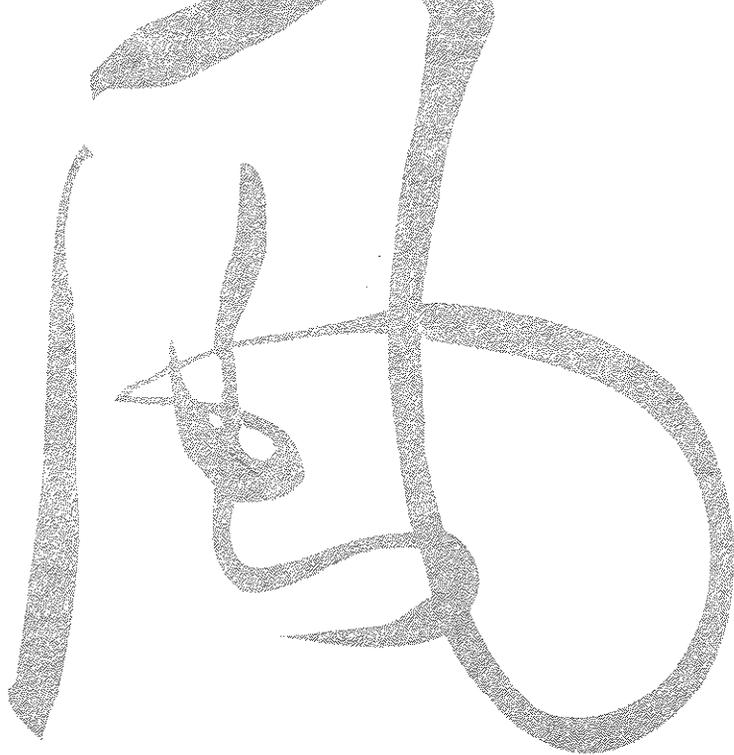


Asian Journal of Pentecostal Studies



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William W. Menzies and Wonsuk Ma

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

(Continue on back inside cover)

Asian Journal of Pentecostal Studies

Volume 5, Number 2 (July 2002)

EDITORIAL

Pentecostal Studies: Reflections on Recent Developments 185-187

ARTICLES

- Ayuk** Ausaji Ayuk
The Pentecostal Transformation of Nigerian Church Life 189-204
- Marcela A. Chaván de Matviuk**
Latin American Pentecostal Growth:
Culture, Orality and the Power of Testimonies 205-222
- Virginia Trevino Nolivos
A Pentecostal Paradigm for the Latin American Family:
An Instrument of Transformation 223-234
- Julie C. Ma
Korean Pentecostal Spirituality: A Case Study of Jashil Choi 235-254
- Dongsoo Kim
The Paraclete: The Spirit of the Church 255-270
- James Wright
Profiles of Divine Healing: Third Wave Theology
Compared with Classical Pentecostal Theology 271-287
- Monte Lee Rice
Pneumatic Experience as Teaching Methodology
in Pentecostal Tradition 289-312
- Saw Tint San Oo
In Search of Holiness: A Response to Yee **Tham** Wan's
"Bridging the Gap between Pentecostal Holiness and Morality" 313-320

PENTECOSTAL STUDIES:
REFLECTIONS ON RECENT DEVELOPMENTS

Various aspects of global Pentecostalism have provided a growing number of studies in the past decades, and this trend is clearly continuing. It is especially evident in the study of non-western Pentecostalism, including the Asian Pentecostal movement. There are a number of obvious reasons why this dynamic spiritual movement in the non-western world has attracted serious inquiry. It is significant that what is happening in the non-western world has been quite different from the patterns found in western Pentecostalism. Various reasons can be suggested, but the primary reasons are the radically different socio-cultural and religious contexts of the non-western world. In addition, this is where explosive growth is taking place. Once robust Pentecostal denominations in the West are disclosing diminishing rates of growth, and some are even beginning to report a decline in church membership. Nonetheless, the “global statistics” of those denominations in the West which seem to have reached a plateau in domestic growth still show impressive numbers, primarily because of the growth in membership in their churches in the non-western world.

One reason for the non-western patterns of Pentecostal growth may be attributable to the creativity of the Spirit. This seems to be evident in the rich diversity in “Pentecostal” beliefs and practices accommodated by the non-western Pentecostal world. The variety of papers presented at the recent International Conference on Asian Pentecostalism (Sept, 2001) organized by the University of Birmingham is a good example. Consider as well, the American Society of Church History’s plan to hold a meeting (Chicago, 2003) on “Pentecostal Currents and Healing/Revival Movements in Asia.” The growth and birth of several Pentecostal journals in Asia in the past decade may also symbolize the growing interest in Asian and other non-western Pentecostalism.

