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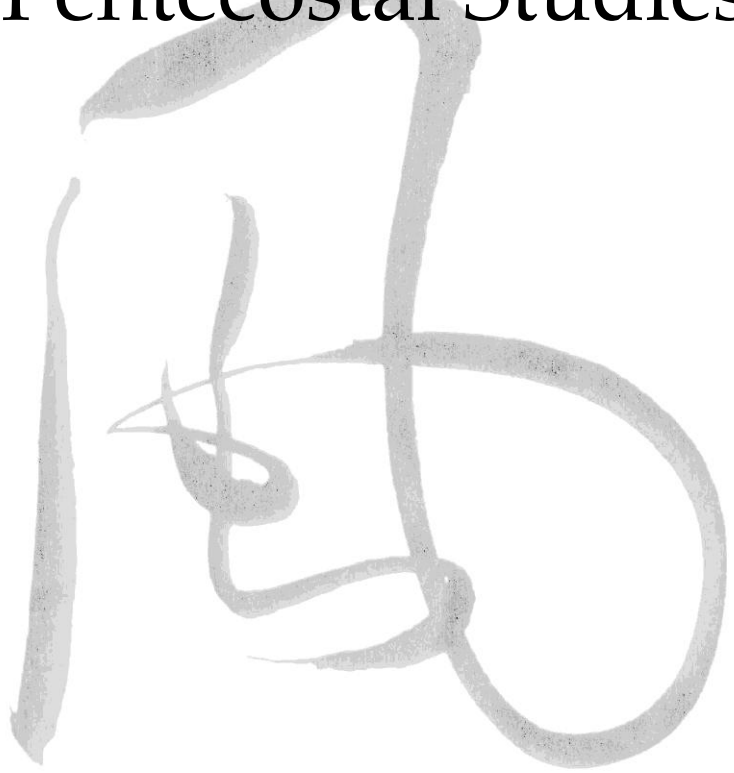

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SPEAKING SO OTHERS WILL HEAR

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I. Introduction

In my first lecture I discussed the delicate relationship between Pentecostal identity and Evangelical identity. In this lecture I would like to discuss how we Pentecostals can articulate our theology in a way that makes it easier for our non-Pentecostal Evangelical brothers and sisters to hear our message and absorb it.

One of the issues this raises has to do with basic communication theory: For whom is our theologizing intended? If it is intended only for ourselves, then we can feel free to use whatever language is most convenient or meaningful for us. If, however, our theologizing is intended for others, then we ought to think about how outsiders process whatever we are saying. My contention is that we ought to be apologists for Pentecostalism and make our theology as winsome as possible to the larger Evangelical community. However, to this point in time we have largely been speaking language that we find familiar and comfortable, even though it sometimes introduces unnecessary barriers for Evangelicals who have the potential to embrace Pentecostal theology.

There are two main issues I would like to address in this regard. The first is how we Pentecostals discuss church leadership or what are sometimes called "offices" and "ministry gifts." The second issue concerns our language of baptism in the Holy Spirit.

II. Church Leadership

If the twentieth century was "the century of the Holy Spirit," so far the twenty-first century seems destined to be "the century of the Church" – at least in Pentecostal and Evangelical circles. Everywhere I

look I see theologians and New Testament scholars grappling with ecclesiology. While in the past Evangelicals have been content to agree to disagree about ecclesiology, dismissing the doctrine of the church as of at most secondary importance, today many are acknowledging the importance of filling out this long-neglected area of systematic theology.

Several factors are driving this new impetus. One is globalism. As people are exposed to ever expanding varieties of cultures and ways of making decisions, static traditions and structures are being challenged. Another factor is the growing acceptance of both the importance and the necessity of ecumenical dialogue. Again, encounter with alternative approaches leads to reassessment of customary theories and structures. Maybe even more important than these first two factors, especially in an American context, is the challenge to traditional ways of "doing church" raised by the transition of society from a modern to a postmodern paradigm. One last factor leading to reassessment of what the Church is and how it ought to operate is the growing problem of frustration and burn-out among pastors.

