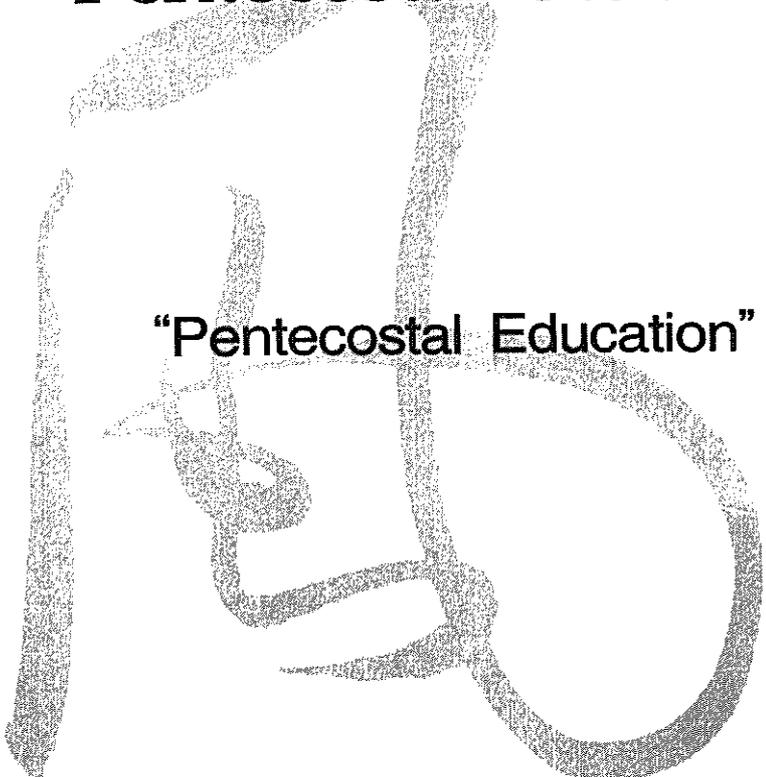


# Asian Journal of Pentecostal Studies



**“Pentecostal Education”**

**Volume 3, Number 2 (July 2000)**

*Asian Journal of Pentecostal Studies*

ISSN 0118-8534

Vol. 3, No. 2 (July 2000)

William W. Menzies (Editor), Wonsuk Ma (Associate Editor)

Editorial Board: Simon Chan (Trinity Theological College, Singapore), Paul Elbert (Lee University, USA), Gordon D. Fee (Regent College, Canada), Robert P. Menzies (Asia Pacific Theological Seminary, Philippines), Russell P. Spittler (Fuller Theological Seminary, USA), Vinson Synan (Regent University, USA), Yeow Choo Lak (Association of Theological Education in South East Asia, Philippines)

Editorial Assistance (for this issue): Kathy Baxter, Donna Brown, Timothy Jenney, Chang-soo Kang,

*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.aptse.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.

© *Asia Pacific Theological Seminary, 2000*

Copyright is waived where reproduction of material from this *Journal* is required for classroom use or course work by students.

**PARTICIPATING INSTITUTIONS:** Educational or research institutions that are interested in participating in the *Journal* ministry are encouraged to write to the *Journal* office. The following are participating institutions of the *Journal*:

*Asian Seminary for Christian Ministry*, Makati, Philippines (Dr. Miguel Alvarez)  
*Assemblies of God Bible College*, Singapore (Rev. John Ollis)  
*Bethesda Christian University*, Anaheim, CA, USA (Dr. Young-Hoon Lee)  
*Central Bible College*, Tokyo, Japan (Dr. Koichi Kitano)  
*Harvest Bible College*, Melbourne, Australia (Dr. Kameel Majdali)  
*Korea Gospel Theological Seminary*, Taejon, Korea (Dr. Yeol-Soo Eim)  
*International Theological Institute*, Seoul, Korea (Dr. Young-Hoon Lee)  
*Sekolah Tinggi Teologi Satybhakti*, Malang, Indonesia (Rev. Manase Rumkeny)  
*Southern Asia Bible College*, Bangalore, India (Dr. A. Chacko George)

**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.

(Continue on back inside cover)

# *Asian Journal of Pentecostal Studies*

Volume 3, Number 2 (July 2000)

## EDITORIAL

About This Issue 163-165

## ARTICLES

- Amos Yong  
On Divine Presence and Divine Agency:  
Toward a Foundational Pneumatology 167-188
- Vinson **Synan**  
A Healer in the House?: A Historical Perspective on Healing  
in the **Pentecostal/Charismatic** Tradition 189-201
- Makito** Nagasawa  
**Makuya** Pentecostalism: A Survey 203-218
- Michael **Wilkinson**  
Globalization of Pentecostalism:  
The Role of Asian Immigrant Pentecostals in Canada 219-226

## "PENTECOSTAL EDUCATION"

- Benjamin Sun  
Assemblies of God Theological Education in Asia Pacific:  
A Reflection 227-251
- Everret L. **McKinney**  
Spiritual Aspects of Pentecostal Education:  
A Personal Journey 253-279
- Miguel Alvarez  
**Distinctives** of Pentecostal Education 281-293

David D. Daniels, III  
"Live So Can Use Me Anytime, Lord, Anywhere": Theological  
Education in the Church of God in Christ, 1970 to 1997 295-310

Edgar R. Lee  
What the Academy Needs **from** the Church? 311-318

Richard L. **Dresselhaus**  
What Can the Academy Do for the Church? 319-323

### BOOK REVIEWS

Melvin Ho: Review of *Speaking in Tongues* 325-326

Amos Yong: Review of *Journeys at the Margin: Toward an  
Autobiographical Theology in American-Asian Perspective* 327-331

Melvin Ho: Review of *Pentecostal Perspectives* 331-334

William W. **Menzies**: Review of *New Life: A History of the  
New Life Churches of New Zealand, 1942-1979* 334-335

CONTRIBUTORS 337-338

## CONTRIBUTORS

Miguel ALVAREZ (ascm@ascm.edu.ph) is a missionary from Honduras. He serves as President of the Asian Seminary of Christian Ministries in Makati City, Metro Manila, Philippines

David D. DANIELS, III (ddaniels@mccormick.edu) is a minister of Church of God in Christ and Associate Professor of Church History at McCormick Theological Seminary, Chicago, IL, U.S.A.

Richard L. DRESSELHAUS (RLDRESS@aol.com) is Senior Pastor of First Assembly of God Church in San Diego. He also serves as Nonresident Executive Presbyter of the U.S. Assemblies of God and Visiting Instructor of Asia Pacific Theological Seminary, Baguio, Philippines.

Melvin HO (mho@skynet.net) serves in the Faculty of Asia Pacific Theological Seminary, Baguio City, Philippines, presently a Ph.D. student at University of Utrecht, the Netherlands.

Edgar R. LEE (elee@agseminary.edu) is Vice President for Academic Affairs and Professor of Practical Theology at Assemblies of God Theological Seminary, Springfield, MO, U.S.A.

Everret L. MCKINNEY (110246.2537@compuserve.com), former President of Asia Pacific Theological Seminary, Baguio, Philippines, currently lectures internationally.

William W. MENZIES (WWMenzies@cs.com) is Editor of the *Asian Journal of Pentecostal Studies* and Chancellor of Asia Pacific Theological Seminary, Baguio City, Philippines.

Makito NAGASAWA (makito@magicnet.mn) is a Japanese Pentecostal missionary in Mongolia. He teaches at Pastoral Training Institute, Ulanbataar, Mongolia.

Benjamin SUN (104331.426@compuserve.com) is Bible School Coordinator, Asia Pacific Education Office, Laguna Hills, CA, U.S.A. under the Division of Foreign Missions of the Assemblies of God, U.S.A.

Vinson SYNAN (vynssyn@regent.edu) is Dean of School of Theology, Regent University, Virginia Beach, VA, U.S.A.

Michael WILKINSON (Michael.Wilkinson@cnaz.ab.ca) is Assistant Professor of Sociology at Nazarene University College, Calgary, Canada. (610-833 4<sup>th</sup> Street SW, Calgary, Alberta T2P 3T5, Canada)

Amos YONG (a-yong@bethel.edu) is a credentialed minister with the American Assemblies of God and serves as Assistant Professor of Theology, Bethel College, St. Paul, Minnesota, U.S.A.

ON DIVINE PRESENCE AND DIVINE AGENCY:  
TOWARD A FOUNDATIONAL PNEUMATOLOGY<sup>1</sup>

Amos Yong

Who or what is the Holy Spirit? What is the Holy Spirit doing today? In what directions is the Holy Spirit leading? How is the Holy Spirit to be discerned? These are the kinds of questions that Christians the world over are intrigued by and are asking today. Resolutions to these questions are relatively easier to formulate within the confines of the Church. The questions are oftentimes dismissed, and otherwise not even seriously considered when relocated to the arena of the world at large. Or, even if they are posed in this latter context, the answers are much more elusive. To articulate and respond to these questions about who the Holy Spirit is relative to the world as a whole and what the Spirit is doing in the world is to plunge into the subject matter of foundational pneumatology.

This paper probes three lines of questioning. 1) What is a foundational pneumatology? 2) Why is this an important theological undertaking? 3) Why should Pentecostals and Charismatics be interested in this project?

1. What is a “Foundational Pneumatology”?

One of the most ambitious efforts thus far to develop a “foundational pneumatology” is Donald Gelpi in his book, *The Divine Mother: A*

---

<sup>1</sup> This paper was originally presented at the 28<sup>th</sup> Annual Meeting of the Society for Pentecostal Studies held at Evangel University, Springfield, Missouri, 13-15 March 1999. I am grateful to the audience for their sympathetic encouragement. I also benefited greatly from the response of Prof. Koo Dung Yun of Bethany College, and have made several revisions and additions here in the attempt to take his questions and concerns into account.

*Trinitarian Theology of the Holy Spirit*.<sup>2</sup> In order to briefly outline the task of foundational pneumatology and its inherent difficulties, two comments about Gelpi's book and work are in order. The first is his commitment to a non-foundationalistic epistemology. This derives in part from his overall project of developing an inculturated theology in dialogue with the North American philosophic tradition stretching from Edwards and Emerson through Brownson, Abbott, and Santayana, to Peirce, Royce, James and Dewey.<sup>3</sup> Under the tutelage especially of the pragmatism of C. S. Peirce and his successors, Gelpi came to question the transcendentalism and *a priori* methodologies of neo-Thomists such as Rahner and Lonergan that he imbibed in his Jesuit training, and moved in the direction of a fallibilistic epistemology and empirical theology. Both moves are to be applauded. My own foundational pneumatology follows Gelpi in eschewing the strong Cartesian foundationalism that bases all beliefs ultimately on self-evident intuitions. It proceeds instead from what Peirce called a "contrite fallibilism" wherein all knowledge is provisional, relative to the questions posed by the community of inquirers, and subject to the ongoing process of conversation and discovery.<sup>4</sup>

The *foundational* element in Gelpi's pneumatology, however, is primarily methodological rather than epistemological. Gelpi himself builds on the work of Lonergan who argued for foundations as one of eight functional specialties intrinsic to theological method.<sup>5</sup> The details of Lonergan's work need not detain us here; what is of import for him and Gelpi is the role of conversion in providing theology with foundations. Conversion, whether limited to intellectual, moral, and religious dimensions (Lonergan), or taken to include affective and socio-political dimensions as well (Gelpi), both enlarges the horizons of one's ability to comprehend and integrate theological data, and produces the needed transformation of soul such that one takes responsibility for one's

---

<sup>2</sup> D. Gelpi, *The Divine Mother: A Trinitarian Theology of the Holy Spirit* (Lanham: University Press of America, 1984).

<sup>3</sup> Cf. Gelpi, *Inculturating North American Theology: An Experiment in Foundational Method* (Atlanta: Scholars Press, 1988).

<sup>4</sup> Elsewhere, I discuss at length the value of Peirce's method of inquiry for theology: "The Demise of Foundationalism and the Retention of Truth: What Evangelicals Can Learn from C. S. Peirce," *Christian Scholar's Review* 29:3 (2000), forthcoming.

<sup>5</sup> B. Lonergan, *Method in Theology* (1972; reprint, Minneapolis: Winston & Seabury, 1979).

theologizing relative to oneself and one's religious community. In this way, conversion supplies the foundation or indispensable pathway through which theology must eventually proceed. It functions methodologically, in Lonergan's terms, as the "horizon within which the meaning of doctrines can be apprehended."<sup>6</sup> In its most basic form, for example, the idea of conversion suggests that one cannot theologize truthfully if one has never been disposed in any way to God to begin with.

Gelpi has, however, attempted to take Lonergan's notion of foundation even further in seeing conversion as a subset of the category of experience. His own appropriation of the North American philosophical tradition has allowed him to see the value in formulating a theory of experience which is potentially universal in scope, and applicable not only to human beings but also to God.<sup>7</sup> The capability of such a theory to account for the experience of conversion generally and Christian conversion more specifically lies at the center of Gelpi's foundational pneumatology. "Foundational" is thus employed in Gelpi's pneumatology as suggestive of a fundamental category of reality, including God, as descriptive of human experience, and as both prescriptive and normative for the ways in which Christians (and others) have experienced and should experience God. Yet more importantly, following Lonergan, Gelpi still holds that what is foundational here is primarily methodological and related to experiences that allow for specific kinds of theological reflection—in this case, pneumatology. Because Gelpi defines foundational theology itself as the attempt to "formulate a normative account of the conversion experience which ought to lie at the basis of a religious tradition," it is not surprising that he sees the task of foundational pneumatology as that of formulating a normative account of the Christian experience of the Holy Spirit.<sup>8</sup>

---

<sup>6</sup> Lonergan, *Method in Theology*, p. 131.

<sup>7</sup> Gelpi, *The Divine Mother*, pp. 82-102.

<sup>8</sup> Gelpi, *The Divine Mother*, p. 241. This bears out in the objectives that Gelpi itemizes for his version of foundational pneumatology: 1) to synthesize the experience of the Spirit with the biblical witness to the Spirit's presence and agency in the apostolic Church; 2) to explore the practical consequences and moral demands of Spirit-inspired living; 3) to comprehend the relationship between the second and third persons of the Trinity; 4) to probe into the soteriological implications of the charismatic work of the Spirit in the contemporary world; 5) to provide both prophetic challenge and words of wisdom for individuals, churches and society; and 6) to connect affectivity and cognitivity in the Christian life of faith (*The Divine Mother*, pp. 7-9).

While I am sympathetic to Gelpi's efforts and see them as a stimulus to my own reflection as a theologian, I wish to raise one specific complex of questions and suggest one direction in which to further develop his idea of foundational pneumatology. The former concerns the methodological dependence of Gelpi's pneumatology on the functional role of conversion experiences. More specifically, I query the propriety of insisting, as Gelpi does, on Christian conversion as a prerequisite for pneumatological understanding. This might raise the suspicions of those who are convinced that the Holy Spirit is the property only of Christians and that non-Christians cannot possibly reflect on an object (the Holy Spirit) who they either have never experienced or, even if they have, do not recognize by that name. Yet ponder for a moment a fact Gelpi himself admits—that conversion is the process that shapes the reflective capacities of *all* human beings, not only Christians and certainly not only Christian theologians. He agrees, following Lonergan's delineation of theological method, that anyone including those yet to experience Christian conversion can participate in research, interpretation, history and dialectics (the first four functional specialties). However, Gelpi then goes on to insist that only those who have experienced some level of Christian conversion (foundations, the fifth specialty) can adequately undertake the task of doing Christian theology.

That this is insufficiently dialectical should be clearly evident. Does not engagement in the process of research, interpretation, history and dialectics itself inform the kinds of conversion that one experiences? Do not conversion experiences at all the levels Gelpi identifies, however inchoate, inform the kinds of activities connected with movement through the first four specialties? Gelpi himself is well aware that one cannot arbitrarily divide conversion experiences from dynamic life processes, and that certain types of conversions both accompany and enable engagement with theological methodology. Conversion therefore extends through the entire process, and is intrinsic to it. But because Gelpi (and Lonergan) connects "foundations" so closely to Christian conversion, he forfeits appeal to the breadth of human conversion experiences which are complex and always in *via*. Instead, his methodologically constructed foundation turns out to be a rather limiting platform. By tying the idea of foundations to the experience of Christian conversion so explicitly, the kind of foundational pneumatology that emerges seems to be restricted to the Christian experience only, and is therefore somewhat incapacitated outside of that environment.

I suggest that a better strategy for foundational pneumatology would be to focus on the entirety of the epistemological and experiential

spectrum of the human being-in-the-world rather than on the methodological or functional role of specific experiences, including that of Christian conversion. I think Gelpi has been extremely helpful in constructing a theory of experience that accounts not only for how human beings encounter and engage the world but also for how humans relate to God and vice-versa. While there is neither time nor space for an extended discussion of this notion, at the very least, experience as understood by Gelpi is what defines human and sentient beings.<sup>9</sup> People do not have experiences; rather, experiences are what people consist of. Used in this paper in its broadest sense, experience refers to the complex integration of perception, mentality, affectivity, and volitionality involved in the human being-in-the-world. From this, what I wish to capitalize on is the fact that as a metaphysical construct, Gelpi's theory of experience is universally extensive to the human situation.

I wish to build on this toward a foundational pneumatology. If in fact Gelpi's metaphysics of experience is valid—and, for the record, I believe it to be essentially on the right track—the very idea of foundations connected to experience would resist its restriction to that of Christian conversion. Of course, certain aspects of Christian pneumatology undoubtedly makes no sense apart from the experience of Christian conversion. That Gelpi seeks to clarify the normative elements of the *Christian* experience of the Holy Spirit, I wholeheartedly endorse. But are Christian experiences of the Holy Spirit exhaustive? As a Catholic theologian, Gelpi clearly recognizes that even non-Christians experience the Spirit. But what is (or should be) decisive for him is that the notion of foundation as he develops it itself requires an emphasis on the idea that the pneumatological categories to be developed are potentially universal in scope and application since they are derivative from such universal experiences in actuality. I recognize that there is a key step missing in the above equation—that of connecting the experiences of the Holy Spirit with that of human experiences in general—and promise to make this

---

<sup>9</sup> For the details, see Gelpi, *The Divine Mother*, pp. 17-44. Since Gelpi draws from Alfred North Whitehead's cosmological categories, those who are convinced Whiteheadians will hold that experience applies equally to non-sentient realities. Gelpi himself is non-committal about that specific thesis, preferring to focus his reflection more extensively on human experience. He notes the ambiguities surrounding the term in a later work, *The Turn to Experience in Contemporary Theology* (New York and Mahwah, NJ: Paulist, 1994), pp. 2-3, and therefore rightly cautions us to be weary about how it is used theologically.

connection explicit in the following section. For the moment, however, it seems undeniable that Gelpi's doctrine of experience would itself extend the scope of the foundations for pneumatological reflection far beyond that derived by Christian conversion. Perhaps I am quibbling about what appears to me to be Gelpi's arbitrary and restrictive use of "foundational" in his pneumatology. I am simply pleading for the recognition that Gelpi's idea of foundations, connected intrinsically as it is with his theory of experience, requires such a wider framework.

Acknowledgment of this wider framework also flows in part from recognizing the public nature of truth. Here, I draw from David Tracy's distinction between what he calls fundamental, systematic and practical theologies and their publics. For Tracy, fundamental theology is more philosophic in nature, is addressed principally but not exhaustively to the academy, and seeks to engage all who are willing to entertain the topic. Systematic theology is more confessional in nature, is addressed primarily but not exclusively to the Church, and seeks to render Christian symbols and doctrines plausible to those within the Christian tradition. Practical theology is oriented toward liberative and transformative praxis, and is addressed primarily to those engaged in correlating theological reflection with the doing of the work of the Kingdom of God in the world. Each is clearly distinct from the other, yet none can ultimately be disconnected from the other two because of their inherent interrelatedness.<sup>10</sup>

What is foundational about the pneumatology being developed here charts a path forward from the crossroad where Gelpi's pneumatology and Tracy's fundamental theology meet. It seeks to build on Gelpi's understanding of experience, but undertakes to articulate such within the largest framework possible. The public it is addressed to is surely academic. However, the experiences it attempts to comprehend are by no means limited to academics, or even Christians, but are rather the property of all human beings. The public for a foundational pneumatology is therefore the universal *humanum*, and properly includes any and all who are interested in the subject matter. Correlatively, the truth of the matter in foundational pneumatology cannot be parochial by virtue of the universal experiences of the Spirit (a point to be argued for in the next section) and the universal scope of the public to which it is addressed. What is true of the Holy Spirit in a foundational pneumatology

---

<sup>10</sup> Cf. D. Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981), pp. 54-82.

cannot be true only for Christians, but has to be both relevant and compelling for all.

This is what lies behind Tracy's insistence that fundamental theology—or foundational pneumatology, what is attempted here—is inherently universal or universalizing in character. As a rationality that implicitly presupposes a universal experience and explicitly strives to engage a universal audience, it cannot avoid philosophic and metaphysical abstractions.<sup>11</sup> Such a rationality, however, would be tempered by a fallibilistic epistemology even while it emerges from the ongoing dialectical conversation between self- and what David Krieger calls "other-rationality."<sup>12</sup> This extension of Gelpi's notion of foundationalism allows a stronger theory of truth to be emphasized, one that is not relativized by cultural-linguistic worlds or perspectives. This is especially urgent given the claims and counterclaims of truth in the world of religions and in light of our postmodern situation.

What informs the foundationalism envisioned here is thus not so much conversion, even in its expanded sense, as it is a "pneumatological imagination"—a way of seeing God, self, and world that is inspired by the (Pentecostal and charismatic) experience of the Spirit.<sup>13</sup> It needs to be

---

<sup>11</sup> Cf. Tracy, *Analogical Imagination*, esp. pp. 56-64; cf. also pp. 85 and 89, ns. 31 and 47.

<sup>12</sup> Krieger, *The New Universalism: Foundations for a Global Theology* (Maryknoll: Orbis, 1991) argues for the potential meaningfulness and truthfulness of theological truth claims across cultural-religious lines by means of a universal method of argumentation and a universal hermeneutics. He draws from Panikkar's diatopical hermeneutics, Karl-Otto Apel's ethics of discourse, Habermas's communicative action, Gadamer's philosophical hermeneutics, and even Gandhi's pragmatics of non-violence, all in an effort to construct a theory of intercultural communication. The key for Krieger, however, is Wittgenstein's later notion of finding our own reasonableness via the confluence of *other-rationality*—a notion embedded in the windows of language games open toward a universal horizon, thus allowing and in fact actually inviting correction in order to maintain rationality. Gelpi would want to insist that rationality and experience not be understood dualistically, and I would concur. I do, however, think that Gelpi's own emphasis on a broad construct of experience at times overwhelms the process and activity of cognition. A viable foundational pneumatology should be able to preserve both elements.

<sup>13</sup> The term "imagination" has proliferated in recent literature. It is also prevalent among biblical scholars and theologians, as evidenced by the appearance of the "apocalyptic imagination" (J. J. Collins), the "sacramental imagination" (M. C.

clearly acknowledged up front that the foundational categories presented here derive from the dialectical interplay between the personal (including my own) experience of the Holy Spirit and reflection on this experience from within the broader Pentecostal-charismatic community of faith. I therefore propose the metaphor of ‘shifting foundations’ to underscore the dialectic of Scripture and experience, of thought and praxis, of theology and doxology, of reason and narrative, of object and subject, of *a priori* rationality and *a posteriori* empiricism, of the self and its socio-historic location in community, in all knowledge.<sup>[14]</sup> These are all elements that combine to inform the pneumatological imagination. As a methodological construct, however, the pneumatological imagination in turn both envisions the foundational categories and is shaped by them. I suggest, on the one hand, that a theology of the Holy Spirit emerges out of our experience of God’s presence and activity in the world even while, on the other hand, it enables us to experience that presence and activity in more precise, intense, and true ways. Further, the flexibility and cogency of the foundational pneumatology for identifying the most basic features of the Holy Spirit as related to the world enable us to comprehend not only divine and human experience and reality but also that of the demonic and of nature.<sup>[15]</sup>

This brief sketch raises many more questions than it provides answers. The discussion in the following section should further clarify what is involved in a foundational pneumatology by elaborating on its rationality. The final section of this paper will then elucidate in outline the epistemological issues related to foundational pneumatology even as it provides more specific Pentecostal and charismatic reasons for those within that tradition to seriously consider this theological project.

---

Hilkert), and the “prophetic imagination” (W. Brueggemann), among others. I will expand on my own use of this concept later in section three.

<sup>14</sup> On this matter, see W. Proudfoot, *Religious Experience* (Berkeley: University of California Press, 1985).

<sup>15</sup> The concept of the demonic is a corollary to a fully biblical pneumatology as well as central to any *weltanschauung* oriented toward *pneuma*. Equally important at this juncture in world history for Christian systematic theology is a theology of nature. A foundational pneumatology, I am confident, will provide resources for revisioning both of these theological loci within a trinitarian framework.

## 2. Why “Foundational Pneumatology” Is an Important Theological Task?

The import of foundational pneumatology can be assessed in a number of ways. Here, I do so in light of philosophical, theological, and practical considerations. The former two are intrinsically related, and I will comment on them more extensively before a more concise remark about the latter.

Succinctly stated, a foundational pneumatology is concerned about the coherence of pneumatological statements as truth claims. Unpacking this statement itself reveals a number of inter-locking notions. I comment briefly on three—that related to pneumatology (the doctrine of the Holy Spirit), that related to epistemology (foundations), and that related to the public (audience) of theological reflection and debate (truth claims)—to identify some philosophical and theological reasons and motivations for this project.

The “object” of a foundational pneumatology is to provide theological reflection on the Holy Spirit. At the most basic level, the Holy Spirit symbolizes the presence and agency of God in the world. To say anything about the Holy Spirit is to venture an opinion about this presence and agency. This presupposes, however, that one has epistemological justification for such statements. It assumes that one has adequate “foundations” that secure the meaningfulness of such assertions. Worse, in today’s intellectual climate which despises the kind of Cartesian foundationalism undergirding the modern project, as theological discourse, it makes claims not only to meaningfulness but also to universal truthfulness. It suggests that divinity is present and active not only in the world that Christians inhabit, but also on the cosmic or universal level. Such scandalous and appalling (for some postmoderns) discourse proceeds here from a cautious optimism regarding the possibility of a universal rationality and grammar.<sup>16</sup> It believes itself capable of making meaningful *and* truthful statements about the Holy Spirit—God’s way of being in and transforming the world—that have application to the widest possible audience. At the very least, a

---

<sup>16</sup> What kind of optimism is this? It is not premodern insofar as the premoderns never even thought to question this possibility. It is not modern insofar as the moderns reveled in an unbridled sense of evolutionary sanguinity. It is not postmodern insofar as the postmoderns have already decided that such an attitude is meaningless and implausible. Better to label this a “chastised optimism” that is painfully aware of the postmodern critique.

foundational pneumatology should engage any public, regardless of cultural-linguistic-religious background, interested in reflecting on and discussing the notion of divine presence and agency.

Clearly, a pneumatological imagination derived from the Pentecostal-charismatic experience would have little difficulty in granting that the Holy Spirit is indicative of divine presence and agency in the world.<sup>17</sup> It is not far-fetched to conclude from this that a pneumatological imagination—especially that cultivated within the Pentecostal-charismatic community—is uniquely suited to undertake the task of developing a foundational pneumatology. Indeed, it is not an insignificant fact that the one responsible for sensitizing the theological world to the need for such a project, Donald Gelpi, is himself a participant in the Catholic charismatic renewal. Those whose imaginations have not been pneumatologically nurtured may find it difficult to engage in such a task. Now one could respond by pointing to the parochialism of building on such a foundation. On the other hand—the better strategy, I suggest—one can take this as a challenge to connect the theological articulation of our experience with the experiences of others vastly different from ourselves so as to both render its truths universally comprehensible and invite others toward deeper and more specifically understood experiences of the Spirit.

Reserving for later a more comprehensive explication of the pneumatological imagination vis-à-vis the Pentecostal-charismatic experience, the notion of God being present to and active in the world is surely problematic even if we were to attempt to remain purely on the theological level (as if such were in fact possible).<sup>18</sup> There is no unanimity among Christian theologians about these things. The complexity and precariousness of the conversation multiplies exponentially the moment other publics are introduced into the dialogue. This is clearly evident, for example, in the theological engagement with modern science and with the other religions. These conversation partners bring contrasting methodologies and discourses to the table and pose different problems. Modern science, for example, demands of theology a vision of God as

---

<sup>17</sup> Pentecostal scholar, Gordon Fee, in a monumental work on a biblical pneumatology, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994) clearly understands that the Holy Spirit is "God's way of being present, powerfully present, in our lives and communities as we await the consummation of the kingdom of God."

<sup>18</sup> Cf. O. C. Thomas, ed., *God's Activity in the World: The Contemporary Problem* (Chico: Scholars Press, 1983).

agent that is consonant with the world as we know it.<sup>19</sup> Any theological claims made in such discussions need to be empirically verifiable or falsifiable, at least in principle. A foundational pneumatology contributes to such a conversation by elaborating on the kind of God and the kind of world that allows for a relationship of (mutual) presence and (at least asymmetrical, from the divine to the world) agency. Such a pneumatology seeks and allows for theological claims consistent with the findings and ongoing inquiry of the natural sciences. In fact, I would go so far as to suggest that apart from a robust trinitarian pneumatology in the foundationalistic sense that I am urging here, it is inconceivable that a coherent theological response can be given to the questions raised by the religion-science dialogue.

Different issues and problems attend to pneumatology in the context of the interreligious dialogue. Both world and indigenous religious traditions present contrasting visions of God or ultimate reality that are, at many places, contradictory.<sup>20</sup> Undoubtedly, diverse models of the God-world relationship flow from these diverse theological and philosophical convictions. The Buddhist doctrine of dependent origination, the emanation of the 10,000 things from Yin and Yang which in turn derive from the Great Ultimate of Neo-Confucianism, and the contraction theory (*tsimtsum*) of Cabalist Judaism by which the “divine sparks” (*sefirot*) are released provide but three of the numerous religious visions available to those who ponder this matter. From these starting points, contrasting notions of religious experience follow, whether that be the Buddhist claim that enlightenment is the realization that *nirvana* (the religious ultimate) is *samsara* (the wheel of existence) and vice-versa, or the Neo-Confucian vision of balancing the Yin and Yang in order to flow with the Tao, or the Jewish experience of the *Shekhinah* (the final *sefirot*) whereby God is both present and hidden at the same time. In contrast, *one* way in which the Christian tradition has attempted to understand the God-world relationship is expressed in the doctrine of God creating all things by Word and Spirit (Irenaeus’s “two hands of the father”) *ex nihilo*. As a

---

<sup>19</sup> See, e.g., R. J. Russell, N. Murphy, and A. R. Peacocke, eds., *Chaos and Complexity: Scientific Perspectives on Divine Action* (Vatican City State: Vatican Observatory, and Berkeley: Center for Theology and the Natural Sciences, 1995).

<sup>20</sup> In the following discussion, I use the word *God* in a sense inclusive of the signifier *ultimate reality* more common to the interreligious dialogue. *God* is much less problematic for readers of this journal so long as the polyvalence of the term across religious lines is recognized.

corollary, Christians experience God by way of the incarnation of the Logos in the historical Jesus of Nazareth, and by way of encountering the Holy Spirit in the various dimensions of life.

My conviction is that a foundational pneumatology provides one possible avenue by which to explore and discuss these differences. A pneumatological starting point furnishes the broadest of contexts for the interreligious encounter, both by beginning with the doctrine of creation (of the cosmos and of the *humanum*), and by supplying conceptual and linguistic resources by which to inquire into the divine presence and agency in the world. As the Catholic charismatic theologian, Ralph Del Colle, suggests in his own argument for the viability of Spirit-Christology, such a move allows the interreligious dialogue “to be focused at the point of inquiry where the dialogue will be most fruitful.”<sup>21</sup> What this does is highlight the themes common to the human religious quest even as it provides the kind of latitude for the emergence of comparative categories to facilitate further dialogue. In the process, theological nuances are established, problematic contrasts are located at the right places and in their proper respects, and genuine harmonies and differences between religious traditions are defined with greater clarity. This is part of the process by which competing claims to truth are adjudicated on this side of eternity. This is not only because a foundational pneumatology is motivated by the idea that God is the “object” of religious encounter regardless of one’s traditional affiliation, but also because it trades on the most general or abstract categories drawn from our common human experience as mediated by the Spirit as divine presence and agent.

From this, it is clear that foundational pneumatology is *not* content with only systematic coherence or with ensuring that the biblical data be packaged so as to provide a meaningful symbolic world and fluid narrative. A foundational pneumatology recognizes the differences and connections between meaning and truth, between systematic coherence and referential correspondence. Any system whose internal parts relate consistently to each other is meaningful on its own terms. In Wittgensteinian terms, the Christian and Buddhist symbol systems, just to name two, are sub-species of the religious language game and their

---

<sup>21</sup> R. Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (New York: Oxford University Press, 1994), p. 213. I develop this idea further in my article, “The Turn to Pneumatology in Christian Theology of Religions: Conduit or Detour?,” *Journal of Ecumenical Studies* 35:3-4 (1998): 437-54.

“truths” are operative *only* within their respective frameworks and are meaningless without. In this connection, “systematic pneumatology” is important precisely because it orders the diversity of symbols of the Holy Spirit both within the biblical revelation and the historical Christian tradition into a coherent whole. “Truth” in systematic pneumatology, however, is thus relativized only to Christians and those within the Christian tradition because it is unable on its own terms to adequately engage the question of whether or not there is a correspondence between its symbolic signifiers and reality “outside” the system.

Against this reductionism of the notion of truth to systemic coherence, however, biblical theism makes public claims to truth that resists regionality and ethnocentricity and strives toward universalism. To complete theological reflection on pneumatology therefore requires that the “system” (and all its parts) be tested against reality, and, as a religious and doctrinal system, against competing systems which also claim to interpret such reality correctly. To take this step is to move from truth as coherence to truth as correspondence, from systematic to foundational pneumatology. It is to extend reflection on divine presence and agency from its confines within the *ecclesia* to engagement with the world.<sup>22</sup>

This is the apologetic function of foundational pneumatology that is open to the world. Such openness entails vulnerability to criticism and correction. It is, in this sense, truly a “pneumatology of quest.”<sup>23</sup> At the same time, foundational pneumatology is also, by its very nature, committed to truth in its strongest sense (truth as correspondence between sign and thing signified).<sup>24</sup> This commitment obliges defense against all

---

<sup>22</sup> I have previously argued that systematic theology remains incomplete if it does not engage in foundational theology (or fundamental theology in Tracy’s sense): “Whither Systematic Theology? A Systematician Chimes in on a Scandalous Conversation,” *Pneuma* 20:1 (Spring 1998), pp. 85-93.

<sup>23</sup> This is analogous to what is taking place under the rubric of “humility theology” in the science-religion dialogues, e.g., J. M. Templeton, *The Humble Approach: Scientists Discover God*, 2nd, rev. ed. (New York: Continuum, 1995). The emphasis in my “pneumatology of quest” and in “humility theology” is on the fallible nature of all human knowledge since “now we see through a glass, darkly” (1 Cor 13:12, KJV).

<sup>24</sup> It should be clear that I am a committed metaphysical realist who endorses the thesis that things exist apart from any human mentality. At the same time, I would not go so far as to deny the claim of the theistic idealist that things are what they are ultimately because of God’s thinking them. The latter claim, however, is a speculative metaphysical thesis located firmly in the arena of

potential critics and alternatives. In its aspiration to be globally accountable and applicable, it makes itself contextually particular to each religious-cultural-linguistic tradition. The result is a pneumatology that is universal, abstract and metaphysical on the one hand, and local, particular and concrete on the other. A successful foundational pneumatology must be able to bring the broad scope of systematic pneumatology into dialogue with any and all interested in the subject matter. In this sense, a foundational theology of the Holy Spirit, while non-dogmatic, is contextual and missionary. It is thus a relevant pneumatology, unrestricted in terms of the scope of its audience even as it is universal in intent with regard to its applications and claims.

This leads to a consideration of the practical rationale for foundational pneumatology, some of which should have been evident in the preceding discussion. It should be clear that because foundational pneumatology is motivated by the conviction that divine presence and agency are universal in scope, a fully developed version demands that attention be given to discerning the ways such presence and activity are mediated by the Holy Spirit. As a corollary, a foundational pneumatology requires a theology of discernment in its widest and most robust sense since the Holy Spirit is not the only spiritual reality present and active in the world. A theology of *spirit* is thus in order, one that is metaphysically and theologically sophisticated enough to account for the diversity of spirits in the world—from human to cultural-religious, socio-structural, cosmic, and demonic, just to name a few—even while it provides some means by which to discern divine presence and activity in, through, and against them. A foundational pneumatology is eminently equipped for these tasks (theology of spirit and theology of discernment) given its nature and scope.

The brevity of these comments prevents a comprehensive argument for the importance and necessity of foundational pneumatology for contemporary theology. Enough has been said, however, regarding the philosophical, theological and practical merits of such a project. Yet Pentecostals and Charismatics may not be convinced. Some further words are therefore in order toward that end.

---

philosophical theology. The former is a far less controversial claim insofar as empirical warrants are concerned.

### 3. Why Should Pentecostals and Charismatics Develop a “Foundational Pneumatology”?

Rather than providing additional reasons for engaging in foundational pneumatology that are materially different from those delineated above, I want instead to strengthen the three-fold cord by further developing the rationale argued so far. I suggest that the philosophical, theological and practical reasons for Pentecostals and Charismatics (henceforth PCs) to engage in foundational pneumatology are actually intensified within the PC world and context. Again, I begin by discussing the former two together.

Those familiar with the Pentecostal-Charismatic (henceforth PC) movement are aware of its global significance.<sup>25</sup> Global presence requires global response and responsibility. PCs are still learning the ropes of ecumenical dialogue with other Christians. In this context, there is mutual understanding that takes place, as well as the development of a critical PC apologetics vis-à-vis historical and contemporary Christian theology. There is, however, a much larger theological public than that found among Christians, if theology is defined as critical thinking about God or things ultimate. To engage seriously, meaningfully, and truthfully in these broader conversations, however, requires that PCs further develop their conceptual and linguistic apparatus.

As with any dialogue, understanding and apologetics are mutually informing and supporting objectives. Neither can take place without the other, and both are transformative for earnest dialogue participants. This is, in part, because new languages and perspectives are brought to bear in the process of reflection, conversation and argument. This is part and parcel of relating one’s own theological tradition and religious experiences to other audiences. The PC experience of the Holy Spirit, for example, begs for comparative analysis. Many PCs believe there is an intrinsic connection between this experience and the phenomenon of speaking in tongues. The anthropologist Cyril Williams has called PC glossolalia a “mysticism of sound” that is phenomenologically similar, in its global forms, to shamanistic language, the repetitive Sufi *dhikr*, spontaneous Cabalist utterances, certain forms of Hindu mantras and Tibetan tantrism. He concludes by calling for a multi-disciplinary

---

<sup>25</sup> Cf. K. Poewe, ed., *Charismatic Christianity as Global Culture* (Columbia: University of South Carolina Press, 1994), and the collection of essays edited by M. Dempster, et al., *The Globalization of Pentecostalism* (Oxford: Regnum, forthcoming).

approach to the experience of glossolalia in its affective, cognitional, somatic, and other dimensions.<sup>26</sup> Such approaches to the entire phenomena of PC experience are still needed; that they should be conducted in a global, comparative context should go without saying. These kinds of investigations will surely be a catalyst for creative PC theology even while serving apologetic ends since they would require that PCs develop a coherent account of their experience related to commonalities and differences—both theologically and phenomenologically—with those of other traditions and defend its plausibility against any and all parties interested in the subject matter.

The success of such endeavors, besides the number of converts to Christianity or the transformation of PC soul and tradition for the better, hinges in large part on the ability of PCs to communicate their experiences in the concepts and languages of another. For PCs, this raises in its sharpest form, epistemological and philosophical questions. This arena of intellectual inquiry is one in which PCs have traditionally been weakest. My dialogue with Peirce, Gelpi, and others doing theology in conversation with the philosophic tradition may be a “turn-off” to some Pentecostals and Charismatics who would be inclined to take scriptural texts like Col 2:8 (Paul’s warning against “deceptive philosophy”) literally. A further complaint, articulated clearly by Henry Lederle, might be that Gelpi (and those doing philosophical theology) “employs such a wide range of philosophical approaches that he undercuts basic communication with most of those interested in a theology of the charismatic renewal.”<sup>27</sup>

One’s weaknesses are best handled, however, not by ignoring them but by addressing them. As PC scholarship has grown in sophistication, there is a greater openness today than in the 1970s and 80s to seeing both the value and the need of rethinking not only theological but also philosophical categories for our experience of the Spirit. In fact, I am ready to argue that our pneumatological imagination, if severely criticized and applied, would result eventually in a revisioning of the primary philosophical and metaphysical categories themselves. At any rate, foundational theologies, targeted as they are to the widest possible public, cannot escape the philosophical elements that are concerned with

---

<sup>26</sup> C. Williams, *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena* (Cardiff: University of Wales Press, 1981), pp. 192-212.

<sup>27</sup> H. Lederle, *Treasures Old and New: Interpretations of “Spirit-Baptism” in the Charismatic Renewal Movement* (Peabody, MA: Hendrickson, 1988), p. 117.

methodological and presuppositional issues. I am inclined to believe that many PCs are ready to enter not only into these kinds of philosophical conversations but also into others such as the interreligious dialogue and the dialogue between science and religion/theology that have far-reaching implications in our global context.<sup>28</sup> This matter is especially urgent given the PC proclivity for personal testimony and witness. To present one's beliefs and practices to this larger public requires an argument for their truth. This in turn demands an enlargement of PC horizons of discourse.

