

Framing *Moya* in a Trinitarian Perspective, within African and Pentecostal Pneumatology: A Contribution to *Missio Trinitatis*

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Abstract

The reviewed literature demonstrates that *moya*, as a pneumatological concept, has been studied in both African pneumatology and Pentecostal pneumatology. In African pneumatology, the concept has been applied to human existence, the spiritual realm, and as part of African cosmology respectively. In Pentecostal pneumatology, the distinctions between the Holy Spirit and other spirits, in the conceptualization of *moya* have been explored. However, the use of the *missio Trinitatis*, as an approach to distinguishing between the uses of *moya*, in both African and Pentecostal pneumatology, remains under-researched. This article suggests integrating *missio Trinitatis* with the conceptualization of *moya*, to demonstrate that, when the concept is used in the context of the mission of the Trinity, the distinctions between the Holy Spirit (commonly 'Moya' with a capital), and other spirits (*moya*) become clear. This contributes new knowledge to shape missiologists' understanding of the mission of the Trinity in the distinctions of *moya*.

Keywords

Moya – African pneumatology – Pentecostal pneumatology – *Missio Trinitatis* – Triune God

1 Introduction

Pentecostals are people of the Spirit, a notion they express in liturgy, theology and practice. Even Pentecostal churches, inclusive of African Independent Churches, are referred to as “the churches of Spirit.” This is done to signify the central role that the Holy Spirit plays in these churches. Pentecostals claim to be led and directed by the Spirit. A song composed by a popular gospel artist in South Africa, Solomon Mahlangu, epitomizes this leadership and direction by the Spirit:

Oa Ntaela Moya (Holy Spirit is leading me) × 4
(Oa Ntaela Moya) (Holy Spirit is leading me) × 4
Ore ke tshepege Moya (He says I must be trustworthy) × 6

Oa Ntaela Moya (Holy Spirit is leading me) × 6
Ore ke tsamaye Moya (He says I must walk) × 6

Oa Ntaela Moya (Holy Spirit is leading me) × 4
Ore ke rapela (He says I must pray) × 4
Ore ke Nehele (He says I must give) × 4
Ore ke tsamaye Moya (He says I must walk) × 2
Ore ke tshepege Moya (He says I must be trustworthy) × 2

Ore ke tsamaye Moya (He says I must walk) × 2
Ore ke rapela Moya (He says I must pray) × 2

Moya, as used with the upper case in the song above, is a concept by Pentecostals about the Holy Spirit, and his leadership and direction. The concept of *Moya*, as the Holy Spirit, has been explored in the context of Pentecostal pneumatology (Anderson 1991a, 1991b; Droll 2018). The seminal work by Anderson (1991a), *Moya: The Holy Spirit in an African context*, has helped to differentiate between the Holy Spirit and other spirits. However, *moya*, as a general Northern Sotho concept, is not so easily distinguishable, because it can refer to anything, including but not limited to the “wind,” “breath,” “air,” “spirit” and “Holy Spirit.” Therefore, there is a need within the context of pneumatology to have a clear framework to be able to distinguish between the Holy Spirit and other spirits, very clearly, in the conceptualization of *moya*.

This article contributes to the discourses of *moya* in both African and Pentecostal pneumatology. The article builds on an argument that it is not always a given that, when uttering the concept of *moya*, one will be referring

to the Holy Spirit. As highlighted above, *moya* can mean different things to different people, in both African and Pentecostal pneumatology. This article argues that the only time we will be able to distinguish the Holy Spirit and other spirits in the conceptualisation of *moya*, is when *moya* is framed in the trinitarian perspective; in other words, when *moya* is discussed within the framework of the mission of the trinity or mission of the triune God. These distinctions are important, since, in both the African Pentecostalism and African spiritual worldview, there is an existence of many spirits in the spiritual realm. Therefore, it is pivotal to have clarity on which spirit is being referred to, in a particular context. In other words, we need to know when it is the Holy Spirit and when it is other spirits. This is the important research question that this study seeks to answer. The research question will be answered by looking at the different uses of *moya* in African pneumatology. In addition, the uses of *moya* in Pentecostal pneumatology will be explored, by looking at the literature that explored the concept. The main section of this article looks at how the concept of *moya* can be understood and contribute to the broader framework of the *missio Trinitatis*.

