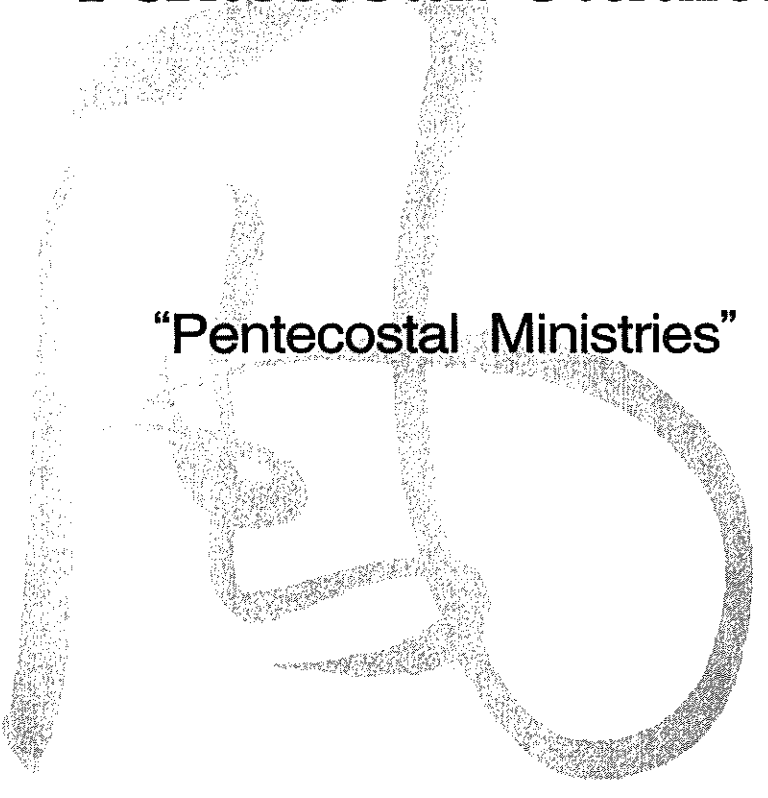
Asian Journal of Pentecostal Studies



"Pentecostal Ministries"

Volume 3, Number 1 (January 2000)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 3, No. 1 (January 2000)

Asian Journal of Pentecostal Studies is published twice per year (January and July) by the Faculty of Asia Pacific Theological Seminary, P.O. Box 377, Baguio City 2600, Philippines. Part or whole of the current and previous issues may be available through Internet (http://www.apts.edu/ajps). Views expressed in the *Journal* reflect those of the authors and reviewers, and not the views of the editors, the publisher or the participating institutions.

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THE *JOURNAL* SEEKS TO PROVIDE A FORUM: to encourage serious theological thinking and articulation by Pentecostals/Charismatics in Asia; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflection.

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"Pentecostal Ministries"

EDITORIAL

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BOOK REVIEW

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[*AJPS* 3/1 (2000), pp. 1-3]

"PENTECOSTOLOGY"? ET AL.

1. "Pentecostology"?

It is only by God's grace that this *Journal* has survived its first two years and now enters its third year of existence. This is, then, not a bad time to talk about age: the Pentecostal movement is now one hundred years old! Pentecostalism has become an object of many inquiries from various perspectives: theological, historical, biblical, missiological, and even psychological. With this wide range of academic development, and to mark its first century of life, it may be timely to ask the question, "Why not coin a new category for the study of Pentecostalism, say, Pentecostology?" Does any one know how to canonize a discipline?

2. About This Issue

One area in which Pentecostalism has made a distinct contribution is perhaps in practical ministerial areas including missions. Hence, this issue is titled "Pentecostal Ministries." It was never planned to be a thematic issue, but submitted articles have much to do with practical and missiological implications, thus the editors have decided to make another thematic issue.

A little bit of explanation: The editors are always pleased to see fine biblical studies undertaken by young Pentecostal thinkers. In this issue, an Asian (Emmanuel Bagalawis) and a western Pentecostal writer (Steven S. Carter) provide incisive investigation of two biblical themes. We also have two missiologists, one Asian (Julie C. Ma) and the other European (Veli-Matti Kärkkäinen), who provide missiological thoughts. William Kay's article has to do with Pentecostal ministers in the London area. At first glance, its relevancy seems to be remote to Asian Pentecostal churches. However, considering that the Pentecostal movement was originally an urban reality (of course, we remember the Azusa Street Revival), and Asia has been consistently and rapidly urbanized, what London is experiencing may be relevant to, let's say, Singapore tomorrow, if it is not already today.

Two writers appraise various contemporary ministries. A Korean (Hong Young-gi) reflects the church growth pattern among Korean charismatic-type mega-churches, while a European (Keith Warrington) studies Kenneth Hagin and his ministries. The limit is space did not allow a fine study on a Japanese "Pentecostal" group to be included in this issue. The present issue of the *Journal* concludes with a review article by Paul Elbert on the topic of healing and two book reviews. We thank the contributors for their fine studies.

3. A Reader's Questions

While the editors are still on this page, we would like to introduce feedback from one of our readers. A letter from Professor Walter J. Hollenweger was received right after the inaugural issue of the *Journal* was published. As a senior Pentecostal scholar, in his letter, he offered warm congratulations on the birth of the *Journal*. At the same time, he challenged Asian Pentecostals with the following questions:[1]

1) How do Pentecostals relate to non-Christian religions (for instance, in the faculty, in the neighborhood), in particular to their healing ministry? In what – if at all – are Pentecostal Christians different from Catholic and Protestant Christians?
2) Does their [Pentecostals'] understanding of the Holy Spirit as being poured out on *all flesh* (Joel 2:17; not Christian, not Pentecostal, not western flesh) make any difference [to Asian Pentecostals]?
3) In a region where Christians are a culturally minority, does ecumenical cooperation play a significant role? If not, what are the reasons?
4) Asia has not been touched by Aristotelian philosophy (this is a western important in the form of technology and perhaps Hegelianism and Marxism). In Chinese and Hindu cultures truth does not necessarily have to be expressed in logically consistent and non-contradicting ways. Does this fact influence [Asian] Pentecostal hermeneutics? For instance, do they [Asian Pentecostals] better understand the Hebrew thought that God can

[1] A letter (Nov 20, 1997) from Walter J. Hollenweger to the editors of the *Asian Journal of Pentecostal Studies*. A slight editorial change has been made so that the format would conform to the *Journal* style, but the content remains unchanged, except some additional word for clarify. They are indicated by brackets. This part of the letter is published by the author's permission.

"repent" (e.g., in Jonah), contradict himself by saying one thing and then doing something else? Is this a correction of the rationalistic, so called logical Evangelical theology of the West?

5) How do [Asian] Pentecostals deal with the cyclic religions (re-incarnation) in such a way that the break out of the curse of reincarnation is understood as good news?
6) What is their [or Asian Pentecostals'] attitude to the [western] gospel of prosperity? This gospel must be very foreign, for instance, to Indians.
7) Are they (Asian Pentecostals) engaged in the New Chinese translation of the Bible? What is their experience in translating the Bible?
8) Are there any attempts at contacting the many "Pentecostal-like" independent churches in India, in the Philippines and in Korea? What are the hindrances if this is not happening?

The editors as well as many readers do not have to agree on every question shared here. There may be many other questions the readers may like to suggest so that a stimulated discussion would continue among Asian Pentecostals and their friends around the world. We certainly invite our readers to engage in a dialogue with some points raised by this friend of *Asian Journal of Pentecostal Studies*. As already seen in the last issue, engaging dialogue enriches our fellowship, deepens our understanding of the Spirit and sharpens our thoughts and commitment to His work.

Editors

[*AJPS* 3/1 (2000), pp. 5-18]

MINISTRY AS WARFARE: AN EXEGESIS OF 2 CORINTHIANS 10:2B-6

Manuel A. Bagalawis

As the new millenium dawns, countless false teachers and false teachings arise to continually batter the gates of our Christian faith. Long ago, Paul already waged war among the false teachers and false teachings in the Corinthian church. Our text in 2 Cor 10:2b-6, which is an excerpt of Paul's encounter with the false apostles in Corinth, gives us valuables insights concerning the nature of Christian ministry as warfare.

This paper will focus more on the flow of thought of 2 Corinthians 10:2b-6, although detailed exegesis will also be attempted on some pertinent issues. The first part will set the stage for an extensive two-section discussion on the κατα σαρκα accusation. Then an exegesis section will be devoted to understanding the flow of thought of 10:3-6. A conclusion will include a short reflection concerning doing ministry in our current situation.

1. The Flow of Thought of 2 Corinthians 10:1-11

Although the main focus of this paper is on the military metaphor of vv. 3-6, it seems necessary to define on the outset the relationship of vv. 3-6 with its immediate context in 2 Cor 10:1-11.[1] This will be a very important consideration in my detailed exegesis of vv. 3-6 in the next

[1] I have limited the immediate context of vv. 3-6 to 2 Cor 10:1-11 for three main reasons. Firstly, I find Paul in a more defensive and apologetic stance in vv. 1-11, over the more offensive tone of Paul in vv. 12-18. Secondly, the issue in vv. 12-18 is more homogenously referring to the false apostles misplaced boasting (καυχησις), while vv. 1-11 is a rather convoluted introduction of (1) his appeal and entreaty to the Corinthians (vv. 1a, 2a); (2) his description of the accusations of his opponents (vv. 1b, 2b, 7b); and (3) his refutation of these accusations (vv. 3-6, 7c, 8-11).

section. I will begin with the flow of thought of 10:1-11 and discuss the function of vv. 3-6 within this context.

Paul opens chapters 10-13 with the passage in 10:1-11 primarily by way of alluding to his purpose of writing chapters 10-13 (clearly stated in 13:10).[2] He is appealing to the Corinthians ("I appeal" - παρακαλω, v. 1a and "I beg" - δεομαι, v. 2a) that they do something so that when he comes for the third time (13:1, 10) he need not "be bold" (θαρρησαι, v. 2a) against them. This pertains to a kind of boldness that he will display to his opponents who accuse him falsely of many things (vv. 1b, 2b, 7b). The central point of 10:1-11 is probably also Paul's purpose for writing. He is writing so that "when he comes in person, he would not be bold with the confidence with which he proposes against some" (θαρρησαι τη πεποιθησαι η λογιζομαι τολμησαι επι τινας, v. 2a) who accuse him falsely. He then mentions the three accusations made by his opponents (10:1b, 2b, 7b) and refutes them point blank (3-6, 7c, 8-11). These can be more conveniently summarized in outline form below.

A. Paul *appeals* to the Corinthians that when he comes in person he would rather not be bold against his opponents who *accuse* him falsely when he comes in person (vv. 1a, 2a).

B. Paul mentions three accusations by his opponents and refutes them directly.

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[2] It would be too lengthy to discuss in this paper my reasons for assuming that 2 Corinthians 10-13 is Paul's subsequent letter to chapters 1-9. This is a result of certain turn of events in Corinth where his opponents are succeeding in their attempt to demean and discredit Paul in the eyes of the Corinthian Christians. Victor Paul Furnish, *II Corinthians*, Anchor Bible 32A (New York: Doubleday, 1984), p. 454. See also Jerome Murphy-O'Connor, *The Theology of the Second Letter to the Corinthians*, New Testament Theology (Cambridge: Cambridge University Press, 1991), p. 96; Colin Kruse, *The Second Epistle of Paul to the Corinthians*, TNC 8 (Leicester: Inter-Varsity, 1994), pp. 169-70; Dieter Georgi, *The Opponents of Paul in Second Corinthians*, Studies of the New Testament and its World (Edinburgh: T. & T. Clark, 1987), pp. 9-14; Ralph Martin, *2 Corinthians*, WBC 40 (Waco, TX: Word, 1986), p. 298; C. K. Barrett, *The Second Epistle to the Corinthians*, BNTC (Peabody, MA: Hendrickson, 1973), pp. 243-44.

[Accusation 1] Paul is weak and unimpressive when present in person but strong and bold in his letters when absent (vv. 1b, 8-10).
[Refutation 1] What they are in word by letter when absent, such persons they are in deed when present (v. 11).

[Accusation 2] Paul and company is regarded as walking in the flesh (v. 2b).
[Refutation 2] Though they may walk in the flesh, they certainly do not war in the flesh (vv. 3-6).

[Accusation 3] It is implied that Paul is not of Christ (v. 7b).
[Refutation 3] If the opponents think that they are of Christ, Paul and company are also of Christ (v. 7c).

While it is not the primary focus of this paper to identify the connections or interrelationships among the three accusations, some of these will be discussed in the next section. The more important observation, however, is the connection of Paul's appeal to the Corinthians (A) and the three accusations and refutations (B). What is the relationship between Paul's appeal[3] to the Corinthians in A and the three accusations and refutations in B? Paul is probably implying that his boldness to his opponents when he comes could be averted if the Corinthian believers reject the false accusations of his opponents and restore their allegiance to him. His opponent's false accusations have probably polluted the minds of the Corinthian believers and have caused them to transfer their allegiance from Paul to them. Paul will not allow this to happen because his opponents are actually Satan's servants (11:14-15). Thus, Paul had to help his children reject his opponents by enumerating the latter's false accusations one by one and refute them in the process. If the Corinthian believers will not change their allegiance despite his refutations, Paul may have to demonstrate his "boldness" towards his opponents when he visits (v. 2a).

[3] "I ask that when I am present I may not be bold with the confidence with which I propose to be courageous against some," δεομαι δε το μη παρων θαρρησαι τη πεποιθησαι η τολμησαι επιτινας (v. 2).

2. The Relationship of the Κατα Σαρκα Accusation (10:2b) with the Other Accusations in 2 Cor 10:1-11

I have already stated my reservation in the previous section concerning any absolute connection among the three accusations made by Paul's opponents to him. These accusations are not necessarily identical and need not be limited to only one issue. The accusation against Paul as "walking according to the flesh" (κατα σαρκα περιπατουντας, v. 2b) need not be equated to Paul's alleged inconsistent behavior. Κατα σαρκα does not necessarily mean that Paul is being perceived as bold (θαρρω) in his letters when absent, while humble (ταπεινος) in his demeanor when present (v. 1b, 10). However, many commentators think otherwise. To them, the accusation that Paul is "walking according to the flesh" pertains to his duplicity and inconsistent behavior (v. 1b, 10). Some also stress that Paul's use of κατα σαρκα in 1:17, referring to some kind of inconsistency or insincerity in words, further lend concreteness to its use here in 10:2b.[4]

It is not necessary to postulate that there is absolutely no interrelationship whatsoever with the accusations that Paul is *walking in the flesh* (v. 2b), on the one hand, and his alleged duplicity and inconsistency, on the other hand.[5] However, I am inclined to take the position that the two accusations, and for that matter, all three accusations in 10:1-11, constitute different issues which Paul's opponents find fault with him.

Paul is not consistent in his use of the prepositional phrase κατα σαρκα even in 2 Corinthians. In 5:16 he used the phrase twice, both pertaining to Paul and company's perspective of regarding Christ and humanity in general, no longer *from a human point of view* (κατα σαρκα).[6] This certainly connotes a different meaning when compared to how κατα σαρκα is used in 10:26. Barrett also points out

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[4] Malherbe, "Antisthenes and Odysseus," p. 167. See also P. Hughes, *The Second Epistle*, p. 348; R. Hughes, *Second Corinthians*, p. 91; Furnish, *II Corinthians*, p. 461.

[5] I am not even saying that the connection and interrelationship in the accusations are merely literary and not substantive.

[6] Kruse, *The Second Epistle*, pp. 124-25. Ben Witherington, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), p. 438 argues that what Paul said in 5:16-21 pertains more to the way in which he had previously evaluated Christ, thus, not referring to any behavioral phenomena.

that it is probable that Paul's opponents' understanding of κατα σαρκα may not be consistent with how Paul understood the word.[7] Thus, there seems to be a case for understanding the κατα σαρκα accusation as not necessarily equivalent to Paul's alleged duplicity and inconsistent behavior.

In my exegesis portion, I will be coming from the perspective that the military metaphor of 10:3-6 is Paul's refutation of the accusation that he is "walking according to the flesh." It will demonstrate, among other things, that he is primarily not responding to the accusation that he is given over to duplicity and inconsistency in behavior. Whatever meaning "walking according to the flesh" has will be discussed in the next section. For the mean time, whatever the phrase connotes, Paul refutes it before the Corinthian's *face* (προσωπον, v. 7a). This will give them further reason to heed his appeal and do something (i.e., reject the false accusations of Paul's opponents and restore their allegiance to him) to avert Paul's demonstration of boldness ("he would not be bold with the confidence with which he proposes against some" (θαρρησαι τη πεποιθησαι η λογιζομαι τολμησαι επι τινας, v. 2a).

3. "Walking According to the Flesh" (10:2b)

The exegesis of vv. 3-6 depends to a great extent on the meaning one attributes to "walking according to the flesh."[8] If its meaning is not directly equivalent to the other accusation concerning Paul's alleged duplicity and inconsistent behavior (v. 1b, 10), "walking according to the flesh" may pertain to a different accusation. It is possible that Paul's opponents evaluate (λογιζομενους) him as κατα σαρκα in the sense that he was merely walking as a common human being with all its attendant weaknesses and inadequacies.[9] He is not a pneumatic person[10]

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[7] Barrett, *The Second Epistle*, p. 249.

[8] I will skip over the exegesis of vv. 1-2a since they form part of the accusation to Paul concerning his alleged duplicity and inconsistent behavior which I have discussed above as quite different and independent from the other accusation (κατα σαρκα περιπατουντας v. 2b) which concerns this paper.

[9] On the basis of 2:16, Georgi, *The Opponents of Paul*, pp. 231-34 comments that Paul's opponents claim themselves to be *competent* or *adequate* (ικανος). See also Francis T. Fallon, "Self's Sufficiency or God's Sufficiency: 2 Corinthians 2:16," *Harvard Theological Review* 76:4 (1983), pp. 369-74. This claim for

like his opponents. He falls short of the high, spiritual standards they claim for themselves,[11] and lacks in the following aspects:[12]

1. Charismatic and authoritative gifts of leadership (11:20-21)[13]
2. Spiritual experiences of visions and revelations (οπτασιας καιαποκαλυψεις, 12:1)[14]
3. Supernatural mighty signs, wonders and powerful deeds (σημειοις τε και τερασιν και δυναμεσιν, 12:11-12)[15]
4. Spiritual manifestation of Christ speaking through him (13:3).

Probably in this perspective, Paul is being accused as "walking according to the flesh."[16] He now responds to this accusation by way of employing a military metaphor in vv. 3-6.

Verse 3

Paul starts by quoting his opponents' accusation and reinterpreting it to refute their charge ("For though we walk in the flesh, we do not war according to the flesh," v. 3). While περιπατεω may carry the metaphorical meaning of one's conduct and behavior in 4:2 and 12:18, in 4:6-7 it is used in the broader and more general sense of describing the

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competence or adequacy may have further strengthened their view that they are pneumatic and that Paul is not.

[10] Martin, *2 Corinthians*, p. 304.

[11] Donald A. Carson, *From Triumphalism to Maturity: An Exposition of 2 Corinthians 10-13* (Grand Rapids: Baker, 1984), p. 42.

[12] These characteristics of the pneumatic person are also found at Kruse, *The Second Epistle*, p. 173. The charismatic demonstrations of the opponents is described by Barrett, *The Second Epistle*, p. 250 as "external pomp or show, the only standards by which the false apostles usually commend themselves."

[13] Barrett, *The Second Epistle*, p. 250.

[14] Barrett, *The Second Epistle*, p. 250.

[15] In this verse Paul claims that such signs, wonders and powerful deeds were performed among the Corinthians. It is possible, however, that Paul mentions this because they claim that Paul lacks these aspects.

[16] Gerd Theissen, *The Social Setting of Pauline Christianity*, trans. John H. Schutz (Philadelphia: Fortress, 1982), p. 45 interprets κατα σαρκα that Paul is being accused of being "too concerned with his livelihood and with worldly things, trusting too little in Christ." But this interpretation seems to be quite foreign to the immediate context of 10:2b-6.

Christian's overall life character and perspective. A life characterized by faith (δια πιστεως, v. 7) in the sense that *we are (still) at home in the body and absent in the Lord* (ενδημουντες εν τω σωματι εκδημουμεν απο του κυριου, v. 6) with all the attendant imperfections of human existence. Thus, it is possible that while the Corinthians accuse Paul of behaving and conducting himself according to the flesh in v. 2b, he partly agrees with their charge in the sense that his life, countenance and person *in* the flesh is indeed, fraught with limitations and inadequacies. This echoes his consistent emphasis in 2 Corinthians concerning human weakness and God's power in ministry (weakness - 1:3-11; 12-13 vs. God's power - 2:14-17; weakness vs. God's power in 4:7-15; 12:7-10; 13:4. If the pervading theme of the paradox of *human weakness* and *God's power* in ministry is brought to bear in our discussion in v. 3, and that *human weakness* corresponds to the first element of the paradox (life in the flesh), then it is possible that κατα σαρκα στρατευομεθα ("not warring according to the flesh"), and the entire military imagery in 10:3-6 corresponds to *God's power* in ministry.

Paul characterizes his ministry and that of his co-workers using a military imagery: The apostle and missionary is a soldier.[17] He calls his co-workers "my fellow soldiers" (συστρατιωτης, Phil 2:25; Philm 2). Whoever has been in prison with him has been a "fellow-captive" (συναιχμαλωτος, Rom 16:7; Col 4:10; Philm 23), and requires support for his living as a soldier (1 Cor 9:7).[18] Thus, it is probably unlikely that Paul employs military metaphor in this passage for a special reason because he is rebutting a charge of cowardice,[19] and that his "warlike reply reveals that he lacks neither spirituality nor courage."[20] Malherbe ably demonstrated that the military imagery that Paul uses was quite common in ancient literature (more discussions on this will follow in the succeeding verses) during the time of Thucydides,[21] Polybius,[22] and

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[17] Adolf Harnack, *Militia Christi: The Christian Religion and the Military in the First Three Centuries*, trans. David McInnes Gracie (Philadelphia: Fortress, 1981), p. 37.

[18] Harnack, *Militia Christi*, p. 37.

[19] Contra, Alfred Plummer, *Second Epistle of St. Paul to the Corinthians*, ICC (Edinburgh: T. & T. Clark, 1970), p. 275.

[20] Contra, Larry J. Waters, "Military Imagery in Pauline Literature: An Exegetical-Theological Study of the Military Metaphors of Paul" (Th.M. thesis, Asia Graduate School of Theology, Philippines, 1992), p. 99.

[21] Malherbe, "Antisthenes and Odysseus," p. 145 n. 9.

Philo.[23] With this in view, it is not necessary to be too specific about the origin of such metaphor. The fact that the imagery was "in the air" probably explains Paul's numerous citations of it in his letters.

In sum, while Paul partly concedes that he is in some sense living as a mere human (εν σαρκι περιπατουντες, v. 3a) fraught with weaknesses and limitations, he nonetheless disclaims that his apostolate and ministry towards the Corinthians (κατα σαρκα στρατευομεθα, v. 3b) is likewise. In v. 4, Paul gives the reason to his disclaimer.

Verse 4a,b

Although Paul may concede that his life and person is indeed one characterized by human weakness and limitation (v. 3a), he can never concur even to the thought that his ministry is one of weakness and inadequacy. For his ministry and the weapons of his warfare are not "merely human" (NEB) and weak (τα γαρ οπλα της στρατειας ημων ου σαρκικα, v. 4a). They are "not of this world,"[24] neither are they "subject to the limitations of created objects."[25] They are of a totally different nature and can never be compared to his weak human life and limited personhood, or anybody else.[26] His apostolic ministry (i.e., his *warfare*, στρατειας, v. 4a)[27] and the tools[28] or weapons (οπλα, v. 4a) he employ are "mighty before God for the destruction of fortresses" (αλλα δυνατα τω θεω προς καθαιρεσιν οχυρωματων, λογισμο υς καθαιρουντες, v. 4b).

The thematic similarity of 10:3-6 and 4:1-18 illustrates my point earlier that 10:3-6 is another reflection of Paul's emphasis in 2 Corinthians regarding the paradox of human weakness and God's power in ministry. In 10:3-6, Paul, whose life is characterized by human weaknesses and limitations (εν σαρκι περιπατουντες, v. 3a), is

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[22] Malherbe, "Antisthenes and Odysseus," p.145 n. 10.

[23] Malherbe, "Antisthenes and Odysseus," p.145 n. 10.

[24] Furnish, *II Corinthians*, p. 457.

[25] Furnish, *II Corinthians*, p. 457.

[26] R. Hughes, *Second Corinthians*, p. 92.

[27] Rudolph Bultmann, *The Second Letter to the Corinthians*, trans. Roy A. Harrisville (Minneapolis: Augsburg, 1985), p. 184.

[28] Bultmann, *The Second Letter to the Corinthians*, p. 184.

confident (πεποιθησει, v. 2a) as a minister, because his ministry and the weapons (οπλα, v. 4a) he employs in such warfare (ου κατα σαρκα στρατευομεθα, v. 3b), do not share the same weaknesses and human limitations that he has. They are "mighty before God" (δυνατα τω θεω, v. 4b) to accomplish its tasks. In the same manner, in 4:1-18, Paul accepts the fact that he is merely an "earthen vessel" (οστρακινοις σκευεσιν, v. 7) who is subjected to all kinds of weaknesses and handicap (vv. 7-12). He does not lose heart (ουκ εγκακουμεν, 4:1, 16), however, because they have in themselves the "treasure" (θησαυρον, v. 7) of the "surpassing greatness of the power of God" (v. 7) which causes "God's grace to spread to more and more people" (v. 15).

Paul does not identify in v. 4a what these weapons are. Kruse suggests that these weapons consist of the "proclamation of the gospel, through which divine power is released."[29] I think this is correct in that:

1. Statements elsewhere in the Corinthian correspondence (1 Cor 1:17-25; 2:1-5; 2 Cor 4:1-6; cf. Rom 1:16) certainly support this view; [30]
2. The participles in vv. 4d-5b (καθαιρουντες, "overthrowing," vv. 4d-5a and αιχμαλωτιζοντες, "taking captive," v. 5b) could also pertain to the power of the gospel demolishing "...intellectual arguments, the reasonings erected by human beings against the gospel;"[31]
3. If οπλα pertains to the "proclamation of the gospel, through which divine power is released," then it squares well with Paul's consistent emphasis in 2 Corinthians regarding the paradox of human weakness (εν σαρκι γαρ περιπατουντες, v. 3a) and God's power in ministry (vv. 3b-4b).

However, it is possible that, although οπλα includes the proclamation of the gospel, Paul uses it to include other divine provisions in the ministry to accomplish his divine tasks. Two examples can be cited:

1. In the context of 10:3-6, one of the participles used to explain the purpose for which Paul is equipped by the divine resources (οπλα της στρατειας) for his apostolic task[32] ("destruction of

[29] Kruse, *The Second Epistle*, pp. 173-74.

[30] Kruse, *The Second Epistle*, pp. 173-74.

[31] Kruse, *The Second Epistle*, pp. 173-74.

[32] Martin, *2 Corinthians*, p. 306.

fortresses," προς καθαιρεσιν οχυρωματων, v. 4c), is that Paul and company are ready to punish all disobedience (εν ετοιμω εχοντες εκδικησαι πασαν παρακοην, v. 6b). If v. 6b refers to Paul's possible punishment of his opponents, which would imply the utilization of the οπλα της στρατειας to execute the punishment, then it is highly unlikely that οπλα pertains only to the proclamation of the gospel to these opponents.

2. In 2 Cor 6:7 (οπλων της δικαιοσυνης) and Rom 13:12 (οπλα του φωτος) the word weapon alludes to the element of Christian character and behavior and not necessarily to the proclamation of the gospel. This is also the case with Eph 6:10-20, where, although πανοπλιαν and not οπλων was used, the underlying military metaphor is the same.[33] In this passage, the weaponry does not only pertain to the preparation of the Gospel of peace (vv. 15, 17), but also truth (v. 14a), righteousness (v. 14b), faith (v. 16), and prayer (vv. 18-20).[34]

The weapons of Paul's warfare as δυνατα τω θεω can be interpreted in various ways below:

1. As a Semitism and translated as Hebrew intensive – "divinely powerful."[35]
2. As a dative of advantage – "in God's cause"[36] or "for God"[37] or "God can work powerfully through these weapons"[38] or "mighty before God."[39]

In view of Paul's consistent treatment of human weakness and God's power in ministry in 2 Corinthians,[40] where 10:2b-6 is another restatement of such a paradox, the second option is to be preferred. However, Carson is right in saying that even if there is ambiguity in the

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[33] Kruse, *The Second Epistle*, p.133.

[34] Waters, "Military Imagery in Pauline Literature," p. 101 n. 59.

[35] P. Hughes, *The Second Epistle*, p. 351 n. 6.

[36] Furnish, *II Corinthians*, p. 457.

[37] Bultmann, *The Second Letter*, p. 185; Barrett, *The Second Epistle*, p. 251; Plummer, *Second Epistle*, p. 276; Malherbe, "Antisthenes and Odysseus," p. 171.

[38] Martin, *2 Corinthians*, p. 305.

[39] R. Hughes, *Second Corinthians*, p. 92 and *NASB* margin.

[40] Malherbe, "Antisthenes and Odysseus," p. 171.

phrase δυνατα τω θεω, "...the main point is clear: Paul's weapons are powerful because they are related to God."[41]

Verses 4c-6

The effectiveness of Paul's οπλα της στρατειας for the apostolic ministry is seen in the result clause: "to pulling down of strongholds" (προς καθαιρεσιν οχυρωματων, v. 4c).[42] This is also further described metaphorically in vv.4d-6a using three nominative absolute participles (in italics):[43]

1. λογισμους *καθαιρουντες* και παν υψωμα επαιρομενον κατα της γνωσεως του θεου (pulling down arguments and every high thing raised up against the knowledge of God, vv. 4d-5a).
2. *αιχμαλωτιζοντες* παν νοημα εις την υπακοην του Χριστου (taking every thought captive to the obedience of Christ, v. 5b).
3. εν ετοιμω *εχοντες* εκδικησαι πασαν παρακοην, οταν πληρω θη υμων η υπακοη (being ready to punish all disobedience, whenever your obedience is complete, v.6).

In the phrase προς καθαιρεσιν οχυρωματων (v. 4c) and πεποιθησει (confidence, v. 2), Plummer comments that Paul is possibly thinking of Prov 21:22 LXX ("A wise man scales the strong cities and brings down the stronghold [καθειλεν το οχυρωμα] in which the ungodly trust [επεποιθεισαν]").[44] However, Paul's description of his attack which is much more detailed than that of Prov 21:22, and the widespread usage of siege craft warfare in antiquity, renders Paul's dependence to Proverbs quite unlikely.[45]

Philo's *On the Confusion of Tongues* (*De Confusione Linguarum*)[46] 107-114 and 128-131 is probably more relevant in our discussion in

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[41] Carson, *From Triumphalism to Maturity*, p. 46.

[42] Martin, *2 Corinthians*, p. 305.

[43] Furnish, *II Corinthians*, pp. 458-59.

[44] Plummer, *Second Epistle*, p.305.

[45] Malherbe, "Antisthenes and Odysseus," p. 144.

[46] *Loeb Classical Library*, Philo IV, "On the Confusion of Tongues," pp. 69-73, 79-81.

10:4d-6a. In 107-114, Philo allegorizes Gen 11:4a[47] as cities and towers of vices (i.e., injustice and lawlessness or mob-rule, 108), built in the souls of men (107) as an "impregnable castle."[48] These vices also seek to rise to the region of celestial things, with the arguments of impiety and godlessness in its van (114).[49] In 128-131, the cities and towers of vices that menace the souls of man (128) was built and fortified through persuasive argument (λογων, 129; cf. λογισμους [arguments] in 2 Cor 10:4d). These persuasive arguments, which were used to divert and deflect the mind from honoring God (129), are strongholds that are ready to be destroyed[50] by Gideon (Judg 8:8,9,17; allegorized as Justice). Gideon receives the strength *to pull down every argument* [51] and despoils the enemy who is injustice (130).[52]

Finally, Malherbe[53] cites a number of fragments in Epiphanius, *Panarion* 3.26 and *Diogenes Laertius* 6.12, 13 and 105.[54] They represent the thought of Epiphanius and the Cynic Antisthenes who applied the image of the fortified city to the sage's soul.[55] Malherbe quotes Epiphanius, "...for while cities' walls are ineffectual against a traitor

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[47] "And they said, 'Come, let us build for ourselves a city, and a tower whose top will reach into heaven.'"

[48] Βασιλειον οχυρωτατον, 113; cf. οχυρωματων "strongholds" in 2 Cor 10:4c.

[49] Cf. παν υψωμα επαιρομενον κατα της γνωσεως του θεου [every high thing raised up in the knowledge of God] in 2 Cor 10:5a.

[50] Προς γε την του οχυρωματος τουτου καθαιρεσιν, 130; cf. εϖ ετοιμω εχοντες [being ready] in 2 Cor 10:6a and προς καθαιρεσιν οχυρωματων [to pulling down of strongholds] in 2 Cor 10:4c).

[51] Καθαιρησειν παντα λογον, 131; cf. λογισμους καθαιρουντες [pulling down arguments] in 2 Cor 10:4.

[52] Cf. αιχμαλωτιζοντες παν νοημα εις την υπακοην του Χριστου [taking every thought captive to the obedience of Christ] in 2 Cor 10:6a. See also Malherbe, "Antisthenes and Odysseus," pp. 145-47.

[53] I have not included Malherbe's discussion on the Odysseus, who acts in secret and willingly suffers ill treatment. I think it is too contrived to explain the phrase δυνατα τω θεω (2 Cor 10:4b) using the discussion on the philosopher's dress as armament.

[54] Malherbe, "Antisthenes and Odysseus," p. 150.

[55] Malherbe, "Antisthenes and Odysseus," p. 150.

within, the souls walls are unshakeable and cannot be broken down."[56] Thus, this common imagery caused Antisthenes to affirm that, "We must build walls of defense with our own impregnable *reasonings*" (τειχη κατασκευαστεον εν τοις αυτων αναλωτοις λογισμος; cf. λογισμους καθαιρουντες [pulling down reasonings or arguments] in 2 Cor 4:d).[57]

In sum, we have encountered the military metaphor employed in philosophical discussions of Philo and Antisthenes, where the souls of men can be fortified with either good (i.e., virtue as in the case of *Diogenes Laertius* 6.13) or bad (Epiphanius, *Panarion* 3:26) arguments and reasonings. In Philo, the evil arguments and reasonings of injustice and lawlessness (*De Confusione Linguarum* 108) that menace the souls of men, ought to be pulled down (130) by Justice and despoil them in the process (130).

While there still remains substantial differences between Paul on the one hand, and Philo and the Cynics on the other hand,[58] it is possible that Paul was aware of this military metaphor involving the fortification of the soul with vicious arguments and reasonings and its subsequent demolition. He modified and employed such imagery in 2 Cor 10:4c-6 in response to his opponents' accusation that he is merely human and not powerful and pneumatic (10:2b). Probably, behind Paul's opponent's accusations against him, are ungodly theologies and reasonings (10:5a) concerning Paul and the ministry, that has not only fortified the minds of his opponents in rebellion (10:6a), but has also captured the thoughts and allegiance of the Corinthian congregation (11:3). Although, Paul concedes that he is weak and handicapped as far as his human life and personhood is concerned (10:3a), his ministry and the tools he uses are not (10:3b). They are divine and are therefore powerful (10:4a,b) to destroy these fortified ungodly theologies and reasonings (10:4c-5a). Through these divine weapons, the minds that have been captured (10:5b) and menaced by this different gospel (11:3-4) can be delivered

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[56] Malherbe quotes Epiphanius, *Panarion* 3.26. Malherbe, "Antisthenes and Odysseus," p. 150 n. 37.

[57] Malherbe quotes *Diogenes Laertius* 6:13. Malherbe, "Antisthenes and Odysseus," p. 150 n. 41.

[58] In Paul, the structures that he attacks were built by his opponents, but in Philo, it is the people themselves who build injustice and mob-rule in their own souls. Also, the positive fortification of the soul by impregnable reasonings advocated by the Cynics, is totally foreign to the negative usage of fortification through reasonings, by Paul.

and restored in obedience to Christ (10:5b). With the minds of Corinthians delivered and restored in obedience to Christ, and their obedience completed in rejecting these ungodly teachers and thoughts (10:6b), the perpetrators of these evil strongholds can now be punished (10:6a).

Thus, Paul's appeal in 10:2a for the Corinthians to do something so that they may be spared from the boldness with which he reserves for his accusers, has gone full circle in 10:6. He restates his appeal for the Corinthians to complete their obedience (v. 6b) and reject Paul's opponents and their false accusations and teachings. When this has been done, Paul can finally demonstrate his boldness to his opponents by punishing their disobedience.

4. Conclusion

The gospel and other weapons that we have for Christian ministry is divine. They are capable of pulling down strongholds erected by various false teachers and false teachings. Philippines for a long time has been the Asian melting pot of false teachers and false teachings all in the guise of Christian ministry. The situation will hardly change in the new millenium. What should change is the apparent lack of biblical literacy among the laity and among the clergy in rural situated ministries. Christian ministry is warfare. Missionaries and educators, privileged to attain higher education, must work hard in indigenizing bible and Christian ministry education down to the level of the laity and rural clergy. In this way, the church will be greatly empowered to wage war "not according to the flesh."

[*AJPS* 3/1 (2000), pp. 99-118]

THE BACKGROUNDS AND CHARACTERISTICS OF THE CHARISMATIC MEGA-CHURCHES IN KOREA[1]

Hong Young-gi

1. Introduction

Korean Protestantism can be characterized as the rapid church growth and the emergence of the mega-churches, which attracts the focus of scholarly investigation. The number of Protestant churches increased from 3,279 in 1920 to 5,011 in 1960 and to 33,897 in 1996. The Protestant population in Korean society has grown significantly since the 1960s. As can be seen in Table 1, the number of Protestant population had an enormous increase from 623,072 in 1960 to 8,760,000 in 1995.[2] In 1995, with Korean Protestants (19.7%) and Catholics (6.6%) combined, Christians have leveled out at about 26% of the whole

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[1] An earlier version of this paper was presented at the 9th European Pentecostal Charismatic Research Association (EPCRA) Conference in joint with the Mission Academy of Hamburg University, July 13-17, 1999 in Hamburg. The paper will be published in the early 2000 in the series of Perspektiven der Weltmission by the Missions academy at the University of Hamburg, Germany. I gratefully acknowledge the help of Drs. Jean-Daniel Plüss, Chris Sugden, Ben Knighton, Allan Anderson and Donald Dayton. I am also grateful to the editors of this journal, who gave me good help and comments, and to Rev. Joseph Suico who encouraged me to have this article published. Of course I alone am responsible for the remaining inadequacies of this article.

[2] In Table 1, figures until 1945 refer to whole of Korea, and after 1945, only to South Korea. The figures up to 1960 come from the denominational reports of the Ministry of Culture and Information and *Christianity Almanac* published yearly by Kidokgyomun-sa. The denominational reports are likely to be overstated. The figures for 1985 and 1995 are from the national census of the government by the Ministry of Statistics, which seem to be quite exact.

population.[3] Christianity, in spite of its short history in Korea, has become the major religion, together with Buddhism, in Korean society today.