There is, however, at least one other important philosophic-theological reason for PCs to engage in foundational pneumatology. PCs are among the most convinced of Christians regarding the presence and activity of divinity (through the Holy Spirit) in the world. However, to claim that the Holy Spirit reproves the world of sin, righteousness and judgment (John 16:8-11) without providing some explanation of how that happens is theologically vacuous. Aside from existential confirmations, translating this biblical truth into more general philosophic categories is *one* way to buttress its claims for the non-Christian public. To provide a plausible account for the Spirit's agency in the world in these matters is also to further legitimate the pneumatological vision that PCs claim to guide their experience and their being-in-the-world.

The close, and complex, relation between praxis and cognition is nowhere more evident than in PC orientation to the spirit world. PCs talk much about discernment in general and about the discernment of spirits in particular, and rightly so. The nature of PC phenomena and the diversity of spiritual manifestations require this. Yet, the pneumatological orientation among PCs has not led to the kind of reflection on a theology of spiritual discernment that differs substantively from that produced by non-PC Christians. In their concern to be biblical, PCs have failed to translate the norms of discernment given in Scripture into comparative categories that undergird all effective discernment. In their spiritual zeal, PCs have been rightly accused of a dangerous subjectivity regarding this

---

<sup>28</sup> My own work to date has focused on encouraging PCs to engage constructively—dialogically, evangelistically, and prophetically—in the interreligious dialogue; see my “‘Not Knowing Where the Spirit Blows...’: On Envisioning a Pentecostal-Charismatic Theology of Religions,” *Journal of Pentecostal Theology* 14 (1999), pp. 81-112, and *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, JPTSUP 20 (Sheffield: Sheffield Academic Press, 2000). In the latter work, I also attempt a revisioning of metaphysical categories along pneumatological lines.

matter.<sup>29</sup> The intent of these general criticisms is to spur PC thinking on this issue. PC praxis, as much as belief, is dependent on our engaging the task of foundational pneumatology.

Before concluding, it is imperative that something further be said about the pneumatological imagination alluded to earlier that undergirds the project of foundational pneumatology pursued here. The underlying issue is the relation between PC theology and epistemology, or, alternatively, between specific and natural revelation, Scripture and experience, faith and reason, etc. In arguing for the necessity of translating the PC imagination-experience into more neutral categories amenable to a wider theological conversation, would that mean that the former experience has been forced into a foreign philosophical framework? If so, does the interpretive framework skew the explication of the experience so that its particularity is compromised? On the other hand, if it is said that the foundational pneumatology and its categories arise from the PC imaginative-experiential background, then the resulting foundational pneumatology runs the risk of being an imperialistic PC (Christian) imposition on other dialogue partners willing to be seated at the discussion table.

As previously indicated, I resist the dualism implied by these lines of reasoning. I do concede that the pneumatological imagination I am proposing arises out of a specific cluster of PC experiences—engagements of the Holy Spirit in the world. What I deny is that this imagination is insulated from outside criticism, whether such be biblically derived by those internal to the Christian tradition or whether they eventuate from secularists, non-Christians, or members of other faiths. A dialectical process is at work here, as there undoubtedly is in all questions of this sort. Experience and interpretation are mutually informing and

---

<sup>29</sup> There are manuals aplenty on discernment produced for popular consumption. More critical material include W. Hollenweger's *Interkulturelle Theologie* vol. 3, *Geist und Materie* (München: Kaiser Verlag, 1988), and S. E. Parker's *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision-Making*, JPTSup 2 (Sheffield: Sheffield Academic Press, 1996). Hollenweger, of course, has long been encouraging us PCs to think critically for ourselves, while Parker's focus is more on what is identified in the subtitle to his book than the kind of broad theology of discernment I have in mind. My own preliminary reflections on this topic are sketched in *Discerning the Spirit(s)*, ch. 7, while a more developed Pentecostal theology of discernment will appear in my "Spiritual Discernment: A Biblical-Theological Reconsideration," in *The Spirit and Spirituality*, eds. Wonsuk Ma and Robert P. Menzies (Irvine, CA: Regnum International, forthcoming).

correcting elements in any community of knowers.<sup>30</sup> Further, what I am proposing here is put forward tentatively for reflection, discussion, and criticism. The theoretical and conceptual apparatus will always fall short of the richness of experience. The foundational pneumatology is both provisional and vulnerable to criticism, amplification, and adjustment. Our pneumatological imagination is being constantly challenged, enlarged, transformed, or exposed through our faithful attention to the Scriptures, participation in rituals of the Spirit, engagement in dialogue with the “other,” and obedience to the presence and agency of the divine Spirit in the world. I do, however, think that any foundational categories generated from our interpretation of the PC experience would be correct in their general features in large part because these would be pneumatological features that are intrinsic to human processes of engaging divine presence and agency in the world. There is a hermeneutical spiral in this process whereby the Spirit illuminates our experiences that in turn reveal to us more about who the Spirit is. As Killian McDonnell puts it, just as we cannot really reflect about reflection since that would be “using thinking in attempting to discover what the ‘object’ of thinking is, so in much the same way we must use the Spirit to understand the Spirit...because the Spirit is the universal comprehensive horizon within which any and all theological reflection is possible.”<sup>31</sup>

---

<sup>30</sup> I am not alone among Pentecostals and charismatics on this point. The same or similar epistemological thesis has been argued by others with regard to the hermeneutical issue, e.g., W. Menzies, “Synoptic Theology: An Essay on Pentecostal Hermeneutics,” *Paraclete* 13:1 (1979), pp. 14-21; W. R. Tate, *Biblical Interpretation: An Integrated Approach* (Peabody, MA: Hendrickson, 1991); R. Stronstad, “Pentecostal Experience and Hermeneutics,” *Paraclete* 26:1 (1992), pp. 14-30; S. A. Ellington, “Pentecostalism and the Authority of Scripture,” *Journal of Pentecostal Theology* 9 (1996), pp. 16-38; J. Shuman, “Toward a Cultural-Linguistic Account of the Pentecostal Doctrine of the Baptism in the Holy Spirit,” *Pneuma* 19 (1997), pp. 207-23; cf. also the earlier observations of W. Hollenweger, “*Creatur Spiritus*: The Challenge of Pentecostal Experience to Pentecostal Theology,” *Theology* 81 (1978), pp. 32-40. I think it a crucial task, especially for Pentecostals and Charismatics, to extend the activity of interpretation to cover not only human engagement with texts, but with the reality of the world; cf. R. C. Neville, *Recovery of the Measure: Interpretation and Nature* (Albany: SUNY Press, 1989), and R. C. Corrington, *The Community of Interpreters: On the Hermeneutics of Nature and the Bible in the American Philosophical Tradition* (Macon, GA: Mercer University Press, 1987).

<sup>31</sup> K. McDonnell, “A Trinitarian Theology of the Holy Spirit?” *Theological Studies* 46 (1985), pp. 191-227 (216); cf. 1 Cor 2: 10-16.

This is not to deny that the pneumatological imagination needs to be cultivated and that the PC experience fosters such cultivation. It only asserts what has long been affirmed by the traditional doctrine of common grace: that human life and experience is dependent only on the prevenient presence and activity of God through the Holy Spirit, and that this should put us on the alert for possible experiences of the Spirit and alternative specifications of the pneumatological imagination outside of explicitly PC or even Christian contexts. Other pneumatological visions exist, both in Christian and non-Christian forms, and none can claim a monopoly on the Spirit's presence, work, and revelation.<sup>32</sup> I believe that dialogue on this subject will bring about convergence that recognizes genuine differences while clarifying other problems. It needs to be emphasized that the more neutral language that emerges out of any such engagement, even as it translates what is meaningful for one religious tradition to all interested parties, must be able to preserve (or retains the capability of preserving) the deepest *truthful* convictions of all traditions. Anything less than that would not be a foundational pneumatology in the sense envisioned here.

Acknowledging that the foundational pneumatology I am proposing arises from a particular pneumatological imagination requires at least one final comment relative to the issue of universality. As used here, "imagination" refers to the synthetic processes of world-making that bridge elemental perception and cognition in human experience. The imagination is what operates at the border of the finite and the infinite, and forms the possibilities for both human worldviews and for our being-

---

<sup>32</sup> PCs have a pneumatological imagination different from that exhibited by Reformed (see, e.g., J. Moltmann, *The Spirit of Life: A Universal Affirmation*, tr. M. Kohl [London: SCM, 1991] and M. Welker, *God the Spirit*, tr. J. F. Hoffmeyer [Minneapolis: Fortress, 1994]), Lutheran, e.g., Lee E. Snook, *What in the World is God Doing? Re-Imagining Spirit and Power* [Minneapolis: Fortress, 1999], or Roman Catholic theologians, e.g., Gelpi). The interreligious dialogue is beginning to yield some understanding of similar imaginations in other traditions, see, e.g., A. Anderson, *Moya: The Holy Spirit in an African Context* (Pretoria: University of South Africa Press, 1991) and M. E. Lodahl, *Shekhinah/Spirit: Divine Presence in Jewish and Christian Religion* (New York and Mahwah, NJ: Paulist, 1992). It is arguable that there is also a kind of pneumatological imagination at work in the reflections of non-Christian secularists, e.g., J. Kovel, *History and Spirit: An Inquiry into the Philosophy of Liberation* (Boston: Beacon, 1991).

in-the-world.<sup>33</sup> The anti-foundationalist critique therefore means only that classical foundationalism of the Cartesian type is dead; it does not mean that there are no foundations at all or that all knowledge sits on thin air.<sup>34</sup> A truly foundational pneumatology will be open to insights and correction from the many perspectives that derive from humankind's historical encounter with the divine Spirit. From the PC perspective, all that emerges out of the ongoing conversation will be subject to the biblical revelation of the personal character, nature and work of God the Spirit, even as it exposes and reveals the many ideological manipulations and sinful employments of the biblical data. The task of justifying any theological construct involves precisely the quest for the universal elements in human experience that make for meaning, knowledge and truth to be something other than social conventions or convenient fictions. As a Christian theologian, I proceed with some optimism that pneumatology, concerned as it is with explicating divine presence and agency in the world, provides the broadest framework for reflection, discussion, and debate about theological matters. The kind of universality I envision is therefore a posteriori in nature, building on the empirical findings of our engagement with the world and the convergences that emerge out of the ongoing theological dialogue.<sup>35</sup> It is ultimately

---

<sup>33</sup> I have learned a great deal about this from my teacher, R. C. Neville; see his *Reconstruction of Thinking* (Albany: SUNY Press, 1981) and *The Truth of Broken Symbols* (Albany: SUNY Press, 1996).

<sup>34</sup> Other Christian philosophers have attempted to reconstruct a "weak foundationalism" of "basic beliefs" from the Scottish Commonsense philosophy of Thomas Reid. I am sympathetic to this ongoing project by Reformed epistemologists such as Alvin Plantinga and William Alston. At the same time, I am also convinced that PCs have something valuable to contribute to this conversation: see "Life in the Spirit: The Dialectic of Experience and the Pneumatological Imagination," presented at the 29th Annual Meeting of the Society for Pentecostal Studies, Northwest College, Kirkland, Washington in March 2000.

<sup>35</sup> Any attempt at a foundational pneumatology will inevitably be likened to Hegel's quest as found in his *Phenomenology of Spirit* and other works (mine certainly was, as remarked upon by one of my dissertation readers). Hegel's project was indeed ambitious. Although he began with his feet on the ground, what eventually happened was that empirical facts were subjected to abstract theological categories and then lost in his speculative imagination. For those trained in the American philosophic tradition, however, the "secondness" (Peirce's term) of concrete reality can never be ignored. This commitment to an empirical approach to philosophy and theology means that any speculative

eschatological in realization, but such an orientation is not alien to the PC orientation.

#### 4. Conclusion

This paper is therefore a call for PCs to engage in a wider conversation about the nature and work of the divine person whom they claim to know best: the Holy Spirit. It is put forth with the conviction that theology matters, and that pneumatology is an integral component, both epistemologically and thematically, of theological understanding. In pointing one way forward, however, it leaves open other methodological approaches to the topic. I am eager to engage my own ideas about foundational pneumatology with that of others, including those of my colleagues in the PC tradition. Ours should be a “pneumatology of quest”; may the quest continue....

---

scheme is fallible and remains vulnerable to correction from other perspectives and viewpoints. I am prepared to argue that epistemology in general and any pneumatological imagination more particularly—certainly that underlying PC life and thought—operates on such premises, even if such is dogmatically anathematized. In Hegel, the alleged target was “spirit;” but this was revealed, ultimately, as a glorified form of Hegel himself. We ignore Hegel’s failure only at our own peril.

## WHAT THE ACADEMY NEEDS FROM THE CHURCH?

Edgar R. Lee

### Introduction

Pentecostal churches have high expectations of their schools of higher education, and justifiably so. Intellectual and spiritual formation of the next generation of ministers and lay persons is imperative. So it is a hopeful sign that, while many churches have surrendered their schools to an increasingly secular education culture, for the most part Pentecostal churches have worked to keep the Pentecostal academy vitally connected and institutionally responsible.

The Pentecostal academy is, therefore, regularly reminded of what the church needs from the academy in terms of authentic, pervasive, and effective Christian education. My purpose in this article is to now reverse the question: "What does the academy need from the church in order to render the expected service?"

But first allow me briefly to describe my own pilgrimage and thereby be transparent as to my own philosophical baggage. I am an Assemblies of God minister who has served as a church planter and pastor, as a district officer, and as a college and seminary teacher and administrator. The observations that follow are born out of my own struggle and reflection from a number of perspectives over a lifetime of service. Along the way, I have found many of my interests and concerns to be common themes in conversations and writings of others who wrestle with the nature of theological education in a post-modern world. At the same time, I am sometimes surprised to note what is omitted from these venues.

For this paper I want to discuss the academy's needs in terms of the affirmation, clarification, nurturing, and accountability of the teaching gift.

### 1. Affirmation of the Teaching Gift

Biblical faith has always stressed the need for teachers at many levels of education and expertise who will diligently and carefully pass along to each new generation God's progressive and cumulative revelation. He who has spoken "to our forefathers through the prophets at many times and in various ways" and "in these last days...to us by his Son" (Heb 1:1-2) has left a large and complex canon to guide each successive generation. The Old Testament emphasizes the importance of teaching from Moses' commands to the Israelites, "Fix these words of mine in your hearts and minds.... Teach them to your children..." (Deut 11:17-18) to Malachi's, "For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction" (Mal 2:7).<sup>1</sup>

Jesus, himself, came as a teacher as well as a preacher and his ministry unfolded around those functions, the difference between the two never explained. As Matthew puts it, "Jesus went throughout Galilee *teaching* in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4:23). During this great Galilean ministry, Luke reported, "They were amazed at his *teaching*, because his message had authority" (Luke 4:32).

Aware of his impending departure, Jesus laid the groundwork, as it were, for the continuation of his teaching ministry. His words in the Gospel of John assure the disciples that "the Counselor, the Holy Spirit" (and "Spirit of truth" [John 14:16; 15:26; 16:13]) will come and "will teach you all things and will remind you of everything I have said to you" (14:26). Fruition of that promise is presupposed in the imperative of the Great Commission, "go and make disciples...baptizing...and teaching them to obey everything I have commanded you" (Matt 28:19-20).

The Acts of the Apostles shows how quickly, and how surprisingly from an historical perspective, a relatively uneducated church picked up the teaching imperative. Given the enabling power and presence of the Holy Spirit on the Day of Pentecost, immediately "they devoted themselves to the apostles' teaching" (Acts 2:42). Threats to their physical well being to the contrary, Luke reports "they never stopped teaching and proclaiming the good news that Jesus is the Christ" (5:42). The very nature of Spirit-empowered faith nurtures and energizes teaching. Historically, the people of God are a teaching people.

---

<sup>1</sup> All biblical quotations are from the New International Version (NIV).

If the Acts chronicles the teaching events, Paul's letters help to explain the dynamism of Christian teaching. In the letter to the Ephesians, Paul, citing and reinterpreting Ps 68:18, points out that when Christ "ascended on high," he "gave gifts to men." These gifts, placed in a powerful charismatic context by the terms *charis* ("grace," Eph 4:7), *dorea* ("gift," 4:7), and *doma* ("gift," 4:8), are the so-called "five-fold ministries" of the church: apostles, prophets, evangelists, and pastor-teachers (4:7-11). They are gifts of God's grace working through church leaders "to prepare God's people for works of service" (*diakonia*, "ministry"). Note that the teaching role is vitally joined to that of the pastor. The structure of the Greek sentence carefully separates the roles of "apostle," "prophet," and "evangelist," but pairs "pastor" and "teacher." All of these "offices," from the apostle to the pastor-teacher, are charismatic in the sense that they are gifts sovereignly given by the Spirit of God and exercised by his energy. What is extraordinarily significant is the presence of the "teacher" in this august company, and the linkage of the teaching and pastoral functions!

To move the discussion along, teaching is found among the *charismata* specifically mentioned as such in Rom 12:6-8, "If a man's gift...is teaching, let him teach." It seems quite clear that the gift was to be recognized in the church, and those so gifted were to be about the task with alacrity. Following Paul's exposition of *charismata/pneumatika* in 1 Corinthians 12, he notes pointedly that "in the church God has appointed first of all apostles, second prophets, third *teachers*...." Then among the edifying charismatic contributions anticipated in the Corinthian church—as hymns, revelations, tongues, and interpretations—was also "a word of instruction" (*didache*) (1 Cor 14:26). The gifted pastor-teachers also delivered their "lessons" under the impulse of the Spirit. It appears that

---

<sup>2</sup> I am assuming Paul to be the author of Ephesians. For a discussion of the relative merits of opposing arguments on authorship and recipients, see D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992), pp. 305-309.

<sup>3</sup> Or "functions." See Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), pp. 707-708.

<sup>4</sup> Gordon Fee challenges the understanding of *charismata* in Romans 12:6-xx, as "spiritual gifts" but, significantly, concedes they are "*gifts of God which are effectively brought into the life of the community by the Spirit.*" Fee, *God's Empowering Presence*, p. 607. More fruitful is James D. G. Dunn's recognition of all the named *charismata* as "spiritual gifts" with an insistence upon their "event character" in the charismatic community. See *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), pp. 552-61.

first-century apostolic leaders had a far more dynamic view of the teaching ministry than we!

The classical Pentecostal tradition usually has valued the spontaneous and miraculous gifts described in 1 Cor 12:8-10. Countless lessons and sermons have been devoted to their exposition and nurture. However, we often have failed to understand and nurture the giftedness that energizes all the ministries of the church, including the teaching gift. A clear exposition of the nature and power of the teaching gift, it seems to me, is essential to the work of the academy.

## 2. Clarification of the Teaching Gift

Teaching is the central function of the academy. Whatever else may be done there, the academy purports to be about educating men and women to serve in church and society. To meet the demands of our unique "market place" and of the accrediting bodies which attest our quality to society at large, extraordinarily well qualified teachers are required. Given the paucity of credible Christian doctoral-level institutions, there is no alternative but for them to seek specialized education in the great universities and seminaries of the world.

Instruction in the Pentecostal academy is therefore inevitably influenced by the institutions that educate their faculties. Our philosophy of teaching, the cognitive content of our teaching, and the methodologies we employ in teaching and learning, are formed in both conscious and unconscious ways by our mentors. This is certainly not to negate all influence from the larger academic world nor to deride it as evil. Nor is it to say that teachers during their student pilgrimages are mindless, uncritical sponges. It is to say that few have been exposed to a transforming vision of Christian education that in turn informs and directs their classroom ministries. Far more than we realize, our philosophies of education reflect certain secular values imbibed along the way. In a legitimate concern for academic legitimacy, for example, we may well surrender important ground to the professional guilds to the detriment of our Christian calling.

In the current context of unremitting secular influence, the church must clarify for the Pentecostal academy that teaching, insofar as it relates to the church and Christian institutions, is to be pervasively Christian and, as such, carefully differentiated from secular education.<sup>5</sup>

---

<sup>5</sup> For Paul's rejection of classical education, see E. A. Judge, "The Reaction against Classical Education in the New Testament," in *Theological Perspectives*

The substance of what is taught must be founded squarely and confidently on God's revelation in the scripture and the natural order, understanding that all truth is indeed "God's truth." The goal of instruction is certainly the discovery and communication of knowledge and, subsequently, the development of professional skills, all with academic excellence. But it is more than that. Christian instruction has much to do with modeling the faith and nurturing an authentically Pentecostal spiritual (and ministerial in the case of ministry programs) formation in the life of students. The true Christian teacher is a person who has been gifted by the Holy Spirit with the *charisma* of teaching and who is, in a very significant way, wisely guided and energized by the same Spirit.

New Testament teachers were never mere scholars, seeking truth for truth's sake. They were never mere purveyors of ideas. They were themselves transformed and gifted persons who accepted the Great Commission imperative to teach their charges to obey everything Christ commanded and who were supernaturally aided in the process.

### 3. Nurturing of the Teaching Gift

One cannot read the New Testament letters without realizing how much the early church invested in the preparation of teachers. Of all that Jesus might have done, who would have expected him to invest himself in twelve insignificant men whom he commissioned to be teachers? These men, true to their commission and anointed by the Spirit, structured the early church and their personal ministries to prioritize teaching (Acts 5:42; 6:4). Moreover, they quickly discovered and nurtured the emerging leaders around them whom God was gifting to teach the waves of converts who otherwise would have overwhelmed the emerging church.

Paul, his care of the churches notwithstanding, usually took with him younger men who could be mentored in Christian ministry and developed as teachers and leaders. John Mark, at first a failure, comes to mind (Acts 13:5; 15:37-39). Paul found Timothy, his "true son in the faith," in Lystra (Acts 16:3, 1 Tim 1:2) and began a long and profitable mentoring

---

*on Christian Formation: A Reader on Theology and Christian Education*, eds. Jeff Astley, Leslie J. Francis, and Colin Crowder (Leominster: Gracewing; Grand Rapids: Eerdmans, 1996), pp. 80-87.

relationship warmly displayed in the Pastoral Letters.<sup>6</sup> The shaping of Timothy's message was paramount as Paul urged him to "have nothing to do with godless myths and old wives tales" (1 Tim 4:7), and to "turn away from godless chatter and the opposing ideas of what is falsely called knowledge" (1 Tim 6:20). Timothy was to move quickly against false doctrine and any preoccupation with "myths and endless genealogies" (1 Tim 1:3). Those who opposed sound instruction were to be regarded as conceited (1 Tim 6:3). Positively, he was to "keep...the pattern of sound teaching with faith and love in Christ Jesus" (2 Tim 1:13) and "guard the good deposit" that had been entrusted to him "with the help of the Holy Spirit who lives in us" (2 Tim 1:14). Finally, Paul commanded Timothy to "preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Tim 4:2). Not only was Timothy to be a good teacher himself, he was to prepare yet another generation of "reliable men who will also be qualified to teach others" (2 Tim 2:2). Paul's disciple must now educate and train his own disciples.

His apparently retiring personality notwithstanding, Timothy was not a teacher whose effectiveness was insured solely by his rational capacities. He clearly was a charismatic teacher, uniquely gifted by the Holy Spirit. Paul reminded him several times in the Pastorals about the prophetic and charismatic nature of his ministry. He appealed to "prophecies once made about you" (1 Tim 1:18) as formative and directional for his ministry. On other occasions, he specifically referenced the prophetic message and the gift (*charismatos*) that came at Timothy's "ordination" when Paul and the presbytery laid hands on him (1 Tim 4:14; 2 Tim 1:6). Timothy's giftedness is consistent with the nature of the pastor-teacher identified in Ephesians 4:11.

By way of contrast to Paul's mentoring of Timothy, one of the things we have not done as well as we ought in the Pentecostal academy is educating and mentoring the teachers who control our destinies. We have largely left them on their own to go to whatever university or seminary would give them the best scholarships, or be most accessible to their geographic locations. Local churches and judicatories have only rarely maintained a nurturing relationship with theological students on the campuses in their states or with their own students studying elsewhere. As a rule, few church leaders have seriously engaged them in dialogue to help them wrestle with contemporary challenges to faith in general and to

---

<sup>6</sup> For a discussion of the much debated questions about authorship of the Pastorals, see Carson et al., *An Introduction to the New Testament*, pp. 359-85.

the doctrines and mission of our church in particular. Paul could say of Timothy, “I have no one else like him, who takes a genuine interest in your welfare” (Phil 2:20). Only a constant engagement with the younger minister on the part of the “old pro” could produce such a model of servant leadership.

Nurturing also has to do with financial support. Pastors of even middle-sized churches in our fellowship can usually expect to be well paid. The finest teachers, who have invested seven to ten, or more, years and thousands of dollars in their doctorates, can never expect to equal the salaries of their pastor colleagues. Nor can those pastors, many of whom would themselves be great teachers in the tradition of an earlier generation of pastor-scholars, easily be enticed to the academy. The financial sacrifice is considered too great. Paul admonished that “elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and *teaching*” (1 Tim 5:17). “Double honor” is usually understood to include financial remuneration. Local churches “honor” their pastors; colleges are too financially strapped to “honor” their professors. In the Pentecostal academy at large, professors have little hope that their pay is going to get better!

One obvious need is for the Pentecostal churches to assume responsibility for their schools. While there are hopeful signs in a number of decisive acts on the part of current Pentecostal leaders, for too long the academy has been expected to provide high caliber men and women for ministry at home and abroad while being given little with which to do the job. Academic leaders both make bricks and gather straw! Adequate support originating from local churches and concerned individual believers must go hand in hand with the church’s expectations of academic and spiritual excellence.

#### 4. Accountability of the Teaching Gift

The modern professorate cherishes above all else the notions of “academic freedom” and “tenure.” These are also concerns of professors in the Pentecostal academy. They are noble ideals. Freedom of conscience and inquiry are essential to a democratic society and to a vital church. The intent of academic freedom and tenure is to insure that teachers in the academy are free to pursue truth wherever it leads without fear of intimidation or reprisal from college administrators or government officials.

These important ideals call for a response. First, the academy needs support for a truly godly and responsible freedom of inquiry within the historic Christian tradition and the confession of its particular fellowship. Each teacher must explore the full sweep of historic Christianity and biblical revelation to find for him or herself what the scripture truly teaches. Each generation raises its own peculiar and compelling questions within the circumstances of its immediate historical milieu. Some of the answers of the past, while usually instructive, do not quite fit the different questions of the present. A forum is needed where responsible scholars can raise difficult questions with their peers and be assured of honest, informed, and loving critique while being relieved of the anxiety of misrepresentation and calumny.

In this connection, the church is responsible to safeguard the reputations of sincere and godly teachers, avoiding any "rush to judgment" on the basis of hearsay and innuendo. As Paul put it, "Do not entertain an accusation against an elder unless it is brought by two or three witnesses" (1 Tim 5:19). Teachers, like pastors, are "works in process" to be shepherded by wise and gracious administrators. They ought to have the opportunity to be confronted with legitimate questions about their theological opinions and thus mature in their ministries.

Second, the academy must be held accountable for the content of instruction as well as for the skills and accomplishments of its graduates. When a professor comes to a theological position that is not consistent with the confession of faith he or she has signed as a condition of appointment, and these theological affirmations are vital to the church, then in all good conscience, he or she should resign from the Pentecostal academy to work among those who hold similar views. If such a professor does not have the grace or ethical conviction to voluntarily resign, then the church has an obligation to see that the academy enforces its contractual policies, due process always assured.

### Conclusion

The academy needs nothing less than the highest expectations and the most diligent oversight from the church it is called to serve. At the same time, the church must provide the intellectual and spiritual charter for the academy's functions and thus insure that it defines the educational task and specifies the nature and qualities of a gifted professorate. Finally, to that must be added the physical resources required for the task so the academy may fulfill its mission with distinction.

## ABOUT THIS ISSUE

There were just too many good articles submitted for the editors to include in the previous "Pentecostal Ministries" issue. This over-flow provides most of the articles listed in the Table of Contents. We are thrilled that these articles represent such variety, ranging from Asian Pentecostal immigrants in Canada to a study of an unusual Japanese Pentecostal-like cult. The article on Philippine Pentecostal churches provides an analysis not only of Pentecostal growth, but also of Protestant Christianity in general. A study on the healing movement is a useful challenge for Asians to engage in similar studies. A provocative philosophical treatment of Pentecostal theology is provided by an Asian American Pentecostal.

The second part of the present issue has several studies under "Pentecostal Education." Several general articles provide useful survey and reflection. An Asian Pentecostal educator provides a useful historical survey and suggestions for the future. A veteran missionary educator tells us his spiritual journey that has revolutionized his theological education. In addition, the present issue draws from two occasions: The First Annual Meeting of Asian Pentecostal Society (APS) held in Korea in 1998, and a Scholars Dialogue, held in Springfield, MO, U.S.A. in March, 1999. From the APS meeting, we publish two studies by a black Pentecostal and Latin American Pentecostal educators. The Springfield conference also provides two studies published in this issue. Since these contributions, in some ways, do not exactly conform to other studies of the journal, an introduction may be in order.

In March of 1999, under the sponsorship of the Executive Presbytery of the Assemblies of God, the second in a series of Scholars' Dialogues convened in Springfield, Missouri, U.S.A. The participants, comprising about twenty individuals, came by invitation. An attempt was made to gather together some of the best theological minds in the Assemblies of God, chiefly from denominational colleges and seminaries. This panel of scholars met with a few representatives from the Executive Presbytery in a relaxed environment designed to elicit frank and open interchange. The forum grew out of a special committee appointed by the Executive

Presbytery in 1997. The committee, chaired by Executive Presbyter David Argue of Lincoln, Nebraska, was charged with the assignment of revisiting the issue of the initial physical evidence (speaking in other tongues) of baptism in the Holy Spirit. The objective was to study ways for strengthening the teaching of the doctrine in the fellowship and reinforcing commitment to this core message of Pentecostalism. Questions had surfaced, growing out of the flood of materials being written by many Evangelicals and Charismatics, most of which have been critical of traditional Pentecostal theology, that required a response. Some Assemblies of God pastors and students had expressed a degree of confusion because of the conflicting messages being received. So, for more than two years the special committee met to engage in research and reflection. From its findings a report was to be made, with recommendations, to the Executive Presbytery.

Twice during the course of the life of the special committee, a Scholars' Dialogue was convened in Springfield, at General Council expense, to develop a broad scope of theological input from Assemblies of God scholars. At the second of these dialogues, the scope of discussion moved beyond the central theological topic to the broader topic of the appropriate relationships that should be encouraged between Pentecostal scholars and the executive leadership of the denomination. Dr. Edgar Lee, Vice President for Academic Affairs at the Assemblies of God Theological Seminary, Springfield, Missouri, was asked to present a paper addressing the question, "What the Academy Needs from the Church?" Dr. Richard Dresselhaus, pastor of First Assembly, San Diego, California, and a member of the national Executive Presbytery, presented a paper on "What Can the Academy Do for the Church?"

The editors of the *AJPS* believe that the dialogue between scholars and church leaders is a good model to present to other Pentecostal bodies. The papers of the second dialogue are presented here, with the full approval of the authors and of the Executive Presbytery of the American Assemblies of God. Since Pentecostals are strongly experience-oriented, and are often criticized for various forms of anti-intellectualism, the fact that Pentecostals operate more Bible schools around the world than any other family of Christian believers poses a genuine ambiguity. We believe that the following articles establish a clear set of principles that can provide guidance for Pentecostals who are genuinely eager to keep issues of the "head," the "heart," and the "hand" together in a biblical way.

The two *AJPS* issues scheduled for 2001 have been assigned by the editors for publishing studies of early historical material of the

Pentecostal movement in various Asian nations. This is our way of celebrating the centennial of this powerful religious phenomenon of the last century. The editors would welcome suggestions from potential writers to these special publications for 2001.

The editors would like to acknowledge the continuing support of our readers. Increased subscriptions to the journal and submission of quality studies demonstrates that AJPS is indeed meeting an important need.

The journal is being indexed by the American Theological Library Association, among others. We celebrate this modest achievement with our readers. May God's name be glorified.

Editors

Forthcoming in *Asian Journal of Pentecostal Studies*:

**"In the Beginning..."**

- ✓ Studies of early Pentecostal history in Asia,
- ✓ To celebrate the centennial of the Pentecostal movement,
- ✓ To be published in nos. 1 and 2 of vol. 4 (2001).

For inquiries or potential contribution,  
contact the editors.

## DISTINCTIVES OF PENTECOSTAL EDUCATION<sup>1</sup>

Miguel Alvarez

Traditionally, Pentecostals have been looked on as theologically uneducated. Surprisingly when one looks at Pentecostal history and theology, one finds clear theological and practical commitments that have shaped and kept the movement alive and strong for more than a century. Some may argue that Pentecostals do not have a clear structure of theology, and that they have borrowed their theology from other existing Christian traditions. While this interpretation could be defended to a certain point, nevertheless the fact is that Pentecostals have been able to establish themselves in a variety of models, but clearly united under one common experience, the Baptism with the Holy Spirit.

In this paper I try to identify those educational and theological elements that have served to consolidate the Pentecostal movement, historically. My argument is that the Pentecostal movement has completed its first century of Christian service, successfully, due to a solid biblical and theological spirituality. And that these elements are observed in the curricula of the different educational programs among most Pentecostal schools.

In my observation I also offer a reflective contribution to the most accepted indicators of success in Pentecostal ministry. I also try to identify some of the most relevant commitments of Pentecostal education. They eventually generate a clear distinctive of what should be the ultimate goal of Pentecostal education.

It is well known that Pentecostal history underwent a heterogeneous background, particularly in the early stages while the movement was consolidated.<sup>2</sup> For some, Pentecostalism emerged as a movement of

---

<sup>1</sup> An earlier version of the paper was presented during the First Annual Meeting of Asian Pentecostal Society, May 1999 in Daejeon, Korea.

<sup>2</sup> A thorough report about Pentecostal origins can be found in Everet A. Wilson, "They Crossed the Red Sea, Didn't They? Critical History of Pentecostal

protest, against the rigid structures of the Christian organizations of the time.<sup>6</sup> Some also suggest it was a movement of the poor and the outcast trying to fight their way through the ecclesiastical organizations.<sup>6</sup> There are even those who introduce it as a revolutionary spiritual model.<sup>6</sup> The fact is that it originated humbly, and the movement had the capability to endure adversity. Now, at the beginning of the Twenty-first century, the Pentecostal movement has become the largest among all the Protestant families. According to David Barrett, by 1992, Pentecostals numbered 205 million.<sup>6</sup> Such a tremendous growth has been, in part, ignited at Bible schools<sup>7</sup> that always operated beyond their human and financial

---

Beginnings," in *The Globalization of Pentecostalism: A Religion Made to Travel*, eds. Murray W. Dempster, Byron D. Klaus and Douglas Petersen (Oxford: Regnum Books, 1999), pp. 85-115.

<sup>3</sup> For a broader spectrum on early Pentecostalism development, see Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1971), pp. 35-46. See also, Russell P. Splitter, "Theological Style among Pentecostals and Charismatics," in *Doing Theology in Today's World*, ed. John D. Woodbridge and Thomas Edward McComiskey (Grand Rapids, MI: Zondervan, 1991), pp. 285-295.

<sup>4</sup> See for instance, Frank D. Macchia, *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuertemberg Pietism* (Metuchen, NJ: Scarecrow, 1993), pp. 25-34. See also Donald Dayton, *The Theological Roots of Pentecostalism* (Grand Rapids, MI: Zondervan, 1987), pp. 37-52. Also Donald Dayton, "The Rise of the Evangelical Healing Movement in Nineteenth Century America," *PNEUMA* 4 (Spring 1982), pp. 12-19.

<sup>5</sup> See, 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. 80-95. See also, Henry P. Van Dusen, "The Third Force of Christendom," *Life*, 9 June 1958.

<sup>6</sup> And that is not to mention the independent and charismatic Pentecostals in the mainline churches. Altogether these groups numbered some 420 million in 1992, or 24.5 percent of all the world's Christians. Indeed, by the 1990's the Pentecostal movement has become the second largest family of Christians in the world, exceeded only by the Roman Catholic Church. For a more extensive view on this subject, see David B. Barrett, "The Twentieth-Century Pentecostal/Charismatic Renewal in The Holy Spirit, with Its Goal of World Evangelization," *International Bulletin of Missionary Research* 12:3 (1998), pp. 119-29. Also see Vinson Synan, *The Spirit Said, "Grow"* (Monrovia, CA: MARC, 1992), pp. 37-39.

<sup>7</sup> It was not until the middle of the 1970s, that most graduate seminaries, among the Pentecostal families were duly organized. The Church of God Theological Seminary (Cleveland, Tennessee) was established in 1975.

resources. These educational centers were capable of producing committed workers for the ministry, and well organized theologically. Let's take a glance at some of those educational commitments.

### 1. Historical Pentecostal Educational Commitments

As a movement of the Holy Spirit, Pentecostals have identified and established theological, doctrinal and practical commitments that serve them as foundation, and as a source of strength and unity. Some of those have been firmly incorporated as educational commitments. Most Pentecostals would agree that the following commitments could be found within the foundations of Pentecostal theological education.<sup>8</sup>

First, Pentecostal education is passionate for God. It pursues intimacy with the Lord Jesus Christ in the fellowship of the Holy Spirit.

Second, Pentecostal education aims towards the fullness of the Holy Spirit in the life of the students. It seeks for a radical dependency on the Holy Spirit both inwardly and outwardly.

Third, Pentecostal education is rooted in sound biblical doctrine. It develops a worldview and lifestyle of holiness, consistent with the teachings of the Scriptures.

Fourth, it also aims towards efficacious service and academics. This is reflected in men and women of integrity in all areas of responsibility and service.

Fifth, Pentecostal education is also dynamic, critical and creative. It is aware of contemporary issues that affect the world and the environment. It also aims to speak the truth in love.

Finally, Pentecostal education is also missiologically involved. Grant McClung has suggested that Pentecostalism by its very nature is intrinsically missiological.<sup>9</sup> By nature, Pentecostals first expression of commitment to Christ is the need to share their spiritual experience with others. There are many cases of ministers who immediately after their conversion decided to enter into the ministry, even without any training.

---

<sup>8</sup> These six elements can be found in the Catalog 1998-2000 of the Asian Seminary of Christian Ministries, 102 Valero Street, Makati City, Metro Manila 1200, Philippines.

<sup>9</sup> L. Grant McClung, Jr., "Salvation Shock Troops," in *Pentecostals From the Inside Out*, ed. Harold B. Smith (Victor Books, 1990), pp. 81-90, and "Try to Get People Saved. Revisiting the Paradigm of a Urgent Pentecostal Missiology," in *The Globalization of Pentecostalism*, pp. 30-51.

This is obviously inappropriate, but still it reflects the level of commitment among Pentecostals, especially if they have experienced a supernatural event with the Holy Spirit. It is such supernatural experience that eventually accounts for that intrinsic missionary thrust of a Pentecostal.

The above-enumerated commitments suggest that Pentecostal education may offer a balance between the cognitive, competence, and the affective domains of education for Christian service. In a recent publication, Jonathan Lewis tried to match the desire outcome of theological education with its methods and context. He offered three identified domains that must head the educational enterprise. An attentive observation of these domains will help to understand the commitments of Pentecostal education to theory and praxis in a balanced application and relevance. According to Lewis,

- (1) *Cognitive* outcomes are produced through *formal* methods in a *school* context.
- (2) *Skill* outcomes are produced through *non-formal* methods in the *workplace* context.
- (3) *Affective* outcomes are produced through *informal* methods in a *community* context.

In the same article, Lewis suggests that the best theological training models combine all three domains, use all three methodologies intentionally and provide all three contexts together. He also suggests that if ministry training is to be effective, this will also need to focus on the true objective of educational training—godly and effective servants. A thorough analysis of Pentecostal education will clearly reveal a strong relationship with these three domains as pointed out by Lewis. The result could be observed through a continuous growth and development, throughout the entire past Twentieth Century, on a local, regional, and global levels.

---

<sup>10</sup> Italics are mine.

<sup>11</sup> Jonathan Lewis, "Matching Outcomes with Methods and Contexts," in *Training for Cross-Cultural Ministries*, ed. Jonathan Lewis, ed. Occasional Bulletin of the International Missionary Training Fellowship 98:2 (Wheaton: WEF, October 1998), pp. 1-3.

<sup>12</sup> Lewis, "Matching Outcomes," pp. 2-3.

## 2. Pentecostal Education Is Ministry Oriented.

Those who argue that Pentecostals are more practical oriented than the Evangelicals, also suggest that the Evangelicals are more cognitive oriented than Pentecostals. Therefore an issue of a balanced theology emerges. Those who polarize the issue of theory versus praxis within the Christian movement fail to see what actually happened. Pentecostals added to the body of Christ a dimension that for centuries had remained dormant. It is not really accurate to say that Pentecostals polarized the Christian movement. On the contrary, they sought to correct the historical imbalance that the Church has suffered throughout the modern an contemporaneous age, even to this point in time. The Pentecostal movement brought instead, integration between theory and praxis in its approach to its hermeneutic and theological methodology.

