



# Global Pentecostalism and the African Experience: Examining the Theoretical framework and Missiological Principles

Omogbai Ehimikhuae Odion 

Faculty of Ministry and Theology, Alphacrucis University College, Australia

**Abstract:** This study investigates the theoretical frameworks that underpin the missiological study of Global Pentecostalism, with emphasis on the African experience within the Global South. As Pentecostalism continues to rapidly expand across diverse socio-cultural and socio-economic contexts, there is a growing need to examine the missiological models that have historically been largely shaped by theological paradigms globally and in Africa in particular. Despite the growing global attention being given to Pentecostalism and missiology, there remains insufficient theoretical and missiological analysis of how local and global Pentecostal movements both shape and are reshaped by the diverse historical, cultural, and socio-religious experiences of African societies. The study method involves the use of interdisciplinary perspectives combining historical, missiological, theoretical, and sociological analysis of the theology and sociology of religion, to explore how the Pentecostal growth, expansion, and experiences have challenged and reconfigured existing theories on mission as it relates to theoretical frameworks and indigenous practices shaping African Pentecostalism globally. The study reveals and concludes that global Pentecostal Christianity is significantly shaped by the African Pentecostal experience through its contextual adaptive worship practices, evangelistic mission, and indigenous leadership structure as missiological models that are rooted in African cultural realities enhance spiritual engagement, social transformation, church growth, and contemporary Pentecostal theology. Global Pentecostal Christianity continues to be transformed by African Pentecostalism offering a sustainable framework for modern global mission and intercultural theology development.

**Keywords:** Africa, Global Missions, Missiological Principles, Pentecostalism, Theoretical Frameworks

## INTRODUCTION

The rapid growth, expansion, and reach of Pentecostalism across the globe has become one of the most significant events in contemporary Christianity. From the global north to the global south and vice versa, Pentecostalism is reshaping the landscape of Christianity worldwide, and it is a phenomenon that is challenging traditional missiological assumptions. Not only has Pentecostalism grown rapidly, it has risen to become a movement that is demonstrating remarkable adaptability across diverse social, cultural, and economic contexts since the early twentieth-century to the present-day status as a major expression of the Christian faith. This growth has become more visibly evident in the global south, especially in Africa, where many countries including Nigeria, Kenya, Ghana, South Africa, Uganda, Zimbabwe, etc, have become integral to the global influence and vitality of the movement. This development has necessitated a reexamination of the existing theoretical frameworks and missiological models, many of which were formulated in the past, within

Western theological ecclesiastical traditions, by seeking to evaluate and analyse the theoretical and theological foundations that have informed the missiological study of global Pentecostalism and the African experience. Examining the contributions of these sources is important to ascertain the extent to which they have informed us on the research topic. Although conventional mission theories that were often grounded in the concepts of contextualization, inculturation and cross-cultural evangelisation have provided valuable resources for understanding the dissemination of the message of Christianity, however, these concepts have not always been adequately captured by the rise of Pentecostalism characterised by its resultant experiences. The emphasis of Pentecostalism on the Holy Spirit and other experiences of worship, miracles, healing, prosperity and faith teachings, are new dynamics that have not always been adequately captured by the conventional models. In Africa, Pentecostalism has vastly evolved into an intricately complex, multifaceted, and proliferated movement that reflects indigenous worldviews and socio-political realities with many innovative forms of spiritual and religious expression. Therefore, the African experience provides a compelling case for examining how global Pentecostalism interacts with local indigenous cultures while also contributing to the transnational religious connections.

