead of us yet shielding our back from the enemy …

The powerful shadow that turns away the day of death.
Your dew softens the enemy's bullet and makes it of no effect
Your rain beats every mountain till they crumble
Yet, you are the everlasting mountain! (Alabi and Bello 2019f)

It makes no logical sense for one warrior to shield his army both from their front and behind nor for dew to turn bullets into soft harmless balls, nor for rain to beat mountains into crumbles momentarily. All of these allegories paint a picture, in Yoruba imagery, of power at its peak.

Another way both Kuma and Alabi conceptualize God as being "ultimate power" in their use of *apae* and *oriki* is often to employ (self-coined) praise names for Jesus (or God) in the dialect of their everyday reality using complex noun formations to create fascinating interesting imageries. For example, Kuma uses words like:

Ôkatakyi—Hero, brave one! (Kuma 1981, 5, 7, 10, 17, 39);
Akyerâkyerâkwan—You-who-show-the-way (1981, 7);
Adubasapôn—Strong-armed One (1981, 7);
Okuruakwaban—Source-of-great-strength (1981, 7);
Owesekramo—the untiring Porter (1981, 9);
Ôdôkôtôbonnuare—Hard-working Farmer (1981, 10);
Okokurokohene—powerful Chief (1981, 11);
Okwatayi-mu-agyabenaa—one who is not limited to a single place (1981, 39);
Woyâ saremusâe—Lion of the grasslands (1981, 46);

while Alabi uses words like:

Olodumare, Ekun Oko Oke—Olodumare[22]—The Indomitable Tiger (Alabi and Bello 2019d);
Arugbo-ojo—Ancient of days (2019e);
Ad'agba-ma-tepa—the old one who needs no walking stick (2019e);
Alagbada-ina—one who wears fire as his agbada (2019e);[23]
Alawotele-oorun—one who wears the sun as his underwear (2019e);
Ari-iro-ala—one who needs not know your dream before offering an interpretation (Alabi 2019e).

It needs to be said, however, that these self-coined praise names sometimes have no literal meaning, but brilliant sound mimetics. Their utterance, in spite of their literal meaninglessness, naturally commands a sense of awe and wonder in the listeners, appealing to their "auditory and visual sensibilities" in the hope that it will "appeal to the emotion of their God" (Salami 2006, 115). In revisiting his English translation of Kuma's prayers three decades later, Jon P. Kirby SVD describes the experience as being transported back into the world where he first heard those words and relived "its thrilling staccato beat…, assonance and lingual gymnastics" (Kirby SVD 2006). He notes:

> The Twi is courtly language and often archaic, so readers don't always know exactly what the words mean but their hair stands on end, nonetheless. For them it is not the past; it is their hidden soul. (Kirby SVD 2006)

22 While there is no consensus on the exact meaning of *Olodumare*, a suggested etymology is *Olodu Omo* Are which, put together, could mean "an entity that is very enormous, yet whose location cannot be ascertained." *Odu* means "a very big clay pot"; *Are* means "location unknown."

23 What *kente* is to the Asante people of Ghana, *agbada* is to the Yoruba males. It's a special kind of clothing which speaks of class.

This is a tool Alabi also uses frequently in her eulogies of God. She is known to have used words like:

Gbengbeleku-tin-da-nibi-owu
Atabatubu
Arabata ribiti aribitirabata
Akaba karabata gbaa
Porimapopo-babanlaku-babami-iparekete

While bits and syllables of such compound names mean one thing or the other, the name as a whole is meaningless, but the gesticulation of the performing artiste and the rhythm of the words often portray immense greatness and mystery.

Sometimes, these praise names or eulogies are directly imported from the invocations, incantations, and praise-prayer songs originally intended for historically-known ancestors and/or divinities (Awolalu and Dopamu 1979, 34, 240),[24] albeit amplified and Christianized. For example, in *Eru Re To Ba*, Tope Alabi sings:

You are to be dreaded
The king who speaks and fire emerges
You are to be dreaded. (Alabi and Bello 2019b)

A Yoruba listener will readily identify the imagery here being that of Sango, one of the *orisas* (divinities) in Yoruba cosmology[25] who was a monarch—the fourth Alaafin of Oyo (Johnson 1921, 34)—who, in various myths, is described as *Onina-l'enu* [One who could eject fire from his mouth and kill his enemies with lightning] (Lucas 1948, 104). To make the distinction, however, Alabi goes on to use biblical imagery to put this 'Sango-like' God she is praising in a class of his own—a superlative class that will make the Sango of history only of infinitesimal fraction in power.

The God who speaks fire …
You who spoke and the red sea dried …
You who fed a whole king to maggots …
You who made Esther a queen suddenly …
You brought water from a rock
Who is like you? (Alabi and Bello 2019b)

By that rhetorical question, she makes her point: Sango may be powerful, but he is no match for the "King of kings."[26] It makes sense for Alabi—and other Yoruba Christians—to conceptualize God as being both *like* and *much more* powerful *than* ancestors. In conceptualizing God as such, Kuma and Alabi are making the point that, whereas they would have worshipped these ancestors and/or divinities in their pre-Christian past, now they know that all power truly belongs to God. Their listeners are therefore admonished, inconspicuously, not to mistake God for anything less, and not to settle for the worship of anything less; God alone is deserving of worship. An example of this is found in Alabi's *War*:

24 Yoruba traditional religion, for instance, has five fundamental beliefs including a belief in God *(Supreme Being), divinities, ancestors, spirits, and mysterious powers.* As such, the invocations and incantations used in the worship of these deities often include prayer songs which incorporate praise (*oriki*) and petition.
25 Also known as "the deity of thunder and lightning."

26 Another example of this will be *Owo kembe rebi ija* (the one who wears baggy trousers to the war front)—a name Alabi frequently uses which, however, was the *oriki* for Ogunmola, a Yoruba ancestral warrior. See Alabi, Lamidi Kolawole (2017); Alabi, "*Eje Ka Gbadura* Episode 13."

> …You go so far fighting the battle of your children
> that people mistake it for witchcraft …
> The door! The key! The inner chamber! You are the access!
> You are the access to come out and to go into everything.
> You are the way! (Alabi and Bello 2019f)

In this short excerpt, not only is she making the point that witchcraft is a lesser power to God's, but she's also painting the image that everything a witch would do—enter into an "inner chamber" from where they could have spiritual access to someone else's life—finds its truest and purest reality in God.

3. Conclusion: Their Legacy

Through the aforementioned language tools and many others, both Kuma and Alabi are leaving African Christians a legacy of a robust and dynamic African identity such that Africans do not have to stop being African to be Christian—they can be both. Though unschooled in theology, they uphold a reality which must inform the scholarship of *writing* African theologians—and this is already happening. Bediako's (1989, 58) position, for example, that "Christianity in Africa [is] a historical reality in African life," aligns with and celebrates the pioneering work of such oral theologians as Kuma. Together with the cloud of witnesses of African theologians in the land of the living dead—Afua Kuma, Lamin Sanneh, John Mbiti, Kwame Bediako, Ogbu Kalu, to mention some—the likes of Tope Alabi invite other African Christians to begin to *think* and *talk* sensibly about God consistently with our *Africanness* so that we may continue to speak about the Africanization of Christianity in the same breath as we speak of the Christianization of Africa. May this be so.

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The Holy Spirit in Relation to Mission and World Christianity: A Reformed Perspective

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Abstract

Despite perceptions to the contrary, the Reformed tradition has historically emphasized the person and work of the Holy Spirit. The significance of the Holy Spirit with respect to mission has not always, however, been highlighted. While the remarkable growth of the Church in the Majority World, and particularly of "Pentecostal/Charismatic/neo-Pentecostal" churches, has become evident recently, there has been relatively little engagement with these trends in the writings of Reformed theologians. In this paper, I argue that (a) the doctrine of the Holy Spirit is a key aspect of Reformed Theology; (b) while some Reformed authors have been paying greater attention in recent years to the relationship between the Holy Spirit, mission, and World Christianity, these topics demand greater emphasis; (c) the remarkable growth of Pentecostal/Charismatic/neo-Pentecostal churches is a phenomenon that demands attention from Reformed authors; and (d) Reformed Christians form a significant proportion of World Christianity, which should be recognized.

1. Introduction

Reflecting on her initial understanding of the Holy Spirit, Kirsteen Kim (2007, v) writes:

> The first thing I understood of the theology of the Holy Spirit was that, when God calls us to follow Jesus, we are not simply expected to emulate the behaviour of a distant historical figure by "being good," but we are offered the power to become like Jesus.

Kim (2007, v) found, however, that this "made little sense to many of those around me," adding "It also seemed foreign to the preaching in my Reformed church tradition." It is unfortunate that this impression should have been given, and Kim does not elaborate on why precisely that was the case. Yet the perception reflected

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This article: https://www.sats.edu.za/the-holy-spirit-in-relation

Conspectus

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in Kim's words is that the Holy Spirit plays a marginal role in (at least some expressions of) Reformed theology. If we consider a Reformed perspective on the Holy Spirit's role in global mission and "World Christianity," that perception is only likely to be magnified.
In spite of such a view, I wish to make several claims in this paper:

- The person and work of the Holy Spirit lie at the heart of Reformed Theology.
- As a Reformed Christian, I recognize that one aspect (among several) of the work of the Holy Spirit is to enable God's people to be Jesus's witnesses. This, I believe, requires more attention from Reformed thinkers.
- The huge growth of Pentecostal and neo-Pentecostal Christianity in recent decades demands reflection and engagement from Reformed theologians and missiologists.
- Reformed Christians form a significant part of World Christianity and therefore a Reformed perspective on the Holy Spirit should be recognized as well as a Pentecostal perspective.

In order to develop this argument, I will observe the following procedure: First, I will clarify my use of terminology; second, I will consider how the Holy Spirit, mission, and World Christianity have been treated in recent literature; I will then provide a rationale for Reformed writers giving greater attention to these related topics; finally, I will suggest ways in which Reformed writers might engage more effectively with these matters.

2. Terminology

My topic, "The Holy Spirit in Mission and World Christianity: A Reformed Perspective," includes several key terms which require a measure of clarification.

2.1 Holy Spirit

The only term in my title which does not require significant discussion, ironically, is that which relates to the greatest and most incomprehensible reality of all: The Holy Spirit of God. According to Smail (2016, 421):

> A formulated doctrine of the Holy Spirit was a relatively late arrival on the Christian theological scene and has never been developed in as full and detailed a way as many other dogmatic themes.

Nonetheless, numerous studies written since the earliest days of the Christian church contribute to our understanding of the orthodox confession relating to the person and work of the Holy Spirit.[2] While theological debates about the Holy Spirit continue, the meaning of the term is clear enough.