I will not take the time today to develop each of these factors in depth, but I would like to probe two areas a little further. As American society becomes more postmodern, the place of the sermon as the centerpiece of public worship is being challenged. While proclamation of the gospel is integral to the life of the Church, it does not necessarily have to be conducted by one person giving a monologue to a large group of listeners sitting in rows facing the preacher. In addition, the idea of "attractional evangelism" – built on the model of encouraging the unchurched to attend services or events held in a church building where hopefully they will be saved – is gradually being replaced. Even in churches where the sermon has already been replaced as the centerpiece of the service by band-driven worship, the "attractional model" generally prevails. In contrast, newer postmodern models are more relational and usually feature informal gatherings, often at homes or coffee shops, which are coordinated by cell phones and social media. If the pulpit and the pew are symbols of church practice in the modernist paradigm, the couch and the coffee mug are symbols of church practice in the postmodern world.[1]

While Ed Stetzer of LifeWay Research reports that 98 percent of American pastors agree with the statement “I feel privileged to be a

[1]I would like to thank my colleague Dr. Kerry ("Mac") McRoberts for conversations that have heightened my awareness of these changing paradigms.

pastor,"[2] it is also true that a majority of pastors find it easy to get discouraged and a majority struggle with feelings of loneliness.[3] According to a study by the Alban Institute and Fuller Seminary, half of American pastors drop out during their first five years in the ministry,[4] and Ray Oswald of the Alban Center says that half of pastors will be fired or forced out of their positions within the first ten years of their ministry.[5] Such problems as well as pressure to be a "superman" who is great at everything have led to a flurry of articles in recent years about pastoral burnout.

So what does all of this have to do with Pentecostalism? My contention is that many of the problems of contemporary church life grow out of poor ecclesiology, and that adoption of a truly Pentecostal ecclesiology will do much to reinvigorate contemporary church life. What is puzzling about all of this is that the functional ecclesiology of most Pentecostal churches in America is not different from that of non-Pentecostal churches. To say this somewhat differently, the ecclesiology of most American Pentecostal churches is not Pentecostal at all.

III. Clergy-Oriented Churches

The primary problem is that Pentecostal churches have become too clergy-oriented. I am not arguing for some kind of Quaker approach to church structure that eliminates formal leadership. The New Testament recognizes leaders in the church and so should we. But I do reject the view that professional ministers are to conduct most or all the ministry of the church. Eph. 4:11-12 makes clear that it is "the saints" who are to be equipped for the work of the ministry, and so the primary role of church leaders is as equippers.

Today in American Pentecostal circles it is quite fashionable to establish "Schools of Ministry." Are these schools designed to equip

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[2] Ed Stetzer, "Brand New Research on Pastors and their View of Ministry," *The LifeWay Research Blog* (October 20, 2011), www.edstetzer.com/2011/10/pastors-feel-privileged-and-po.html.

[3] David Roach, "Survey: Pastors feel privileged and positive, though discouragement can come," *LifeWay Biblical Solutions for Life* (October 5, 2011), www.lifeway.com/Article/Research-Survey-Pastors-feel-privileged-and-positive-though-discouragement-can-come.

[4] Kristin Stewart, "Keeping Your Pastor: An Emerging Challenge," *Journal for the Liberal Arts and Sciences* 13.3 (Summer 2009) 112-127: 112.

[5] *Ibid*., 113.

all the saints for ministry? No, their purpose is to train church leaders – "ministers." This terminology reflects a basic misunderstanding of New Testament ecclesiology.

In fact, if someone asks a typical member of an American Assemblies of God church if a "deacon" a member of the clergy or the laity, almost certainly the response will be, "Deacons are laymen." If that same person is asked if a "minister" is clergy or laity, the response will be, "Ministers are clergy." The problem, of course, is that both the English word "deacon" and the English word "minister" translate the same Greek word *diakonos*.

No doubt some of this confusion stems from the language of the New Testament itself. Paul can call himself a *diakonos*, but this does not mean that all of the saints are not also to function as *diakonoi* as well.

Even greater problems surround the word "pastor" – *poimén* in Greek. If a visitor who knew nothing about Christianity were to investigate a cross-section of Assemblies of God churches in America, he or she might conclude, "That holy book they consult all the time must speak a great deal about pastors because almost everything that happens in these churches revolves around pastors." This visitor might also observe that a person with the title "Pastor," "Senior Pastor," or "Lead Pastor" is the top leader in a local congregation, and that in large churches there may be numerous associate or assistant pastors. Churches have Executive Pastors, Administrative Pastors, Media Pastors, Worship Pastors, and even Pastors of Evangelism – ignoring the perfectly serviceable New Testament term "Evangelist." Similarly, they sometimes have "Teaching Pastors" – ignoring the more straightforward term "Teacher."