Table 1 Growth of the Protestant Population

Year	1900	1920	1940	1960	1985	1995
Protestants	21,136	323,574	507,922	623,072	6,489,282	8,760,000

But the phenomenon that attracts the scholarly attention, along with the growth of the Korean Protestant population, is the fact that there are many large and mega-churches in Korea. In 1999, it was estimated that there were nearly 400 large churches and 15 mega-churches.[4] The exceptional characteristic of Korean mega-churches, namely, that it is not easy to build such a huge church organization which thousands of people voluntarily attend, has been the object of academic interest, regardless of value judgment. Table 2 shows the profile of 15 Korean Protestant mega-churches in 1999.

[3] The whole population in 1995 was about 44,553,000. In 1995, Catholics were 2,950,000. The population of Buddhism in 1995 was 10,321,000, which was 23.1% of the population. In passing, those who professed to have no religion were 57.5 per cent of the whole population in 1985, and 49.3 per cent in 1995. This rate of "no religion" is quite higher than that of other countries.

[4] It is not easy to have a unified criterion for the size of church. Some church growth scholars, such as John Vaughan (1984), like to use "composite membership" as a criterion of church size, which is an average of total membership, worship attendance, and Sunday school attendance. But in this paper, I will use "adult attendance membership." There are some reasons for this. First, most Korean churches, when asked about membership, do not talk about "children membership," if not asked specifically. Second, the gap between registered members and attendance members varies a lot from church to church so that the use of registered members will not be objective. Because of the big gap, I attended the worship services of all the mega-churches, and estimated seating capacity and attendance members. Third, it is difficult to get access to the data of registered members of some mega-churches that do not count and show their membership. The churches having more than 10,000 adult members in worship attendance of Sunday services will be classified as mega-churches and more than 1,000 adult members, as large churches.

Table 2 The Profile of 15 Korean Mega-Churches*

Church	Est. Year	Current Pastor (installation year)	Denomination	City	Adult Attend.
Youngnak	1945	Yim Chul-shin (1997)	Presbyterian, Tong-Hap	Seoul	15,000
Myungsung	1980	Kim Sam-hwan	Presbyterian, Tong-Hap	Seoul	23,000
Ju-an	1955	Na Kyum-il (1978)	Presbyterian, Tong-Hap	Inchon	20,000
Somang	1977	Kwak Sun-hee	Presbyterian, Tong-Hap	Seoul	22,000
Chunghyun	1953	Kim Sung-kwan (1997)	Presbyterian, Hap-Tong	Seoul	13,000
Sarang-eui	1978	Ok Han-heum	Presbyterian, Hap-Dong	Seoul	12,000
Onnuri	1985	Ha Yong-jo	Presbyterian, Tong-Hap	Seoul	14,000
Kwanglim	1953	Kim Sun-do (1971)	Methodist	Seoul	25,000
Soong-eui	1917	Yi Ho-moon (1973)	Methodist	Inchon	13,000
Kumnan	1957	Kim Hong-do (1971)	Methodist	Seoul	25,000
Yoido Full Gospel	1958	Cho Yong-gi	Assemblies of God	Seoul	230,000
Full Gospel Inchon	1983	Choi Sung-kyu	Assemblies of God	Inchon	12,000
Eunhye wa Chilli	1981	Cho Yong-mok	Assemblies Of God	Anyang	50,000
Manmin Choong-ang[5]	1982	Yi Jae-rok	Unification Holiness	Seoul	12,000
Sungnak[6]	1969	Kim Ki-dong	Southern Baptist	Seoul	23,000

* The churches in shade are charismatic type.[7]

By the criterion of adult attendance members, there are eight mega-churches having over twenty thousands. Of the fifteen mega-churches, eleven mega-churches are in the city of Seoul, capital of Korea, three in Inchon, and one in Anyang. Inchon is a metropolitan port city near Seoul,

[5] In 1999, the Korean Federation of Churches and Korean National Council of Churches defined the senior pastor of the Manmin Choong-ang Church as heretical, since the pastor, Yi Jae-rok, uttered in his sermons what is defined as heretical statements in the Christian church (e.g., "My spirit can visit your home, heal sickness, and consult your problems during your sleep" (May 5, 1998); "I have accomplished the words of the Bible, except for walking on water" (June 21, 1998); "Many members see me together with the Lord in the sun and moon" (June 26, 1998)). After the pastor's heretical statements, many assistant pastors and some members left the church. In the case of the Onnuri Church, I gained an information of adult attendance membership through my friends in the church. The adult attendance membership in this table does not count the members of the independent churches that stemmed from the present mega-churches. For example, Yoido Full Gospel Church and Kwanglim Church planted several churches that became later independent.

[6] Sungnak Church has been defined as heretical by some Korean mainline denominations since the 1980s, because of the emphasis of the pastor, Kim Ki-dong, on the demonology who maintained that the souls of non-Christians might become demons.

[7] Among the charismatic mega-churches, Ju-an, Soong-eui, Kumnan Churches began to grow towards the mega-churches since the year of the installation of the senior pastor written in Table 2, although they were founded earlier.

and Anyang is a small city nearer Seoul than Inchon which has developed since the 1980s. So all the mega-churches are centered in Seoul metropolitan areas. As far as registered membership is concerned, the largest Protestant denominations in the Korean churches are Presbyterian, Methodist, and Assemblies of God in that order. All the mega-churches have built their own church buildings and sanctuaries, instead of renting other big buildings. Most mega-churches have many other sanctuaries where people can attend services by TV, and have five to seven services on Sunday.

I want to classify the three types of Korean mega-churches with the criteria of religious characteristics as well as historical and social background. The first type is termed the traditional type which includes the Youngnak Church which appeared in 1945 after the independence from the Japanese rule (1910-45) and the Chunghyun Church which appeared in 1953 after the Korean War (1950-53). The uneasy and turmoil social context following the Korean War had an impact on the development of the two mega-churches. The Youngnak Church was the first mega-church in the history of the Korean church. Both of them are Presbyterian churches which have emphasized orthodox doctrines, pietism, and conservative faith (e.g., In the Chunghyun Church, Rev. Kim Chang-in, the founding minister, never allowed the church bookstore to sell anything such as sermon, tapes, Christian books on Sunday, which is unlike other types of mega-churches).

The second type is the middle-class type of mega-churches which began to appear in the late 1970s. With the development of Kangnam area in Seoul, capital of Korea, many middle-class people began to gather there and attend the present mega-churches (Somang, Kwanglim and Sarang-eui Churches). So a sense of class homogeneity contributed to the emergence of the middle-class mega-churches. These mega-churches have a tendency to have both intellectual and spiritual sermons and emphasis on the word of God and Bible study, because most of the congregation are highly educated (e.g., average education years are 14.8, as shown in Table 5).

The third type is charismatic, which emphasizes religious experience, prayer, and evangelism.[8] For example, Myungsung Church is famous for

[8] Charismatic mega-churches here include both Pentecostal and Charismatic mega-churches. There are two approaches to differentiating between "Pentecostal" and "Charismatic." One is theological, which includes doctrinal lines, such as Spirit baptism. The other is ecclesiastical, which concerns denominational affiliation. However, obviously neither differentiation is entirely

its dawn prayer movement, and Ju-an Church is renowned for its *Chongdongwon-jundo* (special Sunday for mass evangelism). The service in the Korean charismatic mega-churches is more lively and dynamic than that in other types of mega-churches, and what is called, "the manifestation of the work of the Holy Spirit," such as healing or speaking in tongues, often take place. The alleged healing miracles are published in the church periodicals and newsletters so testimonies of supernatural or spiritual events play an important role in many charismatic mega-churches. Members impute the senior pastor with charismatic authority, because many members believe that the senior pastor has shaped the spiritual culture of the church, which allows such a manifestation. In sum, the Korean charismatic mega-churches are open to the work and the gifts of the Holy Spirit and exhibit more authoritarian and charismatic style of leadership than other churches.

If there is one characteristic for each type, it would be pietism for the traditional type, religious passion for the charismatic type, and emphasis on the word of God for the middle-class type of mega-churches. The distinctive characteristics are summarized in Table 3.

Table 3 The Distinctive Emphasis in Religious Character of Mega-Churches

Distinction	Traditional Type	Charismatic type	Middle-Class Type
The Different Emphasis in Religious Characteristics	Orthodox Doctrines, Pietism, conservative Faith	Religious experiences, Open to the work and gifts of Holy Spirit	Intellectual Sermon, Emphasis on the Word of God, Bible Study

In the understanding of the emergence of Korean mega-churches and the rapid growth of Korean Protestant churches, one can never ignore the important role that Pentecostal and Charismatic churches have played. Pentecostal-Charismatic successes in evangelism may well constitute the

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adequate. Although the theological colors of Pentecostal and non-Pentecostal charismatic Korean mega-churches, such as interpretation of Spirit baptism, differ from each other, they show similar religious characteristics, such as the openness about the gifts of the Holy Spirit, emphasis on prayer, on exuberant worship, on evangelism, and on religious experience. What characterizes them is experiential spirituality. In this sense, they can be termed altogether as "charismatic mega-churches." It seems that the case of the Onnuri Church is the one that transferred from the middle-class type to the charismatic type of mega-churches. The congregation was and is still middle-class based, but the church is very open to the work of the Holy Spirit and emphasizes dynamic services nowadays.

most dramatic increase of believers in the history of the Christian church (Burgess, McGee and Alexander 1988, 4). This is not an exception in the growth of Korean Protestantism. Charismatic mega-churches comprise ten, among the fifteen Korean mega-churches, which occupies nearly 70%. It is shown that the Yoido Full Gospel Church and the Eunhye wa Chilli Church (or Church of Grace and Truth) which belong to the Pentecostal denomination are the two largest churches in the world as well as in the Korean mega-churches. Many of the growing Protestant churches in Korea exhibit charismatic religious characters, in the sense of religious experiences, dynamic service, and evangelism. Then the crucial questions in this paper are 1) What are the backgrounds of the emergence of charismatic mega-churches? 2) What kind of characteristics do they have? So the purpose of this paper is to explore the backgrounds and characteristics of charismatic Korean mega-churches rather than of the whole charismatic Korean churches or of the whole Korean mega-churches.

2. The Backgrounds of Charismatic Mega-churches

To understand the backgrounds of charismatic Korean mega-churches requires the understanding of historical, social, and religious dimensions behind them. I will discuss each in order.

2.1 Historical Background

As seen in Table 2, except for the Yoido Full Gospel Church founded in 1958, four charismatic mega-churches emerged in the 1970s and other four in the early 1980s. The emergence of charismatic Korean mega-churches is a recent occurrence. Some scholars (e.g., Yoo Boo-woong 1988) have paid attention to the Pyugyang revival in 1907 and the mystical Christian movement, initiated by such pastors as Yi Yong-do and Choi Tae-yong in the 1930s, in the attempt to clarify the history of the Pentecostal/Charismatic movement of Korean churches. However, such streams seem to have served as the historical root of, rather than as the history itself of, the Korean Pentecostal/Charismatic movement. The first Pentecostal church was founded in 1933 by the American Pentecostal missionary, Mary Rumsey, and Huh Hong. Korean Assemblies of God was founded in 1953 by the American Assemblies of God.

However, we can say in reality that the development of not only Korean Pentecostalism but also the charismatic mega-churches in Korea began with the emergence of the Yoido Full Gospel Church, which was founded by Cho Yong-gi with five members in a small tent in 1958. We can never ignore the great role of the Yoido Full Gospel Church in the impact on the charismatic mega-churches. The growth of the Yoido Full Gospel Church has been remarkable. As seen in Table 4, the membership in 1962 was 800 but increased to 18,000 in 1973, and to 200,000 in 1981. The church in 1998 claimed a membership of approximately 720,000. The attending adult members in 1998 were an estimated 230,000, as was suggested earlier.

Among the ten charismatic mega-churches today, the Eunhye wa Chilli Church and Full Gospel Inchon Church stemmed from the Yoido Full Gospel Church. The senior pastors of the two churches were trained in the Yoido Full Gospel Church. The two churches used to be dependent sanctuaries of the Yoido Church. They became independent churches (Eunhye wa Chilli Church in 1981 and Full Gospel Inchon Church in 1983) and developed to mega-churches later. Yi Ho-moon, the senior pastor of Soong-uui Methodist Church, admitted the influence of the Yoido Full Gospel Church and Cho Yong-gi on his ministry (Yi Ho-moon 1992, 339-40). Although we cannot argue the direct impact of the Yoido Full Gospel Church on the growth of other charismatic mega-churches such as Myungsung and Ju-an Church, it is very likely that those charismatic mega-churches which emerged during the 1970s and the 1980s were influenced by the visible success and ministry style of the church.

Table 4 Registered Membership of the Yoido Full Gospel Church

Year	1958	1964	1968	1973	1979
Membership	23	2,000	8,000	18,000	100,000
Year	1981	1986	1990	1993	1997
Membership	200,000	503,000	593,000	671,000	709,070

Secondly, the historical background for the emergence of these charismatic mega-churches was the rapid growth of the Protestant church during the period of 1970-1990. The period during which most charismatic Korean mega-churches grew greatly corresponds to the period of rapid growth of Korean Protestantism. So Kwang-son (1982) argued that the growth of large churches was the reduced scale of the rapid growth of Korean Protestant churches. Except for the Yoido Full Gospel Church, all the charismatic mega-churches have appeared since

the 1970s. From the 1970s to the early of 1980s, Korean Protestantism had explosive growth, and the present charismatic mega-churches grew greatly almost in proportion to the growth of the Korean church. However, historical context is not isolated from social context, which also seems to have influenced charismatic mega-churches.

2.2 Social Background

Since the early 1960s Korean society underwent a massive transformation from a traditionally agricultural economy to an industrial economy. During this rapid industrialization many people came to the cities. The urban population grew from 28 percent in 1960 to 41.1% in 1970, 57.3% in 1980 and 65.4% in 1985 (cf. Ministry of Statistics, *Korean Statistical Almanac*: 1969, 1977, 1987). But it needs to be noted that urbanization did not proceed at an even pace. Urban growth has been concentrated in a few primary cities such as Seoul, Pusan, Inchon. If we understand the striking growth of the Seoul metropolitan region, that would help us understand why most large churches and all the mega-churches are centered in and around Seoul. The Korean Protestant church has an urban character, and especially do the charismatic mega-churches.

As a result of rapid industrialization and urbanization, a comparative sense of deprivation and loss of identity prevailed among the people. Because people were in a state of confusion and unrest due to rapid modernization, they came to the churches that could meet their religious and social needs. The difficulty of finding a place to belong and loss of identity can make humans more connected to God, placing more demands on the role of religion. But this explanation falls a little short. Many people migrating from rural areas to cities usually had animistic religious patterns and affectionate human relations, but experienced the new cold social structures and milieu with culture shock. Those people who attended the church in rural areas were also particularly vulnerable, because churches in the city do not have the same community visibility and social strength as the churches from whence they come. The charismatic mega-churches could give many low class or unstable people not only the sense of belonging and unity but also the meaning and value of equality with their message, rituals (e.g., dynamic service), and fellowship activities (e.g., caring in home-cell fellowship groups). In short, they gave an alternative belief system to those people. Sociological factors are not sufficient to explain the emergence of charismatic mega-churches, but need not be neglected.

2.3 Religious Background

What kind of religious backgrounds have given the basic soil for the development of charismatic mega-churches? Before we see the role of Korean traditional religions, we can briefly discuss the characteristics of Korean Protestantism pertaining to the growth of charismatic mega-churches. Conservative theology was the key element here because theological orientation affects church growth and direction of ministry. Korean conservative theology was largely endued by the first missionaries who preached the Protestant gospel to Korea, which has meant the priority of evangelism over social participation and emphasis on church-centered faith, Bible study and prayer (cf., Hong Sung-wook 1997, 206-16). Another element was "individual churchism," which historically stemmed from the mission policy of the first missionaries who adopted the principles of Nevius in the advocacy of self-support, self-government, and self-propagation. Nevius principles appealed to the Korean churches in a fragile political condition that had to survive without economic support. Individual churchism has affected the large size of the local congregations, while it has brought about negative results, such as splits among the churches.

The impact which Korean traditional religions had on charismatic mega-churches is not unrelated to their growth: Buddhism, Confucianism and Shamanism. Buddhism had an indirect influence on Korean Christianity with the idea of heaven and hell for people to receive the Christian gospel. According to Korean Buddhism, those who did good deeds on earth will go to one of twenty-eight different heavens, but if bad, they will fall into one of eighteen great hells. Confucianism also had some elements sympathetic to Christian concepts. *Oryun* (the five relationships), which was believed to be the basic order of heaven, are that people should obey a king, all children should obey their parents, a wife should obey her husband, all young should obey their elders, and friends must keep faithfulness with each other. For this reason, it was easier for early missionaries and pastors to teach the word of God to Korean people. Also Confucianism emphasized the patriarchal system, and the emphasis on the patriarchal authority of Confucianism made it easier for Korean people to accept and follow pastoral authority in the Korean church, especially in the charismatic Korean mega-churches.

However, above all, Shamanism would be the most powerful traditional religion that affected the charismatic Korean mega-churches. It is the most ancient and the most widespread form of religious belief and practice in Korea. Hyun Young-hak says even to the extent that

shamanistic consciousness is the very basis of "Korean consciousness" (1985, 357). Korean charismatic mega-churches have common grounds with Korean Shamanism, which is not, and should not be, necessarily negative. For the sake of brevity, only parallel points can be suggested:

(1) Target: Korean shamanism has functioned as the religion of *Minjung* (common people) throughout the oppressive history of Korea. Korean charismatic mega-churches also appealed to many ordinary people.
(2) Experience: Shamanism was more related to daily or supernatural experience than to philosophical system of thoughts. The ritual of Korean shamanism (i.e., *kut*) is full of chanting and drumming, adding vitality to emotions (Hwang 1994, 64). The emphasis on charismatic experiences in individual devotion or in-group setting in charismatic Korean mega-churches is not unrelated to the tradition of Korean shamanism.
(3) Female leadership: One dominant character of Korean shamanism is the important role of female shamans. It has been suggested that charismatic leaders attract many women (Willner 1984) and in the charismatic Korean mega-churches female leadership is advocated and activated by the senior pastor. The acknowledgment of female leadership seems to have met the psychological and social needs of Korean women including Korean female Christians in the inferior position of the society, which led to commitment of women in the charismatic Korean mega-churches.
(4) Healing: Korean shamans used to carry out psychological or physical healing *kut* for their clients. Healing of *Han* (which means the oppressive feelings accumulated over time) was a crucial aspect of *kut*. In the charismatic Korean mega-churches, whole healing (spiritual, mental, and physical) is emphasized. Korean Protestantism and charismatic mega-churches have been influenced by the Korean soil of the traditional religion in positive and negative ways. The authentic Christian Gospel should be contextualized into the Korean culture more and transform the culture with its standard and power.

2.4 Cultural Background

Does culture matter in the spread of a religious movement? Christians comprise less than 1 per cent of the population in Japan. Why? The analysis of Dale (1998, 275-88) shows that the slow growth of the Japanese church is basically due to cultural factors (e.g., ambiguous concept of God due to eight million gods in Shinto, the *tennosei* [emperor system]). Then what kind of cultural factors have been conducive to the

emergence and development of the charismatic mega-churches in Korea? In general, Koreans are said to be religious people but there is more than that. Korea is one of the few ethnically homogeneous countries in the world, a nation of one race, one culture, and one language. This homogeneous national character coincides with, the principle of homogeneity, one of the main theories of church growth (McGavran 1980; Wagner 1984).

We can also discuss modern Korean cultural factor in regard to the emergence of the mega-churches. The preference of Koreans for the large seems to be culturally relevant to Korean church growth. For Koreans, big seems beautiful. Koreans like to name *dae-* (which means big or large) in front of whatever they make and name. Every bridge in Han River of Seoul is called *daegyo* ("big bridge," e.g., Mapo-daegyo). Korean church distinguishes the Sunday morning service from other services, calling it *dae-yebae* ("big service" or "great service"). This preference for the large in the Korean Churches seems to have been influenced by (1) negative Confucian spirit, such as show-off legalism; (2) modern rapid economic growth and materialism (e.g., Many people today still evaluate success by the size of the apartment or car people have.); and (3) American culture and church growth theology of American churches, especially, of Fuller theological seminary. The Korean preference for the big makes people prefer the big churches. Some Christians are even proud of just the fact they are members of a big church, which has to be criticized. This kind of mentality affected the mind of many Korean pastors who ministered hard with the idea that big growth may mean a successful ministry. Kim Byong-so points out that Korean pastors thought the growth of the church as the gift of the Holy Spirit (Kim 1995, 80). However, since the advent of economic crises in the late 1997 (which is popularly called the "IMF crisis"), this kind of mentality seems to have been challenged with the negative view of Korean business conglomerate.

3. Characteristics of the Korean Charismatic Mega-churches

The aim of the previous part has been to acquaint the readers with the genesis and backgrounds of Korean charismatic mega-churches. Our next concern is what distinguishes them from other churches, that is, their characteristics. For this matter, we have to consider two criteria altogether: church type and church size. To put this into a question, what are the characteristics of charismatic Korean mega-churches

distinguishable from other mega-churches as well as other smaller sizes of churches? We will be here concerned with socio-economic status of the congregation, church growth pattern, members' religiosity, and members (charismatic) perceptions of their senior pastor. This will be analyzed by my social survey conducted in 1998.[9] For the sake of brevity, only key relevant results are presented here.

3.1 Social Status of the Members

The overall picture of socio-economic status from the survey shows that charismatic mega-churches have lower socio-economic status than other types of Korean mega-churches and large churches, but higher than the small/middle-sized churches (Table 5).

Table 5 Means for Membership, Education years and Income

Church Type and Size	Distinction	Adult Attendance	Education Years	Monthly Income*
Traditional Type	Mean	14048.78	13.80	2491129
	N	205	178	124
	Std. Dev.	1399.43	2.64	1173121
Middle-class Type	Mean	20899.65	14.84	3231545
	N	289	266	190
	Std. Dev.	5400.00	2.27	1624024
Charismatic Type	Mean	137519.53	13.43	2366256
	N	256	243	195
	Std. Dev.	102605.28	2.55	1091692
Large Church	Mean	2258.87	14.33	2587017
	N	265	251	181
	Std.Dev.	1789.24	2.78	1624024
Small/Middle -sized Church	Mean	262.24	13.30	2083488
	N	245	223	129
	Std.Dev.	162.39	2.52	1111051

* Unit by won, Korean currency, approximately US$1 = 1,200 won.

How can we interpret these data? Charismatic mega-churches started to gather strength precisely among the most disadvantaged or dissatisfied sectors, such as the urban poor, women, and the independent middle

[9] The sample size for the comparative analysis among the three types of mega-church was 750 in total: 205 in the traditional type, 256 in the charismatic type, and 289 in the middle-class type. The sample size for the comparative analysis among the three sizes (charismatic mega-churches, large churches, small/middle-sized churches) was 766 in total: 256 in charismatic mega-churches, 265 for large churches and 245 for small/middle-sized churches.

groups, providing them with a sense of life and hope. In the case of the Yoido Full Gospel Church, it is well-known that the poor and the sick were the main congregation from the first. In the case of the Kumnan Methodist Church is in Mangil-dong, a town with many working class people where there were many tombs. Many poor people used to move to that town. It has been said that many people of the Kumnan Church say that "I had come to the tomb town of Mang-u-ri and have been blessed owing to Kumnan Church, without perishing." Today many charismatic mega-churches consist of a varied class of congregation now, which signifies the lift of their social class. However, it is also true that many of charismatic mega-churches are still attracting many low class people.

3.2 Church Growth: Recruiting Process

How are the Korean churches growing? Concerning the recruiting process of newcomers, I asked church members what was their previous religious background before joining the present church. It was shown that charismatic type of mega-churches have a higher rate of conversion growth than that of other types of mega-churches and smaller Korean churches (Table 6).

Table 6 Religious Background in Three Types of Mega-churches (%)

Religious Background	Traditional Type	Middle-class Type	Charismatic Type	Large Church	Small and Middle
No religion	21.4	16.0	23.1	16.5	20.8
A member of another Protestant denomination	13.4	23.0	29.8	21.1	12.5
A member of another Church (same denom.)	39.0	43.6	22.4	49.0	46.3
Buddhism	6.4	9.2	14.1	6.5	6.7
Confucianism	3.7	2.8	2.4	1.5	2.5
Catholicism	2.7	2.5	2.4	1.9	1.7
Shamanism	1.1	0.4	2.0		1.3
Folk Religion	0.5	1.1			0.4
Others	11.8	1.4	3.9	3.4	7.9
Total	n =187 (100 %)	n= 282 (100 %)	n=255 (100 %)	n=261 (100%)	n=240 (100%)

value = 73.44, df = 16, $p < .0001$

The proportion of conversion growth (religious background including no religion, Buddhism, Confucianism, Shamanism, and folk religion) was 42.5% for the charismatic mega-churches, while it is respectively 34.1% for the traditional type, 29.5% for the middle-class

type, 26.4% for the large churches, and 33.4% for the small/middle-sized churches. The charismatic type seems to be the most successful in the incorporation of previously unchurched persons among the churches as well as in quantitative church growth. Regarding the decisive factor in church growth, it was significantly shown that members in the charismatic mega-churches attributed church growth first to their senior pastor's sermons and second to his leadership.

3.3 Congregational Perceptions of Their Pastor

How do Korean church members perceive their senior pastor? Twenty-three questions were used for the congregational charismatic perceptions of their pastor and their perceptions of the characteristics of their pastor.[10] The one-way ANOVA (Analysis of Variance) and Scheffe tests were used to identify the statistical significance in the differences of

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[10] Only some items are presented here as sample for the sake of brevity. Extraordinary pastor (e.g., "He is an extraordinary pastor whom God has specially chosen."), trust (e.g., "I have complete faith in him."), confidence (e.g., "He is a pastor of self-confidence."), passion (e.g., "He is very energetic and passionate in his ministry."), sermons (e.g., "I am always attracted to his sermons."). Those twenty-three items were measured by Likert scaling (strongly disagree to strongly agree). By charismatic perceptions, I mean, in the sociological sense, that church members perceive their pastor as extraordinary and as worthy for them to dedicate themselves to the pastor with a strong following. In the church context, the charisma leader is perceived as the messenger who is speaking God's message to the people.

[11] The items of the attitudes to the church were measured on a five-point scale (strongly disagree = 1 and strongly agree = 5). They are about church growth (e.g., "I believe that my church should grow more."); pride in their church (e.g., "I am proud of my church."); a sense of oneness (e.g., "I feel a sense of oneness like a family in this church."). With regard to religious life and characteristics of the respondents, five items were given: the experience of evangelism (e.g., "I have a experience of preaching the Gospel to others.") and religious experience (e.g., "I have a religious experience such as speaking with tongues, healing, and personal experience of the Holy Spirit."); the frequency of church attendance; the frequency of prayer; and the frequency of reading the Bible. The view of church, religious experience, the experience of evangelism were measured on a five-point scale (strongly disagree to strongly agree). The frequency of church attendance was measured on a week-basis (one time a week, two times a week, three times a week, four times a week, five times a week, and more than six times a week). The frequency of prayer and Bible reading was measured as follows: (1) seldom, (2) occasionally, (3) once a week, (4) two or three times a week, and (5) every day.

congregational perceptions. It was shown that the pastors of the Korean mega-churches were more likely to be perceived as charismatic than those of the smaller size of churches ($p < .0001$). Within the Korean mega-churches, the degree of charismatic perceptions was the strongest on the charismatic mega-churches.

Which were the distinctive characteristics of the senior pastors of charismatic mega-churches in the perceptions of members? Using the stepwise multiple discriminant function analyses, passion and collective mission were shown to be the most significantly differentiated characteristics of the charismatic type, compared with other mega-churches and smaller size of churches. That is to say, the pastors of charismatic Korean mega-churches are seen to have the charisma of passion for mission. What do these results mean in the understanding of charismatic mega-churches? That may mean that the leaders of charismatic mega-churches are strong leaders who are able to demand commitments from their members. Without commitment from members, the churches would have not grown to what they are today. Because the members see mission and passion for that mission in their pastor, they may be motivated by the church mission to church ministries.

3.4 Religious Life of the Congregation

Eight variables were used to evaluate the congregational view of their church and religious life.[11] Tukey tests were performed to determine which churches show difference in which variables. The thrust of the data is that charismatic mega-churches are commonly and significantly distinguishable from other churches (other mega-churches and smaller size of churches) in the dimensions of church growth, pride in the church, frequency of evangelism, and religious experience. That is, charismatic mega-churches are very positive about quantitative church growth and are more likely to be proud of their church than other churches. Pride in the church was strongly correlated with senior pastor's sermon (0.54), with pride in the pastor (0.53), and with the pastor's vision (0.48).

It was, furthermore, significant that charismatic mega-churches are more likely to be active more in evangelism and to have various religious experiences (e.g., healing, speaking in tongues) than other churches. Thus, charismatic Korean mega-churches have come to be identified with an emphasis on subjective or community religious experience; positive view for church growth; and pride in the church. But among these charismatic mega-churches stand out in the dimension of religious experience. The clearly distinguishable character of religious experience

may be connected to the vitality and commitment in evangelism of charismatic mega-churches. It is a belief in the personal God who touches the lives of individuals and whose power permeates the mundane that has influenced the way in which charismatic mega-churches attracted many people.

3.5 Discussions with Respect to the Survey

Why are Korean charismatic mega-churches successful in church growth as well as in conversion growth? Some factors appear to be connected to this phenomenon. First, the success seems to have been due to active commitment of members (e.g., active evangelism), together with their identification with their churches (positive view of church growth and pride in the church). It is significant to note the relationship between religious experience and evangelism. Religious experience in the charismatic mega-churches may be related to the frequency of evangelism that can contribute to church growth. In a path analysis of Poloma and Pendleton (1989), using a sample of 1,275 members of Assemblies of God, it was shown that charismatic experiences led to evangelism. In my study, the correlation coefficient between religious experience and the frequency of evangelism was 0.51, and the correlation coefficient between charismatic perceptions and the frequency of evangelism was 0.24 (both are significant at the .01 level). This signifies that religious experience in the charismatic Korean mega-churches may be correlated to higher mean in the frequency of evangelism which may lead to church growth (cf. Poloma 1989).

The charismatic type of mega-churches has proliferated and gained significance within the last two decades in Korea. On the basis of findings here, it may be interpreted that meaningful spiritual experience in the charismatic Korean mega-churches motivated the members to preach the gospel, thereby leading to church growth. As William James (1902) argued that religious organization has its roots in religious experience, the vitality of charismatic mega-churches seems to be accounted for by lively spiritual experience.

I wish to suggest that pastors hold an important key to encouraging these religious experiences within their congregation. The level of religious experiences on the part of senior pastors in the Korean charismatic mega-churches helps to account for the milieu in their churches. Most of the senior pastors had experiences of crisis, alleged divine healing and the fullness of the Holy Spirit, which cannot be detailed here (for example, among the ten senior pastors leading

charismatic Korean mega-churches today, eight of them had bad tuberculosis, one had cancer, but all experienced healing. Eight of them had dramatic conversion experience). However, it should be also noted that religious experiences that are not rooted in sound theology might connote a danger to result in mysticism and heretical charisma of the leader. A balance between experience and theology should be maintained

Second, there may be some relationship between quantitative church growth and congregational charismatic perceptions. The common character of Korean charismatic mega-churches is that they have a strong, charismatic leader who provided the lower-class people with a sense of meaning and power. Thus, charismatic pastoral leadership plays a key role in the understanding of Korean charismatic mega-churches. The successful quantitative church growth in the charismatic mega-churches may be, in large part, derived from the sustaining perceived effects of the pastoral charisma. In the Christian context, the validation of charismatic pastoral authority comes from the congregational perceptions that their pastor has proximity to the sacred, speaks the divine words, and is a channel of God's work. But from a theological point of view, the congregation do not have power to bestow charisma on their pastor: They can only render or refuse recognition whenever charismatic claims are made by their leaders. Because church members are convinced that God called, worked through, and speaking through their pastor, they may perceive their pastor as a charismatic and able leader and follow him with commitment.[12]

Shamir and others (1993, 583) argued that an important aspect of charismatic motivational influence is the creation of a high level of commitment on the part of the leader and the followers to a common vision, mission, or transcendent goal. Hence it could be argued that congregational charismatic perceptions are not unrelated to church growth: But one also needs to admit the possibility that charismatic perceptions may be the product of success in church growth. The study of Puffer (1990) suggested that success might be more important in the initial attribution of charisma. Charismatic leadership should not be

[12] However, it is theologically sobering to consider that charismatic leaders are also tempted to control over people and to find their identity in the affirmation and adulation of followers because of sin-tainted human nature, although they try to depend on the power of the Holy Spirit and on the authority of Jesus Christ. The authority of leaders in the church should continue to be examined by the upright biblical reflection and the authority structure of the church. Otherwise, charismatic authority may have a deleterious effect on the church.

confused with success, but it is also possible that success in church growth can be a helpful route to being seen as exceptional or as charismatic in the church. It is likely that charismatic perceptions and church growth are related.

Third, it should be noted that based upon my interviews and observations, the leaders and members of charismatic mega-churches attribute their success in growth to divine leading and the power of the Holy Spirit. Many informants in charismatic mega-churches reported alleged supernatural manifestations and the guidance of the Holy Spirit in their churches. The emphasis on charismatic pastoral leadership does not necessarily negate the work of the Holy Spirit here, since many members believe that the manifestation of Spirit is at work through their pastor. The senior pastors are playing a role of spiritual identity-provider and the Spirit is believed by the congregation to work powerfully in and through the lives of believers in the charismatic mega-churches. This suggests that behind congregational religious experiences and charismatic perceptions of their leader in the charismatic Korean mega-churches is an emphasis on the power of the Holy Spirit. This emphasis should be balanced between the sovereignty of God and human faithfulness within sound theology, which is one main task of the Korean Pentecostal/Charismatic churches.

The corollary of these discussions thus far is that congregational charismatic perceptions of their pastor, members' individual and corporate meaningful spiritual experiences, and their emphasis on the role of the Holy Spirit are closely intertwined as internal, dynamic ingredients of the Korean charismatic mega-churches, which may explain to large measure their vitality and phenomenal success of growth.[13]

4. Conclusion

Korean charismatic mega-churches emerged during times of rapid social change that gave many ordinary people who were marginal a sense of uneasiness and instability. Those churches were able to give them hope and vitality of life through their messages and rituals that enabled their

[13] The membership growth of the charismatic Korean churches may be one indication of their commitment to preaching the gospel. But it is suggested that their focus should be shifted from merely counting attendance to counting discipleship within the church for the long-enduring and transforming impact of the Christian gospel on Korean society.

congregation to experience the living God and his power. Strong social support of a cohesive group, mental and spiritual happiness from highly emotional services, a clear sense of meaning of life through powerful messages, benefits from belonging, including material help, and above all, strong leadership, must have added the vitality of charismatic mega-churches.

I would contend that charismatic religious experiences are linked to the institutional success in the Korean charismatic mega-churches and at the heart of those experiences are the charismatic experiences of the leader which have given the solid basis of their charisma and motivation for congregational commitment. The normative experiences of the paranormal in the seemingly profane world have given dynamic power to Korean charismatic mega-churches.

However, it appears that Korean charismatic mega-churches are facing tensions today produced by the inevitable development of a bureaucratic organization with the domestication of charismatic fervor in the early periods, with their upward lift of social status, with demands of huge and various ministries, and with the problem of leadership succession. They are also facing the problem of true discipleship in the issue of church growth (cf. Hong Young-gi 1999). Would they continue to keep their vitality and to grow in a balance between their religious experiences and institutionalization in the future? Would they continue to grow maintaining the quality of the church? These seem to be crucial questions for the charismatic Korean mega-churches to ask and solve.

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[*AJPS* 3/1 (2000), pp. 61-82]

SANTUALA: A CASE OF PENTECOSTAL SYNCRETISM

Julie C. Ma

There are nine major tribes in the mountains of the northern part of Luzon Island, Philippines. These tribes, collectively known as Igorots, are primarily animists. They have continued the practice of animism from one generation to another. In fact animism plays a significant role in bonding and consolidation among these tribes. In 1565, the Roman Catholic church launched its missions among the Igorots, and several other Christian groups, such as the Anglicans, United Church of Christ of Philippines (UCCP), and the Baptists, followed shortly after the Catholic work had begun.

The Pentecostal faith was introduced by the Assemblies of God in 1947, and concentrated on evangelism and church planting. During the past ten years my research and ministerial experience among the Igorots has revealed that syncretistic phenomena occurred among Christians, particularly among non-Pentecostal believers. Often people attend Sunday morning service and then join in a traditional religious practice in the afternoon. This syncretistic attitude can be traced by two factors: 1) Some church leaders did not teach a distinction between cultural and religious practices. Obvious religious rites and rituals are conveniently wrapped in baggage. Thus, some Christians consider it permissible to participate in a ritual performance. 2) Generally churches did not teach a full-pledged commitment to Christ after conversion, nor did they emphasize that a new belief in Christ replaces old beliefs. As a result, many Christians maintain a dual allegiance, practically worshipping two different (groups of) deities.

According to Paul Hiebert, syncretism takes place when the gospel is uncritically contextualized in cultural forms. In order to avoid syncretism the congregation should critically evaluate their own customs and cultural elements in the light of new biblical principles.[1]

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[1] Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapid, MI: Baker, 1985), pp. 186-87.

A religious group called *Santuala* in the mountains is a good example of syncretism. This religious group has spread widely in the mountain region. The *Santuala* group has employed the Pentecostal worship style and some of Pentecostal religious practices such as healing and blessing. Like many other *quasi*-Christian groups, the *Santuala* share basic beliefs with traditional Christianity, such as the existence of God, the work of the Holy Spirit, healing, blessing, and doing missions particularly through healing the sick.

This paper first will briefly discuss the history of *Santuala* tracing its establishment, spread, essential goals, specific worship forms, and beliefs. Particular attention will be given to Pentecostal worship forms that they have borrowed and developed into their own model. Although the group does not claim to be Pentecostal, their beliefs and practices include many elements that are generally found in Pentecostal Christian worship. Their forms of religious practices will be analyzed, and their syncretistic phenomena will be investigated to discover its possible origins. Finally, suggestions will be made to assist Pentecostal churches in preventing, or at least minimizing a tendency toward syncretism among tribal people.

Since there is practically no written record either by *Santuala*s or researchers, data gathering took place through interviews with *Santuala* believers and several Igorot Christians who once were *Santuala* members. All the interviewees had had many years of involvement with *Santuala*. In fact, a few of them had been in key leadership positions for many years before they turned to Christ and now serve Him sincerely today.