New graduate programs featuring the study of Pentecostalism are burgeoning. Initially, through the creative and courageous work of Walter Hollenweger, the University of Birmingham instituted the first serious doctoral-level academic program in global Pentecostal studies. Until recently, this program stood virtually alone.

Following the leadership of the University of Birmingham, the University of Wales recently began its Center for Pentecostal/Charismatic Studies with the Th.M. program in Pentecostal Studies in association with its affiliate, Mattersey Hall, a British Pentecostal Bible college. The Free University of Amsterdam has just created a chair for Pentecostal Studies and is launching a web-based Pentecostal journal. Hollenweger's decision to donate his life-long collection on Pentecostalism to the Free University has reinforced this plan. It is also through the university's affiliated Pentecostal college that necessary faculty and other resources are provided. This trend is also evident in North America. In addition to various scholarly meetings on various Pentecostal subjects, Regent University (Virginia Beach) has announced its Ph.D. program in Pentecostal Studies.

This breath of scholarly wind blowing through the Pentecostal world is being noted carefully by Christian publishing houses. Major publishers are adding more and more Pentecostal-Charismatic titles. Some of them are Blackwell, Paternoster (also through its Regnum division), Ashgate, Zondervan, Eerdmans, and Baker, just to mention a few. Publishers that have traditionally produced Pentecostal titles continue to strengthen their offerings in this field. Some of them are Sheffield Academic Press (recently merged with Continuum), Peter Lang, Hendrickson, and several university presses. This list is certainly not exhaustive, but it is representative of significant recent developments. There is no doubt that this trend will continue. If the last century was the "Century of the Spirit," titled as a witness to the dramatic impact of the work of the Holy Spirit throughout the church world, the current century, certainly in its early years, is likely to be known for the dramatic increase in scholarly reflection on the globalization of the Pentecostal movement.

An additional observation may be noted. This growing interest in Pentecostalism was in large part popularized by "outsiders" from beyond the Pentecostal movement. Popular sociological reflections on Latin American Pentecostalism are one good example.¹ Harvey Cox's popular book is another.² These friends of the movement have done something that "insiders" were not capable of doing for a variety of reasons. The diverse post-graduate programs in a variety of universities also fall largely in the category of contributions from "outsiders." With all their earnest desire to

¹ E.g., David Martin, *Tongues of Fire: the Explosion of Protestantism in Latin America* (Cambridge: Basil Blackwell, 1990).

² *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley, 1995).

speak for Pentecostals, however, it is evident that frequently the representations of “outsiders” miss values and perspectives that may be better articulated by those from within the movement itself. A quick fix is for Pentecostal writers to produce credible works to balance the representations of outsiders.

Such writings and reflections by friends from outside the movement have disclosed a penchant for descriptive studies, observing the phenomena of behavioral, psychological, sociological, or even religious disciplines. Seldom do their inquiries begin with questions like: “What is the theological foundation for Pentecostal belief?” Thus, the fascination with a description of a dynamic movement is not matched by theological substance. This certainly has something to do with the limitations with which some universities are required to operate. One’s belief is not a good academically convincing reason to explain a phenomenon, at least in their dialogue with the agencies that provide funding. A good example is the situation of many British institutions.

There may, indeed, be a need for an additional major study center for international Pentecostal studies, perhaps in an Evangelical seminary. One would ask: Why not in one of the existing Pentecostal denominational seminaries? It is possible that parochial concerns may make it difficult to provide as broad a base of study as the emerging international Pentecostal movement requires. Denominational interests might preclude the wider platform needed to encourage such studies.

When this is further applied to geographical interests, as mentioned above, the “outsider’s” role becomes quite noticeable. Again, for the Latin American scene, the majority of books have been written by non-Latinos who may or may not be Pentecostals. This pattern may not be much different in Asia or Africa. However, the situation in South Africa is in sharp contrast to this pattern. Happily, Pentecostal scholars in South Africa have been able to provide a much better model. The concept of an Evangelical institution providing a forum for broadly-based Pentecostal scholarship is presented here as a seed thought, an idea perhaps worthy of further reflection. It is on this note that we present the tenth issue of the *Journal*.

As indicated in the previous issue, the current issue begins with four papers presented during the International Symposium on Non-Western Pentecostalism. Interestingly, we have three women presenters here.

We continue to rejoice in the warm support we have received from our readers, and we thank you for your continued encouragement.

W. Ma

THE PENTECOSTAL TRANSFORMATION OF NIGERIAN CHURCH LIFE¹

Ayuk Ausaji Ayuk

1. Introduction

The fact that Pentecostal movement has touched every facet of the Nigerian society and church life is not an overstatement. The “Spirit” movement in the Nigerian church and society in general is unprecedented. It is almost impossible for any one to say that there is a Nigerian who has not heard the word of God. This is so, because of the Pentecostal spirit in the country.