### **PENTECOSTALISM IN CONTEMPORARY AFRICA**

Several sources, including Adedibu (2023), Musoni (2025), Beeckmans (2025), and Adebayo (2026) have revealed that African Pentecostal churches have consistently been growing, not just locally, but are continually becoming active agents of missions by establishing churches while influencing and impacting Christian practices on the lives of their congregants. As a result, contemporary African Pentecostalism has expanded and developed so significantly that it is increasingly becoming a movement that many Africans are deeply desirous of due to the attractiveness, experiences, developmental impact on lives in the rural areas and urban areas, particularly in the cities of many African nations (Katsaura, 2026). These developments have caused recent trends, data, and the high density of rapidly expanding pentecostal and charismatic churches in many African countries such as Kenya, Ghana, South Africa, Uganda, Zimbabwe, and Nigeria being the major hubs that are experiencing the most prominent and significant growth of Pentecostalism in the continent. Moreover, these nations represent a considerable size of the African continent's population heavily influencing social-cultural, socio-political, and social-economic life. For instance, Nigeria is a populous West African country, regarded as the largest hub and powerhouse of African Pentecostalism floating Pentecostal and charismatic churches such as Winners Chapel, Redeemed Christian Church of God. These Pentecostal churches and many more founded in Nigeria are prominent and powerhouse churches operating massive rural and urban presence, with huge following from local to national and global reach affecting the people's spiritual lives, their socio-cultural and socio-economic lives, and impacting the religious and political landscape of many nations. Ghana is another West African nation in which Pentecostal churches like the International Central Gospel Church, Church of Pentecost, and some others dominate the scene of which Pentecostalism deeply embeds the country's national culture with a high church density per person. Kenya is an East African country with huge congregations of Pentecostal adherents especially since the 1990s with about 33% of its citizens identifying themselves as Pentecostals. South Africa, a country in the southern region of Africa, has a diverse Pentecostal terrain that merges classical Pentecostal churches

such as the Apostolic Faith Mission with African indigenous churches and contemporary Pentecostalism influencing many marginalized peoples. In North Africa where Pentecostalism is gradually taking its root, is the Assemblies of God particularly in Egypt called Egypt Assemblies of God established in 1920 with a membership of about 100,000.

There have been a lot of postulations put forward to show why the mainline churches are experiencing decline while there is a rise in the growth of Pentecostalism in Africa. Regarding South Africa, Goodhew (2000, pp. 365-366) says, "between 1960 and 1991 the mainline Protestant churches were in decline... This proportionate decline began during the 1950s... But it also challenges the newer churches as to how they interact with a society in which they have become such a prominent part".

According to Goodhew, African Independent Churches and other churches (including Pentecostals) grew rapidly in the 1990s while the mainline Protestant and Catholic churches were declining. These Pentecostal movements are sometimes referred to as the third response or third force (Kalu, 1998; Dunn, 2010) because of their progressive and non-denominational characteristics. Anderson (2004) notes that Pentecostalism is the fastest expanding religious movement in the contemporary world, while Walls (2015) describes Pentecostalism as a change in the center of gravity of Christianity. This is in the same vein with rapidly growing and independent Pentecostal churches that are developing and have developed in Africa (Hollenweger, 1997). Also, Anderson (2004) opines that without a doubt the spirit churches and Pentecostals have contributed to new religious movements appearing on the scene in Africa (p. 162). Still on the issue of contemporary growth of Pentecostalism, Achunike (2019, p. 11) argues that the surge of Pentecostalism is an obvious reality. A lot of scholarly literature has concluded that one fundamental reason for this upsurge is the significance of the Holy Spirit manifestations upon the Pentecostal believers. For example, Bruner (1997) argues that part of the Holy Spirit experiences and encounters of the early disciples are not just an example but are very essential for the existence of Christians. This assertion is buttressed by Dunn (2010) who posits that the Holy Spirit baptism is a blessing and an experience that lifts an individual's life to a new level.

The Pentecostals believe that the doctrine of speaking in tongues as the initial sign of the Holy Spirit Baptism, which the Lord Jesus Christ bestowed on his disciples "on the first Pentecost Day is meant to be bestowed on, experienced and used by Christians" (Walsh, 1974, pp. 5-6). It is this more experiential and practical element of Pentecostal theology, which is held in common, that makes the lifestyle of worship and expressions of Pentecostal churches to be unique in their preaching, prayer, healing and other practices (Achunike, 2019). Interestingly, Archer (2016) aligns with this view in his description that this element of Spirit experience is "a felt experience of being in the presence of God - an experience made possible by the Spirit" (p. 115).

### **THEORETICAL FRAMEWORK FOR THE MISSIOLOGICAL STUDY**

According to Cardoza-Orlandi (2002), "mission is the participation of the people of God in God's action in the world. The theological and critical reflection about mission is missiology" (p. 15). In other words, mission is the activity of missions, while missiology is the study of such activities. This distinction is important for the discourse in this section particularly in understanding missiology which delves more in the area of practical theological studies of

the mandate, message, and work of Christian missionaries. This recalls the definition of Chai (2018) that states,

*There is a difference between the words, “mission” and “missions”: the first is a short form of missio Dei and the second, in plural form, refers to the works or activities needed to carry out missio Dei. Missiology, then, is the disciplined study of mission and missions. It includes biblical theology of mission, the history of missions, cultural aspects, and strategic planning for different contexts (p. 120).*