2.2 Mission

By the term "mission," I refer to the modern concept of "global mission." This terminology has recently been contested by Stroope (2017), who raises important points relating to the history and current ambiguity of the term. While recognizing the strengths of Stroope's argument, I believe that "mission" remains both unavoidable (due to its longstanding and widespread use in both academic and popular communication) and, when carefully defined, useful terminology. I acknowledge that there is considerable debate about the scope and appropriate referent(s) of the term "mission." For the purposes of this paper, however, the term may be used without adjudicating these various debates.

2 Survey articles that discuss both historical and global developments are provided by Smail (2016, 421–425) and Kärkkäinen (2008, 659–669).

2.3 World Christianity

The specific terminology, "World Christianity," is of relatively recent origin and can be used in at least two different ways. When Kwiyani (2020, 28) states, "The phenomenon of world Christianity is new. And it seems to have taken many by surprise," it seems clear that he is referring to the reality of the growth of the church throughout the world, particularly in the "Majority World." On the other hand, Kim and Kim (2016, 7) use the phrase to refer to an academic discipline: "Despite its limitations, statistical and topographical analysis has helped to create the discipline of 'world Christianity'."

In this paper, I am interested both in how Reformed writers take account of the reality of a church that is growing rapidly in the Majority World and in the extent to which they engage with the academic discipline of "World Christianity." Hence, I may use the term with either sense. I will aim to make the sense clear in any specific instance (see the discussion in Sanneh and McClymond 2016, 34–39).

2.4 Reformed

This term is perhaps the most difficult to define. According to McKim (1992, v),

> Theologians varied in perspectives and orientations have claimed the name 'Reformed.' They have developed theological expressions portraying their understandings of Christian faith and God's revelation in Jesus Christ known through Holy Scripture. The plurality of these expressions—both by theologians and by church bodies through confessions of faith—show the varied nature of Reformed faith and Reformed theology. No single definition of 'Reformed' faith has emerged from a consensus. Yet those who claim this name as their own do so with some common allegiances to past theological articulations.

In an attempt to provide a framework for understanding "Reformed Theology," Kapic and Van der Lugt claim that Reformed theology is *canonical, creational, comprehensive, covenantal, Christ-centered, concordant, confessional, and contextual.*

> It seeks to bring God's revelation and the lordship of Christ to bear on all areas of life in each culture and context, impacting everything from our corporate worship to our everyday work. In other words, Reformed theology articulates a comprehensive worldview, arising in response to creation, canon, creeds and confessions while always oriented toward particular contexts and aiming to interpret every idea and to orient every activity toward the glory of God in Christ (Kapic and Van der Lugt 2013, 97–100).

As noted by McKim, the term "Reformed" is applied to many diverse individuals, churches, and organizations ranging from some that are evangelical and confessional to others that are conciliar and (in some cases) less committed to theological confessions (see Allen and Swain 2020). In this paper I engage primarily with those who are evangelical. To aid clarity, I will normally use the term "Reformed" to describe those who either belong to churches in the Scottish Presbyterian or Dutch Reformed traditions, or to those who explicitly draw attention to their Reformed perspective. I recognize, however, that some who do not fall into these categories would still wish to be considered "Reformed." We might, for example, include many Anglican Christians who would describe themselves as "Reformed," although not every Anglican would choose that self-description.

What do I mean by the phrase, "a Reformed perspective"? First, on a personal note, I acknowledge that I stand firmly and gladly within the Reformed theological tradition. Second, I recognize that this paper presents only my personal perspective. I do not claim (it should go without saying) to speak for everyone within the Reformed tradition.

3. The Holy Spirit, Mission, and World Christianity in Recent Literature

A study of the relationship between the Holy Spirit, mission, and World Christianity requires that we devote some attention to "Pentecostal and Charismatic"[3] churches for at least two reasons. First, the Christian communities associated with this broad category emphasize the centrality of the Holy Spirit in their life and teaching. Second, this category of churches has experienced remarkable growth in recent decades, particularly in the Majority World. Zurlo, Johnson, and Crossing (2021, 18–19) define "Pentecostals" as "members of explicitly Pentecostal denominations" while "Charismatics" are those who consider themselves "renewed by the Spirit" but remain within their "non-Pentecostal denominations." In addition to these categories, various terms such as "Independent Charismatics" and "Neo-Pentecostals" are used to describe Christian groups that share some characteristics with Pentecostals and Charismatics but do not fit neatly within these categories. This includes many independent churches in the Global South. I will generally follow these definitions, although I may sometimes use "Pentecostal" as an all-inclusive description of these groups. Anderson (2016, 715) notes that, according to statistics (which Anderson acknowledges are "highly debatable"),

> [I]t was estimated that there were 68 million "Pentecostals/Charismatics/neo-Charismatics" in the world in 1970. Thirty years later this figure had risen exponentially to 505 million, and in just eight years (2008) another 100 million were added to make a total of 601 million, about a quarter of the world's Christians. This figure is projected to rise to almost 800 million by 2025.[4]

Anderson (2016, 715) adds, "Whatever one may think about the accuracy of these numbers, at least they do illustrate that something remarkable has happened in the history of Christianity in recent times." In light of this phenomenon, I would argue that it is essential for contemporary theologians (of any theological tradition) to take account of the astonishing growth of Pentecostal, Charismatic, and neo-Pentecostal churches and the huge theological questions raised by this phenomenon.

Yet, in recent books on the doctrine of the Holy Spirit by self-consciously Reformed authors, there is generally little, if any, engagement with Pentecostal theology or theologians.[5] Nor, generally, is there much reference to mission or World Christianity. For example, there is no entry for "mission" in the index of Sinclair Ferguson's book, The Holy Spirit (1996), although Ferguson (1996, 59) does comment briefly that "The fulfilment of the Great Commission takes place in the power of the Spirit." While there is an entry for "mission" in Michael Horton's, Rediscovering the Holy Spirit (2017), the term is used in the more general sense of "purpose," not with reference to global mission or "witness." There are only five entries in the Scripture index of Horton's book for Acts 1:8,[6] although Horton (2017,

3 Different authors employ different terminology and different conventions of capitalization. I will generally use capitals for these terms.

4 The work cited by Anderson in the quotation is not part of the bibliography of this paper. The most recent statistics available at the time of writing are provided by Zurlo, Johnson and Crossing (2021, 22). They provide the figure of 655,557,000 as of mid-2021 for "Pentecostals/Charismatics" or "Renewalists."

5 The situation is rather different in the discipline of biblical studies, in which the work of Pentecostal/Charismatic scholars such as Gordon Fee and Max Turner is frequently discussed by biblical scholars who belong to the Reformed tradition.

6 The first entry is apparently misprinted as "Acts 1–8" in the scripture index.

314) does state specifically that, "the chief purpose in sending the Spirit according to Jesus was that his disciples would be made his gospel witnesses to the ends of the earth until he returns (Acts 1:8)."

The situation is somewhat different in the multi-author work, *An Introduction to Christian Theology* (Plantinga, Thompson, and Lundberg 2010), three professors at Calvin College. The authors refer to Pentecostals and Charismatics in discussions of the Holy Spirit and World Christianity. They also have a chapter on "The church and its mission" (2010, 334–358), but there is no reference to the work of the Spirit in mission other than a reference to the Pentecost narrative in the NT (338).

Contrast this with Anderson's, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (2013). Anderson provides an extensive discussion of the engagement of Pentecostals in mission and in the growth of World Christianity.This gap has been noted by reviewers. In a (generally positive) review of Horton's *Rediscovering the Holy Spirit* (2017), Graham Cole comments:

> What is surprising is the relative lack of interaction in the main text with charismatic and Pentecostal scholars who are now a force to be reckoned with in pneumatology (e.g., Max Turner, Gordon Fee, Robert P. Menzies, Roger Stronstad, Veli-Matti Kärkkäinen, Amos Yong). Cole (2017)

It is important to note that Horton does, in fact, engage briefly with the work of Kärkkäinen on several occasions, and with some other Pentecostal scholars, but none of the other scholars mentioned by Cole are included in the index of subjects and names. The lack of reference to the work of Gordon Fee and Amos Yong, for example—both highly-regarded and extensively-published scholars who represent a Pentecostal perspective—gives the impression that Pentecostal scholarship is not particularly significant for Horton's theology of the Holy Spirit, whether that impression is accurate or not.

The lack of reference to mission and World Christianity in some recent Reformed scholarship stands in striking contrast to Amos Yong's book, *Renewing Christian Theology: Systematics for a Global Christianity* (2014), written from a Pentecostal perspective. In the Preface, Yong (2014, xxiii) states, "This textbook seeks to provide a summary exposition of central teachings of the Christian faith relevant to the twenty-first-century global renewal context." Yong (2014, 6) uses the term "renewal" "all inclusively" to refer to Pentecostal, Charismatic, and neo-Charismatic churches. The first main section of the book's introduction is headed, "World Christianity: An Overview." In this section, having noted the dominance of Western voices in much contemporary theology, Yong (2014, 5) comments:

> The problem of a Western-dominated theology is exacerbated when we consider that Christianity is increasingly becoming a non-Western religion (Jenkins 2002; Sanneh 2008). Many of the reasons for the shifting of the center of gravity from the West to the South can be traced to the emergence of Pentecostal and charismatic forms of Christianity over the course of the twentieth century (Shaw 2010). Pentecostal and charismatic renewal movements have always emphasized the ongoing work of the Holy Spirit in the life and mission of the church. If the nineteenth century was designated the "great century of foreign missions" (Latourette 1941), the twentieth has been dubbed "the century of the Holy Spirit" (Synan 2001).

Thus, Yong identifies a strong connection between the Holy Spirit, mission, and, in recent years, World Christianity. Similarly, chapter six of the book is entitled, "The Church and its Mission: The Spirit of the Reconciling God."

This chapter brings together discussion of ecclesiology, pneumatology, and mission. Yong (2014, 165) refers to the earlier work of Kärkkäinen, commenting, "The claim that Pentecostals have yet to develop a cohesive ecclesiology … is partly true," indicating a healthy readiness to be self-critical of his own tradition.

Although Pentecostal scholars seem to have been more consistent in highlighting the connections between the Holy Spirit, mission, and World Christianity than have Reformed scholars in recent years, this is not always the case. It is surprizing to note that mission and World Christianity do not appear to play any significant part in Veli-Matti Kärkkäinen's major work, *Spirit and Salvation* (2016).

Having considered how some recent literature connects (or fails to connect) the Holy Spirit, mission, and World Christianity, I will now argue that these matters are already important within the Reformed tradition, and that there is still greater scope for careful reflection on them.

4. The Importance of the Holy Spirit in Reformed Theology

My brief opening point is that, in the face of any perceptions to the contrary, the Holy Spirit is vitally important to Reformed Christians in both doctrine and experience. Adhinarta (2012, 211–212) claims that:

> the doctrine of the Holy Spirit is of paramount importance in the Reformed tradition, as the Holy Spirit is discussed in relation to almost all other doctrines. The Holy Spirit is presented in the Reformed confessions as playing an indispensable role not only in doctrines that have been identified by scholars who studied the theology of the confessions in the past, such as the doctrines of Scripture, the Trinity, Christ, salvation, the church in general, and sacraments, but also in other doctrines such as creation, providence, the church's unity, diversity of spiritual gifts, mission and good works.