The mainline denominations like the Methodist, Anglican, Presbyterian, Roman Catholic Church, etc. are still in existence, but the fact remains that many of these churches have been transformed to the Pentecostal style of worship. This is how strong the Pentecostal impact is in Nigeria. It is this kind of spirit that has led to the spreading of churches all over the country and beyond, hence church growth—an off shoot of Pentecostalism.

The main thrust of this paper is to unravel the contributions of the Pentecostal movement to church growth and spiritual awakening in Nigeria. The core of this awakening is the transformation of other churches towards the Pentecostal “spirit” of worship. It is not about style, but the imbibing of a belief system. The Holy Spirit has been neglected and its power denied until the coming of the Pentecostal movement. The Spirit’s power has now been restored and it is practically “moving mountains.” The word has spread unprecedented, and many have been healed through the power of the Holy Spirit.

¹ An earlier version of the paper was read at the International Symposium on Non-western Pentecostalism, May 2001, Anaheim, CA, USA.

The paper would also be looking at the challenges the church is facing today as a result of its growth and how they should be handled. It is one thing for the church to grow and another to maintain its momentum as Christ's body. The devil has a way of coming back at God and this should be recognized and destroyed before it is too late.

This paper therefore has a "double-edged sword" to affirm and at the same time rebut and address the problems that associate with the spirit power and church growth.

2. The Church: Past and Today

At first the Pentecostals were looked upon with disdain and disrespect. They were a laughing stock without a strong theological background. The mainline denominations took them for granted and never wanted to do anything with them. But today the mainline denominations are towing to the Pentecostal way to avoid the loss of members to the Pentecostal churches.

"The first shall be the last and the last first" is practically what happened in the Nigerian situation. The Pentecostals have overtaken the Fundamental churches and have catapulted them into melting pots of the word of God, and the winning of souls for Christ.

The churches in Nigeria were before filled with older persons. The youths were not attracted to the church. I personally was not attracted to the church as a youth. It was for that very reason that the Lord called me into the ministry to lead young men and women to Christ. But last year when I visited Nigeria after thirteen years, the churches were full of both young and older people. A demonstration of the spirit power was lacking in the seventies and very early eighties.

3. Renewal

How did this happen? Will be the likely question anybody would want to ask. This was possible as a result of the following reasons:

3.1 Loss of Membership to Pentecostals

According to Moses Umanah (*Christian World*, January-march 2000 Vol.4 No. 3) "The dawn of the Pentecostals afflicted deep cut into the psyche of hitherto existing Orthodox Churches." The Orthodox churches

abhorred everything Pentecostal at first, but when their members began to look for other means to deal with their problems, they decided to accept the Pentecostals” (Umanah 2000: 20).

“If you can’t beat them, join them” is a political slogan that is also applicable to the church today. The mainline denominations could not afford to continue losing their members due to the fact that they were not able to provide for them the needed remedy to their problems. So they had to accommodate Pentecostal practices in order for them to maintain their membership. In an attempt to maintain their churches they blossom as others were also attracted to the phenomenal movement of the Holy Spirit. Yes, almost everybody is beginning to see the significance of God in his/her life because of the power of the Holy Spirit. The Holy Spirit power can never be limited.

3.2 The Acceptance of “Spirit World”

It is not surprising that Nigerians are easily “carried away” by the S/spirit movement. By nature they are spiritual. I do not quite know how to make this more explicit. It is not like other humans are not spiritual, but it is just that they are more attune to the spiritual than the physical. A Nigerian by nature looks at life from a spiritual dimension rather than from a rational point of view. The concept of a supreme being is so ingrained in the mind set of a Nigerian that it is impossible for him/her not to associate every aspect of his or her life to God. The mainline denominations were operating from the mindset of the West, so they could not reach the Nigerian properly, but with the advent of the Pentecostal spirit they were awoken from their deep slumber.

