
‘The Spirit and the Gifts are Ours:’ Martin Luther and the Charismata¹

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Spiritual gifts or charismata are not a central concern or major theme in Luther’s writings; indeed, one is hard pressed to find any mention of the topic. However, an examination of Luther’s views on charismata could be helpful for several reasons. The first reason is that spiritual gifts have and continue to be practiced and experienced by many Lutherans globally, especially in churches in the southern hemisphere. The majority of member churches of the Lutheran World Federation seeing the fastest growth (for example, the Ethiopian Evangelical Church Mekane Yesus in Ethiopia and some Lutheran dioceses in Tanzania) can be classified as charismatic, meaning that they blend traditional Lutheran worship with charismatic practices, including prayer services where church members experience spiritual gifts such as speaking in tongues and healing.² I have spoken to many leaders in these churches who are seeking guidance as to whether and how such gifts can be affirmed within the framework of Lutheran doctrine. In addition, there is a small but growing number of Lutherans in North America who call themselves “Luthercostal” who believe that the Lutheran church would benefit from being more open to experiential and empowering encounters with the Holy Spirit that are more commonly seen and experienced in Pentecostal spirituality. And, not insignificantly, the Lutheran World Federation currently is in official dialogue with the Pentecostal World Fellowship, and it is likely that this topic will be addressed at some point.³

Second, most of what was written about spiritual gifts in Lutheran churches, especially in North America, was focused on the Lutheran Charismatic Movement of the 1960s, ’70s, and ’80s,

1. This essay is adapted from a presentation give at the North American Luther Forum on April 4, 2025, at Duke Divinity School. Portions of this essay were published in *The Holy Spirit in the Christian Life*, by Cheryl M. Peterson (Baker Academic Press, a Division of Baker Publishing, 2024), and have been revised for this publication. Used with permission.

2. For example, see Wondimu Legesse Sonessa, “Simul Lutheran et Charismatic in Ethiopia,” *Lutheran Forum* (Winter 2017): 23-24; <https://www.lutheranforum.com/blog/simul-lutheran-et-charismatic-in-ethiopia>.

3. For information on the first round of the dialogue, including a link to the final report, see: <https://lutheranworld.org/what-we-do/unity-church/lutheran-pentecostal-dialogue>. A second round began in 2024, focused on worship as formation. For more information on the Pentecostal World Fellowship, see: <https://www.pwfellowship.org/>.

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either in defense of charismatic gifts such as speaking in tongues or in reaction to them. While the various reports published by Lutheran church bodies during this period do not forbid exercising these gifts, they are largely cautionary for reasons that range from sociological to theological. For reasons that will become clear below, these reports have limited value and should not dictate how we frame and answer the question of spiritual gifts today.

Third, those on both sides of the question have made an appeal to Martin Luther. Some charismatics (and not only those who are Lutheran!) now claim Luther as “one of their own,” as someone who not only affirmed but practiced the miraculous gifts in his ministry and life. On the other hand, there are cessationists who claim that Luther believed the charismata or spiritual gifts belonged only to the first century, to establish the church’s mission to spread the gospel.

In this essay, I first review and critique these two claims, before

offering a fresh exploration of Luther's understanding of spiritual gifts against the broader background of his theology of the Holy Spirit and of the church. My goal is to reframe this topic in ways that are more helpful for Lutheran leaders and others interested in exploring spiritual gifts in the church and its ministry today.

Luther as cessationist

Historically, Luther is often classified among the cessationists who argue that although God allowed miracles and signs in the first century to help establish the early church, they ceased thereafter and were replaced with God's Word alone. Luther's general suspicion toward miracles is well-known, due to the significant role they played in medieval Catholicism. However, compared to "hard" cessationists, who believe that supernatural spiritual gifts and miracles were not from God, but from the devil, Luther is more appropriately classified as a "soft cessationist."⁴ Luther did not deny the possibility of such miracles, but for him the real miracle God works in believers is faith, which the Holy Spirit accomplishes through the Holy Spirit working through the Word, bringing them to Christ. He writes, "Is this not an immeasurably greater and more glorious work and miracle than if (God) were in a bodily or temporal way to raise the dead again to life, or help the blind, deaf, dumb, and leprous here in the world, in this transitory life?"⁵