Chai’s definition above which embraces the theology of Pentecostal churches and their praxis are demonstrated in line with the theme of Bosch (2011) who argues that Christians must “minister to people in their total need, that we should involve individual as well as society, soul and body, present and future in our ministry of salvation” (p. 399). Bosch’s argument of addressing the ‘total need’ of individuals is complimented by Kgatle’s (2026) proposition of a multidirectional mission approach which is rooted in the biblical vision of Missio Dei being that mission belongs to God who requires taking the gospel to the uttermost parts of the earth. This to Kgatle is because the gospel moves to wherever people migrate to and wherever there are opportunities for witnessing. In Escobar (2001, p. 54) Orlando Costas posits that “Missiology has to do with the witnessing engagement of Christians in the concrete situations of life .... that takes place in their praxis of mission. It is an analytical interpretation, evaluation, and projection of the meaning, effectiveness, obstacles, and possibilities of the communication of the Gospel to the world.” He adds that “missiology is the handmaid of mission, but mission is not always missiological. Mission becomes missiological when it is accompanied by a process of critical reflection.”

With a focus on application, Tippet (1987) describes missiology “as the academic discipline or science which research, records and applies data relating to the biblical origin, the history (including the use of documentary materials), the anthropological principles and techniques and the theological base of the Christian Mission” (p. xiii). Tippet further argues that the theory, methodology and data bank are directed at the way the communication and encounters of the Christian message are done along with church planting, growth, and relevance of structures and fellowship for outreach of the body of Christ in local situations. Oborji (2006) states that missiology is “an academic study of the missionary dimension of the Christian faith, the Great Commission (Matthew 28:18-20). It is a theological discipline that engages in a systematic and scientific study or elaboration of the fact that the Church is missionary by nature”. (p. 15). Oborji further observes that missiology “examines scientifically and critically the activities through which the Church does [its] mission - the work of evangelisation and of planting the Church itself among various cultures and peoples” (p. 42). That mission or task has to do with God’s purpose for his creation. Although this work by Oborji relates to the Catholic Church, it is nevertheless very much relevant to Pentecostal churches in Africa. This is in alignment with Burnett’s (1996) who contends that this task has to do with the purpose of God for his creation, a major theme of this research with a missiological focus. Burnett (1996) argues that the mission of the church has a two-fold mandate, namely what he calls the “cultural mandate” and the “redemptive mandate” (p. 19). By this he means the Church has been tasked by God to influence human lives with the saving and restorative (redemptive) work of Christ along with employing a cultural mandate which is God’s original command for humanity that casts an inspiring desire and joyful vision for fulfilling human flourishing in every area of societal life. A combination of

these two mandates, is vitally important for church growth as it relates to the missiological dimension of the church.

Hovey (2019), highlights Alan Tippett's theology of mission with regards to two themes - the centrality of a relationship with God which is only available by salvation through Christ, and the centrality of the Church being of a missionary nature and the plan of Jesus for mission. Hovey argues that that plan causes the church to grow since "the practical outworking of mission is through evangelism and church planting". (p. 99). Hovey (2019) and Tippett (1987) both provide insight into the theological basis and practical engagement in mission by which to evaluate the growth of the Pentecostal churches in Africa. Afterall, "Missiology is dynamic, not static" (Tippett 1987, p. xiv) since it has the capacity to adapt to "social, cultural, or other kinds of change" (p. xvi) in order to spread and communicate the gospel more effectively and efficiently. However, to achieve this, Tippett proposes through one of his themes the need for the implementation of "strategic missiology" and "strategic missionary practice". Hovey (2019) supports this theme by advocating the need to reflect on the missionary practice of mission for achieving the aim of contributing to the fulfilment of the Great Commission. The extent of the deliberate and/or unconscious application, adaptability, and impact of this adaptability for effectiveness with regards to the growth and expansion along with other theories, concepts, or themes of Pentecostalism is observable in the African context.