3.3 The Lively Worship

The Nigerians are very active people. They do not like anything solemn. Moreover, they like to sing and swing and move. That is the nature of a Nigerian, which invariably is the nature of Pentecostalism. This makes me see very clearly the importance of contextualization. The spirit of Pentecostalism is the spirit of a Nigerian and so they can easily marry. And the relationship sticks like glue. It is not like it is only in Nigeria that Pentecostalism has succeeded so far; it is just that it has succeeded so far in Nigeria because it is closely aligned to the Nigerian way of life and worldview. We have to recognize this if we want to make progress in other parts of the world. This is in agreement with Jules-Rosette’s observation that “Third World countries are creating ideologies

which bring a synthesis of indigenous and Western religious beliefs as part of the growth of New Religious Movements. Often such movements, typified by developments in Africa, represent the interests and life experiences of distinct and sometimes emerging social groups. These theological constructs may then be subject to the process of globalization and, in doing so, appeal to localized communities” (Hunt 2000:2).²

3.4 The Healing Ministry

C. Peter Wagner looks at church growth as the result of miraculous healing, as indicated in the case of Nigeria. This was made very clear in his book *How to Have a Healing Ministry without Making your Church Sick*. In the book, he narrated the story of two leprosy patients who became Christians as a result of being healed (1988:72). This is one thing the Pentecostals brought back to life in the Nigerian churches. The devil has been usurping this power until the coming of the Pentecostals. Many persons used to flock to faith healers or witch doctors to get healing, but today they go to churches because the power of the Holy Spirit has been restored in full force.

This makes me think that the saying “to see is to believe” is very much engrossed in all human beings. The Israelites were also looking for signs and wonders. Jesus, however, was not very happy about this, because it makes faith irrelevant. The evidence of trust without any physical manifestation is what Christianity is all about, that is what Jesus tried to impress in the minds of his disciples. But the fact still remains that human beings are more convinced and persuaded, when something miraculous and dramatic happens. Miracles do not necessarily make Christians. It is the revealing power of the Holy Spirit that makes Christians (1 Cor 2:10). Miracles may be performed, but it is the convincing and revealing power of the Holy Spirit that makes persons respond to the Christian faith. Not every person who sees the miracles turns to God (1 Cor 2:14). Only those persons, whom God has chosen to reveal himself to, respond appropriately (1 Cor 1:26-30). If miracles were the determinants of a person’s faith the whole world will either be for Christ or the devil. The devil usurps the power of God sometimes and people are generally amazed by such powers (Acts 8:9-11), but not every person will take these experiences seriously. In the same manner not all persons who see miracles from God are touched by the Holy Spirit to take them as revelations from God. And respond appropriately to the

² As quoting Jules-Rosette, p. 2.

Christian faith or accept Jesus Christ as their personal Savior. Miracles should therefore not be seen as the driving force behind people acceptance of Jesus as their personal savior. It is the power of the Holy Spirit that intervenes and makes them begin to see things differently.

4. Historical Background of Christianity in Nigeria

The earliest missionary activities in Nigeria took place in the nineteenth century. The southern part of Nigeria was the first to be inhabited by Christians. The southern part of Nigeria is mostly composed of the Igbos (east) and Yorubas (west). The Yoruba tribe is traditionally Protestant and the Igbo tribe was evangelized by the Roman Catholic Church. However there were other Protestant denominations. The Presbyterian Church came in the early twentieth century in the Niger Delta area and has missionary activity in the middle belt as well. Generally, the Roman Catholics and Anglicans each controlled areas in Southern Nigeria.

After World War 1 other denominations and smaller sects, such as the Brethren, Seventh Day Adventist, Jehovah's witnesses and other groups worked in different areas of the country.

Later on small groups from the mainline denominations broke off to form African Churches. These independent movements started as early as the late nineteenth century. It is said that they were mostly ritually and doctrinally identical to the mother churches however, more African music and later dance mixed with the imported church services. This is exactly why the Pentecostal movement is successful in Nigeria—the free flow of the spirit in music and dance. That is the African (Nigerian) way of expressing himself or herself to God.

The Pentecostals were first taken note of in the 1970s and in the 80s the Pentecostal churches created a dramatic impact in the lives of the people. The movement came like a flash, it was derided but then it took foothold of the place and captured its own oppressors and scorners. Such is the power of the Holy Spirit. We may not fathom it, but it will surely move. We may not know where it is coming from or where it is going, but it would surely take its course. We can never undermine God it is only ourselves.

While it is true that some narrow minded mainline denominations still feel awkward about the Pentecostal movement, the fact remains that they are still creating a better impact in the lives of the people around the

globe. They are carrying many along with the waves that are slow and steady towards the kingdom of God.

Though churches in Nigeria still stand under their banner or umbrellas, but many of them have become Pentecostal by nature, while maintaining their names and doctrine. They may not have disappeared with the emergence of Pentecostalism; they have rather metamorphosed into Pentecostal style of worship to fit in the trend of the growing churches in Nigeria.

The Pentecostal movement has reached a stage that it should no longer be looking for an identity but rather away of building a fellowship of believers with the end goal of totally transforming others. The Pentecostal movement should be thinking of reaching out to others, rather than isolating itself. We do not build the kingdom by moving out but by fellowshipping with one another.