2 *Moya in African Pneumatology*

African pneumatology refers to the study of the theology of spirit in the African context. African pneumatology more like African theology is largely influenced by the African pre-Christian heritage, African traditional worldview, African spiritual worldview, and African culture (Mbiti 1973, 1980, Bediako 1989, 2000, Sakupapa 2012). In this context, African pneumatology is not limited to the understanding of the role of the Holy Spirit in Christian theology but rather in the broader African spiritual worldview. In this worldview, pneumatology consists of the understanding of the existence of spirit(s) in the spiritual world. The Holy Spirit in African pneumatology is one of the entities that make up this worldview in addition to other spirits. This makes it difficult to conclude that each time a reference is made to spirit it concerns the Holy Spirit. We cannot ignore as I reiterate this point, the existence of the many other spirits in the context of the African spiritual worldview. Therefore, we cannot in our study of African pneumatology ignore the African traditional beliefs on spirits and how it is related to an African understanding of the Holy Spirit. This calls for a clear understanding of the different influences such as pre-Christian heritage, traditional worldview, spiritual worldview, and culture in our articulation of African pneumatology. In the end, our articulation of African pneumatology should be a holistic and integrated one that takes into cognizance all these

aspects. However, I should never be misunderstood here as undermining the aspect of the Holy Spirit in African pneumatology. The point I am making is that the Holy Spirit is not the only entity in African pneumatology, so the recognition of the existence of other spirits is pivotal in our articulation.

Moya is a Northern Sotho word, but is also common in other Sotho languages, such as Southern Sotho and Setswana. *Moya*, in the Nguni languages, particularly isiZulu, translates as *umoya*, and has various meanings within the concept of African pneumatology. The simple meaning of *moya* or *umoya* is “air” and “wind” (Oosthuizen 1967, Berglund 1976, Anderson 1991a, Ruel 1993). While others have rejected such as simple interpretation of *moya*, as “wind” or “air,” we cannot rule it out as a possibility. In Northern Sotho, it is common for people to say *moya* (wind) is coming or “today there is a strong *moya* (wind).” Hence, among the different meanings that Oosthuizen (1967, p. 57) gives to the meaning of *moya*, such as “solidity” and “fulness of life,” he adds the meanings “wind” and “air.” Anderson (1991a, p. 17) points out that the use of *moya*, as a reference to the “wind,” or even the “air,” is common in African languages. It is important to point out that the wind and the air have some connections with the coming of the Holy Spirit, which, according to the Pentecost narrative, came like “a mighty rushing wind” (*moya*). This aspect of *moya*, that is, its conceptualization within Pentecostal pneumatology, will be discussed in the next section. My understanding is that context dictates the usage of *moya*, as “wind.” However, it is not always that the reader will have access to the context in which the word *moya* is being used; hence, the necessity of developing a framework, to distinguish the usage of *moya*, either with the meaning of “wind” or “air” or about the Holy Spirit in Pentecostalism. Hence, this article proposes the framing of *moya* in a trinitarian perspective, to locate it when it is used in Pentecostal pneumatology.

Moya, in African pneumatology, is understood in the context of human existence, where a human being is understood as the body, soul, and spirit (Berglund 1976, Anderson 1991a, Ruel 1993). *Moya*, then, is discussed as an important aspect of human existence and human life, in addition to the body and the soul (Berglund 1976, 82). In this context, death means *moya* has departed from the living soul. However, that same spirit continues to live on in African pneumatology, in the formulation of the *idlozi*, or the “spirit of the departed.” This means that *moya*, in African pneumatology, can be understood as the central point of human existence and human life. Ruel (1993, 114) refers to the use of *moya* as the source of life capable of giving life and taking life from human beings. Ruel (1993, 115) continues to say that “the removal of *moya* from the body leads to death, but the concept can be extended to explain other related phenomena, such as altered states of consciousness, trance, coma, and dream.”