Grant McClung has characterized Pentecostal theology as “a theology on the move.”<sup>13</sup> He acknowledges that Pentecostal theology has often acted now and theologized later and has been more experiential than cognitive, more activist than reflective, and more actualized than analyzed.<sup>14</sup> This acknowledgement reveals the present serious level of commitment to the cognitive basis for ministry among Pentecostals, and at the same time undercuts the argument utilized by non-Pentecostals in their contention concerning the supposed Pentecostal lack-of-cognitive discipline. What McClung is actually suggesting is that Pentecostals were able to activate a legitimate spiritual domain in the Christian movement that had suffered from neglect.

It is true that in the beginning the Pentecostal movement lacked formal theological training. Objective historical research will reveal that the reason for this had to do with the cultural background of the people who started the movement. The movement did not start among the theologians or scholars of that time. It took those humble communities of believers to experience a new wind of spiritual revival to start the movement.

Consequently, it took several decades for these communities to develop their theological schools, and yet, they were able to shake the

---

<sup>13</sup> McClung, “Salvation Shock Troops,” p. 86. See also Jonathan Chao, “Foreign Missions and Theological Education,” *Evangelical Missions Quarterly* 9:1 (Fall 1972), pp. 1-16. Also see L. M. Cannell and W. L. Liefeld, “The Contemporary Context of Theological Education: A consideration of the Multiple Demands of Theological Educators,” *Crux* 27:4 (December 1991), pp. 19-27.

<sup>14</sup> McClung, “Salvation Shock Troops,” p. 86.

entire Christian movement with their passion and spirituality. It is therefore unfair to accuse today's Pentecostals of lack of cognitive discipline in doing theology. It shows a certain lack of sensitivity to the historical method to expect formal theological education among those early Pentecostal communities given their sociological origins. In the natural course of development Pentecostals have now come of age, and a new wind of theological discipline has emerged. This is absolutely normal and legitimate. The movement is now on the move shaping its theological foundations and especially in the area of hermeneutics.

### 3. Indicators of Pentecostal Education

A cogent philosophy of Pentecostal education comes from a biblical understanding of the gospel, the theology of the church, and the mission and task of theology. These indicators supercede denominational and theological boundaries. According to Duraisingh,<sup>15</sup> the major weakness of traditional theological education is that this has neglected the vital aspects of ecclesiology and mission. Consequently he calls for reaffirmation of the apostolate as the singular true design for the existence of the church. For Duraisingh mission is not one among many functions of the church, instead the church is a function of God's mission. If the church is the instrument and expression of the kingdom, then the goal of theological education is to form people in congregations so that they can participate in God's local and global mission.<sup>16</sup>

Pentecostal education is not interested in offering purely academic programs. It aims to prepare students mentally, emotionally, spiritually and practically. This means making provision for their personal and spiritual growth, for the development of their ministerial gifts, and for the acquisition of those practical skills they will need in their future life and service. It also aims to prepare students for the stress and shock of serving in cross-cultural contexts.

---

<sup>15</sup> C. Duraisingh "Ministerial Formation for Mission: Implications for Theological Education," *International Review of Mission* 81:1 (January 1992), pp. 33-45.

<sup>16</sup> Duraisingh "Ministerial Formation for Mission," pp. 33-45.

### 3.1. Mentoring Orientation

The primary task of mentors is equipping—enabling, mobilizing, and training. They are to equip the body so that the members are the primary agents of ministry, and mentors accomplish most of these elements. Traditionally, Pentecostal leaders have served as the main source of leadership formation by setting themselves as example.

### 3.2. Community Orientation

In the context of Pentecostal education, community is born out of solitude with God who frees the body of believers from competitiveness and disciplinary self-absorption so that they can share, learn, and encourage one another. They are no longer afraid to be vulnerable. Instead they are able to share caring, and mentoring relationships with one another. Christians are no longer controlled by their busyness and heavy workloads. On the contrary, they make time to celebrate, enjoy, and worship with one another.

Concerning this subject, Lois McKinney observes that when Christians experience community life, institutional and societal norms no longer control them. They have recognized their negative values, and have begun, instead, a journey toward community. She also observes that this is still a long and difficult journey of hope, but people can be changed, and even structures can be transformed.<sup>17</sup>

### 3.3. Emphasis on the “Priesthood of All Believers”

In Pentecostal education the goal of ministry is body development for effective Christian service. The church and its ministry are both the object and context for theological training.

For a Pentecostal, to serve in the world is more than the expression of oneself through one’s particular vocation. The gospel must shape the Christian’s speech, action and lifestyle. The congregation must let its life, thinking and labor be guided by the principle that ministry is not found in

---

<sup>17</sup> Concerning the transformation of impersonal structures into community life, see Lois McKinney, “From Loneliness Toward Solitude and Community” in *With an Eye on the Future*, eds. Duane Elmer and Lois McKinney (Monrovia, CA: MARC, 1996), pp. 87-92. Also see Hugo Slim and Paul Thompson, *Listening for a Change: Oral Testimony and Community Development* (Philadelphia: New Society, 1995), p. 78.

the fact that Christ works with us. It is founded, rather, that the believer works with Christ by using the spiritual gifts given to him or her by the Holy Spirit.

In Pentecostal education, a deeper understanding of ministry is not enough. There must be an intentional equipping for ministry even if it means the adoption of new strategies, new ideas, or new commitments. Christian service is dynamic and aims to implement the practical meaning of the New Testament's doctrine of the priesthood of all believers. This must be executed thoroughly. It must be the spiritual breath of all believers. Under this category, every Christian has a ministry, which, under the endowment of the Holy Spirit, he or she must fulfill. The Bible clearly teaches that each Christian is a priest of God in his or her own right, with all the privileges and the responsibilities of God's priest (1 Pet 2:9, 10). He or she believes that the Holy Spirit has gifted him or her with special abilities for service (1 Cor 12:11). The believer is then to discover, develop and use these gifts as a priest of God in the service of Christ's church. The Apostle explicitly states that each believer is a unique creation in Christ Jesus with specific, before-hand-ordained ministry to accomplish (Eph 2:10).

In his approach to the corporate ministry among Pentecostals, Peter Hocken has suggested that it was central to the spiritual genius of the Pentecostal movement that all participants had an equal dignity. That the Holy Spirit was poured out on "all flesh," not just upon ordained clerical flesh, not just educated degreed flesh, not just aristocratic propertied flesh.<sup>18</sup> In Pentecostal education, suggests Hocken, the least educated, the least affluent, those with no social status, all could be equally train for Christian service. They all could be recipients of the spiritual gifts; all could become instruments of the Lord in word and act.<sup>19</sup> This is a truth amply demonstrated since early Pentecostal history.

#### 4. The Natural Development and Exercise of Charismata

Pentecostals conclude, using standard Evangelical hermeneutics, that all the elements of the New Testament's ministry and experience may be hoped for, sought, and expected today since none of them permanently ceased when the apostolic age ended. Those elements now available for

---

<sup>18</sup> Peter Hocken, "Cecil H. Polhill—Pentecostal Layman," *Pneuma* 10:2 (Fall 1988), pp. 129-37.

<sup>19</sup> Hocken, "Cecil H. Polhill," p. 138.

the believer are (a) the post-conversion Spirit-baptism, as seen in Acts 2:1-4; 8:14-17; 10:44-46; 11:15-17; and 19:1-6. Another element is (b) *glossolalia* (not understood as *xenolalia* utterance) given primarily for private devotional use; (c) interpretation of tongues, when the gift is manifested as part of the charismatic “liturgy” (1 Cor 14:26-28); (d) prophecy, understood as a spontaneous utterance in one’s own language which expresses the heart of God to the gathered community of the Spirit for the purposes of edification, exhortation and comfort (1 Cor 14:3). Other charismatic elements available are (e) gifts of healing through prayer and the laying on of hands; (f) deliverance from demonic influences in the authority of the name of Jesus; and (g) words of knowledge, understood as supernatural exposure of information to nurture individuals and the body of believers.

In the context of Pentecostal education the spiritual gifts are also observed in a missiological perspective. The missiological purpose of the Pentecostal experience is clearly observed in the context of the New Testament (see Acts 1:8). Therefore the issue of spiritual formation in Pentecostal education must be seen and interpreted in a missiological appurtenance. Pentecostal spirituality is not simply a matter of inwardness. There is also the outward dimension of spirituality, experienced in Christian service. There is no place for a dichotomy between heart and mind or between mind and service. Christians must develop what Bosch calls a “spirituality of the road.”<sup>21</sup>

##### 5. Indicators of Success in the Pentecostal Community

The following set of indicators may help to understand and measure success within the Pentecostal community. They are seen as the natural outcome of the primary Pentecostal reality of being baptized in the Holy Spirit and a dedicated and committed life to Christ. These indicators can be identified as (a) obvious numerical results in ministry (quantifiable results), (b) clear evidence of church growth and ministerial growth, (c) a living exercise of charismata, (d) dynamic preaching, (e) overall

<sup>20</sup> For more information on this subject see J. I. Packer “Pentecostalism ‘Reinvented’: The Charismatic Renewal,” in *Pentecostals From the Inside Out*, pp. 146-48.

<sup>21</sup> David J. Bosch, *A Spirituality of the Road* (Scottsdale, Penn.: Herald Press, 1979), p. 100. See also David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis, 1991), p. 496.

prosperity, (f) a passionate Christian lifestyle following after the principles of the Word of God, and (g) a strong missionary orientation.

Of special note as indicator is genuine Pentecostal preaching or witnessing which is powerful, anointed, and passionate. It is expressed as a divinely driven communication based on the truths of the Scripture. Pentecostal preaching comes from the heart of the preacher straight to the heart of the listener. It provides wholesome spiritual nourishment for God's people and conviction to the unbeliever.

A second noteworthy is militant evangelism. Pentecostal education provides its students a paradigm for the blending of the believers under the ultimate goal of winning the lost, with all the other ministry activities.<sup>22</sup> Hence, in counseling, preaching, organizing, promoting, visiting the sick, or any other ministries, Pentecostal education's focus on seeking and searching for the lost remains central.

## 6. The Character of Pentecostal Education

Wayne Kraiss has proposed four elements that should characterize Pentecostal education.<sup>23</sup> First, Pentecostal educational institutions must be places of compassion and love. He argues that a true Pentecostal campus is a place where Christ is reflected in the style of administration, teaching, counseling, conflict management, and personal leaving. The fruit of the Spirit, such things as love, joy, peace, patience, kindness, goodness, faithfulness should characterize these institutions.<sup>24</sup>

Second, Pentecostal education must be Christ-like in forgiveness. Kraiss also suggests that the goal of Pentecostal education is to model something before the students, which they may never see in the world. It

---

<sup>22</sup> Concerning the issue militant evangelism as an instrument of social transformation, see Joseph R. Suico, "Pentecostalism: Towards a Movement of Social Transformation in the Philippines," *Journal of Asian Mission* 1:1 (March 1999), pp. 7-19.

<sup>23</sup> Wayne Kraiss, "The Case for Pentecostal Schools," in *Educational Handbook of the Church of God* (Cleveland, TN: General Board of Education, 1998), pp. 59-72. His paper was presented at the Church of God REACH 21, Church of God Ministries conference at Lee University, on January 9, 1998. Wayne Kraiss is President of the Southern California College.

<sup>24</sup> Kraiss, "The Case for Pentecostal Schools," pp. 65-67.

is to show them how a Christian community resolves conflicts and demonstrate mercy. It is to show them how to forgive.<sup>[25]</sup>

Third, Pentecostal education must be committed to build people. According to Kraiss, Pentecostal educators are people who see with eyes of discernment, who call forth the best from within a person. They are people who look beyond the idiosyncrasies of the present and see with eyes of faith what *can be*, not just what *is*.<sup>[26]</sup>

Fourth, Pentecostal educators are peacemakers. If the role of the Holy Spirit is to witness to Christ and help God's people to become more Christ-like, and since Christ was the Prince of Peace, then it seems logical that a Pentecostal institution is a place where peacemakers serve. As Kraiss adds, nothing is more inconsistent with who the believers are, than turmoil, dissention, and strife. Nothing is more out of character with a Pentecostal institution than factions and strife. Hence, peace is something Pentecostals make. This is not something they should expect to be handed to them.<sup>[27]</sup>

## 7. The Role of Reflection in Pentecostal Education

Reflection is another element that must be seriously addressed at this point. Education in the Pentecostal context must address more than simply the transmission of information but has to do with *praxis*.<sup>[28]</sup> Pentecostal education has the function of forming persons who can serve after the model of Jesus' ministry.<sup>[29]</sup> It appeals to the life outlook; the clarification and strengthening of convictions and beliefs that provide personal identity and order and penetrate professional activities and Christian service. In light of this need for reflection in the educational process, Hough and Cobb propose a new leadership paradigm to lead the

---

<sup>25</sup> Kraiss, "The Case for Pentecostal Schools," p. 70.

<sup>26</sup> Kraiss, "The Case for Pentecostal Schools," p. 70.

<sup>27</sup> Kraiss, "The Case for Pentecostal Schools," pp. 70-71.

<sup>28</sup> On the issue of *praxis* as a model of education and social transformation, see Jackie D. Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism*, pp. 70-84.

<sup>29</sup> Cf. Ted W. Ward, "Servants, Leaders, and Tyrants," in *Missions and Theological Education*, ed. Harvie M. Conn and Samuel F. Rowen (Farmington, Michigan: Associates of Urbanus, 1984), pp. 19-40.

church. This leadership functions as “practical theologians.”<sup>30</sup> These individuals are engaged in “critical reflection of church’s practice.”<sup>31</sup> Without such reflective leadership the church will lose its identity.

On the other hand, Pentecostal education should be understood in the context of its historical development. After a Century of uninterrupted growth; the Pentecostal community, in the 21<sup>st</sup> Century has become more extensively networked. Thus it is imperative that a far greater attentiveness must be given to the needs and expectations of its constituency. The Pentecostal community must be served through multiple models of ongoing contact and interaction<sup>32</sup> between the educational curriculum and the community of faith. Even at the seminary level, faculty and staff must forge healthy working relationships with pastors and lay leaders in local congregations, social agencies, and other Christian entities so that the students may have access to the life of the community beyond the classroom activity.

This model of educational process conveys a very Pentecostal distinctive. It emphasizes a learning environment where there is a continual interaction with the community of faith. Therefore, a broad mentoring network fosters accountable relationships within the larger perimeter of the Christian community.

Lastly, as Pentecostal educators participate in many and varied educational organizations, this activity offers remarkable resources for the further development of spiritual formation, leadership and administrative skills, depth of perception and study, pastoral passion, and technical abilities.<sup>33</sup> This enhancement has enabled the Pentecostal church to enter into the third millennium and meet the multiple responsibilities of a post-modern society. Pentecostals are now able to reach the urban poor, the upper class, the university world, the

---

<sup>30</sup> See the exchange between Schubert M. Ogden, “Christian Theology and Theological Education,” in *The Education of the Practical Theologian: Responses to Joseph Hough and John Cobb’s “Christian Identity and Theological Education”* (Atlanta: Scholar Press, 1989), pp. 21-36, and Hough and Cobb, *Christian Identity*, pp. 113-129.

<sup>31</sup> Ogden, “Christian Theology and Theological Education.”

<sup>32</sup> C. F. Robert and W. Ferris, *Renewal in Theological Education: Strategies for Change* (Wheaton, IL: Billy Graham Center, 1990), p. 141.

<sup>33</sup> See Don S. Browning, “Globalization and the task of Theological Education in North America,” *Theological Education* 23:1 (1986), pp. 43-59.

intellectuals, and the secular humanists.<sup>34</sup> A good number of those converts are also becoming committed to cross-cultural service.

---

<sup>34</sup> See Emerito P. Nacpil, "Philippines: A Gospel for the New Filipino," in *Asian Voices in Christian Theology*, ed. Gerald H. Anderson (Maryknoll, NY: Orbis, 1976), pp. 117-45 (117). Also see Lois McKinney, "New Directions in Missionary Education," in *Internationalising Missionary Training: A Global Perspective*, ed. William D. Taylor (Exeter, UK: Paternoster Press, 1991), pp. 241-50.

Call for Papers (by July 31, 2000) for

The 30th Annual Conference of

## **Society for Pentecostal Studies**

**"Teaching to Make Disciples:  
Education for Pentecostal-Charismatic  
Spirituality and Life"**

Oral Roberts University, Tulsa, OK, U.S.A.  
March 8-10, 2001

Contact On-Site Coordinator Mark Roberts  
at [mroberts@oru.edu](mailto:mroberts@oru.edu).

A HEALER IN THE HOUSE?  
A HISTORICAL PERSPECTIVE ON HEALING  
IN THE PENTECOSTAL/CHARISMATIC TRADITION

Vinson Synan

As fellow Pentecostals, we are here to look at the history of divine healing from a Pentecostal/Charismatic perspective and to learn whatever lessons we can gather from both the strengths and weaknesses of the tradition. Just who are “Pentecostal/Charismatics” anyway? Following the great Catholic scholar, Kilian McDonnell, my broadest definition would be “those Christians who stress the baptism in the Holy Spirit and the gifts of the Spirit toward the proclamation that Jesus Christ is Lord, to the Glory of God the Father.” This would include all Christians who have been called “Classical Pentecostals,” (Assemblies of God, Church of God in Christ, Pentecostal Holiness Church, Church of God, etc.), and both Protestant and Catholic Charismatics.” All together they accounted for over 500,000, 000 members in 1998 and are by far the second largest family of Christians in the world after the Roman Catholic Church.

In emphasizing and experiencing the charismata or gifts of the Spirit, Pentecostal/Charismatics have tended to single out two gifts above all others, glossolalia (speaking in tongues as evidence for receiving the baptism in the Holy Spirit) and divine healing as a “signs and wonders” gift useful for edification and evangelization. It is the gift of healing in

---

<sup>1</sup> Recent broad surveys on Pentecostalism include Vinson Synan, *The Holiness-Pentecostal Tradition: The Charismatic Movement in the Churches* (Grand Rapids, MI: Eerdmans, 1997) and Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997). An indispensable general resource is Stanley Burgess, Gary McGee, and Patrick Alexander, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 1988). The statistics are taken from David Barrett’s forthcoming revised *World Christian Encyclopedia* (London: Oxford University Press, 1999).

answer to prayer that will concern us as I attempt to give a short overview of healing in the Pentecostal tradition.

Actually the emphasis on divine healing has a much longer history than tongues in the Pentecostal tradition, and has caused not only spectacular growth, but at times resulted in confusion and turmoil within the churches. While tongues came to the fore in 1901 and 1906 with the ministries of Charles Parham in Topeka, Kansas and William J. Seymour in the Azusa Street Revival in Los Angeles in 1906, the emphasis on healing goes back to the mid-nineteenth century when efforts were made to restore New Testament signs and wonders to the church.<sup>2</sup>

Before this time, most Christians had seen no contradiction between faith and medicine. Most would have agreed with Sirach in the inter-testamental book *Ecclesiasticus* when he advised:

Cultivate the physician...for him also hath God ordained. It is from God that the physician getteth wisdom.... God created medicines out of the earth, and let not a discerning man reject them. Was not the water made sweet by the wood that He might make known to all men his power? And He gave men discernment that they might glory in His mighty works (Sirach 38:1-8).

This was written in a time when many devout Jews refused to see a doctor or take medicine because medical treatment might imply a lack of faith in God. So what I would like to discuss is not so new in religious history.

The roots of all modern healing movements lie in Europe where healing in answer to prayer was first taught by Presbyterian Edward Irving in London (1830), by Lutheran Johann Christoph Blumhardt in Germany (1843), by Dorothea Trudel in Switzerland (1851) and by Otto Stockmayer in Switzerland (1867). These teachers developed not only the idea of the "healing home" (a hospital-like retreat where prayer was administered instead of medicines) and a theology of healing which was

---

<sup>2</sup> For the development of the healing movement in the Holiness Movement see Paul Chappell, "Healing Movements," in *Dictionary of Pentecostal and Charismatic Movements*, pp. 353-74. Also see Donald Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Francis Asbury, 1987), pp. 115-41, and William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), pp. 115-86.

to affect many in America and to lead to the Pentecostal doctrine of divine healing “as in the atonement.” The most influential book coming out of Europe in this period was Stockmayer’s *Sickness and the Gospel* (n.d.) which pioneered the idea that physical healing for the body was included in the over-all atonement.<sup>3</sup>

In this paper, I want to point out some of the important persons and events that make the history of divine healing one of the most interesting chapters in modern church history. In particular, I wish to discuss the roles played by such pre-Pentecostals as Charles Cullis, A. J. Gordon, A. B. Simpson and Alexander Dowie, as well as by later Pentecostals, Charles Parham and Oral Roberts.

### 1. Charles Cullis

Although divine healing had been practiced in America by George Fox, founder of the Quakers, Joseph Smith, founder of the Mormons, and Elizabeth Mix, the Black Holiness evangelist, the first person to bring healing to the attention of Americans was Charles Cullis of Boston, Massachusetts. Cullis, already a medical doctor, began his ministry in 1864 when he opened his first free faith home for consumptives where the sick could receive “the comforts of a warm home and complete medical care.” His first efforts were quite similar to the ministry of Mother Teresa’s “home of the destitute and dying” in Calcutta.<sup>4</sup>

By 1870, however, Cullis added prayer to his ministry of care-giving and traditional medicine after seeing a patient, Lucy Drake, who was instantly healed of a debilitating brain tumor after the laying on of hands. This led Cullis to turn his homes into “healing homes” where the patients would be treated with loving care and prayer, minus medicine.

By the 1880s Cullis was conducting annual healing conventions in Old Orchard, Maine as well as holding conventions around the nation. By 1885, the message of healing had become international when William Boardman convened the first “International Conference on Divine Healing and True Holiness” in the Great Agricultural Hall in London

---

<sup>3</sup> For early European developments, see Chappell, “Healing Movements,” pp. 355-66.

<sup>4</sup> Chappell, “Healing Movements,” pp. 358-60; Dayton, *Theological Roots*, pp. 122-25.

where 2000 persons gathered to advance the cause of divine healing around the world.<sup>5</sup>

After this event a stream of books on healing flowed from Holiness and Evangelical presses extolling the power of healing in answer to prayer. These included Boardman's 1881 book, *The Lord that Healeth Thee*, and Kelso Carter's 1884 book titled, *The Atonement for Sin and Sickness: Or a Full Salvation for Soul and Body*. These books brought healing beyond the level of anecdotal testimonies and into the arena of theological discourse and debate.<sup>6</sup>

## 2. Adoniram J. Gordon

The man who elevated divine healing to the level of the atonement was A. J. Gordon, the popular Boston pastor who eventually founded the seminary that bears his name today. Through his association with Cullis, Gordon became a staunch believer in divine healing, so much so that in 1882 he published his famous book, *The Ministry of Healing*, in which he asserted that healing for the body was part of the atonement. Using Psalm 103:3 "who forgiveth all thine iniquities, who healeth all thy diseases," and Matthew 8:17 "He himself took our infirmities and carried away our diseases," Gordon concluded that divine healing for the body was included in the atonement side by side with the forgiveness of sins for the soul.

After many other teachers including A. B. Simpson, founder of the Christian and Missionary Alliance, added their agreement to Gordon's formulation, a host of teachers and churches asserted their belief in divine healing "as in the atonement." Decades later when the Pentecostal denominations were formed, they all added this phrase to their statements of faith.<sup>7</sup>

## 3. Alexander Dowie

By the turn of the century, the idea of "healing homes," where the sick could be cared for without cost and where the treatment would be

---

<sup>5</sup> Chappell, "Healing Movements," pp. 359-60.

<sup>6</sup> Chappell, "Healing Movements," pp. 360-61.

<sup>7</sup> Dayton, *Theological Roots*, pp. 127-30.

prayer instead of traditional medical treatment, had spread far and wide. It was Alexander Dowie, the fire-breathing healing evangelist from Scotland and Australia, who made a complete break from medical treatment, denounced doctors as “agents of Satan” and called on his followers to trust God completely for their healing. His distrust for the medical profession may have come from his years as a surgical assistant in Scotland while he studied theology at Edinburgh University. Later, after serving as a Congregationalist pastor in Sydney, Australia, Dowie left his denomination to found an independent holiness church in Melbourne before immigrating to the United States in 1888.<sup>8</sup>

After two years of itinerant healing ministries on the West Coast, where he organized local chapters of his “International Divine Healing Association,” Dowie settled in Chicago where in 1893 he set up a wooden tabernacle outside the entrance to the Chicago World’s Fair. Soon the inside walls of the building were covered with the crutches and braces of those who claimed healing at the hands of the balding evangelist.

Shortly afterward, Dowie bought the Imperial Hotel in Chicago and converted it into a healing home. In these “golden years,” Dowie was lionized by the public, spoke to the largest audiences in the history of Chicago, and was received by presidents McKinley and Roosevelt.

It was not long, however, that the ecclesiastical and medical establishments in Chicago began a concerted attack on Dowie and his healing claims with many vicious anti-Dowie articles published in the Chicago newspapers. By 1895 Dowie had been arrested for practicing medicine without a license, had spent 120 days in court answering over 100 arrest warrants, partly for his vociferous attacks on the corrupt politics of the city government. In response, Dowie in April 1895 published his first but not last volley against the medical establishment. His vitriolic article titled, “Doctors, Drugs, and Devils, or the Foes of Christ the Healer” appeared in *Physical Culture* magazine. In it he made the following statements:

I want to say today that doctors as a profession are directly inspired by the devil. There is not an atom of foundation for science in medicine.

---

<sup>8</sup> Two biographies of Dowie are R. Harlan, *John Alexander Dowie and the Christian Apostolic Church in Zion* (Evansville, WI: R. M. Antes, 1906) and Gordon Lindsay, *The Life of John Alexander Dowie* (Shreveport, LA: Voice of Healing, 1851). The major recent source for Dowie is Faupel, *Everlasting Gospel*, pp. 116-35.

All doctors are “poisoners-general and surgical butchers” and “professional destroyers. They are monsters who hold in their hands deadly poisons and deadly surgical knives, and in the name of the law demand that you lie down upon the altar of their operating tables, that they may deprive you of your consciousness and make you a living sacrifice.”<sup>9</sup>

With the immense popularity gained at the Chicago World’s Fair and in response to such articles, Dowie in 1896 proclaimed the founding of a new last days church for all true believers, the Christian Catholic Church and called on all his followers to join with him in a holy war against the religious establishment. By 1900, he began construction of “Zion City” on 6,500 acres 20 miles north of Chicago. Planned for 200,000 residents, Zion was to be a center of commerce and government as well as religion. In short order Dowie constructed homes, banks, schools, a hotel and a wooden tabernacle that would seat no less than 8,000 persons. Those who took the commuter train from Chicago for Sunday services were greeted with large signs stating that Zion was “the only place where it is easy to do right and difficult to do wrong.” They were also told that in Zion there would be:

No Profanity, No vulgarity, No sorcerers, No medical poisoners, No cut throat competition, No saloons or beer gardens, No intoxicating liquors, No surgical butchers, No cigarette or tobacco stores, No vaccination: the foulest of all the foul inventions of the Devil and some dirty doctors, No drugs, No theaters, No dance halls, No opium joint, No gambling establishment, No house of ill fame assignation, No pharmacy, No apothecary’s shop, or drug store, No place for the manufacture or sale of drugs or medicines of any kind, No place or office of residence of a practicing physician or surgeon.... No unclean food or oysters, that scavenger of the sea, or swine, that scavenger of the earth. No place for holding secret meetings or assemblies of any oath bound society.<sup>10</sup>

Indeed, Zion would be a place where holiness and healing would be in and everything else would be out!

---

<sup>9</sup> Alexander Dowie, “Doctors, Drugs and Devils, Or the Foes of Christ the Healer,” *Physical Culture* (April, 1895), pp. 81-86.

<sup>10</sup> This passage was supplied to me by Terryl Todd of Libertyville, IL. who copied them from a contemporary photograph.

A sad footnote on Dowie's ministry was that in 1901, he suddenly proclaimed himself to be "Elijah the Restorer" in fulfillment of the scripture and announced plans to set up new Zion communities all over the world. On top of this, in 1905 he suffered a stroke that made him a living vegetable leading to power struggles over control of his vast religious empire. He died in disgrace in 1907, ignored by those who formerly adored him.<sup>11</sup>

Dowie's stern position against all medicine and doctors, however, took root in many sectors of the Holiness movement and became the majority view of the Pentecostals when the movement began in 1901 in Topeka, Kansas.

#### 4. Charles Fox Parham and William J. Seymour

Although Parham is known as the man who formulated the doctrine that speaking in tongues is the initial evidence of the baptism in the Holy Spirit, he was first widely known as a healing evangelist. As a Methodist pastor and later as a Holiness teacher, Parham adopted Wesleyan language to describe divine healing. He once said that sickness is instantly "cleansed away root and branch" in answer to prayer.<sup>12</sup>

In 1898, after a visit to Dowie's Zion City, Parham established his Bethel Healing Home in Topeka, Kansas where the sick could come and rest in a "spiritual hospital" where prayer and Bible reading took the place of doctors and medicine. It was only after he opened his Bethel Bible School that he and his students made the discovery that tongues was "the Bible evidence" of the baptism in the Holy Spirit on January 1, 1901, the very first day of the twentieth century. After this Parham preached a "five-fold gospel" emphasizing the new birth, second blessing sanctification, the baptism in the Holy Spirit evidenced by tongues, divine healing "as in the atonement" and the instant rapture of the church. In this schema everything happened in an instant, including divine healing.<sup>13</sup>

---

<sup>11</sup> See Lindsay, *John Alexander Dowie*, pp. 193-75 and Faupel, *Everlasting Gospel*, pp. 118-33.

<sup>12</sup> The definitive biography of Parham is James Goff, *Fields White Unto Harvest: Charles Fox Parham and the Missionary Origins of Pentecostalism* (Fayetteville, AR: University of Arkansas Press, 1988), esp. pp. 32-70.

<sup>13</sup> Goff, *Fields White Unto Harvest*, p. 90.

When Pentecostalism exploded on the world scene at Azusa Street in 1906 under the black pastor William J. Seymour, his teachings were the same as his teacher Charles Parham. These included divine healing as in the atonement. In one article on healing, Seymour lamented that many Christians “will take a doctor before Jesus. They put a doctor between them and the atonement... the doctor gives you poison and you die because you dishonor the atonement.”<sup>14</sup> When someone wrote a letter to Seymour’s *Apostolic Faith* asking, “Do you teach that it is wrong to take medicine?” The answer was as follows: “Yes... medicine is for unbelievers, but the remedy for the saints of God we find in Jas. 5:14....” In another note on healing, Seymour stated that “a sanctified body is one that is cleansed from all sickness and disease. The Lord gives you power over sickness and disease....”<sup>15</sup>

For the next decade the Pentecostals generally held to Parham’s and Seymour’s “atonement” view that taking medicine or going to a doctor showed a lack of faith in God. But healing now was taken out of the residential “healing homes” and preached from the rooftops. Healing evangelists laid hands on the sick in gospel tents, in schoolhouses and in whatever church would allow them a hearing.

Many Pentecostal saints vowed that they would never touch another pill for the rest of their lives while “trusting God for their bodies.” The standard testimony was as follows:

I praise God that I am saved, sanctified, filled with the Holy Ghost, looking for Jesus to come, and I have trusted God for my body for 40 years” (or however many years since they had taken their last medicine).

In 1920, for instance, Sam Page, one-time head of the Pentecostal Holiness Church reported that he had been “saved and healed for 27 years.” In the first church I pastored in Virginia, there was an elderly lady of 94 years, Sister Gayle, who testified that she had “trusted God for her body for 50 years.” One preacher W. J. Noble said, after promising not to take any medicine or see a doctor “until death,” testified:

---

<sup>14</sup> William J. Seymour, “Salvation and Healing,” *Apostolic Faith* (Azusa Street), December 1906, p. 2.

<sup>15</sup> William J. Seymour, “Questions and Answers,” *Apostolic Faith* (Azusa Street), January 1908, pp. 2, 4.

He has healed me of many diseases such as broken bones, tonsillitis, lagniappe, influenza, indigestion, diphtheria, ingrown toenails, cancer, and tuberculosis in the last stage.<sup>16</sup>

Theirs was indeed a heroic faith.

If there were any sick among them, most Pentecostals said that there was sin in the body, or the person lacked the faith to be healed. If anyone suffered from depression or any other mental or emotional disorder, they were generally thought to be demon possessed. Instead of psychiatry or psychoanalysis, exorcisms were the order of the day for those who were “oppressed of the devil.” In any case, the sick often lay in their beds in a darkened sickroom for weeks praying for a healing touch often enduring agonies of pain while refusing any kind of medicines or visits from physicians. In this case, Jesus and Jesus alone was the caregiver and healer.

##### 5. Confusion and Schism over “Remedies”

For several decades Pentecostals made news in many communities over extreme views and practices on divine healing. In the period from Azusa Street to World War II, some Pentecostal preachers were not only arrested for “practicing medicine without a license,” but were accused of murder for allowing family members to die without medical aid. Some even looked on this as a mark of distinction and suffering for the faith. Francis Marion Britton of the Pentecostal Holiness Church allowed his first wife to die “unaided” although fifty neighbors threatened to have him tried for “murder” because of a lack of medical attention. Not only did his wife die “without drugs” but also two of their children.<sup>17</sup>

In the Church of God, Walter Barney, a pastor in Wytheville Virginia, was tried and convicted of “manslaughter” in 1915 for refusing medical care for a daughter who later died. His conviction was later overturned with a pardon by the governor of Virginia. To many Pentecostals, people like Britton and Barney were heroes of healing who were gladly persecuted for their faith. But to other Pentecostals they were fanatics who gave Pentecostalism a bad name.<sup>18</sup>

<sup>16</sup> Vinson Synan, *The Old-Time Power: A History of the Pentecostal Holiness Church* (Franklin Springs, GA: Advocate, 1973), pp. 166-71.

<sup>17</sup> Synan, *Old-Time Power*, p. 166.

<sup>18</sup> *Church of God Evangel*, Dec. 1, 1910, pp. 1-2; Jan.23, 1915, p. 2.

The only schism over the use of medicine divided the Pentecostal Holiness Church, when in 1919 a furor erupted in the church when a Georgia preacher Hugh Bowling wrote in the church paper *The Advocate* that it was no sin at all to take “remedies” and that going to a doctor implied no lack of faith in the patient. To some leaders this position seemed to be a compromise on the heroic stand for divine healing that many had taken over the years. One letter to the editor exhorted,

Beloved, let us never lower the standard, for if we fail to preach this wonderful truth, we are a fallen church, and if our ministers advocate drugs and doctors, something is wrong...you are not preaching the full gospel.<sup>19</sup>

After this, a great struggle ensued with charges and counter-charges on each side. In a later article in *The Advocate* Bowling said,

I do not believe that those who get sick and use no remedies and drag around for weeks and after so long a time get well, are divinely healed, but that nature alone restored them.... I do not believe in lying about divine healing. I do not believe that sickness is evidence of unbelief. I do not believe that healing is paralleled with salvation in the atonement.<sup>20</sup>

This was the last straw! Leaders of the denomination made charges against Bowling and his friend Watson Sorrow. In the end, Bowling was given his day in an ecclesiastical court, but was expelled from the church when he failed to appear for the hearing. He and some friends thereafter organized the Congregational Holiness Church in 1921. In time the controversy was largely forgotten, but in time, the very men who criticized Bowling for advocating medicine themselves died in hospitals using the best doctors and medicines available.<sup>21</sup>

## 6. Oral Roberts and the City of Faith

The famous healing evangelist Oral Roberts was only three years old in Oklahoma when his denomination was torn with controversy over

---

<sup>19</sup> Synan, *Old-Time Power*, p. 167.

<sup>20</sup> Synan, *Old-Time Power*, p. 168.

<sup>21</sup> Synan, *Old-Time Power*, pp. 169-71.

divine healing. In fact, in some places divine healing almost faded from the life of the churches. In his book, *Expect a Miracle*, Roberts says that faith for healing was at a low ebb in the Pentecostal Holiness Churches where his father and mother served as pastors. His miraculous healing from tuberculosis as a sixteen-year-old boy, however, was destined to change his life and the life of the American church in the decades to come. After his healing, young Roberts answered the call to preach. The first years of his ministry saw Roberts struggling as a traveling evangelist and pastor of small churches.<sup>22</sup>

In 1947, while pastoring a small church in Toccoa, Georgia, Roberts saw a man instantly healed after a motor fell on his foot crushing it to the bone. Impressed with this unexpected miracle, Roberts began to fast and pray for the gift of healing to be released in his ministry. After returning to Oklahoma, he pastored other churches while studying in Phillips University and helping to found Southwestern College in Oklahoma City.<sup>23</sup>

During a time of fasting and prayer in Enid, Oklahoma, Roberts heard the Lord commission him to bring God's healing power to his generation. His first healing crusade in his hometown of Ada, Oklahoma in 1948 was so successful that he immediately launched a tent-healing crusade ministry that eventually made him a household name throughout the world. A major breakthrough came in 1953 when he began televising his healing lines on national television. This brought divine healing into the very living rooms of the nation. In doing this, Roberts created a new media genre: that of the televangelist. The income generated by his television ministry ultimately led Roberts to found his own university in 1965 in Tulsa. Here, he planned to train young people to take divine healing to the furthestmost nations and peoples of the world.<sup>24</sup>

On top of his sensational and wildly successful healing ministry, in 1980 Roberts dedicated his 77-story hospital in Tulsa which he dubbed the "City of Faith." Here, he said, would be celebrated a "marriage between prayer and medicine, the supernatural and the natural, in the treatment of the whole person." The hospital included plans for a medical

---

<sup>22</sup> Of the many autobiographies of Oral Roberts, the best and most recent one is, *Expect a Miracle: My Life and Ministry - Oral Roberts, an Autobiography* (Nashville, TN: Thomas Nelson, 1995).

<sup>23</sup> David Harrell, *Oral Roberts: An American Life* (Bloomington, IN: University of Indiana Press, 1985), p. 61.

<sup>24</sup> Roberts, *Expect a Miracle*, pp. 103-92.

school where future doctors could minister healing through medicine and prayer. After an initial period of euphoria and success, however, the dream of a Pentecostal hospital ran aground on the rocks of financial disaster. Although his partners gave tens of millions of dollars to the project, few were willing to travel to Tulsa for treatment, even after the City of Faith hospital offered free plane tickets to anyone who would come. By 1990 it was clear that even Roberts' staunchest supporters would rather trust in his prayers for healing than come to his hospital.<sup>25</sup>

With the closing of the City of Faith in 1989, the circle was complete. The healing movement had begun in the 1860s with Charles Cullis ministering prayer in a public hospital in Boston. Afterwards the "healing home" movement saw people abandoning hospitals in favor of entering healing homes for rest and prayer. Then, in the most radical phase, the Dowie era, people denounced all "doctors, drugs and devils" in favor of prayer alone. By the 1990s, Pentecostals and Charismatics generally settled on a position in which a sick person would still ask for prayer first and trust God for healing, and then go to the doctors for regular medical care. If they got well, whether with medical treatment or without it, they claimed their healing to be a miracle from God.

In the end, most Pentecostals would agree with the final position of Oral Roberts on the question of healing. After laying hands on over one million sick folk in his crusades, he concluded that all healing comes from God, whether from natural processes, as the result of prayer or through the ministry of doctors and medicine. Gone were the days when children were left to die in agony "without drugs or doctors" although as the century came to an end, there were still those faith teachers like Kenneth Hagin who could say, "I took my last aspirin in 1934 when I had my last headache." He made a point that he had received no medicine or medical care in <sup>the</sup><sub>66</sub> 63 years since. That, by the way, was the year in which I was born.

## 7. In Summary

The story of healing in the Pentecostal/Charismatic movement came down to the question of who was in the sickroom. Before Cullis, the only

---

<sup>25</sup> Roberts, *Expect a Miracle*, pp. 251-302.

<sup>26</sup> Vinson Synan, "The Faith of Kenneth Hagin," *Charisma and Christian Life* (June, 1990), pp. 63-70.

healer in the house was the medical doctor. In his first healing homes, there were now two healers in the house, the doctor and Jesus. In his later years, there was only one healer, Jesus, while medical doctors and drugs were not allowed in the room.

Under Dowie, doctors and drugs were not only totally excluded, they were demonized. Later, under such Pentecostal evangelists as Aimee Semple McPherson and Oral Roberts, the healing homes were abandoned in favor of evangelistic healing crusades under tents and in large city auditoriums.

With the creation of the City of Faith, prayer and medicine were again joined together. Now, Jesus and the doctor were in the same room ministering to the sick and giving God the glory for any healing that took place, whether from natural processes, from medicine or surgery, or from prayer.

In the end, the long term effect of Pentecostal/Charismatic caregiving was to invite Jesus back into the sickroom where he could add his healing touch to that of the doctors and nurses.

And indeed, by the 1990s medical science was confirming the fact that religious faith and prayer made a measurable difference in the healing process. In 1998, for example, the Templeton Foundation was sponsoring classes on religion, healing and prayer in the major medical schools of the nation.

ASSEMBLIES OF GOD THEOLOGICAL EDUCATION  
IN ASIA PACIFIC: A REFLECTION

Benjamin Sun

Introduction

The twentieth century Pentecostal movement was born on April 9, 1906 in a run down section of Los Angeles in the United States. There “fire” resembling what was recorded in Acts 2 came down from heaven.<sup>1</sup> From this humble beginning, the movement expanded to 500 million people by the end of the century. Thus, many church historians have called the twentieth century the “Pentecostal Century.”