Okoye and American Society of Missiology, (2006) observes that, "mission being part of the identity of any faith community, it cannot be defined without reference to the life and tradition of that particular community" (p. 10). This idea by Okoye is essential in that a lack of attention to these issues can be a stumbling block to people receiving the gospel. Such issues are cultural issues relating to customs, traditions, belief systems, clan-based thinking, entitlement mentality, money, cultural dependency, social behaviour, and cultism. For example, cultism is a social problem of being in a group having an identity with a feeling of belonging and security in ethnic, religious, social group, community, and local strata of society, however it is unfortunately associated with violence and criminal activities that are negatively affecting society. The impact of a localisation of the Pentecostal gospel message and praxis should however not be ignored (Chai, 2018).

### **MISSIOLOGICAL PRINCIPLES**

Missiological principles have continually enabled the foundational guidelines that have shaped the theology and practice of Christian mission by emphasizing the communication of the gospel and contextualizing faith in resonance with the worldview, values, and language of specific cultures. These principles bridge the gap between biblical teachings and contemporary life without compromising the fundamental message of the gospel, while also encouraging a holistic ministry that integrates evangelism with social transformation, and intercultural sensitivity, thereby requiring the need for contextualisation from historical contexts to theological contexts. Bosch (2011) reveals that Christian mission has developed through successive theological paradigms that have been shaped by historical contexts from the early church witnesses to medieval expansion and reformation priorities, influences of enlightenment, and ecumenical perspectives. For Bosch, mission is holistic participation in the redemptive activity of God through the integration of contextualisation with

evangelism, liberation, justice, and dialogue rooted in the mission of God and the discipleship of Jesus.

Kraft (2016) discusses contextualisation in missions and contends that the goal of contextualization is, “to bring Jesus’ presence into the lives of a people” (p. 8). For Kraft, religion is composed of cultural forms that are not basic to the gospel while faith comprises an allegiance to Jesus Christ which is demonstrated through meanings and commitments in cultural forms of the “cultural insiders” (p. 73). Kraft (2016) went further to argue that contextualization as an act of communication by which the messenger practically adapts to the message and contends that the goal of contextualization is, “to bring Jesus’ presence into the lives of a people” (p. 8). For him, religion is composed of cultural forms that are not basic to the gospel, while by contrast, faith comprises an allegiance to Jesus Christ which is demonstrated through meanings and commitments in cultural forms of the “cultural insiders” (p. 73). This view would naturally lead to research on, for example, the role music plays in the impact culture can have on Pentecostal praxis in Africa. From my own observation, this can be seen in the fact that some Pentecostal Christians love ‘Fuji’, a traditional form of music genre, and have infused it into what is called, ‘gospel fuji’, not only as part of their spiritual life in praise and worship during church services and in their personal or private lives, but also in their public and social life. In their public and social life, these Pentecostal Christians either seize the opportunity in mixing with Christians who play and enjoy the same form of music or use this to attract ‘unbelievers’ to church services and programs where such forms of music will be played with the aim of communicating, winning, and converting them to Christ.

Bevans (1992) describes contextual theology as one that takes into consideration that it is not just the spirit and message of the gospel, but also the tradition of the Christian people, their culture and the social change in that culture sparked by the desire for equality, justice, and liberation. This aligns with Bosch’s (2011) opinion that evangelism has both the spiritual mandate which requires announcing the good news of Christ about salvation and the social mandate of Christians being involved in provision of human well-being in society. This meets God’s plan of an integral salvation, a chain of integrated relationships of which spiritual care is inseparable from the personal, material and the social care of a people. The theology and praxis of the African Pentecostal Churches is demonstrated in line with the theme of Bosch (2011) who argues that Christians must “minister to people in their total need, that we should involve individual as well as society, soul and body, present and future in our ministry of salvation” (p. 399).

Bosch (2011) further argues that mission is “the theatre of God’s activities” (p. 10) that aims at achieving God’s integral salvation as it allows for people to live in a chain of integrated relationships and as such the individual’s spiritual care is inseparable from their personal, material and the social care (1991, p. 10). This is supported by Dyrness (2000) who calls it “the dramatic action of the kingdom of God” (p. 12). Going further, Bosch opines that evangelism has both the spiritual mandate which requires announcing the good news of Christ on salvation and the social mandate which requires Christians to be involved in provision of human well-being in society (p. 403). The ideas of Bosch and Dyrness reviewed above form part of the missiological analysis that recognises the fundamental need to be holistic in not just engaging in evangelism, but also fully participating in societal expectations. Addressing the many social, medical, economic needs in the society through a practical show of love and care is a missiological practice, a biblical task that guides and

undergirds the Church's propagation of the fullness of the gospel to every people, everywhere. In his analysis of the importance of the missiological praxis of Pentecostalism, Anderson (2004) insists that since it emphasizes spirituality and experience over a formal or theoretical doctrine, it is not plausible to define it any other way but as a spiritual and experiential phenomenon. Although seemingly in contrast, Olorunnisola (2020b) adds clarity to Anderson's statement by pointing out that the nature of Pentecostalism is eclectic and as a result, Pentecostal churches are creating opportunities to make changes in people's lives which most of the time the government is unable to do. According to Olorunnisola (2020a), religion and politics have remained in close contact and he argues that religion amongst Africans is a powerful weapon and a "binding force" (pp. 30-31).