Church growth in Nigeria today is phenomenal and the shift in worship is also phenomenal. Who will have thought the Pentecostals will penetrate the mainstream of the Protestant group. Today it is different. The mode of worship in almost all denominations is charismatic and so Pentecostalism will fit in naturally and that is what happened.

5. Contributions to Nigeria Church Life

The Pentecostal movement has not only touched individual lives it has also touched other Christian institutions as said earlier. Obed Minchakpu succinctly put it this way: "An explosive spiritual awakening in the African nations is also reshaping Catholic and Anglican churches. Arising wave of charismatic revivalism has touched Christian churches all across Nigeria. All levels of Nigerian society have been affected by the revival, which has been building slowly for decades. Even some fanatical Muslims who formerly persecuted Christians have professed Christianity in recent month" (2001:1).

This is exactly how the Pentecostal movement has been able to touch every facet of the Nigerian life. It is something noteworthy. Without this kind of spirit, Nigeria would be in total chaos today. Nigerian have been stricken by many atrocities and violent devil attacks, but the presence of the Pentecostal movement has helped to put things in their right place at least to a minimal degree (Minchakpu 2001:2).

The present President of Nigeria, General Olusegun Obasanjo, is himself touched by the spirit of Pentecostalism. He even looks at his prison experience from 1995 to 1998 as a means of God drawing him

closer to himself. When a person of such stature begins to see God in his life, there must be something remarkable, going around where he is; there is really a change in the life of Obasanjo. He has changed his perspective. The Holy Spirit has touched him. I hope he remains a source of blessing for Nigeria. The following are some of the contributions the Pentecostals have made in Nigeria.

5.1 Transformation of Mainline Denominations

Pentecostals have also urged Christians in Nigeria to renounce their ties to occultism and groups such as Reformed Ogboni Fraternity the Rosicrucian order, the Masonic lodge and various African fraternities that promote spiritism (Minchakpu 2001:2).

The Pentecostals are the ones presently purging out the impurities in the mainline denominations. The mainline denominations have been syncretistic in nature for quite sometime, but with the strong influence of the Pentecostals they are beginning to realize their short-comings. In essence it is the pentecostals who are putting the house of God in order today.

5.2 Missions

The contributions of the Pentecostal movement are not limited to the Nigerian situation alone. The Pentecostal churches have gone beyond the boundaries of Nigeria to also plant churches. According to Stephen Hunts (In his paper "The "New" Black Pentecostal Churches in Britain 2000) "The popular media of the contemporary Pentecostal movement has made much of the apparent fresh 'revival' in Britain, in terms of mass converts and rapid congregational growth, among West Africans, mostly Nigerian, churches" (Hunts 2000:1). In 1985, the RCCG "planted" its first church in Britain with only four people in attendance. They now have about fifty churches of varying sizes and a membership somewhere in the region of two hundred thousand, mostly in London and the midlands, but also with sizeable representation in a number of Britain's larger urban areas (Hunts 2000:1). That is remarkable by all means. They are breaking grounds in foreign land. That is a demonstration of the spirit power.

The missionary endeavors of the Pentecostal churches from Nigeria are not limited to Britain alone, but have also touched lives across Africa and the world in general. There are many missionaries from RCCG and Deeper Life to many countries of the world. The Pentecostals have

therefore contributed immensely in reaching- out to many Nigerians, transformation of the mainline denominations, missionary endeavors and spiritual awakening.

5.3 Church Growth

Church growth basically is the main area in which much has been done. Nigeria is said to have the fastest growing churches in the whole world today. This phenomenal growth of churches has not stagnated as in the case of Korea. Churches are still growing and new churches are built everyday. It is not only the Pentecostal churches that are growing, but also the mainline denominations. However, it is because of the Pentecostal spirit that has been imbibed that they are growing like never before. The challenge of the church today is to train workers that would nurture the faith of the many Christians.

6. Theology

The Pentecostals offer a futuristic kingdom of God (Hunt 2001:2). This theological perspective tended to conceptualize both a present and future hope of deliverance from the conditions of this world (Aldred 1999 in Hunts: 2). Scholars like Cope tend to look at this perspective as escapism from reality (1984:13). The central message of Jesus Christ was about the coming kingdom. He said, "They are not of the world, even as I am not of it" (John 17:16). The world is a place to be purified, in order for its inhabitant to qualify for the kingdom of God. Christians generally do not have any message other than this, but the fact is only the Pentecostals emphasize the coming of the kingdom of God.

The churches also emphasize the need to be "born-again," the baptism of the Holy Spirit, the importance of the charismata and a great deal of emphasis is placed on miracles and faith healing (Hunt 2001:3). The word of God is held as infallible and the basis of all teachings.