Luther's debates with the so-called "Enthusiasts" such as Andreas von Karlstadt reflect his caution about spiritual encounters where the Spirit is said to speak in an unmediated, direct way. Luther always insisted that the Holy Spirit does not work apart from God's Word (specifically, the gospel), and Article 5 of the Augsburg Confession states that the primary external means of the Spirit's working is the proclamation of the gospel and the administration of the sacraments. Luther's primary concern with Karlstadt, however, was less about accessing the Spirit apart from these external means, than it was about the danger of confusing God's Spirit with their own by not testing their inspiration against God's Word.⁶ Those who fail to heed God's Word give rise to many errors, idolatries, and schisms, Luther preached in his sermons on the Gospel of John. That is why "God has so ordered it that the Holy Spirit ordinarily comes through the Word."⁷ While God's voice may be heard through other means, such as an angelic visita-

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tion or a dream, Luther advises that "no matter how much it may glitter," one should "spit on" and reject any message that is not in agreement with God's Word. "Whenever you hear anyone boast that he has something by the inspiration of the Holy Spirit and it has no basis in God's Word, no matter what they may be, tell him that this is the work of the devil."⁸

Luther as proto-Pentecostal

Pentecostals have appreciated Martin Luther for restoring the doctrine of justification by faith, freeing the gospel from its Babylonian captivity. As Sarah Hinlicky Wilson states, "In Pentecostal accounts of church history, Luther is always identified as the first figure in the restoration of the church."⁹ She notes that already in the second issue of the newspaper published by the Azusa Street Mission, Luther is praised for bringing "back to the world the doctrine of justification by faith." His reform laid the groundwork for later renewal movements that would restore the "full gospel," including Wesleyanism and divine healing, and finally the great Azusa Street revival (1906-1909) which was the catalyst for the modern Pentecostal movement.

Despite this deep appreciation for Luther, however, historically Pentecostals have not claimed Luther as one of their own. This is starting to change, as more Pentecostals now see in Luther at least a *proto*-Pentecostal figure, a charismatic leader who had a powerful relationship with the Holy Spirit, who believed in spiritual gifts

4. Veli-Matti Kärkkäinen, "Transformed, Freed, Empowered: The Spirit's Work in the Gifting and Vocation of all Believers," in *We Believe in the Holy Spirit, Global Perspectives on Lutheran Identities*, Lutheran World Federation Documentation #63, ed. Chad M. Rimmer and Cheryl M. Peterson (Geneva: LWF, 2021), 199. See also Otto Föller, "Martin Luther on Miracles, Healing, Prophecy, and Tongues," *Studia Historiae Ecclesiasticae* 46, No.2 (2005): 333-351.

5. Luther, "Sermon on Keeping Children in School" (1530), in *Luther's Works*, Vol. 46, (Fortress, 1967), 224-225, cited by Richard G. Ballard, "Lutheran Ambivalence toward Healing Ministry," *Lutheran Forum* (Advent 1987): 18.

6. See Luther, "Against the Heavenly Prophets in the Matter of Images and Sacraments," *Luther's Works: American Edition*, Vol. 40, ed. Conrad Bergendoff (Philadelphia: Fortress, 1958).

7. *Luther's Works: American Edition*, Vol. 23:174.

8. *Luther's Works: American Edition*, Vol. 23:173.

9. Sarah Hinlicky Wilson, "Global Pentecostalism," in *The Oxford Encyclopedia of Martin Luther*, Vol. 3, ed. Derek R. Nelson and Paul R. Hinlicky (Oxford, 2017), 77.

such as healing and who personally had done spiritual warfare with the devil.

I currently serve as a member of the International Lutheran-Pentecostal Dialogue. At the first meeting of the second round of this dialogue last year in Brazil, we had the opportunity to converse with some Pentecostal students who were studying at the Lutheran Seminary, Faculdades EST, in São Leopoldo. One of them was quite clear in his belief that Martin Luther had "Pentecostal characteristics," offering as evidence Luther's belief in "healing by the Spirit," and Luther's debate at the Diet of Worms, where, as the student put it, "there were a thousand devils, but Luther came anyway—and he won!"¹⁰