In African pneumatology, *moya* is also understood in eschatological terms, in the sense that anyone who dies will still be answerable to God, even after death, as their *moya* would still be in existence, even after separating from the human body. It is here, in the context of life and death, that others would translate *moya* as “breath”; therefore, being in a coma or fainting can simply be referred to as the loss of breath, which is also how the Basotho use the term *moya*. In this context, the total loss of breath (*moya*) leads to death, in the same way that *moya* would be used to indicate the separation of body and spirit (*moya*). Therefore, *moya* in African pneumatology, refers to both the spirit and the breath of human beings.

Moya, in African pneumatology, can refer to spiritual beings that exist in the spiritual world, wherein there are also evil spirits, as causative factors of evil (Ruel 1993, Anderson 1991b, Droll, 2018). In this context, *moya* is still influential: a life force controlling the spiritual realm. It is in this context that some within African pneumatology would refer to the Holy Spirit as part of other spiritual beings, in the spiritual world. In African pneumatology, the Holy Spirit co-exists with all other spirits and, in the Sotho and Nguni languages, this can be referred to as *moya* and *umoya*, respectively. Ruel (1993, 115) points out that, in the Christian tradition, *moya* can refer to the Holy Spirit. However, outside of the Christian tradition, it has other meanings. Although *moya* has been used a lot in Christian tradition, we cannot be ignorant of other uses, for example, in African traditional religions (Ruel 1993). Therefore, it is very misleading or, rather, a generalisation to directly translate *moya* as the “Holy Spirit.” Such a position immediately ignores the existence of a range of spirits in the spiritual realm, which many Africans still refer to as *moya*. For example, when someone says that they have *moya*, they could be referring to *idlozi*, or simply “spirit in human existence” or the “spiritual being,” which includes the evil spirits. Therefore, a framework is needed to clearly distinguish between various uses of *moya* in African pneumatology. This article proposes the framing of *moya* in a trinitarian perspective, as a theoretical framework that will contextualise the use of *moya* in the mission of the Trinity. However, before that is done, one looks at the conceptualization of *moya* within the context of Pentecostal pneumatology.

3 *Moya* in Pentecostal Pneumatology

Pentecostal pneumatology is an approach to the theology of the Spirit within Pentecostal theology (Kärkkäinen 2010, Yong 2020, Swoboda 2013, Kaunda 2020). Pentecostal pneumatology has to do with how Pentecostals across the globe understand the doctrine of the Holy Spirit and its functions in the life

of the believer. Pneumatology is one of the fundamental teachings of the Pentecostal movement with great emphasis on the direct relationship with God through the baptism with the Holy Spirit. This makes Pentecostal theology to be centred on pneumatology where the Holy Spirit plays a role in soteriology, ecclesiology, and eschatology. Even the Pentecostal hermeneutics of experience is defined in terms of the Pentecostal experiences with the Holy Spirit. And how these experiences inform the Pentecostal reading of the Bible. In essence, I am emphasizing the fact that pneumatology is central to Pentecostal theology. Pentecostals are very clear that when referring to the Holy Spirit, it is the Spirit of God that is part of the Trinity. In this context, pneumatology is directly the study of the theology of the Holy Spirit as opposed to the study of spirits which is a possibility in African pneumatology. Pentecostals do make a distinction between the Holy Spirit and other spirits in their understanding of pneumatology. The Holy Spirit is perceived as the one having the power to defeat other spirits in the spiritual world. Therefore, a Pentecostal approach to the spiritual world is informed by their view of the Holy Spirit as a triumphant Spirit over all other spirits. The Spirit is instrumental in revealing other spirits in the life of the believer, which is also the essence of Pentecostal discernment, it is also pneumatological. Hence, Pentecostals across the globe engage in deliverance and spiritual warfare as a confrontation of other spirits in the spiritual world.