Education has played a significant and yet struggling role in the Pentecostal movement. Many early Pentecostals felt that formal theological training was to be avoided at all costs since it would stifle the Spirit-filled life. The early leaders of the Assemblies of God (AG) U.S.A. rejected “intellectualism,” but saw the need for education to train Christian workers. Their desire for missionary work stemmed from the Great Commission (Matt 28:19, 20), which closely associated evangelism with education. So when the Assemblies of God established churches overseas, they also founded theological institutions.

Del Tarr, missionary and former president of the Assemblies of God Theological Seminary, Springfield, MO, describes Pentecostal education as a paradox: “On one hand it engages in some of the most rigorous education activities of any religious system, and yet on the other hand many Pentecostals are anti-intellectual.”<sup>2</sup>

---

<sup>1</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, PA: Addison-Wesley, 1995), p. 45.

<sup>2</sup> Note Del Tarr’s response in a symposium, “Contemporary Pentecostal Education: A Symposium,” *The Pentecostal Minister* 9 (Summer 1989), pp. 6-13 (7).

Since the 1970s, this scene has changed. Upward mobility has affected the makeup of Pentecostal congregations, bringing an influx of middle-class Charismatics. They have demanded a more formally educated and trained clergy. Many Pentecostal educational institutions have since sought regional accreditation, some have even added graduate level training programs.

This article is a brief study of the past, present, and future of the Assemblies of God theological institutions in the Asia Pacific region. It has three parts. The first examines the pioneer years of these institutions (1920-1959), the second the years of consolidation and growth (1960-1999). The last part is focuses on the future. It asks how the various national churches and theological institutions can link arms, forming a strategic alliance for the future development of the Assemblies of God theological institutions in Asia Pacific.

### 1. The Pioneering Years (1920-1959)

The Assemblies of God, U.S.A., founded in 1914, had a strong commitment to establish indigenous churches in every country. From the beginning they believed the national worker was the key to the evangelization of every mission field and to the development of a strong self-supporting, self-governing, and self-propagating national church. That is why theological training has been, and continues to be, the heart of Assemblies of God foreign missions strategy. For years the Assemblies of God has led all evangelical missions agencies in the number of foreign theological institutions.

Early Pentecostals made evangelism their first priority, a task into which they put a great deal of effort. Despite their dread of education, they saw the training of workers as the key to evangelism. So, a growing interest in Bible institutes began in the United States. It soon carried over to the mission field.

The Assemblies of God Department of Foreign Missions had no formal policy or guidelines on starting foreign theological institutions in the early years. It was up to the missionary to determine what was suitable and right for the institution. The training institutions that the early missionaries established varied widely in program format and in the details of curriculum. It was up to the vision, ability, and experience of the founding missionary, as well as his or her perception of the specific needs of the local situation. The training in these institutes generally

included courses in biblical studies, the baptism in the Holy Spirit, prayer and evangelism.

### 1.1 Theological Institutions in China

Perhaps the earliest attempt by Pentecostal missionaries to found a foreign training institution in the Asia Pacific region was in north China in 1922. W. W. Simpson started this work.<sup>3</sup> In the early years of this institution's existence, he wrote the following:

This four-months' term of theological institution has just closed. There were over forty students, from six provinces and Mongolia. About half had received the Spirit before coming, and now all but five have received. There has been very good progress on all lines; and nearly all will go into the Lord's work at once. There is abundant ground for the hope that the work all over North China will greatly be benefited by reason of these four months of Bible training.<sup>4</sup>

This school was called the North China Truth Bible Institute and located in Peking. It continued in operation until missionaries were evacuated from China. One pastor in China recently told me that the Pentecostal pastors who were trained in northern China in those days had dynamic spiritual lives. These pastors made a great impact upon the lives of many believers. Even today many northern Chinese Christians still faithfully rise up early in the morning to start their day with prayer.

The rapid expansion of missionary endeavors in different parts of China required additional workers. B. T. Bard mentioned the opening of a small local theological institution at the Ta Ch'ang mission station in Shansi, China.<sup>5</sup> In south China, J. W. Ledbetter opened a theological institution for the purpose of instructing and growing native Christian young men in the word of God.<sup>6</sup> Later, theological institutions were

---

<sup>3</sup> "Missionary Department," *Pentecostal Evangel* (March 15, 1924), pp. 10-11 (10).

<sup>4</sup> "Missionary Department," *Pentecostal Evangel* (March 15, 1924), p. 10.

<sup>5</sup> "The Gospel in Foreign Lands," *Pentecostal Evangel* (July 18, 1936), pp. 8-9 (8).

<sup>6</sup> "The Gospel in Foreign Lands," *Pentecostal Evangel* (August 17, 1935), pp. 8-9 (8).

established in Ningpo, China<sup>7</sup> and Kunming, in southwest China.<sup>8</sup> By 1948, a total of six theological institutions were operating in China.

## 1.2 Theological Institutions in the Asia Pacific Region

Political changes in the 1940s forced missionaries to begin to evacuate from China. As a result, mission efforts were redirected to other parts of Asia. From the mid-1940s through the 1950s, a total of twelve theological institutions were established in Indonesia (5), Philippines (3), Hong Kong (1), Australia (1), Korea (1), and Japan (1).

The Foreign Missions Department of the Assemblies of God, U.S.A conducted a survey of all its overseas theological institutions in May 1959. A surprising 80% of the institutions responded to the survey! Objective analysis and evaluation of field data gathered from this kind of a survey not only reveals trends and needs but provides a significant means to assess the effectiveness of the Assemblies of God theological institutions and the products they produced. Though the survey included all overseas theological institutions of the denomination, its findings<sup>9</sup> provide a general picture of the theological institutions in Asia as well. According to the survey, approximately one half of the missionaries were associated with theological institutions and one half of the budget of the Missions Department was used directly to the ministry of theological institutions in the mission field.

The survey revealed that these overseas theological institutions were structured along three definite lines and formed three distinct groups. First, the more established institutions had a sufficient budget that permitted them to have a large full-time faculty, a staff sufficient for the needs of the institutions, good facilities, library materials for research, and entrance requirements approximate equivalent to high school or secondary school graduation. The second group was made up of

---

<sup>7</sup> "The Gospel in Foreign Lands," *Pentecostal Evangel* (October 24, 1936), pp. 17-19 (18).

<sup>8</sup> Cf. James Baker, "Ling Kuang Bible School Opens," *Pentecostal Evangel* (January 1, 1949), pp. 8-9 (8). Joshua C. Yang, "The Assemblies of God Missionary Effort in China" (a research paper, Assemblies of God Archives # 41611, Springfield, MO, April 3, 1985), p. 3.

<sup>9</sup> Carl Malz, "Foreign Theological Institution Survey Report: A Report of the Theological Institution Program of the Foreign Missions Department of the Assemblies of God" (Assemblies of God Archives, #0882-221, Springfield, MO, 1959), pp. 1-14.

institutions that operated on a smaller budget with a higher percentage of part-time faculty members, many of whom were pastors. Small staffs, facilities, and libraries limited these institutions, nevertheless their graduates proved to be extremely effective in ministry. Most of the institutions in these two groups offered four, six, or eight months courses and a program which extended for a period of three or four years. The third group was comprised of the short-term theological institutions. Typically, they were conducted for short periods of time in villages or as part-time schools in local churches. They operated on very insufficient budgets and they provided training for the laity and people preparing to be pastors or evangelists.

The survey also provides information on the governance and finances of these theological institutions. Institutions in Asia had more nationals than missionaries serving on the board of directors. This encouraged ownership. Sixty percent of the institutions had no constitution. Most of them had adopted the statement of faith of the Assemblies of God, U.S.A. About three-fourths of their budget came from outside sources, while one-fourth was provided from sources on the field: from student fees, national churches, and various other sources.

With regard to academics, most theological institutions offered the basic Bible and theology curriculum, but the general studies offered varied from institution to institution. Twenty percent of them had correspondence programs, but less than half of the institutions gave credit for the work done through correspondence courses. Educational requirements for enrollment varied from institution to institution: 33% required only the ability to read and write, another 33% required third grade standard, 10% required high school graduation. Most institutions emphasized a definite call to the ministry. Only 12% of them used entrance examinations. Only one institution belonged to an accrediting association.

The survey also covered pedagogy. It reports the most common teaching method in use was lecturing. Faculty gave 75% of their classroom time to lecture and 20-30% to discussion or for student reports. Fifty percent of the institutions indicated that their teachers did not prepare syllabi for the students. Half of their courses had mimeographed notes available. About 25% of the institutions had faculty-training programs of one type or another. Almost all the reporting institutions had faculty meetings, some monthly, some weekly and others as the need arose. Approximately 50% of the institutions had no libraries, though much of the shortage may have been due to the very limited material available in the various vernacular languages. Most theological

institutions had practical ministry opportunities or assignments for their students. Approximately two-thirds of the institutions indicated that 80-100% of their graduates went into full-time ministry. Many of them went into pioneer works.

From the survey, the three most immediate needs stated by institution administrators: better-trained faculty, better teaching materials, and better facilities

### 1.3 Summary

The Assemblies of God Foreign Missions Department has from its beginning put a high priority on overseas theological institution. The objectives were clear: 1) to develop spiritual soul-winning churches; 2) to prepare full time as well as lay workers for evangelism and pastoral care; and 3) to prepare spiritual leaders in all spheres of ministries so that they will be able to carry on a fully developed, indigenous church program. These theological institutions were more concerned with making an impact on the vitality of the church and its mission than with biblical scholarship. Toward the end of this period, several distinct patterns of Bible institute structures began to emerge. With a clear vision and the strong support of the Foreign Missions Department leadership, Assemblies of God theological institutions in Asia Pacific were off to a good start from 1920 to 1959, even without formal, written guidelines.

## 2. The Years of Consolidation and Growth (1960-1999)

The Assemblies of God saw significant growth and change beginning in the 1960s, both in the U.S.A. and overseas. It grew in the number of churches, the total number of members, and the number of theological institutions training leaders. At the same time, the 1960s marks the point at which the A/G began to formalize its policies about theological education overseas.

### 2.1 Education Policies of the Overseas Assemblies of God Theological Institutions

The process of formalizing policies for AG theological institutions in foreign missions began in the 1960s. A number of articles and papers appeared at this time, which bear witness to the growing feeling that stronger direction and better guidelines were needed. One such was

written by Melvin Hodges, an Assemblies of God missiologist and educator. In 1959 he wrote

While we rejoice in the good results which we have seen...many of the pastors and workers produced by mission institutions have not turned out to be real soul winners nor have manifested true spiritual leadership.<sup>10</sup>

Hodges saw four gaps in the Assemblies of God training programs: 1) a gap between the intellectual development and the spiritual development of the workers; 2) a gap between knowledge and practical ministry; 3) too wide a gap between the clergy and the laity; and 4) a serious gap in the concept of training to fill vacancies and to evangelize the world and develop the church.<sup>11</sup>

Based on the needs he saw, Hodges made several practical suggestions for the theological institutions. He felt there should be a balance between the spiritual development and the intellectual development of the prospective workers. In addition, training programs should be integrated with the national churches so that they would meet the needs of the churches better. He strongly recommended that Christian workers should be trained to the task, not away from it, i.e. "on the job" training was to be desired. Finally, he believed all training programs should be instruments for evangelization. They should be tailored to fit all levels of needs and aimed at the entire church; they should not just train the select few who would be devote themselves to full time ministry. Hodges believed that all believers should be trained to fulfill the ministry calling of their lives.<sup>12</sup>

Another helpful document is the "The Philosophy of Overseas Theological Education."<sup>13</sup> Written in 1970, it provided clear guidelines for establishing training institutions. It points out that overseas leadership training should incorporate strong spiritual values. First and foremost, full place should be given to the moving of the Holy Spirit and the study of the Bible. Theological institutions were to have a vision to supply

---

<sup>10</sup> Melvin L. Hodges, "Training the Worker" (a paper presented to the Evangelical Foreign Missions Association Executives Retreat, Winona Lake, IN, October 1959; Assemblies of God Archives, #1293-042, Springfield, MO), p. 1.

<sup>11</sup> Hodge, "Training the Worker," p. 2.

<sup>12</sup> Hodge, "Training the Worker," pp. 3-7.

<sup>13</sup> Carl Malz, "The Philosophy of Overseas Theological Education" (Assemblies of God Archives, #1293-043, Springfield, MO, 1970), pp. 1-4.

indigenous leadership for expanding churches and to evangelize unreached fields. It asserts that flexible delivery systems were to be used to train a national worker in his or her own cultural setting.

These two documents provided helpful guidelines for Assemblies of God theological institutions in their early stages of growth. They provided a means for institutions to make certain that their training was distinctively Pentecostal and aligned with the philosophy of the Assemblies of God. Hodges had rightly pointed out the need to balance academic and spirituality, and the importance of integrating theory with practice. Theological educators were warned to guard themselves against the pitfalls of falling into what Walter Hollenweger would later call “theologizing to death,” or taking the faddish approach of adopting all the popular and successful corporate organizational models and strategies for ministry.<sup>14</sup> They affirm that the purpose of establishing Assemblies of God theological institutions was to train Christian workers for evangelism and church planting. They also reveal that the primary focus of the training at that time was the study of the Bible and the work of the Holy Spirit.

## 2.2 Church Growth and the Theological Institutions

The Assemblies of God in the Asia Pacific region experienced phenomenal growth in the 1960s. It grew from 80 affiliated churches in the 1950s to 1,242 in the 1960s. Eight new theological institutions were established in the 1960s as well. The growth in the number of churches and the number of theological institutions for training leaders was connected. In fact, any organization’s growth is directly related to its personnel potential, as Noel Tichy says in his book, *The Leadership Engine*

Why do some companies succeed while others fail? The answer I have come up with is that—winning companies win because they have good leaders who nurture the development of other leaders at all levels of the organization.<sup>15</sup>

---

<sup>14</sup> Cf. Walter J. Hollenweger, “Pentecostalism and Academic Theology from Confrontation to Cooperation,” *EPTA Bulletin* 11 (1992), pp. 42-47 (42). And Ian Jagelman, “Church Growth: Its Promise and Problems for Australian Pentecostalism,” *Australasian Pentecostal Studies* 1 (March 1998), pp. 27-40 (36).

<sup>15</sup> Noel Tichy, *The Leadership Engine* (New York: Harper Business, 1997), pp. 3-4.

This is also true of Assemblies of God churches. Its theological institutions must supply enough Christian workers to meet the needs of its churches.

James Myung, in a paper presented at the Education Ministries Conference in Inchon, Korea, Nov. 1994, pointed out that theological education has greatly contributed to the growth of the churches in Korea. He suggested five positive influences: 1) theological institutions in Korea have trained sufficient Christian workers to meet the demands of the churches; 2) the indigenous principle was taught and emphasized at the training institutions; 3) influenced by the church growth movement in the States, church planting was taught as a means to grow more churches; 4) theological training was highly contextualized to the Korean cultural context; and 5) the training and mobilizing of the laity was a high priority of the institutions.<sup>16</sup>

The close relationship between church growth and theological training was not a unique experience in Korea. Panel members from Malaysia, Indonesia, and the Philippines who were present at that same conference agreed that one of the contributing factors of rapid church growth in their countries was the effective training of church leaders.<sup>17</sup>

From 1970 to 1995 about 5758 new Assemblies of God churches were started in Asia Pacific. In the same period, 81 new Assemblies of God theological institutions were established in Myanmar, Malaysia, Indonesia, Philippines, Thailand, Singapore, Vanuatu, Samoa, Australia, Taiwan, Solomon Island, Papua New Guinea, Tahiti, Marshall Islands, Korea, Cook Islands, Cambodia, Vietnam, Pohnpei, Tonga, Guam, and Kiribati.

### 2.3 Institutions, Organizations and Theological Institutions

While the number of Assemblies of God theological institutions in Asia Pacific grew in quantity from 1960 to 1999, individual institutions also sought to improve their quality. Beginning in the 1960s, two new institutions and three new organizations were founded to assist them in their quest for quality.

---

<sup>16</sup> James Myung, "Church Growth and Theological Education in Korea," pp. 11-15.

<sup>17</sup> APEO, "Asia Pacific Education Office 1994 Education Ministries Conference Report" (Laguna Hills, CA: APEO, September 23-26, 1994), p. 14.

### 2.3.1 FEAST (APTS)

The first institutional contribution was the establishment of the Far East Advanced School of Theology (FEAST) in 1964. FEAST, located in Manila, Philippines, was founded to serve the Assemblies of God in Asia and the Pacific. FEAST designed its curriculum to supplement the denomination's many three-year Bible institutes, located in various countries in the region. Students could now attend FEAST for a fourth year and complete the requirements for a bachelor's degree in Christian Education. The school also offered students a fifth year program that led to a Bachelor of Theology degree. In 1973 FEAST opened its extension education program, offering classes in various countries so that students could receive a bachelor's degree in Biblical Studies.

The opportunity for advanced training offered by FEAST greatly enhanced the theological institution ministry and the church leadership at that time. Since its foundation, FEAST has led the way of advanced theological education among the Assemblies of God theological institutions in Asia Pacific. Through the years, a number of institutes in the region have upgraded their programs to a four-year degree. In response, FEAST upgraded its degree offerings in 1978, adding the Master of Divinity degree program in 1982.

In 1985 FEAST changed its name to reflect its new mission, becoming Asia Pacific Theological Seminary (APTS). That same year the Association for Theological Education in South East Asia (ATESEA) accredited its the Master of Divinity degree. APTS is now located in Baguio, Philippines. Through the years, it has led in providing advanced leadership training for the national churches, helped to strengthen institutional administrations and equipped Bible college teachers in the region. In recent years, APTS has established the Center for Asian Pentecostal Studies in order to promote Pentecostal scholarship. The Center sponsors the Annual Pentecostal Lectureship, publishes the *Asian Journal of Pentecostal Studies*, the *Journal of Asian Mission*, and has started a Th. M. in Pentecostal Studies.<sup>18</sup>

### 2.3.2 ICI (Global University)

The second key factor that helped to consolidate the Assemblies of God theological institutions in Asia Pacific is the International Correspondence Institute (ICI) founded in 1967. The focus of ICI is on distance education. Evangelism was the first level of study offered by ICI. Four more levels were developed later: Christian Life (spiritual

---

<sup>18</sup> See its website: <http://www.apts.edu>.

development), Christian Service (lay worker training), Christian Ministry (ministerial training), and college. In 1994, ICI started a Master of Arts program.

Since its beginning in 1967, more than 9.5 million students across the world have enrolled in ICI evangelism, Bible study, and degree programs. In 1993, ICI changed its name to ICI University, and in 2000 merged with Berean University to become Global University.

ICI has been an important and helpful tool to the emerging theological institutions in Asia Pacific in the following ways:

- 1) Faculty members have used ICI materials as resources for course preparation and teaching.
- 2) Theological institutions have used ICI courses to help students to make up their course deficiencies and to start a higher level of education or degree program.
- 3) ICI materials have been used for extension programs.
- 4) ICI materials have been a great educational resource with Pentecostal distinctive for both students and teachers. The materials are in user-friendly formats.
- 5) In training the students to use the ICI evangelism and Bible study materials, theological institutions have helped to prepare their graduates for local church ministries.
- 6) ICI has helped theological institutions to recruit prospective students.<sup>19</sup>

Despite of the overall usefulness of the ICI materials to the theological institutions, there have been several obstacles to overcome: 1) introducing ICI materials better and to more theological institutions, 2) teaching these institutions how to effectively use the ICI materials, 3) translating more ICI materials into the vernacular languages, and 4) using group study or study center methods to encourage student interaction and the completion of courses.

### 2.3.3 FEAGBS

The generally rising educational level of the people in Asia Pacific placed new demands on the theological institutions. In response to that felt need, Assemblies of God leaders took another step to consolidate the theological institutions in Asia Pacific. They appointed the first Far East Bible School Coordinator in 1966, then formed the Far East Bible

---

<sup>19</sup> Ben Kaufman, "APEO ICI Report" (a paper presented at the Asia Pacific ICI Conference, Asia Pacific Education Office, Laguna Hills, CA, March 23-27, 1993), pp. 23-24.

Schools Advisory Committee (FEBSAC) in 1969.<sup>20</sup> These decisions came at the right time for AG theological institutions, as they were growing in numbers and looking for guidance in how to improve their quality.

The purpose of appointing the Bible Schools Coordinator and the FEBSAC for the theological institutions was:

- 1) To standardize the curricula.
- 2) To prepare teaching notes and text books in the vernaculars.
- 3) To prepare standard forms for admission, graduation, and record keeping.
- 4) To “integrate” all the Far East theological institutions into the advanced training program of FEAST.
- 5) To organize area educational workshops for theological institution administrators and faculty members in the region.
- 6) To secure funds to “upgrade” theological institution libraries.
- 7) To build a better relationship between the institutions and the local churches.
- 8) To encourage more nationals to get involve with the theological institution ministries.<sup>21</sup>

The First Far East Bible School Administrators Conference convened in Manila, Philippines on April 17-22, 1970. This provided an opportunity for delegates from various theological institutions to discuss topics such as administrative problems, curriculum development, financing, organizational structure, and educational philosophy. The results of their discussions were later distributed to all the institutions in the region.<sup>22</sup> This and various other benefits (see below) created a new sense of cooperation among the theological institutions, preparing the way for acceptance of a more formal network in the future.

Another important ministry of FEBSAC was to gather information on the trends, issues and needs of the theological institutions in the region. In a 1970 report by William Farrand on the Far East theological institutions, some commendations and concerns of the institutions were listed. The commendations were: 1) a singular concentration on biblical and spiritual training, 2) trained national leadership for all levels of

---

<sup>20</sup> Maynard L. Ketcham, “An Open Letter From The Field Secretary,” *Bible Institute Coordinator* 1 (October 1969), pp. 1-3 (1).

<sup>21</sup> Ketcham, “An Open Letter,” p. 1.

<sup>22</sup> George Batson, “A Report on the First Far East Theological Institution Administrators’ Conference” (Assemblies of God, Department of Foreign Missions Archive, Springfield, MO, 1970).

ministry from all educational and economical backgrounds, and 3) an economy of operation that led to indigenization. The areas of concerns listed in the report were: 1) academic shallowness and neglect of national cultural studies, 2) lack of suitable facilities and study materials, 3) dependence on missionary personnel and foreign subsidy, 4) isolation and lack of coordination among theological institutions, and 5) poor long range planning due to a constantly changing staff.<sup>23</sup>

Identification of strengths and liabilities of the institutions provided valuable information, enabling FEBSAC to plan future conferences, and to provide necessary resources to help address the felt needs region. It also provided valuable information for the institutions to evaluate their training programs and to set goals and make strategic plans for change. For example, a five-year core curriculum for the Far East Bible schools was developed in 1973. Due to personnel changes, the office of the Bible School Coordinator was vacant for several years. Eventually the ministry of the FEBSAC also came to a stop.

#### 2.3.4 FEBSRO (APEO)

It was not until 1984 that a new Bible school coordinator for the Asian theological institutions was appointed. In July of that year the Far East Bible Schools Regional Office (FEBSRO) opened its offices in Manila, Philippines. Theological institutions in the region were about to enter a new phase of growth.

At the triennial Far East Conference in 1984, educators were polled on the kinds of help they felt they needed most from FEBSRO. They indicated the need for a wide-ranging education resource center for the region. As a result, FEBSRO assembled a network of resources to meet those needs. These materials would eventually include would help institutions for institutions wanting to their administration, academic programming, faculty and staff, library, student life and business finance. Special care was taken to design resource materials for the institutions that could be adapted according to the local institution needs, level of development, available personnel, and cultural setting. FEBSRO consultants also made on-site visits to each institution to track issues, trends and needs of the institutions.

FEBSRO also helped coordinate educational conferences, seminars and workshops. These provided opportunities for training, dialogue and periodic review of the regional institutions. One of the most significant

---

<sup>23</sup> William Farrand, "Far East Theological institutions" (Assemblies of God, Department of Foreign Missions Archive, Springfield, MO, 1970).

conferences was the East Asia Curriculum Conference held in Punta Baluate, Philippines in January 1986. There the 1973 core curriculum was updated to meet a wider spectrum of needs among the different rapidly growing theological institutions in Asia Pacific.<sup>24</sup> The 1986 core curriculum was slightly revised and renamed in 1992. In addition, six, 18-unit concentrations were developed in the fields of children and youth ministries, Christian counseling, Christian education, church music, missions and teaching.<sup>25</sup>

In 1991 FEBSRO relocated to Laguna Hills, California, USA and changed its name to Asia Pacific Bible Schools Regional Office (APBSRO). One year later, in response to a request from the field, APBSRO expanded its services by establishing the Asia Pacific Education Office (APEO). APEO was designed to serve all types of educational ministries in Asia Pacific: the theological institutions, ICI and the local churches. APEO functions as a network of coordination, consultation, and resource center for these ministries.<sup>26</sup>

FEBSAC and FEBSRO provided significant assistance to developing theological institutions in Asia Pacific at a critical time. The Assemblies of God theological institutions in Asia Pacific grew from 3 three-year theological institutions in the 1960s to the present total of 95. These educational institutions offer study programs ranging from diploma to graduate level. A number of them now have accreditation from Asia Pacific Theological Association (APTA), Asia Theological Association (ATA), and the Association For Theological Education in South East Asia (ATESEA).

### 2.3.5 APTA

In April 1987, representatives from the region's sixteen Assemblies of God four-year Bible colleges met in Baguio City, Philippines. The delegates proposed the creation of an Assemblies of God theological association to serve the Bible colleges in the region. The purpose was to encourage dialogue, cooperation, and optional accreditation services to

---

<sup>24</sup> Margaret J. McComber, "Far East Bible Institutions Regional Office: The Evolution of an Instructional Service" (Laguna Hills, CA: Asia Pacific Education Office, July 1987), pp. 4-7.

<sup>25</sup> For further information, refer to the *Asia Pacific Education Office Directors' Manual* (Laguna Hills, CA: Asia Pacific Education Office, 1990).

<sup>26</sup> Dan Anglin, "APBSRO Service Expanded," *Exchange* (Laguna Hills, CA: Asia Pacific Education Office, November 1992), p. 1.

the institutions. The APEO (then APBSRO) staff was asked to coordinate a committee to draft the basic documents for the proposed Association.

Before the charter membership of the Association closed on June 30, 1989, about sixty of the institutions had indicated their interest in APTA. They became the APTA charter members. The formal inauguration of APTA took place during the APTA first general assembly in Port Dickson, Malaysia on September 10-13, 1990. Today APTA provides a wide range of services to help theological institutions in Asia Pacific: APTA membership, theological institution accreditation,<sup>27</sup> teacher certification, the honor society, and theological commission.

Together, APTA and APEO completed the support system for the Assemblies of God theological institutions in Asia Pacific. As an educational association, APTA set standards and criteria for the development and accreditation of ministerial training programs. These standards provide a means for the institutions to ensure that their education is focused on the philosophy and Pentecostal distinctives of the Assemblies of God. As a resource and service agent, the APEO Bible Schools Division assists theological institutions in providing educational resources to the institutions, networking the institutions to maximize their cooperative efforts, and providing consultation and training to the institutions.

#### 2.4 Summary

The creative vision and the cooperative efforts of Assemblies of God leaders helped bring maturity and growth to the theological institutions in Asia Pacific from 1960 to 1999. Two educational institutions provided additional programs: FEAST offered graduate theological education, ICI offered distance education. Three new coordinating organizations, FEAGB, APEO and APTA, offered a network for dialogue, counsel, resources, accreditation and cooperation, and for member institutions.

The primary purpose of the AG theological institutions has been to preparing Christian workers to meet the various needs of the church. It is important that these institutions not lose sight of this purpose in their pursuit of academic excellence. Ongoing assessment of their graduates' effectiveness of the ministry will ensure that this purpose remains central.

---

<sup>27</sup> For more information on APTA, visit its website at <http://www.apta-institutions.org>.

### 3. The Years of Challenge and Opportunities Ahead (2000 and Beyond)

The Assemblies of God theological institutions in Asia Pacific have experienced healthy growth over the past sixty years. As we step into a new millennium, we must ask where we are headed. Are we prepared for the change that is taking place in our world? How can we better equip leaders to meet the challenge in Asia Pacific?

#### 3.1 The Rapid Change

The world today is very different from that of only five years ago. The break-through in computers and telecommunications has ushered in the information age. Humanity has experienced more change in the past twenty years than the previous two millennia. The rate of change is like to double within just a few years. Some claim that we now have only 3% of the information that will be available to us by 2010.

What kinds of impact will this new cyberworld have on theological institutions? The “electronic superhighway” has led to the globalization of human activities—both personal and institutional, allowing information to pass almost as if national boundaries do not exist. Computers, multimedia, virtual reality, and other new teaching tools have already greatly enhanced education. Global educational institutions, on-line courses, interactive learning, and incredible information resources are making a great impact on education. It seems likely this impact will increase in the future.

If the church is to meet the challenge of the twenty-first century, it must position itself now for those future changes. So where is the church heading? Where should it be headed?

#### 3.2 A Strategic Alliance: Theological Institutions and the Churches

In the past, outstanding individuals have been seen as the source of significant success in our world. But that is changing. The trend today focuses not only on extraordinary individuals, but also on the extraordinary combinations of individuals! As the tasks become increasingly complex, collaboration becomes a necessity, not a luxury. Collaboration simply means doing things together. It means to create and to discover something new while thinking and working together.<sup>28</sup> This

---

<sup>28</sup> Robert Hargrove, *Mastering the Art of Creative Collaboration* (New York: McGraw-Hill, 1998), p. 3.

applies to theological institutions and churches in the Asia Pacific region as they [we] work together to equip a new generation of Christian leaders. We should be partners together in recruiting, training and sending workers to lead the church and to preach the gospel to all nations (Mark 16:15).<sup>29</sup>

David Barrett and James Reapsome have identified lack of cooperation and collaboration among Christian organizations as the major hindrance to world evangelization.<sup>30</sup> What are the possible benefits of working together in training leaders? Hargrove lists the following

- 1) Working together achieves far better than working alone. It is a proven fact that a flock of geese flying together in a V formation has the lifting power to fly twice the distance of a single geese flying alone.
- 2) Thinking and working with others who see and respond differently will encourage innovation. It will also reduce the cost of production and the duplication of efforts.
- 3) Participating in a collaborative environment will result in new shared understandings, and in creating something that never existed before. It provides broad and creative ways to develop projects and resources.
- 4) Participating reinforces support, encouragement, communication, and cooperation.
- 5) Becoming part of a committed network makes learning and questions more important than knowing and certainty.<sup>31</sup>

Just as each believer is uniquely gifted (1 Cor 12), so are the church and the theological institution. They should be kingdom partners in accomplishing Christ's mission in this world. Such partnership, says Sigman, "must be marked by commitments made to one another out of a deep love and reverence for God and a desire to see His Kingdom advanced."<sup>32</sup>

This writer feels strongly that theological institutions and churches must form a strategic alliance to effectively develop future leaders. The following are some of the ways he would suggest for productive collaboration.

---

<sup>29</sup> Michael W. Sigman. "Church and Seminary: Kingdom Partners for the New Millennium," *Evangelical Journal* 17 (Fall 1999), pp. 41-48 (41).

<sup>30</sup> David Barrett and James Reapsome, *700 Plans to Evangelize the World* (Birmingham: New Hope, 1988), pp. 49-50.

<sup>31</sup> Hargrove, *Mastering the Art of Creative Collaboration*, p. 1.

<sup>32</sup> Sigman, "Church and Seminary," p. 43.

### 3.2.1 *Collaborating in Designing New Ministry Models*

The church and theological institution should be partners in exploring new ministry models. The church and theological institution can inform one another of the impact of current cultural trends, issues and needs. Open channels of communications between the two are important. This may take place in an informal discussion session or a within a formal structure such as appointing a pastor's advisory committee to the institution.

For instance, rapid church growth is taking place among Pentecostal churches in China, Philippines, Australia and so on. How can other churches learn from them? It requires field studies and research, but such tasks are often beyond the effort of a single church or institution. Mutual collaboration could result in effective, new paradigms of ministry.

Currently, there are several Assemblies of God research centers in Asia Pacific.<sup>33</sup> These centers can provide opportunities for pastors, faculty and theological to work together to study, discuss, and publish trends in the region. They can also examine current models of ministry such as the apostolic church model, the purpose driven church model, the seeker driven church model, the cell church model, the life giving church model, the natural church development and so on.

James White suggests that we need to rethink the foundational questions like: What is the purpose and mission of the church? Who are we trying to reach? How will we accomplish the mission God has given to us?<sup>34</sup> A theological institution could work to provide churches and parachurch organizations with sound diagnostic tools to help answer these questions. A church might find innovative approaches to ministry in evangelism, the discipleship, the worship, the structure and the community of the church.

### 3.2.2 *Developing New Delivery Systems for Ministerial Training*

Today many in older, second-career people are responding to the call of God, They often cannot relocate their families to a residential campus. This presents a new challenge for theological institutions, one that could be met by the use of modern technology. Many theological institutions

---

<sup>33</sup> For instance, the Pacific Rim Center at Northwest College, Kirkland, WA; Asia Pacific Research Center at APTS, Philippines; the South East Asia Resource Center in Thailand; and the APTA Theological Commission, Manila.

<sup>34</sup> James Emery White, *Rethinking the Church: A Challenge to Creative Redesign in an Age of Transition* (Grand Rapids: Baker, 1997), p. 10.

are becoming more creative and flexible with their degree programs and delivery systems.

Fuller Theological Seminary, Global University and Regent University are three U.S. examples of institutions already using this kind of innovation. Fuller Theological Seminary, California, USA offers the Individualized Distance Learning (IDL) program.<sup>[35]</sup> It incorporates the use of media-assisted courses. Each course is delivered to the student complete with textbooks, syllabus, audio lecture tapes, a videotaped introduction, and a course study guide with instructions for submission of assignments for evaluation and grading. The seminary also offers fully accredited, master's level courses taught by regular Fuller faculty through the Fuller Online (FOL).<sup>[36]</sup>

Global University (Assemblies of God, U.S.A.)<sup>[37]</sup> is another institution that offers theological training on-line. Students can choose from three methods of study to suit their personal style:

- 1) Virtual Study Center: It offers e-mail access to facilitator and classmates; weekly interactive session via the internet with facilitator and classmate; immediate feedback from facilitator.
- 2) Virtual Church Study Center: It includes all the benefits of the Virtual Study Center, plus weekly class in a church oversee by an assigned mentor.
- 3) Independent study: Students have e-mail access to Global University and other students, but are free to set their own pace of study independent of any set weekly session.

Regent College, Vancouver, Canada is yet another institution with creative and flexible training programs.<sup>[38]</sup> The Regent College offers a variety of learning opportunities through its Educational Initiatives:

- 1) Audio for individual distance education and video for theological education in community.
- 2) Conferences and evening and weekend classes on-campus for vocational ministers and other professionals.
- 3) The Saturday seminar, a full week-end program hosted in a local community. It seeks to engage learning communities in theological studies.

---

<sup>35</sup> [www.fuller.edu](http://www.fuller.edu).

<sup>36</sup> [www.fuller.edu](http://www.fuller.edu).

<sup>37</sup> [www.berean.edu](http://www.berean.edu).

<sup>38</sup> [www.regent-college.edu](http://www.regent-college.edu).

- 4) Customized short-term programs for vocational ministers and other professionals who desire an opportunity to study, reflect and write at Regent College. Students gain access to resident faculty, classes, libraries and community life.

These diverse opportunities make continuous theological education more accessible to Christians, both laity and clergy.

Assemblies of God theological institutions have been historically effective in employing different creative methods of training: the theological institutions, the apprentice-type training, training by correspondence, and mobile leadership training.<sup>39</sup> Will Assemblies of God theological institutions in the Asia Pacific region be able to incorporate audio, video and the internet into theological training? The key factors to consider in this venture are the cost, people with the skills to design and run the program, and access to the internet.

None of these should prove a significant obstacle. Electronic training programs can be expensive, but so can residence institutions, especially if one considers both capital and operating expenditures. In addition, people trained in communication technology are available in local churches. Finally, Asia is rapidly moving to implement information technology. By 2005, it is predicted that Asia will have nearly a quarter of the world's internet users. For instance, computers are now outselling television sets in Japan. China alone is expected to have thirty-six million people on-line in the next five years.<sup>40</sup>

The university of tomorrow will not be contained within campus walls. Asian students will receive their degrees from U.S. colleges and universities without leaving their countries. Theological institutions need to keep pace with their secular cousins. The Assembly of God Bible College in Hong Kong is already in the initial stage of working with other Assemblies of God Bible colleges in Taiwan, Singapore and Malaysia. These schools offer theological training in the Chinese language. Our goal is to put courses on-line, allowing worldwide access to the courses to millions of Chinese.

Although distance education will not replace residence campus, more and more theological learning opportunities have moved from

---

<sup>39</sup> Cf. Benjamin Sun, "The Holy Spirit: The Missing Key in the Implementation of the Doctrine of the Priesthood of Believers," in *Pentecostalism in Contest: Essays in Honor of William W. Menzies*, eds. W. Ma and R. Menzies, JPTSUP 11 (Sheffield: Sheffield Academic Press, 1997), pp. 173-94 (191-93).

<sup>40</sup> Walter P. Wilson, *The Internet Church* (Nashville: Word Publishing, 2000), p. xii.

being delivered at a place to being placeless. To ensure success, institutions must make sure that their distance education programs are aligned with their mission statement. They must also systematically integrate their distance education with other activities on the residential campus. Global University, for example, offers online access to chapel, prayer and study partners, mail conferences and discussion groups, and library resources.

### 3.2.3 *Leading Pentecostal Renewal and Revival*

Spiritual formation and renewal should be a vital component of the theological training, perhaps even more so in the light of the increasing stress of the modern world. Churches can play a significant role in the initial stage of character formation in the lives of prospective students. Under the guidance of mature church members, prospective students can develop basic Christian disciplines. Later, they will be able to start their theological training having already established a solid spiritual foundation.

Theological institutions can help to further student spiritual growth in a number of ways: 1) developing courses on Christian spirituality; 2) creating a spiritual life program to enrich the lives of the students; 3) encouraging faculty to do research in the area of Christian or Pentecostal spirituality; 4) training faith renewal teams among faculty and pastors; and 5) sponsoring special seminars to address issues in spirituality. These efforts to encourage personal spiritual development can pave the way for corporate revival. Bethel Bible College in Topeka, Kansas, U.S.A. played a significant role in giving birth to the modern day Pentecostal revival. In the same way, may today's AG theological institutions contribute to a fresh new wave of revival in the Asia Pacific region.

What will it take to see the Pentecostal movement continue to make an impact in the new millennium? Kennon Callahan says, "Power for the future is found in claiming our strengths...."<sup>41</sup>

So what are our strengths as Pentecostals? They include a priority on evangelism and missions, an unquestioned conservative Evangelical theology, openness to the person and work of the Holy Spirit, fervent prayer,<sup>42</sup> dynamic worship and success in equipping and mobilizing the laity.

---

<sup>41</sup> Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco: Harper Collins, 1983), p. xvi.

<sup>42</sup> Cf. C. P. Wagner, "America's Pentecostals: See How They Grow," *Christianity Today* 31 (October 16, 1987), pp. 28-29 and William W. Menzies,

We also need to acquire new strengths, if we are to be on the cutting edge. We need innovative models to train a new generation of leaders, dynamic structures that will foster relationships and empower people and new patterns of congregational life that will enrich and transform the lives of the believers. We need to develop globally minded, technologically savvy, and culturally sensitive evangelism and missions programs.

As Pentecostals are gaining acceptance among Evangelicals, there is also a renewed interest in the gifts and works of the Holy Spirit in the larger church world. As a result, Pentecostals are encountering new theological challenges. We must meet these challenges with a response that is both clearly biblical and intellectually convincing. We are encouraged to see a new breed of Asian Pentecostal scholars rising to the challenge. They need more support and encouragement from the denomination's leadership. They are the key to articulating our faith in a persuasive and engaging manner.

### 3.2.4 *Reaffirming a Passion for Evangelism and Mission*

Pentecostal pioneers expected Christ's imminent return. That expectation sparked an urgent concern for the unreached people among the early in the twentieth century. Some early examples of pioneer Pentecostal missionaries are W. W. Simpson, Grace Agar, Allan Swift, and Victor Plymire, just to name a few.

From its first general council, evangelism and missions have been the central passions of the Assemblies of God. Beginning with a band of 32 in 1914, its mission force has grown to 2000. Consequently, its Foreign Missions Department has become one of the foremost missions programs in the world today.

There are a number of reasons for its success:

- 1) It has been blessed with astute leadership. William Menzies, referring to comments made by Evangelical observers, says,

The ability to coordinate into a team the energies of multitudes of aggressive, pioneering spirits, each charged with his own special sense of God-given mission, is a circumstance demanding the most skillful administration.<sup>43</sup>

---

"Lessons From the Past: What Our History Teaches Us," *Enrichment* 4 (Fall 1999), pp. 84-91 (91).

<sup>43</sup> William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), pp. 243, 254.