This point does not require extensive elaboration. Warfield (2008, 21) famously described John Calvin as "The Theologian of the Holy Spirit." Crisp's essay (2015) and Horton's book (2017), as just two recent examples, provide ample evidence of serious theological reflection on this topic, drawing on a rich heritage of Reformed theological reflection by figures such as Calvin, Owen, and Kuyper. It is worthwhile, however, for Reformed Christians to consider why a perception has arisen that the Holy Spirit is not central to life and faith in Reformed theology.

4.1 Problematic terminology

Perhaps the false perception has arisen, at least in part, because of the use of ambiguous language by some Reformed people, whether in academic writing or in daily conversation. Two issues of terminology seem worthy of careful reflection and more nuanced usage:

(i) The distinction between "cessationist" and "continuationist."

Words and their usage have a history, and sometimes it is hard to change popular usage. I have been unable to trace a precise origin for the term "cessationist" (Kidd 2017 is a helpful guide). The term seems misleading to me, as no Reformed theologian I know claims that the Holy Spirit has ceased giving gifts to the church. Horton (2017, 242) expressed a nuanced statement of the common view that goes under this name, concluding, "that whatever use the Spirit may still make of them in his marvelous freedom, the sign-gifts of healing, tongues and prophecy are no longer normative." Horton's position, then, is that a small number of the gifts listed in the NT are no longer normative. It

is not that the Holy Spirit has "ceased" to be active or to give gifts to Christians.

(ii) The distinction between "Charismatic" and "non-Charismatic." Similarly, the use of the term "Charismatic" for a particular grouping of Christians based on their theology and practice, with the inevitable alternative of "non-Charismatic" churches is not at all helpful for clear theological thinking. Paul's words in 1 Corinthians 12:1–11 make it clear that the Spirit distributes "gifts of grace" (Van der Kooi and van den Brink 2017, 579) to all believers as he wills for the common good. A "non-charismatic" church is an oxymoron! Note, the list of "gifts of grace" in Romans 12:6–8, where the emphasis falls not on spectacular gifts but rather gifts which enable mutual service.

In this regard, it is important to note that there are many Christians who identify broadly with "Reformed theology" who nonetheless do not hold to a "cessationist" position (e.g., Wilson 2018).

4.2 Doctrinal statements

While there is no distinct chapter on the Holy Spirit in the *Westminster Confession of Faith* (which remains a foundational confessional statement—a "subordinate standard"—of Reformed churches throughout the world, including my own), there are numerous references to the person and work of the Spirit throughout the *Confession*. Some have seen the lack of a specific chapter on the Holy Spirit as a significant weakness, but Warfield (1900) argued that this is a simplistic perspective which fails to recognize the pervasive emphasis on the Holy Spirit in discussion of other topics. He offers the following firm rebuttal of this view:

> How easily one may fall into such an error is fairly illustrated by certain criticisms that have been recently passed upon the *Westminster Confession of Faith*—which is (as a Puritan document was sure to be) very much a treatise on the work of the Spirit—as if it were deficient, in not having a chapter specifically devoted to 'the Holy Spirit and His Work.' The sole reason why it does not give *a* chapter to this subject, however, is because it prefers to give *nine* chapters to it.... It would be more plausible, indeed, to say that the Westminster Confession comparatively neglected the work of Christ, or even the work of God the Father[7] (Warfield 1900, xxvii).

Nonetheless, there is little development of any of the brief statements on the Spirit in the *Westminster Confession of Faith*, and this has been identified by some Reformed theologians as a matter that might be addressed. In 2011, the World Reformed Fellowship, an association of Reformed and evangelical institutions and individuals, produced a *Statement of Faith*. According to the Introduction, "It has never been and is not now our intention that our Statement of Faith *replace* any of the historic confessions (Statement of faith)." The *Statement* did, however, aim to express the teaching of the historical confessional documents in a way that addressed contemporary questions and reflected the voices of a global constituency. One section (VI) is devoted to "the Person and Work of the Holy Spirit." This is a substantial section, consisting of five paragraphs, namely: "the Holy Spirit as a Person of the Trinity"; "the work of the Holy Spirit in redemption"; "the sending of the Holy Spirit at Pentecost"; "the Holy Spirit and spiritual revival"; and "the Holy Spirit and spiritual warfare." While the section offers a clear and careful presentation of biblical teaching on the Holy Spirit, there is no specific reference in this section to the role of the Spirit in mission or

7 I am grateful to my colleague, Dr. Bob Akroyd, for drawing my attention to this quotation.

witness. Another section (X) is devoted to "Mission and Evangelism." There is only a brief reference to the Holy Spirit there, and that is not directly related to his role in mission.

It is clear enough, therefore, that the Holy Spirit is not neglected in carefully-thought-out Reformed theology—although the emphasis, and thus impression given, may be different in specific local churches. But the question of how Reformed theology relates the Holy Spirit to the task of mission is another matter to which we now turn.

5. Mission as an Important Aspect of the Holy Spirit's Work in Reformed Theology

It appears that it is largely left to biblical exegetes and missiologists to engage with the relationship between the Holy Spirit, mission, and World Christianity within the Reformed world, as I have already suggested.[8] The only recent book that I could identify dealing very specifically with this topic is Gary Tyra's book, *The Holy Spirit and Mission* (2011), written from a Pentecostal perspective. Missiologist Michael Goheen is notable as a Reformed scholar currently active in teaching and writing (he is, at the time of writing, listed as a faculty member at Covenant Theological Seminary), who has addressed the relationship of the Holy Spirit to mission and World Christianity. In his book, *Introducing Christian Mission Today* (2014), Goheen highlights the role of the Spirit in several ways. In the chapter on "Theology of Mission and Missional Theology," he makes frequent reference to the Spirit. For example, in a discussion of the notion of "God's mission," he writes:

> The Spirit must be understood in terms of eschatology and mission. The Spirit is a gift of the end time that brings the powers of the age to come into history. The Spirit gives this life of the new creation to the church and empowers it for witness in life, word and deed. (Goheen 2014, 77)

In a similar vein, Goheen (2014, 100) devotes a section of the chapter to "Pneumatology." Drawing on the work of Hendrikus Berkof, he again draws attention to eschatology and mission as the appropriate context for understanding the Holy Spirit.

Likewise, Goheen is well aware of the current shape of World Christianity and includes a significant survey of the current situation in his book. His survey is marked by both cautious appreciation and careful evaluation. In contrast to some discussions that speak without much qualification of "the work of the Spirit" in the remarkable growth of the Church globally, Goheen notes that there are reasons for hope but also reasons for concern in many parts of the world. For example, in discussing the growth of the church in Latin America, Goheen notes that "Evangélicos," at the time he was writing, numbered around 90 million (of which about 75% were Pentecostal), whereas in the first part of the twentieth century their numbers had been insignificant. Nonetheless, he (2014, 202–203) comments, "Pentecostalism is not without its problems," noting churches that "adhere to a radical prosperity gospel."

Looking back beyond Goheen, we may note two Reformed writers on missiology: J. H. Bavinck, and Bavinck's student, Harry R. Boer. In fact, there seems to be a greater emphasis on the role of the Holy Spirit in mission among writers in the Dutch Reformed tradition than is evident in authors

8 I am grateful, however, to my colleague, Thomas Davis, for drawing my attention to the following quotation from George Smeaton (1882, 347), a Professor of Divinity in the Free Church of Scotland, who wrote in the nineteenth century, "The great outstanding work of the Holy Spirit in the present century is the success in missions."

in the Scottish Presbyterian tradition, perhaps partly due to the influence of Bavinck and Boer.

Bavinck (1960) emphasizes the role of the Holy Spirit as he argues for the rebuking or challenging of false belief, which he calls "elenctics" (from the Greek verb, *elenchein*; see John 16:8), as an aspect of Christian mission. In this regard, he writes:

> [W]e must emphasise that the subject of elenctics is in the deepest sense the Holy Spirit. He alone can call to repentance and we are only means in his hand. This truth is also of tremendous importance with respect to the basis of elenctics. It is the Holy Spirit himself who creates a basis. He awakens in man that deeply hidden awareness of guilt. He convinces man of sin, even where previously no consciousness of sin was apparently present. The Holy Spirit uses the word of the preacher and touches the heart of the hearer, making it accessible to the word. If elenctics were only a human activity, the situation would be nearly hopeless. But it is much more, infinitely more. Now this certain knowledge that the Holy Spirit is the true author ought not to give us any excuse to shirk our duty or to take our work any less seriously. On the contrary, the Holy Spirit demands of us a true and complete surrender to the task he has assigned to us, and it is only after we have so yielded that he will use us as his instruments. With anything less, we can accomplish nothing. But, this knowledge gives us the comfort that in the last instance the results do not depend upon our weak powers, but that it is the Holy Spirit who would make us powerful in Christ. (Bavinck 1960, 229)

Boer in his book, *Pentecost and Missions* (1961), argues that mission is rooted in the event of Pentecost. He comments:

> If the missionary witness of Acts is inseparable from the Church, it is equally inseparable from the Spirit. The Holy Spirit launched the witness of the Church at Pentecost and He continues to carry and qualify it in all its manifestations. (Boer 1961, 162)

The impact of Bavinck and Boer is seen in the work of the distinguished Dutch dogmatician, G. C. Berkouwer. Berkouwer devotes his final chapter in *The Church* (1976) to "Holiness and Mission." In this chapter he refers to Boer's work as follows:

> According to Harry Boer, the stimulus for mission was not so much the great commission, as the reality of the outpouring of the Holy Spirit. An emphatic command, as if it were something new, was actually not necessary! The Church does not simply receive a commission or command from without but is also moved by the Spirit from within. (Berkouwer 1976, 393–394)

We see, then, within this Dutch Reformed tradition, a consistent recognition that an important aspect of the biblical presentation regarding the Spirit of God is the Spirit's role as the initiator and enabler of mission. We do not, however, see an emphasis on the work of the Spirit in the "Global Church" in these earlier writings because, even though the church in the Majority World was already experiencing significant growth by the mid-to-late twentieth century, limited attention was given to these matters in most academic theological writing at the time.

In the more recent work of Van der Kooi and van den Brink (2017), we find a much more developed integration of these themes. They devote a section of their chapter on Pneumatology ("Holy Spirit, Giver of Life") to "The Spirit as the Founder of a New, Global Community" (2017, 512–516), in which they acknowledge and discuss the spread of the gospel. In this

context, they state (513), "The new community around Christ is worldwide and diverse." Later in the same chapter, the authors discuss views of the Holy Spirit found in different global traditions (526) and also the impact of the growth of the "Pentecostal movement" (526–529).