Moya can be understood in terms of Pentecostal pneumatology in the African context (Anderson 1991a, 1991b, Pye 2015, Droll 2018). Anderson's 1991a work is ground-breaking in articulating *Moya* in Pentecostal pneumatology. Pentecostals do not often use *moya* to refer to the wind or air, but it is rather used in religious terms, to refer to the Holy Spirit. The only time that Pentecostals would use "wind" is as a figure of speech, to refer to the force of the coming of the Holy Spirit, as highlighted in the preceding section. Acts 2:2 refers to "a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." This is all about the power that accompanies the coming of the Holy Spirit. Pye (2015, 359) explains that in Accra, Ghana, the wind and air are normally used for the manifestations of the power of the Holy Spirit. In this context, "wind" is not the only figure of speech, but also "fire," as verse 3 continues to say: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." This is the common use of "wind" in Pentecostalism, unlike the reference interpreting *moya* as "wind," as discussed in the preceding section. The references to "wind" and "fire" are what Yong (2011, 2018) calls "creation engagement" in his pneumatological imagination. The challenge is that, in African pneumatology, particularly in the use of *moya*, "wind" is often not used as "creation engagement," but rather confused

with “air,” “breath,” and “spirit.” Therefore, since *moya* can refer to wind or air, this necessitates the distinctions in differentiating between *moya*, the “wind,” and *moya* the “Holy Spirit.” It is suggested in this article that the contextualization of *moya* within the mission of Trinity might help solve this challenge.

Pentecostals recognize that the person is tripartite, made of the body, soul, and spirit (Wariboko 2014, 2017, Vondey 2017). Pentecostals define a human being as a spirit that lives in a body and contains a soul. Vondey (2017:43) explains:

Although both, the dichotomist position that human beings consist of body and soul and the trichotomist position of body, soul and spirit, can be found among Pentecostals, the essential Pentecostal anthropological affirmation is that these dimensions represent what human beings are rather than what they have.

Björkander (2024: 250) concurs, stating: “In Pentecostal circles, it is quite common to see the person as a tripartite unit: body, soul, spirit.” Hence, in Pentecostalism, the human body is as important as the human spirit is. This is the basis for the full gospel in Pentecostalism, which seeks to meet the physical, spiritual and psychological needs of the Pentecostal believers. The Pentecostal gospel ministers to a human being in totality; hence, it is a holistic Pentecostal gospel, ministering relevantly to the body, soul and spirit. For the same reason, in Africa, the preaching of the gospel is aimed at ministering to the present and urgent needs of Pentecostal believers, in different contexts. However, in their understanding of body, soul, and spirit, or what Vondey (2017) calls the trichotomist position, Pentecostals would still make the distinction between the Holy Spirit and the human spirit. The only challenge is that, in the use of *moya*, these distinctions are not clearly defined. My argument here is that *moya* can refer to both the human spirit and the Holy Spirit, as discussed in the preceding section; hence, the proposal of framing *moya* in a trinitarian perspective. This framework is proposed for the very purpose of making a distinction between the human spirit and the Holy Spirit in the conceptualization of *moya*.

Pentecostals are strong in making the distinction between the Holy Spirit and other spirits in the spiritual realm (Anderson 1991a, Kalu 2008, Asamoah-Gyadu 2013, Onyinah 2013, Wariboko 2017). This is the main thesis of Anderson (1991a), that is, to demonstrate that the Holy Spirit is different from other spirits. Asamoah-Gyadu (2013) and Onyinah (2013), writing from the Ghanaian context, demonstrate that the Holy Spirit is important in Pentecostalism in the discernment of other spirits. Wariboko (2014, 2017), writing from the Nigerian context, shows that the Holy Spirit is perceived in Pentecostalism as a spiritual

force, fighting against all sorts of evil, like witchcraft and other occult powers, in the spiritual realm. In summary, the Holy Spirit, according to these scholars, is the one that overcomes other spirits in the spiritual realm. Thus, based on the preceding sentence, “*moya* is the one that overcomes *moya* in the spiritual realm.” Unless the plural form of *moya*, namely *memoya* (spirits), is used; in which case, there would be an understanding that this is a reference to other spirits. However, such a distinction is still not definitive. Equally, there is the use of the upper case, “*Moya*,” as in the “*Oa Ntaela Moya*” song, by Solomon Mahlangu, to distinguish the Holy Spirit from an ordinary spirit (*moya*). However, I would still argue that the meaning remains the same; it can refer to anything, including the Holy Spirit, wind, air, breath or even evil spirit. Therefore, as much as Pentecostals are clear on their use of *moya* in their pneumatology, they cannot ignore the African pneumatological dynamics when referring to *moya* or, simply, the linguistic dynamics of the word *moya*. Hence, I reiterate the need for a proper framework to make the distinction more pronounced in the conceptualization of *moya*.