Revivalist Eddie Hyatt, sought to cast Luther in Pentecostal-friendly terms in a self-published book, *The Charismatic Luther*, released for the celebration of the 500th anniversary of the Reformation.¹¹ He even claims Luther spoke in tongues, citing for evidence a secondary source, a church history volume in German that I was unable to find through a search in Worldcat. Contrary to this mystery volume's claims, there's no evidence that Luther ever "spoke in tongues." Luther makes a brief reference to speaking in tongues in his commentary on Galatians, in a section where he discusses how one receives the Holy Spirit: not through doing works of the law, but through hearing. He illustrates this point with the account of Peter preaching in Acts chapter 10, and Cornelius and other Gentiles coming to faith. "By his proclamation he brought the Holy Spirit into their hearts, and visibly at that; for they spoke with tongues and praised God."¹² He seems to suggest that in this case, tongues are an expression of praise related to receiving the gift of faith—but he does not go on to explain what exactly is meant by "speaking in tongues."

In his 1525 treatise "Against the Heavenly Prophets," Luther briefly discusses speaking in tongues in 1 Corinthians. There he equates it with speaking a foreign language not known to the assembly (for example Latin instead of German), and on that basis, argues that "speaking in tongues" should not be allowed unless there is someone to interpret.¹³ Since Luther spoke Latin, one could argue, by this definition, that he did "speak in tongues." Of course, Paul is referring to glossolalia here, an ecstatic, heavenly language, and not xenolalia—the ability to speak in foreign

10. The more common rendering of Luther's response to those who warned him against going to Worms is: "Were there as many devils in Worms as tiles upon the roofs of the houses, I would still enter it."

11. Eddie L. Hyatt, *The Charismatic Luther: Healings, Miracles and Spiritual Gifts in the Life and Ministry of the Great Reformer* (Hyatt Press, 2017). Others have concluded that Luther was not Pentecostal or Charismatic, but rather "Charismatic-like," that is, someone who "would have comfortably fitted into some Charismatic pulpits today, but not all of them." See Annang Asumang, "Was Martin Luther a Charismatic Christian? A Method for Probing a Burning Question," *Conspectus* 24 (2017): 200-253.

12. *Luther's Works: American Edition*, Vol. 26, ed. Jaroslav Pelikan (St. Louis: Concordia Press, 1963), 206.

13. *Luther's Works: American Edition*, Vol. 40, ed. Conrad Bergendoff (Philadelphia: Fortress Press, 1958), 142.

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languages. Both are still different from the events on the Day of Pentecost, where people heard others speaking "in their own languages." In any case, Luther follows Paul's instruction, arguing that it is better to preach and lead worship in a language that everyone can understand. This point is not disputed by Pentecostals; it should be noted. Speaking in tongues as glossolalia, that is, a heavenly prayer language, is not something Luther seems to be aware of when he writes or preaches on 1 Corinthians.

Situating the question of spiritual gifts within a broader framework of Lutheran pneumatology and ecclesiology

The broader question of what place the spiritual gifts might have had in Luther's own theology of ministry remains a question worth exploring. I have begun to explore the topic of spiritual gifts as an aspect of pneumatology, or a theology of the Holy Spirit. In a recent book, I have proposed three primary movements of the Holy Spirit's work in the Christian life, related respectively to who the Spirit is for us, in us, and through us. Lutherans historically have emphasized the work of the Holy Spirit in the first movement as the giver and creator of new life in our justification, as the one who brings us to faith in what God has done for us in Jesus Christ, and gives us the new birth. Less emphasized but still affirmed is the Spirit's work in the second movement of sanctification, when the Spirit creates "spiritual impulses in our hearts," so that we may grow in lives that reflect God's holiness, in, for example the fruit of the Spirit.¹⁴ But there is yet more work that the Holy Spirit does through us, once we have been justified and are being sanctified, and that is the empowering work of the Holy Spirit through us in the third movement, as the Spirit gifts and empowers God's

14. *The Book of Concord: The Confession of the Evangelical Lutheran Church*, ed. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), 140.

people for the work of ministry in the world.¹⁵

The most obvious avenue for a Lutheran engagement of this topic appears to be Luther's concept of "the priesthood of all believers," or in Luther's words, the "common priesthood." Apart from the U.S. Lutheran charismatic movement in the 1970s and 1980s (which focused primarily on the spiritual gift of tongues) and more recently "spiritual gift inventories" used in some congregations, there has been little attention to the topic of "spiritual gifts" in Lutheran theology as relates to the "common priesthood." If, as we claim, all baptized Christians are called and empowered by the Holy Spirit to participate in God's mission to share the gospel of Jesus Christ in word and deed to a world in need of healing, then such an exploration is not only worthy of attention by Lutherans, but also long overdue.