But does New Testament usage justify this overwhelming emphasis that Pentecostals typically place on pastors today? The answer clearly is no.

The word *poimén* occurs in the Greek New Testament 18 times. It is used only once, however, to describe the office of pastor (Eph. 4:11). Everywhere else it either refers to a literal shepherd, Jesus as the Good Shepherd, or it is used metaphorically to suggest that leaders ought to take care of people in the same way as a shepherd cares for his sheep.[6]

So why do Pentecostals, in much the same way as other Protestants, place so much emphasis on pastors?

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[6]The specific citations are Matt. 9:36; 25:32; 26:31; Mark 6:34; 14:27; Luke 2:8; 2:15; 2:18, 2:20; John 10:2; 10:11-12,14,16; Eph. 4:11;Heb. 13:20; and 1Pet. 2:25.

Much of the blame for this falls on the shoulders of John Calvin. What is ironic about this is that without realizing it, Pentecostals have largely embraced a theology of ministry built on a cessationist foundation.

IV. Calvin's Relegation of Apostles and Prophets to the Apostolic Age

Calvin's cessationism is widely acknowledged.[7] When he compared the portrait of church life depicted in the book of Acts, in which miracles and prophecy figure prominently, with the church life he observed in sixteenth-century Europe, he noticed a great disconnect. Why did the church of his day not experience the same dynamic as in the Apostolic Age? Rather than concluding that the fault lay with his contemporaries, he concluded that God must have intended the prophetic and the miraculous to end with the close of the Apostolic Age. And this perspective certainly affected his view of church leadership.

Since he served for much of his life as the Pastor of St. Pierre, the Reformed Church in Geneva, Switzerland, Calvin considered Ephesian 4, the lone place in the New Testament where the word *poimén* appears as a title, to be a key ecclesiological passage. And because he observed an overlap between the gifts of the Spirit Paul mentions in Romans and 1 Corinthians and the ministry gifts mentioned in Ephesians 4, Calvin extended his cessationist paradigm to the interpretation of Ephesians 4 as well. As we will see, he effectively reduced the five-fold ministry of "apostles, prophets, evangelists, pastors and teachers" to pastors and teachers, with a special emphasis on the role of pastors.

He judges apostles and prophets to have disappeared with the Apostolic Age.[8] Whatever vestigial functions of those offices might

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[7] A clear statement of Calvin's position is found in the remarks on Eph. 4:11 in his *Commentary on Ephesians*: "It deserves attention, also, that of the five offices which are here enumerated, not more than the last two are intended to be perpetual. Apostles, Evangelists, and Prophets were bestowed on the church for a limited time only – except in those cases where religion has fallen into decay, and evangelists are raised up in an extraordinary manner, to restore the pure doctrine which had been lost. But without Pastors and Teachers there can be no government of the church."

[8] Calvin's position that apostles have disappeared is not quite absolute. In his *The Bondage and Liberation of the Will* (ed. A. N. S. Lane; trans. G. I. Davies; Grand Rapids: Baker, 1996), p. 28, Calvin suggests that Martin Luther was a contemporary apostle:

remain have been transferred to the pastor.[9] In a particularly interesting exegetical move, Calvin expects pastors to be "called" to ministry based on the example of the Old Testament prophets and the example of the apostle Paul since pastors now fill the space they once occupied. [One wonders if he believed first-century pastors were ever "called" before they inherited the residue of the apostolic function.]

V. An Excursus on Apostles

It might surprise many of those assembled here to learn that, while I certainly do not consider myself to be a cessationist, calling me a "partial cessationist" would not be entirely unfair. This is because I do not believe we have apostles of Christ in the fullest sense of the term ministering among us today. And since I am attacking an ecclesiology built on Calvin's cessationism, I should probably expand upon the limited way in which I agree with Calvin on this matter.

Perhaps I should make clear at the outset that I believe the word "apostle" is used several different ways in the New Testament. I will list seven different uses, although perhaps there are more.