4 **Framing *Moya* in a Trinitarian Perspective: A Contribution to *Missio Trinitatis***

Missio Trinitatis, in theology, refers to the mission of the trinity as part of the mission of God or *missio Dei* (Bosch 1991, Newbigin 1995, Van Engen 2017, p. 110, Cronshaw 2020). This opens up a huge opportunity to discuss the mission of God, with the inclusion of the Holy Spirit. According to Newbigin (1995: 20), the Holy Spirit is instrumental in the mission of God, in making it a trinitarian mission. The mission is defined through a trinitarian God, as opposed to being the task of God the Father alone. In this way, the faithful believers partake in the mission of the trinitarian God, as sent-out witnesses of the gospel (Van Engen 2017: 110). *Missio Trinitatis* is founded on the mission of the trinitarian God, that is, the Father, the Son, and the Holy Spirit. Within the context of *missio Trinitatis*, the Holy Spirit is not discussed as a separate entity, but as part of the Trinity. At the same time, *missio Dei* is not a reference to God the Father only, but also inclusive of the Son and the Holy Spirit. In other words, in framing the meaning of *missio Trinitatis*, the temptation, in the past, has been to distinguish it from *missio Dei*, which relates to the mission of God the Father or, generally, the work of God only, as opposed to the definition of *missio Trinitatis*, which includes God the Father, God the Son and God the Holy Spirit. Therefore, using the term “*missio Trinitatis*”, for Cronshaw (2020: 122) “invites us to emphasize God’s trinitarian nature and what this means for mission.” In

this context, it is an invitation to also include the Holy Spirit in the discourses about the mission of God, which is also the mission of the Trinity; hence the framing of *missio Trinitatis*.

By framing *moya* in a trinitarian perspective, I am contextualizing *moya* within the framework of the mission of the Trinity. This means that, in a discussion about *moya*, within the Pentecostal movement, it would be clear that it is about the Holy Spirit, as the one sent by the Father, in the name of the Son. John 14:26 states this very well:

But the Helper, the Holy Spirit, whom the Father will send in My name, he will teach you all things, and bring to your remembrance all things that I said to you.

Locating *moya* within the context of the Trinity makes the Holy Spirit stand out from the existence of other spirits in African pneumatology, which may also be referred to as “*moya*.” Because the Holy Spirit can be distinguished from other spirits, with the knowledge that the same comes from God, and also discusses things in the context of the Son, Christ. This we learn from 1 John 4:1–3:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ comes in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Therefore, the Trinity, the relationship between the Father, the Son and the Holy Spirit, helps us to understand the distinctions between different spirits, including the Holy Spirit. This is why even *moya* should be framed from a trinitarian perspective, to be able to understand various distinctions. *Moya*, in this context, can only refer to the Spirit that has been sent by the Father, as requested by the Son. *Moya*, in this context, is the one released by the Son on the day of the Pentecost. *Moya*, in the context of the Trinity, is the one that reminds all believers of all the things that Jesus has taught His disciples.

The importance of framing *moya* from a trinitarian perspective is that it will be distinguishable from all other kinds of meanings within African pneumatology and Pentecostal pneumatology. In this case, *moya* cannot be mistakenly referred to as the “wind” or “breath” or even “evil spirit,” because its understanding emanates from the mission of the Trinity. In the context of the

mission of the Trinity, it would be clear that it refers to the Holy Spirit or the Spirit of God. It would be clear that we are talking about the Holy Spirit, who is part of the Trinity, but also dwells in the life of the believer, as released on the day of the Pentecost. In this case, references to “wind,” “fire” and other connections will be understood as manifestations and evidence of the Holy Spirit coming to the life of the believer, not the essence of who he is. Even when reference or connection is made to the “breath” releasing the Holy Spirit, as in John 20:22: “And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit’”, this still does not warrant a connection to the Holy Spirit as ‘breath’, but rather an understanding that He remains the Spirit of God and part of the triune God, which includes the Father and the Son. Therefore, framing *moya* from a trinitarian perspective is important – to understand this conceptualization of the Holy Spirit, but also in how “Holy Spirit” can be distinguished from other spirits, the human spirit, wind, breath, or any other meaning of *moya*.