Veli-Matti Kärkkäinen, who identifies as both Lutheran and Pentecostal, pointedly asked this question in his plenary address at the 2019 Lutheran World Federation consultation, *We Believe in the Holy Spirit*: "What are some of the ways the Spirit of God is empowering, gifting, and inspiring the people of God in order for them to live out the central Reformation vision of the priesthood of all believers? What is the Spirit's role in our Christian missional vocation?"¹⁶ He added that "we Lutherans have neglected, minimized, or outright resisted the ministry of the Holy Spirit in charismatic endowment, spiritual gifts, and dynamic spirituality—all profoundly important themes for the global Lutheran community of the third millennium."¹⁷

It is important to clarify that for Paul and indeed, for contemporary Pentecostals, spiritual gifts are not about salvation, nor are they about sanctification. They are for empowerment and building up the body of Christ for the work of ministry, for God's mission in the world. This is one reason that the Lutheran charismatic movement was so controversial, because many in that movement interpreted spiritual gifts primarily in relation to an intense personal encounter of the Spirit that they wished others to experience, including those who were already Christian. While this zeal to share their experience with others could be seen as a form of evangelism, it caused divisions within congregations between those who spoke in tongues and those who did not, and for the most part, ignored the role that gifts play to empower the church for public witness.

Luther on spiritual gifts

While Luther does not write much on the topic of spiritual gifts, he does connect them to empowerment for ministry, in his sermons and commentaries. The title for this essay comes from the third stanza of Luther's great hymn, *A Mighty Fortress*: "mit seinem Geist und Gaben," which in English is translated "with the Spirit and the Gifts." Some might argue that this phrase does not refer to the

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Pauline "spiritual gifts," because Luther frequently uses the word "gifts" to refer to the benefits received through God's salvific grace in Christ, and not to special powers or abilities.

However, Luther does refer to gifts for ministry in his explanation of the Third Article of the Creed in the Large Catechism. Luther describes the church as a community called together by the Holy Spirit in "one faith, mind, and understanding," a community that "possesses a variety of gifts, and yet is united in love without sect or schism."¹⁸ While one could argue that Luther intended "gifts" here to refer to the "the means of grace," the Word and Sacrament, it seems more likely that Luther had in mind the variety of spiritual gifts listed by Paul, in 1 Corinthians 12, who begs the church in Corinth to exercise their gifts in a unity of love. In a 1544 sermon on 1 Corinthians 12, Luther refers to the diversities of gifts that emanate from the Spirit as "the expression of [God's] power."¹⁹

Paul is clear about the reason the Holy Spirit gives gifts to the church: to build up the body of Christ for the sake of the Gospel. As Luther says in the Large Catechism, the Holy Spirit has appointed a community on earth through which to speak and to continue offering forgiveness of sins. Spiritual gifts are given by the Holy Spirit for this purpose; not because we desire them, or because God thinks we are more special than those other Christians over there, or even to deepen our relationship with Christ, although that many be a consequence of receiving a spiritual gift. These are not personal attributes but rather something that is given to believers by the giver of life, the Holy Spirit.

While at times Luther seems to think that Paul's words in Romans 12 and 1 Corinthians 12 are directed primarily to clergy and other church authorities, Luther himself does not believe spiritual gifts are restricted to those ordained to the office of ministry. In a sermon on 1 Peter 4:7-11, he indicates that spiritual gifts "are bestowed for the good of the entire Church and *particularly* for its spiritual offices or government. [Peter] would have the Spirit's gifts used in the service of others and admonishes Christians

15. See Peterson, *The Holy Spirit in the Christian Life* (Grand Rapids: Baker Academic, a Division of Baker Publishing, 2024).

16. Kärkkäinen, "Transformed, Freed, Empowered," 193.

17. Kärkkäinen, "Transformed, Freed, Empowered," 197.

18. *Book of Concord*, 438.