Apart from this theological orientation the Pentecostals also emphasize personal purity. I feel this should be every other Christian's theology. Theology should be based on the Bible, no more, any less. Anything outside the Bible is not Christian and should not be taken seriously. And however profound your theology may be, if it is not giving life to people but rather confusion, then it is worthless. Theology should be contextualized, in order for it to make meaning in the lives of its consumers. Kofi Appiah-Kubi succinctly put this way:

That the Gospel has come to remain in Africa cannot be denied, but now our theological reflections must be addressed to the real contextual African situations. Our question must not be what Karl Barth, Karl Rahner, or any other Karl has to say, but rather what God would have us do in our living concrete condition (Appiah-Kubi 1983:viii).

Western theologians have written a lot of theological books. But only a handful of professional theologians are interested in what has been said by these very articulate theologians, who have contributed immensely to the enrichment of libraries. It becomes imperative for us to think again, as to the relevance of these great books to church life. Theology is therefore relevant when it answers the questions of the context in which it is done.

Many scholars have always looked upon the Pentecostals as “not having a profound theology” and somehow many Pentecostals seem to accept that. And it makes me wonder what theology is all about if it is not the articulation of our understanding of God and how we should relate with Him as written in the word. The Pentecostals have not been exempted from this articulation. They have their own theology. It may not have been organized and systematized in the early period of Pentecostalism. But I think many Pentecostals are beginning to write down what they believe in an organized and systematic way. That also is theology. Nobody can judge it except the word of God.

7. Social Action

The Pentecostals are vigorously involved with the political life of Nigeria. They pray for the country and are involved in some government activities. Their preaching is not devoid of political innuendoes and a call for appropriate actions to be taken. For me that is social action in a way. They depend on God to help them in influencing certain actions in the country. Nigerians generally believe that it is God that has intervened in the changes that have taken place in the country politically. They think that God has answered their prayers. God has therefore acted in a political situation. However, there is still much to be done in this area, the Pentecostals should be grossly involve in helping set up organizations that can help in the alleviation of life in the country. People are generally in the church, so they should be influenced in the right way. The church should be involve in poverty alleviation programs, Aids awareness programs—there are many Nigerian young men dying of Aids today. The

church cannot deny the fact that, she is the embodiment of life in totality. It is suppose to touch all ramification of life—social, economic, political, and otherwise not only spiritual. Spirituality is the key to life, not life in itself. It opens the “gate way” to every other aspect of life.

8. Challenges

The growth of the church in Nigeria is accompanied by inherent challenges. The devil is always looking for ways to destroy what God is doing and it is our responsibility to respond appropriately in order stop him from destroying the work of God. Some of the challenges church is experiencing today are as follows:

8.1 Church Leadership

Many Nigerians are today taking advantage of the respond of people to the word of God. And so churches have sprung up in all nooks and corners of Nigeria, with different agendum from that of the legitimate preachers of the word. The challenge we are faced with is to help innocent Christians from the schemes of the “false prophets” (Matt 7:15). Many of these unsuspecting Christians are being misled to worship the devil because of the miracles (magic) and healing they are able to perform. Most a times they are abused in different ways.

8.2 Lack of Adequately Trained Leaders

This is one of the biggest problems the church is facing today in Nigeria. There are many leaders without adequate training. The hungry Christians are not properly fed and sometimes led astray by their “blind” leaders. The fact here is that, many churches have been established by persons who have neither good experience in well established churches or formal training in Bible Schools and so the churches have no good direction in terms of their doctrinal beliefs and good church management. This has led to the splitting of so many churches that end up being split again. As a result of this fact the members of these churches do not in the real sense of the word know how to live their Christian life.

If the leaders of these churches know the word of God, not just the content, because I am sure many of them can quote the whole bible for you, but rather how to interpret it and apply it to their daily life the churches will not be splitting at the rate it is now happening.

The lack of formal training has led to syncretistic beliefs that are destroying rather than building the church as the body of Christ. The root cause of this is the fact that there are not so many seminaries and Bible Schools that can help consolidate these independent churches. Moreover, not so many denominations are encouraging their pastors to have formal training in Bible Schools and seminaries. They look at this as worldly. Some of the Pentecostal churches in Nigeria look at education as a kind of corruption rather than the enhancing of ones spiritual well being.

8.3 Lack of Personal Accountability

Many have responded but they have not yet internalized the values of Pentecostalism. This is because there are not enough trained leaders to nurture their faith in Jesus Christ. In short transformation has not taken place. What I mean by this is the fact that some Christians who religiously attend Pentecostal churches sometimes engage in actions that can be looked upon as unchristian. They do not see themselves as having the responsibility to live their life according to the teaching of the word of God. This may be because some of them see the church as a place to go and receive blessings rather than as a place to go and enrich oneself with the word of God.