Similarly, and again in the Dutch Reformed tradition, Stefan Paas (2019, 93–100) includes reflection on "Neo-Pentecostalism," including recognition of the impact of Christians from the Majority World migrating to Western Europe.

In recent years, then, we see some encouraging signs of greater acknowledgement of and engagement with the relationship between the Holy Spirit, mission, and the realities of World Christianity in the works of Reformed writers.

6. The Holy Spirit and Mission in Acts

Bavinck (1960, 36) states, "The book of the Acts of the Apostles is a missions document par excellence." Some Reformed theologians (other than missiologists) writing on the Holy Spirit appear to give limited attention to the narrative of Luke-Acts, whereas biblical scholars (and especially scholars standing in the Pentecostal tradition, such as Max Turner and Robert Menzies) often pay particular attention to Luke-Acts. It seems to me that serious attention to Luke-Acts cannot fail to alert a careful reader to the connection between the Holy Spirit and "witness." (Newkirk [2020] provides recent work from a Reformed perspective that recognizes this connection.)

In this section, I want to mention briefly four passages that are significant for recognizing the connection between the work of the Holy Spirit and witness. I treat Luke's writings primarily as "descriptive" rather than "prescriptive" documents. In other words, Luke describes what happened. We are not intended to assume that Luke means "go and do likewise" in all respects! Nonetheless, both Luke's Gospel and Acts present important information about why the Spirit is sent.

6.1 Acts 1:8

Here Luke records Jesus's response to the question of the disciples about the restoration of the kingdom: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."[9] The promise of the Spirit is combined with the declaration that the disciples will be witnesses. That is, they will testify to Jesus. This text is similar to Luke 24:45–49 (Keener 2020, 222) where, again, there is a link between receiving "what the Father promised," being witnesses, and "repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem" (Marshall 1980, 65; Ngewa 2020, 298).

6.2 Acts 2

Two striking features of the narrative deserve attention here. First, the giving of the Spirit at Pentecost is understood as an eschatological event. These are the "last days" that the prophet Joel spoke of. As Marshall (1980, 78) states, "Peter regards Joel's prophecy as applying to the last days and claims that his hearers are now living in the last days. God's final act of salvation has begun to take place." The Spirit comes upon the disciples as the sign that the new age has dawned, that the new creation has come. The second feature of this passage that is striking, and perhaps surprizing, is that the result of the pouring out of the Spirit at Pentecost was a sermon! While the dramatic description of tongues like fire and foreign tongues

9 Unless otherwise indicated, all quotations of Scripture are from the New International Version.

(notice the use of the same word) catch the attention, the gift of languages that was given was a means to communicate "the wonders of God" (Acts 2:11) in the various languages of the peoples gathered (Ngewa 2020, 300). The Spirit acts to achieve cross-cultural communication. The languages were probably not essential for basic communication, since many people in the Greco-Roman empire would have had some ability to use Greek. Yet God gives them communication in their "heart language."

6.3 Acts 8:26–40

In this narrative we find the Spirit directing Philip's encounter with the Ethiopian official, sending Philip (the Angel of the Lord and the Spirit appear to be interchangeable in this narrative) to the most unlikely place (v. 26), prompting him to approach the chariot (v. 29), and then removing him when the encounter was complete (v. 39, though there is some question about the original text here). Luke presents the Spirit as choreographing a mission encounter which would lead to the gospel being taken to Africa.

6.4 Acts 13:1–4

In this brief but pivotal narrative, the Spirit is said to choose Saul and Barnabas to be set apart (v. 2) and then to send them on their way (v. 4). Interestingly, the agents of sending in verse 3 are the church (leaders?) while in verse 4 it is the Holy Spirit, so the implication is that the Holy Spirit acts through the church. Yet it is quite evident that the Spirit drives this new missionary moment.

These passages are only some of the texts we could mention that show that the Spirit of God is at the heart of mission. As Bartholomew and Goheen (2014, 198) comment, "Mission is first of all a work of the Spirit." Van der Kooi and van den Brink (2017, 512–513) draw attention to what they call "the boundary-crossing character of the work of the Holy Spirit." They explain this phrase as follows:

> In his efforts to let the entire world share in Christ, the Spirit propels people over lines they had never thought they would cross. Paul himself is one of these, but the book of Acts provides other impressive examples. (Van der Kooi and van den Brink 2017, 512–513)

This theme of "boundary-crossing" is found in each of the texts from Acts I have mentioned. Of course, the question of how these particular events fit into Salvation History will be debated by Reformed and Pentecostal interpreters. Wright (2010, 164) comments on Acts 1:8, "Like its companion verse in Luke 24:48, this probably refers primarily to the special place of the original disciples/apostles as eyewitnesses of the life, death and resurrection of Jesus himself." Wright goes on to suggest, however, that believers who have come to trust in Jesus through the apostolic witness are also called to testify to the truth of the gospel. The texts I have identified in Acts highlight an important aspect of the work of the Holy Spirit: The Spirit directs and empowers the church to take the gospel of Jesus across boundaries of various kinds.

Thus, while it is entirely appropriate for Reformed theologians to emphasize essential teaching on the person of the Holy Spirit, his role in creation and providence, the gifts he gives to the church, and so on (as Horton does very effectively), there also needs to be an emphasis on the Spirit who empowers for witness. In fact, Horton (2013, 165) includes a clear statement on this in his discussion of the "tongues" at Pentecost:

> The Spirit hereby equips the church to be witnesses to Christ—that is the whole purpose of Pentecost. Furthermore, this speaking in other languages was meant to be a sign. Miraculous signs are not normally ongoing events but remarkable signposts of something new that God is doing. Here, it is the sign, first of the ingathering of diaspora Jews.

> Yet as Acts unfolds, it is the harbinger of God's ingathering of the nations, crossing all ethnic and linguistic barriers.

This is a welcome comment. However, this reference to the missional significance of a manifestation of the Spirit's power is "hidden" within a discussion of "tongues" rather than highlighted more prominently as a significant aspect of a fully-orbed doctrine of the Holy Spirit. This means that it might easily be neglected.

7. Reformed Christians and World Christianity

When contemporary authors discuss the role of the Holy Spirit in the growth of World Christianity, they typically point to the huge growth of Pentecostal/Charismatic/neo-Pentecostal churches. This is not surprising given the vast numbers of people involved. From a Reformed perspective, I recognize the need to take due notice of this. It is also important, however, to recognize that Reformed Christians are not onlookers, merely observing World Christianity. They are part of World Christianity, and they are worthy of due attention.

To illustrate this, we might consider the denominational membership list of the World Reformed Fellowship (WRF). The seventy-three (wrfnet.org 2020) denominational members of the WRF represent the following countries: Angola, Argentina, Australia, Bangladesh, Brazil, Burundi, Canada, Democratic Republic of Congo, Egypt, Haiti, Hungary, India, Indonesia, Italy, Kenya, Lithuania, Madagascar, Malawi, Mexico, Myanmar, New Zealand, Pakistan, Scotland, Senegal, South Africa, South Korea, Uganda, and the USA. If we consider the theologically broader conciliar organization, the World Communion of Reformed Churches, we find that they indicate they have 233 (as of March 2021) denominational members spread all over the world. Park (2008, 735) cites Hesselink's (1988, 7–8) assessment that, by the late 1980s, "The largest Reformed/Presbyterian congregations in the world today are no longer in traditional centers such as Geneva, Amsterdam, Edinburgh, or Pittsburgh, but rather in Nairobi, Seoul, and Sao Paulo!" This state of affairs has been reflected in the *Oxford Handbook of Presbyterianism* (Smith and Kemeny 2019), which includes chapters that discuss Presbyterianism in Africa, Asia, Latin America, and the Middle East along with those on North America, Britain, and Europe.

8. A Reformed Perspective on Pentecostalism in World Christianity

I have already indicated that the scale of growth of Pentecostal-type churches is such that Reformed Christians (along with other evangelicals who do not belong to that movement) must reflect carefully on how to respond (see now the essay by Michael L. McClymond in Smith and Kemeny 2019, 425–437). I suggest that at least three qualities are required of Reformed (and other) contributors to this discussion:

8.1 Nuance

The term "Pentecostal" is not adequate for the astonishing diversity of groups. Anderson (2013, 252) comments:

> It can no longer be said without qualification that there are now over 600 million "Pentecostals" worldwide. When considering what diverse and mutually independent movements are included in the statistics, any attempt at definition will fall short of precision, and Pentecostalism can probably never be defined adequately.

This number includes Christians who would be "Reformed" in their general theological outlook, but not "cessationist" (Kidd 2017). It also includes those who apparently stand outside the bounds of trinitarian orthodoxy (notably

"Oneness Pentecostals"). It is not helpful or fair to Christian brothers and sisters with whom we largely agree, to use a term that fails to distinguish between orthodox Christians and those whose beliefs and/or practices are hugely problematic. Related to this is the need for nuance in choosing the strongest and most persuasive representatives of a "continuationist" position with whom to engage, and in resisting the temptation to make sweeping generalizations.

8.2 Discernment

Kirsteen Kim (2012, 36) states:

> British New Testament scholar James Dunn has remarked that if mission is defined as 'finding out where the Holy Spirit is at work and joining in,' then 'discernment is the first act of mission.'

Discernment (at least one form of it) is itself a gift of the Spirit (1 Cor 12:10). Whether it is a "sign gift" is debated, but it seems likely that the need to discern that which is from God and that which is not continues beyond the initial establishment of the early Christian communities. Similar care is also commanded in 1 Thessalonians 5:21 and in 1 John 4:1. The precise process is not explained, but perhaps the Bereans of Acts 17:11 provide a model of testing teaching, which is based on their evaluation of what is said against the standard of Scripture (see Van der Kooi and van den Brink 2017, 522–524).

8.3 Generosity

If Reformed Christians are to make a constructive contribution to the global church, it is essential that they be characterized by various forms of generosity:

8.3.1 Listening

One of the most important acts of generosity a human being can show to others is to listen well to what they say. Reformed Christians should ensure that they are listening carefully to voices beyond their own tradition and beyond their own geographical and cultural context. What is more, they should identify the strongest and most persuasive representatives of other positions with whom to engage. Listening to voices from the Majority World has not always been a simple matter because of limited access to literature, but the work of Langham Literature has transformed the ease with which the voices of Majority World authors can be heard. Various other publishers are also making Majority World voices accessible (e.g., Green et al. 2020). A generous attitude to listening will involve taking the trouble to locate voices we might not have heard in our circles. Such an attitude is not incompatible with significant disagreement.

8.3.2 Judgement

As we recognize that diversity of the Global Church, with its strengths and its faults, we need a generous attitude that acknowledges Christian unity wherever possible, even where significant issues require to be addressed (compare the Corinthian church). We also need to be ready to listen to the evaluation of our own tradition, beliefs, and practices by others and to truly hear what they may teach us.