First, there is "the Twelve," a designation familiar to us from the gospels, but which also appears in 1 Cor. 15:5 and in Rev. 21:14. Acts 1 relates the story of how at first the Church tried to maintain the number of apostles at twelve by substituting Matthias for Judas, who had by this point departed not only from the faith but also from life itself. The criterion used to select candidates for this office is instructive. Peter makes the fledgling Church's goal clear:

> So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us – one of these men must become with us a witness to his resurrection (Acts 1:21-22).

"Concerning Luther there is no reason for him [i.e., Albertus Pighius] to be in any doubt when now also, as we have done previously, we openly bear witness that we consider him a distinguished apostle of Christ whose labor and ministry have done most in these times to bring back the purity of the gospel." Nevertheless, Calvin considered the appearance of an apostle in post-apostolic times an extraordinary occurrence.

[9] It can be argued that Calvin believed the vestiges of the office of prophet were transferred to the teacher, not the pastor (see *Institutes* 4.3.5). Yet this becomes a distinction without a difference since in the end Calvin argues that the pastor also performs all the functions of the teacher.

The new apostle was to join the remaining eleven in witnessing to the authentic teaching of Jesus and witnessing to his resurrection. It is also interesting that Acts makes no mention of further replacements to the Twelve, even after the death of James the brother of John is recorded (Acts 12:2).

The list of resurrection appearances recounted in 1 Cor. 15 is particularly interesting because an appearance to "the Twelve" mentioned in vs. 5 is followed by an appearance to "all the apostles" (vs. 7). Clearly Paul understood apostleship to extend further than the Twelve.

Of course one reason Paul does not limit the number of apostles to twelve is that this would exclude him as an apostle, an office he adamantly maintains Jesus Christ bestowed on him personally. While he opens most of his epistles with a reference to his apostolic status, 1 Cor. 9:1 makes clear that Paul grounds his apostolic authority in his personal, physical encounter with Jesus: "Am I not an apostle? Have I not seen Jesus our Lord?" While he had not been privy to the teaching of Jesus during his earthly ministry, based on his encounter with the risen Lord, Paul was able to serve as a witness to the resurrection. Nevertheless, he recognized that there was something abnormal about his apostleship since he had become a witness to the resurrection, not only after Easter Sunday, but also after Christ's ascension. This is why Paul says of himself, "Last of all, as to a miscarriage, he appeared also to me" (1 Cor. 15:8). Just as in a miscarriage the baby comes unnaturally early, Paul became a witness to the resurrection unnaturally late.

An intriguing question revolves around what Paul means by the express "last of all" in this verse. Does he mean, "I was the last person ever to become a witness to the resurrection"? Or, does he simply mean, "I am the last witness to be mentioned in this list"? Either option is possible grammatically. I think, however, that Paul regards his own encounter with Christ to serve as a conclusion and a climax to the list of resurrection appearances the Church prized and continued to recite to itself. Similarly, I think Paul was saying that there would be no more resurrection witnesses, no more apostles in the fullest sense of the term.

If the Twelve and Paul constitute the first two categories of apostles, the various individuals who are called apostles in the New Testament, even though they are neither part of the Twelve nor are Paul, comprise the third category. Barnabas (Acts 14:14) and Andronicus and Junia (Rom. 16:7) would be counted in this group.

Those with the gift of the Spirit or a ministry-gift called "apostles" (1 Cor. 12:28-29; Eph. 4;11) comprise a fourth group.

The fifth category differs somewhat from the first four, which designate varieties of "apostles of Jesus Christ." 2 Cor. 8:23 mentions "apostles of churches," emissaries empowered to act on behalf of the churches that send them out. Epaphroditus, who is mentioned in Phil 2:25, was an apostle of the church at Philippi, sent to help Paul when he was in prison. Just as an apostle of Jesus Christ is empowered to conduct business on behalf of Jesus, an apostle of a church is empowered to conduct business on behalf of that church.[10]

The sixth category of apostle is Jesus Christ himself, who in Heb. 3:1 is called "the apostle and high priest of our confession."

And finally, "false apostles" are mentioned in 2 Cor. 11:13 and Rev. 2:2. Because they are not true apostles, perhaps they do not belong in this list.

So, what should we make of all this? Clearly the New Testament teaching about apostles is complicated.