- 2) It has clear and biblical missions strategy. The cutting edge of the Assemblies of God missions is evangelism, discipleship, the training of nationals and the planting of indigenous churches.
- 3) Its emphasizes the power of the Holy Spirit. Assemblies of God missions is more than rational strategies, adequate resources, and the proper techniques. Spirit-imparted zeal and power are the motivating force behind AG missions.
- 4) Its missionaries have a unique self-image. Everett A. Wilson says Assemblies of God missionaries were effective not only because of their qualifications and preparation. They were effective primarily because they see themselves as “God’s representatives, the right man or woman in the right place at the right time.”<sup>44</sup>

Stephen Hoke has identified several global contextual issues which have impacted the way we do missions today: 1) the continuing rapid urbanization, 2) the increasing religious pluralism, 3) the shift in the dominance from western missionaries to the coexistence and cooperation between missionaries from the West and the two-thirds world, 4) the changing role of western missionaries to become behind-the-scenes trainers, coaches, encouragers, and support personnel, 5) a change in missiology: to be more global in perspective, to integrate evangelism and social concern, to dialogue with other religions, and the emergence of a two-thirds world missiology, and 6) a changing strategy of mission: a shift from harvest field to the hard fields of the 10/40 window.<sup>45</sup>

Therefore Asia Pacific AG theological institutions need to add new training programs and curricula for these urban and cross-cultural missions. Here are a few suggestions:

- 1) Structure urban and cross-cultural mission courses into the curriculum.
- 2) Help to research and coordinate information on cities and unreached people groups.
- 3) Design and develop creative programs to train workers for urban and cross-cultural missions.
- 4) Mobilize intercessors to pray and mission teams to work with local churches to reach cities and unreached people groups.

---

<sup>44</sup> Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide, 1960-1990* (Oxford: Regnum, 1997), p. 66.

<sup>45</sup> Stephen T. Hoke, “Paradigm shifts and Trends in Missions Training—A Call to Servant—Teaching, a Ministry of Humility,” *Evangelical Review of Theology* 23 (October 1999), pp. 329-46 (330-34).

- 5) Explore ways to work with Christian relief and development agencies to integrate evangelism and missions with social concerns.
- 6) Utilize modern technology to reach the entire world for Christ.
- 7) Plan special workshops to address issues relevant to local situations in the cities.

### 3.2.5 *Training a New Generation of Christian Leaders*

How do we characterize the culture in which the church exists today? Gregory Ogden, speaking from within a society with a Judeo-Christian background, observed that many people have lost the memory of Christian, the church has been moved from the center of influence to the fringe, many have discarded traditional moral convictions and lifestyles, and a postmodern view has emerged.<sup>46</sup> The cultural changes may be different in the Asia Pacific region, but how have these changes impacted the role of the church and its ministers? What kind of Christian leaders do we need for our churches in the new millennium?

First and foremost, we need leaders with servant hearts, who will use Jesus as their model for leadership. God gave the church leaders (apostles, prophets, evangelists, pastor-teachers) for the equipping of the saints for ministry and for edifying the body of Christ (Eph 4:11-12). So, Leaders of the future must be they are equippers and reproducers; they must draw upon people with different gifts, encouraging interaction and challenging them to come up with unique and creative ideas. And last but not least, they are to be men and women full of faith and the Holy Spirit.

To respond to this challenge, the APEO has designed a Leadership Enhancement and Development (L.E.A.D.) workshop. Its goal is to assist theological institution administrators and faculty in linking churches to developing future leaders. The L.E.A.D. workshop helps attendees to define goals and objectives for their specific institution needs. It provides tools for each institution to do strategic planning (track one) or human resource development (track two). Each track has a three-day workshop.<sup>47</sup>

Theological institution administrators and faculty members must have a clearer vision of the kind of leaders they want to. Leadership

---

<sup>46</sup> Gregory J. Ogden, "Pastoring between the Paradigms," *Fuller Focus* (Fall 1999), pp. 6-7.

<sup>47</sup> For further information on the L.E.A.D. Workshop, contact the APEO Bible Schools Divisions at 23232 Peralta Dr. Suite 212, Laguna Hills, CA. 92653, U.S.A. Fax: (949) 472-2022.

courses should be built into the curriculum. Instructors can help the students learn how to lead by using more case studies theological reflection and critical thinking, by mentoring students, by assigning them to examine the lives of great leaders of the past or to interview the great leaders of today. Students must be exposed to leadership principles while they are studying. Students require guidance to develop a vision and strategies, a complete ministry philosophy that integrates doctrine with effective praxis. Finally, churches, theological institutions and parachurch organizations can join to establish leadership research or resource centers to encourage pastors, faculty and students to study more on the subject of leadership.

### Conclusion

Theological training is at a crossroads and the institutions that provide it must be ready for change. They must collaborate with churches to create a joint vision of theological education for the future. That collaboration must continue if the vision is to be implemented successfully. Theological institutions should be more relevant to the needs of the church and churches more responsible to the institutions. By serving each other, they will strengthen each other, emerging into the new millennium with new vigor.

May God give us vision to see, faith to believe, and courage to act in this momentous time!

## BOOK REVIEWS

*Speaking in Tongues* by David S. Lim. Quezon City, Philippines: New Day Publishers, 1998. Paper, v+60 pp. 120 Philippine pesos. ISBN: 971-10-0945-5.

One of the most provocative issues that has affected Christendom consequential to the emergence of the Pentecostal-Charismatic movement in the twentieth century is that of speaking in tongues, either as an accompanying phenomenon to or the evidence of being “baptized in the Holy Spirit.” A century after the first report of glossolalia, the issue remains a watershed, resulting in Pentecostal apologia for the phenomenon and Evangelical polemic against its theological validity.

This monograph is a “revised, updated reprint” of an article published in the 1983-84 issue of *Christian Forum*, a publication of the Philippine Missionary Institute. Written from the perspective of an Evangelical who is also sympathetic to Charismatics (the term Lim uses to refer to Classical Pentecostals and all Neo-Pentecostals as a whole), the monograph is delightfully irenic in tone and spirit. Thus he advised non-Charismatics that though he remains Evangelical in his viewpoint (cf. p. 31), his “study will disappoint those who expect a harsh critique of the Charismatics” (p. 33).

An impressive quality of this brief work is the genuine attempt to be impartial and honest in its scholarship. Lim states openly that “he has not experienced anything as dramatic as a Pentecostal ‘baptism in the Spirit’ nor does he pray in tongues” (p. 33). At the same time, he is unabashed to admit that he “owns charismatic friends” and “has freely attended and ministered in their communities” even though he finds “some aspects of charismatic theology and practice less than biblical...” (p. 33). Throughout the monograph, Lim is consistent to his purpose in calling “for an objective, patient and serious study of the glossolalic phenomenon...as fellow brothers and sisters in Christ” by both glossolalics and non-glossolalics (p. 33).

The brilliance of this short monograph lies in Lim’s ability to anticipate and respond to the questions which Evangelical theologians and laity have posed about Pentecostalism in their own language. Lim demonstrates a keen awareness of the questions of non-Charismatics and he answers them with precision, lucidity and in a more helpful manner than many of the Pentecostal, Charismatic and Third Wave publications. For example, Lim’s explanation on the nature of “interpreted tongues” is a far more helpful one than that of D. A. Carson’s (*Showing the Spirit*)-one which Charismatics would wholeheartedly agree.

In thirty-two pages, Lim has done a masterful job of helping non-Charismatics to understand this “third force” in Christendom. He achieves this by providing a brief historical sketch of modern Pentecostalism, and then proceeds to discuss the nature and use of glossolalia; identify the main issues surrounding glossolalia; and outline specific problems that confront glossolalics and non-glossolalics.

Most publications on glossolalia tend to examine the issue from a theological perspective. So, a refreshing quality about this monograph is its consideration of the non-theological aspects of tongues, potentially fruitful dimensions of Pentecostalism which Charismatics have yet to explore. Lim, for example, raises the question of the psychological impact of glossolalia: “What happens psychologically when a Charismatic is being ‘baptized in the Spirit’” and “What psychological benefits and effects occur in the lives of recipients of such an experience of the Spirit?”

A further helpful aspect of this monograph is the endnotes and the six-page bibliography. Both of these are helpful to individuals wishing to pursue a fuller understanding of modern Pentecostalism. It is here that one finds the major blemish of the work. Significant Pentecostal publications and primary sources by Stanley Horton, William Menzies, Mel Roebeck, Gordon Fee, Murray Dempster, Henry Lederle, Max Turner, Robert Menzies, James Shelton, Chris Thomas, Jack Hayford et al. are notably missing. This points to the fact that this revised work fails drastically to draw on the insights of major and current scholars of Pentecostalism.

Despite this shortcoming and other minor deficiencies, this is a commendable work. Non-Charismatics will find a useful introduction that will help them better understand Pentecostalism while Charismatics will benefit by learning from this Evangelical the art of communicating their experience and theology to those who do not share their biblical perspective and spirituality. This monograph, too brief and general to be truly classified as one, will certainly serve as a very useful starting point or basis for dialogues between glossolalics and non-glossolalics.

Melvin Ho

*Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective* edited by Peter C. Phan and Jung Young Lee. Collegeville, MN: Liturgical Press, 1999. Paper, xxvii+178 pp. \$17.95 US. ISBN: 0814624642.

Reading this book was a surreal experience for me—a Malaysian-born Chinese, partly Malaysian- and partly American-raised, and American educated Pentecostal theologian. In some ways, it served as an invitation for me “return home,” and to re-embrace an identity that a part of my formative years, an identity not only as Pentecostal theologian, but as an Asian, even if Asian-American, theologian. This invitation was extended through the testimonies of those who have walked similar paths before me in the sense of having roots in Asia but who have either grown up in large part, been educated, or currently work in America.

Nine Asian American theologians—Choan-Seng Song, a Taiwanese Presbyterian; Julia Ching, a Chinese Catholic from Shanghai; Paul Nagano, a Japanese American Baptist who lived through the internment of World War II; David Ng, a second generation Chinese American Presbyterian; Peter Phan, a refugee Vietnamese Catholic; Jung Ha Kim, a “churched Korean American woman”; and Jung Young Lee, Anselm Kyongsuk Min, and Andrew Sung Park, all North Korean-born with greater or lesser degrees of refugee experience, and serving the Methodist, Catholic and Presbyterian church respectively—tell their stories in these pages. Let me highlight a few integrating motifs of the book before asking about what these experiences might mean for authentic Asian Christian theologies in general and Asian Pentecostal theologies more specifically.

All of the contributors to this volume write of their theologizing from a position of “betwixt and between” (Phan’s phrase) various boundaries. This is the experience of marginality whereby one does not feel accepted (to put it weakly) or where one is explicitly rejected (to put it strongly) by either side (e.g., by the one’s land of birth as in the refugee experiences or by America as in Nagano’s World War II experience). On the margins, one stands on the fence, seemingly neither on one side or the other. To harden the boundary would be to further intensify one’s sense of marginalization; to blur the boundary would be to risk the minimal sense of identity one is clinging to. While the authors of *Journeys* have found life “betwixt and between” challenging, they have each chosen not to bemoan an “outcast” mentality but to see it as an opportunity to embrace a dual identity. In other words, what was potentially a debilitating existence has been turned into a strength whereby Asian

American theologians have two cultures or civilizations, two experiences, two sets of categories, two sets of traditions, and so forth, to draw from rather than just one.

This is most evident, for example, in the theme of “embodiment” that emerges throughout the volume. Embodiment is not a category used by the authors themselves, but rather one that I think best captures the sense of empathy with one’s homeland elicited in those with diaspora experiences who undertake visits “home” later in life. Thus, Ching, Lee and Min have powerful testimonies about how returning to their land of birth brought forth emotions, affections, and sensibilities long buried because of their sojourns in a foreign country. Even Ng, who was born and raised in San Francisco, tells of his recognizing his “Confucian DNA” as he grew older (an experience with which I resonate since I was raised to believe that we were simply Christians rather than cultural Malaysians or Confucians, and only recently—since I began graduate studies in religion!—have come to realize the Confucian way of life and thinking embedded deep within myself and my family).

Embodiment, however, translates into a robust emphasis on both the local and the global community (Ng), including both socio-political (Min) and ecclesial (Park) connectedness and responsibility. In contrast to dominant strands of western theology, for example, Asian-American theology understands the individual not as individual but as individuals-embodied-in-communities. This means that Asian-American theologizing derives from multiple locations and identities. Whereas these multiplicities might push one toward sectarianism or another toward assimilation, the better way forward is to “develop strategies of solidarity and common action with [others, and to] work for the coming of the reign of God on the global level” (Nagano, p. 79).

How do we work toward this reign of God? In part by telling stories, so respond Song and Ng—more specifically, our stories. Telling stories is methodologically intrinsic to what it means to be Asian, given the pervasiveness of various myths and mythological systems to the Asian mind. This volume is thus a testimony to the power of autobiographical theology. The characterization of their theologies as a journey (Lee and Park), a pilgrimage (Nagano), an inquiry (Kim), and as deriving from memory and imagination (Phan) all point to the dynamic, questing nature of Asian-American theological reflection. Because of the multiple locatedness of Asian Americans, telling stories enables one to connect these diverse stories with both the biblical stories and the stories, myths, and traditions of Asia.

This last point raises, of course, the issue that Asian theologians such as Aloysius Pieris have long called attention to: Asia's pluralistic religiousness and deep religiosity. Many Asians, including Jung Ha Kim, have been raised as Buddhists and Confucianists even while being practicing Christians! For this, among other reasons, Kim prefers to consider herself simply as a "churched Korean American woman," thus downplaying an essentialistic understanding of Christian faith and lifting up instead the particular ways of being in the world in the "Christian West." Kim's experience raises the question of what it means to contextualize the gospel in Asia—the central issue for Song's massive story-theology project. It also queries how the risks of "syncretism"—a reality that Ching not only theorizes about but actually embodies in her practice of Zen meditation—should be negotiated.

Let me now make a few observations, specifically from a Pentecostal-theological perspective. First, Pentecostalism, as Walter Hollenweger and Harvey Cox have both reminded us recently, is a global phenomenon with deep roots in the experience of marginality. Ours truly is a journey "betwixt and between": North and South—meaning first world and third world—East and West, white and black, male and female, reason and emotion/affections, spiritual and material reality, spontaneity and sacramentality, individuality and communality, the mainline establishment and the prophetic/sectarian margin, the socio-economic lower classes and upward mobility, and Bible thumping and theological education and sophistication, just to name few. Rather than either resolving these tensions, or rejecting one or other pole, might not our embracing this journey in all of its complexity provide us with just the kind of broad and diverse platform we need in order to develop a truly global and Pentecostal, if not authentically Christian, theology? In other words, are these multiple locations hindrances or can they be pressed effectively to serve our theologizing, as authors of *Journeys* suggest?

Second, Pentecostals certainly practice an embodied spirituality through which a sacramental imagination—an imagination attuned to the expression of the divine reality through the human experience and the material world—is nurtured. Perhaps, as Cox and other observers of Pentecostalism have proposed, this is one of the keys to understanding the tremendous growth of the movement worldwide. What, however, might this mean theologically for us? What does this mean religiously for us and for our spirituality? To push the question further, might not the embodied nature of the Pentecostal experience drive Pentecostal theology beyond a theology of personal spirituality to, let's say, a theology of the

body, a theology of ethnicity or a theology of the land? These are questions that *Journeys at the Margin* provoke, at least for this reviewer.

Third, Pentecostals will certainly appreciate the emphasis in this book on autobiography as a legitimate means of theologizing. To be sure, we are reminded that not all autobiography is theological. Yet, it is also the case that all theology is autobiographical in some respect, as the postmodern turn also confirms for us. So, Pentecostal testimony is now recognized to function at a variety of levels. But what are the implications of theology as autobiography for Pentecostal theologizing? In conclusion, I want to push this particular question in conjunction with the complex of questions raised by Asia's long history of deep religious pluralism.

I am intrigued in this regard by the nature of "conversion." *Journeys at the Margin* actually presents us with stories of conversions. Without ever leaving either Christian faith or the church, all of the contributors at various points in their lives were "converted" back to Asia even as they reconnected with their Asian roots and heritages. In that process, they discovered valuable resources by which to understand their Christian identities and to articulate Asian-American Christian theologies. The question that arises in reflecting on the general readership of this journal therefore concerns Asian-born and Asian-educated first generation Christians. Most often, as studies have shown, first generation converts to Christianity from Buddhism, Taoism, Confucianism, Shintoism, or any other religious tradition are enabled to embrace their Christian identities precisely only by radically repudiating their former allegiances. How do these stories of drastic and powerful interfaith conversions translate theologically?

It is interesting that none of the authors of *Journeys* testify to anything that might be understood as a Pentecostal-Charismatic experience. Do such experiences of the Spirit provide for the kind of complete reorientation that requires abandonment of one's former way of life? On the surface of things, and especially rhetorically in Pentecostal-Charismatic communities, perhaps. Yet, it is also surely the case that Pentecostals, more than most groups, seem to be most successful at contextualizing the gospel and developing local churches and indigenous forms of faith and spirituality—often resulting in syncretism, conservatives within the movement and critics of the movement are sure to add. The kinds of stories Pentecostals tell continue to shape their experiences of God in the world; at the same time, the plurality of locations in which Pentecostals encounter the divine also continue to shape and form their testimonies. If nothing else, *Journeys at the Margin*

will force Asian Pentecostals to reflect further on what it means to articulate and live out a fully authentic Asian Pentecostal theology and spirituality. And especially for that reason, this is an important book for Asian Pentecostal thinkers.

Amos Yong

*Pentecostal Perspectives* edited by Keith Warrington. Exeter, UK: Paternoster, 1998. Paper, xviii+222 pp. ISBN: 0-85364-804-2.

This is a significant publication in every sense of the word. Keith Warrington, the editor of this volume, has done a masterful job of providing students of Pentecostalism with an array of stimulating essays about the history and current state of Pentecostalism in the United Kingdom, at least from the perspective of two major components of the British Pentecostal movement. The contribution to this volume by members of the Assemblies of God and the Elim Pentecostal Church in itself, is a delightful representation of Pentecostal ecumenism.

This work is significant for a number of reasons. First, there has been such a dearth of publications about British Pentecostalism since those by early Pentecostal leaders such as Gee, Burton, Polhill, Jeffreys and the Carters. While many are aware of American Pentecostalism through the relative availability of publications and works about the movement, few Pentecostals in the United States and around the world knew much about the history, nature and expansion of Pentecostalism in Great Britain. Therefore, this is a welcomed publication.

Second, the essays (primarily distillations from the authors' masters or doctoral research works) reflect the growing theological maturity of the British Pentecostal movement. This maturity is illustrated by the penetrating analyses of the history and development of the Elim Pentecostal Church (Hathaway) and the Assemblies of God (Kay). It is also shown in the essays by Massey (word of God), Schatzmann (gifts of the Spirit), Petts (baptism in the Holy Spirit), Glass (eschatology) and Warrington (healing and exorcism). Each author of the latter group took a fresh look at some of the cardinal doctrines of the movement in an evaluative manner but each has tempered his criticisms with a pastoral tone. The final two chapters, which focus on the pastoral themes of worship and ordinances, are equally critical in nature. Consequently, this is a rare publication by a group of Pentecostal scholars whose theological reflections have much to do with a deep concern for the vitality of the

Pentecostal movement, the enhancement of the faith of Pentecostal believers and a greater commitment to authenticity in Pentecostal ministry. Indeed, this book is an excellent example of theology being a servant of the church, that is theology done for the edification of the church.

Readers will find helpful Massey's emphasis on the proper place of the scripture in the Pentecostal church and Christian life. Particularly relevant to contemporary Pentecostalism is his discussion on the relation between the scripture and modern day prophecy in the church. Schatzmann's revisitation of the gifts of the Spirit versus fruit of the Spirit issue points to the fact that the Keswick influence on British Pentecostalism on the issue of the relationship between charismatic gifts and sanctification is still very much alive.

Petts' apologia for the Classical Pentecostal position on the nature of the baptism in the Spirit and its attendant issues of subsequence and "initial evidence" is a novel and useful one. However, his interpretation of 1 Cor 12:13, that "...we have all been baptized in one Spirit *for* (i.e., for the purpose or benefit of) the one body" though innovative is unconvincing (p. 113). By forcing a grammatical function of *eis* to support his theological view of Spirit baptism Petts commits eisegesis. Paul used the exact same phraseology when he employed the analogy of the Israelites who "were *baptized into* Moses in the cloud and in the sea...drank from the rock..." (1Cor 10:2, 3) in the Old Testament as a parallel to the Corinthians' participation of new life in Christ and their experience of the Spirit. It is surprising that Evangelical scholars like Stott, Dunn, Turner and Carson as well as Pentecostals like Stronstad and Menzies have not recognized 1 Cor 10:2, 3 as the exegetical key to 1 Cor 12:13.

The articles by Warrington, Glass, Hudson and Bicknell in the subsequent chapters are equally stimulating and timely. Warrington's expose on divine healing is a more sophisticated articulation of the Pentecostal understanding of "healing in the atonement." His analysis of the various biblical texts that are related to physical healing and Christ's atoning death is by far the most balanced Pentecostal interpretation to date but his view that "anointing with oil" (James 5:14) is "primarily symbolic" in significance may not be acceptable to many. This underscores the urgent need for a comprehensive theology of healing, which Pentecostals critically need so that their frequent and widespread Pentecostal praxis of "praying for the sick" may have a solid biblical grounding. Warrington is correct in stating that a theology of healing must incorporate a biblical view of suffering (p. 175).

Contemporary Christians will find much fodder for thought from Glass' chapter on eschatology, Hudson's on worship and Bicknell's on ordinances. Each has raised important and insightful issues for present day Pentecostals to consider. Glass states,

...it is more crucial than ever to find a positive place for eschatology in evangelistic preaching. We live in a world...which has lost hope.... The task of the Pentecostal preacher and theologian is to articulate Pentecostal eschatology in such a way that it addresses both the great issues that concern our time and the great purposes of God of eternity (p. 146).

Hudson's insights into the issues of contemporary Pentecostal worship are equally compelling. One example is his observation of the place of "worship" in the church service:

The turnabout in worship...in style, the time allotted for it, and the significance attached to it, has been remarkable. From worship being viewed merely as the "preliminary" activity...before the preaching, it has become the *raison d'être* for many churches and individuals.... For unbelievers...worship has communicated to them, on an emotional and spiritual level, truth that they have not been able to receive on a rational level (p. 194).

Whether this observation or other of Hudson's viewpoints hold any validity is one question but his article does merit much attention and discussion by clergy and laity alike so that Pentecostal worship does not become too culture bound and pragmatically driven.

Bicknell's article highlights the need for a more articulate Pentecostal understanding of not only the sacraments of the church, water baptism and the Lord's supper, but also rituals such as "the laying on of hands." He contends that "Pentecostalism has never really felt the need to develop a comprehensive theological scheme commensurate with its Pentecostal perspective, but has remained content with simply rehearsing the conclusions of evangelicalism out of which it sprang" (p. 213). The point that evangelical theology does not adequately represent Pentecostal beliefs and practices is one that Pentecostal leaders need to heed. It should spur Pentecostals to a greater appreciation for scholarship and encourage a bigger investment in the writing and publication of theological works from their perspective.

British Pentecostalism, though not widely known, has had extensively influence on a global scale through its missionary work in Japan, China, India, and Zaire; the itinerant ministry of notably Gee and

Carter; and indirectly, the by products of British colonization (e.g., the emigration of Pentecostal ministers and Christians to British colonies). To a great degree, Pentecostalism in New Zealand, Australia and Canada is deeply rooted in British Pentecostalism and to a lesser degree Pentecostalism in Singapore, Malaysia, India and other former British colonies. This book provides an invaluable self- understanding to readers from these countries mentioned above of the historical development of Pentecostalism in their countries. Readers from other nations will appreciate a new shade of Pentecostalism which in some ways may be quite distinctive from their own spiritual heritage but one that is equally, a fascinating work of the Spirit. The book rightly calls Pentecostals not only in the United Kingdom but also elsewhere to a greater thoughtfulness and reflection on their own history, theology and praxis.

Melvin Ho

*New Life: A History of the New Life Churches of New Zealand, 1942-1979* by Brett Knowles. Dunedin, New Zealand: Third Millennium Publishing, 1999. Paper, Xxx+225 pp. \$NZ39.95. ISBN-1-877139-15-7.

This book is a useful resource for anyone wishing to study the development of Pentecostalism in New Zealand. Further, since attendance at Pentecostal churches, according to 1990 statistics, collectively exceeds all groups in the nation, second only to the Roman Catholic church, certainly the study of Pentecostalism deserves serious attention for anyone wishing to understand Christianity in New Zealand (p. 169). Originally, this book appeared as *The History of a New Zealand Pentecostal Movement: The New Life Churches of New Zealand from 1946 to 1979*, published by Edwin Mellen Press of New York. The original volume, published in hardback, had a retail price of \$99.95, which seemed excessive for the New Zealand market, so permission was granted for a less expensive version to be made available in paperback, locally printed. The only change in content is the elimination of footnotes, which was deemed to make it more readable for the average person in New Zealand. This lack of documentation does diminish the value of the paperback edition for serious scholars, to be sure.

The author has served the New Life Churches as a pastor, missionary, Bible school teacher and administrator over a period of more than twenty-five years. He has a Ph.D. degree from the University of Otago, where he currently teaches church history. It is evident from

examining the extensive bibliography, and from following the careful manner in which the book is written, that it is indeed a fine piece of scholarship.

Although the Assemblies of God is the largest Pentecostal denomination in the country, the New Life Churches are a strong second. All other Pentecostal bodies are much smaller than either of these two major groups (p. 169). It is certainly of interest, therefore, to have a responsible account of the complex evolution of this Pentecostal denomination which occupies a major role in the current configuration of New Zealand Pentecostalism.

The roots of the New Life Churches are complex, to say the least. The original influence came from American missionaries who fled Indonesia in 1942 to escape Japanese capture. They came from a splinter group in Seattle, called Bethel Temple. Bethel Temple teaching advocated a strict form of local church autonomy which resisted the inevitable evolution into denominationalism. Another Bethel Temple teaching was baptism in the name of Jesus, leading many followers in subsequent years to be re-baptized. This peculiarity has made it difficult over the years for the New Life Churches to avoid the accusation that they are "Jesus Only," even though the leaders have resisted that appellation. By 1946, the Bethel Temple group separated from the Pentecostal Church of New Zealand to form their own fellowship of churches. Over the years, the Bethel Temple churches adopted several names, eventually settling on the title New Life Churches.

Of special significance is the influence of the "Latter Rain," a renewal episode among Pentecostal churches in North America, peaking in 1947 and 1948. Although North American groups, such as the American Assemblies of God, strongly denounced what were considered to be excessive teachings, exponents of the Latter Rain convinced key leaders in the Bethel Temple connection in New Zealand of the value of the Latter Rain message. Featured in the Latter Rain were the dispensing of gifts of the Spirit through the laying on of hands, identifying latter-day apostles and prophets, and securing guidance through personal prophecies. These practices have continued as significant characteristics of the New Life Churches for more than fifty years.

It is rare for a complex, experience-oriented revival movement to receive the careful examination that Brett Knowles has provided. A reading of his history of the New Life Churches of New Zealand will give a penetrating insight into the dynamics of a typical Pentecostal revival movement.

William W. Menzies

“LIVE SO CAN USE ME ANYTIME, LORD, ANYWHERE”:  
THEOLOGICAL EDUCATION IN  
THE CHURCH OF GOD IN CHRIST, 1970 TO 1997<sup>1</sup>

David D. Daniels, III

1. Introduction

This paper will be a case study assessing the status of and challenges facing theological education in a predominately African American United States branch of a global Pentecostal denomination, the Church of God in Christ.

Three questions will frame the study. What is the Christian identity that the theological education program seeks to foster? What is the COGIC message and experience that the theological education program will transmit? What is the kind of ministry to which the theological education program will orient itself? My thesis is that theological education in the Church of God in Christ reflects its identification with two ecclesial poles: Evangelicalism and the Black Church. While the COGIC has yet to develop a theological education curriculum specifically design to transmit the message and experience of the church, the current theological education models do address some of the issues confronting the ministry of the denomination and advance the theological agenda of various constituencies in the church.

The paper consists of two primary sections. A historical and theological section offers a portrait of the COGIC. Included in the theological sketch is a discussion of the theological re-ordering taking place within the denomination. The theological education program of the two flagship institutions, the Charles Harrison Mason Theological Seminary and the C. H. Mason System of Bible Colleges, will be described and analyzed. Then, the paper will examine the scholarship of

---

<sup>1</sup> This is a revised and expanded version of the paper presented during the First Annual Meeting of Asian Pentecostal Society, Daejon, Korea in May 1999.

a leading COGIC theologian as a potential source to address the challenges facing theological education for the denomination.

Formal theological education in the COGIC entered a new phase in 1970 with the establishment of the Charles Harrison Mason Theological Seminary at the Interdenominational Theological Center, a consortium of seven seminaries at that time located in Atlanta, Georgia. To strengthen cooperatively the theological education of African American Protestants, the ecumenical group of denominations sponsored the consortium, representing the National Baptist Convention, African Methodist Episcopal Church, Christian Methodist Episcopal Church, the Protestant Episcopal Church, United Methodist Church, Presbyterian Church, and the Church of God in Christ. The seminary consortium offered the Master of Divinity degree as well as other master's degrees.

In 1972 another landmark occurred with the establishment of the Charles Harrison Mason System of Bible Colleges. Within a year, the system of forty-six colleges opened throughout the United States and one in Haiti. These local institutions were commuter schools with evening divisions and staffed by volunteers with the requisite academic degrees. The System of Bible Colleges provided a valuable theological education for clergy and laity unable to attend Mason Seminary. Together the Seminary and the Bible College System ushered in a new era within the COGIC.

## 2. Historical and Theological Sketch

As an international Pentecostal denomination of 5 to 6 million members worldwide, the COGIC consists of different nationalities globally with congregations in six continents. Although the majority of the COGIC membership resides in the United States, COGIC is a major presence in various countries. COGIC celebrates 1897 as its founding as a holiness fellowship in the United States that embraced Pentecostalism in 1907 after its founder, Charles Harrison Mason, attended the Azusa Street Revival in Los Angeles, California. During the early years of the denomination, COGIC include a multi-racial membership even though the leadership of the denomination was African American.

By the 1960s, COGIC had sponsored a two-year college, Saints Junior College, to prepare theologically the leadership of the

denomination. By 1970, the college became a four-year institution. However, by 1980 the college was closed for financial reasons.<sup>2</sup>

The transmittal of COGIC theology and practices for the next decade faces many challenges because the COGIC experience and message is undergoing a transition. Mason Seminary and the Bible Colleges are one way to respond to the transition by offering a new perspective.

The first century of COGIC, 1897-1997, could be divided into two periods: the Mason era and the post-Mason era. Bishop Charles Harrison Mason served as the presiding bishop of the denomination from 1907 to 1961. His leadership defined the first era for more than fifty years. During the post-Mason era of COGIC's first century, 1961-1997, Bishop J. O. Patterson, Sr., who served as presiding bishop from 1968-1990, ushered in the changes that redefined COGIC, setting the denomination in the fore-front of African American and Pentecostal ecclesial life. Bishop Patterson campaigned vigorously during his administration to reorganize and re-conceptualize COGIC ministry, instituting new structural and symbolic changes that supported his vision of COGIC as a major African American and Pentecostal denomination in the United States. These changes have produced significant shifts in COGIC worship practices, theological orientation, and spirituality.

The symbolic and institutional restructuring of COGIC in the post-Mason era is profound. While the denomination has experienced phenomenal growth in membership in the United States and globally, it has also experienced a rapid growth in the variety of theological perspectives and practices within the denomination. Related to these changes is the weakening of denominational conformity and loyalty. The loosening of denominational conformity within COGIC parallels similar changes recognized within the mainline denominations of the United States, although COGIC's denominational pride remains solid. Whereas growth is applauded in myriad sectors of the denomination, the diversity of theological perspectives and practices has attracted controversy. What currently defines the COGIC experience and message of the gospel is a pressing question? The reply to this query shapes the content of the "living tradition" of Christian faith that COGIC would seek to transmit in its programs of theological education.

A major challenge that confronts the designing of a theological education program suited to COGIC evolves around the shifting Christian identity of COGIC in the post-Mason era. What is the Christian

---

<sup>2</sup> Ithiel Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Bakersfield, CA: Pneuma Life Publishing, 1996).

identity that the theological education seeks to foster? During the Patterson administration of the post-Mason era, COGIC advanced two different Christian identities to supplant its half-century identification as a “sanctified” or “holiness church.” There were progressive COGIC leaders who sought a dual identification with the Black Church and American Pentecostalism. Some contended that these two branches of American Protestantism were the most relevant ecclesial contexts for COGIC. The implications of the dual identification was to break COGIC of its parochialism due to its marginalization and isolation from the major and secondary centers of American Protestantism. While the “sanctified church” had little public visibility or recognized significance outside poor black neighborhoods, Pentecostalism, specifically suburban white variety, was gaining visibility through national figures such as Oral Roberts and Katherine Kuhlman and movements such as the Charismatic renewal and the Jesus People. The Black Church had gain prominence and earned moral capital through its pivotal role in the civil rights movement and projected a unity among African American Christians that crossed denominational and theological lines.<sup>3</sup>

The impact was more than the symbolic relocation from the religious periphery of the “sanctified church” to the limelight of the Black Church and American Pentecostalism. By locating itself within the Black Church, it stressed its commonalities and downplayed its key differences. Previously the rhetoric of COGIC preaching distinguished COGIC from the other denominations in the black community, contrasting the differences regarding Christian initiation, lifestyle, spirituality, entertainment, worship, and ministry. Many of these differences were often clustered under the rubric of holy versus unholy practices. Interestingly, even the Pentecostal identification re-enforced the resolve of sectors within COGIC similarly to downplay the key differences with the Black Church as the point of reference. By relocating itself within American Pentecostalism, it stressed its commonalities and joined some white Pentecostals in their identification with American Evangelicalism. As some white Pentecostals began to identify themselves as Evangelical with Pentecostal distinctives, some COGIC leaders developed their own version and found critical support within the subculture of black Evangelicalism.

However, some COGIC leaders contested the joining with whites Pentecostals in their embrace of Evangelicalism. These leaders argued

---

<sup>3</sup> Cheryl J. Sanders, *Saints in Exile: The Holiness-Pentecostal Experience* (Oxford: Oxford University Press, 1996).

that African American Protestantism with its theological and social agenda was more capability with the COGIC ministry than Evangelicalism; these leaders proposed by re-defining COGIC as a Black Church with a Pentecostal experience. These two ecclesial options offered COGIC theological freedom to enter a new religious terrain and lodge COGIC within a larger ecclesial context in which COGIC could create the Christian identity to be nurtured by the theological education programs.

The embrace of the Evangelical and Black Church identities led to the re-ordering of the COGIC message and experience. While competition emerged over which the two major identities would become dominant, agreement did exist about the necessity of re-ordering as well as the role theological education would play in promoting the new Christian identity. The key religious practice to be challenged was tarrying. In the post-Mason era a vigorous campaign was mounted to de-emphasize tarrying and advance the evangelical “acceptance of Jesus approach” as the means of conversion. The dislodging of tarrying from the core of the COGIC religious universe created a crisis within the COGIC religious ecology.

Tarrying was COGIC’s key symbol or root metaphor, undergirding the COGIC experience of conversion, sanctification, and baptism in the Holy Spirit as well as being reclaimed. The COGIC ecology evolved around tarrying, joined with testimony, shouting (holy dancing), congregational songs, and consecrations with its fasting and prayer practices. In a sense, all COGIC practices were dependent on tarrying. Tarrying also served as a metaphor of the COGIC experience itself. In God tarrying God was acknowledged as sovereign, deciding who to save as well as when and where. COGIC believed God should be acknowledged as sovereign in all of life. God decides who should receive callings as ministers, missionaries, teachers, and prayer leaders. God sends dreams, visions, prophecies, an inner witness, and other forms of guidance to communicate God’s will to congregations and individuals. In tarrying people are instructed to let God have God’s way in them. They are taught how to yield to the Holy Spirit, how to let God take charge. They are encouraged to transfer this disposition to other areas of their Christian life. Congregations are also expected to learn to yield to the Holy Spirit through special calls by the Holy Spirit to prayer vigils, consecrations, and public confessions. As a practice, tarrying embodied the COGIC message and experience.

As a metaphor tarrying expressed the yoking of divine and human agency with the primacy of the divine initiative being recognized.

Tarrying as a metaphor was also informed by a spirituality modeled on denial, submission, and scarcity rather than the contemporary western preoccupation with fulfillment, mastery, and abundance. Moreover, tarrying served as a vehicle for the ecstatic. In the Mason era ecstatic worship was fostered by the praise format which incorporated call and response or a responsorial element as well as the tarrying structure throughout worship. Especially during the praise moment, the worship leader would be led by the Holy Spirit in instructing the congregation in their responses, ranging from key tarrying phases such as "Yes, Lord" to "Thank you, Jesus" to "Hallelujah" to "Glory." When God's presence was most evident, the congregation was informed that God was present and that they should reach out to God through praise and thanksgiving to encounter God more fully. In ecstatic worship the moment was highly charged with spiritual intensity. The music was intense whether they were expressive, soul-wrenching chants or a poly-rhythmic, fast-paced, up-beat songs. During the fast-paced songs the congregation could sing a song or a medley at the same rhythm for an hour or more, intermingling the song with jubilant dance, and exuberant praise. The singing and testifying along with demonstrative dialogical preaching created an ecstatic worship event. Periodically, the ecstasy that erupted would lead to a spontaneous tarrying service.

The theological themes of tarrying were set in the nineteenth century in which through tarrying God offered the seeker salvation, deliverance, purging, cleansing, the baptism. Through a dramatic experience with God, the seeker's life was transformed. Through these religious experience shaped by tarrying the seeker crossed spiritual thresholds. These thresholds ranged from dreams and visions to overwhelming sensations to glossolalia. In tarrying the seeker underwent a profound religious encounter. COGIC in the Mason era affirmed the value of profound religious encounters with God. Tarrying is a prayer form where the pray-er seeks God through the repetition specific words or phrases. A segment of worship would be devoted to tarrying or a tarrying service might follow the regular worship. Tarrying became a unifying experience because nearly all COGIC members testified to having tarried at some time, whether to receive salvation or the baptism of the Holy Spirit. Through tarrying God bestowed the dramatic religious experiences that often accompanied salvation. The Evangelical Protestant emphasis on accepting Christ and the confessional Protestant emphasis on baptism as means of grace were bracketed for the dramatic conversion. The dramatic religious experiences that tarrying facilitated defined the COGIC message and practice.

The dislodging of tarrying from the center of the COGIC ecology facilitated the COGIC shift in Christian identity away from the "sanctified church" and exacerbated the search for a new core symbol and practice to re-order the COGIC ecology. The two theological education programs provided options for core symbols and practices as well as a new theological orientation to re-situate the COGIC message and experience and offered a new integrative element in the COGIC ecology. However, during the transitional phase, it remained unclear how to define the Christian identity that theological education programs would promote.

The formal theological education institutions of COGIC inaugurated during the 1970s were established during this time of a shift in Christian identity and theological flux. These institutions sided with the two leading agendas in the debate over the new COGIC identity. Unfortunately, little attention was given to the constructive project of designing a theological education program tailored to COGIC specific theological challenges. This omission left COGIC vulnerable to the uncritical adoption of the theological education programs of the Black Church and American Evangelicalism.

The Charles Harrison Mason Theological Seminary is the first accredited U.S. Pentecostal theological seminary and the only Pentecostal member-seminary of the Interdenominational Theological Center (ITC), the largest seminary operated by African Americans. Currently, the seminary is an ecumenical venture with six seminaries affiliated with the original denominations from 1970, save the Episcopal Church. The faculty of the seminary consortium includes members of the sponsoring denominations in addition to others. The faculty also includes different races and nationalities, although the majority is African American. Currently, the president of seminary consortium is Robert Franklin, a social ethicist and a COGIC clergyperson. The theological spectrum of the faculty ranges from liberationist to liberal to moderate, including two Pentecostals. Among the faculty at ITC are internationally recognized architects of new theological perspectives such as black theology, womanist theology, and Afrocentricity who are publishing new scholarly works in the scripture, history, theology, ethics, and ministry. ITC is a major center for theological discussions related to the Black Church, American society, and the pan-African world.

Mason Seminary's location at ITC and the presidency of Robert Franklin clearly demonstrates COGIC's identification with the Black Church and commitment to race-based ecumenism. The theological diversity of ITC creates fresh challenges for COGIC, especially during its

own time of theological reordering and shifting Christian identities. The theological education at ITC assumes the common grounding in the Black Church allows for the common preparation for ministry with particular courses in polity and denominational distinctives tailored to meet denominational needs. The curriculum presupposes that ministry in COGIC is similar enough to ministry in other African American denominations to justify the use of a common curriculum. Thus the theological education program at ITC affirms COGIC as a Black Church, but the Pentecostal dimension to COGIC is relegated to courses in COGIC history, doctrine and polity. How COGIC's Pentecostalism shapes its engagement of the scripture, the Christian tradition, ethics, and ministry is muted. To transmit the COGIC message and experience Mason Seminary at this point possesses some curricular challenges.