8.3.3 Resources

Wherever the church requires greater theological depth (and it should not be assumed that this is always "somewhere else"), Reformed Christians should be ready to share our resources—human, intellectual, financial—rather than adopt a critical attitude from a position of detachment.

9. Conclusion

Some people may think that the Holy Spirit is not a central theme for Reformed Christians. Some may think that Reformed Christians have little interest in how the Spirit is active in the mission of the Church and in the growth of the Church globally. Reformed Christians cannot be responsible for what others think, but they can take responsibility for ensuring that they engage with these issues as fully and as constructively as possible. As those of us who belong to the Reformed tradition become more aware of the many fellow-Christians throughout the world who belong to the same tradition, and as we also give serious thought to how we can acknowledge and serve fellow-Christians who belong to other traditions, we will more fully recognize our need of the Spirit's work among us. And as we look beyond the boundaries of the church, we will become more convinced of our need of the Spirit's work to direct and empower the mission of the church.

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John L. M. Dube's Leadership: Evaluating Frank Chikane, Kenneth Meshoe, and Mmusi Maimane as Leaders

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Abstract

Since 1898, various African Christian leaders have emerged and contributed to shaping the South African political landscape. One such leader is the late John Langalibalele Mafukuzela Dube, the first president of the South African Native National Congress (SANNC), later called the African National Congress (ANC). This article uses a case study research methodology to identify the leadership qualities that influenced him, tracing them to the leadership qualities of Frank Chikane, Kenneth Meshoe, and Mmusi Maimane. It then evaluates how these leaders (in)directly applied these leadership qualities in the transformation of the post-1994 South African political landscape. This article then shows how the three leaders emulated John Langalibalele Mafukuzela Dube's leadership qualities in their efforts to contribute politically to the post-1994 transformation process in South Africa.

https://www.sats.edu.za/conspectus/
This article: **https://www.sats.edu.za/john-lm-dubes-leadership**

1. Introduction

The ruling party of South Africa, the African National Congress (ANC), has a proud legacy of being led by Christian leaders at national and local levels (Kumalo 2012; Odendaal 2016). This legacy elevated the integrity of the party. However, this legacy appears to have been compromised by developments that reflect a trajectory of moral decline associated with the ruling party in the past ten years. This decline is noticeable in two main controversies related to the ruling party, namely, the Nkandla scandal and the state capture allegations that led to the establishment of the Commission into State Capture led by a justice of the Constitutional Court, Deputy Chief Justice Raymond Zondo. The commission has been subsequently known as the Zondo Commission. As a point of reflection, the article uses a case study as

Conspectus

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African Christian leaders, leadership qualities, transformation, non-dichotomous perspective of *Ubuntu*, South African political landscape

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a research method. This method provides a detailed description of a given situation, organization, individual, or event (Joyner, Rouse, and Glatthorn 2018, 122) regarding the leadership qualities of John Langalibalele Dube nicknamed "Mafukuzela," and three African Pentecostal/Evangelical leaders (Frank Chikane, Kenneth Meshoe, and Mmusi Maimane). Accordingly, this article first traces the leadership qualities that shaped and influenced the first president of the South African Native National Congress (SANNC, current ANC), John Langalibalele Dube, who was a Christian minister of the American Zulu Mission. Second, since he was a pastor and politician (Kumalo 2012), these qualities are also evaluated in the leadership of post-1994 renowned African Pentecostal/Evangelical leaders Frank Chikane, Kenneth Meshoe, and Mmusi Maimane, who occupy a similar national political space to John Langalibalele Dube (henceforth referred to as John Dube). Pursuant to the above objective, this article is divided into four sections: a discussion of John Dube, a preview of post-1994 African Christian leaders, a brief background of Frank Chikane, Kenneth Meshoe, and Mmusi Maimane, and finally, an evaluation of the last three leaders based on the identified leadership qualities.

2. Who was John Dube?

Prior to John Dube's tenure as leader of the South African Native National Congress (SANNC), a range of African Christian leaders occupied the national and provincial political space. In 1898, Bishop James Dwane, then the General Superintendent of the African Methodist Church in Southern Africa, was the first Christian minister of an Ethiopian church to associate politics with religion when he attended and chaired the meeting of the Eastern Cape-based South African Native Congress (SANC) (Odendaal 2016, 150). The influential Pambani Mzimba, minister and leader of another Ethiopian church, the Presbyterian Church of Africa, also attended the meeting (206–207, 210).

Later, in 1909, Dr. Mpilo Walter Benson Rabusana of the London Missionary Society (Kumalo 2012, 52–53; Odendaal 2016, 390, 396) became the first Christian leader to occupy a national political space when he was elected president of the South African Native Convention; he was joined by another African Christian leader, Dr. John L. Dube of the American Zulu Mission (Kumalo 2012, 17, 33–34), who was elected vice-president (Odendaal 2016, 390, 396). At that time Dr. Mpilo Walter Rabusana was the first and only religious leader to represent Africans in the Cape Provincial Council (449–452). On January 8 1912, at the inauguration of the SANNC held at Bloemfontein, Dr. John L. Dube was elected in absentia to become its first president (Kumalo 2012, 127; Odendaal 2016, 471). The name of the organization was later changed to the African National Congress in 1923 (Kumalo 2012, 60; Odendaal 2016, 474, 476).

Kumalo (2012, 38, 41) writes about the life and work of John Dube. He mentions that he was the child of *Amakholwa* (Christian believers), Nomanzi Elizabeth Dube and Rev. James Ukakonina Dube Ngcobo. His father was one of the first three Africans to be ordained as ministers in the African Zulu Mission (current United Congregational Church of Southern Africa) in 1870; he later became the overseer of the Inanda Mission (Kumalo 2012, 38¬–41). As the child of *Amakholwa*, he emulated his father and later became a minister (49–51), an "African Christian-activist" (38), and a "priest, and leader and civilized African" (56). He was one of the pioneers of African nationalism, nurtured through the work of the American Zulu Mission (36). His theology and politics were grounded in coalescing Christianity and his Zulu culture (37–38); an approach that resonates with Paul's ministry philosophy of preaching the gospel to Jews and Gentiles (1 Cor 9:19–22) as well as Bidiako's (2000) approach of articulating an African Christology.

He strongly advocated for African self-reliance through education and disliked the supervision of American and British missionaries; as a result, he established two local churches and three schools (Kumalo 2012, 46–47), the first African-initiated school (*Ohlange* Industrial Institute), and the first *isiZulu* newspaper called *iLanga lase Natali* (50). He became the first African to be awarded an honorary doctorate at the University of South Africa (UNISA) in 1936 for his contribution towards promoting education and self-reliance among Africans (58). He represented freedom from greed and freedom from the love of money, as espoused in 2 Timothy 6:9–10 and 1 Peter 5:2. He also represented self-reliance, and the *Ubuntu* values of community and *seriti/isithunzi* (moral force) (59–60). He was inspired by the generation of uNtsikana ka Gaba, Tiyo Soga, and Nehemiah Tile, that displayed a non-dichotomous *Ubuntu* worldview of not separating the spiritual from the physical, through their involvement in both politics and religion (91). These leaders can be described as:

> Christian leaders who sought to understand their place as an African people under the threat of the continually encroaching settlers and missionaries. These leaders reflected on what it meant to be an African and remain faithful to the best tenets of their culture and values whilst at the same time seeking to adapt to the new religion (Christianity) that was emerging. (Kumalo 2012, 92)

John Dube's influence later became the point of reference for subsequent presidents of the ANC, namely, Pixley Ka Isaka Seme, Bitini Xuma, Albert Luthuli, and Nelson Mandela (Kumalo 2012, 57–58). Although Boesak (2019, 3) mentions Albert Luthuli as another point of reference and argues that he was a remarkable Christian leader of the ANC in the 1950s, the focus of this article is on John Dube. His efforts in establishing an African school and the first *isiZulu* newspaper (Kumalo 2012, 50), demonstrate two qualities of his leadership vision. This article identifies five leadership qualities associated with John Dube by Kumalo (2012). First, he placed the interest of the community at heart as Paul teaches in Philippians 2:3–4. His willingness to serve his community echoes Jesus's teachings about serving others in Mark 9:33–45. Second, he displayed an attribute associated with servant leadership views within contemporary Christian and secular leadership discourse. Third, the attention he paid to theological and socio-economic issues demonstrate that he did not separate the two (Kumalo 2012, 23, 25, 26, 114–115, 146); this is a quality this article calls a "non-dichotomous perspective of *Ubuntu*."

The fourth quality is identified in his efforts to serve as a voice of the people; that is, he served as a prophetic voice like some Old Testament prophets (Elijah, Isaiah, Amos, and Micah) as he challenged the *status quo* through his writings (Kumalo 2012, 53–221). Such endeavor rendered him a great president, one whose efforts inspired future ANC presidents and members. This introduces the fifth quality, namely, *seriti/isithunzi* (moral force). African societies usually point to *seriti/isithunzi* (moral force) to associate good actions and behavior with *Ubuntu* (Setiloane [1976] uses the Sesotho-Tswana word *Botho*) and one's moral standing in the community. John Dube's actions and works display a moral standing associated with *seriti/isithunzi* (Kumalo 2012). His leadership qualities demonstrated a sound convergence of Christian praxis and African praxis. These qualities elevated his life and work as an epitome of effective witness within his community in the same way argued by Paul in 1 Corinthians 9:19–23. Ultimately, he dispelled the artificial sacred-versus-secular division noticed in Christian public life.

3. A Short Preview of Post-1994 African Christian Leaders

The following are some of the names of African Christian leaders who were at the forefront of the liberation struggle and served in the post-1994 national and provincial political structures: sister Bernard Ncube, former Member of Parliament and mayor of the West Rand District Municipality; Reverend Motlalepule Chabangu, a former member of Gauteng Provincial Legislature; and Pastor Johannes Tselapedi of the ANC of the North West Province. African Christian leaders associated with the Pan African Congress of Azania (PAC) are Bishop Dr. Stanley Mogoba and Dr. Motsoko Pheko. Bishop Dr. Stanley Mogoba was the former head of the Methodist Church of South Africa. Although not a minister, Dr. Motsoko Pheko earned a bachelor's degree majoring in Political Science and Systematic Theology. Bishop Dr. Mvume Dandala was one of the co-founders and leaders of the Congress of the People (COPE). He later resigned from politics after some rivalry within the party. Other African Christian leaders include the following:

- Father Smangaliso Mkhatshwa of the Roman Catholic Church priesthood and a member of the ANC who occupied the provincial space as mayor of Tshwane Metro Council.
- Pastor Frank Chikane, a pastor of the Apostolic Faith Mission of South Africa and a member of the ANC who occupied the national political space as the Director-General in the office of the President.
- The most interesting leader is Jacob Gedleyihlekisa Zuma, whom a group of Pentecostal/Charismatic churches ordained as an honorary pastor at an event held at the Full Gospel Community Church before he assumed the presidency of the ANC (*Mail and Guardian* 2008; Onselen). He later became president of the Republic of South Africa.