Three principles seem helpful to me:

1) Because we no longer have people around who have had physical encounters with the risen Christ, the Church today does not have apostles in the fullest sense.
2) This does not mean that some apostolic function is not currently needed or present. Just as Jesus sent out the Twelve to carry the good news of the Kingdom of God wherever they went, today we still need to have people carry this good news to places that have not heard. I make a distinction between "apostles in the fullest sense" and the "apostolic function." There is a foundational character to apostolic work and we continue to need pioneers who will take the gospel into new territory.
3) In some ways the words "missionary" and "apostle" are alike. "Missionary" is related to the Latin verb *missio*, which means, "I send out." "Apostle" is related to the Greek verb *apostello*, which also means, "I send out." While their etymologies are similar, there is a distinct difference in connotation. The word "apostle" suggests a level of authority that is missing from the

[10] This principle is in keeping with Jewish tradition. According to rabbinic teaching: "... a man's agent is like unto himself" (*M. Berakoth* 5.5), which is to say that one cannot empower an agent to conduct business in his name and then later repudiate what was done as not representing his will.

> word "missionary." Apostles had a special role in communicating foundational truth to the Church that present-day missionaries do not have. While we should respect and honor the role of missionaries, we would never confuse the authority of their teachings with that of the New Testament, which was written by the apostles and their close associates.

VI. Calvin's Teaching on Evangelists, Pastors, and Teachers

After that rather lengthy digression on the various sorts of apostles mentioned in the New Testament, it is time to turn back to consider Calvin's understanding of the remaining ministry-gifts mentioned in Eph. 4:11. First of these is "evangelists."

Calvin understands the term “evangelists” to refer to individuals who were "auxiliary" to the apostles.[11] As he says,

> ‘Evangelists’ I take to be those who, although lower in rank than apostles, were next to them in office and functioned in their place. Such were Luke, Timothy, Titus, and others like them; perhaps also the seventy disciples, whom Christ appointed in the second place after the apostles [Luke 10:1].[12]

In a way Calvin's view of evangelists makes them similar to Tertullian's "apostolic men" – those who were closely associated with the apostles and who functioned in similar ways, but were never called apostles.[13] Unfortunately, there is no biblical evidence supporting this position.

While I think Calvin's view of evangelists is off the mark, it is an improvement over the idea so common in the early church that the term "evangelists" simply meant "gospel writers." According to this earlier view, God had supplied his people with exactly four evangelists – Matthew, Mark, Luke, and John. Since there was no longer either the need for additional gospels or the possibility that more gospels would be written, this office had disappeared.

Of course such a view of evangelists is critically unaware. The term "evangelist" cannot have meant "gospel-writer" in 2 Tim. 4:5 where Timothy is charged to "do the work of an evangelist." And

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[11] *Commentary on Ephesians, ad loc.* 4:11.
[12] *Institutes* 4.3.4.
[13] In *De praescriptione* 32.1 Tertullian states that the first bishops were appointed either by apostles or "the apostolic men who continued steadfast with the apostles."

when Philip is described in Acts 21:8 as "Philip the evangelist," this certainly was not a reference to Philip's literary achievements. In the same way, the word "evangelist" could not have meant "gospel-writer" as it is used in Eph. 4:11.

While Calvin's view of the matter is an improvement, the practical result was essentially the same. He concurs that the office of evangelist was a temporary one that had passed off the scene, and whatever residue of its functions remained had, as in the case of the apostle, been transferred to the pastor.

If "evangelist" as used in the New Testament could not have meant "gospel writer" and if there is no evidence that it meant "an auxiliary to an apostle," what did this term mean? In my own humble opinion, in the first century, before there was the collection of documents we think of as the New Testament, the term probably referred to an expert in the oral traditions of the teaching of Jesus and the stories of his ministry. These oral traditions were preserved and cherished in the early church and it was likely those called "evangelists" who specialized in preserving and proclaiming these traditions and in training others to preserve and proclaim these traditions. The earliest evangelists may also have used the Church's memories of Jesus to proclaim that a new era of salvation had dawned. I would agree with Calvin in a limited sense that the function of the evangelist has changed somewhat. We no longer have keepers of the oral tradition, but we still need to proclaim the message of salvation through Jesus Christ.