1. The Beginning

The *Santuala* group was founded around 1950 by an Ibaloi tribal woman named Maura Balagsa, a native of Kabayan in Benguet Province.[2] She was born around 1880 and became critically ill when she was 70 years old. No doctor was able to discover the cause of her sickness, thus, no medicine could help her. Her illness kept getting worse and she reached the point of death. Because of her long illness, her family members, relatives and neighbors stopped nursing her and decided

[2] There are six mountain provinces in northern Luzon. Benguet Province has access both to the south all the way to the capital city, Manila, and to the north until Kalinga, Apayao and Abra provinces.

to move her to a riverside spot near the village and leave her alone there so that she could die a natural death. During the rainy season the river swells and flows over and they believed that she would then be swept away by the floodwater. However, as this final plan was under way, a Christian pastor of a church visited her and prayed for her. During his prayer she saw a vision of herself going around to different places and preaching about Jesus and healing many sick people. Soon after this experience she was miraculously healed. The news soon spread among the mountain villages and it became a great event. The impact was particularly felt in Bito, Bagon,[3] where she was miraculously cured. Numerous sick people came to her and received her prayer for healing and many became her followers. From the 1950s to the 1970s, this religious group had great success and hundreds came to join them. The *Santuala* movement did not confine itself to one province but spread to other provinces as well. Especially old folks and the sick were fascinated by unique *Santuala* practices such as seeing visions and praying for healing. The founder, Maura Balagsa, died at the age of 120. With no doubt she had great longevity, although she was still fighting severe illness after her initial healing.[4]

2. Characteristics of *Santuala*

Many unique characteristics of *Santuala* were cultivated through the years. As briefly mentioned above, the worship styles and forms are similar to those of Pentecostals. For instance, during their services, they sing with much emotion, dance and clap their hands, see visions, and gather around the sick and pray for them. These practices are well interwoven with other less than Christian practices. Their official gatherings are on Fridays and Sundays when the members do not engage in any work, with meals being prepared on the previous days. This strict observance signifies their commitment to holy life in worshipping God.[5]

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[3] Bakun is one of thirteen municipalities in Benguet Province.

[4] Interviewed with Luciano Calixto, a member of Lamut Assembly of God Church, La Trinidad, Benguet Province. He was converted from Santuala. Also interviewed with Teodoro Gaiwen, an elder of the same church, is a former member of Santuala. All the interviews, unless stated otherwise, took place in Jan, 1998 in Lamut, La Trinidad, Benguet, Philippines.

[5] Interviewed with Manido Taydoc, who was also converted from Santuala, and a member of Lamut Church.

However, when there are special occasions such as a funeral or wedding, they also gather on these particular days.

In their services, there is neither the study of the Bible nor a time of preaching. However, they do spend a great deal of time singing. The group does not have formal leadership leading the service but an elder or elders will be in charge of major activities. Very few members have their own Bible. If they do have one, it is perhaps considered to be a symbolic item whose function is similar to that of a small *Santo Nino*, an image of infant Christ which most Catholic believers carry for divine protection.

3. Pentecostal Features in *Santuala* Worship

In a typical *Santuala* worship service, the members offer three songs, each one from a traditional hymnal. In my understanding, it is probably that choruses have not been available to them or it could be that they refrain from using them due to their conservative orientation. When I asked why they sing only three songs in every worship service, they were not able to give me an adequate answer. In my estimation they were influenced either by the notion of the Trinity or the prescription of their traditional native practice to offer sacrificial animals only in odd numbers.[6] According to Teodoro Gaiwen, members sing accompanied by dancing for joy and gratitude for healing and blessing.[7] The dance employs various actions such as hopping, jumping, stepping, and swinging their hands in the motion of a butterfly while turning their bodies. Singing and dancing are always combined with hand clapping by the congregation. This expressive and enthusiastic mode of worship resembles Pentecostal worship. As commonly recognized Pentecostals freely express their emotion in bodily movements. The Pentecostals are particularly known for their "affective action" in the worship.[8] They never conceal their emotion in their time of praising God.

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[6] The Kankana-eys, one of nine major tribes in northern Luzon, kill animal(s) for sacrifice by odd number, one, three, five, seven and alike.

[7] Teodoro Ganiwen is a sincere and faithful Christian. In fact he is in a position of an elder in Lamut Church. His parents and some relatives are active *Santuala*s. He is the only one in the family converted to Christianity.

[8] Margaret Poloma, *The Assemblies of God at the Crossroads* (Knoxville: University of Tennessee Press, 1989), p. 5.

One of their favorite songs in worship is *Balligi* meaning "victory," which is also favored by Pentecostals in the region. The chorus of the song reads:

Ballige, wen balligi,
Alleluya ken Jesus,
Intedna ti balligic,
Gloria, gloria alleluya,
Madaydayaw Naganna,[9]

Victory, and victory,
Hallelujah I am free,
Jesus gives me victory,
Glory, glory Hallelujah,
He is all in all to me.

It is also apparent that some of the *Santuala* worship forms are borrowed from their native ritual practices. Dancing is one of the critical elements in the native ritual of inviting and appeasing the spirits. In fact making the motion of a butterfly by swinging the body is quite similar to an Igorot dance in a native ritual.

The next important component of *Santuala* worship is prayer where the congregation actively participates by reciting amens. Each prayer must consist of six sentences, and after each sentence the congregation responds with a loud amen. Thus, a prayer is inflexibly set in six lines to receive six amens. This formula is a unique part of *Santuala* worship. Responding with amens reflects a Pentecostal worship characteristic. The Pentecostals want to affirm their prayers with verbal expressions, such as "amen" or "Yes, Lord!" The *Santuala* have the same desire to assure themselves of God's answer to their prayer. They call it a "six-amen prayer." One example of prayer is:

Thank you Lord for this day amen,
For gathering us together amen,
Bless this service amen,
Forgive us amen,
Heal us amen,
Forgive our first, second, and third ancestors' sins.
Amen.

[9] The words are in Ilocano dialect which is the trade language among the mountain tribes in northern Luzon.

After offering a prayer, three people go around the congregation and shake each one's hands and pat each one on their chest a few times. Then, three people stand at the center of the gathering and repeat the same thing among themselves, shaking hands and tapping the chest of one another.[10] This signifies the heart-felt love of each member. The love of Christ is expressed more by a gesture and motion than just verbal expressions.[11]

Then, they sing three songs again and also recite six amens in the second prayer time. An intercessory prayer follows, as Pentecostals regularly do. They never fail to include a prayer time for healing, which is also another common feature readily shared by Pentecostal churches particularly in the mountains. Perhaps the most remarkable part of their service is when the intercessor(s) and an elder invite the sick to come to the front. After identifying the illness of a person, the intercessor earnestly asks God to touch and heal the sickness. The intercessor lays both of his hands on the head of the sick person and there is full confidence among the sick that God will speak to the intercessor as to what they should do. The sick also believe that God will answer their prayer through the intercessor.

After the intense intercessory session, every member spends time to seek visions. The *Santuala* are particularly favorable to visions. They believe that God reveals desirable ways to His children through visions. This form mirrors the Pentecostals' practice also. The Pentecostals in the mountains tend to see visions during prayer. A vision is also accompanied by its interpretation. Frequently, elders of the *Santuala* see visions. Yet, this experience is not confined to certain people. Any member can see visions but not all visions are valid. The elders examine and discern the visions.

Agapita Cuyapyap, who is a long-time member of *Santuala*, has actually seen a lot of visions. In an interview, according to her a vision is like seeing a movie or a television program where pictures move consecutively.[12] One of the experiences that she had was of seeing a vision of a member who committed adultery but was never exposed by anyone. She quietly approached that person and shared what she had seen in her vision. The person was strongly convicted by the vision. Hearing

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[10] Interviewed Belina Igualdo, the pastor of Lamut Church.

[11] Interviewed Gaiwen, Teodoro.

[12] Agupita Guyapyap is an elderly woman and has been devoted to *Santuala*. She is one of their prominent seers.

internal or audible voices is another way of receiving a divine revelation. These experiences also edify and strengthen their spiritual life.

As mentioned above, a vision always requires an interpreter. An interpreter is normally an elder who possesses the gift of interpretation. No member is expected to interpret his or her own vision, but only an interpreter does this. Often the interpreter becomes very specific when he hears the vision of a sick member. It is common that the sick person is requested to repent of his or her sin together with their forefather's sin. Often the deliberation goes something like "It is because your forefathers did not conduct a proper ritual performance, that you now have a terrible headache." The prescription will be something like, "You have to confess the sin of the ancestors in four generations. Then you will be healed." Without an exception, the sick do exactly what the interpreter requires.[13]

Another example of a vision is that in a vision, someone cleans a winnow, fills it with rice and gives rice to each member with the exception of one particular individual. The interpreter would explain that the member who did not receive rice will not receive blessing from God.[14]

Toward the end of the service, the elders go to sick people and stroke their back. Then, they spend time singing three songs and six amens. At this time, they sing fast songs and dance lively while circling around. Then they sing more songs, six or even nine, depending on the level of their excitement. If a person is very sick, they again repeat the whole thing.

As part of the service, they dine together. They consider an eating time to be important. The food has been prepared beforehand. The schedule of the meeting is decided ahead of time. After eating, they sing songs and pray with six amens again. Finally at the end of the service, four persons instead of three go around and shake the hands of the members again three times.

The service does not include the sharing of testimonies or preaching. The service primarily consists of brisk activities such as four times of singing, praying with six amens, praying for healing, and seeing visions. At any meeting, these components are always present.

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[13] Interview with Jenny Salipnget, a convert from *Santuala.*

[14] Interviewed with Manido Taypoc, a former member of *Santulas* who now attend Lamut Assemblies of God Church.

4. Pentecostal Beliefs Reflected in *Santuala*

4.1 God

*Santuala*s believe in the existence of God. They call upon God in their prayers and approach Him in anticipation of His power to heal and bless. Although they may not possess a sound understanding of God as revealed in the Bible and presented in traditional theology, they are assured of His mighty power. This perception has simply been derived out of their own experiences and that of other members. Empirical experience enhances their belief in God and heightens their desire to experience Him. Such experientially oriented expectation shapes the image of God in their perception. Their understanding of God is not that He is transcendental but imminent. His presence is not aloof but nearby them. Comprehending God in such a way is extremely similar to that of Pentecostals. Pentecostals also want to feel the Divine Presence in their daily life.

4.2 Healing

Healing occupies a very important place in the *Santuala* life, since their founder, Maura Balgsa, had a tremendous encounter with God through healing. Her followers naturally adopted the same pattern. As mentioned above, such miraculous events became the key element in drawing people to the movement. Thus, they invariably have a time of prayer for the sick more than once and for lengthy period of time in all *Santuala* services. Even the time for visions often has an unmistakable link to healing because they often pray for the sick after seeing a healing vision of someone. Due to their deep belief in, and expectation of, God's healing touch many members are involved in a so-called "healing ministry" in various mountain regions. Details of their mission work will be discussed below. Their heavy emphasis on healing shows a resemblance to Pentecostal practices.

4.3 Blessing

Believing in God's blessing is another important element of *Santuala* belief which is considered to be almost as significant as healing. Although they do not include a time of thanksgiving in their regular service, they hold it at a separate time during special occasions. The service of thanksgiving is a great moment to recall what God has done,

and to look forward to more blessings in coming days. In this service their joy overflows with expressive body language. It definitely signifies God's abundant and unlimited blessing upon their lives. The heavy emphasis on God's blessing is undoubtedly similar to that of Pentecostals.

4.4 The Holy Spirit

The *Santuala* tend to weave their spiritual practices with a belief in the power of the Holy Spirit. They believe that healing takes place when the Holy Spirit moves through the faith of believers. When they are involved in a healing mission through a visionary experience, they believe in the healing power of the Holy Spirit. They believe that the Spirit brings healing and works miracles in specific circumstances. They exercise their faith when they are in far-flung areas to pray for the sick. *Santuala*s, thus, believe in the ministry of the Holy Spirit through human agents.

5. Two Specific Services

Throughout the interviews the interviewees highlighted two particular services; thanksgiving and funeral. For significantly thankful occasions members want to exhibit their gratitude to God through worship. The funeral service is another important service. Their practices indicate the combination of both Pentecostal and traditional religious practices.

5.1 Thanksgiving Service

For special occasions like weddings or harvest, a thanksgiving service is held and the people involved are required to bring offerings. They are grateful to God for the granting of His favor. At the same time, people anticipate divine blessing. In their understanding, God's blessing comes only through worship services with offerings. This clearly reflects their old religious practices associated with animism.

As usual, prior to the commencement of the worship service, an elder sees a vision. As indicated earlier, seeing a vision is indeed necessary before beginning any religious activity. Due to such orientation they especially set aside a time for seeing visions, so that they will know God's divine will and earn His favor. Upon seeing a vision, they set a

date, time, and place to prepare for the worship. This implies that the service should not be held in the usual places such as members' homes. A garden, which belongs to either the person or the couple who offers this service, is preferred.[15]

In a wedding service an elder is primarily in charge of conducting the whole affair with the assistance of a few assigned members. First of all, prayer is offered, and then they dance around the sacrificial animal. Their form of dance is a lot like a pagan ritual and non-believers would have difficulty discerning between Christian worship and the age-old native sacrifice ritual called *canao.*[16] Then, they kill a pig. Some aspects of their procedure for butchering the animal are certainly borrowed from pagan ritual practices.

Having killed the pig, the elder of *Santuala,* holding a cup of water offers another prayer of thanksgiving and pours the water on the spot of blood. Then, they singe the butchered pig and boil it in a big pot. They again offer another prayer, which is the last part of the service. After the service, the members feel free to move around and converse with one another. When the meat is cooked, it is served to the people.[17] Thanksgiving service is, thus, important in two aspects: expressing their thanks to and expecting a blessing from God.

5.2 Funeral Service

Commonly a *Santuala* holds a three-day funeral service. However, this can be stretched to nine days. The age of the deceased person affects the length of the funeral period. If the dead person is old, they would have more days, and less days if the deceased is young. The funeral service is almost identical with other services. They offer songs related to a funeral theme, and prayer for the salvation of the dead and comfort for the family. Although *Santuala*s do not give emphasis to earthly salvation, they firmly believe in life after death. Their belief system includes the notion of hell and heaven.

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[15] Interview with Tedoro Gaiwen.

[16] *Canao* is a pagan religious practice held for various thanksgiving occasions and healing purposes. It also serves to consolidate among the Igorot themselves through fellowship in the ritual performance. Usually when the *canao* is held the host invites his or her village friends, neighbors and distant relatives. Therefore through this occasion they even discover their individual identity as mountain peoples.

[17] Interview with Tedoro Gaiwen.

There is no prescribed number of animals one should butcher. If the family possesses much, they kill in quantity, but none for the poor. The procedure for killing the animal is similar to that of the thanksgiving service.[18]

Nine days after burial of the dead person, the family is allowed to go to the field and work. But during the first nine-day period the members of the family just rest and stay at home. On the ninth day, they kill an animal again and invite neighbors to dine with them. Perhaps this is to express the family's gratitude to those who extended help during the funeral. Nine months after the funeral, they hold another service for the dead. This also requires the butchering of a pig or pigs. The elder offers a prayer for the dead and also for the family members for forgiveness of their sins. Praying for forgiveness is commonly included whether the family is considered to be guilty or not. In the ninth year after the death, the family of the deceased gathers together for the remembrance of the dead. After this, no more ritual is required.

6. Ritual Practices of the Mountain People

Since I have frequently observed traditional religious practices, I would like to discuss *Santuala* ritual practices in the light of native religious practices. The procedure for their rituals is strictly prescribed. When the mountain people perform rituals, they first offer a prayer to the ancestral spirits, with only a priest having authority to pray. They then butcher sacrificial animal(s). While the animal is still alive, assigned butchers prick the heart of the animals with sharp bamboo sticks. Due to pain, the animal screams at the top of its voice. When the shriek comes down, and the animal has little strength left, people cut parts of the animal's body. Animals are butchered in odd numbers, one, three, five, seven and so on. The family that offers a sacrifice always consults with a village priest for the date, place, time, and the number of animals to butcher. The number of sacrificial animals increases by two from the previous ritual.

There are two main occasions for which people perform a ritual: thanksgiving and healing. Thus, rituals are performed during the time of harvest and illness. One tribal group named Ifugao holds the thanksgiving ritual more frequently than do other tribal groups. Of course

[18] Interviewed with Tino Altaki, who was a *Santuala* for a few decades and now has become the head leader of the regional group.

other tribes are not unexceptional. Ifugaos are rice planters and have cultivated tremendous rice terraces, which even attract tourists. There are two major phases: the time of preparation starting from August to March; and the time of harvest time from April to July. In every phase, from seedling to harvest, they perform rituals for blessing.

The healing ritual is performed when a family member is sick. In an animistic environment, malevolent spirits are believed to cause the sickness. They believe that sometimes a terrible dream makes a person ill, and I hear this quite often. The sick person is taken to the priest for examination of the dream and for the prescription of a ritual for cure. Often the priest blames the illness on their negligence in caring for their ancestors. In their belief offering a sacrifice is the best way to appease an offended spirit. Venerating of deceased ancestors is one of the most important roles that they must fulfill and this can only be done through prescribed rituals.

7. Missionary Works

Missionary work often takes place because of a vision, the primary mode being that of receiving a divine revelation among *Santuala*s. Since the founder was miraculously healed, healing has become a critical part of their religious life. Indeed all members are required to be involved in the healing mission. However, prior to missionary work, the elder needs to see a vision and be directed accordingly. First of all destiny is decided. For instance, if an elder sees a vision of a pipe that is connected to Baguio City,[19] he immediately interprets that a member should go Baguio to look for the sick and pray for the healing. If the elder sees a particular mountain village in his vision, he commissions a few members to go there. Sometimes, it is not always easy to discover the sick but they often find him or her by inquiring around. If any member refuses to accept a

[19] Baguio is located a mile high above the sea level. This city was developed as the summer capitol and resort area for American military personnel since the America colonization of the Philippines in 1898. Particularly, certain developed areas like John Hay were continually used and were under the control of the American military to serve the same purpose. It was handed over to the Philippine government when the American soldiers were completely evacuated from the Philippines in the early 90s. Baguio is the only chartered city in the mountain region of Luzon. Particularly, during the Easter and Christmas breaks the city is flooded by hundreds people.

task given by their elder, a divine punishment is expected and it usually happens.

Strangely enough, when members pray for the sick, healing takes place. This phenomenon has apparently attracted many people to the group, and thus it has grown in numbers. Normally, a new *Santuala* group is established in a different community through this missionary pilgrimage. The healing experience is a profound testimony among the animists. In their belief system, spirits have power to cure them. The people follow the deity who demonstrates the strongest power for healing. Thus, the missionary journey becomes the hallmark of the *Santuala* group. It is the only explicit missionary activity considered highly significant.

8. Concept of Forms and Meanings in General

The study shows that the *Santuala* group has combined both the Pentecostal and native ritual forms and their meanings. Since different forms are used in their worship, I felt it necessary to analyze them. But before doing that, I would like to first examine the diverse results from various forms and meanings employed in *Santuala* worship. According to Charles Kraft, there are four types of result one can expect.[20]

Forms	Meanings	Result
Indigenous	Indigenous	No Change: Traditional Religion
Foreign	Indigenous	Syncretistic Church
Foreign	Foreign	Dominated Church (a kind of syncretism)
Indigenous	Christian	Biblical Christianity

The only ideal contextualization of the gospel is the combination of indigenous forms with Christian meanings. However, it is critical that indigenous forms are carefully selected and analyzed before putting them into an actual practice. Often churches are encouraged and challenged to use traditional musical instruments, art forms, dance and other forms in worship, but there is a strong hesitancy among Evangelical Christians to use these. This caution prevails among local pastors and missionaries today.

[20] Charles Kraft, *Anthropology for Christian Witness* (unpublished manuscript), p. 158.

Tribal churches are not an exception to this contextualization rule. Members of a local church may not understand how to bring the two forms together unless a church leader gives proper teaching. Syncretism occurs when the pastor probably lacks either knowledge of it, or cannot creatively utilize native forms to communicate the Christian message. Such negligence naturally leads to confusion or even unguarded syncretism.

For example, in their communion service a church used native rice wine, or *tapey,* in place of grape juice. For native mountain people, *tapey* is an important element for certain occasions such as cultural festivals, fellowship among clans, and performance of rituals. Culture varies and in some provinces it is used strictly for ritual performance but in other provinces it is allowed for non-religious occasions. When this church used *tapey*, some members were not able to distinguish between participating in the Lord's table and attending a native ritual performance. This clearly indicates that without proper teaching, the utilization of a cultural form often associated with native religious practices can result in a rather confusing or even destructive effect on Christians.

9. Analysis of Forms and Meanings of the *Santuala*

As noted in the beginning of this study, the *Santuala* group came into being through a unique event. There are no trained or ordained pastors, proper programs, or teaching in comparison with an average Christian church. This group seems to be highly interested in spontaneous and visible external practices in spite of other standard doctrines they subscribe to, such as the existence of God and His almighty power. At the time the *Santuala* came into being, if there had been a spiritual leader who was able to carefully guide the spiritual life of members, the result would not have been what we see today. As a result of this lack of proper guidance, the *Santuala* group created its own model of contextualization by combining both indigenous and Pentecostal worship styles. This resulted in a rather unique syncretistic religion:

Forms	Meanings	Result
Pagan ritual form	Pentecostal worship meaning	Syncretism
Pentecostal worship form	Pagan ritual meaning	Syncretism

Above, I have already discussed the Pentecostal elements found in *Santuala* worship. In this section, it is necessary to make a detailed analysis. Some worship features common to both groups will be examined. First of all, singing songs from hymnals accompanied by dancing may be found in both *Santuala* and Pentecostal worship. However, the movement of the body in *Santuala* worship is exactly like the pagan ritual dance. Prayer is offered in ways commonly shared by Pentecostals, yet the *Santuala* have developed their own style by reiterating amen after each sentence of prayers. Responding to a prayer with a response with "amen" is also a common feature in Pentecostal worship. This expression affirms the prayer and, thus, the congregation participates in the prayer itself.

Praying for the sick by laying on of hands is exactly like the Pentecostals. It is done with earnest anticipation that God will perform an awesome miracle for the sick one. However, praying for forgiveness of ancestors' sins is not found in Pentecostal worship, although, recently, the Third Wave practices inner healing in a similar manner. I remember a Malaysian pastor sharing that a pastor taught his members to pray for the sins of their ancestors, so that their souls would be saved. This resembles the Roman Catholic teaching that the souls of ancestors are in purgatory and will be transferred to heaven through the prayer of their descendants for the forgiveness of the sins they committed while they were on the earth. In the pagan ritual performance, the priest offers prayers to the spirits often confessing their sins committed in the world.[21]

Seeing visions is *Santuala*'s unique component in worship. For them seeing a vision is the only way to discover the will of divinity. It is true that Pentecostals also expect to see a vision or hear the voice of the Spirit during their prayer time, but not as part of a worship service. This experience has many positive effects causing believers to be drawn closer to God. In Pentecostalism it never overrides the Word, which is the ultimate revelation of God. Interpretation of visions is extremely subjective and they cannot be self-generated.

Tapping one's chest is a way of showing affection and love among *Santuala* members. Although Pentecostals may not exactly share this particular motion, external bodily expression suits well both the Pentecostal style and a native cultural form. This could be an equivalent to hugging or touching each other's shoulders among Western Christians. Had this particular motion been brought to a specific culture by missionaries along with the gospel, it may well have been blended with

[21] Interviewed with Tino Altaki, April 1998.

the existing culture. In fact, tribal cultures provide much space to express their affection and warm feelings. They freely show friendship and kindness to the strangers and guests. Giving is a favorite sign of their love. Although some tribes, such as the Bontoc and Isneg[22] cruelly practiced headhunting until around the turn of the century, they basically possess pleasant characteristics. This might have been reflected in the worship through tapping one's chest.

Another important element in *Santuala* worship is eating food during the service. Many churches in the mountains have a fellowship meal after the service. Any available food is offered for the table. It is observed that after ritual practices, villagers who attend also eat together. Meat, rice and drinks are prepared for the guests. It is possible that such cultural-religious practice has influenced their worship.

Hand-shaking in *Santuala* worship is an expression of showing gladness to one another. Through this bodily contact, the level of intimacy may be increased. Shaking hands is not unusual among the Pentecostals although it is done either early in the service or afterwards. *Santuala* missionary work is done only through healing with the possibility of the establishment of a new *Santuala* congregation. This seems to be their primary commission. The whole process, such as the place and time for this ministry is revealed only through a vision. This practice is unique to the *Santuala*.

This analytical study reveals that the *Santuala* group practices syncretism by mixing the worship styles of both groups. This has resulted in their unique worship style. Three forms practiced in their worship are noted below.

The two main sources for *Santuala* worship are Pentecostal and traditional practices, and they can be seen below:

Pentecostal Worship	
Forms	Meanings
Singing songs	Praising God
Dancing	Praising God
Praying to God for the sick	Healing
Seeing visions	Discovering divine will and direction
Saying amen in prayer	Confirming that He will answer prayers

[22] The Bonctoc tribe inhabits Mountain Province, which is one of six provinces and the Isneg tribe dwells in Apayao Province.

Native Religious Practices	
Forms	Meanings
Dancing in a form of ritual dance	Calling and appeasing spirits
Praying for forgiveness of ancestral sins	Concerning for the ancestors
Butchering animals	Sacrifices

In the case of *Santuala*, the two source traditions were appropriated and developed the following syncretistic system:

Santuala Religious Practices	
Forms	Meanings
Tapping each member's chest	Showing love and affection
Eating together as part of the service	Sharing community life
Shaking hands in the service	Greetings
Traveling different places to pray for the sick	Fulfilling God's work
Seeing vision in a lengthy time (animistic aspect)	Looking for immediate answers

10. Why Did Syncretism Take Place?

It is appropriate to deal with several primary problematic issues, which brought such syncretistic results.

10.1 Lack of Adequate Teaching

Through the brief description of their history and worship, it becomes apparent that *Santuala* worship never has a time for preaching or time for Bible study. They do keep the Bible but more as a symbolic object. The interviewees commented that *Santuala* members have devotions on a regular basis, but do not read the Bible. Consequently, the members have never had a chance to learn the Word of God. This leads them into a very poor or incorrect understanding of God, the Holy Spirit, healing, vision, and other Christian beliefs. These important concepts are learned through informal and casual settings. They concentrate on proper religious practices that meet their immediate needs, such as healing.

10.2 No Stable Leadership

Structural leadership is missing in *Santuala*. The closest person to a leader figure is the elder, but their role is rather restricted to a mediatory function between members and God, very much like a shaman. The elder

simply directs the people through external signs. None of the interviewees have knowledge as to why no official leader existed, even since its establishment. The *Santuala* lacks leadership that will guide members into spiritual growth, and this deficiency is critical.

10.3 Misplaced Focus

The motif of the members' belief is limited to only two effects: healing and blessing. The regular members of Santuala worship are more or less those who have experienced healing or blessing. As the founder herself had a great experience of miraculous healing, her followers tend to focus on acquiring the same experience. Thus, in a sense, healing is the central focus of their belief system. Their so-called missionary work is only an extension of this expectation. This shapes the nature of the group as a religious group with an expectation of God's instantaneous healing.

Another important emphasis is on blessing. Believing in God is directly linked to receiving divine blessing. However, the blessing is conditioned by the offering of material goods, and this is a deviation from Christian teaching. This indicates that they have inherited the old traditional belief where a sacrificial offering is imperative to expect blessing from their ancestors. They do not understand the concept that God's blessing is given freely because of the loving relationship between Him and His children.

11. What Should Pentecostals Learn from *Santuala*?

Based on the above discussions, I would like to make suggestions to Pentecostals as to how to approach animists. My motif is to avoid or minimize such syncretistic outcomes as Pentecostal beliefs interact with culture and native religions.

11.1 Focusing Not Just on Miracles

When the Pentecostal message spread at the turn of the century, signs and wonders accompanied the preaching of the gospel. People came to the Lord by scores through the experience of God's miraculous power, and instant healing became particularly prominent. The history of the Pentecostal ministry in North America and Asia reveals that healing took place in almost every place where the Pentecostal message was

proclaimed. Divine healing occurred widely regardless of race, location, or types of illnesses. When Assemblies of God ministers initially brought the gospel to the tribal people of northern Luzon around 1947, healing became a common miracle from God. The expectant atmosphere in healing revival meetings in various mountain regions reminds us of the Book of Acts. As a Pentecostal, I am thankful to the Lord for this unusual and important gift. It is also true that, without a doubt, healing is an attractive element that draws people to the love and power of Christ, so that they can have a personal experience with God.

However, I believe that healing or any miracle should not be an end, but a means to the end. The ultimate purpose of healing should be that of leading people to spiritual growth, a dynamic Christian life and maturity in Christ, thus the miracle of healing functions as a "sign" pointing to a true reality. If one constantly relies on empirical experiences, his or her spiritual life will not be healthy and balanced. Pentecostals need to clearly comprehend the role of the gospel rather than simply underscoring distinctiveness in its parameter.

11.2 Biblical Guidance with Proper Experience

In my judgment, due to their heavy inclination in empirical experiences, *Santuala*s tend to neglect the Word. It is noticeable that when a church focuses on learning truth, experientialism is downplayed. On the other hand, if too much credit is given to empiricism, learning is overlooked. When I served in an evangelical church in the States as one of the associate youth directors, I was able to observe the nature of the church. The members appeared so eager to study the Bible. The church had Bible studies throughout the entire week, and different groups come to study the Word on different nights. However, when they encountered critical problems or physical illness, their minds did not quickly grasp the meaning of healing in the Bible. Rather, in most cases they looked for human resources to resolve their problem. An elaborate Bible study program does not always seem to provide relevant application. Because the leaders in the church did not have tangible experiences in this area, they had no confidence, or expectation of, divine healing from God. This reminds me of the importance of gaining the empirical experience in our Christian life. Pentecostals need to maintain a balance between the two, the Word and experience.

11.3 Emphasis on Pentecostal Beliefs and Practices

In this changing social context, it is crucial to remain in the Pentecostal heritage by adhering to its beliefs and practices. It is often observed that second and third generation Pentecostals begin to lose their roots and heritage. In the end, we may see people who claim to be Pentecostal but do not maintain its distinctive beliefs and practices, thus, they may be called "nominal Pentecostals." According to one survey, sixty percent of self-claimed Pentecostals have never had any of "Pentecostal" experiences that our forefathers and mothers had.

Why is this happening? Why does the younger generation of Pentecostals seem to care little about the identity of Pentecostalism, its roots and uniqueness? Has the first generation neglected to pass on such heritage? The expectation of the Lord's soon return may have caused the pioneers to be good evangelists and missionaries, but not writers and reflective thinkers. The lack of reflective literature by them supports this contention. Some Pentecostal churches in Korea favorably follow the worship style of the Reformed Church, while some Presbyterian pastors eagerly adopt the Pentecostal worship style and message. In certain respects it is a good sign to be open to other traditions, but not to the degree that we lose our own distinctives and become "Pentecostal Evangelicals." Therefore, Pentecostals must maintain Pentecostalism's unique faith and practices. Teaching with this emphasis should take place not only in local churches, but, more importantly, in theological institutions and ministerial training programs.

12. Conclusion

The *Santuala* group is certainly an interesting phenomenon to Pentecostals as it provides an example of Pentecostal syncretism. The founder, Maura Balagsa, and her experience set their theology and ethos with a primary focus on divine healing. Healing became a powerful entry point for many *Santuala* members. The influence of a single leader is noted here, and this is what we have observed in Pentecostal/Charismatic Christianity. Even though the *Santuala* acknowledge the work of the Holy Spirit and, thus, call on the Spirit in prayer for healing, it is sometimes doubtful if healing takes place by the Spirit because of their syncretistic practices. One needs to know that Baguio, the largest city in the mountains, is a haven for famous faith healers who definitely display their syncretistic beliefs. And yet, the members' trust in divine power

seems to be genuine and serious, as no member is expected to take medicine or go to a hospital. If a member gets sick, all members devote themselves to prayer for healing.[23] This strengthens not only their faith in God but also solidarity among themselves. This community orientation is another feature commonly shared by Pentecostals. Noticeably enough, the group highly recognizes the importance of divine blessing although they tend to give it less emphasis than healing.

Divine revelation is expected of individuals through a vision, often to discover God's divine will and direction. If one does not receive visions during prayer time, when he is supposed to, his faith and authority will be severely questioned. On the basis of what the elder sees through the vision and gives during the interpretation, the group is able to move. It is unfortunate that among Pentecostals, theological learning, sometimes replaces the time of prayer and expectation of God's revelation to affirm what is revealed in the scriptures, and to receive guidance for a specific individual or situation.

Santuala's lively and participatory worship is epitomized by their dancing. It is acknowledged that the people simply adapt the ritual dancing style without evaluating as to whether it is suitable or not. Offering animal(s) for sacrifice in a thanksgiving service is another interesting practice, as much as praying for, or repenting of ancestral sins. Several important native religious ideologies have entered into the *Santuala* beliefs, and there is no biblical support for these practices. On the other hand, some practices are similar to those of the Pentecostals. Singing briskly, clapping hands, and dancing are elements, which one can easily find in Pentecostal worship.

This study shows that this group developed a belief and worship system, which is similar to that of the Pentecostals but they have never claimed to be Pentecostals, although they do enthusiastically identify with Christianity. Although we do not know how much influence the founder received from the Christian minister who prayed for her healing, his influence could have been great whether right or wrong. It is probable that their heavy emphasis on empirical experience may have come from this minister. This reminds us as to what an important role Christian leadership plays in the development of a new convert's life.

The preceding discussion of the *Santuala* group provides many lessons for the Pentecostal church. As the Pentecostal message has been planted in many Asian hearts, where there is an animistic orientation, it is critical to reflect on several models of syncretism as well as the ideal

[23] Interview with Tino Altaki.

contextualization. Indonesia and some parts of Africa may provide other models.[24] This study also reveals the importance of Pentecostal spirituality.[25] While we can expect spontaneous answers from God, it is indeed important to balance this expectation with a deep understanding of the word.

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[24] For Southern African cases, see Mathew Clark, "The Challenges of Contextualization and Syncretism to Pentecostal Theology and Missions in Africa," a paper presented at the Theological Symposium, the 18th Pentecostal World Conference, Seoul, Korea on Sept 21, 1998, pp. 263-83.

[25] See the recent book by an Asian Pentecostal, Simon Chan, *Christian Spirituality* (Downer Grove: InterVarsity, 1998).

[*AJPS* 3/1 (2000), pp. 119-138]

HEALING AND KENNETH HAGIN

Keith Warrington

1. Introduction

Kenneth Hagin (1917-) represents and is widely accepted as the father of the Word of Faith Ministries[1] though his mantle has largely fallen to Kenneth and Gloria Copeland who, through the magazine "Believer's Voice of Victory," promulgate a similar message concerning healing.[2] Because of the impact of his teaching concerning healing,[3] with its attendant reactions,[4] it is appropriate to analyze his beliefs and

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[1] Others who would have similar beliefs include Kenneth Copeland, Kenneth Hagin Jr., Fred Price, Charles Capps, Norvel Hayes, Marilyn Hickey, Robert Tilton, Jerry Savelle, Bob and Marte Tilton, John Osteen, Charles and Frances Hunter. See J. Savelle, *Sharing Jesus Effectively: A Handbook on Successful Soul-Winning* (Tulsa: Harrison House, 1982), p. 14; K. Hagin, Jr., "Trend Toward Faith Movement," *Charisma*, August, 1985, pp. 67 (67); D. Hollinger, "Enjoying God Forever: An Historical/Sociological Profile of the Health and Wealth Gospel," *Trinity Journal* 9:2 (1988), pp. 131-49.

[2] K. Copeland, "The Great Exchange," *Believer's Voice of Victory*, Feb. 1996, pp. 4-8.

[3] D. McConnell, *A Different Gospel* (Peabody: Hendrickson, 1988), pp. 7-8; According to Hagin (http://www.rhema.org/khm.htm), with the writings of his son, Kenneth Hagin Jr., they have distributed 53 million books with 58000 tapes being distributed every month. (The site was checked on Feb 10, 1999.)

[4] G. M. Burge, "Problems in the Healing Ministries within the Charismatic Context," *Society for Pentecostal Studies Conference Papers, 1983*; D. H. Simmons, "Hagin-Heretic or Herald of God? A Theological and Historical Analysis of Kenneth E. Hagin's Claim to Be a Prophet" (M.A. thesis, Tulsa: Oral Roberts University, 1985); K. S. Kantzer, "The Cut-Rate Grace of a Health and Wealth Gospel," *Christianity Today* 29:9, June 4, 1985, pp. 14-15; J. A. Matta, *The Born Again Jesus of the Word Faith Teaching* (Fullerton: Spirit of Truth Ministry, 1987); D. J. Moo, "Divine Healing in the Health and Wealth Gospel," *Trinity Journal* 9:2 (1988), pp. 191-98; H. T. Neuman, "Cultic Origins of Word-

practices. Despite his attempts to prove that Christians may emulate the healing ministry of Jesus, he assumes major differences that undermine such a link. These will now be explored.

2. Faith

A major feature in his healing theory relates to the concept of faith. It will be analyzed under the following headings that explicate his views.

2.1 Faith Is Integral to Healing

Hagin believes that faith is crucial to the occurrence of healing. He affirms the view that "the healings of Jesus...demanded faith."[5] This faith, he anticipates, will always be present in the person healed or those present. Thus, speaking of the healing of Jairus' daughter, he writes, "Jesus didn't do this (heal his daughter) on his own...He (Jairus) had something to do with it."[6] Elsewhere, he contradicts himself, writing that some do get healed even though no faith has been expressed.[7]

Similarly, referring to the paucity of healings by Jesus in Nazareth recorded in Mark 6:5, he states, "the Greek says he tried to but he couldn't...because of their unbelief...The few that did get healed had minor ailments...If He couldn't do it at Nazareth, He can't do it now."[8]

Faith Theology within the Charismatic Movement," *Pneuma* 12:1 (1990), pp. 32-55; V. Synan, "The Faith of Kenneth E. Hagin," *Charisma and Christian Life*, June 1990, pp. 65-66; H. H. Knight, III, "God's Faithfulness and God's Freedom: A Comparison of Contemporary Theologies of Healing," *Journal of Pentecostal Theology* 2 (1993), pp. 65-89 (69-66); T. Smail, A. Walker, and N. Wright, "'Revelation Knowledge' and Knowledge of Revelation: The Faith Movement and the Question of Heresy," *Journal of Pentecostal Theology* 5 (1996), pp. 57-77; S-B Kim, "A Bed of Roses or a Bed of Thorns," *Evangelical Review of Theology* 20:1 (1996), pp. 14-25 (17-19).

[5] K. E. Hagin, "Physical Healing through the Spirit" (audio-cassette), Knutsford: Faith Builders (n.d.); he claims that Trophimus did not have enough faith to be healed, K. E. Hagin, *The Key to Scriptural Healing* (Tulsa: Kenneth Hagin Ministries, 1978), p. 13; cf. "Healing" (sermon-audio; Birmingham, Alabama, May 22, 1973).

[6] Hagin, "Physical Healing."

[7] Hagin, "Healing."