Since 1972, the C. H. Mason System of Bible Colleges has continued to grow numerically. The Bible colleges are conveniently located in the major cities across the United States as well as other locations. Within the first year, the System of Bible Colleges included forty-six schools in United States and one in Haiti. Most enrollments were under fifty students. In 1974 there were 250 faculty and administrators who volunteered their services to schools throughout the system. The faculty included a cross-section of professionals, ranging from educators to lawyers to businesspeople. The minimum requirement was at least two years of post-high school college education from an accredited institution.<sup>4</sup>

The Bible colleges are an outgrowth of the need to "train Pentecostals in the ministry 'explaining' the message of holiness, entire sanctification and perfection in love." The Bible colleges are attempting to raise the theological skills of the COGIC leadership and laity. And through a structured program, everyone who wants to learn will be given the basics of Christianity. The System of Bible College's objectives are the following:

- 1) To assist persons at each stage of development to realize the highest potentialities of self, as divinely created, to commit themselves toward maturity as a Christian person;
- 2) To help persons establish and maintain Christian relationship with their families, their churches and with other individuals and groups;
- 3) To aid persons in gaining better understanding and awareness of

---

<sup>4</sup> Interview with A. J. Hines, Executive Director of the C. H. Mason System of Bible Colleges, March 30, 1974 in Springfield, MA.

the natural world as God's creation and accepting the responsibility for conserving its values, and using them in the service of God and of [hu]mankind;

- 4) To lead persons to an increasing understanding and appreciation of the Bible whereby they may hear and obey the word of God to help them appreciate and use effectively other elements in the history of Christian heritage;
- 5) To enable persons to discover and fulfill responsible roles in the Christian fellowship through faith participation in the local and world mission of the church.

The Bible colleges seek to prepare ministers and missionaries to deal with the whole person---mind, body, and soul---through a curriculum that would increase uniformity in COGIC teaching.<sup>5</sup> The colleges offer course in Bible, theology, history, ministry and the liberal arts. African American history as well as political science are key courses in the liberal arts offerings. Yet the core of the curriculum is adapted from the program of the Evangelical Teacher's Training Association. The mission of the System of Bible Colleges is admirable, although the uncritical appropriation of the Evangelical curriculum is problematic. It should be noted that the inclusion of African American history and political science in theological education illustrates a willingness to supplement the Evangelical material.<sup>6</sup>

What is the best pedagogy to transmit the COGIC message and experience? Does an implicit COGIC pedagogy exist that could be employed? The System of Bible Colleges promoted a pedagogy that was alien to the COGIC context. The pedagogy of the System of Bible Colleges mitigates against COGIC's informal education processes of Bible discussion and mentoring. In the Bible discussions of various denominational auxiliaries the students and teachers are co-learners. The teacher functions as a facilitator of the discussions that the students enter as full participants offering their life experience, biblical knowledge, and theological perspective. There is a give-and-take in these discussions. It is a tria-logue: conversations engaging the participants, the Bible, and their context. The discussion usually follows a format in which Bible verses are read and commented on sequentially. Each participant has the liberty to approach the verse from any angle. The discussions incorporate perspectival readings, historical analyses, theological reflection, and life

---

<sup>5</sup> "C. H. Mason System of Bible Colleges," *Whole Truth* (October, 1973), pp. 6-7.

<sup>6</sup> Hines Interview.

application. The students concentrate on words, phrases, sentences, and passages. Texts are interpreted literally, allegorically, theologically, and personally. Each interpretation is often prefaced by the phrase: "The way that I understand or read the verse is...." Questions are raised concerning the practical application of the lesson to life that deals with the challenges of living out the lesson's message.<sup>7</sup>

The limitation of COGIC's implicit pedagogy is that usually the discussion never moves beyond the parochial interpretation espoused by a particular congregation. New insights are rarely explored. The best insights emerge from the application of the text's message to life. The pedagogy of the Bible colleges is antithetical to the teaching methodology of COGIC Bible discussions. The academic focus has stressed the mastery of a particular body of knowledge and interpretation rather than learning how to interpret texts, think theologically, and contextualize the biblical message. Unfortunately, the COGIC experience and message has not been adequately framed theologically in order to educate people in it through COGIC texts. For the most part, however, the Bible college education has not been alienating. Although it restricts biblical interpretations and limits theological language, reifies particular God-talk, it makes an easy transition to new theological terrain.

The theological programs of ITC and the System of Bible Colleges interject new theological perspectives and an alien pedagogy into the COGIC context. They both widen the break with COGIC's formative Christian identity and pull COGIC into different directions. While the intended consequences of these two theological education programs are questioned, these two programs succeed in achieving the goals of the COGIC leadership during the post-Mason era of placing COGIC in the forefront of African American Protestantism and American Evangelicalism. The question remains: "In light of the competing Christian identities of COGIC, what is the COGIC message and experience that the theological education programs will transmit?"

---

<sup>7</sup> See the discussion of orality in Pentecostalism in Walter J. Hollenweger, "Pentecostalism and Black Power," *Theology Today* 30 (October, 1973), pp. 228-38.

<sup>8</sup> See Clemmons, *Bishop C. H. Mason*.

### 3. The Future of COGIC Theological Education

During its second century, COGIC could design a theological education program that utilizes more adequately the writings of COGIC scholars into its curriculum to assist the denomination in finding a theological direction in the next decade. Of particular interest is the scholarly writing of Ithiel Clemmons along with Bennie Goodwin, Leonard Lovett, Robert Franklin, Adrienne Israel, and Alonzo Johnson. The key to theological framework of almost all these COGIC theologians is piety or spirituality. Ithiel Clemmons locates Mason's spirituality in slave religion. Leonard Lovett locates COGIC spirituality in African religion. Alonzo Johnson detects correspondences between the mystical spirituality of Howard Thurman and COGIC spirituality because of their common heritage of slave religion. Adrienne Israel notes resonates of the holiness piety of Amanda Berry Smith in COGIC spiritual practices. Each scholar assumes that spirituality is the core practice within COGIC and key item to transmit. What are the other options? Could worship, official or vernacular doctrine, charismatic ministries, or social witness compete for primacy?

What is the kind of ministry to which the curriculum should orient itself? Robert Franklin highlights the following six kinds of spirituality traditions which I contend could be options: Evangelical, holiness, Charismatic, social justice, Afrocentric, and contemplative. Currently, the C. H. System of Bible Colleges promotes the Evangelical option and C. H. Mason Theological Seminary at the Interdenominational Theological Center advances a social justice and Afrocentric position. However, as noted above the current employments of these traditions are insufficient to deal with COGIC's particular theological crisis. Possibly the kind of ministry the curriculum should be oriented could be a bricolage of these traditions.

Robert Franklin offers an engaging approach that is a bricolage of sanctified, the Evangelical and the liberal tradition. (ITC reflects the liberal, but church-oriented, theological tradition.) In his monograph, *Another Day's Journey*, Franklin offers a theological program for the Black Church that is presented as a product of the Black Theology movement in the United States and possesses relevance for the Black Church, in general, as well as the COGIC. I believe Franklin's

---

<sup>9</sup> Robert M. Franklin, *Another Day's Journey* (Minneapolis: Augsburg/Fortress, 1997); the discussion of Franklin's proposal throughout the paper is drawn from this book.

theological proposal has import for COGIC and provide the rudiments of a COGIC theological education program. I contend that Franklin's explicit identification with COGIC and Pentecostalism in the book makes public the COGIC background to his proposal. Clearly Franklin's audience is definitely broader than COGIC or even the Black Church. However, the book could be examined as a rudimentary outline shaped by an initial conversation between black theology and the COGIC message and experience, providing elements of theological education program relevant to the COGIC message and experience as well as strategies to ensure the relevancy of the COGIC message and experience in ministry.

Franklin's reflections and analysis is part of a larger theological conversation with in the COGIC. During the mid-1970s, Bennie Goodwin and Leonard Lovett engaged in a dialogue with black theology as COGIC theologians. Goodwin asked how the structures of the church could be changed in order to make "the power [of the Holy Spirit] effectual in solving" the problems within the African American community. He asked how can the "tremendous power which is released and transferred in Pentecostal worship" be brought to bear on the social problems of the African American society. Leonard Lovett argued that since Pentecostalism is trans-cultural, trans-denominational, and trans-social it possesses the capacity and moral dynamic to address the issues that face contemporary society. Lovett calls for a theology of "conditional liberation" to engage societal issues. His term is in response to the kind of liberation advanced by black theologians and Latin American liberationists during the 1970s. He proposes a theology of conditional liberation to highlight the fact that for him the root cause of the societal problems tended to be spiritual. Consequently, a spiritual solution is required as well as social and political ones. For Lovett a consequence of the Pentecostal experience is the awakening of a political consciousness that motivates agents of liberation to engage in social transformation. The Pentecostal experience frees Christians to respond authentically to the dehumanizing forces in the world. Thus, a personal liberation precedes the social and political liberation. Franklin can be seen building in the history of dialogue between COGIC and black theology.<sup>10</sup>

---

<sup>10</sup> Bennie Goodwin, "Social Implications of Pentecostal Power," *Spirit: A Journal of Issues Incident to Black Pentecostalism* 1:1 (1977), pp. 31-35 (31-32); Leonard Lovett, "Conditional Liberation: An Emergent Pentecostal Perspective," *Spirit: A Journal of Issues Incident to Black Pentecostalism* 1:2 (1977), pp. 24-30 (26).

Franklin introduces a religious ecology model to analyze the Black Church. The model he employs is applicable to COGIC. Like an ecological system a religious ecology is interdependent. In Franklin's religious ecology model worship, prayer, catharsis, singing, educational ministry, and preaching are all interrelated. Franklin contends that in the ecology of the Black Church multi-sensory worship, intimate communal prayer, cathartic expressivism, triumphant singing, politically empowering religious education, and prophetic, imaginative preaching are nourished by each other. Franklin connects his religious ecology model with his theology of God's mission in the world to shape his vision of ministry. In his vision of ministry, the public theological task is pivotal, growing out of his theology of God's mission.

As noted above, worship is at the heart to Franklin's religious ecology, but it is also integral to his theology of ministry. First, worship possesses "the capacity to provide a window into the reign and commonwealth of God." In worship we glimpse God's reign. Thus worship is more than an arena of ecstatic or cathartic experiences. Worship becomes a space where Christians encounter God's future. Theological education, then, should privilege the linking of worship and the commonwealth (or kingdom) of God to preclude worship being merely an experiential occasion.

Second, Franklin contends that "worship seeks to facilitate a palpable sense of God's existence and love." In worship the Holy Spirit provides Christians "access to God." Franklin's pneumatology undergirds his theology of worship. Worship becomes a place for individuals to reconcile the various facets of their being: the multi-dimensionality of personhood. Encounters with God through the Holy Spirit such as the baptism of the Holy Spirit as well as reason and revelation are gifts, according to Franklin, that God bestows on humans, revealing their multi-dimensionality. Included within human multi-dimensionality is the capacity for ecstasy. Franklin argues that the isolation of ecstasy must be avoided. Instead, ecstasy initiated by the Holy Spirit must be "translated into ongoing personal moral renewal" as well as "faith development and social responsibility." Following the philosopher William James, Franklin values the tension within the moral life with its "ascetic striving for justice and moral perfection" and its "mystical, playful disengagement from the stress of the moral life," producing personal and social transformation. The encounters with God in worship must be integrated with the myriad dimensions constituting the personhood of Christians. Theological education should highlight the multi-dimensionality of worship in order to engage the multi-

dimensionality of personhood and offer contexts for the reconciliation of human multi-dimensionality and formation of people as Christians engaged in personal and social transformation.

Third, in worship Christians hear God's invitation to "participate in the accomplishment of God's purposes." Also included is God's invitation to Christians "to become partners in overcoming the damage to creation caused by the many forms of sin." To orient congregations and individual Christians to God's purposes in creation, the church, and personal lives Franklin focuses on the scripture and preaching, prayer, and public witness. While he unites personal and social transformation, his accent is social arena when discussing God's purposes to encourage the churches to address the social challenges confronting the society. A backdrop to Franklin's discussion is black theology. Specifically its accent on the centrality of justice in the nature of God which is reflected in justice being constitutive to the commonwealth (or kingdom) of God and integral to the ministry of the church. Theological education, consequently, should demonstrate the connections between worship and the Holy Spirit's work for justice in the world.

Fourth, in worship Christians as "finite and frail people" are empowered by the Holy Spirit to participate in the accomplishment of God's purposes. In addition to the presupposed ministries of the preacher, teacher, evangelist, and community activist, Franklin invents a new list: anointed spiritual guide, grassroots intellectual, civic enabler, stewards of community development, cultural celebrants, family facilitators, and technologically literate visionaries. Franklin's list defines roles for clergy (and I would all Christians) that are designed to assist congregations in entering the public arena with theological integrity and humility as participants with God in the transformation of individuals and societies. Theological education, therefore, must juxtapose divine sufficiency and human finitude in the work of ministry, demonstrating the necessity of the Holy Spirit for human participation in the accomplishment of God's purposes.

Fifth, in worship the sacred and human realms intersect partially through the moral, prophetic, and rhetorical dimensions of the proclamation of the gospel. While Franklin focuses on preaching because of the clerical orientation of his monograph, the proclamation can be heard in testimonies, songs, prayers, teaching as well as preaching. These verbal practices "provide a narrative framework within which hearers can interpret public life in a compelling way" through "biblical categories and themes such as exodus, crucifixion, resurrection, sin, and redemption." In addition to the powerful role the presence of the Holy

Spirit plays in these practices, the capacity of words themselves to construct as well as reflect reality makes these verbal practices powerful tools in social and personal transformation. Thus theological education should demonstrate the myriad ways that the rhetorical dimension of the proclamation as well as the moral and prophetic dimensions participate in various forms of transformation.

Finally, Christians must translate into action their encounters in worship with God, the scripture, and the community of faith by rethinking their understanding in light of their actions as they participate in social and personal transformation. Franklin indicates that in the public arena there are various roles that congregations currently play. Franklin identifies the "political ministry" of COGIC as pragmatic accommodationism with the moral end being the securing of "a peaceable, predictable social order." Keystones to this approach are "cooperation and compromise with the political and corporate status quo." COGIC prefers this role to prophetic radicalism or redemptive nationalism. However, most COGIC congregations would chose grassroots revivalism, according to Franklin. Grassroots revivalism tends to shun direct engagement of the political process and focuses on personal transformation at minimum or the creation of alternative vision of society. Interestingly the "word of faith" churches in the United States promote, in Franklin's estimation, an "opportunistic engagement" in that they secure benefits from the political system for their personal interests without full participation. Franklin argues that clergy, including COGIC clergy, should reconceive of their task in terms of public theology. As public theologians they should "seek to address people" across social lines from the particularity of their faith tradition, interacting with others with deep respect and tolerance. As public theologians COGIC clergy, then, should confront the issue facing their societies. Theological education, then, would demonstrate the connection between worship and public ministry.

Implicit and, in some places, explicit within Franklin's proposal is a transmittable COGIC experience and message for the next decade to advance in a theological education program. Instead of reviving the "sanctified church" experience and message, Franklin's bricolage would embrace the post-Mason era Pentecostal and Black Church location of COGIC. The tensions of new identity become challenges that Franklin creatively taps. The variegated character of COGIC finds appreciation in Franklin's construal of the multi-dimensionality as integral to life and faith. Therefore, to transmit the COGIC experience and message the multi-dimensional character of the faith must be highlighted. Theological

attention must be given to COGIC as a spiritual, psychological, moral, social, and cultural reality.

#### 4. Conclusion

The challenge facing COGIC regarding theological education is to design a theological education program that will transmit the COGIC message and experience effectively, critically, and with biblical and theological integrity. COGIC's Christian identity could embrace its dual identification with the Black Church and American Pentecostalism, holding both in a creative tension in order to engage in a critical stance towards each segment and providing COGIC with the spiritual space to benefit from the challenge of each segment. Accepting the eclipse of tarrying as the key symbol, the COGIC message and experience could find integrity in Franklin's proposal for worship as the new defining experience and structural frame would create space for COGIC ministry to find integration within the COGIC ecology. Worship could be the replacement as the key symbol because it retains the mystical, communal, and transformative aspects of tarrying. Albeit a new conceptual context, the COGIC emphasis on justification, sanctification, the baptism of the Holy Spirit, and power of the Holy Spirit would still have integrity as elements of the multi-dimensional nature of the Christian life. Franklin's public ministry that grows out of Pentecostal worship could serve as the kind of holistic ministry to which a new theological education program could orient itself.

SOME SPIRITUAL ASPECTS OF PENTECOSTAL EDUCATION:  
A PERSONAL JOURNEY

Everett L. McKinney

1. Education as Spiritual Formation

Spiritual aspects of Pentecostal ministerial training are a great concern to serious educators. Some of us weigh the option of whether or not to include “spiritual” objectives in the preparation of a course syllabus. How much emphasis should be placed on “spiritual” aspects of a subject given the limitation of valuable classroom time that is so urgently needed to deal with issues of knowledge and content? We hesitate to dichotomize education into the categories of spiritual/academic. Is not everything we do in Christian education laced with spiritual overtones? We desire that the product of Christian education will bear the marks of a “spiritual” person according to a biblical definition of spirituality, but the path to the realization of that desire is often foggy.

Spiritual formation of a Pentecostal minister requires far more than excellent academic accomplishment. Hendricks and Clarke define “spirituality” in a theological sense as the relationship between the human spirit and the Holy Spirit “in lived experience and reflective understanding.”<sup>1</sup> That is, both our theory and our practice must somehow reflect our relationship with God. However, students in Pentecostal educational institutions often adhere to an understanding of what it means to be “spiritual” that reflects cultural or worldly practices that have been accepted in the church but which differs from the biblical definition. It is the responsibility of ministerial training schools at any level to counteract cultural presuppositions and practices that have

---

<sup>1</sup> Barbara Hendricks and Thomas E. Clarke, “Spiritual Formation for Mission,” in *Toward the 21<sup>st</sup> Century in Christian Mission*, eds. James M. Phillips and Robert T. Coote (Grand Rapids: Eerdmans, 1993), pp. 203-17 (204).

caused spiritual deformities in individuals. This involves building into the training process emphasis on “reformation, conformation, and transformation” (e.g., Rom 8:29; 2 Cor 3:18; Phil 3:21; Col 3:10)<sup>2</sup> that accompanied the birth of the Pentecostal movement.

The Pentecostal movement has been known from the beginning as a holiness movement. It may be debatable whether that reputation is as intact as it once was. We defend with great vigor the doctrinal positions we have held from the beginning as a movement, and we proclaim our unswerving allegiance to the authority of the scripture as our rule of faith and practice. It is a great tragedy that the practice of Pentecostal spirituality in some cases bears little resemblance to the characteristics of spirituality that are set forth so clearly in the Bible. It is imperative that the people in Pentecostal churches be disciplined in such a way that they will practice a biblical lifestyle. This responsibility lies with the leadership of each church, but since many church leaders are being trained in Pentecostal institutions, that responsibility must also be accepted, modeled, and taught in those institutions.

If we accept the premise that education is a vital part of “spiritual formation,” then “spirituality” must rise to the top of the agenda of Pentecostal educational institutions. The assumption that we can have the power of the Holy Spirit without a lifestyle displaying the fruit of the Spirit is little short of blatant mockery of a holy God and his inspired word. Pentecostal education, especially in earlier years, has been labeled by some critics as too heavy in practices and spiritual concerns at the expense of academic integrity. If we are sensing some slippage in the spiritual area, could it be that to appease or gain acceptance by our critics we have lessened emphasis on spirituality in our Pentecostal institutions? Or could it be that we have for the most part relegated spirituality to the chapel and prayer times for students? Or have we allowed others to set our educational agendas?

Galatians 5:16-26 defines “spirituality” in terms of lifestyle actions that reflect one’s spiritual condition—controlled by fleshly nature or by the Spirit. In the early years of the Pentecostal movement in the twentieth century, sanctification was measured by visible absence of a worldly lifestyle. Paul, the great biblical educator, brought correction to the Pentecostal Corinthians who desired to experience God’s blessing, but were not allowing the Spirit to transform them from their worldly ways.

---

<sup>2</sup> Hendricks and Clarke, “Spiritual Formation for Mission,” p. 204.

“I could not address you as spiritual.... You are still worldly” (1 Cor 3:1-3).<sup>3</sup>

Pentecostal institutions have responsibility for reteaching the doctrine of sanctification as the reality of God’s expectations for his people so that our products will be leaders who model true biblical spirituality and bring the church of Jesus Christ to his expected level of spiritual maturity. Donald Stamps comments regarding 1 Tim 3:1-2, “The standards listed for overseers are primarily moral and spiritual. The proven character of those who seek leadership in the church is more important than personality, preaching gifts, administrative abilities, or academic accomplishments.”<sup>4</sup>

## 2. Role of Education in the Formative Years of the Twentieth Century Pentecostal Movement

William Menzies wrote an important article in the Assemblies of God’s *Enrichment* magazine.<sup>5</sup> He reminded us that the Pentecostal movement was born in revival. Many point to the outpouring of the Holy Spirit in Charles Parham’s Bible school in Topeka, Kansas, on January 1, 1901, as the origin of the modern Pentecostal movement. Menzies states it was “in Topeka [that] the theological identity of the modern Pentecostal movement was established.”<sup>6</sup>

Menzies articulates the important role education filled during those early years. From 1901 until 1914, many churches and missions were established. These produced an army of Spirit-baptized believers with a burning passion to proclaim the message to the entire world. However, these groups encountered many doctrinal and organizational problems. A key issue addressed at the meeting when the Assemblies of God was founded in 1914 was the formation of a Bible school for the training of young people.

The curricula during the early years of the institutions were strong in training for practical ministry, but an equally strong emphasis was placed

---

<sup>3</sup> Scripture quotations are from New International Version.

<sup>4</sup> Donald C. Stamps, “Moral Qualifications for Overseers,” in *The Full Life Study Bible* (Grand Rapids, MI: Zondervan, 1992), p. 1882-83 (1882).

<sup>5</sup> William W. Menzies, “Lessons from the Past: What Our History Teaches Us,” *Enrichment* 4:4 (Fall, 1999), pp. 84-91.

<sup>6</sup> Menzies, “Lessons from the Past,” p. xx.

on biblical authority as the rule for faith and practice. This balance helped guide the Assemblies of God through times of doctrinal controversy, with theological education serving like a rudder on a ship. The result has been one of the largest and fastest growing Pentecostal fellowships in the twentieth century.

While the past should be our teacher, it must never be allowed to hold us back from our future. Some are expressing concern that the balance has been lost in favor of an academic emphasis.

### 3. Call for Pentecostal Spirituality in Pentecostal Educational Institutions

Concerned leaders, including pastors, denominational executives and educators, are giving an urgent plea for a renewed emphasis on Pentecostal spirituality in all Pentecostal education institutions. Not all faculty agree regarding the tension between academics and the moving of the Holy Spirit in a Pentecostal classroom, but at least dialogue is taking place and the issues are being placed on the table.

Gary McGee states that an “openness to the fullness of the Spirit’s work as portrayed in the Book of Acts and as articulated in 1 Corinthians 12 and 14 established the paradigm of Pentecostal spirituality.”<sup>7</sup> Theologian Russell Spittler makes the observation that, “much Pentecostal success in mission can be laid to their drive for personal religious experience, their evangelistic demand for decision, the experiential particularism involved in every baptism in the Holy Spirit. Pentecostal preaching is a call to personal experience with God—nothing less.”<sup>8</sup>

Pentecostal spirituality has played a major role in the rapid growth of the Pentecostal movement. Pentecostal ministers touched by the Spirit are unafraid to come against the dark side of spirituality, recognizing that the arena in which ministry takes place includes combating the activity of Satan. Anointed Pentecostal teaching is required in the classroom, and while the Spirit and the word combat and diffuse any efforts to thwart the effectiveness of the teaching/learning experience, there are times when

---

<sup>7</sup> Gary B. McGee, “Pentecostals and Their Various Strategies for Global Mission: A Historical Assessment,” in *Called and Empowered: Global Mission in Pentecostal Perspective*, eds. Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), pp. 203-24 (206).

<sup>8</sup> Russell P. Spittler, “Implicit Values in Pentecostal Missions,” *Missiology* 16 (October, 1988), pp. 409-24 (413).

teacher and students must take the authority given them by Christ and rout the enemy forcibly. This must be modeled by instructors and experienced by students in educational institutions if it is to be practiced in their ministries.

The leadership of the Assemblies of God, U.S.A. called educators of the schools of the fellowship to a four-day seminar where they dialogued and wrestled with issues such as “Revival and the Professor” and “The Role of Mind and Spirit in the Classroom.” In one session fifty-five educators wrestled with the tension between academics and the moving of the Spirit in the Pentecostal classroom. “Participants agreed that the dynamic presence of the Holy Spirit would spark academic learning, not hinder it, when guided by professors experienced in Pentecost.”<sup>9</sup> George Wood, General Secretary of the Assemblies of God U.S.A., said,

It is critical that in the classroom you deal with hermeneutics, exegesis and the like, but at some point we’ve got to pray students through to an experience that will give them...empowerment and help them to expect that a gateway in their own prayer life will open as they yield to the Spirit and speak as He gives utterance.<sup>10</sup>

Thomas Trask, General Superintendent of the Assemblies of God U.S.A. concluded,

If we are going to see a continuation of the move of the Spirit like we are seeing today, it won’t be because we have all the assets, tools and frills, but because we are abandoned to the power of the Spirit and dependent upon Him.<sup>11</sup>

In an interview, Thomas Trask was asked what will be required of the Assemblies of God if it is to recapture its reason for being and remain effective in reaching the lost in the twenty-first century. Trask’s answer included,<sup>12</sup>

1. Remain focused on and dependent on the Holy Spirit.

---

<sup>9</sup> Jeol Kilpatrick, *The AG News & Information Service*, #186, September 2, 1998, news@ag.org (September 2, 1998).

<sup>10</sup> Kilpatrick, *The AG News & Information Service*, #186.

<sup>11</sup> Kilpatrick, *The AG News & Information Service*, #186.

<sup>12</sup> “Ask the Superintendent—Past Victory/Present Vision,” *Enrichment* 4:4 (Fall, 1999), pp. 13-14.

2. Maintain Word of God as our rule for doctrine and practice.
3. Remain people of prayer.
4. Recapture our reason for being—be evangelistic and reach the lost at any cost.
5. Disciple new converts.
6. Use our resources and allow the Spirit to breathe on us a fresh anointing.
7. Hunger for and desire a move of God.
8. Believe God for the supernatural, for the miraculous, for the outstanding, and He will do it!

Pentecostal education is a critical factor because of the tremendous influence it exerts over the trainees and their ministry in the churches of the organization to which they belong. James K. Bridges, General Treasurer of the Assemblies of God U.S.A., feels that “it is vital that we understand the purpose and function of our institutions in the context of the church and its mission.”<sup>13</sup> The purpose of Pentecostal education in a Pentecostal institution is not only to train students to remain faithful to the inspired authoritative word of God, the tenets of faith of the organization, and the traditional lifestyle and practice, but to equip the students to function in Pentecostal power with the operation of spiritual gifts flowing through them and the congregation. Bridges further adds,

The young people coming to our schools deserve professors who model a genuine Pentecostal lifestyle with consistency and integrity.... We are responsible to create an atmosphere of faith and the presence of God through our teaching.... We must exhibit a current Pentecostal lifestyle and experience. We must have scholars experienced in Pentecostal ministry and worship.<sup>14</sup>

We cannot teach and model one thing in the Pentecostal educational institutions and expect our products to do something else in the churches where they will minister. Since we recognize that we need spiritual renewal and revival in the churches, we must conclude that spiritual renewal and revival are also needed in our ministerial training schools.

The Pentecostal church will be no stronger than its leaders. The majority of church leaders in many countries in Asia are now products of our Pentecostal educational institutions. We educators are determining

---

<sup>13</sup> James K. Bridges, “Assemblies of God Schools and Scholars for the 21<sup>st</sup> Century,” *Enrichment* 4:4 (Fall, 1999), pp. 94-97 (95).

<sup>14</sup> Bridges, “Assemblies of God Schools and Scholars,” pp. 96-97.

the spiritual vitality and ministries of the church by the way we shape and model Pentecostal ministry in our classrooms. When the students are grounded in the word and Pentecostal distinctives and have participated in the spiritual aspects of Pentecostalism in their educational experience, they are better prepared to plant and lead churches with the same emphasis and balance.

#### 4. Need for a Pentecostal Philosophy of Ministry and Education

The emphasis placed on the spiritual aspects of the learning experience varies among Pentecostal educational institutions. There are many reasons for this variation. But in the final analysis it is the leadership and the teaching faculty that determine the emphasis. One's philosophy of ministry influences and, to a great extent, determines his or her philosophy of education. A pastor's philosophy of ministry is shaped not only by his/her biblical understanding and educational background, but also by his or her experience in Pentecostal ministry. Often leaders and teachers in Pentecostal institutions have arrived at their philosophy of ministry from biblical understanding and educational experience without having had extended ministry in a Pentecostal church setting. This could be a contributing factor to differing philosophies of the role of Pentecostal education in preparing pastors and church leaders for effective ministry in Pentecostal churches.

The need for a Pentecostal philosophy of education by all who lead and teach in Pentecostal educational institutions is a crucial factor in shaping the lives and ministries of their products. It is noteworthy that one of the stated purposes of the Asia Pacific Theological Association (APTA) is, "To provide a means for member schools to insure that their education is focused on the basic philosophy and the Pentecostal distinctives of the Assemblies of God."<sup>15</sup> APTA's accreditation standard for faculty and staff reads,

The people involved in all phases of the operation of a school exert a strong influence on its product and its ultimate value to its constituency. The institution therefore seeks to engage and maintain a

---

<sup>15</sup> Asia Pacific Theological Association, "Constitution and Bylaws (Manila, Philippines: Asia Pacific Theological Association, 1999), p. 6: Article V- "Purposes."

faculty...who will <sup>16</sup>be most likely to accomplish the mission and goals for which it exists.

One of the problems faced is that belief in a basic Pentecostal philosophy can be stated and Pentecostal distinctives can be taught as a part of the curriculum, but unless the Pentecostal philosophy of education and distinctives have been internalized and are being modeled and demonstrated in ministry by the administrators and faculty, they are no more than a set of doctrines that make the school Pentecostal in name only. This may be why Pentecostal distinctives are sometimes taught more as an academic exercise of providing students with a thorough understanding of their Pentecostal heritage and with less emphasis on the spiritual side of Pentecostal experience that results in lived out Pentecostal ministry.

Leadership is influence—we cannot lead further than we ourselves have gone. Leadership influences its product. In Pentecostal schools, what the product should “look like” must be kept in focus. Obviously, the product will look like us because we are their models and mentors. Of what value is the product to the constituency? Do our schools exist to produce degree-holders with much knowledge or ministers who will meet the needs of the Pentecostal constituency?

#### 4.1 The Formal Curriculum

In recent years in Asia, the trend has been, especially for larger churches, to establish their own training programs, bypassing even traditional Pentecostal educational institutions. The point here is not to debate this issue, but to recognize this reality and to ponder contributing factors. When this happens, the pastor’s philosophy of ministry has influenced his or her philosophy of education, which sees the primary task of the pastor/teacher to be “for the equipping of the saints for the work of ministry” (Eph 4:12). This involves both training and empowering for ministry. Lyle Schaller observes:

Congregations, not academic institutions, once again are becoming the primary place for training...staff members for large congregations. This is consistent and compatible, but further advanced, than a parallel

---

<sup>16</sup> Asia Pacific Theological Association, *Accreditation Standards* (Manila, Philippines: Asia Pacific Theological Association, 1992), p. 12: Standard Three—“Faculty and Staff.”

trend: that is, for large churches to replace theological seminaries as the primary source for clergy.<sup>17</sup>

Academic achievement in a Pentecostal educational institution is important, but is not a guarantee of effectiveness in ministry. Peter Wagner, after discussing seven tombstone markers for seminaries, clearly states:

None of this should be interpreted to mean that I am advocating anti-intellectualism. The body of Christ needs the finest and best trained minds in its leadership.... Mental brilliance needs to be subsumed to spiritual character.<sup>18</sup>

Wagner further states, “Professors are favored who have the ability to impart life and vision and anointing to the students...to provide impartation, not information. The information will be there, of course, but it is not primary.<sup>19</sup>” Not all will agree with Wagner’s use of the term “impartation,” but the fact remains that when one is around a teacher or minister who exhibits faith and anointing to see the miraculous happen, it is much easier to believe God for the same in one’s own life and ministry.

Wagner’s perusal of the catalogs of non-traditional training institutions reveals a strong emphasis on practical and spiritual aspects of ministry with courses such as “Demonology Exposed,” “Nurture of Prophetic Ministry,” “Intercession for Revival,” “Roots of Character, Understanding the Anointing,” “Communion with God,” “The Theology of Praise,” and “Living by the Word of God.” He points out that the “success or failure of these institutions is gauged by how well the graduates are doing in the ministry to which they have been called.”<sup>20</sup>

#### 4.2 The Hidden Curriculum

One’s philosophy of ministry and education also partly determines the hidden curriculum. What does the hidden curriculum teach? It answers the following questions,

---

<sup>17</sup> Lyle Schaller, *The Senior Minister* (Nashville: Abingdon, 1988), p. 84.

<sup>18</sup> Peter Wagner, *Churchquake* (Ventura, CA: Regal, 1999), p. 233.

<sup>19</sup> Wagner, *Churchquake*, p. 236.

<sup>20</sup> Wagner, *Churchquake*, pp. 236-37.

1. Do faculty model the importance of chapel and prayer meetings by attending?
2. Do they arrive at such meetings on time?
3. Do faculty model Pentecostal ministry?
4. Do faculty flow in the gifts of the Spirit and encourage students to discover and release their giftings?
5. Do faculty model a desire for continual spiritual renewal and revival?
6. Do faculty make room for prophetic insight, vision, and understanding of spiritual things that come only from unencumbered communion with God?
7. Do faculty teach and model a ministry that is flowing in the supernatural?

I do not consider myself a polished example in all these areas, but my heart is longing to be the model that is so desperately needed in our schools. Recently, I was delighted to receive an email from a former student in a master's extension in Finland for Continental Theological Seminary, Belgium:

I want to thank you that you encouraged me in your prophecy on Wednesday 20th of May [1998] 9:15 a.m. In this prophecy you said, "God has given you that ministry. Give your gifts for God's purposes. He will mold you and bring you through the fire in that ministry. God sees in you something that you cannot see and God will accomplish His word during these days, weeks and years." Well, before that prophecy I was praying that God will guide me and encourage me, because God spoke to me about a very challenging ministry and then some difficulties appeared and it looked like this ministry is not for me. Today I am in that ministry in Russia, teaching in Karelian Bible Institute. I want to thank you again for your Spirit-filled teaching and this prophecy which encouraged me a lot.<sup>21</sup>

Very often the "hidden" curriculum is hidden more from the administrators and faculty members of a school than from the students. That is, the leaders are not aware of what they are teaching by their actions or lack of action.

---

<sup>21</sup> Tero Ojasalo, "Greetings from Finland," Tero.Ojasalo@megabaud.fi (November 5, 1998).

#### 4.3 Need for a Personal Philosophy of Ministry and Education

Every administrator and faculty member of a Pentecostal educational institution should have an articulated personal philosophy of ministry and education. This will determine to a great extent how he functions in and out of the classroom and what kind of model he will be for the students. This will also affect his objectives for the courses he teaches and the balance between academic and spiritual dimensions that he allows and encourages.

My own philosophy of Pentecostal education very much reflects my philosophy of ministry in a Pentecostal setting. I offer it here, not as a model, but as a sample.

The training of Pentecostal leaders must include a strong biblical and theological foundation—one that is academically credible, but balanced by an emphasis on the application of truth in a practical Pentecostal ministry. The student's educational experience must be in a Pentecostal environment where Spirit-anointed interaction and learning affect the mind and character. Students must be trained and mentored in such a way that they leave the school not only academically prepared with information and ministry skills, but also spiritually prepared with the touch of God upon them and the fire of the Holy Spirit within them.

Steps must be taken to insure the highest quality of academic training that is based on biblical and skill-building principles from the perspective of a philosophy of Pentecostal education that will result in a Pentecostal ministry that befits leadership in a Pentecostal church.

#### 5. Some Easily Neglected Essentials of a Pentecostal Education

In the early years of the modern Pentecostal movement, there was a strong emphasis on the spiritual and practical dimensions of Pentecostal education. Peter Wagner observes that many early western missionaries who carried the gospel to the third world were not highly trained academically. This resulted in the establishment of training institutions that were "geared to a relatively low academic level, but the curricula were built around a practical ministry-oriented knowledge of the Bible. Their model was one of ministerial training rather than one of theological

education.<sup>22</sup> In many countries, especially in Asia today, the criticism of neglect of academic emphasis is no longer valid in many of the schools. In fact, some would argue that the correction to bring balance has resulted in the neglect of some spiritual aspects of Pentecostal education.

What are some of the easily neglected essentials of a Pentecostal education that must be in place to prepare Pentecostal leaders for effective ministry in this century?

### 5.1 Renewal and Revival

There must be a truly Pentecostal atmosphere and desire for renewal and revival in a Pentecostal educational institution. It was after the outpouring of the Holy Spirit on the day of Pentecost that the leaders who had been called, mentored, and equipped for ministry by Jesus went out endowed with power as instruments of the Holy Spirit.

A young miner, Evan Roberts, was a leader of the 1904 great spiritual awakening. Though not a great speaker nor highly educated, he had a passion for God, the word and prayer. God told him that revival was coming to Wales and that it would spread rapidly to England, Europe, Asia and Africa. In the first 30 days, 37,000 accepted Christ and 100,000 were converted within five months. An estimated two million came to Christ in England. Revival also came to America and it is believed that at least twenty million came to Christ while this revival burned there.<sup>23</sup>

It was from Azusa Street in Los Angeles and the few students in the Bible school in Topeka, Kansas, that a spiritual renewal and Pentecostal empowerment ignited those present and later spread like wildfire around the world, resulting in a great harvest of souls during the twentieth century.

Why are renewal and revival so urgently needed in Pentecostal educational institutions in the twenty-first century? In too many places, the revival fires that once burned brightly have dimmed, and some have almost gone out. Bright identifies some of the compelling evidences of America's lost condition as the secularization of public life, the rise of social problems, the disintegration of the traditional family, and a spirit

---

<sup>22</sup> Peter Wagner, "A Church Growth Perspective on Pentecostal Missions," in *Called and Empowered*, pp. 265-84 (278).

<sup>23</sup> Bill Bright, *The Coming Revival*, special international edition (Singapore: Campus Crusade Asia, 1995), pp. 79-82.

of selfishness.<sup>24</sup> Bright also describes an impotent church that “has become...influenced by the incessant onslaught of secular attitudes in movies, television, advertising and daily peer pressure...God is a mental concept to consider on Sunday morning.”<sup>25</sup> Over a period of time, a deterioration of spiritual values has occurred.

The concern for us in Asia is that western values are being embraced by multitudes as they imbibe western films, TV, magazines, music and books that portray humanistic and materialistic values as the desirable norm. The youth coming into the ministerial training schools in Asia are bringing these values with them, and too often these are not counteracted by the experience of genuine revival which results in conviction and repentance—a decisive turning away from such influences as will pull them down personally and render their ministry powerless.

However, the present picture is not as dismal for the church as it looked just a few years ago. Fresh winds of the Spirit are blowing in many places around the world. Many are experiencing a fresh Pentecost. A renewed hunger for God and his righteousness is gripping the hearts of many of God’s people. Revival and *reformation* come as people repent before a holy God and submit in total obedience to his word. The return to the supremacy of God’s word has been the basis for every spiritual awakening in history. God’s prescription for spiritual renewal and the healing of people and nations has not changed. The words of 2 Chro 7:14 are still valid for God’s people today:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.

We must humble ourselves before a holy God with a renewed commitment to prayer and the confession of sins.

## 5.2 Personal Encounter

The starting place for renewal and revival on our Pentecostal campuses is for the administrators and faculty to personally experience a fresh encounter with the fire of Pentecost. From that encounter, the fresh wind of the Spirit will blow into every class hour and chapel service, through the dining hall and dormitories, across the campus, penetrating

---

<sup>24</sup> Bright, *The Coming Revival*, pp. 50-56.

<sup>25</sup> Bright, *The Coming Revival*, p. 65.

the hearts of the students. Do we model Pentecostal reality? If not, why not? We have the theory. The question is: Do we have the fire ourselves?

Charles G. Finney defined that reality in compelling terms,

...This baptism imparted a great diversity of gifts that were used for the accomplishment of their [the apostles and brethren present on the day of Pentecost] work. It manifested itself in the following ways: The power of a holy life. The power of a self-sacrificing life. The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of loving enthusiasm in proclaiming the gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage to proclaim the gospel and do the work of Christ, whatever it cost them...all these endowments were essential to their success; but neither separately nor all together did they constitute that power from on high that Christ promised, and that they manifestly received. That which they received as the supreme, crowning, and all-important means of success was the power to prevail with both God and man, the power to fasten *saving impressions* upon the minds of men.... All that I have named above were only means, which could never secure the <sup>b6</sup>end unless they were vitalized and made effectual by the power of God.

Finney, who was a lawyer, pastor, evangelist and college professor, further said,

Lack of the endowment of power from on high should be considered a disqualification for a pastor, a deacon or elder, a Sunday-school teacher, a professor in a <sup>b7</sup>Christian college and especially for a professor in a theological seminary.

He also instructs:

We must be willing to relinquish the control of how God pleases to pour out His spiritual power. Some try to prescribe to God when <sup>b8</sup>and how. God will come in His own way, and we must never limit Him.

---

<sup>26</sup> Lance Wubbels, comp. and ed., *Charles Finney on Spiritual Power: A 30-Day Devotional Treasury* (Lynnwood, WA: Emerald Books, 1998), Day 1.

<sup>27</sup> Wubbels, *Charles Finney on Spiritual Power*, Day 4.

<sup>28</sup> Wubbels, *Charles Finney on Spiritual Power*, Day 12.

We say much about dependence on the Holy Spirit, but how much do we keep under our own control?