However, as a church, Pentecostals have the missiological role to constantly assess contemporary trends, issues, ideas, and influences to determine if these align with the mission that have been biblically entrusted to them. Wright (2010) argues that mission has various dimensions to it under God's purpose to which God's people must be fully committed. For Wright, mission is "the multitude of activities that God's people can engage in, by means of which they participate in God's mission." (Wright 2010, p. 25). Although Ashford (2011) concurs with Wright, he states that there needs to be a redirection of what mission is. He argues that since the mission is to make "God known, worshipped and enjoyed" (p. 22), there should be a conscious and deliberate move from just having an activity of primarily saving souls to the main purpose of worshipping God which shows the basis for existence and a sense of purpose. Even though Wright's argument has a philosophical outlook to it, still it is essential that full commitment by God's people is not complete if it does not strategically and effectively fit into God's purpose through the person, influence, and power of the Holy Spirit. McGavran (1990) however qualifies this by contending that, "anyone who would comprehend the growth of Christian churches must see it primarily as faithfulness to God...Church growth is humane action: the strong bearing the burdens of the weak...Church growth follows where the lost are...restored to normal life in the fold" (p. 6). To McGavran, mission is taking the gospel across cultural boundaries to the lost and discipling them as God wills. That responsibility of fulfilling God's will on earth includes the list of vital roles and activities of the church which Glasser and McGavran (1983) present as proclamation, education, literacy programmes, agriculture, medicine and medical provision, dialogue, presence, and social action. For Glasser and McGavran, all these activities "are mission when their purpose is to witness to Christ that men and women may ... become members of his Church, and ... control a social order more agreeable to God ... bound together in congregations, indwelt by the Holy Spirit..." (p. 27).

The vital role that societal decision-making approaches in a society, and the potential for people movements that this provides, play an important part in church growth. This is discussed by Asamoah-Gyadu (2009), Hovey (2019) and Tippet (1987). For instance, Hovey (2019) makes the point that each society has its own norms and culture for decision making which are important and peculiar to them. Therefore, with regards to church growth, such societies have the capacity or "potential for people movement to occur" (p. 165). As if to buttress Hovey's point, Asamoah-Gyadu (2009) argues that such societal norms are innovations of culture. McGavran (2005) also contributes to this subject by his analysis of the "social effectiveness of people movements" (p. 140). The concept of people movements as a social and religious phenomenon, precipitates caring for people, societal receptivity, and discovering areas that are ripe for deploying church members for

involvement, thereby facilitating the need to train people for maturity, service, and deployment readiness at the appropriate time or place.

McGavran (2005) further argues that “Church growth follows where the lost are not merely found but restored to normal life in the fold - though it may be a life they have never consciously known” (p. 6). It is a result of not just finding the lost but restoring them into a normal life in the fold through after care and feeding them with the word of God in such a way that they are not just fed with a fish but taught how to fish for self-sustenance as is the example of the biblical church(es). McGavran also posits that the vitality of church growth is hinged upon the Holy Spirit as the “sine qua non in carrying out the purposes of God...when there is faithfulness to the God and Father of our Lord Jesus Christ” (p. 7), as against being a “mere sociological process” (p. 7). McGavran further contends that God’s intent is for the church to grow numerically to indicate the faithfulness of the church to its task.

While discussing the enduring legacy of Donald Anderson McGavran, considered one of the 20th century’s most influential Missiologists (Van Engen, 2009; Kurian and Smith, 2010), Hunter (1992) argues that there is the need for transforming missions through research driven thesis on church growth principles that prioritises disciple-making, strategic evangelism, responsiveness of people-groups, along with measurable outcomes while also reshaping missionary practice and global missiology worldwide. Hunter provides further insight by explaining that while pondering over why some churches were growing and others were not, McGavran (1990) ultimately identified certain questions and issues that needed answers to drive the Church Growth. These are, the barriers, the causes, the principles behind its ability to reproduce, and the factors that can make it a movement. Although McGavran agrees that mission is all the good deeds that the church philanthropically does outside its four walls, he however contends that while it is necessary for these good deeds to be done, yet they should never replace discipleship, the main goal of mission (McGavran, 1986).