5 Framing *Moya* in a Trinitarian Perspective: Implications for Pentecostal Pneumatology

Framing *moya* from a trinitarian perspective has some implications for Pentecostal pneumatology. First, *moya* is an important concept in Pentecostal pneumatology, but not in general terms, as is the case in African pneumatology. *Moya* cannot be discussed without contextualisation; otherwise, it loses its missiological meaning within Pentecostal pneumatology. For *moya* to have a missiological significance, it is important to discuss it in the context of the mission of the Trinity. This means that, while recognising its rich meanings as an African pneumatological concept, it is still pivotal to discuss *moya* within the context of the mission of God, for it to have missiological significance. In this current study, this happens when *moya* is discussed as part of the Trinity or of the mission of the triune God, the Father, the Son, and the Holy Spirit. In this context, *moya* becomes the Holy Spirit, and does not carry the meaning of ‘wind’, ‘breath’ or ‘air’. *Moya*, therefore, affords us, as missiologists, an opportunity to not only think about the mission of God in terms of the Father alone, but also in terms of the Son and the Holy Spirit. In framing *moya* in a trinitarian perspective, or in the context of the mission of the Trinity or the mission of the triune God, the connections between the term and the Holy Spirit become possible.

Second, framing *moya* in a trinitarian perspective places the importance of always contextualizing when talking about *moya*, because, without

contextualizing, the concept can refer to different things. When one speaks of *moya*, the first question that arises is, which *moya*? It is not helpful for a believer or missiologist in the Pentecostal tradition to speak of *moya*, without any specifying the context, because there are different meanings to the word, particularly within African pneumatology. Songs, like “*Oa ntaela moya*” and “Spirit is directing me,” raise an important question: “Which *moya*?” It could refer to the wind, air or even other spirits directing the composer of the song. Therefore, in Pentecostal pneumatology, it would be important to always specify which meaning of the word, *moya*, is being referenced, as it is not enough to say, “*moya* is leading me” or “*moya* is directing me.” Similarly, when believers speak of being filled with *moya*, it would be equally important to specify which connotation of *moya* is being considered. Framing *moya* in a trinitarian perspective can assist with the meaning; the specificity of *moya*, as part of the mission of the triune God. *Moya*, in the context of the mission of the Trinity, becomes the Holy Spirit or the Spirit of God. Therefore, framing *moya* in a trinitarian perspective is not to be ignorant of the existence of other spirits, but rather to emphasise the person of the Holy Spirit, as part of the mission of the Trinity. This assists not only in the variations in the uses or interpretations of *moya*, but also in the recognition that, within African pneumatology, there is an existence of many spirits.

Third, framing *moya* from a trinitarian perspective solidifies the concept as true Christian pneumatology, within the context of Pentecostalism. This is because *moya*, without its contextualization in the mission of the Trinity, can sway in any direction, including its uses in the African traditional religions. Diviners, traditional healers and other spiritual authorities in the African traditional religions also speak of *moya* or, at least, claim to have *moya*. In the African traditional religions, the traditional healer or diviner can also claim to be led or to be used by *moya*. Therefore, framing *moya* from a trinitarian perspective comes with the benefit of locating the concept in the African Christian context. This is not to say that the uses in the African traditional religions are wrong, but to point to the differences. Another important point is that, in the absence of the mission of the Trinity, *moya*, like many African concepts, is misunderstood by the Western epistemological paradigms and can easily be perceived as superstitious and linked to African traditional religions. If the conception of the term is not embedded in the mission of the Trinity, the meaning of *moya* can easily be demonised, as it has many meanings. Hence, when talking about the “churches of the Spirit” this can, sometimes, be perceived in a negative way. Therefore, framing *moya* in a trinitarian perspective would help to develop African Christian pneumatology in the context of Pentecostalism. This is important, since *moya* occupies an important place in

the pneumatological discourses, on the one hand, and pneumatology is also an important aspect of Pentecostal theology, on the other.