[8] K. E. Hagin, "Healing and How to Keep It" (audio-cassette; Knutsford: Faith Builder, n.d.). Elsewhere, e.g., *Hear And Be Healed* (Tulsa: Kenneth Hagin

Notwithstanding his factual errors, he also indicates an inadequate Christology. He chooses not to examine the occasions when Jesus healed people despite the absence of faith on their part nor to clarify why apparently despite an absence of faith, some did get healed at Nazareth. He refers to Mark 7:32-37, in which Jesus takes the deaf man aside to minister to him, writing, "the Lord told me that He did this because there was so much unbelief in the town."[9] Whilst not providing any biblical support for this perception, he again provides conflicting views, acknowledging, "God will put up with a little unbelief in you when you don't know any better."[10]

He also believes that a lack of desire results in a lack of healing.[11] He describes two believers who gave up believing that they were being healed and died, when medically they did not need to, their reason being that they had seen Heaven and wanted to go.[12] No biblical evidence is offered for his beliefs; neither does the New Testament imply that Jesus needed a prior desire for healing to be reflected in people before he could heal them.

He further states, "if you received healing by somebody else's faith, it would not be permanent," advising the believer, "if you are to receive any permanent help then you are going to have to act in faith yourself."[13] However, there are occasions in the New Testament[14] when the faith of another was a key in achieving the needed restoration though there is no suggestion that the problem reverted to the sufferer at a later date.

He also writes of people who "have lost their healing" or who have been "robbed by the Devil"[15] due to the fact that "they didn't know their authority. They didn't know how to hold onto what they had."[16] He

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Ministries, 1979), p. 13, he attributes the lack of healing at Nazareth to an absence of a manifestation of the Holy Spirit.

[9] *Bible Faith Study Course* (Tulsa: Kenneth Hagin Ministries, 1974), p. 113.

[10] *The Art of Intercession* (Tulsa: Kenneth Hagin Ministries, 1980), p. 78.

[11] *What to Do When Faith Seems Weak And Victory Lost* (Tulsa: Kenneth Hagin Ministries, 1979), p. 75.

[12] *What to Do*, pp. 80-84.

[13] *Bible Faith*, p. 63.

[14] Matt 8:5-13; 9:18-26; 15:21-28.

[15] "Healing and How to Keep It."

[16] *The Believer's Authority* (Tulsa: Kenneth Hagin Ministries, 1984), p. 63; cf. K. E. Hagin, "The Individual's Faith" (audio-cassette; Knutsford: Faith Builder,

comments on many Christians who do not feel worthy enough to receive healing and thus fail to receive it.[17] The above statements are presented with no affirmatory biblical evidence. Instead, personal experiences are offered. A major problem with Hagin's teaching concerning faith is his definition of faith which differs from the faith commended by Jesus.

2.2 Faith Is Based on Apparent Scriptural Promises

His definition of faith equates to a belief that God will heal the sufferer. As a result of his interpretative grid, he thus writes, "If Jesus appeared to you in a vision and said that it was not His will to heal you, He would be making Himself out to be a liar."[18] Hagin asserts that his views are based on promises located in the Bible.[19]

He states, "You have a right to believe for anything God's Word promises you."[20] In this he is correct. However, it is his interpretation of those "promises" that is to be critiqued. The flaw in Hagin's belief system is not his stress on God's faithfulness; it is in stressing a particular analysis that results in a definition of faith that is suspect, being exegetically invalid.

Compounding the inappropriateness of his views is his illegitimate hermeneutic where the meaning of the biblical text is distorted. Thus, he believes that the promise of healing to the believer is "at least 70 or 80 years (That should be a minimum - and you can go on up, according to how much you can believe for)."[21] He records an incident where he

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n.d.); *Healing Belongs To Us* (Tulsa: Faith Library Publications, 1986), pp. 18-19.

[17] K. E. Hagin, *The Real Faith* (Tulsa: Kenneth Hagin Ministries, 1979), pp. 23-24.

[18] *What To Do*, p. 96.

[19] *Bible Prayer Study Course* (Tulsa: Kenneth Hagin Ministries, n.d), p. 5; he questions the quality of the better Covenant promised to believers in Hebrews 8:6 if it does not include similar promises to that in the old Covenant (cf. K. E. Hagin, "Healing Is Provided in the New Testament" [audio-cassette; Knutsford: Kenneth Hagin Ministries, n.d.]. Against the charge of some that "that is just for Israel," he states, "if God was opposed to His people being sick then, He is opposed to it now because God never changes" (*Seven Things You Should Know about Divine Healing* [Tulsa: Kenneth Hagin Ministries, 1979], p. 20).

[20] *What To Do*, pp. 31, 33; K. E. Hagin, *What Faith Is* (Tulsa: Kenneth Hagin Ministries, 1983), pp. 1, 11.

[21] *What To Do*, p. 44.

prayed for himself and a colleague because they were to eat food that would normally react against them because of allergies and ulcers. He comments, "My faith worked. It worked because the Scriptures teach that food is sanctified by the Word of God and prayer (1 Tim 4:4, 5). It worked because this was something that was good and necessary."[22] However, verse 3 explains that the author is not describing a physical protection of the believer from certain foods but pronouncing the legitimacy of marriage and certain foods forbidden by deceivers in the church. At the same time, Hagin admits refraining from the exercise of faith when it came to a painful physical reaction he experienced when drinking coffee noting, "I had enough sense to know my faith would not work there. Coffee has no food value."[23] There is, however, no justification for this arbitrary reasoning.

This elasticity of meaning is noted elsewhere. He describes the theory that "faith will work in your heart with doubt in your head."[24] He appears to achieve this by recognizing that though the mind may doubt God's promises, by concentrating on the promises, one can overcome one's doubts.[25] However, he also states of the unhealed, "the reason they are not healed is that they are thinking wrong,"[26] echoing neo-gnosticism and an anthropocentric resolution to the problem concerned. Such an incoherent view of faith is of little help to the sufferer though may be of use to the faith healer for its discontinuous nature is flexible enough to accommodate the success or failure achieved without calling into question the integrity of the faith healer's beliefs.

2.3 Faith Is Believing That What Is Asked Is Yours

Hagin advises the sufferer, "never permit a mental picture of failure to remain in your mind...Doubt is the devil."[27] Questioning whether it is the will of God to heal "violates the promises of God"[28] and as such may be described as "an unwillingness to allow the Word of God to govern

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[22] *What To Do*, p. 26, his colleague ate chili!

[23] *What To Do*, p. 27.

[24] *What To Do*, p. 70.

[25] *What To Do*, pp. 71-72.

[26] K. E. Hagin, *Right and Wrong Thinking* (Tulsa: Kenneth Hagin Ministries, 1966), p. 19.

[27] *Bible Prayer*, p. 8.

[28] *What To Do*, p. 55.

our lives."[29] He therefore states, "as long as you hope, it'll never materialize...But the moment you start believing, it will work."[30] Faith is defined as "expecting" to be healed.[31] Furthermore, though symptoms still remain, he advocates praising God for their restoration,[32] instructing his readers, "act as though you have received what you asked."[33] Drawing from Genesis 17:5, Ephesians 1:4, Revelation 13:8, and particularly Romans 4:17, he argues that faith is exercised by "calling those things which be not as though they were."[34] He concedes that the latter may take some time for "God will permit you to be tried and tested in faith right up to the end."[35] Indeed, he records that the real test of one's faith that one has been healed occurs when one is suffering pain,[36] though he fails to provide a parallel in the ministry of Jesus whom he is apparently imitating.

In attempting to expose the meaning of Mark 11:23f, he writes, "I saw that the verse says that you have to believe when you pray. The having comes after the believing." From this, he deduces, "I've got to believe that my paralysis is gone while I'm still lying here on this bed, and while my heart is not beating right."[37] He records an incident where a woman had received more than one prayer for healing by a congregation and had died. His assessment was that "instead of praying again for her healing, they should have raised their hands and thanked God that she had been healed."[38] No valid textual evidence is forwarded for this view.

More particularly, these aspects are not supported in the healing ministry of Jesus, a ministry that elsewhere he strongly advocates should be the pattern to be emulated by believers. Jesus does not condemn doubt nor demand faith; there is no evidence of symptoms remaining after the healing; neither is it recorded that ongoing symptoms are a test of one's faith nor does Jesus request gratitude before the healing occurs. At the

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[29] *The Real Faith*, p. 18.

[30] *Bible Faith*, pp. 15, 20.

[31] "Healings Can Be Obtained."

[32] *Bible Prayer*, pp. 9, 12, 50-51, 120.

[33] *Bible Prayer*, p. 115.

[34] *What To Do*, pp. 103, 106.

[35] *What To Do*, p. 51.

[36] *The Real Faith*, pp. 19-20.

[37] K. E. Hagin, *I Believe in Visions* (Old Tappan: Revell, 1972), pp. 27-28.

[38] *Bible Prayer*, p. 14.

same time, Biblical support for God subjecting people to such treatment to prove their faith concerning an apparent promise of healing is lacking. The fluidity of his definition of faith is thus again noted; elsewhere, he argues that the authority to be healed has been delegated by Jesus to the believer, though he does not appear to appreciate the incongruity of God withholding such a right from the believer and thus aiding the Devil whom he views as being the instigator of the sickness in the first place.

2.4 Faith Is a Force with Innate Power

Hagin interprets Mark 5:34 as an occasion when "Jesus said 'your faith did it'," [39] elsewhere writing, "your own faith can initiate healing...You don't have to wait for God to move." [40] He views faith as a law that God has instituted in the universe, as a result of which automatic responses can be achieved; he states that if one, even an unbeliever, engages in "co-operating with the law of God - the law of faith," s/he would get "results." [41] That unbelievers can "use" this faith indicates that God's promises to believers are apparently able to be appropriated by unbelievers. He advocates a quasi-magical technique in which the concept of faith becomes the key for transformation. God is not part of the equation; instead, faith is recognized as the authoritative quality needed. In this regard, faith is little more than a cosmic channel that allows mankind to harness divine resources whensoever it chooses without entering into any covenantal relationship with God. None of the above beliefs are reflected in the teaching or ministry of Jesus.

2.5 Medicine Is Equivalent to a Lack of Faith

Hagin regards it as illegitimate for a believer to visit a doctor for therapy believing that healing for the Christian should only be by supernatural means. [42] As a result of an apparent divine revelation, he informed his hearers that healing via medicine is second best, supernatural healing being preferable. [43]

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[39] "The Individual's Faith."

[40] *What To Do*, p. 61.

[41] K. E. Hagin, *Having Faith in your Faith* (Tulsa: Faith Library Publications, 1980), pp. 3-4.

[42] *Having Faith*, p. 151.

[43] "Healing Can Be Lost" (audio-cassette; Knutsford: Kenneth Hagin Ministries, n.d.).

Interpretations of Scripture offered to support his view are illegitimate. He eisegetically interprets the statement that Hezekiah "turned away to the wall" (Isaiah 38:2) as meaning "he turned away from man...from his own symptoms...his own sufferings...medical skill,"[44] as a result of which "now God could do something for him."[45] There is no suggestion that Jesus objected to medical therapies. It is significant that such is mentioned in the parable of the Good Samaritan (Luke 10:30-37). Elsewhere, the New Testament advocates medical therapy (1 Tim 5:23).

2.6 Faith Can Be Developed

Hagin advocates that believers "find the Scriptures that promise you the things you are praying for" and then "go over them again, and again, and again."[46] This reveals that, for Hagin, faith may be developed on the basis of an intellectual awareness of the promises. That which eludes clarification is the measurement of when faith has been achieved so as to effect the healing. He does not, for example, explain why it is necessary to continuously meditate on the promises, though the implication is that the more one reads them, the greater impact they will have on one's psyche.

He provides inadequate textual interpretation to substantiate the view that faith for healing may be developed. He offers, as evidence, Matthew 8:26, 14:31 which refer to "little faith"; Matthew 8:10 to "great faith"; Mark 4:36 to "no faith" and 2 Thessalonians 1:3 to the view that faith grows. On the basis of these texts, he articulates the opinion that the more faith one has in the belief that healing is the right of the believer, the more likelihood that healing will be achieved.[47] He offers Matthew 18:19 as the basis for the encouragement for increasing one's faith as a result of which healing may be effected. He also assumes that agreeing with others concerning healing will effect a change because the quality of the faith expressed is thus apparently developed. He remarks that this practice is another "method to achieve one's healing though this is only for those who cannot believe for their healing themselves...the best

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[44] K. E. Hagin, *Turning Hopeless Situations Around* (Tulsa: Kenneth Hagin Ministries, 1981), pp. 6-7.

[45] *Turning Hopeless Situations Around*, p. 17.

[46] *What To Do*, p. 33.

[47] "Healings Can Be Obtained" (audio-cassette; Knutsford: Kenneth Hagin Ministries, n.d.).

way."[48] Such routes to healing are not evidenced in the ministry of Jesus. The faith commended by Jesus is to be equated with a willingness to ask him for help. Jesus did not encourage faith to be developed nor did his response reflect a gradational requirement in faith. What is lacking in Hagin's view of faith is a clarification of the "faith" needed in order to receive the "promise of healing." Its fluidity of meaning undermines the ability of the individual to achieve it.

3. Sin

Hagin[49] interprets Exodus 15:26 and Deuteronomy 28:15 as God permitting sickness "to come as a result of man's disobedience," obedience and repentance resulting in healing.[50] A lack of forgiveness is isolated as a significant reason for a lack of healing.[51] There are problems with these concepts, including that of inconsistency.

Thus, he describes an occasion when, after falling and injuring his right arm, Jesus apparently sat on a chair next to his bed. Jesus explained to him that the injury had occurred because he had moved out of his perfect will. He was told that he would regain 99% of the use of the arm whilst experiencing 1% disability to remind him not to disobey again.[52] Elsewhere though, he states that sickness could never be used by God to achieve anything positive in the life of a believer,[53] deducing, "chastening is not via sickness."[54] The fact that Jesus withholds complete healing from him, which is his apparent right, is not addressed. Neither does he acknowledge that Jesus, his paradigm, never left a person partially healed nor was any illness described by Jesus as being pedagogically beneficial. He also offers ineligible exegesis. Thus, he warns that if there is sin in one's life, "your faith won't work," quoting Mark 11:23-25 as evidence[55] though the latter verse bears no relationship

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[48] "Healings Can Be Obtained."

[49] *The Key to Scriptural Healing*, pp. 5-6.

[50] *The Art of Intercession*, p. 28.

[51] *Bible Prayer*, p. 112.

[52] *I Believe in Visions*, pp. 93-94.

[53] "Where Does Sickness come from?" (audio-cassette; Knutsford: Faith Builder, n.d.).

[54] *The Key to Scriptural Healing*, pp. 16-17.

[55] *What To Do*, p. 38.

to prayer for healing, instead being a recognition that reciprocal forgiveness is needed in order to expect divine forgiveness.

Unbiblical beliefs also undergird his views. He believes, for example, that by constantly remembering sins forgiven in the past, God is not able to provide healing; indeed, he encourages believers to recognize that this is a technique of Satan to rob them of their right to healing.[56] The suggestion that the remembrance of past sins may thwart the possibility of healing is not evidenced in the ministry of Jesus, his apparent model. Sin is not regarded as a hindrance to the desire and will of Jesus to provide healing and neither is personal sin viewed by Jesus as a reason for the occurrence of sickness in one's life.

Furthermore, it is not recorded that Jesus demanded repentance before effecting any healings.

4. Prayer

His perspectives on prayer are, to a large extent, self contradictory. He undermines its necessity, stating, "Jesus...never prayed for the sick,"[57] his suggestion being that believers should follow the same pattern. However, he states that he has regularly engaged in prayer for the sick over forty five years.[58]

Despite his undermining the need for prayer, he also describes the power of prayer as being so great that when he prayed for his Sunday School superintendent who had died, his authority was such that Jesus, revealing the conversation to him later in a vision, said to the dying man, "Brother Hagin won't let you come."[59] As for himself, he states, "I can't ever remember, in twenty-nine years, not getting that for which I've asked."[60]

He advocates offering a prayer for healing but states that it should be only offered once, writing, "If a person...asks again, he doesn't believe that he has received, because if he believes that he has received, he would be thanking God for it, then it would be made manifest."[61] He refers to an

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[56] *What To Do*, pp. 41-42.

[57] *Bible Prayer*, p. 116.

[58] *The Name of Jesus* (Tulsa: Kenneth Hagin Ministries, 1980), pp. 15-16.

[59] *The Art of Intercession*, pp. 124-25 (italics in original).

[60] *Bible Prayer*, p. 21.

[61] *Bible Prayer*, pp. 50, 113.

occasion when 2000 people prayed for a man who had suffered a heart attack, after which the leader of the congregation asked, "how many of you believe God heard us?" He, along with 90% of the crowd, raised their hands. However, when most of the congregation responded positively to the leader's question, "how many of you are going to keep on praying for brother S.?" he did not. His assessment was, "if that man had been depending on the crowd, he would have died. Because if they kept on praying, they would have nullified the effects of their prayers."[62]

He interprets Matthew 7:7-11 as meaning "the minute you seek, it is yours. The minute you knock, the door is opened to you" and applies this promise to divine healing in particular.[63] These interpretations lack validity and do not take into consideration a range of issues including the conditions implicit in the passage and the present continuous nature of the Greek tenses used. At the same time, he contradicts himself by recounting an occasion when he prayed for three days until a man was healed[64] and a period of six weeks during which he prayed concerning a heart problem he was suffering.[65] Similarly, he writes, "the reason we don't get more results is because our praying is not intense enough."[66]

He inexplicably describes praying for the sick and feeling the symptoms of their illness in his body.[67] He writes, "since 1949, with only one exception, every time I have made intercession for the sick and taken on their symptoms, they always received their healing."[68] This is not explored; indeed, it is not only incongruous, it is unprovable and ultimately absurd, since it is obvious that some illnesses may not be replicated in another person's body. Scriptural evidence for his views is again lacking and a parallel with Jesus in his ministry of healing is not to be found in the Gospels.

It is unclear as to how valid or necessary prayer is for healing in his framework of healing, given his comments on Jesus not praying for the sick, his stress on the authority of the believer to claim healing and his belief in the efficacy of the spoken word. However, he refers to the

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[62] *The Name of Jesus*, pp. 148-49.

[63] *The Name of Jesus*, p. 111.

[64] *The Art of Intercession*, pp. 120-21.

[65] *The Believer's Authority*, p. 8.

[66] *Turning Hopeless Situations Around*, p. 13.

[67] *Turning Hopeless Situations Around*, pp. 61-62.

[68] *The Art of Intercession*, p. 31.

benefit of praying in tongues for healing,[69] stating, on the alleged evidence of Romans 8:26, that as a result of praying in tongues, the latter forming 90% of his praying,[70] "you increase your power in praying 100%"; consequently, he describes a congregation praying for a paralyzed man but "the father got the job done when he began to pray in the Spirit."[71] However, he does not explain why this is necessary, given that healing is assumed by him to be a right to be claimed by believers.[72] Neither does he clarify the meaning of "praying in the Spirit" nor explain why it and the use of tongues are more effective than prayer in a human language, nor is this reflected in Jesus, his apparent model.

His analysis of a prayer of faith is also unbiblical. He describes it as a prayer that "is primarily prayed for yourself...not for someone else - unless they are bona fide baby Christians."[73] He also writes of believers who request prayer for healing who are not fully aware of the teaching of divine healing and states that he "can make a prayer of faith work for them...if they will just remain neutral I can get results for them."[74] However, he also writes, "the prayer of faith doesn't always work in every situation. It isn't designed to."[75] The contradictions and egocentric nature of his assessment of the prayer of faith is again prominent rather than recognition of a theocentric sovereignty that motivates it. He offers no biblical support for his view.

5. The Name of Jesus

The use of the name of Jesus in healing is a fundamental element in Hagin's healing praxis. There are three aspects to be explored based on deductions he makes.

The power in the name of Jesus is the delegated possession of the believer. Hagin suggests that God has handed over authority to the believer to such an extent that "it is not so much up to God, concerning

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[69] *Laying on of Hands* (Tulsa: Kenneth Hagin Ministries, 1980), pp. 71-72.

[70] *Bible Prayer*, p. 41.

[71] *Bible Prayer*, p. 41.

[72] *Bible Prayer*, p. 41.

[73] *The Art of Intercession*, p. 1.

[74] *Bible Prayer*, p. 82.

[75] *The Art of Intercession*, p. 102.

matters on this earth, as it is up to us."[76] On this basis, he records a vision that he apparently received of a demon in the image of a monkey attempting to interrupt a conversation that he was having with Jesus. Hagin claims that Jesus told him that he did not have the authority to deal with it, it being removed by the name of Jesus spoken by Hagin.[77] Jesus apparently told him, "If you hadn't done something about that, I couldn't have," this point being purportedly emphasized by Jesus four times.[78]

Similarly, he records an incident when he said, "In the Name of Jesus...I break the power of the devil over my brother Dub's life. I claim his salvation. Within 10 days, he was born again. I had prayed and fasted for him off and on for 15 years, which never seemed to do any good. But the minute I rose up with the Name of Jesus, it worked."[79] Not only does this confirm his formulaic view of the name that appears to have a unique authority of its own, it also contradicts his suggestion that "nobody, through prayer and faith, can push something off on someone else which that person does not want. If we could, we would all put salvation off on everybody."[80]

On the basis of John 16:23, he argues that it is not necessary to use the phrase, "if it is His will" in a prayer that incorporates the name of Jesus.[81] Instead, he writes, "the name of Jesus belongs to us."[82] He is convinced that with the authority of the name, "it is just as easy to be healed as it is to be forgiven of your sins."[83] This quasi-magical use of the name of Jesus overlooks the necessity of incorporating into a prayer the recognition of the will of the name bearer. Instead, the name becomes a manipulative key to divine resources.

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[76] *The Name of Jesus*, p. 19.

[77] *The Believer's Authority*, pp. 18-19.

[78] *The Believer's Authority*, p. 30; cf. K. E. Hagin, *Demons and How to Deal with Them* (Tulsa: Kenneth Hagin Ministry, 1968), pp. 23-24.

[79] *The Name of Jesus*, p. 38.

[80] *What To Do*, p. 15.

[81] *The Name of Jesus*, p. 15.

[82] *The Name of Jesus*, pp. 37, 48, 75, 103, 117, 120-21; cf. K. E. Hagin, *Your Faith in God Will Work* (Tulsa: Kenneth Hagin Ministries, 1991), pp. 28-29.

[83] *The Name of Jesus*, p. 126.

5.1 The Name of Jesus Has Legal Implications

He states, "Jesus gave us the right to use His name."[84] He approves the suggestion that offering the name of Jesus "places prayer not only on legal grounds, but makes it a business proposition."[85] He believes that "what Jesus has done is this: He has signed a check and turned it over to us,"[86] observing, "His Name guarantees an answer to our prayer."[87]

He also notes, "I have found that the most effective way to pray can be when you demand your rights. That's the way I pray: 'I demand my rights!'"[88] Thus, he translates John 16:23 as, "whatever you demand in my Name, I will do it,"[89] incorrectly claiming this to be the actual Greek translation.[90] Such presumptive attitudes are not reflected in those healed by Jesus. However, he argues, "you're not demanding of God when you demand your rights; you're demanding of the devil."[91] Inexplicably, and in contradiction to the latter, he also records, "you do not command in tones of arrogance, but as a partner...you lay the case before Him"[92] obviously referring to God.

5.2 There Is Limitless Power in the Name of Jesus

Hagin[93] writes, "all the authority that Jesus had is invested in His Name!" noting that "we heal no-one...it is the Name that does it." This power is so integral to the name that he states, "many prayers have...not worked because they were prayed for Jesus' sake, instead of in Jesus' Name."[94] He writes, Satan "won't argue with you about the Name of Jesus - he's afraid of that Name."[95] The formulaic power of the

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[84] Prevailing..., pp. 21-22.

[85] *The Name of Jesus*, p. 17.

[86] *The Name of Jesus*, p. 22.

[87] *The Name of Jesus*, p. 73.

[88] *The Believer's Authority*, p. 22

[89] *The Name of Jesus*, p. 74.

[90] *The Believer's Authority*, p. 23.

[91] *The Believer's Authority*, p. 22.

[92] K. E. Hagin, *Plead Your Case* (Tulsa: Kenneth Hagin Ministries, 1979), p. 9.

[93] *The Name of Jesus*, p. 13.

[94] *The Name of Jesus*, p. 14.

[95] *The Believer's Authority*, p. 22.

phraseology in which the name is used is reminiscent of the magician's attention to detail and formulaic accuracy. At the same time, the name of Jesus takes on an entity of its own similar to the name magic practised by the Jews and other Ancient Near Eastern people groups.

He exalts the significance of the name of Jesus above faith and prayer, writing, "if I just had enough faith, you might be thinking, I could use that Name. You can use it anyway. It belongs to you...nowhere does Jesus mention faith or belief when He talks about using the Name of Jesus."[96] Hagin teaches that the name of Jesus is given for believers to heal unbelievers, not themselves, for they already have the authority to claim healing for themselves.[97] Similarly, he writes, on the basis of Acts, that "very little is said about their praying for the sick...most of the time they simply used the Name of Jesus."[98]

However, he does not interact with the texts in Acts sufficiently and therefore, does not develop a coherent rationale concerning the significance of the name of Jesus, treating it magico-sacramentally.

However, he records incidents where the name of Jesus is used and yet healing is forfeited because the sufferer "didn't have faith to be healed."[99] This elasticity of belief is confusing and does not reflect biblical teaching. It is not reflected in the teaching of Jesus; it invests, in the name, power that belongs to God that may be resourced and activated without the involvement of God; it exalts the value of the name above prayer and faith and assumes magical and coercive properties enabling anyone to activate events via a supernatural agency; at the same time, notwithstanding the apparently comprehensive power resident in the name, many are not healed, despite its incorporation in a request for healing.

To use the name of Jesus in healing with an expectation of an inevitable release of power is inappropriate and illegitimate, although this undergirds much of the writings and popular beliefs concerning the name in the Faith Movement.[100] Although the name may serve to remind a

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[96] *The Name of Jesus*, p. 117.

[97] "*Seven Things You Should Know*."

[98] *The Name of Jesus*, p. 75.

[99] *The Name of Jesus*, pp. 82-83.

[100] Cf. K. Warrington, "The Use of the Name (of Jesus) in Healing and Exorcism with Particular Reference to the Teachings of Kenneth Hagin," *Journal of the European Pentecostal Theological Association* 17 (1997), pp. 16-36.

person of the power of the name bearer,[101] the will of the owner of that power is to be recognized as being of paramount importance.

The legitimate and authoritative use of the name presumes relationship with the name bearer. Simply put, the person who prays in the name of Jesus is expressing trust in him on the basis of a personal relationship.[102]

Furthermore, the valid and effective use of the name occurs when the will of the name bearer is identified. The use of the name in Jesus' guidance concerning prayer[103] has value as a reminder of the importance of the will of God in prayer.[104] The name of the Lord is appropriately used when the prayer incorporating it is sanctioned by God, for then it will effect a change.[105]

The most important aspect related to the name of Jesus is thus not its presence in a healing prayer but its symbolic value as an indicator of the importance of a recognition of the will of God. Given that it has not been demonstrated that the healing power of Jesus has been delegated to believers to emulate Jesus, it is to be doubted that the use of the name of Jesus may function as a healing catalyst. To assume that it does is to indicate a misunderstanding of Jesus' teaching. Although the name is identified in some settings as an element in prayers of restoration, it is to be concluded that unless the above principles are incorporated, it becomes a pseudo-magical implement unrelated to the teaching of Jesus. Those who incorporate the name of Jesus inappropriately cannot rightly claim to be emulating Jesus.

6. Positive Confession

Hagin believes the healing authority of Jesus is delegated to the believer to such an extent that he records that it can be activated by one's

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[101] W. Wink, *Naming the Powers* (Philadelphia: Fortress, 1984), p. 22.

[102] Cf. G. L. Munn, "The Importance of Praying in the Name of Christ," *Southwestern Journal of Theology* 38:33 (Summer 1996), pp. 42-44 (43); L. P. Hogan, *Healing in the Second Temple Period* (Göttingen: Vandenhoeck & Ruprecht, 1992), p. 255; L. Hurtado, "Miracles...Pagan and Christian," *Paraclete* 4:4 (1970), pp. 13-16 (15-16).

[103] John 14:13-14; 15:16; 16:24, 26.

[104] 1 John 5:14-15.

[105] Exod 5:22-23; Deut 18:18-19; 2 Chro 26:5; John 15:7; James 1:25; 1 John 3:22; 5:14-15.

speech. He believes that making positive statements concerning individuals or situations creates a beneficial impact, including healing.[106] On the basis of Hebrews 4:14, he writes, "you are what you say"[107] whilst on the basis of Mark 11:23, he states, "you can have what you say."[108] Other maxims include, "don't pray it: say it,"[109] "your lips...can make you a victor or keep you a captive"[110] and "what I confess, I possess."[111] On the basis of Romans 10:8, he writes, "believing with the heart and saying it with the mouth...creates reality."[112] He further warns that such positive confession must take place before the healing can be granted.[113] However, such a prior statement or belief before healing occurs is not reflected in the ministry of Jesus.

Conversely, he argues that negative confessions are counter productive[114] stating, "if you are defeated, you are defeated with your own lips."[115] Thus, he writes that the believer who says, "according to God's word 'I'm healed'," followed by, "yes, I've got heart symptoms," will nullify the first confession as a result of stating the second.[116] On the basis of Proverbs 6:2, he argues, "the reason so many are defeated is that they have a negative confession."[117] Indeed, he believes that negative confessions undermine the Word of God and writes, "every time you confess...your weakness and your disease, you are openly confessing that

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[106] *What To Do*, pp. 61-65; K. E. Hagin, *New Thresholds of Faith* (Tulsa: FLP, 1980), p. 40.

[107] *Bible Faith*, pp. 86-87.

[108] *Bible Faith*, p. 117; K. E. Hagin, *Words* (Tulsa: Kenneth Hagin Ministries, 1979), p. 3; *You Can Have What You Say* (Tulsa: Kenneth Hagin Ministries, 1980), pp. 3-4.

[109] *What To Do*, p. 78.

[110] *Bible Faith*, p. 91.

[111] *Bible Faith*, p. 93.

[112] *Bible Faith*, p. 89

[113] *Bible Faith*, p. 93.

[114] *Bible Prayer*, p. 54.

[115] *You Can Have*, p. 10.

[116] *The Name of Jesus*, pp. 90, 138.

[117] *Bible Faith*, pp. 90-91.

the word of God is not true."[118] As a result of his following such a procedure, he claims not to have had a headache since 1933.[119]

He further states that he has known the power of God "to go into" people "and often come right back out of them," the reason being advanced that "they didn't take hold of it."[120] Such impersonal pseudo-dynamic language indicates a dispassionate, insouciant energy that is more familiar with nineteenth century Mind Healing Cults, including Christian Science, than the healing ministry of Jesus.[121] However, he claims, "I learned how to get them healed and keep them healed."[122] The suggestion that a method of healing may be learned is unbiblical and is not reflected in the ministry of his alleged model, Jesus.

Such beliefs are to be critiqued. Sarles describes this perspective of authority as "a form of magic, with the spoken word as the incantation. The interior logic...argues that since man is a godlike creature, his words, when spoken in faith, have the same intrinsic creative power as God's."[123] Although the tongue may be a powerful instrument for good or evil (James 3:5-10), Hagin goes far beyond this. Neuman reasonably concludes that Hagin denies reality, setting up "a dualism which allows him to deny the physical."[124]

Hagin's metaphysical language is open to misunderstanding and its usage reflects the ineptitude of Hagin's argumentation. He advocates a skeptical attitude towards physical evidence when it contradicts his interpretation of Scripture. Thus, sickness is viewed as being "unreal"[125] and only a symptom of sickness.[126] In his determination to stress his

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[118] *Bible Faith*, p. 62.

[119] *Words*, p. 6.

[120] *How to Keep*, p. 5.

[121] Neuman, "Cultic Origins," pp. 37-48 explores links between Hagin and the Mind Healing cults. The similarities are well demonstrated though dependency is not proven.

[122] *How to Keep*, p. 19.

[123] K. L. Sarles, "A Theological Evaluation of the Prosperity Gospel," *Bibliotheca Sacra* 143 (Oct 1986), pp. 329-52.

[124] Neuman, "Cultic Origins," 34; J. S. Tinney, "The Prosperity Doctrine; An Accretion to Black Pentecostalism," *Evangelical Review of Theology* 4:1 (April-Sept, 1980), pp. 84-92; C. Farah, "A Critical Analysis: The Roots and Fruits of Faith Formula Theology," SPS Conference, 1980: 4, 7, 14, 26.

[125] *The Real Faith*, p. 29.

[126] *The Key to Scriptural Healing*, pp. 27-28.

belief that sickness is inappropriate for the believer, he writes, "sickness or disease that *seems* to be in our bodies was laid on Jesus."[127] At other times, he is less clear, noting the possibility that if he has a headache, his response is not to tell anyone. Instead, he writes, "if somebody asked me how I was feeling, I would say, 'I'm fine thank you'."[128] This, rather than a denial of the reality of sickness, appears to be an attempt to deny its permanency by exerting a positive attitude with the insertion of a lie.

Pertinent to the thesis is that these attitudes are not reflected in the ministry of Jesus who nowhere denies the reality of illness or treats it as only a symptom of a (non-existent) ailment. Allied to this is the recognition that Hagin views the mind as being the power base for a resolution of problems including sickness.[129] It is as a result of "thinking correctly" that sickness can be removed.[130] He further maintains that it is not prayer, nor even Jesus, that is of importance in the restoration process; it is oneself.[131] The egocentrism of his view is emphasized in that an important consequence of his stress on positive confession is that it replaces the need for prayer. Thus, he writes, "I don't believe I prayed more than half a dozen times...in all these years. Why? Because you can have what you say."[132] Not only is this severely contradicted by the many statements in which he records his dependency on prayer, but it also indicates that he has an inappropriately high anthropology at the expense of a low Christology. Instead of requesting healing from God, he argues that it is appropriate, by use of the name, to "take" what one wants. Also, the believer is described as having abilities similar to Christ but also superior for s/he can negate that which the risen Lord would wish to accomplish. It is difficult to understand how he can maintain that Jesus functioned as a paradigm for believers when such concepts are absent from the healing ministry of Jesus. It would be anticipated that all who followed Hagin's guidelines would be healed; the reality proves the opposite. Despite the latter fact, he still promulgates his self - defeating maxim.

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[127] *Seven Things You Should Know*, p. 54 (italics are mine).

[128] K. E. Hagin, "Words," *Word of Faith*, Jan. 1979: 10.

[129] K. H. Hagin, *Redeemed from Poverty, Sickness, Death* (Tulsa: n.p., n.d.), p. 24.

[130] *Right and Wrong Thinking*, pp. 19, 23.

[131] Cf. C. Farah, "Faith Theology: The Sovereignty of Man," *Logos*, May/June, 1980, pp. 50-55.

[132] *Words*, p. 9.

7. Conclusion

The views of Hagin concerning healing are manifold though a theology of suffering is noticeable by its absence. The textual evidence examined later will act as a hermeneutical grid for a further analysis of his beliefs. He propounds a belief system that incorporates an apparent guarantee for believers to receive and maintain physical health on the basis of the authority invested in them by Jesus. Simultaneously believing that Jesus provides a model to be emulated, he assumes that believers should function as successfully as he did. However, although he claims biblical precedent for his views, too rarely does he offer biblical evidence, instead, relying on apparently divine revelations and personal experiences. At the same time, he presents his views in the context of confusion and contradiction. Most importantly for this thesis, although he claims to be following the model represented by Jesus, he frequently deviates from it, offering a deviant and defective healing matrix.

[*AJPS* 3/1 (2000), pp. 139-154]

THE DEVIL, DISEASE AND DELIVERANCE: ORIGINS OF ILLNESS IN NEW TESTAMENT THOUGHT – AN APPRECIATION AND CRITIQUE[1]

Paul Elbert

John Christopher Thomas' monograph[2] is the thirteenth in the already distinguished series of supplement volumes under the imprimatur of the *Journal of Pentecostal Theology*. It treats the origins of illness in NT thought and illuminates how affliction, suffering and healing appear to have been understood in the world of NT spirituality. In this task it is an important step forward, not only in an analysis of the NT documents, but also for our contemporary approach to prayer and management of suffering today.

While the NT perspective is certainly distinctive against the ancient near eastern, Graeco-Roman, and Jewish backgrounds,[3] with a crucified and risen Savior who now heals from heaven as sovereign Lord, it is at

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[1] An earlier version of this article was presented at the Society for Pentecostal Studies meeting at Evangel University, Springfield, MO, in 1998, at the kind invitation of Blaine Charette, chairperson of the Biblical Studies Discussion Group. I am grateful for the helpful critical observations made there by Chris Thomas, Michael Dusing, and other participants.

[2] *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought*, Journal of Pentecostal Theology Supplement Series 13 (Sheffield: Sheffield Academic, 1998), paper, 360 pp.

[3] The following help to illustrate these backgrounds for Thomas' book: E. D. Phillips, *Greek Medicine* (London: Thames and Hudson, 1973); John Scarborough, *Roman Medicine* (Ithaca: Cornell University Press, 1976); John Ferguson, *The Religions of the Roman Empire* (Ithaca: Cornell University Press, 1970); David L. Balch, Everett Ferguson and Wayne A. Meeks, eds., *Greeks, Romans, and Christians: Festschrift for Abraham Malherbe* (Minneapolis: Fortress, 1990); and John R. Levison, *The Spirit in First Century Judaism*, Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 29 (Leiden: Brill, 1997).

the same time consistent in that all cultures which left a literary past always supposed or believed that illness and death were somehow bound up with the divine. Even "natural causes" of illness and death are no accident. When God decided to limit the human life span to about a hundred years at the time of the flood (Gen 6:3) and to decrease the life expectancy of the post-flood peoples, perhaps with the explosion of the Vela supernova and associated cosmic rays which cause cell death,[4] the Genesis writer appears comfortable with this sovereign decision truncating the spread of human wickedness. When a Mesopotamian sage dialogued with the gods re the bread of life and the water of life, obvious metaphors for either eternal life or healing which might be sovereignly provided, the question arose how mankind could be worthy of these gifts from the gods.[5] When the deeply inspired spiritual writer of Ps 119 notes that before affliction he went astray, but now he has kept the divine word, he also reveals that not all affliction was gone and deliverance was still needed (vv. 67, 153). In the Roman world of slavery, oppression, and primitive medical knowledge, with the attendant physical suffering and illness in society, doctors were capable of commanding very great respect,[6] so that the healing ministry of the historical Jesus in this context would appear even more spectacular than we could easily imagine today.[7] The expectation that Jesus, whose healings would have

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[4] So too, Hugh Ross, *The Genesis Question: Scientific Advances and the Accuracy of Genesis* (Colorado Springs; NavPress, 1998), pp. 119-22. The sovereign responsibility for the creation and design of hominids that preceded the formation of Adam from the chemically prepared dust of the ground also provides evidence regarding God's intentions concerning illness and death, cf. Paul Elbert, "Biblical Creation and Science--A Review Article," *Journal of the Evangelical Theological Society* 39 (1996), pp. 289-91, and Allan J. Day, "Adam, Anthropology and the Genesis Record – Taking Genesis Seriously in the Light of Contemporary Science," *Science and Christian Belief* 10 (1998), pp. 115-43.

[5] J. B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: Princeton University Press, 1969), pp. 101-102.