## **CONCLUSION**

This study discussed the theoretical framework for the missiological study on global Pentecostalism with a focus on the African continent as a dynamic centre of Pentecostal growth. The study engaged interdisciplinary perspectives from theology, missiology, sociology of religion, and global studies, aimed at assessing the existing theoretical framework, to propose a more contextually based approach for understanding Pentecostal mission. It explores how concepts such as local engagement, indigenous theology, and globalisation shape the development, growth, and spread of Pentecostalism. The study also investigated how the use of indigenous cultural expressions of faith, contextual theology, and transnational outreach contributed to a redefinition of the practice of mission. By analysing the key theoretical approaches, including contextualization and interculturalisation, and reverse mission, the study considered the applicability, limitations, and impact of these approaches in explaining the experience of the African Pentecostal phenomenon along with globalized missions in the shaping of new forms of Christian religious identity and missionary engagements.

Pentecostal Churches in Africa are growing and becoming quite prominent in many urban areas while also spreading to rural areas in African countries mentioned above. By



engaging in their missiological task, they place emphasis not just on context or concrete life situations, but also the text as per communicating the gospel. Apart from the fact that they are placed in a challenge of contextualization these Pentecostal churches perform these tasks with the understanding that God's mission relates to every facet of life. They are providing services of a holistic mission guided by their belief and reliance on the trinity. Partnership between Pentecostal churches and governments has begun and is having positive impacts on the nation and the people, thereby removing various barriers to their personal and societal development.

By recognising that many of such barriers are cultural, this study addressed how Pentecostal churches in Africa are treating and adapting these cultural issues to their advantage. Such cultural issues are issues relating to customs, traditions, belief systems, clan-based thinking, entitlement mentality, money, cultural dependency, and social behaviour. However, the impact of that localisation of the Pentecostal gospel message and praxis was clearly identified with the knowledge that the Pentecostal churches are peculiar in their identity and growth impact. The African Pentecostal churches recognise the fundamental need to be holistic not just in engaging in evangelism, but also fully participating in addressing the many social, medical, and economic needs in the society through a practical show of love and care, all of which they see as being uniquely empowered with the anointing of the Holy Spirit.

The dimension of missiology as it relates to theology is not with regards to denominational church growth, but with regards to the nature, content, and communication of the message. which in the case of the African Pentecostal phenomenon is unique in that its theological message cuts across the different strands of Pentecostal churches in continent. This is so because the message is such that the growth that arises from it is not structured to become static after a while, but it is built and continually developed to stand the test of time both in times of crisis and in times of flourishing. The African Pentecostal phenomenal growth experience is demonstrated in the communication and application of the theological message summarised into Tippet's five elements of faith. These are, believe in God, believe in a living God, believe in a saving God, believe in a communicating God, and believe in a providing God.

The study not only recognised the rapid and continuous growth and effects of African Pentecostalism on the world stage, it also showed that an understanding of the missiological implications resulted in a theoretical foundation that is robust and accounts for its peculiar theological perspectives, missionary strategies, and socio-cultural impact. The study also revealed that the application of the various missiological principles to the African context facilitated an uncovering of how Pentecostalism in Africa has influenced the religious landscapes locally and globally. Furthermore, the study revealed that Pentecostalism's dynamic role helped in shaping religious identities, cross-cultural missions, and social movements, as well as considering the challenges and opportunities this study presents for further missiological and theological studies. The theoretical explorations resulted in contributing to a better understanding of the global reach of Pentecostalism and its specific influence in Africa, while also offering insights for future missiological work and practical engagement with Pentecostal communities worldwide.

Having discussed all the above this study recommends a more context-sensitive and integrative theoretical framework that accounts for a more experiential, fluid, and

decentralized form of Pentecostalism that situates the African experience within the wider global Pentecostal movement. By doing so, the study contributes to a more nuanced and comprehensive understanding and insights into contemporary mission theories for scholars and practitioners to reflect the lived realities and experiences of Pentecostal communities, particularly in Africa.

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