Some African Christian leaders are not associated with the liberation struggle but later occupied the post-1994 national political space. Pastor Kenneth Meshoe of the African Christian Democratic Party (ACDP) occupied such national political space. He is a pastor and founder of an independent Pentecostal church called Hope of Glory Tabernacle. Mmusi Maimane, the former leader of the official opposition party, the Democratic Alliance (DA), is the second renowned African Christian leader to occupy the national political space and was a pastor at Liberty Church (Msomi 2016, 21, 32, 141).

Flowing from the above background, we shall now focus on renowned African Pentecostal/Evangelical leaders Frank Chikane, Kenneth Meshoe, and Mmusi Maimane, who occupied the political space in post-1994 South Africa. I first present a brief background of each leader before providing an evaluation of their respective leadership based on five distinguishable qualities, namely: a non-dichotomous perspective of *Ubuntu, seriti/isithunzi* (a moral force), a prophetic voice, placing the interests of the community at heart, and servant leadership.

4. Brief Backgrounds of Frank Chikane, Kenneth Meshoe, and Mmusi Maimane

Although their political backgrounds differ vastly, these renowned African Christian leaders share a common South African Pentecostal/Evangelical heritage, particularly Frank Chikane and Kenneth Meshoe. Interestingly, Frank Chikane and Kenneth Meshoe served together in different years at Christ For All Nations (CFAN) in the 1980s (Chikane 2012b, 56–60; Maxwell 2002, 52) before Kenneth Meshoe established his independent church which he continues to lead. Frank Chikane has now resigned as local church pastor of the Naledi Apostolic Faith Mission (AFM) and is serving as the

president of the Apostolic Faith Mission International. Mmusi Maimane is still associated with an Evangelical church based in Johannesburg and has now resigned as the leader of the opposition party (the DA).

4.1 Frank Chikane

Frank Chikane is undoubtedly the most renowned African Pentecostal leader (Anderson 2000, 96). He was born in Soweto and is the son of a pastor associated with the Apostolic Faith Mission of South Africa (AFMSA) (Chikane 2012b, 39). He followed in his father's footsteps and entered the ministry in 1976 (2012b, 52–58, 88; cf. De Wet 1989, 146) and was ordained in 1980 (Chikane 2012b, 61; cf. Lapoorta 1996, 71). Similar to Samuel's calling (1 Sam 3:1–11), Chikane ascribed his involvement in politics to his role in student politics and the influence of a senior pastor in the AFM West Rand who observed and shared with him that God had called him (Chikane 2012b, 52–55). Controversy characterized Chikane's life. He did not complete his degree at the University of the North (the current University of Limpopo) because of his involvement in student politics. He was suspended as the pastor of the Kagiso AFM church because of his political views, and was detained as a political prisoner several times (78–82; 88–89); and attempts were made to poison him (202–205).

He served as the general secretary of the Institute of Contextual Theology (ICT) (Chikane 2012b, 117; Ntlha 2017, 82) and the South African Council of Churches (SACC) (Chikane 2012b, 202; Ntlha 2017, 86). He was a founding member of the United Democratic Front (UDF) and one of its influential leaders (Chikane 2012b, 129, 137). He joined and worked with the underground structures of the ANC in the 1970s and continued with it after it was unbanned in 1990. He holds a diploma in theology, a master's in theology and a master's degree in public administration, and he is a visiting professor at the School of Governance at the University of Witwatersrand. Post-1994, he served on the Independent Electoral Commission (IEC) and as the Director-General from 1999 to 2009 in the office of former president Thabo Mbeki.

4.2 Kenneth Meshoe

Kenneth Meshoe was born in Pretoria and is the first post-1994 African Pentecostal leader to assume a leadership role of the ACDP. According to Maxwell (2002, 52), Meshoe holds a secondary teaching diploma from the University of the North (the current University of Limpopo), South Africa, and he completed a diploma in theology from Shekinah Bible Institute, Tennessee, in the United States of America. Similar to the experiences of biblical characters such as Jeremiah (1:4–7), Amos (7:14–15), and Paul (Acts 9:1–9), who were commissioned service by God, Meshoe mentioned that he received a "clear call from God to enter into ministry" in 1976. He later worked with the renowned German-born evangelist Reinhard Bonnke as an assistant evangelist of Christ for All Nations (CFAN). He also founded a church called Hope of Glory Tabernacle, based in Vosloorus, Gauteng, South Africa. In 1993, he mentioned that he received a "clear call from God" to initiate the establishment of a political party. It is worth noting that Meshoe predicted that "Christians are going to play a critical role in government and the political leadership of South Africa" (Maxwell 2010, 52) later in the twenty-first century.

4.2 Mmusi Maimane

Mmusi Maimane, who is younger than the two Christian leaders mentioned above, was born in Dobsonville, Gauteng. He holds a degree in psychology, and two master's degrees, one in theology and the other in public administration (Msomi 2016, 32, 33). He served as a pastor of a Randburg-based church called Liberty Church (21, 32, 141) before he was elected as

the national leader of the Democratic Alliance (DA) at the Port Elizabeth Elective Conference in 2015 and a subsequent member of the National Assembly and leader of the opposition party (34). His election as the first African male party leader of the DA, after attempts by Joe Seremane to be elected as party leader some years earlier, placed him under the spotlight (18, 106). Ian Ollis, a DA Member of Parliament, is credited with convincing Mmusi Maimane to abandon his pro-ANC stance (26, 31) and join the liberal politics of the DA (19). Prior to joining the DA, he worked for two non-profit organizations, namely, the Scripture Union and Heartlines; and he was also a presenter of a Christian television show called Crux (64, 68–69). In addition, he also lectured at the Gordon Institute of Business (GIBS) and managed his own consultancy. His background categorizes him as a pastor, community worker, politician, and business consultant. It is intriguing that Msomi (2016, 32–33) narrates that Maimane ascribes his involvement in politics to a calling from God. Contrary to Kenneth Meshoe, who claimed to have received a direct call from God to establish a political party, Mmusi Maimane associated his claim with inner conviction and a sermon.

5. Evaluating the Three Leaders in Terms of the Five Qualities

This section demonstrates that although Frank Chikane, Kenneth Meshoe, and Mmusi Maimane share the same Pentecostal/Evangelical heritage, they cannot be classified under one category, because of their different contexts and backgrounds. Their involvement in the South African political space displays an interesting parallel engagement in socio-economic activities prior to and post-1990. Frank Chikane was involved earlier (the pre-1990 liberation struggle) in one process, and Kenneth Meshoe and Mmusi Maimane were involved later (the post-1990 opposition party politics) in another parallel process. The two processes ran parallel from 1990 to date. Their theological praxis is influenced by conditions of poverty, real and artificial needs, a sense of shared history (Maluleke 2005, 21). They serve in an era that was informed by the *Kairos* Document, and the related *Evangelical Witness in South Africa* critique. This was a context characterized by the Rainbow Nation metaphor and a National Reconciliation program that Maluleke (1998, 37) criticizes as "fashionableness of race-blind discourses in the 'New South Africa'."

5.1 A non-dichotomous perspective of Ubuntu

Proponents of Ubuntu have emphasized the non-dichotomous characteristic of Ubuntu (Mzondi 2014, 136). To that end, Kumalo (2012, 23, 25) emphasizes that the life and work of John Dube address the false dichotomy between church and politics as his work and ministry demonstrated that he "was a person through others (*waye wumuntu ngabantu*)" (26). This perspective of not separating church and politics influenced the views of early African Christian ministers like Ntsikana ka Gaba, Tiyo Soga, and later Nehemiah Tile, Mangena Mokone, and John Mzimba in the 1800s. Similarly, African Pentecostal leaders emerged and later established their independent churches in the early 1900s (Daniel Nkonyana, Elias Mhlangu, Ingantius Lekganyane, Job Ciliza, Nicholas Bhengu, Isaiah Shembe, and Christinah Nku) practiced their Christianity from this perspective. None of these leaders created a dichotomy between the political and the religious spheres. It is not surprising that Africans who converted to Christianity upheld that perspective and passed it on to others through various political formations in the Cape Colony, Natal, Transvaal, and the Orange Free State. This was ultimately channelled through the SANC in 1909 when Dr. Mpilo Walter Benson Rabusana of the Congregational Church became the first African Christian minister to occupy a national political space when

he was elected its president—and the subsequent election of John Dube of the American Zulu Mission as the president of the SANNC (later called the ANC) on January 8, 1912. Later, Anton Lembede, a devout Christian and the first leader of the African National Congress Youth League, argued that many ANC national and provincial leaders prior to and during his time were Christian leaders, who caused African churches and the ANC to be inseparable (Edgar and ka Msumza 2015, 160).

Chikane, Meshoe, and Maimane continue to display this non-dichotomous perspective of *Ubuntu*. The three grew up and were educated under the brutal rule of apartheid with its intention to perpetuate European superiority and African inferiority (Edgar and ka Msumza 2015, 150). Chikane and Meshoe were taught that African Pentecostal Christians should focus on heaven and distance themselves from addressing prevalent injustices caused by apartheid (Balcomb 2004, 27; Pillay 1987, 46). Chikane opposed this perception and became actively involved in fighting the system of apartheid during his student life while at the University of the North (the current University of Limpopo), a "bush" university established to perpetuate an inferior education designed for Africans. Like Ntsikana ka Gaba, Nehemiah Tile, Walter Rabusana, and John Dube, he refused to accept the Western dichotomous view and opted for a natural non-dichotomous *Ubuntu* perspective. This caused him to oppose apartheid, even if it meant dropping out of university and being expelled from the church. In 1981, Chikane was suspended from his church (AFM) for challenging the system of apartheid. He was ultimately reinstated in 1990 following concerted campaigns by fellow African pastors belonging to the Reinstate Frank Chikane movement (RFC) (Kekane 2017, 35–56). During his suspension, he served as general secretary of the Institute of Contextual Theology (ICT), and as the general secretary of the South African Council of Churches (SACC). In addition, he was one of those theologians who penned the *Kairos* Document, the Rustenburg Declaration, and was one of the founders of the United Democratic Front (UDF). He denounced what his church taught about politics and spirituality because he could not separate the two. For him, it was spiritually unjustifiable to confess a Pentecostal Christianity and not challenge apartheid. He found it strange that fellow "white" church members separated their spirituality from political life (EWISA 1986, 9–10, 24, 33; Chikane 1992, 123).