[6] I have attempted to make this point in another context where I believe it could have had a bearing upon Luke's credibility with Theophilus, aiding Luke's pedagogical purpose to set before Theophilus an emblematic model of authentic pneumatology from the apostolic tradition, cf. "Spirit, Scripture and Theology through a Lukan Lens: A Review Article," *Journal of Pentecostal Theology* 13 (1998), pp. 55-75.

[7] Ronald A. N. Kydd, *Healing through the Centuries: Models for Understanding* (Peabody, MA: Hendrickson, 1998), p. xvi, perceptively observes, "The church's awareness of just how wide-ranging was the nature of Jesus' healing ministry has

engendered enormous prestige and trust, continues to heal from heaven in answer to prayer was an expectation obviously carried on in the primitive church and was captured in the development of NT texts, like in Luke's choice of the Joel passage for the paradigmatic opening of his second scroll with its inclusion of prophecy, dreams, visions, signs and wonders (all of which can relate to the miraculous).

Pentecostals, as a movement, not concerned to protect the concretized sacramental, liturgical and ritualistic practices which did not stress expectancy beyond bare informational claims and which did not adequately or intentionally make room for experiential interactions with the divine, attempt to capture and attune to the ethos of genuine NT expectations regarding healing and deliverance from heaven with their emphasis on "inspiration rather than information."[8] But another NT expectation, that as the Savior entered into his glory through suffering (e.g., Luke 24:26) so too would suffering belong to his disciples,[9] was

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been fleeting at best." In his opening chapter on "Jesus the Healer" (pp. 1-17), Kydd argues that the primitive church understood the healing ministry of the historical Jesus as something of great importance, intrinsic to who Jesus really was, and that "Jesus did not think that either the revolution or the healings would end when he withdrew physically from the planet" (p. 17).

[8] I am indebted to Lee Roy Martin at the Church of God Theological Seminary, my colleague in the post-graduate research seminar there, for introducing me to this pastoral and evangelistic concept. Historically, however, the notion of "inspiration rather than information" has also embraced a passion for the kind of information that attempts to correctly understand, defend and remain open to the activities of the Holy Spirit. Thomas' book is in this tradition, where the following, aside from well-known scholarly Pentecostal pioneers like French Arrington, Howard Ervin, R. Hollis Gause, Stanley Horton, and John Rea, particularly come to mind: J. Rodman Williams, *Renewal Theology*, 3 vols. (Grand Rapids: Zondervan, 1988-92); John McKay, *The Way of the Spirit: A Bible Reading Guide and Commentary*, 4 vols. (Basingstoke, Hants.: Marshall Pickering, 1988-1993); *When the Veil is Taken away: Biblical Theology and the Spirit-Filled Life* (Horsham, W. Sussex: Kingdom Faith Ministries, 1994); Jack Deere, *Surprised by the Power of the Spirit* and *Surprised by the Voice of God* (Grand Rapids: Zondervan, 1993 and 1996); Francis A. Sullivan, *Charisms and Charismatic Renewal: A Biblical and Theological Study* (Ann Arbor/Dublin: Servant/Gill and Macmillan, 1982); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, JPTSup 1 (Sheffield: Sheffield Academic, 1994); and Gary S. Greig and Kevin N. Springer, eds., *The Kingdom and the Power* (Ventura, CA: Regal, 1993).

[9] E.g., I recall C. S. Lewis' idea that pain is God's "megaphone to rouse a deaf world," *The Problem of Pain* (New York: Macmillan, 1962), p. 93. A sober

not explored with the same zeal by Pentecostal stewards of the mysteries. However, a little information is not necessarily a bad thing and hence it is a pleasure to welcome Thomas' practical insights on infirmity, affliction and death with respect to the three potential sources of illness he finds in the NT worldview: God, evil forces (the devil and/or demons) and natural causes.

Thomas begins with an exegesis of the James 5 material, finding that some illnesses can be the result of sin while others are not, suggesting that the later are "the consequence of living in a sinful world" (p. 37), which I would take to be the result of the Fall and of modern man (the first hominid species infused with the breath of God and the image of God) being driven from the Garden.[10] While sick believers are not to be presumed guilty of sin, sickness which accompanies sin implies God's direct activity (p. 37). But since no one is always free of sin, perhaps life

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assessment could be expected by a student of Padre Pio's life, "It becomes therefore a grace, 'not only to believe in Christ, but to suffer for him' (Phil 1:29). The philosophical and moral problem, psychologically so difficult, of the suffering which can be found in everyone's life… has only one solution. This calms the spirit and makes it sublime even in enduring the heaviest Cross. Suffering is the precious element in the plan of divine Providence, in a design for salvation," Fernando of Riese Pio X, "The Mystery of the Cross in Padre Pio," *Acts of the First Congress on Padre Pio's Spirituality*, ed. G. Di Flumeri (San Giovanni Rotando: Edizione Padre Pio of Pietrelciana, 1978), p. 96.

[10] Claus Westerman, *Genesis*, 3 vols., Biblischer Kommentar: Altes Testament 1/1-3 (Neukirchen-Vluyn: Neukirchener Verlag, 1974), I, p. 25. I take the recent historical Adam to be the spiritual father of humankind, *Homo sapiens*, who, like us, following expulsion from the Garden, lived in a world described by Rom 8:19-22. Spiritual death and its sequel, physical death, was caused by Adam's sin as a spiritual creature bearing God's image, thus initiating the "natural causes" which included illness. It is the curse of Genesis 3 that is paradigmatic of the "natural causes" Thomas refers to several times, paradigmatic of the nature and origin of sin in modern man and of its consequences, cf. Gordon Wenham, *Genesis 1-15*, Word Biblical Commentary (Dallas: Word, 1987), p. 91; Ross, *The Genesis Question*, pp. 69-100. The "natural causes" cited by Thomas as origins of illness are then best understood as the providential and sovereign actions of God working through physical quantum processes (via an undetectable Spirit-matter interaction which preserves God's invisibility, cf. backgrounds for this concept in Philip Clayton, *God and Contemporary Science*, Edinburg Studies in Constructive Theology [Edinburg: Edinburg University, 1997], pp. 192-231) and arising from these historical circumstances involving Adam. In this way God is both immanent and transcendent with respect to *all* events that transpire in the cosmos, cf. Donald MacKay, "The Sovereignty of God in the Natural World" *Scottish Journal of Theology* 21 (1968), pp. 13-26.

in a sinful world as an origin of illness should be amended to countenance the possibility that God is ultimately responsible for all illness and to acknowledge explicitly that it can be God's will for a believer to be ill, irrespective of the sinful nature of the old or fleshly man.[11]

The book ends with a section on "Implications for Pentecostal Theology" (pp. 310-19), and it is here, with respect to James 5, that Thomas makes a real contribution with some penetrating observations: "This investigation suggests that prayer, one might even say fervent prayer, is always the appropriate response to infirmity… based upon the admonition of James 5…further supported by Paul's apparent practice when faced with a thorn in the flesh and the examples of Jesus and others within the narratives of the Gospels and Acts…in the vast majority of cases the writers (and the readers with them) exhibit an extraordinary expectancy with regard to healing" (p. 312). This conclusion is important because it challenges directly the tendency within modern scholarship to emphasize the literary over the contextual perspective of NT writers when it comes to the supernatural, so that NT characters and their narrated interaction with God are not to be regarded as a paradigm for contemporary believers. Don Carson engages in literary reductionism when he argues, against Luke's obvious narrative-theological interests, that "The way Luke tells his story, Acts provides not a paradigm for individual Christian experience,"[12] a claim directly contradicted by Luke himself at one point (Acts 20:34-35);[13] but it is clear that within much Evangelicalism today there is the unarticulated presupposition that, aside from the supposed non-paradigmatic nature of Lukan characters (especially re their involvement with the Holy Spirit), even the historical

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[11] John Christopher Thomas, "The Devil, Disease and Deliverance: James 5.14-16," *Journal of Pentecostal Theology* 2 (1993), pp. 25-50 (47), tentatively concluded that "James does not appear to consider the possibility that healing might not be attained." While this is a sober and fair reading, it should be noted also that James does not impose on God's sovereignty, nor is James' optimism unreal. Significantly, James' familiarity with and citation of Job earlier in v. 11 suggest that his optimism is tempered with a sure knowledge of God's sovereignty. This context *should not be overlooked* in our understanding of James' cultural and Christian setting.

[12] *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987), p. 150. A further assessment of this hermeneutical strategy is offered in note 13 below.

[13] Cf. Andrew D. Clarke, "'Be Imitators of Me': Paul's Model of Leadership," *Tyndale Bulletin* 49 (1998), pp. 329-60.

Jesus is not paradigmatic with respect to the activity of the spiritual Lord Jesus, i.e., what the historical Jesus did in his healing ministry should not be expected in prayer for believers today. I believe this approach, with its hidden stimulus towards reinterpretation with respect to the miraculous, is at odds with the understanding of the primitive church and with expectations NT writers had for their readers.[14] Thomas' solid results make this ingrained speculation of a gap between the historical Jesus and the spiritual Jesus who pours forth the Holy Spirit in healing less likely, indeed they reduce it to disfavor, paving the way for new scholarship to

[14] Such literary minimalization of authors' legitimate expectations for readers in the presence of the spiritual Jesus and the Holy Spirit, reaches its apogee not just within scholarship dismissive of the supernatural, but equally within dispensationalism, cessationism, and within the Reformed tradition which inherited Luther's gerrymandering of NT emphases and Calvin's fanciful dichotomies of extraordinary/ordinary spiritual gifts, categories long overdue for retirement, as well as his puzzling and deliberate creation of the infamous extra-biblical epoch of miraculous cessation or suspension which he invoked, for example, at Acts 2:38, 39; for backgrounds and corrective suggestions to the defective hermeneutical practice that affects much of Evangelicalism in this regard, cf. Jon Ruthven, "Charismatic Theology and Biblical Emphases," *Evangelical Quarterly* 69 (1977), pp. 217-36, and Paul Elbert, "Calvin and the Spiritual Gifts," *Articles on Calvin and Calvinism, VIII: An Elaboration of the Theology of Calvin*, ed. Richard Gamble (New York: Garland, 1992), pp. 301-31. The Pentecostal tradition is not immune from these tendencies stemming from human weakness in the face of trying times and from the grip of tradition. It would do well to consider the following critique: "Where these rationalist patterns are operative in the realm of theology they can not help but be reductionist in their effects – taking a richer reality and filtering it through a theological grid that eliminates non-rational, non-logical elements, even at the same time protesting vigorously against those who utilize the same *Zeitgeist* in more blatantly unbelieving ways…. Evangelicalism is at one and the same time a wonderful proponent of essential biblical truths that safeguard the vitality of Christian preaching and mission and a thoughtworld that despite the best intentions undermines its supernatural power and its outward expression by its rationalistic spirit… The Evangelicalization of Pentecostalism, as it has been called, represents at one and the same time contradictory tendencies: on the one hand, the acceptance of fundamental biblical principles that are essential for authentic spiritual growth, and on the other hand, yet another attempt to curb and constrain the divine *largesse* into restricted theological categories," Peter Hocken, "A Charismatic View on the Distinctiveness of Pentecostalism," *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies, JPTSup 11 (Sheffield: Sheffield Academic Press, 1997), pp. 96-106 (105).

further challenge this corrosive and unevangelistic impulse from data in the texts themselves. Indeed, the essence and ultimate helpfulness of Thomas' work is that the NT characters are emblematic or paradigmatic with respect to their illnesses and healings or non-healings, so that, properly understood, the NT reality is apropos for application to Christians today.[15] The conclusion that "Healings and exorcisms are attributed to the power of God as it comes upon both Peter (Acts 5:12-16) and Paul (Acts 19:11-12) in ways reminiscent of the Lukan description of Jesus" (p. 294), insightfully balanced by thirteen other reasonable and judicious findings, may serve both to renew Lukan optimism that Jesus can stretch forth his hand from heaven to heal, and to revive an interest in prayerfully seeking related discernment (including the discernment that it is not God's will to heal).[16]

Another penetrating and provocative observation re James 5 is the lost concept of mutual confession: "The fact that there is no place for such confession in many contemporary churches within Pentecostal and charismatic circles is more an indication of the church's superficiality and fragmentation than it is a sign of the early church's naivete or lack of sophistication. Part of the problem with appropriating such a practice today is that in many parts of the world churches (within the Pentecostal/charismatic tradition) are no longer communities, but rather collections of individuals…. Confession on the NT order where community does not exist would, no doubt, be foolhardy. Therefore, the challenge which faces those in the tradition is not to give up forever on this vital dimension of community life, but rather to work for the construction of communities where believers are loved and nurtured in a familial fashion" (p. 316). While the concept of confessing to a priest may have stemmed from this text, or with early attempts to obey it, and while some benefits from that practice can not be discounted, the injunction in James, upon which healing and no doubt other aspects of spirituality--personal and communal--can depend, is virtually non-existent today. How to attempt to recapture it? Coming from an area in

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[15] With respect to "The Role of Prayer," Thomas, *Devil, Disease and Deliverance*, concludes: "While it is clear that not all are healed in all cases cited in the NT literature, it is difficult to ignore the impression that emerges from reading the texts themselves that in the vast majority of cases the writers (and readers with them) exhibit an extraodinary expectancy with regard to healing" (p. 312, parenthesis his).

[16] Cf. Thomas' "The Role of Discernment," *Devil, Disease and Deliverance*, pp. 313-16.

which Thomas is not unknown to have an interest is the suggestion of footwashing, practiced with an emphasis on forgiveness, humility and community involvement (p. 316). I agree that in this practice an atmosphere develops where significant advances in openness and inter-personal confession could occur. An atmosphere of praise and expectancy, perhaps during a common meal where experience[17] of the Holy Spirit is felt commonly, is also a possibility. An atmosphere where one could say, "It is the decision of the Holy Spirit, and ours too" (Acts 15:28),[18] which is an atmosphere which Thomas has already suggested may serve as a hermeneutical paradigm[19] is also a pastoral possibility wherein the injunction of James might be obeyed under the real common perception that the Holy Spirit was present and operational.[20] Although

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[17] Luke T. Johnson, *Religious Experience in Earliest Christianity* (Minneapolis: Fortress, 1998), pp. 144, 145, is close to this idea; in particular, cf. also Richard Bicknell, "The Ordinances: The Marginalised Aspects of Pentecostalism," *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle, Cumbria: Paternoster, 1998), pp. 218-21, who urges more focus on corporate versus individual significance so as not to marginalize the Lord's Supper, and the pastorally sensitive study of Galen Hertweck, "The Church as Community: Small Groups in the Local Church," in *Faces of Renewal: Studies in Honor of Stanley M. Horton*, ed. Paul Elbert (Peabody: Hendrickson, 1988), pp. 249-63. A corporate acceptance and trust in the faithful commitment of fellow believers is obviously needed, a rare form of fellowship with which James must have been familiar.

[18] I agree with this more faithful translation offered by Joseph A. Fitzmyer, *The Acts of the Apostles*, Anchor Bible (New York: Doubleday, 1998), p. 566, because it is a definite grammatical improvement over the KJV, "For it seemed good to the Holy Ghost, and to us," and the NAS, "For it seemed good to the Holy Spirit and to us." A translation is needed that brings out the community involvement with the Holy Spirit in a tangible and concrete way and does justice to Luke's choice of words in their context.

[19] Suggested in John Christopher Thomas, "Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics," *Journal of Pentecostal Theology* 5 (1994), pp. 49-53.

[20] A. W. Tozer, "The Forgotten One," in *The Divine Conquest* (Harrisburg, PA: Christian Publications, 1950), pp. 64-75, bemoans the absence of the Holy Spirit. However, see the wonderful historical descriptions of his presence in Steve Summers, "'Out of My Mind for God': A Social-Scientific Approach to Pneumatology," *Journal of Pentecostal Theology* 13 (1998), pp. 77-106 (85, 86), a presence in the form of a "dew from heaven," which has occasionally been manifested at my home church (but we do not have mutual confession with respect to healing there). For good pastoral guidelines regarding confession in James 5, cf. John Rea, *The Holy Spirit in the Bible* (Lake Mary, FL: Creation

we cannot create the threat of outside persecution which probably assisted unity and trusting relationships among those in the first century, this aspect of mutual confession is a very neglected NT theme which pastors should take an experimental interest in.

With regard to John and the man born blind in chapter nine, Thomas observes that "It is difficult not to take this verse (9:3) to mean exactly what it says. This man was born blind in order that the works of God might be done in him" (p. 117). While the connection between sin and illness exists elsewhere (John 5:14), the responsibility for blindness here lies with the sovereignty of God.[21]

With regard to Peter, 1 Pet 2:24 is lumped with Paul's healing gifts (p. 23) to imply that the "Petrine community" experienced healings. But note that 1 Pet 5:8, 9, 10 suggests that the devil is the origin of sufferings, which could include afflictions and illness. If so, 1 Pet 2:24 might carry more weight as reminding readers of their healings from this source of illness--and is not just making the spiritual point in its context that is obvious.

With regard to Paul, I would like to make three points. First, his experiential detection and ultimate categorization of *charismata* into "gifts of healings" (pp. 39-43) within a spiritual framework of sovereignty[22] suggests that he understood God to be the origin of healing if such a gift was transmitted from one believer to another; and also he understood that if the gift was not actuated, then the responsibility for, if not the origin of, the illness lies with God. This observation is compatible with Thomas' that "Paul is not hesitant to assign the origin of certain illnesses to God" (p. 89).[23] Second, regarding 1 Cor 11:27-30, Marshall observes that Paul "believed that divine judgement could overtake those

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House, 1990), pp. 316-19, but Rea overlooks the contextual Job material (cf. note 11 above).

[21] Particularly helpful for students, Thomas, himself a Johannine specialist, offers a compendium of thirteen conclusions wherein all the various details appropriate to this topic in the Johannine corpus, including the notoriously misused 3 John 2, can be conveniently perused, *Devil, Disease and Deliverance*, pp. 128, 129.

[22] Williams, *Renewal Theology*, II, pp. 367-75, as well as Sullivan, *Charisms*, pp. 151-68, are pastorally valuable on the "gifts of healings."

[23] Similarly, "Paul has no qualms about attributing illness and death to God…. The purpose of such affliction is pedagogical/disciplinary," *Devil, Disease and Deliverance*, p. 54; and "Providential intervention in the form of illness sometimes occurs in order that the gospel might be proclaimed," p. 89, and so such illness can therefore be a normal part of Christian experience.

who participated unworthily in the sacraments; it is not a view that is generally shared in most western Christendom which holds that, whatever may have happened in the first century, this kind of connection cannot be drawn today."[24] While Thomas rightly concludes that if the Corinthians examined themselves, they "would avoid such divine afflictions in the future" (p. 54), he notes that "Marshall moves from Paul's world-view to that of his own, and such an interpretive move is quite a proper one to make" (p. 53), whereas in fact Marshall is moving from his contemporary context to that of Paul's, reducing Paul's revelation to the level of his own experience. Happily, Thomas makes no exegetical use whatever of Marshall's apparent restriction of Paul's awesome revelation to believers at Corinth, a restriction motivated by the claim that afflictions in Marshall's experience cannot be detected as stemming from unworthy participation in the Lord's Supper. The stimulus to reinterpret based upon contemporary experience or non-experience with respect to the miraculous often leads to disagreement with collateral evidence, which here is the sovereignty exhibited by God in the distribution of the *charismata* and, in the inverse gift, the visitation of an affliction as in Paul's thorn.

Thirdly, and this is my only caveat, perhaps a less repetitive question (raised four times, pp. 84, 88, 89, 90) as to whether Paul's Pastoral Epistles are possibly unreliable and untrustworthy would have been appropriate. Granted, Thomas may want to minister to those who do not trust or use the Pastorals in their own ministry because they reside in a tradition which has accepted the claims of unreliability of these important NT documents,[25] a tradition that is now, for the most part, uncritically protecting that established position rather than taking the necessary scientific steps to explore its validity. However, the impression that might be conveyed here is that this lack of trust in the Pastorals is an

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[24] I. Howard Marshall, *Last Supper and Lord's Supper* (Exeter: Paternoster, 1980), p. 115.

[25] In this tradition Second Thessalonians, Second Peter, Ephesians, and Philippians are also challenged or dismissed, based on a quite similar set of presuppositions, not all of which are literary. Historically, the end result of the denial of authenticity and trustworthiness of the Pastorals by scholars in this tradition has been that pastors, trained by these scholars, lose confidence in the veracity and ministerial importance of documents which become perceived implicitly deceptive and unreliable. This waning interest should not be unexpected, given that these letters, if they exist in the NT (and I believe they do not), were written to deceive their readers, cf. Terry L. Wilder, "New Testament Pseudonymity and Deception," *Tyndale Bulletin* 50 (1999), pp.156-58 (158).

assured result of NT scholarship based upon reliable detailed studies, which would be a quite unwarranted impression. In fact, this sector of NT scholarship has yet to carry out scientifically designed comparative investigations to see if various speculative claims of supposed seams, patchworks of separate traditions or schools,[26] theological conflicts, inconsistencies, compilations, or supposedly anomalous frequencies of different words and concepts, e.g., do indeed even suggest, much less prove, that *one* writer in different circumstances, with a different topical agenda in hand, could not be found via a controlled and defined contrast with a known set of attributable writings to be the *same* writer of a test document with all the postulated literary "differences."[27] With respect to

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[26] The supposed discrimination between written or oral tradition and an author's own thinking is of course highly speculative, but without critical examination of constraints or strict controls in method, almost any Pauline document could be found, via procedures difficult for other academic disciplines to understand or appreciate, to be a multi-authored composite document of a supposed "Deutero-Pauline" school. Such an assured result, generated within the tradition, was then ideologically embraced by the tradition because it "confirmed" that the information in the letter was for the most part a creative composition of the second century with tenuous roots to the historical Paul, consistent with dogmatic adherence to non-supernatural causation of textual events, and with the gratuitous assumption of delays in writing, allowing time for supposed layers of tradition to evolve.

[27] Such a straightforward scientific methodology to establish the validity or weigh the probability of speculative literary and syntactic claims could be done in a series of well-supervised Ph.D. theses with respect to classical or NT contemporary authors using controlled variables. If the NT scholarly community which pursues the question of authenticity for the Pastorals had based its literary and syntactical speculations solely on data in these texts alone, one would have to assume that the comparative methodology I suggest would have been demanded and carried out years ago. A technically detailed comparative program would have to be pursued. However, these speculations, at least in their origins, were certainly not based on literary variables in the texts alone, but also upon an entire set of other unexamined presuppositions as well. These hidden persuaders in turn go back to anti-supernaturalism and professional denial of revelatory/ inspirational input with the wrongheaded and influential unscientific Bultmannian dictum that the natural world is immune from the interference of God, which led, in turn, to questions of motive and integrity of NT writers with their Graeco-Roman context; for helpful encapsulation of the current muddle due to numerous questionable rationalistic methodologies and unverified assertions over the years which have been associated with this tradition within some NT scholarship, seeking "solutions" based on a shifting set of untried and untested assumptions, cf. James D. Miller, *The Pastoral Letters as Composite Documents*,

the Pastorals, aside from the fact that the cases of Trophimus[28] and Epaphroditus bolster Thomas' position re sovereignty and natural causes of illness, there is far too much valuable wisdom and spiritual insight in the Pastorals, all quite consistent and harmonious with the thoughts of the historical Paul, in addition to the quite non-trivial idea of inspiration, trustworthiness and reliability of Scripture, for these texts to be routinely questioned as non-Pauline and untrustworthy *without some explanation*[29] of why and how a tradition (certainly not all NT scholars)[30] has developed with this view. Thomas is not, of course, rejecting the Pastorals; my difference with him is that in consistently questioning their authenticity for an audience within the Pentecostal and Charismatic tradition, some background and critical evaluation of how this position came about ideologically might have been appropriate. But, of course,

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Society for New Testament Studies Monograph Series 93 (Cambridge: Cambridge University Press, 1997).

[28] The pastoral thoughts of Donald Gee, *Trophimus I Left Sick: Our Problems of Divine Healing* (London: Elim Publishing, 1952) are harmonious with Thomas' scholarship. Gee's concerns foreshadowed the outbreak of cultish and heretical healing practices, cf. Thomas Smail, Andrew Walker and Nigel Wright, "'Revelation Knowledge' and Knowledge of Revelation: The Faith Movement and the Question of Heresy," *Journal of Pentecostal Theology* 5 (1994), pp. 57-77.

[29] An explanation is germane because many thoughtful readers of Thomas' book will believe that the Holy Spirit has borne witness to them that the Scriptures are reliable, trustworthy and inspired, e.g., George Martin, ed., *Scripture and the Charismatic Renewal* (Ann Arbor: Servant Books, 1979), and Land, *Pentecostal Spirituality*, pp. 74, 126. They have not come to this belief via unthoughtful adherence to dogmatic propositions, and they are also well aware of the internal testimony of Scripture itself as to its authenticity. These important intellectual and experiential factors need not be overlooked or unmentioned in deference to a sector of NT scholarship which certainly has its own set of literary conclusions which are certainly questionable.

[30] E.g., against the tradition (and consistent with historic tradition which holds authentic Pauline authorship), cf. Donald Hagner, "Titus as a Pauline Letter," *Society of Biblical Literature Seminar Papers 1988*, 2 vols. (Atlanta: Scholars, 1998), II, pp. 546-58; Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress, 1986), pp. 381-407; *First and Second Timothy*, Anchor Bible 35A (New York: Doubleday, forthcoming); Colin Hemer, *The Book of Acts in the Setting of Hellenistic History*, ed. Conrad Gempf, Wissenschaftliche Untersuchungen zum Neuen Testament 49 (Tübingen: Mohr, 1989), pp. 394-403; and Bo Reicke, "Les pastorals dans le ministere de Paul," *Hokhma* 19 (1982), pp. 47-61.

such a digression could have deflected him from the main agenda. In any event, it seems circumspect to attempt to provide such a contextual critique here, trusting that it may be helpful.

Now, in conclusion, just a few points on our old friend and nugget of disagreement, Matt 8:17. Thomas sees Matthew's decision to use the Hebrew text rather that the LXX and his choice of narrative context for the quote to indicate that Matthew takes it as "an anticipation of the passion, which is the basis of all that Jesus accomplishes. That Matthew considers such activity to be a part of Jesus' atoning work seems to be the best reading…. Matthew considers Jesus' exorcism and healing ministry to be tied to his (future) vicarious death."[31] Thomas cites David Petts' somewhat differing views[32] which were an attempt to correct a misunderstanding of Matthew to the effect that Jesus' death implied that only faith was required of a believer to be well, since healing was already guaranteed, thus negating God's sovereignty. More work needs to be done in order to appreciate the work of the Holy Spirit as Matthew understood it. Even though there is no ascension in Matthew, we are safe in assuming Matthew had an interest in the ministry of the spiritual Jesus. Surely Matthew drives no wedge and implies no disconnection between the historical Jesus and the ministry of the spiritual Jesus through the Holy Spirit, so it is indeed possible that Matthew envisions the continuation of the ministry of the historical Jesus by the spiritual Jesus who now has all power and authority. Since there are a number of clues to this effect, we must go on now to argue the case for a more comprehensive Matthean understanding of his fulfillment quote within a context of Matthew's experience with the post-resurrection Jesus via healings and revelations flowing from his continuing spiritual presence. I agree with Thomas about the potential significance of the quote with respect to contemporary believers that Matthew himself might have been aware of, not just with respect to those literary characters who interacted with the historical Jesus in his text. Going beyond the literary and historical implication[33] towards a possible contemporary significance for Matthew is the current task.[34]

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[31] Thomas, *Devil, Disease and Deliverance*, pp. 173, 174.

[32] David Petts, "Healing and the Atonement," *Journal of the European Pentecostal Theological Association* 12 (1993), pp. 23-37.

[33] While noting that Matthew translates independently and distinctively (but overlooking deliberate editorial intent to include contemporary healings), Robert H. Gundry, *Matthew: A Commentary on his Literary and Theological Art* (Eerdmans: Grand Rapids, 1982), p. 150, is typical of commentators in noting

It has been personally refreshing (given the ecclesiastical and theological fog that has settled around some of these matters) to say a few words on behalf of my colleague's timely monograph; a work I heartily commend for its industrious, straight-shooting and unembellished format. It is indeed a welcome invitation to further research, prayer, critical reflection and discernment. It strengthens the sober and eminently reasonable case for the origins of illness in this present world being either God, the devil or natural causes with the overall responsibility resting with a sovereign and caring creator who can use illness for redemptive, pedagogical, disciplinary, or mysterious purposes. And it also strengthens the case for a distinctive NT spirituality re illness and healing involving the spiritual Lord Jesus and the Holy Spirit poured forth by him that is consistent with the uniqueness of Christian origins. The distinctive NT themes of expectant prayer[35] to the

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that there is no implication that Jesus' vicariously became sick: "Matthew's stopping short with the thought of removal (of sicknesses), and carefully avoiding the connotation of carrying (of sicknesses), point to his recognition that Jesus vicarious physical suffering and death were yet to come… The healings anticipate the passion in that they begin to roll back the effects of sins for which Jesus came to die." Donald A. Hagner, *Matthew 1-13*, WBC (Dallas: Word, 1993), p. 211, is typical of commentators who quite rightly stress the end points, but, due to the undeveloped state of Matthean pneumatology, make no contextual effort to explore the inbetweens: "During his ministry, the healings performed by Jesus were the fulfillment of prophecy; but Isa 53:4 guarantees no one healing in the present age. What is guaranteed is that Christ's atoning death will in the eschaton provide healing for all without exception. The healings through the ministry of Jesus and those experienced in our day are the first-fruits, the down payment, of the final experience of deliverance." However, Matthew's adaptation and rendering of the 8:17 quote in its overall context may imply a familiarity with and an expectation of the spiritual Jesus sovereignly carrying on his healing ministry from heaven, a ministry Matthew envisions as relating back to the healing ministry of the historical Jesus he writes about, but it is not possible to develop this idea here.

[34] In this vein, thoughts like Matt 1:23; 16:19; 18:20; 28:20 are obviously relevant, cf. Elbert, "Spirit, Scripture and Theology," pp. 65, 66 nos. 27-29; Blaine Charette, "'Never Has Anything Like This Been Seen in Israel': The Spirit as an Eschatological Sign in Matthew's Gospel," *Journal of Pentecostal Theology* 8 (1996), pp. 31-51; and David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*, SNTMS 90 (Cambridge: Cambridge University Press, 1996), p. 175.

[35] The NT documents are indeed quite distinctive in descriptive language created from Christocentric experience (while working, for example, within categories like conversion, prophecy and healing) against *both* the contemporary Graeco-

Roman and Jewish religious backgrounds with regard to the activities of the Holy Spirit and the spiritual Jesus. While the language used to describe various phenomena undoubtedly owed something to the Graeco-Roman and Jewish traditions, it has been completely rethought in light of the resurrection, ascension, and subsequent experience with the Holy Spirit. The activities of this spiritual being were undoubtedly detected, recognized, and subsequently described by Christian thinkers as constituting the great new experiential dimension of the new age. I am unconvinced that an assortment of diverse literary -- literary as contrasted with personal, experiential participation on the part of the writer -- activities attributed to God's Spirit via narrative allusions by speculative Jewish writers formed a conceptual link to a pervasive cultural notion of "Spirit of prophecy." While a range of speculative descriptions of divine activities can of course be found sparsely scattered about in a variety of Jewish texts which comment on the OT, I seriously doubt (as argued with respect to Luke by Max Turner, *The Holy Spirit and Spiritual Gifts* [Peabody: Hendrickson, 1988], pp. 1-56) that this supposed collective notion then somehow served as literary inspiration so as to motivate *either* the description of distinctive experiential understandings of salvation/repentance/forgiveness used by Christians *or* the descriptions of distinctive Christian understandings of prophetic-type phenomena associated with the Holy Spirit and the spiritual Jesus. While neither Luke nor the Lukan Paul refer to this supposedly influential notion, but rather to "receiving the promise of the Father" or "the promise of the Holy Spirit," "receiving the gift of the Holy Spirit," and "receiving the Holy Spirit," it is hardly surprising that this theoretical Jewish composite dubbed the "Spirit of prophecy" might be argued to be consistent with a contemporary notion of "conversion-initiation," or with Lukan conversion, because, in fact, it could be argued, if this notion ever existed in coherent form, to be literarily compatible (in one of its literary manifestations) with almost any reinterpretive description or Christocentric concept. Plugging in Jewish "backgrounds" at arbitrary points to change the meaning of carefully chosen descriptions by Christian writers could be easily accomplished. However, expectant *Christian* prayer for healing from illness (which Thomas endorses) or *for anything else* from the spiritual Jesus (cf. Acts 2:33; 16:7), where the Holy Spirit and the ascended Jesus work in concert, seems very different indeed from, and is *not built upon*, Jewish imagination and speculation regarding *pneuma* in Philo, Josephus and intertestamental texts. Likewise, descriptions arising from Paul's personal experientially-based knowledge, "receiving the Spirit of God" so as to discern "things which the Holy Spirit teaches" or the desire to impart (and by implication to receive) "some spiritual gift," show no obvious phenomenological indebtedness to Jewish literary speculation about possible activities of *pneuma*. While it is possible to put together a collection of Jewish texts suggesting what the Spirit of God might or did do and easily portray a facade of mere literary consistency in vocabulary (*taking no account of differences in conception, operation, or function of the terms*) with some of Paul's ideas, this is indeed insufficient to reconstruct an evolution from a Jewish notion of "Spirit of prophecy" to the distinctive Holy Spirit in Pauline

ascended spiritual Jesus for healing together with the availability of *charismata* to be prayerfully sought and shared in the power of the Holy Spirit are carefully counterbalanced with the central thesis of Thomas' book. Hopefully, every theological student preparing for pastoral responsibilities in any area of ministry will be given the opportunity to prepare an interactive assignment from its richly detailed pages.

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pneumatology. Citing some similar vocabulary is a far cry from demonstrating "theological development" from a diffuse and varietal literary notion to the Holy Spirit as experienced, practiced, and understood by Paul. Pauline and Lukan pneumatology, which allow for differences, for compatibility, and for development, are not "Spirit of prophecy" clones. Neither is the Holy Spirit a clonal derivative. Pauline and Lukan pneumatology are intentional creations, not nebulous condensations. Thomas, in my view, is to be commended for his sobriety in not following Turner's unsubstantiated and utterly indecisive claim (*Spiritual Gifts*, p.135) that the Holy Spirit in Paul "is still recognisable as a theologically developed version of the 'Spirit of prophecy'." What will lead to further debate is when some component of the "Spirit of prophecy" notion will be used reinterpretively to justify an ecclesiatically pleasing modification of what Paul writes about how *he* thinks the Holy Spirit's activities are to be described and understood, which is how I believe Turner, perhaps inadvertently, has already employed the "Spirit of prophecy" concoction with respect to Luke.

[*AJPS* 3/1 (2000), pp. 19-31]

DEMON POSSESSION AND THE CHRISTIAN[1]

Steven S. Carter

1. Introduction

"Clinical evidence abounds that a Christian can be demon-controlled as a carry-over from pre-conversion days or can fall under Satan's power after conversion and become progressively demonized, even seriously."[2] The "clinical evidence" referred to here appears to be impressive. People like Mark I. Bubeck, C. Fred Dickason, Kurt Koch, Charles H. Kraft, Merrill Unger and C. Peter Wagner all give numerous examples of born-again Christians who have been diagnosed as suffering from "demonization."[3] The official Assemblies of God position,[4] on the other hand, has rejected their view and maintains that it is not possible for Christians to be demon-possessed.

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[1] An earlier version of this paper was presented at the Annual Lectureship of Asia Pacific Theological seminary in January 1996.

[2] Merrill F. Unger, *What Demons Can Do to Saints*, rev. ed. with a forward by Mark Bubeck (Chicago: Moody, 1991), p. 150.

[3] Mark I. Bubeck, *Overcoming the Adversary* (Chicago: Moody, 1975), pp. 87-92; C. Fred Dickason, *Demon Possession and the Christian*, with a forward by Mark I. Bubeck (Wheaton, IL: Crossway, 1987), pp. 187-213; Kurt Koch, *Occult Bondage and Deliverance: Advice for Counseling the Sick, the Troubled and the Occultly Oppressed* (Grand Rapids, MI: Kregal, 1970), pp. 67-71; Charles H. Kraft, "Dealing with the Demonization," in *Behind Enemy Lines: An Advanced Guide to Spiritual Warfare*, eds. Charles H. Kraft, Tom Whilte, Ed Murphy and others (Ann Arbor, MI: Vine, 1994), pp. 79-120 (89-91); Unger, *What Demons Can Do*, pp. 141-67; C. Peter Wagner, *How to Have a Healing Ministry without Making Your Church Sick* (Ventura, CA: Regal, 1988; reprint ed. Manila: OMF Literature, 1990), pp. 189-96.

[4] The General Presbytery of the Assemblies of God, *Can Born-Again Believers Be Demon Possessed?* (Springfield, MO: Gospel Publishing House, 1972).

This paper will attempt to identify the arguments used as support for the assertion that Christians can be demon-possessed and will seek to show that such assertions have been based on *a priori* theological presuppositions, and questionable exegesis. It will then seek to identify the implications, which this view raises in the areas of soteriology and biblical anthropology. In the process, it will also be shown that the scriptures most often utilized to support this position, do not teach that demons can invade the lives of born-again believers.

2. Demon Possession or Demonization?

One of the controversies surrounding this issue is how best to translate the Koine Greek verb daimonizomai into English. The argument is made by many advocate writers,[5] that translating daimonizomai as "demon-possessed" is misleading and they prefer to use the term "demonization."[6] While the lexicons and wordbooks translate daimonizomai into English as "to be possessed by a demon,"[7] C. Fred Dickason,[8] for example, argues that the present passive participle form of daimonizomai, daimonizomeno" should be translated as "a demon caused passivity."[9] For him, daimonizomai should not be understood to infer the complete control of the invaded individual by the inhabiting demon.[10]

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[5] The term "advocates" will be used during the remainder of this paper as a term for all those who believe that Christians can be demon possessed.

[6] Dickason, *Demon Possession and the Christian*, pp. 37-39; Ed Murphy, *The Handbook for Spiritual Warfare* (Nashville, TN: Thomas Nelson, 1992), pp. 51-52; Unger, *What Demons Can Do*, pp. 97-98.

[7] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. William F. Arndt and F. Wilbur Gingrich, 2nd ed. (Chicago: University of Chicago Press, 1979), p. 169: Werner Foerster, "daimwn, daimonion, daimonizomai, daimoniwdh", deisidaimwn, deisidaimonia," *Theological Dictionary of the New Testament*, 10 vols., eds. Gerhard Kittel and others, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964-76), II, pp. 1-20 (19); William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids, MI: Zondervan-Harper Collins, 1993), p. 130.

[8] C. Fred Dickason is chairman of the theology department at Moody Bible Institute in Chicago.

[9] Dickason, *Demon Possession and the Christian*, pp. 37-38.

[10] Dickason, *Demon Possession and the Christian*, pp. 37-38.