This also stems from the fact that some church leaders are not clean. They use the church as a place to enrich themselves materially. Even with the phenomenal church growth many persons even Christians look at leaders with suspicion. This may not be an isolated problem with Nigeria alone, but it is worth looking at, in order to address the situation. Similar cases have happened in other parts of the world, but we cannot accept the situation as normal. We have to be accountable to our God.

8.4 Hostile Socio-Context

There is wide spread criminality, corruption, and Tribalism that has continued to bring about political, economic, and social problems. Church growth in Nigeria has been accompanied with social unrest and political instability. The more churches are growing in Nigeria, the more problems Christians are experiencing with the Moslems in Nigeria. Apart from the civil war Nigeria experienced sometime ago there has never been a time Nigeria has experience upheaval than now. The Moslems do not want to see the church grow. They are angered by the growth of the church and so they are doing everything to stop the church from growing in the northern part of Nigeria. Moslems in the northern part of Nigeria

have killed many Christians just because they are afraid of Moslems being evangelized. This is not surprising, the Moslems leaders are threaten by the fact they might lose their political influence if the church continues to grow at the rate it is growing right now.

For the first time since the independence of Nigeria has Moslems demanded the implementation of Shariah law in the northern part of Nigeria. A Christian head of state presently rules Nigeria and so the Moslems are doing everything to frustrate him. The demand for the implementation of Shariah law in Nigeria is a direct affront on Christianity. Nigeria has never operated on the Christian law so we wonder why the Moslems are now crying for the implementation of Shariah law in the northern part of Nigeria where majority are Moslems. The message is very clear: The Moslems want to show that they are still around and in power as they have always been. But the power of God will always be supreme in all situations.

Coupled with the attempt to "Talibanize" Nigeria by Moslems is Corruption and Criminality that has continued to rock Nigeria like never before. This has made many of us to question the relevance of church growth in Nigeria. We hope and pray that the church can be able to touch every facet of the Nigerian life and bring about peace and tranquility.

8.5 Dealing with Cases of Polygamy

Some Nigerians traditionally are polygamous or may have come from a Moslem background that accepts polygamy and have now accepted the Christian faith. The question now is: How do we deal with cases of this nature? Do we allow the polygamist to continue keeping his wives? Then others will also be encouraged to marry more than one wife, which per the Christian teaching is wrong. Do we ask the polygamist to divorce his wives and keep just one? Then we might be causing a social problem. This is one of the most difficult moral problems that have to be dealt with. There is no way we can run away from the truth, we have to deal with it squarely. And how to deal with it, is the question that keeps troubling me.

8.6 Rise of Occultism

Occultists are now hiding under the cover of Pentecostals. It is true that the Pentecostals are already dealing with this problem within the Christian circle, but how about those who are using miraculous (magic) power to attract people to worship false gods or the devil in short? Is this

our problem? Well, what I think we can do is to continue preaching the word of God in order to crystallize the devil's power over the innocent.

8.7 Conflicts between the Moslems and the Christians

The Moslems, I would like to think do not like the fact that churches are growing tremendously in all parts of Nigeria. They are threatened by the presence of Christians. And are in constant armed fight with Christians when mass evangelisms are organised in the northern part of Nigeria. Many lives have been lost as a result of this fact. Religion is a political factor in Nigeria. The Moslems have been in power for a very long time. It is only of recent that a Christian became a president and this is aggravating the whole situation. The Moslem leaders are now trying to implement the Sharia Law in the northern part of Nigeria, which means Christians in this part of the country would be subjected to the Sharia Law. This is causing a lot of problems in the country. We hope a lasting solution will be sought as soon as possible.

9. Recommendations

First, training centers should be established for biblical, theological, and missiological training. This will ease the problem of inadequate church leaders. The present situation of training is very poor. Most pastors are trained in the universities. I do not think the universities are giving much credence to pastoral training. They are more concern with academics than ministry.

Second, much work should be done to concretize the Pentecostal theology. The proliferation of churches is due to the fact that there is no concrete Pentecostal theology. This is very dangerous, since there is nothing to follow; they can fall for anything that is there. This does not mean that the Pentecostals have no theology. It just means that the Holy Spirit must not be misused. Sometimes when we say, "As the spirit leads," people do a lot of "crazy" things. This should be controlled and put in its right perspective. There are cases of some leaders saying this is what God wants us to do, when in fact it is not in harmony with the faith. Situations like this can be avoided if there is a concrete theology.