19. *Sermons of Martin Luther*, Vol. VIII, ed. John Nicolas Lenker (Grand Rapids: Baker Book House, 1988), 211.

to consider all they have as given of God." Indeed, as he states: "Christians know they are under obligation to serve God with their gifts; and God is served when they employ them for the advantage and service of the people—reforming them, bringing them to a knowledge of God, and thus building up, strengthening and perpetuating the Church."²⁰

Mark 16:14-19

In a 1522 Ascension Day sermon on Jesus' commission to the disciples in Mark 16 to "Go into the world and preach the gospel to all creation," Luther uses the image of a stone thrown into the water, creating waves that move outward, to illustrate the preaching of the Word begun by the disciples, which continues to ripple out until it has come to all of creation.²¹ The presumption is that later generations of Christian disciples will continue this work. Luther continues: "Thus generally and publicly shall it be proclaimed, and preached in all the world, being withheld from no one, till it reaches the ends of the world." With the addition of "generally" to "publicly," the suggestion is made that this commission will be fulfilled by all Christian disciples, not only those who are ordained to preach publicly. Luther refers to Paul's list of spiritual gifts/offices in Ephesians 4:11-13—which includes offices in addition to that of pastor, such as teachers and evangelists—to emphasize the point.

Luther frequently preached on Mark 16:16–18 because of Jesus' command to "go into all the world and proclaim the good news to all creation." Today, however, this passage is better known for the signs that the writer (or redactor) of Mark's gospel says will accompany this proclamation, including tongues, healing, exorcisms, and handling serpents. Of these, Luther writes, "If there is a Christian who has faith, he shall have the power to do these accompanying miracles, and they shall follow him." In other words, these gifts or power may be exercised—but only "if it is necessary," that is, when needed to prove or confirm the Word of God.²²

Luther then states that there should be no need to work miracles as in the time of the apostles, since the gospel already has been made known to the world, sounding very much like a cessationist. However, this contradicts an earlier point in the same sermon, when he writes that the work of spreading the gospel is not yet finished, adding this quip for good measure: "For I know not whether Germany has ever heard of the Word of God."²³

While Luther cautiously approaches miraculous gifts in this sermon, he does not prohibit their exercise altogether, especially in cases where the gospel is "derided and suppressed." He specifically mentions the gift of tongues (which he again interprets as xenolalia, not glossolalia) as being unnecessary in most cases, "since you all can well hear and understand me; but if God should send

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me where the people could not understand me, he could easily grant me their speech of language, that I might be understood."²⁴ This is an example of Luther clearly connecting spiritual gifts and accompanying signs in service to the mission of the gospel, to empower the gospel to be more widely proclaimed and heard, "to all creation."

1 Corinthians 12:1-11

In a 1544 sermon on 1 Corinthians 12, Luther distinguishes between "administrations" (which he ties to specific ecclesial offices), "workings" (remarkable works of God wrought through certain individuals), and the spiritual gifts themselves, including wisdom, knowledge, prophecy, the power to discern spirits, capacity to speak in tongues and to interpret them, extraordinary faith and the power to work miracles.²⁵ While Luther stresses the ordinary gifts more than the extraordinary gifts, he does acknowledge the exercise of miraculous gifts among all Christians, making this a favorite passage of Lutheran charismatics.

It is important to keep in mind the context of Paul's larger message of 1 Corinthians 12, where the purpose of the gifts is to build up the body of Christ for the ministry of the gospel. Whichever of these spiritual gifts are experienced, the point is not to anoint a different "class" of Christians (whether by "orders" or by experiences, as some in the charismatic movement seemed to intimate, i.e., those who experienced God "more fully"). This would contradict Luther's claim in his 1520 treatise "To the German Nobility," that clergy and those in religious orders are not of a higher spiritual estate than the laity. Rather, there is one spiritual estate, and all Christians belong to it through baptism and faith. The distribution of "spiritual gifts" to various Christians by the Holy Spirit is for building up the body of Christ for the work of ministry—to proclaim the gospel to all creation—not to increase

20. *Sermons of Martin Luther*, Vol. VII, ed. John Nicholas Lenker (Grand Rapids: Baker Book House, 1988), 278.

21. *Sermons of Martin Luther*, Vol. III, ed. John Nicholas Lenker (Grand Rapids: Baker Book House, 1983), 196-208.

22. *Sermons of Martin Luther*, Vol. III, 207.

23. *Sermons of Martin Luther*, Vol. III, 205.

24. *Sermons of Martin Luther*, Vol. III, 208.