The problem with using the word "possession," according to Dickason, is that it implies "ownership."[11] He asserts that the New Testament depicts demons "as squatters or invaders of territory that does not belong to them."[12] Consequently, the term "demonization" is offered as an alternate English translation and is defined as "a demon caused passivity or control due to a demon's residing within a person, which manifests its effects in various physical and mental disorders and in varying degrees."[13]

There is scriptural support for Dickason's assertion that demons are incapable of "owning" those they possess. In Luke 4:16-21 it is recorded that on the Sabbath Jesus went into the synagogue at Nazareth and read Isa 61:1-2 and then proclaimed that "today this scripture is fulfilled in your hearing" (Luke 4:21).[14] One of the statements from Isaiah which Jesus applied to himself was that he would "proclaim freedom for the prisoners" and "release the oppressed" (Luke 4:18). It is significant that in the next recorded public appearance of Jesus (Luke 4:31-36), He is again in a synagogue and while there, exorcises a demon from a man. The phrase, ecwn pneuma daimoniou akaqartou (one who has an unclean demonic spirit) is used to describe the condition of the man from whom Jesus cast out the demon (Luke 4:33). While the Greek verb daimonizomai is not used to describe the demon-possessed man's condition, the phrase utilized by Luke gives the same meaning.[15] Although, demons clearly are invaders of that which God created in his own image (Gen 1:26), the point is well taken that daimonizomai should not be misunderstood to refer to the "ownership" of the possessed by the inhabiting demon.

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[11] The primary definition for the word "possession" of *Webster's Seventh New Collegiate Dictionary* (Springfield, MA: G. & C. Merriam, 1965) is "the act of having or taking into control." While this definition does not deal with ownership, the secondary definition does. It states, "something owned, occupied, or controlled" (p. 663).

[12] Dickason, *Demon Possession and the Christian*, p. 38.

[13] Dickason, *Demon Possession and the Christian*, p. 40.

[14] All scripture references were taken out of the New International Version.

[15] In Luke 8 a man is introduced with the words ecwn daimonia (one who has a demon) and later referred to with the first aorist participle daimonisqei" (one who had been demon possessed) which is from the verbal root daimonizomai. The importance of this is that the condition of being demon possessed is referred to in two different ways, both with the same meaning.

While the addition of the word "demonization" to the English language has caused confusion, as long as it is used simply as a substitute translation for the Greek verb daimonizomai and the meaning of the original Greek word is retained, there is no problem in adopting this term. However, if, in the process of adopting this new word, the implied English meaning of the Greek word is changed, then the use of this new word is unacceptable. Demonization is nothing new; it is simply a new word applied to an old concept.

Unfortunately, when advocates use the term "demonization," the implied meaning of daimonizomai has often times been changed. Dickason stated in his definition that there were "varying degrees" of demonization.[16] However, an analysis of the word's biblical usage does not support his assertion. The word daimonizomai is used thirteen times in the New Testament, occurring only in the gospels.[17] Of these it is significant that it is used a total of six times in reference to the Gadarene demoniac.[18] This man[19] was totally controlled by the demons inside of him, as Mark's record indicates:

> This man lived in the tombs, and no one could bind him any more, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones (Mark 5:3-5).

This is a case of typical demon possession. This man was clearly under demonic control and the demons possessing him seem to have determined his every action.

Of the other passages which use the word daimonizomai, only two record symptoms for this condition. Matthew 9:32 states that the demon-possessed man was blind (kwfon), while Matt 12:22 states that the demon-possessed man was blind and mute (tuflo" kai kwfo"). Although, scripture does not give a detailed description of all the

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[16] Dickason, *Demon Possession and the Christian*, p. 40.

[17] Scripture references which use a form of the word daimonizomai; Matt 4:24; 8:16, 28, 33; 9:32; 12:22; 15:22; Mark 1:32; 5:15, 16, 18; Luke 8:36; John 10:21.

[18] Matt 8:28, 33; Mark 5:15, 16, 18; Luke 8:36.

[19] Matthew refers to two demon-possessed men, while Mark and Luke only record one demon-possessed man.

symptoms surrounding demon possession, the symptoms that are recorded are significant. Demons are not just depicted as subjecting mankind to their fiendish whims but also as seeking to destroy and distort the divine image within mankind.[20] Moreover, it should be observed that these passages do not indicate variations in the degrees of demon possession. Many advocate writers assert that there are degrees of daimonizomai,[21] which seem to be a logical construct that is not validated by the biblical text.

What is at issue here is the degree of "control" exercised over the demon-possessed person by the invading spirit. Dickason asserts that it is logical to assume that "the more demons [there are] inhabiting [a person], the greater the hold the spirits have upon the person. This could result in more control and possibly more violent manifestations."[22] While this view may seem "logical," the biblical texts do not support this idea. The reason this is an important concern, is that advocates argue that demons are only capable of exercising limited control within the demon-possessed Christian.[23] Murphy states very clearly, "Satan can gain partial control over the hearts of believers who willfully sin."[24] Thus, what advocates are claiming is the possibility that Christians can be daimonizomai, yet in a less severe way than the biblical examples. However, this assertion is based only on a logical construct. Thus, it must be rejected, since there is nothing in scripture to support such a view.

The terms "demon possession" and "demonization" have their genesis in the same Koine Greek word, yet each has been defined differently. While "demon possession" should not be understood as the "ownership" of a human by a demon, it does convey the meaning of its Greek root well. "Demonization," on the other hand, as it is being used by advocates, brings with it an extra-biblical meaning and, thus, should not be used. The New Testament writers have established the meaning of

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[20] Foerster, "daimwn," pp. 18-19.

[21] Unger, *What Demons Can Do to Saints*, pp. 98, 111-40 argues for three levels of demonization: mild, moderate and severe. Dickason, *Demon Possession and the Christian*, pp. 44-45 asserts that there are various degrees of demonization, though he does not label them.

[22] Dickason, *Demon Possession and the Christian*, p. 44.

[23] Dickason, *Demon Possession and the Christian*, pp. 134-35; Kraft, "Deanling with Demonizatin," p. 91; Murphy, *The Handbook for Spiritual Warfare*, p. 314; Unger, *What Demons Can Do to Saints*, pp. 87, 150.

[24] Murphy, *The Handbook for Spiritual Warfare*, p. 314.

daimonizomai and no one has the authority to add to or subtract from that meaning.

3. The Implications of the Advocate's View of Demonization

For those who believe in the demon possession of Christians, two searching questions come to mind; "Can God and evil reside in the same person?" and "What happens to the salvation of a supposedly demon-possessed Christian?" By looking at the responses to these issues, some of the theological presuppositions which advocates bring to the scripture will be identified. While it is acknowledged that advocates come from many varied theological traditions and backgrounds, their responses to these questions are very similar.

3.1 Biblical Anthropology

"Is it possible for God and evil to coexist?" To put the question another way, "Can the Holy Spirit and a demon simultaneously inhabit a Christian?" Advocates will universally respond with a "yes" answer. The reasons they give as support for their conclusion are crucial in understanding how they interpret the scripture.

In John 3, we read about the interaction between Jesus and the Pharisee Nicodemus. Jesus told Nicodemus that "no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit" (John 3:5-6). It is clear from this passage that the Holy Spirit is the agent of human regeneration.[25] Thankfully, the Holy Spirit's work in people does not end there. Paul reminds us in Rom 8:9 that Christians "are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in [them]. And if anyone does not have the Spirit of Christ, he does not belong to Christ." Basically, the Holy Spirit must be resident within a person in order for that person to be a born-again Christian. If the Holy Spirit is not dwelling there, then that person is simply not a Christian. Advocates and non-advocates alike will agree on this point. The disagreement arises when it is asserted that a demonic spirit is capable of cohabiting with the Holy Spirit.

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[25] Millard J. Erickson, *Christian Theology*, one vol. ed. (Grand Rapids, MI: Baker, 1985), p. 873.

In order to justify their assertion, advocates claim that man is "a tripartite creature composed of spirit, soul and body."[26] This view is based largely on 1 Thess 5:23: "May the God of peace, sanctify you through and through. May your whole spirit (pneuma), soul (yuch) and body (swma) be kept blameless at the coming of our Lord Jesus Christ." It is then asserted that the Holy Spirit resides in the "spirit" of a human being and consequently demons are unable to gain access to the "spirit" of a Christian.[27] However, a demon "may invade and cause upheaval and chaos in the believer through his body and soul."[28] Thus, by dividing a person into three distinct parts, the Holy Spirit and demons are not seen as residing in the same part of the demon-possessed Christian.

While this argument may make logical sense, it does not stand up to biblical scrutiny. In Mark 12:30, Jesus stated, "Love the Lord your God with all your heart (kardia") and with all your soul (yuch") and with all your mind (dianoia") and with all your strength (iscuo")." If this passage is interpreted in the same way as 1 Thess 5:23, then man is not composed of three parts, but of at least six parts. Likewise, Luke 1:46-47 should also be considered, where Mary is recorded as singing, "My soul (yuch) glorifies the Lord and my spirit (pneuma) rejoices in God my Savior." Here, "soul" and "spirit" seem to be used almost interchangeably.[29] There is no universal consistency in the way these various terms are used in the scripture.

1 Corinthians 6:15-20 also has some significant contributions to make to this issue. "Do you not know that your body (swma) is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body (swmati)" (1 Cor 6:19-20). It should be noted that Paul uses the same Greek word for "body" in both 1 Thess 5:23 and 1 Cor 6:19-20. "Through the phenomenon of the indwelling Spirit, Paul now images the body as the Spirit's temple, emphasizing that it is the 'place' of the Spirit's dwelling in the individual believers' lives."[30]

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[26] Unger, *What Demons Can Do to Saints*, p. 86.

[27] Unger, *What Demons Can Do to Saints*, p. 87.

[28] Unger, *What Demons Can Do to Saints*, p. 87.

[29] Erickson, *Christian Theology*, p. 522.

[30] Gordon Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1987), p. 264.

Consequently, the conclusion can be drawn that the Holy Spirit not only resides in the spirit (yuch) of the Christian, but also in that same Christian's body (swma). This passage clearly speaks against the Hellenistic concept of dualism, which sought to separate the "material" body from the "immaterial" soul or spirit.[31] Christians are holistic beings whom God, through Christ, has wholly redeemed.[32] Paul is emphasizing in v. 20 that Christ has redeemed Christians' entire being and thus, they are totally free to serve God.[33]

The above distinction is vitally important. Christians are not to live for themselves. "Do you not know that your bodies (swmata) are members of Christ himself?" (1 Cor 6:15). Fee argues that the term bodies (swmata) is used by Paul, not as a reference to the "church," but as a reference to the Christian's relationship with Jesus himself.[34] Fee states, "this means that the believer's physical body is to be understood as 'joined' to Christ's own 'body' that was raised from the dead."[35] Christians have been radically changed and have the Spirit of God resident within them. This does not mean that just the Christian's "spirit" has been changed, but also his entire being. Thus, instead of cutting a person up into different, autonomous parts, it is better to think of a human being as a unified and integrated being.

Dickason responds to the above question in a different way. He acknowledges that Christians are holistic beings and should not be divided into various parts.[36] Yet, he asserts that the Holy Spirit and demons are capable of cohabiting in the same, fully integrated being.[37]

He argues that Psalm 5:4, "You are not a God who takes pleasure in evil; with you the wicked cannot dwell," shows that God will not "fellowship" with evil. Dickason makes the point that this verse is a synonymous parallelism and that the first and second parts "have the same or similar meanings."[38] Thus, that God is not taking pleasure in evil

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[31] Fee, *The First Epistle to the Corinthians*, p. 266.

[32] Fee, *The First Epistle to the Corinthians*, p. 266.

[33] C. K. Barrett, *The First Epistle to the Corinthians*, 2nd ed. (London: A. & C. Black, 1971), p. 152.

[34] Fee, *The First Epistle to the Corinthians*, p. 258.

[35] Fee, *The First Epistle to the Corinthians*, p. 258.

[36] Dickason, *Demon Possession and the Christian*, p. 136.

[37] Dickason, *Demon Possession and the Christian*, p. 96.

[38] Dickason, *Demon Possession and the Christian*, p. 95.

is equivalent to God not dwelling with wickedness. He writes, "The main idea is not the mutual exclusion of the presence of God and evil but the lack of pleasure or fellowship of God with evil."[39] For him, "presence" and "fellowship" are two different concepts that should not be confused. It is then asserted that this passage "denies the possibility of evil's having fellowship with God."[40]

Dickason also points out that in Job 1:16; 2:1 and Zech 3:1-2 God has allowed Satan into His presence which "does not defile God or destroy Satan."[41] These passages are seen as further evidence for the distinction between "fellowship" and "presence." Consequently, while God will not "fellowship" with Satan or demons, Dickason does not believe that this means that God will not allow demons into his presence.[42] He concludes by stating, "One could speculate that a demon might be present in a believer's body but certainly not have fellowship with God."[43]

While Dickason makes an interesting argument, it does not deal with why God would allow a demon to reside in the temple of the Holy Spirit (1 Cor 6:19) or to reside within Christ's own body (1 Cor 6:15). It is a huge logical leap from asserting that Satan may periodically be present before God, to God being willing to share residence with demons within his own possession, the Christian. There is no scriptural support for this view, and as we have already seen, scripture contradicts the possibility of this very thing.

3.2 Soteriology

Now to the second question, "What happens to the salvation of a supposedly demon-possessed Christian?" The basic issue here is whether or not a person who has come into a saving, born-again relationship with Jesus Christ, can ever, for any reason, have that relationship severed. Advocates like Dickason, Murphy and Unger are addressing the question from the Calvinistic viewpoint that it is impossible for truly born-again

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[39] Dickason, *Demon Possession and the Christian*, p. 95.

[40] Dickason, *Demon Possession and the Christian*, p. 96.

[41] Dickason, *Demon Possession and the Christian*, p. 132.

[42] Dickason, *Demon Possession and the Christian*, p. 96.

[43] Dickason, *Demon Possession and the Christian*, p. 96.

Christians to ever lose their salvation.[44] The advocate's position colors their exegesis of the text and is a crucial reason why they have concluded that Christians can be demon-possessed. This will be seen by an examination of 1 Cor 10:14-22.

This passage begins with the words, "Therefore, my dear friends, flee from idolatry" (1 Cor 10:14) and contains a stern warning for the Corinthians to stay away from the worship of demons, which is what idolatry is all about. This is a similar injunction to those found in the Old Testament (Exod 20:3-6; Ezek 14:6; 23:49). Idolatry is a serious affront to God and Paul is warning the church at Corinth not to repeat the mistakes made by Israel in the past (1 Cor 10:1-13).

What is interesting about this passage is that the consequences of idolatry are not clearly delineated. Dickason reads this passage and understands that Paul is warning Christians to stay away from demonic activities because this is "a testing of God that may evoke dire consequences."[45] Romans 1:18-32 is referenced to show that God will allow the unsaved to suffer the consequences of their actions. He then states, "Is it logical for us to allow that God would chastise through circumstance, illness and even death but that he would never allow demonization as a form of punishment for the unsaved or discipline for the saved?"[46] Thus, he sees that these "dire consequences" may include the demon possession of Christians.[47]

It is clear that Paul is giving a very stern warning to the Corinthian church to stay away from idolatry. However, Dickason's assertion that the result of such action may lead to the demon possession of Christians is simply based on speculation. Paul's primary intent was to admonish the Corinthians to never involve themselves in the worship of demons and he had previously referenced the history of Israel, which clearly showed what could happen to them if they did engage in these activities. "God

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[44] Dickason, *Demon Possession and the Christian*, pp. 56-7; Murphy, *The Handbook for Spiritual Warfare*, p. 95; Unger, *What Demons Can Do to Saints*, pp. 37-39. Unger states that Christians "can sin immorally and scandalously if they recklessly give in to the old nature and seriously grieve and quench the indwelling Spirit" (p. 39) He even uses the term "carnal Christians" to describe such people (p. 83). Even so, he then goes onto to add that "no saint can ever lose his sainthood; no one saved can ever be unsaved" (p. 39).

[45] Dickason, *Demon Possession and the Christian*, p. 117; also see, pp. 146-47.

[46] Dickason, *Demon Possession and the Christian*, pp. 146-47.

[47] Dickason, *Demon Possession and the Christian*, pp. 146-47.

was not pleased with most of them; their bodies were scattered over the desert" (1 Cor 10:5).

For Paul, there is an "absolute incompatibility" between idolatry and being a Christian.[48] This is very similar to Matt 6:24 and Luke 16:13 in which Christ asserts that, "No one (or servant) can serve two masters." There is no middle ground with God! One is either for him or against him. God is a jealous God (Exod 20:5) and Fee contends that the word jealousy (parazhloumen) in verse 22 is to be understood in the Old Testament sense of God being "so absolutely without equal that he will brook no rivals to his devotion."[49] Fee also notes that Paul makes a reference to Israel (v. 18) and that in v. 22 an allusion is made to the Song of Moses in Deut 32[50] were it is stated that due to Israel's idolatry, God "rejected them" (Deut 32:19). Paul clearly intimates that participation by Christians in idolatry will provoke God today, just as it did when Israel fell into idolatry during Old Testament times. It appears that the consequence of participating in idolatry is, ultimately, to reject and be rejected by God. Salvation, not demon possession is at issue in this passage. In reality, what more severe consequence could there be than to lose one's salvation?

Advocates allow only one explanation for a person who once showed signs of being a born-again Christian and later manifests signs of demon possession. Believing that Christians cannot lose their salvation, they conclude that Christians can be demon-possessed. There is no room in their theological constructs for a person to be a born-again believer, with a right relationship with God, then later fall away from the faith and subsequently become demon-possessed. Furthermore, due to their theological presuppositions, advocates are unwilling to entertain the possibility that the stern warnings found in scripture concerning sin were put there for any other reason than to warn Christians of the possibility that they might be adversely afflicted by the demonic. The closest that Dickason is able to come is to present the following as a hypothetical possibility:

> It may be argued that if a believer persists in sin and if that sin leads to distrust and unbelief in Christ, this results in rejection of Christ and the

[48] Fee, *The First Epistle to the Corinthians*, p. 463.

[49] Fee, *The First Epistle to the Corinthians*, p. 474.

[50] Fee, *The First Epistle to the Corinthians*, pp. 470, 473-74.

> loss of salvation. In the process demons may possess the person either before or after the loss of salvation.[51]

He rejects this argument based on his presupposition that Christians can never lose their salvation. However, "for the sake of argument," Dickason acknowledges that if the above view is valid, then Christians cannot be demon-possessed.[52] This is a significant admission. Dickason is basically acknowledging that his theological presupposition on the security of individual's salvation determines his or her interpretation of scripture. He is so certain of the validity of his beliefs that he is unwilling to entertain any other explanations.[53]

As a result of the advocate's approach to scripture they find no clear answers from the biblical text.[54] Consequently, the advocates assert that due to the inconclusiveness of scripture, they are "left to look for other types of evidence."[55] Wagner explains:

> When the Bible gives us clear teaching on a certain issue, we then interpret human experience in light of revelation. But when the Bible is neutral on an issue, it is legitimate for us to learn and apply what we learn from human experience, so long as our conclusions don't contradict Scripture.[56]

The advocates then use their personal experiences with the demonic to form their theology of the demonic. Dickason asserts that the clinical experiences of himself and others are "difficult to dismiss" and conclusive.[57] Unfortunately, clinical evidence is not enough on which to base any theological teaching. Arguments from the silence of scripture are dangerous and can lead to serious error.

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[51] Dickason, *Demon Possession and the Christian*, p. 139.

[52] Dickason, *Demon Possession and the Christian*, p. 139.

[53] Dickason, *Demon Possession and the Christian*, p. 139.

[54] Dickason, *Demon Possession and the Christian*, p. 127; Wagner, *How to Have a Healing Ministry*, p. 194.

[55] Dickason, *Demon Possession and the Christian*, p. 127; Wagner, *How to Have a Healing Ministry*, p. 194.

[56] Wagner, *How to Have a Healing Ministry*, p. 194.

[57] Dickason, *Demon Possession and the Christian*, pp. 185, 213.

4. Conclusion

From this analysis, we have seen how the term "demonization" has crept into the English language. While it is based upon the Greek verb daimonizomai, its original meaning has not been retained in its current usage. Consequently, it is a misleading term and should not be used in place of "demon possession."

We have also identified the faulty anthropological view held by those who believe in the demon possession of Christians. A human is not composed of various independent parts, which can be inhabited separately by the Holy Spirit and demons, but is a unified and fully integrated whole. Any biblically based theology must recognize and build itself upon this.

Finally, we have examined the salvational implications of this view. We have seen how the theological presuppositions of the advocates have clouded their interpretation of the biblical text and led them to inappropriate conclusions about demon possession and Christians.

We should consider one final thought. If the demon possession of Christian is a reality, why is the New Testament silent on the subject? Why is there not one reference to the reality of this threat? Or, did the New Testament writers not see it as a threat? The only answer, which seems reasonable, is that the New Testament writers did not see the possibility in the first place!

[*AJPS* 3/1 (2000), pp. 33-60]

"TRUTH ON FIRE":[1] PENTECOSTAL THEOLOGY OF MISSION AND THE CHALLENGES OF A NEW MILLENNIUM

Veli-Matti Kärkkäinen

1. Introduction: Pentecostals and the Challenge of "Transforming Mission"

Pentecostal mission has been successful, extremely successful when we look at the numbers. Whatever reservations one might have with regard to the calculations of D. Barrett[2] and of others,[3] there is no denying the fact that the advance of Pentecostal/Charismatic mission work has been astonishing. "A growth of from zero to 400 mission in ninety years is unprecedented in the whole of church history."[4]

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[1] The first part of the title is taken from L. Grant McClung, "Truth on Fire Pentecostals and the Urgent Missiology," in *Azusa Street and Beyond*, ed. L. Grant McClung (South Plainfield, NJ: Bridge Publishing, 1985), pp. 47-55. For ecumenical perspectives on Pentecostal missiology, see my "Pentecostal Missiology in Ecumenical Context," *International Review of Mission* (July 1999, forthcoming).

[2] See, David B. Barrett and Todd M. Johnson, "Annual Statistical Table on Global Mission: 1999," *International Bulletin of Missionary Research* 23:1 (1999), pp. 24-25.

[3] See, e.g., C. Peter Wagner, "Church Growth," in *Dictionary of Pentecostal and Charismatic Movements*, eds. S. M. Burgess and G. B. McGee (Grand Rapids: Zondervan, 1988), pp. 180-95. (This dictionary will be indicated henceforth as *DPCM.*)

[4] Walter J. Hollenweger, "From Azusa Street to the Toronto Phenomenon," *Concilium* 3, eds. Jürgen Moltmann and Karl-Josef Kuschel (1996), pp. 3-14 (3).

Pentecostals, however, would do well if they, instead of continuing to glory in church growth numbers,[5] would have another look at the impending challenges as we are crossing into the third millennium. Even during the short history of the movement, the world has changed dramatically, not to speak of mission scenes. The contexts where Pentecostal mission work started in the first decades of this century have been - and are being - replaced by new complex circumstances.

Leading missiologists of our day speak about Christian mission taking place between "danger and opportunity,"[6] some would even say, under crisis.[7] The crisis they are referring to is, naturally, not only a crisis in regard to mission. It affects the entire church, indeed the entire world. The developments which affect church and mission as we prepare to cross into the third millennium are obvious: the advance of science and technology; the worldwide process of secularization; the slowly but steadily dechristianization of the West; the effects of history of subjugation and exploitation of peoples of color by the people of "Christian" West; the ever growing gap between rich and poor; the growing refusal of "mission fields" to continue adapting into the cultures

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[5] Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p. 183 urges Pentecostals to stop proclaiming all over how great the growth of the Spirit-movement has been and, instead, start working with some impending challenges facing Pentecostals and others. See also a healthy, self-critical look at Pentecostal missiology by one of the most noted writers in the field, Gary B. McGee, "Pentecostal Missiology: Moving Beyond Triumphalism to Face the Issues," *Pneuma* 16:2 (1994), pp. 275-81.

[6] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), p. 1.

[7] Bosch, *Transforming Mission*, p. 1 titles his introductory section as "Mission: The Contemporary Crisis." See also James A. Scherer and Stephen B. Bevans, eds., *New Directions in Mission and Evangelization I: Basic Statements 1974-1991* (Maryknoll, NY: Orbis, 1994), p. xi. James A. Scherer, *Gospel, Church and Kingdom: Comparative Studies in World Mission Theology* (Minneapolis: Augsburg, 1987), p. 21, "The Christian missionary movement today is in a state of *crisis* because the larger community of which it is part is also in a prolonged state of crisis. Gone for the most part are the simple faith, confidence, and activism of the student volunteers, and the conviction inspired by Mott in the Edinburgh 1910 delegates that they could literally accomplish the task of evangelizing the entire world within the generation of those then living."

of their parent-churches with their yearning for freedom and distinctive identity.[8]

The late South-African missiologist David Bosch, in his seminal work *Transforming Mission* (1991), surveyed mission "paradigms" throughout the history of Christian church starting from the times of the NT, and concluded the tour by a call for a "postmodern,[9] ecumenical paradigm."[10] The search for a new paradigm is determined by several other developments, besides the examples listed above: (1) we now live in a pluricentric, rather than western-dominated world; (2) structures of oppression and exploitation are today being challenged as before; (3) a profound feeling of ambiguity exists about the value of western technology and development; (4) we inhabit a shrinking global village with finite resources, and this calls for growing mutual interdependence; (5) humans are for the first time aware of their capacity to destroy the earth given to them for inhabitation and cultivation; (6) societies everywhere now seek their own local cultural identities; (7) freedom of religion and greater awareness of other faiths force Christians to re-evaluate their own earlier attitudes toward other faiths.[11] Many other

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[8] Bosch, *Transforming Mission*, pp. 3-4; Josef Glazik, *Mission - der stets grössere Auftrag*. Gesammelte Vorträge und Aufsätze (Aachen: Mission Aktuell Verlag, 1979), p. 152.

[9] One might be easily fooled to think that the influence of "postmodernism" - whatever this widely used term might mean - is limited to the West. Obviously this is not the case since we live in a global village even with regard to dissemination of ideas. For influences of postmodernism in Asian contexts, see the article of a theologian teaching in Korea, Daniel J. Adam, "Toward a Theological Understanding of Postmodernism," *Cross Currents* 47:4 (1997/98), pp. 518-30.

[10] Part 3 of Bosch, *Transforming Mission*, pp. 349-520 outlines the major characteristic of this new emerging paradigm. See also Jan A. B. Jongeneel and Jan M. van Engelen, "Contemporary Currents in Missiology," in *Missiology: An Ecumenical Introduction, Texts and Contexts of Global Christianity*, eds. F. J. Verstraelen and others (Grand Rapids, MI: Eerdmans, 1995), pp. 438-56, for contemporary currents in missiology, and F. J. Verstraelen, et al., "The Ecumenical Development of Missiology: Texts and Contexts of Global Christianity in the Twenty-First Century," in *Missiology: An Ecumenical Introduction*, pp. 467-72, for a recent appraisal of the most important ecumenical developments in missions.

[11] Bosch, *Transforming Mission*, pp. 188-89; James A. Scherer and Stephen B. Bevans, "Introduction," in *New Directions in Mission and Evangelization 2: Theological Foundations* (Maryknoll, NY: Orbis, 1994), pp. xi-xiv (xi).

complicating factors could be added to this list, some of them arising from inside the churches, like the role of women in the Church and in the society, the rapidly growing missionary force of the Two-thirds World countries, the call for inculturation and contextualization of the gospel etc.

Christian mission in Asia and Pacific has specific challenges. In the nations that border the vast Pacific Ocean, remarkable developments are going on in politics, culture, economy, social life, and in international influences from and to this area. In some parts of the area, Christian churches in general and Pentecostal/Charismatic churches in particular are growing in an amazing way while in most Asian/Pacific countries traditional religions are still in control.[12]

In other words, as we are moving "from an old to a new missionary era,"[13] to a "new birth" of missions,[14] a host of impending questions await our responses. In this essay, my focus will be on the theological ramifications of mission. My focus is three-fold: First, what is the theological basis of Pentecostal mission? In other words, what, if any, is the distinctive Pentecostal contribution to the theological understanding of mission. What is the role of the Holy Spirit? Second, how should we conceive the relationship between proclamation and social service? What is the theological legitimacy, if any, of social concern? What role does the Spirit play there? And third, the question of religion: how should Pentecostals address the followers of other religions and what are they to think of Buddhism, Hinduism and a host of other living faiths? Other important questions certainly could be added. This article attempts to take look at these three, in that order with a view to construe a viable Pentecostal theology of mission, a "pneumatological missiology."

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[12] See, e.g., William W. Menzies, "Reflections of a Pentecostal at the End of the Millennium," *Asian Journal of Pentecostal Studies* 1:1 (1998), pp. 3-14 (3-4), the editorial of the first issue of the journal.

[13] Scherer, *Gospel*, pp. 9-50.

[14] Schreiter, "Changes in Roman Catholic Attitudes toward Proselytism and Mission," in *New Directions*, II, pp. 113-125 (122-24). Cf. the title of the article by Gittins, "Missionary Myth Making, " in *New Direction*, II, pp. 143-47.

2. Holy Spirit and Mission in Eschatological Perspective[15]

Two themes have been present in the Pentecostal mission work since the first days: an intensive eschatological[16] expectation and reliance upon the Holy Spirit's power. In the first years of the movement there was even an unwarranted optimism that speaking in tongues (*xenolalia*), a form of glossolalia[17] in which human languages previously unknown to the speaker could be spoken, would be given by the Holy Spirit to help finish the evangelization of the world before the imminent return of Christ.[18] "So intensely did they expect the Second Coming of Christ that envisioning an additional decade - or even another century - for evangelization would have been inconceivable."[19]

Pentecostals were generally so busy doing their practical mission and evangelism that they did not bother themselves writing missiological treatises, certainly not academic theological studies. They have been more "doers" than "thinkers." Instead of theological treatises, they have produced tracts.[20] Rather than reflecting on the doctrine of the Holy Spirit, they have relied on the supernatural dynamics of the Spirit.[21] What

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[15] The latter part of the subtitle is taken from the title for the third session of the first round of the International Dialogue between World Alliance of Reformed Churches and Pentecostal Churches. The first five-year round focuses on mission and related topics.

[16] For formative influences of eschatology to emerging Pentecostal spirituality, theology, and mission, see D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996).

[17] For an informative, balanced theological, psychological, and cultural assessment of the glossolalia phenomenon, see Russell J. Spittler, "Glossolalia," *DPCM*, pp. 335-41.

[18] Douglas Petersen, *Not by Might, Nor by Power: A Pentecostal Theology of Social Concern in Latin America* (Oxford: Regnum, 1996), pp. 9-12 (with quotations from original sources); Gary B. McGee, "Pentecostal and Charismatic Missions," in *Toward the Twenty-First Century in Christian Mission: Essays in Honor of Gerald H. Anderson*, eds. James M. Phillips and Robert T. Coote (Grand Rapids, MI: Eerdmans, 1993), pp. 41-56.

[19] McGee, "Pentecostal and Charismatic Missions," p. 42.

[20] Russell J. Spittler, "Suggested Areas for Further Research in Pentecostal Studies," *Pneuma* 5:2 (1983), pp. 39-56.

[21] For the role of supernatural power in the Pentecostal and pre-Pentecostal mission, see Gary B. McGee, "The Radical Strategy in Modern Missions: The

else could have been expected from a grass-roots revival movement with an eye towards winning the lost before the Second Coming?

Holy Spirit and eschatology are themes that seem to be the most impending for any kind of a distinctive Pentecostal theology of mission.[22]

2.1 Toward a Pneumatological Missiology

Given the renaissance of pneumatology, the doctrine of the Holy Spirit, in every theological corner of the ecumenical spectrum nowadays,[23] one is struck by the omission of a distinctive pneumatological outlook in modern missiology. Take any standard theology of mission, and you are quite sure not to find much about the role of the Spirit. Sadly, this applies to the magisterial work *Transforming the Mission* of the late South African missiologist David Bosch as well as, e.g., to the recent *Dictionary of Mission*, by Catholic and other writers.[24]

Linkage of Paranormal Phenomena with Evangelism," in *The Holy Spirit and Mission Dynamics*, ed. C. D. McDonnell (Pasadena: William Carey Library, 1997), pp. 69-95.

[22] I do not lump together theologically "Pentecostals" and "Charismatics" as is often done although they, of course, share many common factors. The reason is that the Charismatic Movements, most of them as part of historic churches, represent such a variety of theologies (e.g., soteriology, ecclesiology) that it does not do justice to either movement to neglect these theological differences. However, I interact with Charismatics and utilize their insights into mission. Whenever this is done, the reader is informed. An interesting effort to construct a Charismatic theology of mission is done by Howard Foltz, "Moving Toward a Charismatic Theology of Missions," in *Probing Pentecostalism*. Society for Pentecostal Studies 17th Annual Meeting, November 12-14, 1987, CBN University, pp. 73-110. He poses five leading themes for a distinctively Charismatic orientation to mission: 1) Unity of Churches (since the Charismatic movements are represented among various churches); 2) Spiritual Gifts and Ministries; 3) Kingdom and Dominion Theology; 4) Signs, Wonders and Miracles; 5) Faith Teaching. One notes that the themes Foltz proposes are all related to proclamation, none of them specifically relates to social concern neither to relation to other religions. In that sense, the scheme is very typical of earlier Pentecostal and Charismatic orientations in mission.

[23] For a survey, see my "Ecumenical Potential of Pneumatology," *Gregorianum* 80:1 (1999), pp. 121-45.

[24] With the subtitle, *Theology, History, Perspectives*, eds. Karl Müller and others (Maryknoll, NY: Orbis, 1996). Jan A. B. Jongeneel, "Ecumenical, Evangelical

One could have expected a distinctive missiology from Pentecostals who otherwise are known for emphasis on the Spirit. Obviously, this has not been the case.[25] One reason is obvious: the first missiological writings followed the paths explored by evangelicals.[26] It was not until 1991 when the major compendium of Pentecostal missiology titled, *Called and Empowered: Global Mission in Pentecostal Perspective*,[27] came out that some theologically serious perspectives were offered by a younger generation of Pentecostal academics. It has to be admitted, though, that even that monograph does not yet contain much specifically on the Holy Spirit.[28]

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and Pentecostal/Charismatic Views on Mission as a Movement of the Holy Spirit," in *Pentecost, Mission and Ecumenism: Essays on Intercultural Theology*, eds. J. A. B. Jongeneel and others (Frankfurt am Main: Peter Lang, 1992), pp. 231-246 (233) uses a striking term "a-missionary pneumatologies" when speaking about some earlier works on the missiology without a proper perspective on mission. In this subsection I am indebted to Jongeneel's article.

[25] The same applies to other areas, like interpretation of Scripture and the doctrine of the church. Curiously enough, Pentecostals have offered little or nothing specifically Pentecostal pneumatology in these crucial areas. See further my "Reading in the Spirit in Which It Was Written: Catholic Interpretation in Dialogue with Pentecostal Bible Reading," *One in Christ* 4 (1998), pp. 337-59; "An Advent of the Spirit: Orientations in Pneumatology," *Journal of Pentecostal Theology* 14 (April 1999), pp. 65-80.

[26] Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, orig. 1953); *A Theology of the Church and Its Mission* (Springfield, MO: Gospel Publishing House, 1977).

[27] Eds. M. W. Dempster, B. D. Klaus and D. Petersen (Peabody, MA: Hendrickson, 1991). This was preceded by Paul P. A. Pomerville, *The Third Force in Missions: A Pentecostal Contribution to Contemporary Mission Theology* (Peabody, MA: Hendrickson, 1985) which is geared more towards the role of the Holy Spirit although the distinctive *theological* contribution is still rather meager. See also a recent contribution to Pentecostal theology of mission: Byron D. Klaus, "The Mission of the Church," in *Systematic Theology*, ed. Stanley Horton (Springfield, MO: Logion, 1995), pp. 567-96.

[28] Korean missionary and theologian Wonsuk Ma, teaching in the Philippines, recently tried his hand on developing a specifically Asian Pentecostal theology. He interacts mostly with a model which seeks to find balance between divine revelation and human factors. The article is a valuable starting point for further work in the area. The article, however, is flawed to some extent by rather scanty space devoted to pneumatological issues. W. Ma, "Toward an Asian Pentecostal Theology," *Asian Journal of Pentecostal Studies* 1:1 (1998), pp. 15-41.

Although Pentecostals have thus far not focused on pneumatological implications of missiology, some Pentecostal exegetes have done serious work in the area of New Testament pneumatology, especially in Luke-Acts, which has a lot of missiological potential. One of the leading ideas of R. Stronstad's *A Charismatic Theology of St. Luke*[29] is the transfer of the charismatic Spirit from Jesus to the disciples. The transference of the Spirit at Pentecost means transference of Jesus' own mission to the church.

Pacific Rim missionary Robert Menzies has written on distinctives of Lukan pneumatology with a view to mission. In his *Empowered for Witness*[30] he argues that the church, by virtue of its reception of the Pentecostal gift, is a prophetic community of empowerment for missionary service. His line of thought is developed and specifically focused on mission by Australian J. M. Penney in his recent *The Missionary Emphasis of Lukan Pneumatology*.[31] Penney contends that the reason why Luke-Acts has been so dear to the Pentecostal is that Pentecostalism - from inception a missionary movement - saw in the Spirit-baptism of Acts 2, a normative paradigm for the empowerment of every Christian to preach the gospel. "Acts is more than history for the Pentecostal: it is a missionary manual, an open-ended account of the missionary work of the Holy Spirit in the church, concluding, not with chapter 28, but with the ongoing Spirit-empowered and Spirit-directed gospel preaching of today."[32]

Whatever will be the *Gestalt* of Pentecostal theology of mission, it needs to do justice to the way Pentecostals construct their reality. C. Harvey Cox has offered one way to conceptualize a distinctive Pentecostal construction of reality. He posits that at the heart of the Pentecostal movement is restoration of what might be termed "primal

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[29] (Peabody, MA: Hendrickson, 1984).

[30] See also his earlier work, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts* (Sheffield: Sheffield Academic Press, 1991).

[31] (Sheffield: Sheffield Academic Press, 1997). Although Max Turner, *Power From on High: The Spirit of Prophecy in Luke-Acts* (Sheffield: Sheffield Academic Press, 1996), among others, has criticized both Penney and Menzies for a too limited view of the role of the Spirit in Acts - namely, excluding soteriological dimension in favor of empowerment aspect - the basic argument of Penney and Menzies still is valid: Luke-Acts points to the role of the Spirit in empowering the church and believers into mission.

[32] Penney, *The Missionary Emphasis*, p. 12.

spirituality." By it Cox means that largely unprocessed central fabric of humanity where an unending struggle for a sense of destiny and significance rages. For Cox, Pentecostalism represents a spiritual restoration of significance and purpose to lift the people from despair and hopelessness.[33]

These New Testament perspectives by Pentecostal New Testament exegetes offer raw material for a systematic theological work in mission. One needs to turn to other directions in order to find some precedents for a pneumatological missiology.