After eliminating apostles, prophets, and evangelists as contemporary possibilities, all that remained of the ministry gifts listed in Eph. 4:11 were pastors and teachers. This reduced the offices of the church to two, and subsequent thinkers have done little to correct this warrantless imposition on the biblical text. In fact, on the basis of Granville Sharp's rule of Greek Grammar (proposed in 1789) many have collapsed these two offices into a single unit, the "pastor-teacher." The theory is that since in the Greek text one definite article appears to modify both the word "pastors" and the word "teachers," a single concept in envisioned. Recently, however, research by Daniel Wallace suggests that, even if Granville Sharp's rule holds for nouns in the singular, it does not hold for nouns in the plural, and for this reason I believe Eph. 4:11 speaks of "pastors" and "teachers" as separate categories.[14]

[14] I'd like to thank my colleague Dr. Philip Mayo for pointing Wallace's insight out to me. While Wallace does not regard pastor-teacher as a single category, he does suggest

While Calvin lived and died long before Grandville Sharp was born, and he never collapsed "pastors" and "teachers" into a single category of "pastor-teacher,"[15] he accomplished much the same thing by insisting that all pastors were teachers, even if it was not true that all teachers were pastors. As he says,

> Next come pastors and teachers, whom the church can never go without. There is, I believe, this difference between them: teachers are not put in charge of discipline, or administering the sacraments, or warnings and exhortations, but only of Scriptural interpretation—to keep doctrine whole and pure among believers. But the pastoral office includes all these functions within itself.[16]

The net result has been that in many Protestant churches the five offices mentioned in Eph. 4:11 have largely been collapsed into a single office, that of the pastor. While there are also teachers, these teachers can do nothing that the pastor cannot also do. Thus all the leadership responsibility for the Church described in Ephesians 4 is vested in the pastor, and I would submit that this is neither a valid New Testament model nor an acceptable Pentecostal model. It denies the clear New Testament teaching that God distributes his gifts throughout that body so that no single member can function independently of the others.

Calvin believed in that there was "one holy catholic apostolic church," to use the words of the Nicaeno-Constantinopolitan Creed of 381. For him, the test of whether or not a church was apostolic was whether or not its pastor proclaimed the same faith as had been proclaimed by the apostles and was recorded in Scripture. Thus the preaching of the word was moved to the center stage as the guarantor of the legitimacy of each and every congregation.

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that pastors and teachers are more closely related to one another than the other gifts in the list. See Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 284.

[15] While Granville Sharp may have articulated the grammatical principle with new rigor and precision, a remark on Eph. 4:11 in Calvin's *Commentary on Ephesians* makes clear that the fundamental premise had already been suggested by earlier grammarians: "'Pastors and Teachers' are supposed by some to denote one office, because the apostle does not, as in the other parts of the verse, say, 'and some pastors and some teachers,' but *tous de poimenas kai didaskalous*, 'and some, pastors and teachers.' Chrysostom and Augustine are of this opinion . . . ."

[16] John Calvin, *Institutes*, 4.3.5.

I have often heard it said that the Assemblies of God is "a pastors' movement." I think this means that the collective will of its pastors decides every decision. Today that may well be the reality, but it is inconsistent with our Pentecostal message and heritage. In fact, the Assemblies of God was not always a "pastors' movement." While no official role call was kept at the first General Council of the Assemblies of God that met April 2-12, 1914 in Hot Springs, Arkansas, an official roster was made at the second General Council that met seven months later at the Stone Church in Chicago. According to this roster, there were more evangelists in attendance than pastors.

At the present time many in the Evangelical world are uncomfortable with the partial and un-Biblical ecclesiologies they have inherited. While I don't think Pentecostals have articulated a fully formed ecclesiology either, I think there is potential for Pentecostals to lead the way toward a more comprehensive and sound ecclesiology built on recovery of church life animated by gifts of the Spirit, ministry by the laity, and leadership by a more well-rounded assortment of equippers. This will mean that pastors will no longer have to be supermen, and it will move ministry beyond something that only happens at services or events.

If we articulate this message clearly and lovingly, I think it is a message our non-Pentecostal brothers and sisters in the Evangelical world will hear and appreciate.

VII. Baptism in the Holy Spirit

At the outset of this lecture I hinted that we Pentecostals could express our doctrine of baptism in the Holy Spirit in a more winsome manner. The audience I have in mind is non-Pentecostal Evangelicals, and I want to make clear that I am not proposing that we make our message more palatable by diluting or rounding the corners off of our distinctives. I just think we can express the same ideas we have expressed in the past in a more attractive way.