25. *Sermons of Martin Luther*, Vol. VIII, 211-215.

someone's spirituality or elevate someone to a higher spiritual plane than others.

Luther mentions in passing the "diversity of tongues" but instead focuses his attention on the spiritual gifts of prophecy, knowledge, and faith, because these relate closest to the proclamation of God's Word.²⁶ As he concludes the sermon, he connects the exercise of these gifts (along with administrations and workings) to Matthew's Great Commission (Matthew 28:19) and suggests that the devil himself will flee from the confident faith that God's command and power inspire in a Christian. Further, God's "gifts and works in his Church must effect inexpressible results, taking souls from the jaws of the devil and translating them into eternal life and glory." The implication here again, is that the Spirit works gifts in all believers to empower them for the sake of the gospel's witness and mission.²⁷

Romans 12:6-16

Luther also offers commentary on Paul's list of spiritual gifts in Romans 12:6-16, more briefly in his commentary on Romans, and in a lengthier treatment in a sermon for the Second Sunday after Epiphany, where he places the gifts in context of Paul's teaching on the body of Christ 1 Corinthians 12, and the need for each member to play their part in a way that serves the whole. No gift is above another, and no one should feel superior to those differently gifted.²⁸ He discusses the various gifts that Paul enumerates, including prophecy, which he writes is greater than the gift of tongues for reasons we have already discussed. Prophecy is of two kinds, he says; it can refer to a foretelling of future events (which is the least among God's gifts), or it can refer to the explanation of the scriptures, which Luther believes to be the noblest prophetic gift.²⁹ Paul admonishes his hearers to "prophesy, according to the proportion of their faith." Luther's commentary on this phrase is instructive: he rejects the idea that Paul is implying that God imparts more faith to some people and less to others. Instead, he presumes "Paul's thought in employing the expression is that faith brings gifts, which are its chief blessing. These are said to be according to the measure of our faith, and not to the measure of our will or our merit. We have not merited our gifts. Where faith exists, God honors it with certain gifts, apportioned, or committed, according to his will."³⁰

Luther is neither a proto-Pentecostal nor a hard cessationist. Yet there is a place in Luther's theology for all the spiritual gifts, including those so-called "supernatural gifts." They are given by the Holy Spirit to members of the body of Christ, for the building up of the church and for the ministry of the gospel.

Conclusion

Luther is neither a proto-Pentecostal nor a hard cessationist. Yet there is a place in Luther's theology for all the spiritual gifts, including those so-called "supernatural gifts." They are given by the Holy Spirit to members of the body of Christ, for the building up of the church and for the ministry of the gospel. In his study of Lutheran reactions to Pentecostal and charismatic movements, Kenneth Appold concludes by saying that "Lutherans can learn from Pentecostals that charisms are in fact bestowed upon all Christians and are not limited to particular offices. Those charisms, furthermore, are diverse. Lutherans need to do a better job not only of acknowledging them but also of integrating them into the life of the church."³¹ Within the global Lutheran communion, we see this in the Evangelical Church Mekane Yesus' (EECMY) embrace of the spiritual gifts—and the Holy Spirit as the giver of such gifts—for the tasks of ministry, especially the task to share the gospel with all of creation: "If a person doesn't have the supernatural gift of evangelism, how can he even begin to carry out the apostolic task, planting the Church of Christ in places where it is not? The Holy Spirit is central for missionary life and service. It is [the Spirit] who energizes the evangelists."³²

26. *Sermons of Martin Luther*, Vol. VIII, 213.

27. *Sermons of Martin Luther*, Vol. VIII, 219.

28. *Sermons of Martin Luther*, Vol. VII, 22.

29. *Sermons of Martin Luther*, Vol. VII, 27-28.

30. *Sermons of Martin Luther*, Vol. VII, 27.

31. Kenneth Appold, "Lutheran Reactions to Pentecostalism: A U.S. Case Study," in *Lutherans and Pentecostals in Dialogue* (Strasbourg: Institute for Ecumenical Research, 2010), 84. This essay was published as an appendix to the Proto-Dialogue Report between Lutherans and Pentecostals that led up to the official dialogue that launched in 2016.

32. Hailu Yohannes Bulaka. "Theology of Holy Spirit: Experiences of the Ethiopian Evangelical Church Mekane Yesus," *Missio Apostolica*, 23. no 1 (May 2015):132.