As a Pentecostal educator, I have felt that I have tried to arrive at a proper balance between the academic and spiritual. But through the word, prayer, the testimonies of others, and the urging of the Holy Spirit, I became hungry and thirsty for God as never before. The Holy Spirit put me through a series of experiences that provided incentive for personal spiritual renewal and revival.

While teaching a master's course at Continental Theological Seminary, Brussels, Belgium, I found myself wrestling with the academic pressure of time and covering the content of the course or making room for the Holy Spirit as he quietly moved upon the students during a lecture. I finally gave in to the Spirit after a struggle and for over two hours he broke our hearts and did what I could not do to prepare the students to apply the biblical principles we were studying in their lives and ministries. We had been sensing a strong presence of the Spirit, not only in the classroom and chapel, but also in the dining hall and student lounge as we fellowshiped together. I later learned that several of the students were so hungry for God that they had arranged a prayer chain to accompany their educational experience. The Holy Spirit got my attention and I got a wonderful benefit—my back was healed that day as he moved among us.

Later, while teaching in Romania, the school president handed me a book on the subject of revival. I refused to read it because I had heard that some "strange manifestations" were occurring in that revival. My wife, Evelyn, took it to read, saying, "I am not interested in any fleshly manifestations. I am just hungry for God, and I don't want to miss anything He has for me." I joined her in pursuit of more of the manifest presence of God, and we got deeper into the word and prayer.

A while later, I was teaching a master's course in the Sydney and Australia. In the class we pastors and leaders expressed our hunger for God. One pastor said he had just returned from a revival meeting in Pensacola, Florida, U.S.A. He testified of being there with Frank Houston, who pastors a very large church in Sydney and is viewed by many as a pastor to pastors, a man greatly used by God over many years as he is now well over 70. The pastor told how Houston went after God with all his heart in every meeting. That evening, after watching an altar service on video and seeing hundreds respond to a message from God's word, I realized that I had been satisfied with much less than God had available for me and my ministry. I spent a few hours on my face before a holy God and got up a changed man. My teaching and preaching has

been revolutionized. Spiritually speaking, I crawl into the classroom to teach and to the pulpit to preach.

Gordon Anderson, president of North Central University in Minneapolis, Minnesota, U.S.A., is another educator who testifies that revival on his campus started with his personal renewal.

[The revival] started as...exploration personally of what it means to be an academic on fire. Through the work of the Spirit I feel the need to be a leader, not just a figurehead. I need to be someone who really demonstrates the power of the Spirit.... Is description without demonstration an acceptable model of education? My answer is no. True education requires knowledge and practice and application. I don't think we can prepare Pentecostal leaders who have theory without practice.... You can have all of God you want. The starting point is confession and repentance and getting rid of the excuses.<sup>29</sup>

*The Bulletin* of Central Bible College, Springfield, Missouri, U.S.A., reminds us that, "Pentecost is not automatic. It must be reborn in each generation." Several goals are listed:

1. Present biblical truth with clarity – so that students will know about Pentecostal power.
2. Provide students with opportunities to experience Pentecost – you cannot give away what you do not have.
3. Strengthen the Pentecostal voice in Assemblies of God pulpits – by sending out ministers equipped to lead congregations, youth groups, and ministries into a living experience of Pentecostal power.<sup>30</sup>

### 5.3 Pentecost in Academia

Del Tarr, former President of the Assemblies of God Theological Seminary, U.S.A., gives us a glimpse into his view of the need to balance the academic and the spiritual in a Pentecostal institution.

Because we covet the presence of God to be manifested and the gifts to operate, we are seeing healings in the classrooms. Professors are willing to stop in the middle of their teaching and let the Spirit minister

---

<sup>29</sup> It is quoted with the permission of the author, Gordon Anderson who is a president of North Central Bible College. His email address is president@ncbc.edu.

<sup>30</sup> "Extending the Legacy," in *The Bulletin* (Springfield, MO: Central Bible College, Summer 1999).

to students' needs.... But we have full accreditation and haven't relaxed the rigor of graduate education. If the Holy Spirit moves and classes are skipped or shortened, we make them up.... To say we are a Pentecostal seminary and not to have Pentecost in the classrooms, in the hall, in the prayer room, and in the chapel would be a misrepresentation. To be a truly Pentecostal seminary we must be people of the Spirit.... The seminary needs to remain a theological rudder for the movement—loyal to the Pentecostal distinctive, but not just defending the past.... The role of the seminary must be prophetic. It must be willing to point out how culture has infiltrated the church. It must speak to issues both inside and outside of the church with love and humility and perseverance.... Too often movements have thought you can't be educated and spiritual. That is erroneous. You can be well educated and still have the presence and power of God in your life. That is what we mean by knowledge on fire.

Pastor Jim Cymbala of the Brooklyn Tabernacle in New York City expresses a concern for church leadership to have a proper perspective on human efforts versus the work of God.

Christianity is not predominantly a teaching religion.... The...church has made the sermon the centerpiece of the meeting, rather than the throne of grace, where God acts in people's lives. It is fine to explain *about* God, but far too few people today are experiencing the living Christ in their lives.... The teaching of sound doctrine is a prelude, if you will, to the supernatural. It is also a guide, a set of boundaries to keep emotion and exuberance within proper channels. But as Paul said, "The letter kills, but the Spirit gives life" (2 Cor 3:6). If the Spirit is not given an opening among us, if his work is not welcomed, if we are afraid of what he might do, we leave ourselves with nothing but death. Granted, extremists have done fanatical things in the name of the Holy Spirit that have frightened many sincere Christians away. Chaotic meetings with silly things going on and a lack of reverence for God have driven many to prefer a quiet, orderly lecture. But this is just another tactic of the enemy to make us throw out the baby with the bath water. Satan's tendency is always to push us toward one extreme or the other: deadness or fanaticism.... The old saying is true: If you have only the Word, you dry up. If you have only the Spirit, you blow up. But if you have both, you grow up.<sup>32</sup>

---

<sup>31</sup> "Knowledge on Fire: A Conversation with Del Tarr," *Pentecostal Evangel* (May 17, 1998), p. 6.

<sup>32</sup> Jim Cymbala, *Fresh Wind, Fresh Fire* (Grand Rapids, MI: Zondervan, 1997), pp. 150-52.

In an Old Testament Survey class at the Hellenic Theological Institute in Athens, Greece, my wife Evelyn was emphasizing how Israel had failed in God's plan for the nation to represent him to the pagan nations surrounding them. One of the students expressed that God was impressing him to start an intercessory prayer group for Greece. As the class took time to pray for the Lord to give this man specific direction, the Holy Spirit took over the class and it became a major time of intercession. In months following, some of those students became regular intercessors and engaged in prayer walking and spiritual warfare against the powers of darkness in many archaeological sites where there are still demonic strongholds left over from the ancient Greek beliefs and practices. The mythological beliefs are thought to be dead today, but the spirits behind them are still very real. Some of these people have experienced hand-to-hand combat with forces of darkness. The point is that the academic lesson needed to be accompanied by the Holy Spirit's applying it so that we will not fail in our responsibility as Israel did.

If the faculty of Pentecostal educational institutions are not making room for and modeling Pentecostal experience, then the evidence points strongly to theory, information and head knowledge. Administrators and faculty must lead the way to the renewal that is so urgently needed at this moment in history. The desire for a fresh Pentecost and spiritual renewal, resulting in a flow of spiritual gifts, should never be a controversial issue in Pentecostal educational institutions. A danger is that we get so concerned that a "fleshly manifestation" might show up that we fail to experience the very orthodox biblical manifestations. Students must understand that leadership can guide renewal and revival according to biblical principles, fanning the flame of Pentecostal fire without fear that it will get out of control. Could it be that some are afraid of revival because we have been away from it for so long that we do not recognize it, or that our definition of revival does not fit what God is trying to do today? Or have we been so influenced by our theological training in non-Pentecostal institutions, our Pentecostal rituals, or our desire for acceptance by non-Pentecostals that we are uncomfortable with that which was once normal for Pentecostal people?

Pastor Alec Rowlands pressed these questions on students of Northwest College:

1. If what we are doing could be done with or without the manifest Presence of God, is it worth doing at all?
2. If the Book of Acts is not our model for the life and ministry of today's church, is there any other worth the energy?

3. If we have not seen the phenomena described in the Book of Acts, are we the New Testament Church or just a faded likeness which the world will reject?
4. If we conclude that we have strayed from God's blueprint for the Church, should we not be in sackcloth and solemn prayer until He cleanses our hearts and sends His power and presence back to us again?<sup>33</sup>

Pentecostal educators must ever keep in focus that the leadership effectiveness of our graduates is shaped and influenced equally as much, or perhaps more, by a teacher's attitudes, lifestyle, example in righteousness, and pursuit of spiritual renewal and a fresh Pentecost than by his academic degrees and performance.

#### 6. Keeping in Focus the Arena in Which Pentecostal Education and Ministry Occurs

Jesus had a clear understanding of the purposes for which he was sent to earth. He had a grasp of the spiritual nature of his mission and ministry, the importance of the anointing of the Holy Spirit, and the arena in which spiritual ministry takes place. "The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18,19).

The account of the baptism of Jesus and the Spirit of God descending like a dove and lighting on him before he began his public ministry clearly shows the urgency of the one who ministers doing so under the Spirit's anointing and power.

It is noteworthy that Jesus was led by the Spirit into the desert place where he was tempted by the devil (Matt 4:1). The Son of God was brought into the arena of spiritual warfare where the issue of authority was addressed. The representatives of the kingdom of light and the kingdom of darkness met each other face to face. Christ overcame Satan by the power of the Spirit and with the weapon of the word of God.

During Jesus' earthly ministry before his defeat of Satan on Calvary, he often confronted the forces of darkness and triumphed over them by

---

<sup>33</sup> Transcribed and adapted from a taped message by Alec Rowlands delivered at Northwest College of the Assemblies of God, Kirkland, WA, U.S.A., date unknown. Used by permission.

casting out demons, healing the sick, and performing supernatural acts by his authority and in the power of the Holy Spirit.

Paul graphically describes Christ's triumphant victory over Satan and his kingdom: "And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross" (Col 2:15). Christ stripped the demonic forces and satanic powers of their authority to hold mankind captive.

After Jesus' defeat of Satan on the cross and his resurrection, he came to his disciples saying, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations..." (Matt 28:18-29). "And these signs will accompany those who believe: in my name they will drive out demons ...they will place their hands on sick people, and they will get well" (Mark 16:17-18).

Even a brief survey of the apostles' ministry after the outpouring of the Holy Spirit on the day of Pentecost clearly portrays them continuing the ministry in the same way Jesus had modeled it—confronting the powers of darkness, casting out demons, healing the sick and performing ministry with signs following under the anointing and power of the Holy Spirit. The point is that even though Christ had defeated Satan at Calvary, the apostles' ministry was carried out in the arena of the spirit world where the authority of Christ triumphed by the power of the Holy Spirit. God has allowed Satan's kingdom of darkness to exist concurrently with His kingdom of light until Satan is thrown into the lake of fire to be tormented day and night forever (see Rev 20:10).

As "the disciples went out and preached the word everywhere ...the Lord...confirmed his word by the signs that accompanied it" (Mark 16:20). Luke states that "the apostles performed many miraculous signs and wonders among the people...more and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits and all of them were healed" (Acts 5:12-15).

Those who minister in Asia are made keenly aware that ministry is in the arena of the spirit world where the Spirit of God confronts the forces of darkness, and victory is secured on the basis of the authority that Christ passed on to his disciples. Christ's defeat of Satan on the cross is activated and enforced through the minister who works in the power and anointing of the Spirit. "As we involve ourselves in spiritual warfare, it is imperative that we remember we are not trying to defeat the devil.

He is already defeated. We do not re-define, we re-present, the victory of the cross.”<sup>64</sup> Most people from non-Christian religious backgrounds are very familiar with the spirit world as their practices of appeasing evil spirits by offering them such things as food, flowers and even cigarettes would indicate. They often are convinced that the Christian God is the true God only when they witness a demonstration of power that is greater than the power of their gods.

Those working with Hindus and Buddhists are continually confronted with manifestations of demonic activity. Islam has allowed syncretism with animistic beliefs and practices. Anyone ministering in the Muslim world is very much aware of the demonic base of that religion. Paul states, “The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance” (2 Cor 12:12). Sobhi Malek clarifies and challenges,

Signs, wonders and miracles do not merely describe categories of miraculous acts. Rather, they are mighty deeds seen from three different aspects. In their ability to authenticate the message, they are signs. In that they evoke awe and astonishment, they are wonders. In their display of supernatural power, they are miracles. Paul states that these are things that mark an apostle. Indeed, today they should mark an apostle to Muslims.<sup>65</sup>

Here, Malek seems to be using the term *apostle* as anyone *sent* to the Muslims. He also discusses the Islamic concept of power. “In any situation where there is conflict, victory with a show of power is a Muslim expectation.”<sup>66</sup> “Indeed, they respect power. For them, nonviolence is not a virtue; rather, it is despicable...God favors people with power.”<sup>67</sup> “Their respect for power allows the Christian witness to find an open door to minister.”<sup>68</sup>

Recently while I was teaching a course in Indonesia on a Bible college campus, the student body was faced with a power encounter challenge. A Muslim “preacher” sensed a wonderful presence as, in his work, he made deliveries to the campus. He asked for a sign that would

<sup>34</sup> Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal, 1996), p. 150.

<sup>35</sup> Sobhi Malek, “Islam Encountering Gospel Power” in *Called and Empowered*, pp. 180-97 (182).

<sup>36</sup> Malek, “Islam Encountering Gospel Power,” p. 185.

<sup>37</sup> Malek, “Islam Encountering Gospel Power,” p. 186.

<sup>38</sup> Malek, “Islam Encountering Gospel Power,” p. 186.

confirm to him if the presence was associated with the Christian God. One day, as he made a delivery, he saw angels over the campus. As a result he was convinced that the Christian God was real and that he does manifest his presence, and he accepted Christ as the plan of salvation was explained to him. His Muslim mentor became very angry and put a curse on this new convert's wife. She began to experience excruciating pain and there were marks like snake bites on different parts of her body. The mentor told the man it was an eleven-headed snake and that he would remove the curse if he would renounce Christianity. He also presented a challenge, stating that if anyone representing the Christian God could cut off even three of the eleven heads of the snake, he would be convinced and embrace Christianity. This was just developing as I finished my teaching, so I do not know the final outcome. But the point is that a demonstration of God's power is desperately needed in such a situation.

Several years ago when I was on that same campus, I had just completed teaching a course and was preparing to preach the missions convention for the Bible college. While walking around the campus and praying on a quiet afternoon, I heard footsteps like someone running up behind me. I turned and saw no one; but squashed pieces of fruit came flying past my head and fell to the ground a few feet ahead of me. It was an open area with no trees or place for anyone to hide and play tricks on me. I called my wife, and together we walked around the campus again. When we came to the place, she saw the fruit and we both felt a strong sense of demonic forces coming against us. The challenge was that we were encroaching on their territory and that they would destroy any fruit that would come from the missions convention to begin the next day. We and the students responded to that challenge by prayer and fasting, and the Holy Spirit moved powerfully all week long and many young people made themselves available to the Lord in any way that he desired to use them. Satan suffered a great blow that week—not because of fantastic preaching, but because of our depending on the power of God to withstand the power of the enemy. I believe the students were better equipped to fight the forces of darkness in their own ministries because of that experience.

Recently I was present at a meeting in a stadium in Malaysia where Carlos Anacondia from Argentina was ministering. These meetings were sponsored by the National Evangelical Christian Fellowship, of which several Pentecostal denominations are a part. Many that came for salvation each night began to exhibit demonic manifestations at the open-air altar on the big field. Workers who were equipped to do deliverance ministry waited in a prepared room while altar workers brought those

needing deliverance on stretchers, walked with them or carried them to the side room. During this time Anacondia was authoritatively ordering Satan to loose people from his bonds. Testimonies were given by hundreds of people who received Christ and were delivered from the forces of darkness during the three-day meeting. Pastors from hundreds of churches across Malaysia were involved as well as faculty members and students from the Pentecostal schools. This was a “hands-on” experience that helped students to be prepared for the real world of ministry outside the classroom.

Those working with Roman Catholic people in Asia realize quickly that syncretistic practices are prevalent. A “believer” can attend mass in the morning and in the afternoon offer prayers to a spirit that he believes lives out in his field. He may refuse to cut down a tree or move a huge stone because he fears displeasing the spirit who lives there. The wearing of amulets is very common; they are especially used on infants to protect them from sickness and death. Some who have professed salvation return to some animistic practices during crisis times. They may go to a witch doctor or a “faith healer” for help if they do not find healing in the church. There are students in Pentecostal Bible schools who are still being harassed by demonic forces because of activities they or their parents participated in before they came to Christ. I have ministered to students like this in several Bible schools in the Asia Pacific region. These young people are not demon possessed, but are being troubled because they need help to cut off any avenue that the enemy might use to take advantage of them.

Dutch Sheets tells of a minister friend who prayed for a girl in Guatemala who had been hopelessly paralyzed and unable to speak for two years. The minister discerned that the cause was demonic and, prompted by the Spirit, went to her wheelchair and quietly prayed, breaking the hold of Satan over her in the name of Jesus. Slowly over the next month she recovered. She then told why doctors could find no physical cause for her condition. Her teacher, also a witch doctor, had placed a curse on her for refusing to have sexual relationships with him. A short time later she became totally paralyzed, and could not even speak to reveal the cause and ask for help.<sup>39</sup> The reason for including this testimony is to reinforce the importance of ministering in the power of the Spirit, of “eagerly desiring the greater gifts” (1 Cor 12:31) and “following the way of love, and eagerly desiring spiritual gifts” (1 Cor 14:1).

---

<sup>39</sup> Sheets, *Intercessory Prayer*, pp. 57-58.

Several years ago, when I was serving as president of Immanuel Bible College in Cebu City, Philippines, a witch doctor set up his practice just outside the gate of the campus. Felipe spent every Monday in the cemetery, praying to the spirits for power. He would often come to the edge of the campus and endeavor to place a curse on the students and the school. His demonstration of power caused many to bring their sick to him for healing. His fame spread so that up to 1000 people came each day seeking his healing touch. We were told that he would "listen" attentively to the "spirits" and then treat the patient in whatever manner he was told. Our response as a school was to fast and pray; then we felt led to set up a loudspeaker and share the word and testimony with the people waiting to see Felipe. Unexplainably (to him), some of Felipe's patients began to die or to experience great distress, so that before long his popularity faded as his power source failed him. He was put out of business by the power of the living God.

Opal Reddin, concerned about the need for a Pentecostal's practice to match his doctrine, admonishes, "Let us not rest on bygone memories; many third- and fourth-generation Pentecostals have never seen a miracle. The term 'Pentecostal' can become just a title of a denomination unless we hear what the Spirit is saying to us."<sup>40</sup> Perhaps part of the problem is described by Dutch Sheets:

We forget that "we wrestle not against flesh and blood" (Eph. 6:12, KJV) and that the "weapons of our warfare are not carnal (2 Cor. 10:4, KJV). We are so afraid of becoming demon conscious (putting an overemphasis on them) that we become demon<sup>41</sup> unconscious. Sometimes our quest for balance gets us out of balance.

Jack Hayford contends that we need,

...to learn the place and time for anger, when we see Satan's wiles successfully destroying; for indignation, when the adversary's program violates territory that is rightfully Christ's; for boldness, when demonic hordes announce their<sup>42</sup> presence; for attack, when the Holy Spirit prompts an advance.

---

<sup>40</sup> Opal Reddin, "Conclusion," in *Power Encounter: A Pentecostal Perspective*, ed. Opal L. Reddin (Springfield, MO: CBC Press, 1989), pp. 256-68 (260).

<sup>41</sup> Sheets, *Intercessory Prayer*, p. 83.

<sup>42</sup> Jack W. Hayford, *Prayer Is Invading the Impossible* (South Plainfield, NJ: Logos International, 1977), p. 45.

In ministry the danger is that we may deal with the symptoms rather than recognizing the spiritual or demonic nature of a situation. So much energy is wasted in combating one another. Paul gives helpful insight and instruction: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph 6:12).

Statements by Reinhard Bonnke might lead us to question the validity of our “Christianity” if we do not demonstrate God’s power in our ministries.

Power is the essence of the gospel.... A powerless gospel preacher is like an unwashed soap salesman.... Christianity is divine power in action.... You cannot write Christianity down and say, “That’s it.” The breath of God animates the gospel or it is a dead body of truth.... Christianity is the Holy Spirit in action making the Word of God happen.... The world needs people with a live link to heaven.... The gospel is neither a theory nor an abstraction, but the reality behind everything.... When you grasp what we are saying here, then you join the army with the battering ram of the Word of the cross. It will pulverize the strongholds of the devil.... The Holy Spirit is in league with the crucified Christ. They have one mind—to defeat the devil through the gospel.<sup>43</sup>

The whole armor of God is the only prescription that works. The students must leave our Pentecostal institutions with the armor in place and must be disciplined and trained in a manner that prepares them for effective ministry in an arena where millions are bound in spiritual darkness and are held captive by the evil one. The inclusion of courses in the curriculum dealing with issues such as prayer in ministry, deliverance ministry, signs and wonders in ministry, etc. is a step in the right direction. However, the hidden curriculum is just as important where students see a supernatural ministry modeled by faculty and are given the opportunity to taste some measure of success even during their educational experience.

---

<sup>43</sup> Reinhard Bonnke, *Mighty Manifestations: The Gifts and Power of the Holy Spirit* (Eastbourne, East Sussex: Kingsway Publications, 1994), pp. 13-23.

## 7. Conclusion

An education in a Pentecostal institution does not carry with it an either-or option as it relates to the academic and the spiritual. It is like the old song of yesteryears, "Love and marriage go together like a horse and carriage.... You can't have one without the other." Knowledge, skills, and techniques are important, but the student must be touched by the Spirit and prepared as a spiritual person to be able to function as a Pentecostal in the real arena in which ministry takes place.

Ministry in Asia today is not so different than when Christ and the early Pentecostal church carried out successful ministry. In every age and culture the church contends with spiritual forces of evil in the heavenly realm and the powers of darkness of this world. The only way Satan and his cohorts will be defeated is as we minister in the power of the Holy Spirit, which releases Christ's authority which is sufficient to set people free.

The gospel is the power of God for the salvation of everyone who believes (see Rom 1:16), but it must be presented with signs following if many in Asia are to be convinced that Christ's power is stronger than the evil forces which hold millions bound in ungodly religious systems, including the "religion" of materialism in places where there is a higher standard of living.

Our concern in Pentecostal educational institutions must be the product of our schools. What must they be? What must they be able to do? We must never be satisfied that we help our students successfully master academic programs. The real test of the effectiveness of a Pentecostal institution is how the product is able to function in Pentecostal ministry.

A couple of years ago, I was teaching a master's course in Fiji. A pastor from Samoa came for the course. As I encouraged the class members to allow the Holy Spirit to minister to their needs, this discouraged brother, who was in danger of being lost to the ministry, testified that he experienced "a spiritual surgery." This prepared him to return to his pastorate, not only with wonderful knowledge and principles to use in his ministry, but with a fresh touch of God upon him so the power of God and the gifts of the Holy Spirit were free to flow through his life and ministry. I later visited him and his church, and his people could not thank me enough for what had happened to transform their pastor. Actually, I did nothing but make room for the Holy Spirit to work deeply in each of us.

The challenge and never-ending tension for Pentecostal educators is to find the proper balance for academic and spiritual objectives, or perhaps we could more properly say, to find ways to mesh these two aspects of education—cognitive and affective. If that is truly our goal, the Holy Spirit is more than willing to help us reach it.

Conference hosted by

**European Pentecostal  
Theological Association**

Papers on the following topics  
will be presented:

“Women in Ministry”  
“Approaches to Theological Education”  
“Divine Healing”

- August 1-5, 2000
- Kaggeholms Folkhogskola, Sweden

For further information, contact:  
[christer.englund@kaggeholms.fhsk.sw](mailto:christer.englund@kaggeholms.fhsk.sw).

## MAKUYA PENTECOSTALISM: A SURVEY

Makito Nagasawa

### 1. Introduction

It is generally pointed out that ordinal Japanese have difficulty accepting Western ecclesiastical institutionalism as indicated by the stagnation of church growth in Japan. Many things found in the Japanese church are alien to the Japanese socio-cultural context. The general recognition among the Japanese that Christianity is a foreign religion fatally hinders the penetration of the gospel into them. Song considers the fact that Christians in Japan are still composed of one percent of the whole population as the failure of acculturation of Christianity.

Culture is like a living organism equipped with rejection mechanisms against the intrusion of foreign elements. The transplantation of human organs has to reckon with rejection. Every organism needs rejection mechanisms for its own survival. The rejection of Christianity in its purely Western form was a matter of survival for the culture of Japan.

In spite of this situation, it is reported, whether accurate or not, that the *Makuya* (Tabernacle), an indigenous Pentecostal movement, is proud of counting about 60,000 members.<sup>2</sup> It may be because the Makuya

---

<sup>1</sup> Choan-Seng Song, *Third-Eye Theology: Theology in Formation in Asian Settings*, rev. ed. (New York: Orbis, 1979), p. 24.

<sup>2</sup> Carlo Caldarola, *Christianity: The Japanese Way* (Leiden: Brill, 1979), p. 3. Since Caldarola reported this statistics in 1979, it is not so sure that the Makuya movement still holds such many adherents even now in 1999. For I was told before that after the death of their founder, the Makuya movement might lost not a few members. According to another statistical source, the Makuya movement counts 150 congregations in Japan, 12 congregations in abroad, and 40,000 regular readers of their periodical magazine. At any rate it is enough to

movement rejects to register itself as a denomination that Japan Assemblies of God is officially conceived as the largest Pentecostal church in Japan. It seems to me that the rapid growth of the Makuya movement is by virtue of their attempt of integration of Pentecostalism with the Japanese traditional religiosity.

The Makuya movement provides us with an example of acculturation of Christianity in a Japanese context. As such, even it could be said that the Makuya movement is an expression of Pentecostalism that could tell us how we should understand Pentecostalism in the current global context. In this research paper, therefore, I would like to explore the Makuya's unique Pentecostalism. In the first place, I will briefly describe the history of the Makuya movement, focusing attention on Ikuro Teshima, the founder of this movement. In the second place, the theology of the Makuya movement will be expounded with its Pentecostal distinctiveness. In the third place, I will discuss the pentecostal significance of the Makuya movement.

## 2. Historial Description

Ikuro Teshima (1910-1973) started the Makuya movement. When Teshima was 12 years old, his elder sister brought him to a Baptist church. Listening to a hymn sung by the members, he had a spiritual experience, which urged him into the quest for Christian faith. One day he happened to come across the book written by Toyohiko Kagawa, *Iesu no Shukyo to sono Shinri* (The Religion of Jesus and its Truth). Kagawa himself and this book deeply influenced Teshima's faith, which continued until the end of Teshima's life.<sup>3</sup> At the age of 15, he received the baptism in water in a Protestant church. In 1931, his failure of the entrance to an university led him to encounter with a writing of Kanzo Uchimura,<sup>4</sup> the founder of the Mukyokai (Non-Churchism) movement to

---

acknowledge that the rapid growth of the Makuya movement is remarkable. See, Christian Year Book Editorial Committee, *Kirisutokyo Nenkan 42* (Tokyo: Kirisuto Shinbunsha, 1999), pp. 251-53.

<sup>3</sup> Kiichiro Yoshimura, *Wagashi Teshima Ikuro* [My Master Teshima Ikuro] (Tokyo: Kirisuto Seisho Juku, 1996), p. 38.

<sup>4</sup> That book is following: Kanzo Uchimura, "Kyuanroku," in *Uchimura Kanzo Zenshu*, vol. 2., ed. Toshiro Suzuki. (Tokyo: Iwanami Shoten, 1980), pp. 134-249. For further study, Kanzo Uchimura, *Uchimura Kanzo Shinko Chosaku Zenshu* [Uchimura Kanzo Devotional Writing Series], 25 vols., ed. Toshiro

which Teshima himself would belong later.<sup>5</sup> Disappointed by the dogmatism of the institutionalized churches in Japan, Teshima joined to the Mukyokai movement and became a disciple of Toraji Tsukamoto who was a prominent successor of Uchimura.

At the age of 38 in 1948, Teshima experienced the presence of God from which he inaugurated his charismatic ministry. He heard the voice of God, which was actually Isaiah chapter 30, and suddenly spoke in tongues. After this mysterious encounter with God, he employed himself in the intensive prayer and meditation, and soon after, such charismatic gifts as speaking in tongues, healing, and prophecies increasingly began to manifest in his ministry. In the same year, he held a summer Bible Conference, hoping that his disciples would also receive the gifts of the Holy Spirit. Yet, in the last day of this conference, he was prostrated with the self-despair that he had nothing to do any more since his disciples were in slumber during his lectures. He began to groan out his prayer, prostrating himself upon the pulpit, "Lord, I can no longer continue..." All of sudden, his disciples fell under the intensive presence of the Spirit in a religious ecstasy, and spoke in tongues.

This spiritual phenomenon was nothing but the prelude to the monumental revival that the adherents call the "Makuya Pentecost." The Makuya Pentecost occurred in 1950. Fifty-nine Makuya Christians gathered together in a prayer conference three months after the summer Bible conference. It continued for three days until the afternoon of November 5 in 1950. No sooner had the meeting began on the last day, then a monumental revival began. Many fell to the floor and spoke in tongues. The spiritual power was so overwhelming some were not able to remain standing.

Since then the cleavage between the Teshima group and the Mukyokai movement became apparent, which resulted in the apostasy of

---

Suzuki (Tokyo: Kyobunkan, 1981-82): *Uchimura Kanzo Zenshu*, vols. 40, ed. (Tokyo: Iwanami Shoten, 1981-1984); this series contains many English writings of him; *Uchimura Kanzo Seisho Tyukai Zenshu* [Uchimura Kanzo Biblical Commentary Series], vols. 17, ed. Taiziro Yamamoto (Tokyo: Kyobunkan, 1965).

<sup>5</sup> Yoshimura, *Wagashi Teshima Ikuro*, p. 55.

<sup>6</sup> Tsukamoto's writings is the following: Toraji Tsukamoto, *Iesuden Kenkyu* [A Study on Historical Jesus], vols. 10, ed., Jiro Yamashita (Tokyo: Seisyo Tishikisha, 1988-1990).

<sup>7</sup> Tsukamoto, *Iesuden Kenkyu*, pp. 157-59.

the Teshima group from the Mukyokai movement in 1953. Teshima repudiated any denominationalism and advocated the restoration of the "Original Gospel." In contrast to the stagnation of the Mukyokai movement, the Makuya movement remarkably grew and the membership increased.<sup>8</sup> Although Teshima on whose charisma the movement depended in large was dead in 1973, the movement continued to expand throughout Japan and has presently reached more than 2,000 house meetings.<sup>9</sup>

### 3. Theology of the Makuya Movement

#### 3.1 Framework

Before we examine the Makuya's Pentecostal theology, three significant aspects of their theological backgrounds should be noted here. First, the Makuya movement stems from the most prominent indigenous

---

<sup>8</sup> Teshima named this new charismatic movement in 1950 "Makuya." "Makuya (Tabernacle)" reflects Teshima's understanding of how the people of God should be. According to Teshima, the people of God have nothing to do with a church building. The building is not where God's presence dwells, but the people of God itself. For Teshima, the word tabernacle, just as in the Old Testament, is the symbol of the presence of God which dwells in the midst of his people: Hiroshi Yokohama of Tokyo, interview by author, 10 August 1999, Tokyo, note-taking, Kirisuto Seisho Juku [The Christ Private Bible school], Tokyo.

<sup>9</sup> *The Light of Life Magazine* (November 1993), p. 64. Here I briefly describe their meetings. Their worship service takes place on every Sunday. The place for worship service is not necessarily at house. It may be a rent room in a building, or whatever it is convenient for each congregation to assemble. Common, they sit on floor in worship service. The typical worship service begins with meditation, and proceeds to singing their original hymns and prayer. Then volunteers give testimonies to the congregation. Next the professional leader gives a Bible lecture, which may be equivalent to preaching sermon in the traditional Protestant church, but they do not call it sermon. After the Bible lecture, they conclude their worship service with singing hymns and prayer. They do not collect offering in their worship service. Their worship service usually takes them for three hours. Besides Sunday worship, each congregation has a prayer meeting or Bible study in every week. 2000 house meetings refer not to congregations that assemble on every Sunday but to a kind of sell groups actually: Hiroshi Yokohama of Tokyo, interview by author, August 10, 1999, Tokyo, note-taking, Kirisuto Seisho Juku [The Christ Private Bible school], Tokyo.

Christian movement in Japan, the Mukyokai movement. Thus, the Makuya movement, at the very outset, has aggressively stood against the western Christianity. And as such the Makuya movement has sought to actualize what was inherited from the Mukyokai movement.

The Mukyokai movement can be labeled as a radical Protestantism. They insist on the thorough reformation of the Reformation. According to Uchimura (1861-1930), the founder of the Mukyokai movement, one can be saved only by his or her faith. Hence, a person must enter the direct relationship to God as an individual without any human mediums.<sup>10</sup> Therefore, the person does not need the ordain ministry and sacraments but only faith. Neither does the person need the “church.” Uchimura advocated one person is one church principle. Further, he protested against any kind of institutional structure of the church.<sup>11</sup> For him, the church history is the history of degeneration of Christianity in which the spiritual life of Christianity has been institutionalized in the form of the ecclesiastical structure and the Western culture.<sup>12</sup> The genuine Christianity, therefore, could be restored only if Christians renounce all ecclesiastical structures and found their spiritual lives exclusively upon faith. The true *ecclesia* could exist only as a spiritual family. The Makuya movement inherited such Non-Churchism from the Mukyokai movement.<sup>13</sup>

Uchimura’s nationalism in relation to his theology is also worth noting here since his attempt to integrate nationalism with Christian faith was followed by the Makuya movement. Uchimura states,

---

<sup>10</sup> Hiroki Nakazawa, “Watashino Mukyokairon [My Non-Church Principle],” in *Mukyokaironno Shisseki* [The Trace of Essays on Non-Church Movement], ed. Mukyokairon Kenkyukai (Tokyo: Kirisutokyo Toshō Shuppansha, 1989), p. 6.

<sup>11</sup> It was Emil Brunner, a leading Neo-Orthodox theologian, who highly evaluated the Mukyokai movement as an outstanding phenomenon that is determined by the idea of *ecclesia* in the New Testament. Recognizing that the Mukyokai movement denies having any institutional structure, Brunner discusses that it has less danger to degenerate into the church. (For Brunner, the word church connotes the degeneration from *ecclesia* in New Testament sense.) See, Emil Brunner, *Dogmatics*, 3 vols., trans. Olive Wyon (Philadelphia: Westminster, 1950-79), vol. 3.

<sup>12</sup> Arimichi Ebisawa, *Nippon Kirisutokyoshi* [A History of Christianity in Japan] (Tokyo: Nippon Kirisutokyodan Shuppanyoku, 1990), p. 385.

<sup>13</sup> As such, the Makuya movement does not exercise both baptism and holy communion at all.

I love two J's and no third; one is Jesus, and the other is Japan. I do not know which I love more, Jesus and Japan.... Jesus strengthens and purifies my love for Japan; and Japan clarifies and objectifies my love for Jesus.... Jesus makes me a world man, a friend of humanity; Japan makes me a lover of my country, and through it binds me firmly to the terrestrial globe. I am neither too narrow or too broad by loving the two at the same time.

He asserts that it is definitely wrong for the Japanese to import the western systems of Christianity. The gospel must be grafted onto the Japanese culture.<sup>14</sup> He was confident that if the Japanese maintain their culture while following Jesus, Japan would be a superior Christian nation over any European nation due to their cultural excellence.<sup>15</sup>

Second, the Makuya movement grafted Pentecostalism onto the Japanese folk religions, whereas the Mukyokai movement grafted a Puritan form of Christianity onto *Bushido*, the Confucianistic Japanese tradition represented by the *Samurai* class. Hence, whereas the Mukyokai movement finds its adherents among the educated, the Makuya movement, in contrast, appeals to mass.<sup>16</sup> It should be noted that Makuya movement arose from the reaction against the intellectualism of the Mukyokai movement.<sup>18</sup> Despite of the affinity, the Makuya movement has the characteristics distinct from the Mukyokai movement.

Third, the Makuya movement was born without any contacts with the Western Pentecostalism. Unlike Japan Assemblies of God and Japan Foursquare Gospel, the Makuya movement was immune from the missionary influence from their outset. There is, thus, no wonder that such theological issues that the North American Pentecostalism argues as tongues as the initial evidence, the Spirit-baptism subsequent to conversion, and the purpose of the Spirit-baptism (sanctification or empowerment) have never arisen in the history of the Makuya movement.

---

<sup>14</sup> Kanzo Uchimura, "Two J's," *Uchimura Kanzo Zenshu vol. 30*, ed. Koichiro Michiie (Tokyo: Iwanami Shoten, 1982), pp. 53-54.

<sup>15</sup> Hiroshi Shibutani, "Uchimura Kanzo," in *Mukyokaironno Shisseki [The Trace of Essays on Non-Church Movement]* ed. Mukyokairon Kenkyukai. (Tokyo: Kirisutokyo Tosho Shuppansha, 1989), p. 30.

<sup>16</sup> Shibutani, "Uchimura Kanzo," p. 30.

<sup>17</sup> Caldarola, *Christianity: The Japanese Way*, p. 193.

<sup>18</sup> Nakazawa, "Watahino Mukyokairon," p. 8.

It is evident that such a situation enabled the Makuya movement to develop indigenous Pentecostal theologies in their own unique ways.

These three aspects we have seen above help us understand their approach and its distinctiveness. To sum it up, the Makuya movement is an indigenous Christianity out of another indigenous Christianity: an indigenous Pentecostalism that originated spontaneously in no encounters with the Western missionaries: an indigenous Pentecostalism grafted onto Japanese popular religious traditions. Caldarola rightly notes that "...they are highly significant as expressions of a *spontaneous* form of Japanese Christianity versus the *controlled* versions of denominational Christianity operating under an imposed Western ecclesiastical dominance."<sup>19</sup>

### 3.2 The Way of *Kami* as the Old Testament

Teshima's incentive to indigenizing Christianity is based on his fervent nationalism. He claims that Japan is granted a great commission from God to be the altar of the globe on which the light of salvation will shine to lead mankind to Christ. According to him, the Western church, due to their intellectualism, has failed to grasp the spiritual mystery of Jesus first manifested in Asia. The Japanese as Asians, thus, are commissioned to perceive the spiritual mystery of Jesus and to declare and to extol it to the world.<sup>20</sup> Japan could be able to accomplish this divine assignment when the Holy Spirit<sup>21</sup> regenerates the Japanese and makes them a spiritual temple of Christ.

Teshima stresses that "The Way of *Kami* (god)" should be made into the Old Testament of the Japanese Christianity for the indigenization.<sup>22</sup> Two factors need to be clarified concerning his assertion. First, the term "The Way of *Kami*," which has originally designated a Japanese traditional religion *Shinto*, represents for him the original Japanese spirituality. He acknowledges incomparable nobility, beauty, and excellence in the ancient Japanese spirituality. This spiritual existence of the ancient Japanese found in the ancient Japanese literature and myth is

---

<sup>19</sup> Caldarola, *Christianity: The Japanese Way*, p. 3 (italics are the author's).

<sup>20</sup> Ikuro Teshima, *Seireino Ai [The Love of the Holy Spirit]* (Tokyo: Kirisuto Seishojuku, 1995), p. 4.

<sup>21</sup> Teshima, *Seireino Ai*, pp. 14-15.

<sup>22</sup> Yoshimaro Usui, *Genshifukuinno Shogen [The Witness of the Original Gospel]* (Tokyo: Kindai Bungeisha, 1996), p. 36.

that which must be the Old Testament of the Japanese. For it is the ancient Japanese spirituality in which one could rediscover the inherent life of the Japanese and onto which Christianity is to be grafted, according to him.<sup>23</sup>

Second, for Teshima, that “the Way of *Kami* is the Old Testament does not mean at all that the canonical Old Testament is no longer needed. By this statement, rather, he means that just as Christianity came to being on the basis of the Old Testament, the genuine Japanese Christianity comes to being on the basis of the Japanese spirituality. He is convinced that when the Holy Spirit comes upon the Japanese and unites himself with the Japanese spirituality, then the Japanese must become the light of the world.<sup>24</sup> In this respect, Teshima is faithful to his master, Uchimura. Led by an observation, Uchimura suggests that the best Japanese converts in his time never renounced the teachings of Confucianism and Buddhism: the reason why they joyfully welcomed Christianity was that it helped them attain their ideal which came from their own tradition. He then affirms that it is only paganism plus life (Christianity) which enables to fulfill the Law.<sup>25</sup> His concept of paganism plus life was in turn adapted later by Teshima from a pneumatological viewpoint.

### 3.3 Grafting the Holy Spirit onto the Japanese Spirituality

The most prominence of Teshima’s theology is his pneumatological contextualization. As a descendant of the Mukyokai movement, Teshima protests against any dogma, creed, and theology as a conceptualization of faith. Accordingly, for him, the term indigenization does not have to do with the conceptual adaptation that tries to associate pagan or cultural concepts in Japan with Christian beliefs so as to make the gospel understandable. Rather, for him, the indigenization has to do with the spiritual adaptation that tries to associate the ethnic spirituality of the Japanese with the Holy Spirit in such a way that the latter fulfills the former’s highest ideal.<sup>26</sup>

---

<sup>23</sup> Teshima, *Seireino Ai*, p. 11.