Unlike Chikane, Meshoe and Maimane fall into a different category of African Pentecostal/Evangelical leadership. Meshoe regarded his involvement in South African politics as a "clear call from God" to initiate the establishment of a political party (Maxwell 2002, 52). Prior to this call, he was one of those Pentecostal/Evangelical leaders who embraced the Western dichotomous perspective, that the Evangelical Witness in South Africa (EWISA 1986, 13) critiques as complacency and permissiveness in the face of the system of apartheid. He was not vocal against the system of apartheid as was Chikane. It is amazing that he only became active post-1990, when the ANC, Pan African Congress (PAC), South African Communist Party (SACP), Black Consciousness Movement (BCM), and other banned organizations were unbanned. It appears the God of Meshoe was blind to all that was happening in the country prior to 1990 and only came to see the atrocities Africans suffered post-1990. Just like Saul of Tarsus, who experienced his epiphany on the road to Damascus (Acts 9:1–9), Meshoe experienced a sudden realization post-1990 to revert to his natural non-dichotomous *Ubuntu* perspective, after being convinced to form a political party (Maxwell 2002, 52); thank God that this happened!

As for Maimane, his involvement in the South African political space is an outcome of the pre-1994 era in South African, community-based political resistance. His pro-ANC stance, which can be traced to the influence of a Roman Catholic nun, sister Christine Obotseng (Msomi 2016, 26), showed

a non-dichotomous *Ubuntu* perspective. He did not follow Meshoe's path but, as mentioned above, he was exposed to community and township resistance politics under the tutelage of sister Obotseng. However, he was later convinced to discard his pro-ANC stance and to embrace a liberal DA stance. According to him, his involvement in politics is a calling from God (32–33).

5.2 Seriti/isithunzi (moral force)

Closely associated with the non-dichotomous approach of *Ubuntu* is one of the six values of *Ubuntu*, namely, *seriti/isithunzi* (moral force) (Mzondi 2014, 153). Various factors highlight seriti/isithunzi. In African contexts, a child's behavior will cause the elderly to ask, "*ngumntwana kabani lo*?" translated, "whose child is this?" as a pointer to one's family background and upbringing (139). Consequently, *seriti/isithunzi* (a moral force) shows one's spiritual presence and moral standing within the community. This aspect is identified in the life of Dube because he became the point of reference for some of the ANC leaders who succeeded him (Pixley Ka Isaka Seme, Bitini Xuma, Albert Luthuli, and Nelson Mandela). This influence was noticed when Nelson Mandela cast his first vote in 1994 in Dube's hometown. He first visited his grave and reported to him that the objective of attaining political freedom had been achieved. Some years later, the two former presidents of the ANC, Thabo Mbeki and Jacob Zuma, also pointed to him as an example. The current president, Cyril Ramaphosa, also visited the grave to honor him.

Chikane's life also displayed such a moral force. He stood out as a prototype for many Evangelicals, particularly some African township Pentecostals, who became part of an organization called Concerned Evangelicals (CE), a group of Evangelicals who produced the Evangelical Witness in South Africa critique in 1986 (EWISA 1986; cf. Balcomb 2004, 28). It is indisputable that Frank Chikane "*o na le seriti*" (*Sesotho/Setswana*) or "*onesithunzi*" (*isiZulu*), which all translate as "possess *seriti/isithunzi* (a moral force)" (cf. Balcomb 2004; Burger and Nel 2008, 458). This is noticed in his stand against the practices of Jacob Zuma's ANC leadership. He became instrumental in the formation of the 101 ANC veterans who opposed the direction taken by Zuma's administration and leadership in the ANC. His two books (*Eight days in September: The removal of Thabo Mbeki* [2012a] and *The things that could not be said; From (A)IDS to (Z)imbabwe* [2013]) and his public stance provided fresh breath and momentum for those within and outside of the ANC structures to challenge the administration of President Zuma.

As though it was not enough, the administration of former President Zuma provided a necessary platform for Meshoe and Maimane to argue that their moral standing was better than that of the former president. They used their political space as MPs from the opposition (DA main official opposition and ACDP minority opposition) in the National Assembly and the public sphere by aiming at Jacob Zuma's moral standing and pointing to the fact that their moral standing was the antithesis of that of Zuma. This is captured in Maimane's debate speech in parliament, "[f]or you, honorable President, are not an honorable man. You are a broken man, presiding over a broken party" (Msomi 2016, 58).

5.3 Prophetic voice and placing the interest of the community at heart

Seriti/isithunzi (moral force) is the bedrock of being a spokesperson for the poor and one's followers. The socio-economic conditions of the poor in the early twentieth century did not escape the heart and eye of Dube. He established a school (Kumalo 2012, 65, 118–120) and promoted self-

reliance through education as the solution for Africans (187–191). In a similar style to the Old Testament prophets who challenged the political leaders and religious leaders of their time for misleading the nation as well as for abusing and exploiting the poor, he challenged the authorities to treat Africans with dignity (126–127). He was like the prophet Micah who challenged the political and religious leadership for abusing and exploiting the poor; and prophets Jeremiah and Hezekiah who challenged the political and religious leadership, as well as the false prophets who claimed to have received messages from God. These prophets set a precedent for Christian leaders in South Africa to challenge the apartheid government and denounce its practices. Chikane is one of those Christian leaders like Lebamang Sebedi, Molefe Tsele, Itumeleng Mosala, Buti Tlhagale, Takatso Mofokeng, Allan Boesak, Barney Pityana, Mokgethi Motlhabi, Beyers Naudé, Bonganjalo Goba, Desmond Tutu, and many others who assumed such a prophetic role by opposing apartheid and speaking for the poor (see Chikane 2012b). These efforts culminated in the famous Kairos Document in 1985, which articulated the position of the church regarding the political situation at that time (the 1985 State of Emergency proclaimed on 20 July 1985). It explicitly declared that God is on the side of the poor and the oppressed (Leonard 2010, 31). Later, in 1990, various Christian leaders, including those from the Dutch Reformed Church, penned the Rustenburg declaration to denounce apartheid (The Rustenburg Declaration 1990). Chikane was also one of the EWISA evangelicals.

Speaking for the poor should be done with a pure motive. Hence, this article refers to Jesus who reiterated Deuteronomy 15:11 when his disciples objected that the expensive perfume the women used to anoint his feet could have been sold so that the money could help the poor (Mark 14:4–7). Consequently, those who speak for the poor should address real situations (Chikane 1988, 162) and be rooted in the love of Jesus Christ (Boesak 2019, 3). It is against this backdrop that, after serving as a public servant in the democratic government (1999–2012), Chikane continued this prophetic role during the two terms of former President Zuma. This was triggered by the Polokwane ANC conference in 1999 and the subsequent recall of former President Mbeki in 2001. He used the pen and the public platform to challenge the new ANC leadership. This reached a peak after the Nkandla scandal in 2013 and the subsequent public protector's call for a commission of inquiry into state capture allegations in 2016. He vehemently supported the former public protector's remedial recommendations that the former president pays back money not used for security purposes, and also called for the speedy establishment of a commission of inquiry into state capture allegations.

Ironically, at that time, former President Zuma was already ordained as an honorary pastor of one of the Pentecostal/Charismatic umbrella bodies in South Africa (*Mail and Guardian* 2007; Van Onselen 2008). This religious association placed him in clear contrast to the three Pentecostal/Evangelical leaders discussed in this article. In addition, he also became a recipient of sharp criticism from the three and countless others who objected to the millions of Rands spent on renovating his Nkandla home.

At that time, Zuma had publicly pronounced that the ANC would rule until Jesus comes (Claymore 2016). This statement echoed the stereotypical utterances made by white supremacist to justify their rule over Africans who were challenged by Boesak (1994), a contemporary of Chikane. Maluleke (2015, 35–37) addded his voice to the chorus of critics by labelling Zuma's leadership as toxic. He critiqued Zuma's claims and use of biblical metaphors (see also Maluleke 1998) to convince people to vote ANC; as well as mentioning a phrase "*thixo wa se George Goch*"—a phrase used to refer to an induna who taught that he was the god of George Goch—during the 2015 presidential budget debate in parliament, as a means to draw attention away

from his Nkandla debacle. Similarly, Chikane challenged Zuma's unfounded use of biblical metaphors by reminding the ANC leadership that they would lose political support at the coming national election as they did during the 2016 local government elections.

Members of the ACDP consider Meshoe a prophetic figure. This is in contrast to Msomi's (2016) view that casts Maimane as prophet and puppet. In the twenty-four years since1994, Meshoe used his position as a member of the South African Parliament to speak on behalf of the Pentecostal/Charismatic section of Evangelical Christianity in South Africa (Maxwell 2002, 52). He believes that Christians (will) play a critical role in government and political leadership, and hopes that his political career will bring change to the country. In pursuit of that perspective, he used his Christian convictions (Pentecostal background) to oppose the legalization of abortion (Ngalwa 2011), the introduction of same-sex unions (Institute for Justice and Reconciliation n.d.; Religious tolerance n.d.), and attempts by the Commission for Cultural, Religious and Linguistic Rights suggesting that Easter and Christmas be removed as South African public holidays (Nkosi 2015).

Msomi (2016, 17) observes that Maimane, despite the relatively few years as a member of the South Africa Parliament was to play an important role in South Africa's politics. Although his detractors called him a "rented black," Maimane convinced his DA followers and others that he could challenge Zuma in and outside of parliament (Msomi 2016, 13, 131). Through the courts, he forced the former state president to pay back some of the money used for renovating his Nkandla home. The court also ruled that both the president and parliament had failed to uphold their constitutional obligations (Economic Freedom Fighters vs. Speaker of the National Assembly and Others; Democratic Alliance vs. Speaker of the National Assembly and Others). These rulings became one of the grounds Maimane used to put forward a motion of no confidence against Zuma.

Maimane also added his voice to those asking the Public Protector to investigate allegations of state capture involving Zuma. He also led his party the DA in two court cases against the former state president, namely, seeking to have the corruption charges against him reinstated (Democratic Alliance vs. Acting National Director of Public Prosecutions and Others) and to have him pay back all the legal costs (Democratic Alliance vs. President of the Republic of South Africa and Others). The DA won both these cases. This was a "sweet victory" for Maimane who was claiming that the former state president was corrupt and should stand trial. Later, after the election of Cyril Ramaphosa as the new president of the ANC in 2017, the ANC pressurized Zuma to resign as president of the party and the country. He finally bowed to internal and public pressure and resigned as president of the country on February 14, 2018. For Maimane, this was mission accomplished. He had achieved his goal of removing Zuma as president of the country. Later in 2019, Maimane resigned as leader of the DA after its poor performance in the 2019 national elections and, subsequently, after the election of former national DA leader and premier of the Western Cape, Helen Zille, as Federal Council chairperson in 2019 (Madisa 2019).

5.4 Servant Leadership

Two scriptures underscore servant leadership, Acts 13:36a, "For when David had served God's purpose in his own generation he fell asleep" (NIV), and Matthew 20:26, 28, "Not so with you. Instead, whoever wants to become great among you must be your servant … just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (NIV).