2.2 The Church as the Movement Sent by the Spirit into the World

It is interesting that Pentecostals have made use of the first work, *Missionary Methods: St Paul's or Ours?* (originally in 1912) of Roland Allen, the Anglican missionary, but have ignored his subsequent works on the relationship between the Spirit and mission. In fact, it was the purpose of Allen to work out a "missionary pneumatology."[34] In his *Pentecost and the World* (1917)[35] he argues that there is a dynamic

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[33] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison Wesley, 1995), pp. 81-83. Cox also speaks about "primal piety" (pp. 99-110) and "primal hope" (pp. 111-22) in relation to distinctive Pentecostal spirituality. My focus on the Pentecostal construction of reality was sharpened by Byron D. Klaus's paper, "The Holy Spirit and mission in Eschatological Perspective: A Pentecostal Viewpoint" (unpublished, 52 pp.), at Kappel-am-Albis, Switzerland, May 14, 1998, as part of the International Dialogue between World Alliance of Reformed Churches and Pentecostal Churches.

[34] Paraphrased by Jongeneel, "Views on Mission," p. 231. For other works which concentrate on the role of the Holy Spirit in mission, see, e.g., Harry R. Boer, *Pentecost and Missions* (Grand Rapids: Eerdmans, 1961); Alan R. Tippett, "The Holy Spirit and Responsive Populations," a chapter in his *Introduction to Missiology* (Pasadena, CA: William Carey Library, 1987), pp. 46-61; James I. Packer, "The Power and Work of the Holy Spirit I: The Work of the Holy Spirit in Conviction and Conversion," in *Proclaim Christ until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World* (Minneapolis, MN: World Wide Publication, 1991), pp. 100-104; John V. Taylor, *The Go-Between God: The Holy Spirit and the Christian Mission* (London: SCM Press, 1973).

[35] Originally Roland Allen, *The Pentecost and the World: The Revelation of the Holy Spirit in the Acts of the Apostles*, later appeared in "The Revelation of the Holy Spirit in the Acts of the Apostles," in *The Ministry of the*

relation between the Holy Spirit and Christian mission. He calls the Holy Spirit "dictator and inspirer of missionary work."[36] In his *Mission Activities Considered in Relation to the Manifestation of the Spirit* (1930) Allen sharpens his understanding of "a personal, active, Spirit who works not only in us, as missionaries, but upon all with whom we deal and in all who will receive Him."[37]

Dutch missiologist J. A. B. Jongeneel, who has worked in Indonesia, takes lead from Allen and others and makes a substantial contribution to a pneumatological missiology. His contribution can be summarized in these basic theses. First, the origins of mission[38] is in the Holy Spirit being sent by the Father:

> The most important truth which can and must be attributed to the Spirit is precisely his being sent by the Father and the Son, by which he received the power at Pentecost to send out - in the name of the Father and the Son - both congregations and their members. Therefore, he has both a divine and a messianic mission, which becomes manifest in the dynamic mission of the congregations and their members. In other words: only in a dynamic and personalistic way can people speak adequately about the Holy Spirit as the one who both is sent - by the Father and the Son - and is sending - the congregations and their members.[39]

Spirit: Selected Writings of Rolan Allen, ed. David M. Paton (London: World Dominion, 1965), pp. 1-61.

[36] Quoted in *The Ministry of the Spirit*, p. 20. See Jongeneel, "Ecumenical," p. 233, for discussion on the ambiguity of Allen's view of the Holy Spirit as "person."

[37] Allen, "Mission Activities Considered in Relation to Manifestation of the Spirit," in *The Ministry of the Spirit*, pp. 87-113 (110-11); Jongeneel, "Ecumenical," p. 233.

[38] The very term "mission" originates from Latin *missere* ("to send") used in classical trinitarian language.

[39] Jongeneel, "Ecumenical," p. 233. The only major reservation that one might want to take with regard to Jongeneel's presentation is his unapologetic emphasis on *filioque* (i.e., the old dispute of whether the Holy Spirit proceeds from the Father [Eastern theology] or also from the Son [in Latin: *et filioque*]). I do not see it necessary for Pentecostals to emphasize the *filioque* since ecumenically it is harmful (and I am surprised that Jongeneel, in an article which explicitly purports to offer ecumenical perspectives on the subject, has this orientation) and is not necessarily part of Pentecostal theology although some early doctrinal formulations (such as Assemblies of God, USA) mention it. See further my

Second, consequently the church needs to be seen as the movement sent by the Spirit into the world. Since Pentecost the Holy Spirit lives and works in the congregations and their members personally and inspires them dynamically.[40] Jongeneel underlines the meaning of 'person' here and makes a helpful correction to earlier approaches, including that of Allen's: since the church is a missionary movement inspired by the Holy Spirit it "sends out people who *have become persons* in the Christian sense of the word, to approach other people with the message that they also *can become persons* in the Christian sense of the word, by faith in Jesus Christ and the outpouring of the Spirit."[41]

When the church is understood as a movement in the Spirit sent to the world, mission is not anymore *a task* of the church but, rather, the church is *missionary* in its essence.[42]

Third, there is equipment for mission as movement of the Holy Spirit: fruit and charismata of the missionary Spirit. Jongeneel is quite right that Pentecostals and Charismatics have laid proper stress on charismata, including more peculiar gifts, signs and wonders,[43] but there has been almost a total lack of concentration on the *fruit of the Spirit* in mission.[44] There needs to be a balance between the "mighty works" of the missionary Spirit, under which Jongeneel also includes God's mighty works in creation,[45] and a less spectacular, growth oriented fruit of the Spirit. Pentecostal and Charismatic ministry offers too many sorrowful

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Spritus ubi vult spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue 1972-1989, Schriften der Luther-Agricola Gesellschaft 42 (Saarijärvi: Gummerrus, 1998), ch. 5.

[40] Jongeneel, "Ecumenical," pp. 234-35.

[41] Jongeneel, "Ecumenical," p. 235. Of course, the term "person" in theology is difficult and ambiguous. In the confines of this article it is neither possible nor necessary to go into details.

[42] Interestingly enough, this is also the reformulation of Roman Catholic missiology of the Vatican II with its accent on the "missionary nature of the church." See *Ad Gentes* [The Vatican II document on mission], # 2 especially.

[43] For a balanced treatment of this issue from a Catholic Charismatic viewpoint, see Norbert Baumert, "Evangelism and Charismatic Signs," in *All Together in One Place*, eds. Harold D. Hunter and Peter D. Hocken (Sheffield: Sheffield Academic Press, 1993), pp. 219-26.

[44] Jongeneel, "Ecumenical," pp. 236-37.

[45] Jongeneel, "Ecumenical," pp. 239-40.

examples of the lack of the fruit of the Spirit. Charisma obviously can not replace character.[46]

Furthermore, there is in Jongeneel a helpful highlighting of the importance of *experience* of the fruit and the charismata of the Spirit.[47] Most mainline missiologies do not speak about experience even with regard to the Spirit. Pentecostals, on the contrary, are known for stressing experience too much. There has to be balance: "A missionary pneumatology must steer clear of the Scylla of a purely objective equipment of the missionary church which entirely lacks experience, and the Charibdis of a purely subjective equipment, which only rests on the charismatic experience of the Spirit."[48] A healthy balance here also gives room sufficiently for missionary prayer, Jongeneel contends.[49]

2.3 A Mission Eschatology[50]

As was made clear above, Pentecostal missiology has been pervaded by an intensified eschatological fervor from the outset. Are there any theological/biblical parameters to help us think through the role of eschatology in mission? Pentecostals have traditionally concentrated on end-times calculations rather than on the *meaning* of eschatology. In order to help Pentecostals start thinking theologically about the relation of mission and eschatology, I will discuss a recent contribution by a Charismatic Anglican Andrew M. Lord. The title of his essay is revealing: "Mission Eschatology: A Framework for Mission in the Spirit."[51] Perhaps Pentecostals can not identify with everything he says, coming from a different theological-ecclesiological tradition as he is, but some helpful orientations certainly can be gained.

Lord argues that for a healthy theology of mission, there is a need to ensure that our eschatology is always missionary in its orientation so that

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[46] Cf. Paul W. Lewis, "A Pneumatological Approach to Virtue Ethics," *AJPS* 1:1 (1998), pp. 42-61 which highlights the role of the Spirit with regard to ethical concerns. I recommend that Pentecostals would show more interest in this area in the future.

[47] Jongeneel, "Ecumenical," pp. 237-39.

[48] Jongeneel, "Ecumenical," p. 238.

[49] Jongeneel, "Ecumenical," p. 243.

[50] For helpful perspectives on mission and eschatology, see P. Bechdolff, "Evangelism and Eschatology," in *All Together in One Place*, pp. 242-55.

[51] *Journal of Pentecostal Theology* 11 (1997), pp. 111-24.

we do not become static or too settled. It is also important for mission to be understood from an eschatological perspective, "enabling us to have a holistic, hope-filled approach to mission."[52] He quotes with approval Oscar Cullman who stated that the "missionary work of the Church is the eschatological foretaste of the kingdom."[53]

Out of this framework, Lord attempts to develop a holistic mission paradigm which is comprised of seven leading characteristics related to the coming of the kingdom: 1) people acknowledging Jesus as Lord; 2) healing; 3) justice; 4) unity in diversity; 5) creation set free; 6) praise and worship; 7) love and fellowship.[54] There are several features here which could inform future Pentecostal developments. First, this model attempts to view mission holistically: mission obviously encompasses activities from proclamation to fellowship to healing to social justice. Nothing else is enough for a pneumatology which seeks to be "realistic."[55] Second, the time of eschatological expectation is to be active. Rather than calculating on dates when the end comes and the kingdom is ushered in, there should be a comprehensive ministry. Third, praise and worship is included in the program. Most Pentecostals do not, of course, see much linkage between mission and worship. It seems, though, that for New Testament writers, especially to the author of the Revelation, there was an integral relation of mission, worship of the Lamb and the coming of the kingdom. Fourth, both "divine" (healing) and "human" (service) are included into a holistic agenda.

This holistic approach corresponds to what Lord calls two kinds of working of the Spirit in mission: "growing" (of the good things that are already happening in this world) and "inbreaking" (to challenge the way

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[52] Lord, "Mission Eschatology," p. 111.

[53] O. Cullmann, "Mission in God's Eschatology," in *Classic Texts in Mission and World Christianity*, ed. Norman E. Thomas (New York: Orbis, 1995), pp. 307-309 (307) quoted in Lord, "Mission Eschatology," p. 112. I will discuss the kingdom of God aspect with regard to Pentecostal missiology in the next main section.

[54] Lord, "Mission Eschatology," p. 114, see also pp. 116-17.

[55] This term is coined by Michael Welker, in his widely acclaimed major contribution to ecumenical pneumatology, *God the Spirit* (Minneapolis: Augsburg, 1994) especially. The program of Moltmann's *Spirit of Life* is, of course, to the same direction although the terminology differs a bit. Even if Pentecostal theologians find in both of these works approaches and insights which merit argument, both works are helpful reminders for Pentecostals of the need to enlarge their rather narrow approach to the role of the Spirit.

things are and to usher in the new).[56] Pentecostals, of course, have opted the latter orientation with their emphasis on supernatural, and rightly so. The only concern is to have a proper balance.[57]

3. Kingdom, Spirit, and Social Concern

One of the most common criticisms against Pentecostal missions is its alleged lack of social concern. Latin American,[58] African,[59] and Asian observers,[60] among others, have often spoken to this effect. Both Marxist and Catholic writers have often attributed the growth of the movement to foreign resources and leadership, and further assumed that Pentecostals are indifferent to and even obstructionist in their attitudes towards the fundamental issues of social injustice, repression, discrimination, corruption, and poverty. One of the reasons for this distrust is the perception that charismatic Christianity represents a completely "other-world" religion - a religion obsessed by its future destination only. Many take it for granted that N. Gerrard's description of Pentecostal Holiness Churches in the USA apply to charismatic across the board: "…despite

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[56] Lord, "Mission Eschatology," pp. 114-15.

[57] Catholic missiology and theology have emphasized the growth aspect with the inherited Thomastic idea of grace fulfilling what is lacking in nature. Pentecostals have approached the nature-grace question from the viewpoint of Reformation theology which sees sharp contradistinction between them. See further my "An Advent of the Spirit: Orientations in Pneumatology," *Journal of Pentecostal Theology* (forthcoming). See further my "Toward a Theology and Ecclesiology of the Spirit," pp. 65-80.

[58] See, e.g., Judith Chambliss Hoffnagel, "Pentecostalism: A Revolutionary of Conservative Movement," in *Perspectives on Pentecostalism: Case Studies from the Caribbeans and Latin America*, ed. Stephen D. Glazier (Lanham, MD: University Press of American, 1980), pp. 111-21; cf. Luise Margolies, "The Paradoxical Growth of Pentecostalism," in *Perspectives on Pentecostalism*, pp. 1-5.

[59] See, e.g., Francois G. Wessels, "Charismatic Christian Congregations and Social Justice - A South African Perspective," *Missionalia* 25:3 (1997), pp. 360-74.

[60] See discussion in a paper by a leading Asian Pentecostal theologian Simon Chan, "Asian Pentecostalism, Social Concern and the Ethics of Conformism," *Transformation* 11:1 (1994), pp. 29-32.

their strong feelings about the evils of the world, they are completely indifferent to the social gospel and take no interest in politics."[61]

Jürgen Moltmann asks where are the "charismata of the 'charismatics' in the everyday world, in the peace movement, in the movements of liberation, in the ecology movement." He continues, "If charismata are not given to us so that we can flee from this world into a world of religious dreams, but if they are intended to witness to the liberating lordship of Christ in this world's conflicts, then the charismatic movement must not become a non-political religion, let alone a de-politicized one."[62]

In recent years, the charge that Pentecostals are indifferent to social concern has come under attack by the growing Pentecostal literature on social ethics, social justice, and theology of social concern.[63] Pentecostal professor of social ethics Douglas Peters, referring distinctively to the Latin American context, notes that Pentecostalism, rather than being just a movement "for the people," is actually "a social program" in itself.[64] Pentecostals do not generally have written statements as to the "preferential option for the poor," since most Pentecostal churches are "churches of the poor."

> Although Pentecostal mission is focused on evangelization, it is not to the exclusion of social concern, and never has been so… the "broader mission" (holistic) has been part and parcel of the Pentecostal branch

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[61] N. L. Gerrard, "The Holiness Movement in Southern Appalachia," in *Speaking in Tongues: A Guide to Research on Glossolalia*, ed. W. E. Mills (Grand Rapids: Eerdmans, 1986), pp. 213-35 (213) quoted in Wessels, "Charismatic Christian Congregations," p. 361.

[62] Moltmann, *Spirit of Life*, p. 186.

[63] For recent major monographs (articles will be referred to in the course of the discussion) to an emerging Pentecostal theology of social concern and social ethics in relation to mission and evangelization, see: Petersen, *Not by Might*; Eldin Villafane, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethics* (Grand Rapids, MI: Eerdmans, 1992); Frank Macchia, *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuertemberg Pietism* (Metuchen, NJ: Scarecrow, 1993)*;* see also a special theme issue of *Transformation* 11 (January/March, 1994) under the guest editorship of Murray W. Dempster, particularly pp. 1-33.

[64] Petersen, *Not by Might*, p. 9.

> of the family "as an automatic outgrowth of its prioritization" of the Great Commission.[65]

In fact, Pentecostals have worked with the poor for social renewal in unobtrusive ways and have initiated major social reform programs and institutions.[66]

Now, there is no denying the fact that in the formative years of the movement many Pentecostals' eschatological fervor blurred the meaning of social improvement. Why invest in a world that was believed will fade away? Contrary to what many outsiders have imagined, the recent Pentecostal theology of social concern argues that the eschatological undergirding does not necessarily lead to such a pessimistic attitude toward social ethics. Although tension between those with a view which emphasizes the "other-worldliness" of the hope and those with a view towards improvement of the present still continues among Pentecostals, for most Pentecostals eschatological hope has brought with it optimism about the work they are doing:

> …Pentecostals are exceptionally optimistic about both their present and future existence. Their theological conviction that the God who performed mighty works in the New Testament continues to act in miraculous ways through the empowerment of the Holy Spirit provides the great majority of Pentecostal believers with a sense of hope for the present… it is quite clear that the eschatological certainty of eternal life gives freedom to risk one's present life. The Pentecostals' personal relationship with a caring and compassionate God encourages them also to celebrate their experience of transformation in the present within a community of mutual love and respect.[67]

This view of the continuing presence of God's power, naturally, sets Pentecostalism in conflict with the heritage of dispensationalism that holds that miracles and wonders ceased with the 'dispensation' of the

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[65] Gary L. McClung, "Pentecostal/Charismatic Perspectives on a Missiology for the Twenty-First Century," *Pneuma* 16:1 (1994), pp. 11-21 (14).

[66] William W. Menzies, "Current Pentecostal Theology of the End Times," *The Pentecostal Minister* 8 (Fall 1988), pp. 9-12 (9).

[67] Petersen, *Not by Might*, pp. 107-108.

apostles. The marriage between Pentecostals and dispensational theology has been odd indeed, and certainly not without tensions.[68]

3.1 Kingdom Works Remain

Pentecostal theologian Peter Kuzmic of the former Yugoslavia argues that to interpret the impending premillenial return of Christ as a doctrine that paralyzes efforts for social improvement is more a western cultural-theological creation based upon conservative (American) political positions rather than on a clear reading of Scripture.[69] His colleague, Miroslav Volf, has argued that when Christians create history that is compatible with the kingdom of God, such projects have eschatological significance: what is valid will remain. Volf contends that eschatological continuity between God's present reign and the reign to come "guarantees that noble human efforts will not be wasted."[70]

It is precisely this view of the kingdom of God which has informed Pentecostal social thinking during the last decade. Pentecostal exegete Gordon Fee has been at the vanguard of introducing Pentecostals to the concept of the kingdom of God.[71] God brings his future reign to the

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[68] Gerald Sheppard, "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship," *Pneuma* 6:2 (1984), pp. 5-33 has shown the incompatibility of Pentecostal theology with dispensationalism, although dispensationalism still plays a significant role in eschatology books of Pentecostals! See also Petersen, *Not by Might*, p. 229.

[69] Peter Kuzmic, "History and Eschatology: Evangelical Views," in *Word and Deed: Evangelism and Social Responsibility*, ed. Bruce Nicholls (Grand Rapids, MI: Eerdmans, 1985), pp. 135-64 (146).

[70] Miroslav Volf, "On Loving With Hope: Eschatology and Social Responsibility," *Transformation* 7 (July/September 1990), pp. 28-31 (29). See also another noted Pentecostal social ethicist, Murray Dempster, "Pentecostal Social Concern and the Biblical Mandate of Social Justice," *Pneuma* 9:2 (1987), pp. 129-53; "Evangelism, Social Concerns, and the Kingdom of God," in *Called and Empowered*, pp. 22-43; "Christian Social Concern in Pentecostal Perspective: Reformulating Pentecostal Eschatology," *Journal of Pentecostal Theology* 2 (1993), pp. 51-64.

[71] Gordon Fee, "The Kingdom of God and the Church's Global Mission," in *Called and Empowered*, pp. 7-21; see also Peter Kuzmic, "Kingdom of God," *DPCM*, pp. 521-26. For the significance of the OT concept of the kingdom of God for Pentecostal theology, see Petersen, *Not by Might*, 209-216. Pentecostal theologians have taken their lead from the writings of the late Prof. George Eldon Ladd of Fuller Theological Seminary, Pasadena, CA, USA. See G. E. Ladd,

present with the proclamation of "Good News to the poor" everywhere.[72] According to Fee, the "final consummation, our glorious future, has been guaranteed … by the resurrection of our Lord. But meanwhile, until that future has come in its fullness, we are to be the people of the future in the present age, who continue the proclamation of the kingdom as good news to the poor."[73] The eschatological kingdom has a normative moral structure reflective of God's own ethical character.[74] Pentecostals believe that when Christians are empowered with the Spirit of God they are equipped to do "kingdom works" in the midst of human suffering and plight.[75]

Asian and other Pentecostals would be helped by the emerging theological work done by Latin American Pentecostals, especially with regard to social concern. Dario Lopez of Peru, working in the slums of Lima, argues that there are two central theological themes in Luke's perspective on church's responsibility towards the world: first, God's love as a permanent missionary paradigm, and second, the poor and outcasts as subjects and agents of God's mission.[76]

Presence of the Future: The Eschatology of Biblical Realism (Grand Rapids, MI: Eerdmans, 1974); *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974).

[72] Fee, "The Kingdom of God," p. 16.

[73] Fee, "The Kingdom of God," p. 17. See also Tormod Engelsviken, "This-Wordly Realities and Progress in the Light of the Eschatological Kingdom," in *All Together in One Place,* pp. 192-98.

[74] Dempster, "Evangelism, Social Concern, and the Kingdom of God," p. 24; see also Petersen, *Not by Might*, pp. 216-25.

[75] For an important motif of Pentecostal theology, "the transfer of the Spirit" (from Jesus to apostles to the church), see Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson Publishers, 1984); Petersen, *Not by Might*, pp. 204-209. For an interesting correlation between the speaking in tongues as a form of empowerment through the Spirit and Pentecostal social action, see M. Dempster, "The Church's Moral Witness: A Study on Glossolalia in Luke's Theology of Acts," *Paraclete* 23 (Winter, 1989), pp. 1-7.

[76] Dario Lopez Rodriquez, "The Liberating Mission of Jesus: A Reading of the Gospel of Luke in a Missiological Key," *Transfomation* 14:3 (1997), pp. 23-30. See also Villafane, *Liberation*.

3.2 "Divine Embrace": Another Look at Racism and War

One of the key issues of social justice in the modern world, the racial question, has definite roots in the birth of the Pentecostal movement.[77] In the formative years of the movement the Azusa Street mission was essentially a black church, despite the number of whites initially in attendance, and thus attained a more universal character than was typical of other churches of that time.[78] The short history of Pentecostalism, however, reflects the similar kind of prejudices, racial segregation, and negative attitudes which have existed in the rest of the churches. Very soon white Pentecostals separated themselves from the Black and colored, and separate constituencies were formed.

Recently, several Pentecostals in the USA[79] and in South Africa[80] especially, have expressed their concerns over this racial division as working against the paradigm of Pentecost where people of various nationalities were united.

Miroslav Volf has addressed racial and ethnic issues from a distinctive theological perspective, and suggests the approach of a "theology of embrace" instead of an attitude of exclusion.[81] The

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[77] For a historical perspective on racial unity and division among Pentecostals, see Cecil M. Robeck, Jr., "Historical Roots of Racial Unity and Division in American Pentecostalism," at *Pentecostal Partners: A Reconciliation Strategy for 21st Century Ministry*, Memphis, Tenn., October 18, 1994 (typescript, 53 pp.); see also "The Social Concern of Early American Pentecostalism," in *Pentecost, Mission and Ecumenism*, pp. 97-106; "Taking Stock of Pentecostalism," *Pneuma* 15:1 (1993), pp. 35-60 (45-51). For other Pentecostal treatments of the subject see: Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1971), pp. 165-84; Ian MacRobert, *The Black Roots and White Racism of Early Pentecostalism in the USA* (New York: St. Martin's Press, 1988).

[78] Anderson, *Vision of the Disinherited*, pp. 40-42; Petersen, *Not by Might*, pp. 22-24.

[79] Arthur M. Brazier, *Black Self-Determination: The Story of the Woodlawn Organization* (Grand Rapids: Eerdmans, 1969), among others.

[80] Frank Chikane, *No Life of My Own* (Brammfontein, Skotaville, 1988). See also Nico Horn, "South African Pentecostals and Apartheid: A Short Case Study of the Apostolic Faith Mission," in *Pentecost, Mission and Ecumenism*, pp. 157-67.

[81] M. Volf, "When the Unclean Spirit Leaves: Tasks of the Eastern European Churches After the 1989 Revolution," *Cross Currents* 41 (1991), pp. 78-92 (84-86); "Exclusion and Embrace: Theological Reflections in the Wake of 'Ethnic

theological basis is the "divine embrace" between the Father, Son, and Spirit, which is a divine model of human community.[82] "Embrace, I propose, is what should happen between different ethnic or cultural groups. Instead of seeking to isolate ourselves from other groups by insisting on our pure identity, we should open ourselves to one another to be enriched by our differences," Volf maintains.[83]

Along with racial unity, the first Pentecostals were born with the idea of pacifism. A literalist reading of the Bible and an enthusiasm caused by the wonder of God's Spirit uniting people of different origins, worshipping in the same community, caused Pentecostals to regard war as belonging to the "old age."[84] Most Pentecostals soon, however, came to embrace the ideology of the majority of their societies, with a view of legitimate warfare. During the last decade there have been calls to revive the early pacifistic ethos on the basis of early spiritual and theological ethos of the movement.[85]

3.3 In Search of a Holistic Missionary Pneumatology

Pentecostals in Asia and elsewhere might want to take another look at their pneumatology with regard to mission and strive for a more holistic approach to human suffering. Developments in Charismatic theology might offer some clues here.

Cleansing'," *Journal of Ecumenical Studies* 29:2 (1992), pp. 230-48; "A Vision of Embrace: Theological Perspectives on Cultural Identity and Conflict," *Ecumenical Review* 48:2 (1995), pp. 195-205; *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996).

[82] Volf has developed here some basic thoughts of his Doktorvater Jürgen Moltmann, *The Trinity and the Kingdom* (New York: Harper-Collins, 1991), pp. 191-200 especially.

[83] For a documented treatment, see Volf, "A Vision of Embrace," p. 204.

[84] For an informed survey and assessment of the idea of pacifism among early Pentecostals, see Joel Shuman, "Pentecost and the End of Patriotism: A Call for the Restoration of Pacifism among Pentecostal Christians," *Journal of Pentecostal Theology* 9 (1996), pp. 70-96.

[85] See M. W. Dempster, "Reassessing the Moral Rhetoric of Early American Pentecostal Pacifism," *Crux* 26:1 (1990), pp. 23-36; "'Crossing Border': Arguments Used by Early American Pentecostals in Support of the Global Character of Pacifism," *EPTA Bulletin* X:II (1991), pp. 62-78, among others.

A consultation on Charismatic theology sponsored by the World Council of Churches at Geneva in 1980 produced a land mark document *The Church Is Charismatic*.[86] While mission was not the focus, some interesting developments from a missiological viewpoint were offered. A summary of a theological group, compiled by Hollenweger, suggested that there are three major orientations to the Spirit's role in the world: 1) the Spirit - an ecclesiological approach: the Spirit works for the unity and united witness of all churches; 2) the Spirit - a cosmological approach: the Spirit renews creation and bestows fullness of life; this encompasses physical healing and healing of social relationships as well; 3) the Spirit - sacramental approach: the Spirit is mediated through personal conversion, baptism, confirmation, and ordination as sacramental theologies renew their focus on the Spirit. Even if most Pentecostals would have a hard time with the third perspective, the sacramental dimension, the first two are certainly helpful. The ecclesiological orientation helps Pentecostals be freed from a hyper-individualistic, anti-*koinonia* emphasis while the "cosmological" perspective reminds them of the work of the Spirit in the world and in the nature. The same Spirit of God who was instrumental in creation will also re-create the world.

M. L. Daneel suggests a careful scrutiny of African Independent Church pneumatologies which have developed a rather holistic view of Christian involvement. Of course, the whole context of African independent churches, including Pentecostals and neo-Pentecostals, raises a host of legitimate questions and answers - at least to those of us who are outsiders. Still, I believe, we need to hear their distinctive testimony as they live out their Spirit-filled life in African soil. According to Daneel, there are four basic orientations to the role of the Spirit in this understanding: 1) The Holy Spirit as Savior of Humankind; 2) The Spirit as Healer and Protector; 3) The Spirit of Justice and Liberation; and 4) The Earthkeeping Spirit.[87]

In his *Charismatics and the Next Millennium*, Nigel Scotland expresses the hope that Charismatics will overcome their lack of social

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[86] Ed. Arnold Bittlinger (Geneva: World Council of Churches, 1981).

[87] M. L. Daneel, "African Independent Church Pneumatology and the Salvation of All Creation," in *All Together in One Place*, pp. 96-126. See also Derek B. Mutungu, "A Response to M. L. Daneel" in *All Together in One Place*, pp. 127-31. Both articles give basic bibliographical guidance for further research.

activism by rethinking their theology.[88] Another Charismatic, Nigel Wright expresses the hope that the Charismatic Renewal will not simply be absorbed in an individualistic religion of the soul, but will also focus on the whole of God's creation:

> In so far as charismatic renewal fails to gain this perspective it will prove to be a capitulation to our culture's desire to privatize religious experience and so domesticate it. This tendency is already clear in some parts of the world where charismatic experience and reactionary politics have become close allied.[89]

4. Is the Spirit Working outside *ekklesia*?

One does not need to be a prophet to suggest that perhaps the most challenging question facing the Christian Church, as it crosses into the third millennium, is relation to other living faiths of our globe. After massive technological, social, and political changes during our lifetime, no Christian can pretend to close one's eyes on that question.

The question of the "theology of religion"[90] - as it is technically known - is simple: Is there salvation, or at least salvific elements, outside the Church/Christ? One does not need to be a specialist in the area to figure out what have been the possible approaches. *Exclusivists* hold that salvation is available only in Jesus Christ to the extent that those who have never heard the Gospel are eternally lost. In this scheme, non-Christian religions play no role in the history of salvation. For *Pluralists*, other religions are legitimate means of salvation. The mediating group, *Inclusivists* hold that while salvation is ontologically founded upon the person of Christ, its benefits have been made universally available by the revelation of God. The last orientation is the official standpoint of the post-conciliar Roman Catholic Church although, understandably, there are many variations in modern Catholic theology.

Pentecostals have not tackled much with the issue. They have either succumbed to the standard Fundamentalist view of limiting the Spirit's

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[88] With the subtitle, *Do They Have a Future?* (London: Hodder & Stoughton, 1995), p. 264 especially.

[89] Quoted in Wessels, "Charismatic Christian Congregations," p. 362.

[90] The literature on the topic is vast and growing all the time. For a helpful survey, with an up-to-date bibliography, see, e.g., J. Van Lin, "Models for a Theology of Religion," in *Missiology: An Ecumenical Introduction*, pp. 177-93.

saving work to the church (except for the work of the Spirit preparing for receiving the Gospel),[91] or have ignored outright the reflection of what their otherwise strong insistence on the principle *spiritus ubi vult spirat* ("The Spirit blows where it wills," John 3:6) might mean in relation to other religions. Furthermore, with other Conservative Christians Pentecostals have been afraid of the dangers of recent liberal approaches to the issue.[92]

Charismatic theologian Clark H. Pinnock has recently noted: "one might expect the Pentecostals to develop a Spirit-oriented theology of mission and world religions, because of their openness to religious experience, their sensitivity to the oppressed of the Third World where they have experienced much of their growth, and their awareness of the ways of the Spirit as well as dogma."[93]

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[91] A quick survey of Pentecostal manuals shows this clearly: Ernest S. Williams, *Systematic Theology* (Springfield, MO: Gospel Publishing House, 1953), III, p. 15; Ned D. Sauls, *Pentecostal Doctrines: A Wesleyan Approach* (Dun NC: Heritage, 1979), p. 54; Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1983), pp. 268-70; Aaron M. Wilson, *Basic Bible Truth: A Doctrinal Study of the Pentecostal Church of God* (Jopin, MO: Messenger Publishing House, 1987), p. 115; Mark D. McLean, "The Holy Spirit," in *Systematic Theology: A Pentecostal Perspective*, ed. Stanley M. Horton (Springfield, MO.; Logion Press, 1994), pp. 375-96 (392). For this bibliographical note, I am indebted to Cecil M. Robeck, "A Pentecostal Assessment of 'Towards a Common Understanding and Vision' of the WCC," *Mid-Stream* 37:1 (1998), pp. 1-36 (31 n. 40).

[92] Besides standard monographs (of, e.g., Hicks, Knitter, Samartha, etc.), from a specifically pneumatological perspective see the following among others: Stanley J. Samartha, "The Holy Spirit and People of Other Faiths," *Ecumenical Review* 42 (1990), pp. 250-63; Paul Knitter, "A New Pentecost? A Pneumatological Theology of Religions," *Current Dialogue* 19 (1991), pp. 32-41; George Khord, "Christianity in a Pluralistic World - The Economy of the Holy Spirit," *Ecumenical Review* 23 (1971), pp. 118-28. For a much more constructive approach, something that would help Pentecostals/Charismatics to reflect more deeply on the issue, see Mark Heim, *Is Christ the Only Way? Christian Faith in a Pluralistic World* (Valley Forge, PA: Judson, 1985); *Salvations: Truth and Difference in Religion* (Maryknoll, NY: Orbis, 1995).

[93] Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity, 1996), p. 274. See also his "Evangelism and Other Living Faiths: An Evangelical Charismatic Perspective," in *All Together in One Place*, pp. 208-18 (208).

The major challenge to consider the issue from a Pentecostal perspective has come from the long-standing dialogue with the Roman Catholic Church.[94] I will briefly summarize the encounter since it reflects faithfully the general opinion among Pentecostals.[95]

4.1 The Theology of Religion: Questions in the Roman Catholic-Pentecostal Dialogue

There was a tentative discussion on the possibility of salvation during the second quinquennium (1978-1982) and no unanimity was reached. Although both Catholics and Pentecostals believe that "ever since the creation of the world, the visible existence of God and his everlasting power have been clearly seen by the mind's understanding of created things," (cf. Rom 1:20; Psal 19:1-4), their perspectives diverge over the existence and/or meaning of salvific elements found in non-Christian religions.[96] Pentecostals insisted that there can not be salvation outside the church.[97]

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[94] There has also been some discussion of the topic in the International Dialogue between World Alliance of Reformed Churches and Pentecostals but no definitive statement has yet come out. It is projected that some kind of final report will be produced at the end of the first five-year round (started in 1996).

[95] For details, see my, *Ad Ultimum Terrae. Evangelization, Proselytism, and Common Witness in Roman Catholic-Pentecostal Dialogue 1991-1997*. Studies in the Intercultural History of Christianity 117 (Frankfurt am Main: Peter Lang, 1999).

[96] *Final Report 1991-1997*, #20. (Hereafter, *Final Report* refers to the documents of the International Roman Catholic-Pentecostal Dialogue, unless otherwise indicated).

[97] *Final Report 1978-1982*, #14: "There was no unanimity whether non-Christians may receive the life of the Holy Spirit. According to contemporary Roman Catholic understanding, to which Vatican II gives an authoritative expression, 'All must be converted to Jesus Christ as he is made known by the Church's preaching' (*Decree on the Missionary Activity of the Church*, par. 7). 'The Church… is necessary for salvation' (*Constitution on the Church*, par. 14). But Vatican II also says that all without exception are called by God to faith in Christ, and to salvation (*Constitution on the Church*, par. 1, 16; *Declaration on the Relationship of the Church to non-Christian Religions*, par. 1, 2). This is brought about 'in an unseen way… known only to God' (*Constitution on the Church in the Modern World*, par. 22; *Decree on the Missionary Activity of the Church*, par. 7). This theology is seen as a legitimate development of the total New Testament teaching on God's saving love in Christ. The classical

Most Pentecostals limit the saving work of the Spirit to the church and its proclamation of the Gospel, although they acknowledge the work of the Holy Spirit in the world, convincing people of sin.[98] The rationale for this more exclusivist attitude is found in the fallen state of humankind and in the literal reading of the New Testament, which for Pentecostals does not give much hope for non-Christians.[99] Furthermore, Pentecostals, like many of the early Christians, tend to point out the demonic elements in other religions rather than common denominators.[100]

However, there are some Pentecostals who would see a convergence towards the Catholic position in that the Holy Spirit is at work in non-Christian religions, preparing individual hearts for an eventual exposure to the Gospel of Jesus Christ.[101] Unfortunately, neither the *Final Reports* nor the Pentecostal paper elaborate what this convergence might mean.

4.2 "Not Knowing Where the Spirit Blows…"[102]

In a way, it is not a surprise that thus far the only Pentecostal theologian who has addressed the issue of the theology of religions in any substantial way, comes from Asia. Amos Yong of Malaysia writes his doctoral research on the topic. His presentation at the Society for Pentecostal Studies Meeting 1998 (Cleveland, TN) was titled, "'Not Knowing Where the Spirit Blows': On Envisioning a Pentecostal-Charismatic Theology of Religions."

Pentecostal participants do not accept this development but retain their interpretation of the Scripture that non-Christians are excluded from the life of the Spirit: "Truly, truly I say unto you, unless one is born anew, he cannot see the kingdom of God" (John 3:3).

[98] *Final Report 1991-1997*, # 20.

[99] *Final Report 1978-1982*, # 14.

[100] *Final Report 1991-1997*, # 21.

[101] *Final Report 1991-1997*, # 21.

[102] I have borrowed the subtitle from Amos Yong, "'Not Knowing Where the Wind Blows…': On Envisioning a Pentecostal-Charismatic Theology of Religions," in *Purity and Power: Revisioning the Holiness and Pentecostal/ Charismatic Movements for the Twenty-First Century*, 27th Annual Meeting for the Society for Pentecostal Studies in special session with the Wesleyan Theological Society, March 12-14, 1998, Church of God Theological Seminary, Cleveland, Tennessee, vol. 2, 21 pp.

Yong wants to explore the possibility of a distinctively Pentecostal/ Charismatic contribution to the theme of theology of religions from a pneumatological viewpoint. He believes "that the P/C [Pentecostal/Charismatic] experience of and orientation toward the Holy Spirit gives rise to unique insights which inform a pneumatological theology of religions."[103] He freely admits that this is in itself a demanding enterprise since the proposal to formulate a theology of religions from a Pentecostal/Charismatic perspective is a "bold step forward into uncharted territory." However, according to Yong, such a bold step has to be taken because of three reasons: a) the global presence of the movement; b) *theologia religionum* as an unsettled matter for Pentecostal/Charismatics; and c) the importance of this issue for the ongoing development of Pentecostal/Charismatic identity.[104]

Especially in Asia and Pacific, where Pentecostals and other Christians are in a minority position, amidst highly animistic - thus spiritual - cultures, reflection on the relation of Spirit (capitals) and spirits (lower case) is an impending challenge. A related matter is the traditional anxiety over religious syncretism.[105]

The Pentecostal/Charismatic experience, according to Yong, makes their Christian life and witness highly relevant for people who live for example in animistic contexts (and, as is well known, almost all religions tend to become more and more animistic,[106] even "atheist" Buddhism).

Yong's attempt to construct a Pentecostal/Charismatic view of Spirit in the world is to be commended because of both its importance and its realistic approach. Yong, namely, states his purpose with clarity: he is not necessarily championing a (more) pluralistic theology of religion but rather investigating whether the Pentecostal/Charismatic view is biblically and theologically sustainable: "To remain exclusivistic regarding the religions is justified only if P/C(s) arrive at that position after investigating the issues, but not if there is an *a priori* acceptance of the conclusions drawn by fundamentalists and some evangelicals."[107]

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[103] Yong, "Not Knowing," p. 2.

[104] Yong, "Not Knowing," p. 3.

[105] Yong, "Not Knowing," p. 4.

[106] See Sunday Aigbe, "Pentecostal Mission and the Tribal People Groups," in *Called and Empowered*, pp. 165-79.

[107] Yong, "Not Knowing," p. 7.