Lastly, framing *moya* in a trinitarian perspective has the benefit of connecting the concept of *moya* in the African language, Northern Sotho, with the concept of divinity, that is, the mission of the Trinity. The ordinary concept of *moya* is understood in the context of the mission of God, which is also the mission of Trinity. Therefore, Pentecostals in Africa and elsewhere in the world can connect with the mission of God, through their concepts of God, including *moya*. This is also important in the context of the decolonization of the knowledge system through the use of indigenous languages. *Moya*, within the context of the mission of Trinity, does not lose its etymological development as a Northern Sotho concept, because it is not the same as translating the term “Holy Spirit” into Northern Sotho, to mean “*Moya o Mogetwa*.” Framing *moya* in a trinitarian perspective has more missiological value than just using the upper case, *Moya*. The value here is that a Northern Sotho word or concept is discussed from a trinitarian point of view, which makes it have a missiological meaning.

6 Conclusion

The subject of *Moya* has been studied in both African pneumatology and Pentecostal pneumatology. In African pneumatology, *moya* can refer to a spirit that is part of human existence or to the evil spirits in the spiritual realm. In addition, *moya* can also refer to the ‘wind that blows in the air’ or, simply, the ethereal part of the human body, soul, and the spirit. In Pentecostal pneumatology, Pentecostals use the concept of *moya* to refer to the Holy Spirit; however, it is not clear how the Holy Spirit is distinguished from other spirits in the use of *moya*. This article suggests framing *moya* from a trinitarian perspective, to demonstrate that, when *moya* is used in the context of the mission of the Trinity, its usage becomes clear; it refers to the Holy Spirit. This changes how we understand the mission of the Trinity. Therefore, *missio Trinitatis* is not only used in the context of the mission of the triune God, but also in the understanding of the use of *moya*, in both African and Pentecostal pneumatologies. This is important to missiologists in Africa, and elsewhere in the world, to be able to distinguish between the various uses and meanings of *moya*. This has implications, because framing *moya* in a trinitarian perspective helps, firstly, with the contextualization of the concept as part of the mission of the triune God; secondly, with the specificity of the uses of the word, in this case, as the person of the Holy Spirit; thirdly, in the development of African

Christian pneumatology in the context of Pentecostalism; and, lastly, with the indigenization of the gospel, by using an indigenous language, Northern Sotho, without losing the missiological meaning of the word. This could not be achieved by simply using the upper case of *Moya*, but by discussing *moya* as part of the mission of the triune God.

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Resumen

La literatura revisada demuestra que *moya*, como concepto pneumatológico, ha sido estudiado tanto en la pneumatología africana como en la pneumatología pentecostal. En la pneumatología africana, el concepto se ha aplicado respectivamente a la existencia humana, al ámbito espiritual y también como parte de la cosmología africana.

En la pneumatología pentecostal, se han explorado las distinciones entre el Espíritu Santo y otros espíritus en la conceptualización de *moya*. Sin embargo, el uso de la *missio Trinitatis* como enfoque para distinguir entre los usos de *moya*, tanto en la pneumatología africana como en la pentecostal, sigue siendo un tema poco investigado. Este artículo sugiere integrar la *missio Trinitatis* con la conceptualización de *moya* para demostrar que, cuando el concepto se utiliza en el contexto de la misión de la Trinidad, se aclaran las distinciones entre el Espíritu Santo (comúnmente «*Moya*» con mayúscula) y otros espíritus (*moya*). Esto aporta nuevos conocimientos para enriquecer la comprensión de los misiólogos sobre la misión de la Trinidad en las distinciones de *moya*.

摘要

现有文献显示,“moya”作为一个圣灵论概念,已在非洲圣灵论与五旬宗圣灵论两大领域中得到研究。在非洲圣灵论中,该概念分别被用于探讨人之存在、灵界,以及作为非洲宇宙观的一部分。在五旬宗圣灵论中,有关“moya”概念中圣灵与其他灵之间的区分亦有所论述。然而,以“三一上帝的使命”(missio Trinitatis)作为区分非洲与五旬宗圣灵论中对“moya”不同用法的研究方法仍然相当不足。本文建议将“三一上帝的使命”与“moya”的概念整合,借此显示:当该概念置于三一上帝使命的脉络中使用时,圣灵(通常以大写“Moya”表述)与其他灵(moya)之间的区分便变得更为清晰。此一整合为宣教学者在三一使命中对“moya”的区分的理解提供了新的知识贡献。