It has been observed that the life and work of Dube reflect his service to the masses (Kumalo 2012, 240). Therefore, this sub-section establishes whether Chikane, Meshoe, and Maimane did the same. Chikane has always served, and continues to serve, the interestsof the poor, the marginalized, and oppressed. He has relentlessly advocated for them in difficult situations over a long period of time. The title of his biography, *No Life of My Own* (2012), encapsulates this characteristic. In addition, Chikane has been serving the entire nation by raising matters of national interest before 1990 and post-1990. His prophetic voice, amongst others, displays a spirit of serving the national interest rather than serving the interest of a section of the nation. From a different socio-economic perspective, Meshoe serves as a local church pastor, party leader, and Member of Parliament for the ACDP, where he has always raised the concerns of his party, and indirectly those of the Pentecostals/Charismatic churches. Meshoe mentions that his role in government and his political leadership in South Africa is to promote family values and policies based on biblical principles (Maxwell 2002, 52–53).

Maimane served the nation as a national leader of the official opposition party (DA) in the National Assembly and as a Member of Parliament until he resigned in 2019. Since the 2016 local government elections, and the DA's success in unseating the ANC in the Tshwane, Johannesburg, and the Nelson Mandela Metro councils and the Mogale City council, both Meshoe and Maimane have learned to include the concerns of the poor and marginalized in their agenda. However, a few years later, the coalition lost Mogale City after the election of a new speaker and executive mayor by that council (Nicholson 2017). It also lost the Nelson Mandela metro after a vote of no confidence against the mayor, Athol Trollip of the DA (Biznews 2018).

It is intriguing to observe that these three African Pentecostal/Evangelical leaders contributed to the transformation of the nation from two different political convictions. Although Meshoe and Maimane are no longer national leaders of the ACDP and DA respectively, their leadership continues to be expressed at local and provincial levels. In the same vein, Chikane continues to express his leadership influence, a fact projected in his caution that unless the ANC self-corrected, it would lose support in future provincial and national elections—as was seen in the 2016 local government elections. All three are convinced of, and advocate that their political affiliations are the best avenues available to them to serve the country's national interest.

These developments identify two interesting observations. First, political affiliation has divided three of the most influential male African Pentecostal/Evangelical leaders. Their different political affiliations have enabled them to contribute to the transformation of South Africa. Meshoe and Maimane have contributed to a new political direction, namely, coalition politics in the interest of the electorate. This development vindicates Meshoe's view that Christians will play a critical role in government and politics. Second, as for Chikane, his contribution is evidenced by the removal of the system of apartheid and the birth of a new democracy in South Africa. His leadership skills are unquestionably seen in his internal campaign for the ruling party (ANC) to self-correct in the interest of the nation.

6. Conclusion

This article identified five leadership qualities in the life and work of John Dube and traced them in the leadership of three African Pentecostal/Evangelical leaders (Frank Chikane, Kenneth Meshoe, and Mmusi Maimane), evaluating their contributions to the transformation of the post-1994 South African political landscape. It was argued that the efforts

of the above-mentioned leaders remind us of John Dube—the president of the South African National Native Congress, (later known as the ANC)—a pastor and politician who placed the interest of the nation at heart and, in doing so, contributed to the remarkable transformation of ordinary people in Natal and nationally. In emulating John Dube, the three figures mentioned contributed to the transformation of South African politics post-1994.

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Book Review: *Bearing God's Name: Why Sinai Still Matters* by Carme J. Imes

Paul Cookey

Imes, Carmen J. 2019. *Bearing God's Name: Why Sinai Still Matters*. Downers Grove: InterVarsity Press. 226 pp. ISBN 978-0-8308-52697-7 (print); 978-0-8308-4836-2 (digital). R242 ($16.14).

1. About the Author

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2. Book Summary

What does it mean to "bear God's name?" What does it mean to "take or bear or carry the name of the LORD in vain?" This is the concern of Imes's book. The book takes its title from Exodus 20:7 which states that the name of Yahweh should not be taken in vain. The author regards this as the second of the Ten Commandments, which she links with Exodus 28 where the high priest bears the names of all the twelve tribes of Israel in his service before Yahweh (48–50).

The book begins with a captivating and encouraging introduction for both the reader and sceptic who may find or think reading the Old Testament is boring and unnecessary because it does not express the grace of God the way the New Testament does. Imes (2019, 1–9) impresses upon her readers that the Old Testament is exciting and contains the grace of God when properly guided, beginning with the exodus of God's people, Israel, and their constitution as the people of Yahweh at Sinai.

Starting from Israel's departure from Egypt to their convergence at Sinai, where they all come under Yahweh through the Covenant mediated by Moses, to their sojourning to the Promised Land of Canaan, Imes examines the kind of identity Israel exhibits as a people which bears the name of Yahweh. This is captured in chapters 1 to 7. Uniquely, between chapters 5 and 6, there is an "Intermission" (94–97) where the author pauses and reflects on the entire picture painted from the biblical account and reminds her readers that the story of Israel is an artistic sketch that has more to it than is painted. Chapters 8 to 10 show how in Christ Jesus through the Gospel of grace, Gentile Christians bear God's identity and name with the goal to truly represent God here on earth and fulfil God's mission. Often, non-Jewish (Gentile) Christians are confused about their identity as God's people who bear the name of God. Imes traces this indelible identity all the way from Israel as Yahweh's "chosen people" in the Old Testament to Christians "chosen in Christ Jesus" to bear God's holy name in the New Testament.

3. Analysis and Critique

The central exhortation of Imes's book to her readers is to bear the name of Yahweh and make others appreciate and associate with Yahweh in order to represent him anywhere and anytime, truly and faithfully. Imes seeks to demonstrate the eternal relevance of Old Testament missional ethics exemplified in Israel for Christians, especially for those Christians who

believe they cannot learn anything from the Old Testament because of their supposed preservation of the New Testament message of "grace alone and faith alone in Christ alone." There are those who see the Old Testament as ethically obsolete and irrelevant compared to the New Testament, but Imes's book resonates the need to understand the essentials of God's choice of Israel from among the nations to bear his name and make his name known.

The high point of the book is its careful demonstration that bearing God's name means going about in the name of the Lord as his representative and honoring him among the nations of the world. Just as the high priest in Israel has to bear the names of all the tribes of the nation on his breastplate and the name of Yahweh on his forehead, so Christians, following the perfect example of Jesus Christ, should carry on themselves the consciousness that God has placed his name on them, carrying that name wherever they go (chs. 3, 4, 8–10). Believers represent the name of their God and must protect and guard it jealously. In the words of the author (2019, 11), "Israel was called to live in the midst of the nations as the people who bore the name of Yahweh and made Yahweh 'visible' in the world by walking in his ways and reflecting his character. To bear the name of the Lord was not merely an inestimable privilege and blessing but a challenging ethical and missional responsibility."

One may question whether Imes's linking the interpretation and understanding of Exodus 20:7 (cf. Deut 5:11) to Exodus 28 is necessary for her to drive home her point. It is one thing for Israel not to "bear or carry or take the name of Yahweh in vain," and it is another thing for Israel to "bear the name of Yahweh" as the high priest bears the names of the twelve tribes of Israel as people who are called to be holy and who belong to Yahweh. Exegetically and contextually, it appears that the reference in Exodus 20:7 was primarily intended as a prohibition against using the name of Yahweh in magical ways to manipulate him for selfish or commercial purposes.

That the name of a person or god in the Ancient Near East was believed to contain certain implicit power can be attested to in the Scripture. For example, Balak, the king of Moab, attempted to employ Balaam for the purpose of magically cursing the Israelites in the name of Yahweh in Numbers 22 to 24. This is just one example of magic and cursing in the Ancient Near East (cf. Deut 18:9–14). In the New Testament, John writes of Jesus saying, "I will do whatsoever you ask in my name, so that the Father may be glorified in the Son" (John 14:13 NRSV). In Acts, Peter encountered a man lame from birth at the temple gate called Beautiful and offered him the name of Jesus Christ of Nazareth, and the man was healed (Acts 3:1–10). Another example is the case of the seven sons of a Jewish high priest named Sceva who used the name of Jesus, whom Paul preached, to cast out evil spirits until they were embarrassed by the evil spirit for using the name of Jesus in vain (Acts 19:11–20).

The examples above present sufficient evidence of the belief in the implicit potency in the name of a person or deity for magical or miraculous purposes. To use the name of Yahweh for magical purposes or for selfish or commercial reasons amounts to "bearing, carrying, or taking his name in vain." This is a valid interpretation for Exodus 20:7 that does not necessarily require linking the meaning to the role of the high priest in bearing the names of the twelve tribes as recorded in Exodus 28, as Imes posits. While her point is noteworthy in a general sense, it does not necessarily apply to the understanding of Exodus 20:7.

Another question that could be raised is how Imes would relate this theme of Bearing God's Name to the modern critical study of the Old Testament that discusses the deuteronomic tradition, law, and theology

as the work of the Deuteronomist(s). The deuteronomic school of thought sees Deuteronomy as a product of the experience of Israel particularly from Joshua to Kings and some of the early latter prophets such as Jeremiah and Ezekiel. Imes's presentation assumes the conservative concept of the Mosaic authorship of the Pentateuch, and does not reflect the alternative understanding of the compilation of the text from Deuteronomy to Kings, following the Hebrew arrangement (the tanak) as the work of the Deuteronomist(s) who reflect(s) Israel's failure to keep the covenant with Yahweh (therefore, her responsibility for the predicament that befell the nation). Imes's presentation would benefit from engaging these alternatives. Concerning layout, the grey-coloured areas in the text are insightful as they give interesting background comments to clarify some information that may be confusing. Even when the author is not sure, she presents a very objective and scholarly position that leaves readers to contemplate and decide for themselves. The archaeological information used occasionally to enrich the biblical information is very helpful. The references to additional resource materials at the end of each chapter are eminently useful for any serious reader who wishes to further learn from the author's presentation. The section on "discussion questions" (195–201) highlights important areas in the book with which the reader can interact and reflect upon further.

On page 221, under the heading "Image Credits," 1.1. is repeated. The first at the beginning and the second at the end. I suggest that the second be given a different numbering consistent with the order of the Figure arrangement.

4. Conclusion and Recommendation

Imes's book is exciting, breathtaking, and transformational. This book establishes an excellent relationship between the Old and New Testaments. It demonstrates convincingly the continuity of God's purpose for choosing Israel as his treasured possession, and believers in Christ Jesus to bear his name among the people of the world in order to be a blessing to the world. It serves to encourage Christians to take the name of the Lord seriously and be faithful ambassadors for Christ Jesus in the world.

I highly recommend this text for foundational studies in theological seminaries, universities, and church discipleship classes, to help Christians understand what it really means to bear the name of Christ and not make a mockery of their designation and calling as Christians. This will lay a solid foundation for their studies of the Scriptures. The identity and calling of all Christians is to always bear the name of God wherever they find themselves.

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