Contrary to what some Pentecostals might think, an attempt to construct a pneumatological theology of religion, does not necessarily - and for Pentecostals *must not* - downplay the importance of evangelization. Yong writes, "Let me straightforwardly declare that a global P/C theology of religions will combine the missionary, evangelistic and dialogic dimensions of encounter - all in healthy tension as it reflects the emphasis on orality central to P/C sensibilities - in affirming her commitment to the Great Commission."[108]

5. Instead of Conclusions: Questions for the Future

Pentecostal/Charismatic missiology is faced with some impending challenges as it prepares to cross over into the third millennium. Some of the most critical are the following.

First, what is the role of Spirit-baptism in Pentecostal/Charismatic missions? Is it only for empowerment? What is the relation of gift and fruit? What are its ethical implications? What is the array of spiritual gifts for mission?

Second, what is the relation of proclamation and social justice? Is social justice only a way to get into countries otherwise closed for open proclamation? What is the meaning of the kingdom of God in all of this? What about Spirit and kingdom?

Third, how do Pentecostals understand themselves and their mission in relation to other Christians? Of special importance is the relationship between Pentecostals and Roman Catholics since these two are currently the largest Christian families? How is proselytism understood? Is there any chance for common witness?

Fourth, what will be the specific contribution of Pentecostals/ Charismatics to the understanding of Spirit in the world? Are Pentecostals able to combine a more comprehensive view of the Spirit in the world with their strong insistence on evangelization and proclamation?

Fifth, what will be the relation of Pentecostals and Charismatics in the future? Will they become more similar? What about Pentecostals in the West and in the Two-Thirds world? How will all this impact missions? In fact, what will be the meaning of "mission" in the next millennium?

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[108] Yong, "Not Knowing," pp. 13-14.

Let the Spirit of the Almighty God help us in all of this so that His Glory will be extended over all the earth!

[*AJPS* 3/1 (2000), pp. 83-97]

JOB SATISFACTION OF BRITISH PENTECOSTAL MINISTERS

William K. Kay

1. Introduction

1.1 Job Satisfaction

Job satisfaction has been extensively studied in the workplace.[1] Satisfaction has been related to a variety of job characteristics and to the dispositional and personality characteristics of the employee. Job characteristics can be analysed according to the various tasks and skills that jobs require and a profile of different kinds of employment can be constructed. Yet, even when this is done and a job is broken down into its facets and tasks, there is a still a tendency for jobs to be better subsumed under global descriptors because

> Different facet-specific satisfactions tend to be positively intercorrelated, and satisfaction with one (the nature of the work undertaken) is particularly closely associated with other facet-specific satisfactions and with overall job satisfaction.[2]

Among the global descriptors most readily associated with satisfaction are those related to the extent to which employees control what they do. Parker and Wall note that "there is general support for the

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[1] Peter Warr, "Employee Well-being," in *Psychology at Work*, 4th ed., ed. Peter Warr (Harmondsworth: Penguin, 1996), pp. 224-53 provides an extensive discussion of the literature.

[2] Warr, "Employee Well-being," p. 228.

proposition that jobs which enhance employees' autonomy or control over their work promote their well being and job satisfaction."[3]

A subtler job descriptor is to be found by reference to the notion of self-actualization. Stephenson relates job satisfaction to Maslow's well-known theory of a hierarchy of needs.[4] This theory proposes that, when other more basic material needs have been met, a desire for "self-actualization" is reached. Self-actualization is attained by the expression of potentialities and through personal integration. Thus jobs that encourage, facilitate or allow self-actualisation are likely to be satisfying.

1.2 Clergy Job Satisfaction

Little attention has been given to the importance of job satisfaction among clergy. An exception to this observation is made in Francis and Rodger's investigation of full-time stipendiary clergy within the Church of England.[5] They took as their starting point the various roles performed by clergy, though they point out there is no consensus about what these roles are. Nelsen, Yokley and Madron identified five roles described as traditional, counselling, administration, community problem solving and Christian education.[6] Others recognised six functions: teacher, organiser, preacher, administrator, pastor and priest.[7] Reilly added prophet to this

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[3] S. K. Parker and T. Wall, "Job Design and Modern Manufacturing," in *Psychology at Work*, pp. 333-58.

[4] G. Stephenson, "Social Behaviour in Organisations," in *Introducing Social Psychology*, eds. Henri Tajfel and Colin Fraser (Harmondsworth: Penguin, 1978), pp. 331-56 and also A. H. Maslow, *Motivation and Personality* (New York: Harper and Row, 1970). Stephenson has extended the use of Maslow's theory legitimately.

[5] Leslie J. Francis and R. Rodger, "The Influence of Personality on Clergy Role Prioritisation, Role Influences, Conflict and Dissatisfaction with Ministry," in *Psychological Perspectives on Christian Ministry*, eds. L. J. Francis and S. H. Jones (Leominster: Gracewing, 1996), pp. 65-81.

[6] H. M. Nelsen, R. R. Yokley and T. W. Madron, "Ministerial Roles and Social Actionist Stance: Protestant Clergy and Protest in the Sixties," *American Sociological Review* 38 (1973), pp. 375-86.

[7] S. W. Blizzard, "The Roles of the Rural Parish Minister, the Protestant Seminaries and the Science of Social Behaviour," *Religious Education* 50 (1955), pp. 383-92. S. W. Blizzard, "The Minister's Dilemma," *The Christian Century* 73 (1956), pp. 505-509. S. W. Blizzard, "The Parish Minister's Self-image of His Master Role," *Pastoral Psychology* 89 (1958) pp. 23-32. S. W.

list.[8] Davies, Watkins and Winter analysed the way clergy spent their time by noting the demands of private devotions and study, diocesan and deanery duties, travel and other miscellaneous duties.[9] In a comparative study of Catholic, Anglican and Free Church clergy, Ranson, Bryman and Hinings identified the roles of celebrant and official or representative at various events.[10] Tiller underlined the notion of representative by noting the function clergy often have as public spokesperson and focus of the community.[11] Given these diverse analyses of clergy activities in several denominational frameworks, Francis and Rodger made use of a list of eight different clergy roles and examined job satisfaction by relating it to role conflict and the frequency with which clergy thought of leaving the ministry. They were able to show that a similar pattern of correlations fitted both role conflict and thoughts of leaving ministry, thus implying similar causation.

In the present study the operationalization of the construct of job satisfaction among clergy could have been pursued by the use of a single item asking clergy to rate their overall level of satisfaction with their work. Such an approach, however, would have suffered from the shortcomings shared by all single item measurements, that is, it would have tended to unreliability. A multiple item approach, especially one in which the items cohere into a scale with a high alpha coefficient, is much more stable in the sense that repeated measurements are likely to produce consistent findings.[12] More importantly, a multiple item approach has the

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Blizzard, "The Protestant Parish Minister's Integrating Roles," *Religious Education* 53 (1958), pp. 374-80. C. H. Coates and R. C. Kistler, "Role Dilemmas of Protestant Clergymen in a Metropolitan Community," *Review of Religious Research* 6 (1965), pp. 147-52. G. J. Jud, E. W. Mills and G. W Burch, *Ex-Pastors: Why Men Leave the Parish Ministry* (Philadelphia: Pilgrim, 1970).

[8] M. E. Reilly, "Perceptions of the Priest Role," *Sociological Analysis* 36 (1975), pp. 347-56.

[9] Douglas Davies, C. Watkins and M. Winter, *Church and Religion in Rural England* (Edinburgh: T and T Clark, 1991).

[10] S. Ranson, A. Bryman and B. Hinings, *Clergy, Ministers and Priests* (London: Routledge and Kegan Paul, 1977).

[11] J. Tiller, *A Strategy for the Church's Ministry* (London: Church Information Office, 1983).

[12] L. J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," *Psychometrika* 16 (1951), pp 297-334. The alpha coefficient is a standard method of calculating reliability and makes use of correlations between every

additional advantage of being able to sample the various roles performed by clergy.

Such a multiple item approach is further strengthened when the predictors of job satisfaction are considered. Speaking of the secular market place Warr reported that "a person's overall well-being has strong influence on his or her job-specific well-being."[13] It appears, despite some causation in the opposite direction, that overall life satisfaction is likely to be carried over into job satisfaction. And this finding holds even whether jobs are broken down into components and facets or considered globally. Life satisfaction can underlie all the items in a job satisfaction scale and operate on them individually and collectively.

1.3 Predictors of Job Satisfaction

Life satisfaction, then, emerges as a predictor of job satisfaction. But that begs the question of how life satisfaction should be assessed. In the current study this is addressed through the notion of *religious experience*. The rationale for linking life satisfaction and religious experience in a population of clergy is to be found in the studies of the effect of religious experience on well-being. Evidence given by Francis and Kay, Kay and Francis, Wuthnow, Wulff and Hood, Spilka, Hunsberger and Gorsuch all points to the largely beneficial effects of religious experience on its recipients.[14] This, in itself, should not be surprising when religious experience is classified either as a "sense of presence" or as a "sense of unity" within the universe. The sense of presence suggests that the individual is not isolated or alone. The sense of unity suggests that the individual is part of a larger complex whole. Taken either together or

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possible combination of items as well as the overall correlation. Alpha coefficients are given later in this paper.

[13] Warr, "Employee Well-being," p. 227.

[14] Leslie. J. Francis and W. K. Kay, *Teenage Religion and Values* (Leominster: Gracewing, 1995). William K. Kay, and L. J. Francis, *Drift from the Churches* (Cardiff: University of Wales Press: 1996). Robert Wuthnow, *Experimentation in American Religion* (Berkeley: University of California Press, 1978) quoted in B. Beit-hallahmi and M. Argyle, *The Psychology of Religious Behaviour, Belief and Experience* (London: Routledge, 1997), p. 84. David M. Wulff, *Psychology of Religion: Classic and Contemporary Views* (New York: John Wiley and Sons, 1991). Ralph W. Hood, Jr., Bernard Spilka, Bruce Hunsberger and Richard Gorsuch, *The Psychology of Religion: An Empirical Approach*, 2nd ed. (London: Guildford, 1996).

separately these experiences may offer comfort and meaning and so enhance life satisfaction.

In this context it is arguable that the job of clergy is precisely aligned with the transmission of religious experience to others. Certainly clergy in a Pentecostal tradition may be seen as those who help other people into religious experience and who draw upon the religious experience that is normative in their denominational settings. Pentecostal clergy are expected to practise glossolalia and such expectations are written into denominational constitutions and other foundation documents.[15]

It is also reasonable to suggest job satisfaction will be associated with *age* both because age is likely to lead to greater seniority, and so to greater autonomy, but also because studies of job satisfaction in a secular context are age-related. There appeared to be a j-shaped curve of relation with job satisfaction. Young people were very satisfied and then satisfaction levels dropped as routines and habituation set in but, in later life, rose again and exceeded those at the beginning of a career. Minimum job satisfaction was found, in a national sample of British workers, to be at age 31.[16]

Common sense suggests also that the *material rewards* of work are likely to have an effect on job satisfaction. Such rewards are connected with age, but may also be distinguished from it. Poor pay and conditions are a natural breeding ground of discontent and, conversely, good pay and conditions are likely to enhance both job and life satisfaction.

Personality is also a predictor of job satisfaction. Francis and Rodger found significant correlations between thoughts of leaving the ministry and two of Eysenck's dimensions of personality, neuroticism and psychoticism.[17]

Eysenck's work is predicated on the view that personality may be most economically and powerfully described using three independent dimensions that are all based in the physiological make-up of the human body. The first dimension is extraversion-introversion. The extravert is characterised by sociability, risk taking, interest in the outside world and the need for stimuli. Physiologically this dimension is associated with the

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[15] William K. Kay, "A History of British Assemblies of God" (Doctoral dissertation, University of Nottingham, 1989), subsequently published with minor changes as *Inside Story* (Mattersey: Mattersey Hall, 1990).

[16] Peter Warr, "Younger and Older Workers," in *Psychology at Work*, pp. 308-32.

[17] See note 5.

arousability of the cerebral cortex. Extraverts are less easily stimulated than introverts and so, paradoxically, look for more arresting stimuli in the outer world than are necessary for introverts. The introvert is sufficiently stimulated by the inner world of thoughts and feelings.

The neuroticism-stability dimension is associated with the autonomic (or involuntary) nervous system. The high scorer in this dimension is emotionally over-reactive and therefore inclined to worry. The stable person is the opposite of this. Physiologically the arousability of the autonomic system is associated with the release of adrenaline and the reactions of fear and flight.

The psychoticism-nonpsychoticism scale is less well understood but is thought either to be related to the male sex hormone, androgen, or to have its origins in the amygdala, part of the limbic system located near the base of the brain.[18] The psychotic may be aggressive, uncaring, unemotional, troublesome and lacking in empathy. The high scorer on the psychoticism dimension is glacial, quirky, unconventional and uncaring. The low scorer manifests the opposite of these traits.

Finally the lie scale, which functions as an independent dimension in its own right, offers four main interpretations. The lie scale was, as the name suggests, originally included in personality inventories as a method of checking that items were being honestly answered. The theory was that if you asked someone whether he or she had ever stolen anything (even a pin or a button), then the person who categorically denied this must be a liar. The assumption is that everyone has at some time or other taken something that does not belong to them. The scale proved to function in ways that were not anticipated by its constructors. Eysenck suggested that, to choose between different interpretations, one could look at correlations between the lie scores and other personality dimensions. A negative correlation between neuroticism and lie score would suggest a *tendency to dissimulate* since, when instructions were given to "fake good" or when groups were told their lie scores would be relevant to job applications, neuroticism scores declined and lie scores increased, thus creating the necessary correlation. On the other hand, he suggested that if, a negative correlation were found between extraversion and lie score, this would indicate a tendency to *social conformity*. This is so because introverts tend to be more socially conformist than extraverts.

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[18] David C. Funder, *The Personality Puzzle* (New York: Norton, 1997) provides a useful and up to date survey of personality theory including psychodynamic and behaviouristic ones.

These two main interpretations did not seem to function well with highly religious populations who often appeared to score high on lie scales, that is, they denied wrong doing. This denial, in the case of such groups, particularly when there were no correlations between lie scale and neuroticism or extraversion, had to be explained in other ways. In the case of highly religious and morally scrupulous subjects, it may be that the lie scale indicates that they are telling the truth: in this instance high lie scores would indicate *moral probity* because religious subjects really have not, for example, ever stolen anything. Alternatively, it may be that high lie scale scores indicate a lack of self-insight, a disposition to *immaturity*, although a difficulty with this interpretation lies in the gradually increasing lie score with age that is found among most populations. Francis, Pearson and Kay have discussed the issues in some detail.[19]

The nature of the dimensions would support a prediction that *neuroticism* would detract from job satisfaction on the grounds that the worries and stresses of ministry would tend to be magnified and perpetuated in the mind of the high scorer on the neuroticism scale. Similarly, the *tough-minded* minister might also be expected to have difficulty in his or her dealings with demanding members of a congregation. By contrast it is reasonable to predict that *extraverts* would find the interaction with congregational members less tiring and more stimulating. Extraverts might expect to find pastoral work more satisfying than introverts. Predictions about the lie scale are more difficult to make, but *mature* or *socially conforming* ministers might be expected to find their work more satisfying than others.

The predictors of clergy job satisfaction, then, are accessed by making use of previous research instruments and by constructing new ones in line with theoretical expectations. Details of the instruments are given below. It is relevant to note, however, that clergy did not know that their answers to a lengthy questionnaire would produce measures of job satisfaction or its predictors.

This consideration of the predictors of clergy job satisfaction must, however, be caveated by the distinctive nature of recruitment to the

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[19] L. J. Francis, P. R. Pearson and W. K. Kay, "Are Religious Children Bigger Liars?" *Psychological Reports* 52 (1983), pp. 551-54. L. J. Francis, P. R. Pearson and W. K. Kay, "Religiosity and Lie Scores: A Question of Interpretation," *Social Behaviour and Personality* 16 (1988), pp. 91-5. The issue revolves around the correlations between lie scores and other personality dimensions under different conditions.

clergy. The motivation of those who enter the ranks of the clergy is distinct from that which leads to purely secular pursuits. Clergy, in most denominations, have to demonstrate or profess a sense of *vocation* before they are accepted for training or appointment. Though research on vocation is limited,[20] there is evidence that, taken as a whole, clergy comprise a heterogeneous group having different kinds of motivations and different interpretations of the concept of vocation. Attempts to link occupational satisfaction with the sense of vocation were inconclusive largely, it seems, because of the diversity of the samples studied.

The investigation reported here, however, is more focused in its concerns. It deals with active church-related pastoral ministers in four similar British Pentecostal denominations. Vocation levels are likely to be high and similarly conceived. Procedures for acceptance on ministerial lists ensure doctrinal compliance with denominational norms and prior evidence of "fruitfulness" in a church context. These procedures are accompanied by a system of probation, which further reduces the likelihood of variation.

Where previous studies may be relevant, they are likely to support the traditional sense of vocation found among Pentecostal ministers. Wuthnow, for example, found that weekly churchgoers were "more likely than the workforce in general to stress honesty and fairness"[21] and that this was accompanied by moral absolutism and altruism.

2. Method

2.1 The Sample

The study reported here makes use of a postal survey by questionnaire of Assemblies of God, Elim, Apostolic and Church of God clergy. All these denominations publish an annual yearbook listing their ordained clergy. Distinctions are made between ministers who work in the UK and missionaries who work overseas. For the purposes of this study, overseas workers were excluded. All other workers, active, retired, itinerant and pastoral were included.

Although the denominations use different governmental structures, there are broad similarities between their operations. In each instance

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[20] Hood et al., *The Psychology of Religion*, pp. 120, 125.

[21] Quoted in Hood et al., *The Psychology of Religion*, pp. 120-21.

support for the current study was obtained from the appropriate Executive Councils or General Superintendents. Each questionnaire was completed anonymously, but was identifiable by means of a numerical code. This allowed follow-up letters and phone calls to be directed to ministers who failed to respond. This procedure led to 930 usable questionnaires, a response rate of 57%.

To reduce the heterogeneity of the clerical group problematized above, hypotheses were only tested in respect of male ministers directly involved in pastoral ministry. In answer to the question, "Are you in charge of one or more congregations?" all those ministers who answered "yes, in sole charge," "yes, as an assistant to a senior minister" and "yes, as part of a team" were included. This resulted in a group of 699 ministers.

There were 197 (28.2%) respondents under the age of 39, 215 (30.8%) aged between 40 and 49, 233 (33.3%) aged between 50 and 64, 47 (6.7%) were aged over 65 and the remaining 7 (1%) of undeclared age.

2.2 The Scales Used in the Current Study

In the construction of a scale to measure clergy job satisfaction the current study, using the work described above, made use of as comprehensive a set of clergy roles as possible. Altogether 20 roles were identified. These were: administrator, apostle, counsellor, evangelist, fellowship-builder, fund-raiser, leader in local community, leader of public worship, man or woman of prayer, manager, minister of sacraments, pastor, pioneer, preacher, prophet, social worker, spiritual director, teacher, theologian and visitor. Respondents were asked to indicate on a seven-point scale how much personal satisfaction they felt they derived from each role. Satisfaction was measured by summing these ratings.

Ministers were also asked "how often in the past three months *you* have…" (original italics). A list of 26 items followed. These included: giving a public utterance in tongues (glossolalia), received a definite answer to a specific prayer request, heard God speak through a dream or a vision, offered to drive a new person to church, offered yourself as a minister to friends or neighbours in times of illness or difficulty. Six of these items were assembled into a charismatic ministry scale and eight of them into an evangelistic ministry scale.

A further series of items were presented to respondents as a set of statements to which they were asked to respond in a Likert-style format

on a five point continuum from "agree strongly" through "agree" and "not certain" to "disagree" and "disagree strongly." These items were assembled into a six-item ministerial control scale and a six-item holiness code scale. The first of these scales indicated the extent to which ministers felt they felt they should be in control of their congregations. The scale contained items about the obligation of members to attend church meetings and the statement "the minister should be clearly in charge of all church meetings" was regarded as its key item. The second scale dealt with the conventional holiness code which was applied by Pentecostal ministers in the 1950s but which is to a large extent still considered appropriate for church members.

In addition ministers were asked questions about their ages, salaries (on a ten-point scale) and whether, since ordination, they had considered leaving the ministry. To this question they were able to answer "no," "once or twice," "several times" and "frequently." They also completed the Eysenck Personality Questionnaire.[22] All four of the personality scales performed satisfactorily with the present sample. Extraversion (alpha .8350), neuroticism (alpha .8402) and the lie scale (alpha .7756) were satisfactorily reliable and the slightly lower coefficient of the psychoticism scale (alpha .6357) is in keeping with the scale's less well understood theoretical basis.

Data were analyzed by SPSS 6.1 for Windows, Network version.[23]

3. Results

The appendix presents the scale properties of the scales of satisfaction, charismatic ministry, evangelistic ministry, ministerial control and holiness code in terms of the item rest of test correlations and the alpha coefficients. These data indicate that all the scales operate with an adequate degree of reliability. In addition they show a general level of

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[22] Hans J. Eysenck and Sybil B. G. Eysenck, *Manual of the Eysenck Personality Questionnaire* (London: Hodder and Stoughton, 1975). Eysenck's work, though behaviourist in orientation, can be cross referenced to the work of other personality theorists. Additionally, in a spirit of genuine academic collaboration, Eysenck does not normally charge royalties for the use of his test(s).

[23] M. Norussis, *SPSS for Windows: Base System User's Guide*, release 6.0 (Chicago: SPSS, 1993).

satisfaction with all ministerial roles combined underlies satisfaction with individual roles.

Table 1 presents correlation coefficients of ministerial satisfaction with age, personality variables, weekly take home pay, thoughts of leaving the ministry, ministerial satisfaction and the scales measuring aspects of ministerial activity (control, holiness, charismata and evangelism). All the ministerial activity correlations are significant but, of the personality variables, only extraversion is significantly correlated.

Table 1: Pearson correlations of background variables with Ministerial Satisfaction scale

ITEMS	MINISTERIAL SATISFACTION r
Extraversion	.1125*
Neuroticism	-.0176
Psychoticism	-.0968
Lie Scale	.1002
Age	-.0129
Considered leaving ministry	-.0851
Take home pay	-.0113
Evangelism	.2573**
Control	.1940**
Charismata	.2550**
Holiness	.1940*

* p < .01 **p <.001

Ministerial satisfaction is therefore associated with effective functioning in the ministerial task more than with background variables like pay, age or personality.

Table 2 presents the summary of a multiple regression computation in which the only variable to be significant in table 1 (extraversion) is entered into the equation first to remove the effects of personality on variance of satisfaction. Each of the other scales is then entered in the descending order of predictive power. The table shows that all four scales are predictive of ministerial job satisfaction even when variations in extraversion have been taken into account.

4. Discussion

If the sources of satisfaction are divided into those related to background (age, personality and pay) and those related to job

performance, it is clear that the former play a smaller part in promoting ministerial satisfaction. Pay and age might be thought to have an effect on ministers, but none is discernible and this suggests that the vocational element of ministry is sufficient to offset low pay or to compensate for the struggles of youth and the routines of later life. Such a finding is substantiated by the lack of correlation between satisfaction and frequency of thoughts of leaving ministry. This suggests that even those ministers who find themselves relatively dissatisfied by their ministries do not automatically turn their thoughts to leaving.

The only personality dimension to be correlated with ministerial satisfaction is extraversion. The positive correlation indicates that more extraverted ministers are more satisfied with their work, but this finding is not surprising in the light of the general orientation of extraverts to the outer world. The extraverted minister is likely to be orientated to the social world of the congregation and to find this a source of stimulation and interest.

The correlations between satisfaction and charismatic and evangelistic items suggest that ministers find satisfaction in performance-related aspects of their job. They feel satisfied with public glossolalia, for instance, and with a sense of divine guidance in dreams and visions or by a "word of wisdom." Similarly, they feel satisfied by inviting other people to church or helping them in times of difficulty. Satisfaction comes from activity rather than from circumstances, from being of use to their congregation or to their neighbors. The dissatisfied minister, then, is one who is "blocked" from functioning altruistically or authoritatively.

The holiness scale indicates a generally conservative set of social principles. The ministerial control scale indicates a stress on congregational attendance and ministerial leadership in this situation. The holiness scale, apart from its theological justification, may function to reinforce congregational attendance since it rules out leisure activities that distract church members. Together these two scales point towards ministerial autonomy. Where the minister feels in charge of church meetings and has a strong holiness code that reduces the leisure activities of church members, it is reasonable to suppose ministers will have a basis for personal authority and autonomy.

When the multiple regression is examined, it shows that the scale predictors of job satisfaction among Pentecostal ministers remain significant after differences in extraversion have been accounted for. These four variables are the most powerful predictors of job satisfaction. In general these variables point to the validity of autonomy and self-actualisation as factors in job satisfaction. Both evangelism and

charismatic activity can be seen as forms of self-actualization: personal values are expressed by deeds allowing integration between motives and roles. Moreover, charismatic activity understood theologically by Pentecostal ministers is a sign of the presence of the Holy Spirit and therefore of the minister's union with the divine. In this sense charismatic activity actualises the minister's relationship with God, but it also empowers the minister's interaction with church members and is expressive of divine grace.

The continued significance of the ministerial control scale suggests that personal autonomy contributes to job satisfaction in other ways. The danger for ministers in charismatic congregations is that they will be manipulated by powerful personalities. The lack of a liturgy allows this to happen in services and the lack of central funding can allow this to happen in diaconal finance committees. Autonomy for the minister is almost bound to be associated with an enhancement of his or her authority.

5. Conclusion

Ministerial job satisfaction appears to depend largely on the evangelistic and charismatic performance of the ministerial task within a context of personal autonomy and to be unrelated to external circumstances represented by pay or to intrinsic conditions represented by personality and age. Further research is required to discover whether these findings may be transposed to other denominational settings. As they stand, however, they should give encouragement to ministers and those involved in their training since they demonstrate that the motivation of ministers is not primarily fixed on earthly rewards or comforts.

Table 2: Summary of multiple regression: dependent variable: job satisfaction

Independent variables	R^2	R^2 increase	F	P<	Beta	T	P<
Extraversion	.019	.019	12.179	.001	.138	3.490	.001
Extraversion	.073	.053	35.934	.000	.180	2.003	.046
Evangelism					.238	5.995	.000
Extraversion	.109	.037	25.793	.000	.107	2.791	.007
Evangelism					.210	5.343	.000
Control					.195	5.079	.000
Extraversion	.118	.008	5.882	.016	.096	2.425	.016
Evangelism					.148	3.154	.002
Control					.203	5.281	.000

Charismata					.113	2.425	.016
Extraversion	.125	.007	5.114	.024	.113	2.821	.005
Evangelism					.139	2.957	.003
Control					.152	3.430	.001
Charismata					.123	2.646	.008
Holiness					.102	2.261	.024

Appendix

Satisfaction Scale

Item	r (rest of test)
Administrator	.2525
Apostle	.3098
Counselor	.5720
Evangelist	.6077
Fellowship builder	.7775
Fundraiser	.3636
Leader in local community	.4701
Leader of public worship	.6672
Man or woman of prayer	.4348
Manager	.4334
Minister of sacraments	.3984
Pastor	.6284
Satisfaction derived from pioneer	.4453
Preacher	.5320
Prophet	.3023
Social worker	.5811
Spiritual director	.6480
Teacher	.5277
Theologian	.5120
Victor	.5079

Alpha = .8182

Ministerial control scale

Item	r (item rest of test)
All Christians should attend Sunday morning worship	.5823
All Christians should attend Sunday evening meetings	.6116
All Christians should attend midweek meetings	.6125
Services with the whole congregation should be structured clearly	.2033
The minister should be clearly in charge of all church meetings	.3271
Interpretation of tongues is as from God to the congregation	.3162

Alpha = .6934

Charismatic ministry scale

Item	r (item rest of test)
Given a public utterance in tongues (glossolalia)	.3378
Given a 'word of wisdom/knowledge'	.6284
Received a definite answer to a specific prayer request	.6238
Felt led by God to perform a specific action	.6065
Heard God speak through a dream or vision	.5081
Called members of the congregation out for prayer	.4986

Alpha = .7729

Evangelistic ministry scale

Item	r (item rest of test)
Talked with friends or neighbours about Christ	.6459
Talked with friends or neighbours about your church	.6852
Invited a new person to an activity at your church	.6941
Invited a backslider to return to your church	.6708
Offered to drive a new person to church	.5499
Invited children of new people to children's meetings	.5308
Been a minister to friends in times of illness or difficulty	.5508
Visited inactive members to encourage renewed commitment	.5417

Alpha = .8601

Holiness code scale

Item	r (item rest of test)
Christians should not drink alcoholic beverages	.6367
Christians should not buy or sell on Sundays unless absolutely necessary	.6069
Christians should not attend the cinema	.7030
Christians should not take part in social dancing	.7290
Christians should not smoke	.3290
Christians should not gamble	.3452

Alpha = .8013

BOOK REVIEW

Not by Might Nor by Power by Douglas Petersen. Oxford: Regnum Books International, 1996. Pp. 260. Paper.

Not by Might Nor by Power provides a significant contribution to the increasing task of articulating Pentecostal theology. In this work, Petersen argues for a Pentecostal theology of social concern which is focused on Latin America. This book is basically centered on a specific situation and project in Central America: the Latin America ChildCare (LACC) program of the Assemblies of God. The structure of the book is organized around some important issues for the whole Pentecostal movement in Latin America. Discussion includes the nature of the Pentecostal experience, the process of indigenization, and theological thinking with the "rationale" for (existing and future) Pentecostal social concern. The footnotes are quite extensive reflecting the original intention of the manuscript as a doctoral thesis.

Chapter one, which accounts for the nature of Pentecostal experience, is an excellent and concise historical background of the Pentecostal movement, tracing its beginnings to the Azusa Street experience. Understanding the emergence and development of the movement is indispensable if one is to understand the Pentecostals better. Petersen cites Luther Gerlach (pp. 36-40), a highly regarded sociologist, to substantiate his point that Pentecostalism is a legitimate movement for change.

In chapter two the author argues for the social relevance of Pentecostalism, which blends well with current social circumstances in Latin America. Petersen posits that Pentecostalism was not just an imported movement from the U.S. but a movement that eventually became autonomous and indigenous. He makes it clear in this chapter that the role of the North American missionaries was key in the indigenizing process. Petersen strongly believes that what was conveyed from North America was *not* the missionaries' institutions – "which were not in any event transferred intact." Quite a number of authors on Latin American Pentecostalism agree with this observation including Paul Freston who said, "Pentecostal salvation came indeed from America, but from its underside. Born among the blacks and women, it was exported at virtually no cost, often by non-Americans, by-passing the usual channels (religious and otherwise) of American wealth and power."[1] However Petersen does not fully explore the socio-religious consciousness of Latin

[1] Paul Freston, "Latin American Dimensions," in *A Global Faith*, eds. M. Hutchinson and O. Kalu (Sydney: CSAC, 1998), p. 74.

Americans. The section on "The Compatibility of Latin American Culture and Pentecostalism" in chapter three would have been a good place to do this. The author's cursory treatment on the subject leaves the readers with a major point underdeveloped. A much better approach might have been to build on the intrinsic characteristics of Latin Americans without first alluding to a Pentecostal ethos.

The social relevance of Pentecostals in Latin America is further discussed in chapter four. Petersen does this by citing various social programs carried out in Central America. He reiterates the fact that it is the socio-economic context of Latin America, which provides the horizon that enables the Pentecostals to be involved in transforming their society.

Chapter five highlights a case study in Pentecostal praxis featuring Petersen's organization, the Latin America Childcare (LACC). This chapter is well documented and reflects an insider's perspective, which lends much credibility to the central argument of this book. Inarguably, the author does a great service to the Pentecostal movement worldwide by providing an excellent model in LACC.

Having demonstrated that Latin American Pentecostals developed independently (from missionaries) a social ethic as part of their faith, Petersen challenges the Pentecostals to undergird their action with a comprehensive and coherent theological statement. Thus he entitles chapter six, "Toward A Social Doctrine for Latin American Pentecostals." From a sociological analysis, the author now turns to a theological discussion. To articulate his Pentecostal (LACC, etc.) ethic he uses a hermeneutical circle based on biblical themes (Kingdom of God, justice in O.T, etc.) that particularly interact with the concrete social reality of Latin America. Petersen's sources in this chapter are impeccable, however, a Pentecostal theology of social concern in Latin America (as the subtitle of the book suggests) cannot be constructed based on an LACC case study alone. Other forms of social expressions must be factored in extensively, not just alluded to.

Finally, in chapter seven Petersen briefly presents the challenges of the future of Pentecostal theology of social concern. There are two important areas, which the author believes, Latin American Pentecostals must give serious consideration. One is "triumphalism" and the other is the political dimension and implications of Pentecostal activity. For Pentecostals to participate in the structural transformation of their society, they must expand their horizons by placing themselves in the larger tradition of the Christian Church. While Petersen recognizes that involvement in politics can no longer be avoided (p. 232) he remains

consistent throughout the book stating that "Pentecostals can offer not only a kind of spiritual refuge, therefore, but authentic social action alternatives" (p. 233).

Petersen has managed to compile from his experiences as a missionary with LACC, a vast quantity of historical literature concerning the Pentecostal movement, its ideas and viewpoints. There has never been such a clear and strong articulation of Pentecostalism with a specific view toward social concern. Petersen's book contributes immensely to the ongoing discussion concerning the social relevance of Pentecostalism. His message to critics is clear enough to understand. Pentecostals deserve to be taken seriously because of what they are doing and will continue to do in the future. The book as a whole is a significant work in relation to the issues of Pentecostal scholarship. Being originally intended as a dissertation, the book contains several technical terms that may sound foreign to many Pentecostals except those "educated persons in the pew." Petersen has accurately located the work of Pentecostal churches in Latin America. Although a bit triumphalistic in presentation, *Not by Might Nor by Power* is a meaningful contribution to the area of academic historiography of Latin American Pentecostalism. For Pentecostal scholarship this is highly recommended reading.

Joseph R. Suico

Ad ultimum terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic Pentecostal Dialogue (1990/1997) by Veli-Matti Karkkainen, Studies in the Intercultural History of Christianity, No. 117. Frankfurt am Main: Peter Lang, 1999. Pp. 281. Paper.

This volume (no. 117 in the Peter Lang's Studies in the Intercultural History of Christianity series) is an important contribution to Pentecostal scholarship. It is presented as a sequel to the author's doctoral dissertation on the earlier phases of the Roman Catholic-Pentecostal Dialogue, which has been ongoing since 1972. The author did his dissertation at the University of Helsinki, on the pneumatology in the dialogues in the period from 1972-1989. The present volume, dealing with the dialogues from 1990 to 1997, brings his study forward to the present era. Dr. Karkkainen wrote his dissertation at the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota, under the mentorship of Killian McDonnel, OSB, the co-founder and co-chair of the Roman Catholic-Pentecostal Dialogue.

The author, a Finnish Pentecostal scholar, is Principal of Iso Kirja College (Keuruu, Finland). He has served as a participant in the Dialogue and has served as a professor of theology in Thailand from 1991-1994. He has participated, additionally, in the International Dialogue between the World Alliance of Reformed Churches and Pentecostals. His personal experience clearly gives him a high degree of credibility as he engages sensitive missiological issues that form the core of the dialogues about which he writes.

Useful to the reader is the introductory chapter, which is a review of the history of the Roman Catholic-Pentecostal Dialogue. This furnishes the context in which the Dialogues have functioned, including a brief history of the dramatic rise of the Pentecostal movement. He acknowledges, as well, the significant studies that have already been produced on earlier phases of the Dialogue. Dr. Karkkainen observes that the Second Vatican Council was an important point of departure within the Roman Catholic Church that propelled such initiatives as the Roman Catholic/Pentecostal Dialogue. He observes, as well, that it is significant that the Roman Catholic Church and the modern Pentecostal movement are the two largest Christian families, neither of which is part of the World Council of Churches. The Dialogue, therefore, furnishes a mechanism for conversation between two significant components of Christianity that otherwise would not exist.

The first major chapter is devoted to reviewing the topics discussed in the first three five-year phases of the Dialogue, with summaries of the findings of these discussions. The author provides an analysis of the commonalities and the distinctive differences in point of view of Roman Catholics and Pentecostals on the key topics of mission, evangelization, and social concern. He calls the first quinquennium (1972-1976) the Stage of Mutual Introduction. The second quinquennium (1977-1982) the Phase of Contra-Positions, and the Third Stage (1985-1989) the Search for a Common Identity. The fourth quinquennium (1990-1997), which is the featured study of the author, he titles, the Potential of Mutual Cooperation in the Christ-given Mission. The fourth quinquennium actually lasted for eight years.

The chapters that form the body of the book are organized successively around the annual topics of the Dialogue in the fourth quinquennium. In 1990, the Dialogue convened in Emmetten, Switzerland, featuring the Meaning of Mission and Evangelization. The next year, the Dialogue met in Venice, Italy, discussing the Biblical and Systematic Foundation of Evangelization. In 1992, the venue was Rocca di Papa, Italy, where Evangelization and Culture was the featured topic.

The Dialogue convened in Paris in 1993, dealing with the topic of Evangelization and Social Justice. In 1994, at Kappel am Albis, Switzerland, discussion centered around Evangelization/Evangelism, Common Witness, and Proselytism. The next year the Dialogue dealt with Evangelization and Common Witness at Brixen/Bressanone, Italy. In 1996, the Dialogue convened again at Brixen/Bressanone, and later in Rome, to prepare a final report.

The author reports faithfully, not only the content of the major papers presented by each side in the Dialogue, but traces the significant discussions which the papers evoked. He is careful to state the positions of both sides, highlighting not only the points of agreement, but also pointing out areas of significant differences. He notes that as the Dialogue has matured over the years, the participants seem to be more ready to articulate points of continued disagreement over the "hard questions." Valuable summaries of these different perspectives give considerable credibility to the work. For example, in chapter four (the 1991 Dialogue) it is evident that Roman Catholics are inclined to be more positive about the elements of grace that may be seen in non-Christian religions, whereas Pentecostals are more inclined to see demonic elements in non-Christian systems. Again, in chapter seven, dealing with the 1994 Dialogue, the "hard question" of proselytism is opened up. It is evident that Roman Catholics are put off by enthusiastic Pentecostals who tend to see inactive Catholics as "fair game" for evangelism. This continues to be a point of tension.

The conclusion of the report is a frank assessment of continued areas of disagreement, which is a healthy and honest approach to genuine dialogue. Also, against the face of common enemies in prevailing culture of these two groups, such as widespread secularism, Dr. Karkainnen identifies a number of areas in which there is, indeed, ground for common witness.

This volume is helpful to serious students of modern Pentecostalism, not only for the clear and faithful recording of the interchange between Pentecostals and the largest Christian body in the world, but also for the thorough documentation conspicuous throughout. This is not only a good piece of scholarship, but it is highly readable. The frequent summaries and the detailed outlining make it easy to follow.

Finally, this is not just a chronicle of events past, but the identification of yet-unresolved issues of the present that offers useful pointers for honest engagement in the future. As Pentecostals face the future, here is an agenda for serious reflection.

William W. Menzies

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(Continued from front inside cover)

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Printed in Korea by Creation & People
through the donated labor of the members of Seed Mission, Seoul, Korea.

Cover calligraphy by Shigeo Nakahara, 1997.