<sup>24</sup> Teshima, *Seireino Ai*, p. 8.

<sup>25</sup> Shibutani, “Uchimura Kanzo,” p. 30.

<sup>26</sup> Ikuro Teshima, *Nippon Minzoku to Genshifukuin [The Japanese and the Original Gospel]* (Tokyo: Kirisuto Seishojuku, 1997), pp. 150, 194.

### 3.4 The Original Gospel

Teshima advocates the restoration of the Original Gospel. The Original Gospel, coined by Teshima, refers to the reality of the living Christ as the Spirit seen in the New Testament. Teshima contends that the Christianity which has come to Japan is nothing but a form of the Western culture. What we need is, hence, by no means Christianity as a Western religion but only the Divine-Spirit itself, that is, Christ.<sup>[27]</sup> The Original Gospel demonstrates that Jesus is a spiritual person who is living and working in us as the Spirit.<sup>[28]</sup> Therefore, the ultimate attainment of Christian faith is the mysterious union with Christ in the Spirit.<sup>[29]</sup> The Original Gospel awakens by immersing in the Spirit charismatic gifts in us. Speaking in tongues are an (or the) accompanied sign that indicates a spiritual awakening in us.<sup>[30]</sup> The Spirit-receiving experience empowers a person with such manifestations of the Spirit as prophecy, healing, and miracles.

The concept of the Original Gospel is characterized by Teshima's understanding of faith. Teshima emphasizes that faith has nothing to do with either dogma or creeds. Rather, faith is an experience. Faith is the spiritual regeneration in which one receives the Spirit and becomes a new person, therefore transforming his/her spiritual nucleus. As such, it is Spirit-receiving.<sup>[31]</sup> In fact, defining faith as Spirit-receiving, Teshima actually refers to the baptism in the Spirit, and for him, conversion is identical with the Spirit-baptism as well.<sup>[32]</sup>

He pneumatologically interprets even the justification by faith. Denying the substitutionary atonement, Teshima demonstrates that the blood of Jesus represents His Spirit since blood is the symbol of life; therefore, unless one receives the Spirit-baptism, the individual would not be atoned because the Spirit is the blood of Jesus.<sup>[33]</sup> The righteousness of faith is formulated not as the *imputed* justification but the *imparted*

---

<sup>27</sup> Teshima, *Nippon Minzoku to Genshifukuin*, p. 46.

<sup>28</sup> Teshima, *Seireino Ai*, p. 95.

<sup>29</sup> Teshima, *Seireino Ai*, p. 92.

<sup>30</sup> Teshima, *Genshifukuin Shinkojosetsu*, p. 131.

<sup>31</sup> Teshima, *Seireino Ai*, p. 87.

<sup>32</sup> Teshima, *The Light of Life*, p. 26.

<sup>33</sup> Teshima, *Nippon Minzoku to Genshifukuin*, pp. 14-15.

justification in the Spirit.<sup>[64]</sup> Likewise, the faith of the resurrection refers to not so much the belief of the miracle that Jesus was risen from the dead as the experience to encounter with the living Jesus.<sup>[35]</sup> Teshima transposes the emphasis of Uchimura, that he radically centers the Spirit whereas Uchimura centers faith. Teshima stresses that we need nothing but the Spirit; the Spirit-baptism is the outset, the process, and the end of the Original Gospel.<sup>[66]</sup>

As we have seen, for Teshima, faith is not a conceptual acceptance of the gospel. Rather, it is the Spirit-receiving experience. What is significant for him is, therefore, not how to get the gospel across to the Japanese; but how to lead them into the experience in which they receive and are filled with the Spirit as the fulfilment of the Japanese spirituality. His approach is rather a kind of contextual *spirituality* than a kind of contextual *theology*, an attempt to graft the Japanese traditional spirituality as the Old Testament onto the Holy Spirit as the New Testament.

### 3.5 Anti-Puritanism

Unlike the North American type of Pentecostalism, the Makuya Christians do not abstain from drinking and smoking. From the beginning of his Christian life, Teshima had thoroughly abstained from drinking, smoking, movies, and even going to cafes. In order to emulate Jesus, who was called a drunkard (Luke 7:34), however, he began to drink with his followers in their fellowship.<sup>[37]</sup> He predicates puritanical Christians to be hypocrites and Pharisaic. The Original Gospel, according to him, liberates Christians from the hypocritical Puritanism, making them fully humans. Teshima contends that the Original Gospel does not bind people up with<sup>[68]</sup> commandments, rather, it does restore true and free humanity in them.

As such, the Makuya movement is contrast with the puritanical Protestantism in Japan to which the Japanese holiness-Pentecostal

<sup>34</sup> Yoshimura, *Wagashi Teshima*, p. 343.

<sup>35</sup> Ikuro Teshima, *Genshifukuin Shinkojosetsu [The Introduction to the Beliefs of the Original Gospel]* (Tokyo: Kirisuto Seishojuku, 1993), p. 173.

<sup>36</sup> Teshima, *Nippon Minzoku to Genshifukuin*, p. 67.

<sup>37</sup> Teshima, *Nippon Minzoku to Genshifukuin*, p. 144.

<sup>38</sup> Teshima, *Nipponminzoku to Genshifukuin*, p. 32.

tradition belongs in terms of personality traits and attitude toward the world. As for guilt consciousness and ethical behavior, Protestant Christians in Japan are more apt to be concerned with spiritual purification, staying away from worldly affairs. For them, what outwardly differentiates Christians from non-Christians is such habits as non-smoking and non-drinking.<sup>39</sup> Their pietistic mentality focuses more on the awareness of sin and guilt as a condition for genuine sanctification. They are always aware of their inner conflict between Christian values and those of the secular and pagan society.<sup>40</sup>

In contrast, much optimistic and positive to worldly and culturally habits, the Makuya Christians enjoy peace of mind and have less conflicts to resolve since their religious experience is a constant source of happiness and success.<sup>41</sup>

They stress the actual possession of mind and body by the Holy Spirit as the means of removing the taint of sin and of endowing the believer with the supernatural powers evidenced in the intensive emotional-spiritual experience.... Not surprisingly, the Makuya believer bases his status in society almost exclusively upon his spiritual achievements. Spiritual baptism has provided him with a valued personal status and though it he has acquired certain transcendental qualities which set him apart from ordinary, conventional people.... By thus stressing the overriding value of religious accomplishment, the Makuya member is able to transcend any secular disabilities, including low socio-economic status and marginality as a Christian in Japanese society.<sup>42</sup>

In addition, though I have read through several Teshima's books, I did not come across any teachings on the Second Coming in those books. They are present-oriented. As Caldarola points out, the Makuya Christians are more concerned with the experience of supernatural power of the Spirit now: "heaven is the experience of salvation, and hell the lack of it."<sup>43</sup>

---

<sup>39</sup> See, Hiroshi Horikawa, "Hukuin Senkyo no Shogai [Obstacles of Evangelism]," *Kodan* 22 (December 1993), pp. 42-65.

<sup>40</sup> Caldarola, *Christianity: The Japanese Way*, pp. 193-207.

<sup>41</sup> Caldarola, *Christianity: The Japanese Way*, p. 207.

<sup>42</sup> Caldarola, *Christianity*, pp. 206-207.

<sup>43</sup> Caldarola, *Christianity*, p. 207.

### 3.6 Spiritual Disciplines

To acquire the Japanese traditional spirituality, as is found in mainly Shinto and partly Buddhism and Confucianism, the Makuya Christians practice various forms of spiritual discipline which are of Japanese folk religions. They walk barefoot over live coals in order to experience the power of faith and prepare for future trials. Besides, they practice the traditional custom of purification under adverse physical conditions; for instance, they pray and meditate long hours in a frozen lake in the midst of winter.<sup>44</sup> Unlike those theologians who strive to conceptualize Asian religious traditions, the Makuya Christians strive to experience them in order that the gospel would be actually incarnated in their ethnic soul. To make the Japanese traditional religiosity infiltrate into the hearts of members, their periodical magazine, the *Light of Life*, regularly carries the biographies of great Buddhist masters. It encourages readers to emulate those masters' religiosity and to apply to their own Pentecostal spirituality. In those efforts, The Makuya movement experientially integrates nationalism, traditional religiosity, and the Pentecostal spirituality.

## 4. Pentecostal Significance of the Makuya Movement

What remarkably stands out as significance in the Makuya movement is that they have linked the gospel not with Asian conceptual traditions but with Asian spirituality. Just like Teshima, Song, whose theology has some similarities with that of Teshima, to be sure, points out the inadequacy of Western conceptual and propositional theology that can hardly touch the heart of Asian humanity.<sup>45</sup> Moreover, Song explains the necessity of spirituality as a part of theologizing in Asian contexts.

the Christian Gospel that seeks to lead people to the God of love manifested in Jesus Christ must find its echoes and responses from within their spirituality....And the discovery of such spirituality in the essence of Asian cultures will open the eyes of Christians to see something new in their understanding of the Gospel. It will enable

---

<sup>44</sup> Caldarola, *Christianity*, p. 202.

<sup>45</sup> Choan-Seng Song, "From Israel to Asia: A Theological Leap," in *Mission Trends No.3: Third World Theologies*, eds. Gerald H. Anderson and Thomas F. Stransky (Grand Rapids, MI: Eerdmans, 1976), pp. 211-22(221).

them to discover fresh insights into how God is at work in nations and peoples alien to Western Christian culture.<sup>46</sup>

Song calls upon us to take Asian spirituality into consideration on the basis that God has been at work positively through the indigenous faith and ideologies in Asia.<sup>47</sup> Teshima, on the other hand, deals with Asian spirituality on the basis that the gospel not as a conceptual message but as the Spirit himself must be rooted in the soul and blood of the Japanese. For him, unlike Song, the Japanese traditional spirituality is simply a shadow of the good things to come and not the true form of these realities. Only in this sense, can it be called the “Old Testament” for Teshima. He emphasizes that the Japanese traditional spirituality is needed to be “grafted” onto the Holy Spirit to fulfil its intrinsic aim of existence.<sup>48</sup>

Moreover, the existence of the Makuya movement is significant in terms of what Pentecostalism is. Historically, they have no continuity with Azusa Street at all. The Makuya movement is a pure spontaneous and indigenous Pentecostalism in Japan. If, as Chan implies, the first ten years represents the heart of Pentecostalism, the Makuya movement has nothing to do with it.<sup>49</sup> If we link the term Pentecostalism exclusively with the Azusa Street, then the non-white Pentecostal movements which have no historical continuity with Azusa revival would be excluded within that definition.

Theological attempts to define Pentecostalism in the North American Pentecostal circle have difficulties to be applied to the Makuya movement. The most striking reason is that the Makuya Christians do not ask questions to which the North American Pentecostalism tries to give

---

<sup>46</sup> Song, *Third-Eye Theology*, p. 26.

<sup>47</sup> Song, “From Israel to Asia: A Theological Leap,” p. 219

<sup>48</sup> The oldest Christian approach to spirituality in Asia viewed Asian folk religions, liturgies, symbolism, and religious philosophy as false, superstitious, and satanic. As a result, those Christians who are taught by this approach never visit a Buddhist or other religious temple, and reject entirely their own spiritual heritage. They are like foreigners in their own country. See, Daniel J. Adams, *Cross Cultural Theology: Western Reflections in Asia* (Westminster, Georgia: John Knox, 1987), p. 27.

<sup>49</sup> Simon Chan, “The Pentecostal Reality and the Christian Tradition,” paper presented at the 7th Annual Lectureship of Asia Pacific Theological Seminary, Baguio City, Philippines, 18 January 1999.

answer. The Makuya movement has, just like other traditional Japanese religions, no concern about any attempt of theological and dogmatic formulations. To be sure, they do regularly speak in tongues. Yet, they do not theologize as to whether speaking in tongues is *the* sign of the Spirit-baptism or *a* sign; and as to whether the Spirit-baptism is the distinguished experience from conversion or not.

To understand this, we should know a general Japanese religiosity as the cultural background. For the Japanese, the term *Shinri* (• • ) denotes an experiencing truth, true reality.<sup>50</sup> For the Makuya Christians, therefore, the theological verification of the Spirit-baptism is not their existential concern at all. Their existential concern is rather the experiential verification of the Spirit-baptism.

What is Pentecostalism? To answer this question, contextual differences must be taken seriously. Admittedly, the term Pentecostalism is bound up with the spiritual movement which originated in Los Angeles in 1906. Hence, in a narrow sense, the term Pentecostalism inevitably carries with it a cultural peculiarity. In the broad sense, however, Pentecostalism is found outside of the concatenation of revivals related to Azusa Street. No regional Pentecostal movement, therefore, can monopolize the right to be called Pentecostalism.

Every regional Pentecostalism has its roots in two levels of experience, universal and cultural,<sup>51</sup> which corresponds to the relationship between content and form.<sup>52</sup> The Pentecostal experience is the experiential content of Pentecostalism, and a cultural expression gives it a form. Thus, the Pentecostal experience cannot be divorced from the culture in which it occurs.<sup>53</sup> Chan suggests that “diverse Christian spirituality is a gift of Christ to his church.”<sup>53</sup> The existence of the Makuya movement reminds us that the Pentecostalism is a potentially universal Christian experience, but it can occur as well in any cultural diversity and take on any forms of cultural expressions in the global

---

<sup>50</sup> Robert S. Ellwood and Richard Pilgrim, *Japanese Religion: A Cultural Perspective* (Englewood Cliffs, NJ: Prentice-Hall, 1985), p. 86.

<sup>51</sup> Adams, *Cross Cultural Theology*, p. 33.

<sup>52</sup> Adams, *Cross Cultural Theology*, p. 34. Adams argues that “...the meeting point between universal content and cultural form can play a significant and creative role in the search for new forms of spirituality.” See, p. 33.

<sup>53</sup> Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: Intervarsity, 1998), p. 21.

context.<sup>54</sup> And it should be said, at the same time, that equally important, any provincial Pentecostalism should be balanced with what seems universally “Pentecostal” implied in the Scriptures.<sup>55</sup>

## 5. Conclusion

In this research paper, I have explored an indigenous Pentecostalism, the Makuya movement. To sum it up, the Makuya movement has three peculiarities in contrast to the North American type of Pentecostalism such as the Japan Assemblies of God. First, they were born in no contact with the Western Pentecostalism. As such, they have been immune from the Western missionary influence, which accounts for their indigeniousness. Second, the Makuya movement came to being through the Mukyokai (Non-Churchism) movement which is also an indigenous Christianity in Japan. For the Mukyokai movement, faith is an

---

<sup>54</sup> In this respect, Hollenweger meaningfully discusses “a theologically responsible syncretism.” Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), pp. 132-41: “The question is not ‘syncretism yes or no,’ but what kind of syncretism. Already the Bible is an example of theologically responsible syncretism....We shall see later that Paul, too, does not shy away from syncretism. His famous thirteenth chapter in 1 Corinthians is a collage of contemporary popular religious sayings (as one can find out by consulting any critical commentary). He even manages not to mention Christ in the whole chapter....It is also known that our rites and festivals (Christmas, Easter), and even the names of our days (Sunday, Monday, etc), do not come from the New Testament, but from our Celtic and Germanic forefathers. So too with the form of our sermons, and with our church buildings, which are often built on the foundation of pagan temples. Our Christian rites and festivals carry with them a great heritage from our pagan past. Think of our marriage ceremonies and funerals—they too go back to pagan patterns. The New Testament Christians did not conduct funerals.”

<sup>55</sup> I should add that currently the Makuya movement appears to go too far toward the right wing. For instance, they extol such as the emperor veneration and militaristic nationalism, which alienates them from the fellowship with other Christian bodies. Therefore, questions inevitably come up in mind. That is, is there any certain form of the Japanese traditional spirituality?; how can we possibly draw a picture of the Japanese culture which would not vary despite the fact that every culture is always in change? There would be always a danger to be too ideological in groups making a particular peace of cultural pazzule represents whole picture of the culture.

unconditionally direct experience with God; as a result, no Christian is in need of being connected with any church, creed, dogma, and ritual. Likewise, for the Makuya movement, faith is the spiritual union with the living Christ the Spirit: for them, such the Spirit-receiving experience has nothing to do with any rational or logical justification. Third, the Makuya movement attempts to “graft” the Japanese spirituality onto the Holy Spirit. According to Teshima, it is the Holy Spirit which fulfills the intrinsic aim of existence of the Japanese spirituality.

I believe that those uniqueness of the Makuya movement could contribute to the global Pentecostalism as they point to the freedom of the Spirit to create new Asian Pentecostal spirituality. “No single type of spirituality satisfies every one” and every culture.<sup>56</sup> On the basis of this recognition, we should keep seeking to grasp the heart of Pentecostalism.

---

<sup>56</sup> Chan, *Spiritual Theology*, p. 21.

The Second Annual Meeting of  
**Asian Pentecostal Society**

“Challenges and Opportunities  
for Asian Pentecostals”

\*\*\*

Aug 25, 2000

Asian Seminary of Christian Ministries  
Makati, Metro Manila, Philippines

\*\*\*

For more information, contact:  
Dr. Miguel Alvarez, Annual Meeting coordinator.  
At [ascm@ascm.edu.ph](mailto:ascm@ascm.edu.ph)

THE GLOBALIZATION OF PENTECOSTALISM:  
THE ROLE OF ASIAN IMMIGRANT PENTECOSTALS IN CANADA

Michael Wilkinson

Introduction

The globalization of Pentecostalism is an area of study that is relatively in its infancy. Researchers are just beginning to examine the implications of Pentecostal and Charismatic Christianity as a global movement. Most studies have focussed on local Pentecostal histories. To date research has attempted to establish that Pentecostal and Charismatic Christianity is a global movement, even if its origins are debated.<sup>1</sup> While it is not my concern to enter into the debate about the origins of Pentecostalism here, I do want to examine precisely how Pentecostal and Charismatic Christianity is interconnected on a global scale.<sup>2</sup> In this paper I examine some of the transnational ties between Pentecostals in Asia and Canada. What I show is that these transnational networks between the “home” country and the “host” country are increasingly important for Asian migrants. Also, while ties between migrants have previously existed, what is new is the proliferation

---

<sup>1</sup> See 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); Karla Poewe, ed., *Charismatic Christianity as a Global Culture* (Columbia: South Carolina: University of South Carolina Press, 1994); Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997).

<sup>2</sup> For one perspective on the origins debate see Cecil M. Robeck, Jr., “Pentecostal Origins in Global Perspective,” in *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelization*, eds. Harold D. Hunter and Peter D. Hocken (Sheffield: Sheffield Academic Press, 1993), pp. 166-88.

of social ties among migrants. My findings are based on a larger research project of ethnic Pentecostal congregations in Canada.<sup>3</sup>

## 2. Asian Migration

Immigration to Canada has changed since the late 1960s when the Immigration Act introduced a new point system aligning immigration with the needs of the labor market.<sup>4</sup> Specifically, immigration became associated with large peaceful international movements of people looking for employment whereas in the past migration often followed periods of war, famine, or conquest by colonial forces.<sup>5</sup> Another major change for Canada was the increase in migration from non-European sources, especially Asia. For example, the immigrant population from the United Kingdom decreased from 25.2% of all immigrants before 1961 to 2.4% of those arriving between 1991 and 1996. Among those from Eastern Asia the percentage of immigrants increased from 1.9% before 1961 to 24.3% of all immigrants arriving in Canada between 1991 and 1996 (see the table below).<sup>6</sup>

Over 75% of the immigrants coming to Canada in the 1990s are members of a visible minority group.<sup>7</sup> Visible minorities account for 18% of the population in the Province of British Columbia and 16% in the Province of Ontario. The majority of immigrants choose the cities of Vancouver, British Columbia and Toronto, Ontario as their places of destination. The largest visible minority group are individuals who identify

---

<sup>3</sup> Michael Wilkinson, "Global Migration and Transformation among Canadian Pentecostals" (Ph.D. dissertation, University of Ottawa, 1999).

<sup>4</sup> This section relies substantially on James S. Frideres, "Changing Dimensions of Ethnicity in Canada" in *Deconstructing a Nation: Immigration, Multiculturalism and Racism in '90s Canada*, ed. Vic Satzewich (Halifax, Nova Scotia: Fernwood, 1992), pp. 47-67.

<sup>5</sup> Frideres, "Changing Dimensions," pp. 50, 66-67.

<sup>6</sup> Statistics Canada at the following location (consulted 28/07/99): <http://www.statcan.ca/english/Pgdb/Peopel/Population/demo25b.htm>. Immigrant population "refers to people who are or have been immigrants in Canada. A landed immigrant is a person who has been granted the right to live in Canada permanently by immigration authorities. Some immigrants have resided in Canada for number of years, while others are recent arrivals."

<sup>7</sup> Statistics Canada at <http://www.statcan.ca/Daily/English/980217/d980217.htm>. (July 28, 1999).

themselves as Chinese accounting for 860,000 people or 3% of Canada's population. The next largest minority group is 671,000 South Asians who comprise 2.4% of Canada's population. Approximately 1.1 million Filipinos, Southeast Asians, Latin Americans, Japanese, Koreans, Arabs and West Asians make up the remaining one-third of the visible minority population. Approximately 574,000 blacks represent 2% of the Canadian population. Canada's cultural mosaic has changed.

Place of Birth	Immig. Populat.	Before 1961	1961-1970	1971-1980	1981-1990	1991-1996
United Kingdom	655,540	265,580 (25.2%)	168,140 (21.3%)	132,950 (13.3%)	63,445 (5.8%)	25,420 (2.4%)
Eastern Asia	589,420	20,555 (1.9%)	38,865 (4.9%)	104,940 (10.5%)	172,715 (15.8%)	252,340 (24.3%)
South-east Asia	408,985	2,485 (0.2%)	14,040 (1.8%)	111,700 (11.2%)	162,490 (14.9%)	118,265 (11.4%)
Southern Asian	353,515	4,565 (0.4%)	28,875 (1.2%)	80,755 (1.5%)	99,270 (0.9%)	140,055 (1.0%)

Immigrant Population by place of birth and period of immigration  
(Source: Statistics Canada, 1996 Census)

In terms of religion, one would expect that Canada's religious mosaic would also be transforming. Reginald Bibby, however, argues that the majority of immigrants arriving to Canada are coming as Christians already.<sup>8</sup> As I have argued elsewhere, the greatest challenge for the Christian churches in Canada is not the evangelization of immigrants. Rather, the migration of non-European Christians to Canada has several other consequences for the denominations, including the Pentecostals.<sup>9</sup> According to my earlier research, the fastest changing segment of the Pentecostal Assemblies of Canada (PAOC), the largest Pentecostal denomination in Canada, is the growth of new ethnic congregations. As of January 1997 there were 120 ethnic congregations out of a total of 1,110 congregations in the PAOC. Most of this growth has occurred since the early 1990s and includes such ethnic groups as Chinese, Ethiopian, Filipino, Ghanian, Japanese, Korean, Malaysian, Spanish, Tamil and many others.

<sup>8</sup> Reginald Bibby, *Unknown Gods: The Ongoing Story of Religion in Canada* (Toronto: Stoddart, 1993), p. 23.

<sup>9</sup> Wilkinson, "Global Migration and Transformation," p. 9.

### 3. Global Networks

As stated above, social ties among people between “home” and “host” countries is not new. As well, these transnational social ties are not unique to Pentecostals. What is new, however, is evidence of a proliferation of transnational links since the early 1990s.<sup>10</sup> Furthermore, the implications of these new social relationships are yet to be fully understood. The range of transnational social ties among Pentecostals include new denominational affiliations, global pastoral searches, theological training on the Internet, special events and conferences, prayer networks, Internet sites, international ministries, publications, music, television, video, and also migration. Important here is the idea that the flow between the links is two directional. The various affiliations that I discuss here consist of both sending and receiving links. These transnational relationships and practices increasingly carry religion, and specifically Pentecostalism, as a global culture.<sup>11</sup> There are three broad types of transnational Pentecostal networks that I have identified. They are congregational ministry flows, special event and conference links, and denominational affiliations.

The social ties between Pentecostal congregations and their members occur through the Internet, telephone, letters, videotapes, cassette tapes, mail, travel, and migration. Transnational congregational ministry links manifest themselves in pastoral searches, theological education, prayer, worship, the building of facilities, promotion, and support. Special event and conference links among Pentecostals occur in two different ways. First, there are global events and conferences that pastors and members of ethnic congregations attend with other Pentecostals from around the world. For example, the Pentecostal World Conference took place in Korea in 1998 and

---

<sup>10</sup> Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage, 1992), p. 59.

<sup>11</sup> For other studies of global religion and transnational ties, see Peter Beyer, *Religion and Globalization* (London: Sage, 1994); Poewe, ed., *Charismatic Christianity*; Irving Hexam and Karla Poewe, *New Religions as Global Cultures* (Boulder, Colorado: Westview Press, 1997); Danièle Hervieu-Léger, “Faces of Catholic Transnationalism: In and Beyond France,” in *Transnational Religion and Fading States*, eds. Susanne Hoeber Rudolph and James Piscatori (Boulder, Colorado: Westview Press, 1997), pp. 104-118; Rijk A. Van Dijk, “From Camp to Encompassment: Discourses of Transsubjectivity in the Ghanaian Pentecostal Diaspora,” *Journal of Religion in Africa* 27:2 (1997), pp. 135-159; Peggy Levitt, “Local-level Global Religion: US-Dominican Migration,” *Journal for the Scientific Study of Religion* 37:1 (1998), pp. 74-89.

was attended by Pentecostals from around the world. The second type of special event is more local in nature but it has a global focus that links the local congregation with other Pentecostals globally. For example, Spanish congregations in Canada annually celebrate their cultural diversity and the ties they have with their “home” countries.<sup>12</sup> The final type of Pentecostal network is the denominational affiliation. Again, it is not that denominational affiliations are new but that there is a proliferation of new denominational affiliations both formal and informal. These new global Pentecostal networks have organizational implications for Pentecostalism as new affiliations challenge old paradigms of “doing Pentecostalism.” What follows is a brief examination of these social ties and the way they are transforming Asian and Canadian Pentecostalism.

#### 4. Global Networks among Asian Pentecostals

The various ministry links maintained among Asian Pentecostals illustrates how Pentecostalism is changing. The types of transnational ministry networks presented here show the global nature of such things as pastoral searches and theological education. These changes relate to practical theology. The PAOC has attempted to deal with these issues in several ways. One change that has occurred in Canada revolves around the problem of a lack of pastors for Asian congregations. As a result, pastoral searches have extended beyond the borders of Canada. As one PAOC official explained, there are an insufficient number of qualified pastors for Asian congregations. For example, when new Chinese immigrant congregations began to be established in the 1990s, especially with Pentecostals from Hong Kong, the PAOC assumed a Canadian Chinese pastor, originally from Mainland China, would have no problem overseeing the congregation. It soon became apparent though that the pastor and the congregation were culturally far apart. With no Hong Kong Chinese pastor available in Canada, the search for a pastor was made in Hong Kong. The PAOC was able to find a pastor in Hong Kong who was willing to come to Canada to pastor the Chinese congregation. A Tamil speaking congregation in Toronto also made a global pastoral search when parishioners invited

---

<sup>12</sup> The anniversary celebration culminates in a “parade of nations.” During the service several members representing the different countries in the Spanish congregation march in singing their national anthem while carrying the home flag. The service ends with prayer for the home countries and world evangelism. See Wilkinson, “Global Migration and transformation,” pp. 216-17.

their former pastor from Sri Lanka to come to Canada to provide pastoral leadership.

Related to a lack of pastors are the requests for theological education by ethnic congregations. A group of Tamil speaking Pentecostals in Toronto have requested the PAOC to provide theological education that is distinctly Asian. Tamil students have not adjusted well to a western style of education. The PAOC has accommodated this request. Lyman Kulathungam, a Sri Lankan Tamil who teaches at Eastern Pentecostal Bible College in Peterborough, teaches courses for the Tamils. Kulathungam told me that the program has worked well for the Sri Lankan students as they are able to offer courses that are more contextual dealing with law and legal issues, and human rights, courses not traditionally offered in a Bible college curriculum. However, it is also a challenge because not all Tamil speaking Pentecostals in Canada are from Sri Lanka. Tamil speaking migrants have different histories and cultures as many have come from south India, north and east Sri Lanka, Malaysia, Singapore, and South Africa. Thus the PAOC is changing as it endeavors to accommodate the requests of Pentecostal migrants from distinct regions of the world.

Second, Pentecostalism is changing through special event and conference links which also serve to construct and maintain cultural identity. Many ethnic congregations participate in conferences in North America, Africa, Latin America, and Asia. For example, Joo, pastor of World Pentecostal Mission Church in Toronto, participates in an annual pastors conference at Yonggi Cho's Full Gospel Church in Korea. The conference connects Joo with other Korean pastors around the world where ideas for ministry are exchanged, prayer support is provided, and cultural continuity is maintained. Joo's congregation in Canada then benefits from the conference through the establishment of an important link between Canada and Korea. Joo is able to network with other Koreans who are coming to Canada. The World Pentecostal Mission Church provides services in both English and Korean which establishes a connection for worshippers from Korea.

Third, there are organizational implications for Pentecostalism that center around organizational and denominational issues. For example, one of the changes for the PAOC revolves around the sharing of facilities by more than one congregation. Most ethnic congregations cannot afford to build their own facilities. As a result most of them meet in the buildings of older established English-speaking congregations. The Agincourt Pentecostal Church in Toronto has four language groups sharing the facility including a Tamil congregation and a Chinese congregation. The English-speaking congregation, which built and paid for the facility, felt the other

congregations had little respect for the building. The ensuing conflict led to the development by the PAOC of a shared facilities agreement with guidelines for peaceful cooperation in the building. Again, the PAOC is endeavoring to deal appropriately with organizational issues and ethnic congregations.

One effort is to have a yearly seminar for the leaders of ethnic congregations to deal with relevant concerns, especially organizational ones. In 1995, PAOC official, Stewart Hunter said that the PAOC is still learning to be flexible with its new diversity. At that time they were reluctant to allow a PAOC Korean congregation to also hold affiliation status with Yonggi Cho's Full Gospel World Mission. The Korean congregation then decided to withdraw its membership with the PAOC in favor of the Korean affiliation. In 1997 the PAOC changed. Korean congregations can now have dual denominational affiliation. They can maintain their ties with the "home" country and the "host" country. Korean pastors in Canada contend that holding dual affiliation with the Full Gospel World Mission in North America and globally allows them to not only use the name Full Gospel but also maintains a sense of Korean Pentecostalism in Canada. An official partnership was also established between Korean and Canadian Pentecostals in 1998 when Eastern Pentecostal Bible College founded an official relationship with Korea's Hansei University. <sup>13</sup> The two institutions signed an agreement for student and faculty exchanges.

The idea of partnership between the PAOC, ethnic congregations, and other Pentecostal denominations globally, is largely a response to contemporary circumstances. New partnerships, according to Ken Birch and Eusebio Perez, assumes a spiritual unity between equals. <sup>14</sup> They argue that non-ethnic congregations need to also make adjustments by partnering, in several ways, with ethnic congregations. First, the local congregation can partner with ethnic congregations through sharing facilities. Second, Pentecostal denominations can partner with ethnic congregations by providing finances to support new ministries. Finally, Pentecostal denominations can partner with ethnic congregations by encouraging leadership development. The PAOC is attempting to adjust to the new

---

<sup>13</sup> See "Building Bridges," *On Track* (Peterborough: Eastern Pentecostal Bible College, Summer 1998).

<sup>14</sup> Kenneth B. Birch and Eusebio Perez, "Ethnic and Anglo Churches in Partnership," in *Missions within Reach: Intercultural Ministries in Canada*, ed. Enoch Wan (Hong Kong: China Alliance Press, 1995), pp. 59-72.

migration. It is also recognizing the importance of global networks among Pentecostals in Asia and Canada.

### 5. Conclusion

In conclusion, Pentecostalism, and specifically the PAOC, is adapting to the realities of global migration and the various transnational social ties maintained between Pentecostals in Asia and Canada. Global networks, such as congregational ministry ties, special event and conference links, and organizational and denominational affiliations, have several implications for Pentecostals. First, there is a greater diversity within the PAOC not experienced before. Along with the new diversity is the desire and ability for Asian Pentecostals to maintain close ties with their "home" countries. The consequences of these social ties are still yet to be determined not only in the "host" country but also in the "home" country. An area that still needs to be examined is the degree to which Pentecostal congregations in Asia are changing as they establish ties with other Pentecostals, especially in North America. For example, how are Pentecostals in Asia responding to new denominational ties? What kinds of adjustments are made through increased contact with other Pentecostals? How do global networks lead to new conceptions of Pentecostal identity? What contributions are Asian Pentecostals making to the development of a global Pentecostal culture? The global story of Pentecostalism can only be enhanced through a better understanding of transnational networks among Pentecostals.

## WHAT CAN THE ACADEMY DO FOR THE CHURCH?

Richard Dresselhaus

The challenge of mission demands the full utilization of the gifts and resources the Lord has given to the church. That challenge calls for the careful exploration of the ways in which the academy of the church and the church at large might work together in a cooperative venture to strengthen the church and enhance its mission around the world.

### 1. Evaluation

While generalizations are hazardous at best, it seems to the writer that the academy is sometimes marginalized by the church. That is, its resources are not fully utilized in the work of the church. The reason for this probably moves in two directions. The church may look at the academy with a measure of suspicion, while the academy may look at the church with an attitude of condescension. The purpose here is to explore ways in which the academy and the church might rise above these attitudinal limitations and approach their work in a cooperative way.

### 2. Context

Any attempt at an integrated effort must keep in focus several contextual factors:

#### 2.1 Denominational Concerns

Across the spectrum of leadership within the Assemblies of God is a frequently articulated concern that the academy might be party to compromise on doctrines held as inviolable by the church. Historical evidence (as witnessed in other denominations) is sometimes cited. If our

work together is to be constructive and significant, this concern, whether rooted in fact or fancy, dare not go unaddressed.

## 2.2 Revival Priorities

The church of which we are a part is the result of revival forces which are traceable to the outpouring of the Holy Spirit at the turn of the century. Spiritual encounter is essential to a revival movement. Matters of the heart press for a place of priority. Reflection is easily set aside in such a context. Here is another factor that the academy must keep in clear focus as it sets out to do its work.

## 2.3 Theological Perspectives

While the church rightly insists that the foundation of all doctrine is the objective revelation of God in the scripture, it also considers experience as a kind of "validating hermeneutic" to anchor its beliefs. We are a people of experience, and to ignore that reality impairs the cooperative work of the academy and the church.

## 2.4 Servant Orientation

Respectfully, the academy must be servant to the church. Its task, then, is rooted in its commitment to support and undergird the work of the church. This becomes its reason for being. The academy has its identity in its relationship to and in its cooperation with the church. Personal agendas must be subservient to this devotion. The question before the academy is persistently this: How will this work strengthen the church?

## 2.5 Freedom and Inquiry

The work of the academy must be guided by theological and ecclesiological parameters already set in place by church dogma and tradition. How is the academy to do creative and significant work within these rather tight parameters? This question never goes away and becomes the subject of persistent challenge. Interestingly, presupposition is a vital part of any serious and productive inquiry. Even so-called "free thinkers" are guided by a set of presuppositions, no matter how much they may protest. In fact, intellectual respectability is most honored when it takes seriously contextual parameters. The academy can exercise

remarkable latitude within the parameters defined for her by the church -- of which she is a vital and essential part.

## 2.6 Indoctrinational Considerations

What follows here is but an extension of the point just made. The academy is entrusted by the church to take a leading role in the faithful transmission of its belief system to the generations that follow. Again, the academy is called to perform a task with prescribed definition. The challenge is to carry out this enterprise without slipping into a mind-set characterized by rigidity and dogmatism. The academy and the church, in a relationship of mutual trust, must accept this challenge.

## 3. Suggestions

It may be fitting now to ask the question again: In what ways can the academy serve the church? The response here is tempered by the contextual considerations which have gone before.

### 3.1 By Helping the Church to Articulate Its Belief System with Accuracy, Faithfulness, Passion, and Conviction.

A case in point might be helpful the doctrine of initial evidence is sometimes held with suspicion in both Pentecostal and non-Pentecostal groups. The question for the academy is not whether or not we embrace this doctrine, for that has been established by our mutual confession. It is rather how might this doctrine be set forth in the most convincing and definable way. The academy is positioned well to do this work. It understands Biblical history, denominational concerns, exegetical requirements, and the nomenclature necessary to make the case with clarity and persuasiveness. The academy serves the church well when it functions in this role. It is to the academy that the church must be able to turn with confidence for this important work.

### 3.2 By Helping the Church to Support and Appropriate the Unique and Essential Work Done by the Academy.

This is like saying, "Convince the church of your value." As unfair as that may seem, it is just this that must happen. In its servant role, the academy must demonstrate to the church its unwavering commitment to

enhance the work of the church. The academy, by its resolution of purpose in this regard, will gain the support of the church as it goes about its essential work. It is time for a spirit of trust and reciprocity to so grip both the academy and the church that their work together will both please the Lord and build His kingdom. God-given gifts are needlessly squandered when the church distrusts the academy and the academy fails to rise to the task of serving the church. Imagine the influence created by a solid partnership of mutual trust and service between the academy and the church. Its creation must be priority.

### 3.3 By Helping the Church to See the Intrinsic Value of Theological Reflection and Scholarly Dialogue

Revival movements tend to focus on encounter. Pragmatics matter most. Experience is held as vital. To this there is no protest. However, experience ultimately makes an evidential demand. "I must understand just what it is that has happened to me." It is the academy that can help the church right here. Theological reflection, rightly focused, will provide an essential safeguard for the church. It is this work that puts an understanding foundation beneath the experiential building. The academy must assist the church in comprehending the essential nature of this work. A revival movement will falter if it does not find a resting place on sound doctrine. The academy serves the church well when it leads the way in recognizing the "substance" of faith.

### 3.4 By Helping the Church Develop a Strategy of Evangelism

The academy should stand on the cutting edge of evangelistic endeavor. Strategies, methodology, and motivation should flow out from the academy to guide and help the church in its worldwide mission. The appeal here is that the academy resist the temptation to "internalize" its focus. The world and its needs must be held as priority. If the academy can be viewed by the church as instilling passion and burden to reach the lost, it will attract to it a high level of support from the church.

### 3.5 By Helping the Church to Grasp the Ways in Which a Spirit of Revival Might Be Fostered in the Ongoing Life of the Church

The academy can be a depository of information on revival happenings and history. It can communicate to the church the passion and power as demonstrated by those whom God has used as instruments

of revival. The church must experience continual revival, and the academy must lead the way.

We may be close to that time when the academy and the church will enter into a partnership which will catapult the church forward on every front. A time when trust will abound, mutual efforts will be well-focused, gifts will be fully utilized, and the academy of the church and the church at large will know that they are indeed one.

For this the Lord will be pleased.

**Center for Asian Pentecostal Studies  
Asia Pacific Theological Seminary**

Presents

Useful Three Topics of Its

**Occasional Pentecostal Lecture Series**

“South African Pentecostal Movement”

Mathew Clark, Th.D., Th.D.

“European Pentecostalism”

Jean-Daniel Plüss, Ph.D.

“Non-Wesleyan Pentecostalism: A Tradition”

William W. Menzies, Ph.D.

**Check Its Website: [www.pts.edu](http://www.pts.edu)**

*Asian Journal of Pentecostal Studies*  
P. O. Box 377  
Baguio City 2600, Philippines

[www.aps.edu/ajps](http://www.aps.edu/ajps)

(Continued from front inside cover)

MANUSCRIPTS AND BOOK REVIEWS submitted for consideration should be sent to *Asian Journal of Pentecostal Studies*, P.O. Box 377, Baguio City 2600, Philippines (Fax: 63-74 442-6378; E-mail: APTS@xc.org). Manuscripts and book reviews should be typed double-spaced. Manuscripts should conform in style to the 6<sup>th</sup> Edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. An additional style guide will be sent upon request. The *Journal* encourages contributors to submit an electronic copy prepared through a popular word processor mailed in an IBM-compatible floppy disk or sent as an email attachment.

BOOKS FOR REVIEW: Send to the *Journal* office.

CORRESPONDENCE: Subscription correspondence and notification of change of address should be sent to the *Journal* office. For the following areas, the readers may contact the *Journal* representatives for subscription order and other inquiries:

Korea: Chi-il Chung, Chodae-bangju Church, 930-6 Mansoo-1-dong, Namdong-ku, Inchon 405-241(Tel: 032 432-5810; Email: hesed97@mail.hitel.net)

North America: Paul Elbert, Dept. of Science, Lee University, Cleveland, TN 37320-3450, USA (Email: pelbert@alltel.net)

SUBSCRIPTION RATES: Annual subscription rates including surface mail are: P200 for the Philippines; US\$10.00 for Asian countries; and US\$15.00 for other countries, including Australia and New Zealand. For more details, see the Subscription/Order form.

THIS PERIODICAL IS INDEXED in *Religion Index One: Periodicals*, the *Index to Book Reviews in Religion*, *Religion Indexes: Ten Year Subset on CD-ROM*, and the *ATLA Religion Database on CD-ROM*, published by the American Theological Library Association, 820 Church Street, Evanston, IL 60201-5613, E-mail: atla@atla.com, WWW: <http://www.atla.com/>.

Printed in Korea by Changjo Print  
through the donated labor of the members of Seed Mission, Seoul, Korea.

Cover calligraphy by Shigeo Nakahara, 1997.