The central problem is that we act as if the expression "baptism in the Holy Spirit" is a technical term in Luke-Acts, when it is not. I will probably surprise no one here today when I explain that the noun phrase "baptism in the Holy Spirit" never occurs in Scripture. Its verbal corollary "baptize in the Holy Spirit" certainly does occur, and it was John the Baptist's expression of choice, but Luke does not confine himself to this phraseology when he discusses the empowering that is

available to all believers as a result of the Holy Spirit being "poured out on all flesh."

In fact, Luke uses at least eight different expressions to identify this enduement with power: "baptized in the Holy Spirit" (Acts 1:5; 11:16), "filled with the Holy Spirit" (Acts 2:4; 4:8,31; 9:17; 13:9,52), "full of the Spirit" (Acts 6:3,5; 7:55; 11:24), "receive the Holy Spirit" (Acts 8:15,17,19; 10:47; 19:2), "receive the gift of the Holy Spirit" (Acts 2:38), "the Holy Spirit has come upon you" (Acts 1:8); being "clothed with power from on high" (Luke 24:49), and "[God] giving the Holy Spirit" (Acts 15:8). This proliferation of expressions suggests that the common Pentecostal insistence on the use of one Biblical expression as the correct formal name for this important work of the Spirit is misguided. If we are going to go down the road of recognizing John the Baptist's formulation as determinative, the question might even be raised why we don't use the double tradition's variation "baptize . . . with the Holy Spirit and with fire" (Matt. 3:11; Luke 3:16).

But some might insist, we have to call it something and what is wrong with calling this experience "baptism in the Holy Spirit"? This is a good biblical name and it has a long tradition within the Pentecostal Movement.

Yes, this is true, but it also creates an unnecessary obstacle for our Evangelical friends. When they read 1 Cor. 12:13, "For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit," they rightly conclude that here Paul is discussing conversion, the new birth. They have difficulty understanding that the imagery of baptism is used here in 1 Cor. 12:13 to depict the Spirit's agency in incorporating the believer into the body of Christ, and that a separate experience is also depicted in Acts 2 using the imagery of baptism, but with Jesus as the agent and the Spirit as the element into which the individual is immersed.

The problem is not that Pentecostals are unable to defend the position that baptism language is used in two different ways in 1 Corinthians 12 and Acts 2, it is that the whole problem is largely unnecessary in the first place. It is better to avoid a problem altogether than to be able to resolve the problem successfully.

If a typical Baptist were asked, "Do you believe that additional experiences of the Holy Spirit are available to the believer following conversion?" he would almost certainly answer, "Yes, of course." If he were asked, "Do you believe it is possible for the Holy Spirit to convey

additional spiritual power to a believer who asks for that power?" again the answer is almost certain to be in the affirmative.

The difficulty Pentecostals have in communicating with many Evangelicals is not so much with the concept we are proposing, but rather with the language we use. I think we would be much better off using a non-biblical expression such as "empowerment with the Spirit" or "empowerment in the Spirit" than "baptism in the Spirit." This would avoid the cognitive interference produced by 1 Cor. 12:13 – a passage most Pentecostals do not associate with the Pentecostal experience anyway – and it would help us avoid fixating on one Biblical formula when there are so many additional formulae that express basically the same meaning.

VIII. Conclusions

The Pentecostal Movement is now over a century old and the American Assemblies of God will hit that milestone in a couple more years. As we reflect on "Pentecostal Identity: Reclaiming Our Heritage" – the theme of this lectureship – it is important that we beyond ourselves. We must celebrate the work to which the Lord has called us. This requires that we be "other-oriented." An "inward-focused Pentecostalism" is a contradiction in terms.

In my two lectures I have attempted to assess the relationship between Pentecostal identity and Evangelical identity, suggesting that they overlap but also that they push in slightly different directions. I have expressed my belief that Evangelicalism has been affecting and will continue to change the Assemblies of God, but I also have expressed my hopes that Pentecostalism will impact Evangelicalism.

More specifically I have suggested that a turn in the direction of Pentecostal ecclesiology provides an attractive way forward for Evangelicals, and that by changing the language we Pentecostals use, we can communicate our pneumatology more effectively to our Evangelical friends.

I hope you have found these ruminations helpful.