Third, a regulation should be set in the accepting of groups into the Pentecostal fold to avoid heretical teaching. Any form of teaching that is not biblical should be rejected. The influx of churches should be controlled. Somehow, people are generally beginning to look at the

church as a kind of business. This is ridiculous. Many people set up churches to make money of people. Qualifications should be set up for those who desire to serve God.

10. Conclusion

Pentecostalism is at cross roads in Nigeria. There is no doubt about the fact that it has “broken” many grounds. However, there is still much to be done, in order for it to fully take foothold. The churches in Nigeria from my point of view are not yet as well organized as their counterparts in Korea and other parts of the world. Their structures are not well founded to enable them fulfill the missiological mandate of the church. Yes, they are already involved in missions, but not as much as they would have if they were well organize. One of the reasons why they are not organized is poor ministerial and missiological training for the missionaries to be. They are not well equipped to do missions. Their educational background is too shallow to allow them to perform as much, especially in foreign countries. It becomes imperative then for mission centers to be set up across the country to help in the training programs of the church.

The Christians must be made to go beyond their faith, into acting what they believe. Faith should be accompanied by action on the part of the Christian. This is the biblical mandate, but this is not what is seen in the life of many. And so, the question many Nigerians are always asking, including me is: Why is Nigeria still morally bankrupt despite the fact that the churches are not only full, they are over flowing with people. This is a terrible blow on Pentecostalism that needs to be ironout. We cannot over look this problem and say, human beings will always be humans and so there is nothing we can do about it. We can do something about it. We should be transformed. That is what it means to encounter the power of the Holy Spirit. Nigeria is said to be the poorest oil producing country, this is so because there are so many unscrupulous government officials and some of them might be members of a church. How can we reconcile this? Religiosity and spirituality without action is dead dogma.

Nigeria is the most blessed country in Africa, in terms of mineral resources, fertile soil and very good climatic conditions. Yet, we are considered a poor nation. The problem I think is spiritual. I am not trying to “spiritualize” everything here as some may think. I am being realistic, in the sense that we who claim to be closer to God are suppose to know

how to live our life better. And, so I think Christian values must be internalized and lived. If not our faith will be useless. I am not supposing that Christians should be well to do. What I am saying in essence is that Christians who are not able to manage their resources well and have the know-how must be having a spiritual problem. And I mean it with all my heart.

The impact has been created; it is now left for it to be solidified in the life of the people. The true essence of a Christian is seen in the way he/she lives his life. You cannot be what you are not; you can only be what you are. We can either be children of the devil or children of God. If we are the children of God we should be acting the way God demands us to be.

What happened in Nigeria is phenomenal, not just because of the remarkable church growth, but because of the transformation of many churches to the Pentecostal way of worship and also the Pentecostal drive to win souls for Christ. More so, is the full acceptance of the manifestation of the Holy Spirit in the life of Christians even today?

The key to all these, is the agreement of two worldviews. Contextualization, therefore is the key to church growth. Pentecostalism has succeeded so far in Latin America, Africa, and some parts of Asia because it speaks to the heart of people. That is exactly what human beings want. Contextualisation, however, should not be confused with nationalism. Nationalism is the greatest threat to Christianity today. This is something that must be given careful study. We can see it very clearly. This is not actually a Nigerian situation it is a worldwide situation whereby mission organizations are continually feeling it is better to deal with nationals even when we know an alien is more qualified to do the job. I don't think this is the plan of God for us. Ability should be given consideration not nationality. A national becomes more important when he/she can do the job better for the glory of God.

As we speculate on what God has done and will continue to do, let us bear in mind these things so that the name of God will be glorified.

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LATIN AMERICAN PENTECOSTAL GROWTH:
CULTURE, ORALITY AND THE POWER OF TESTIMONIES¹

Marcela A. Chaván de Matviuk

1. Introduction

In recent decades Latin American societies have undergone a host of profound social, cultural, political, economic, and religious changes. This paper examines one of the most important aspects of these social transformations with special emphasis on the autochthonous religious characteristics of Pentecostalism, seeking to interpret them as well as envision future consequences. It will begin with a brief general exploration of the characteristics of Pentecostalism and later with general features of Pentecostalism throughout Latin America, while also considering contributions made from communication and cultural studies. This will provide a background and set a conceptual framework for analyses of the characteristics of Latin American Pentecostal communications.

2. Latin American Scene

One of the most extraordinary religious transformations in history has taken place during the twentieth century in Latin America. In fact, in the 1900s almost all Latin Americans were Roman Catholics. However, more recently, as Valentín Gonzalez-Bohorquez claims, it is estimated that “11% of Latin Americans are evangelicals” and about “40 % of all the members of Pentecostal denominations are in Latin America.”²

¹ This is a substantially revised edition of the paper presented at the International Symposium on Non-western Pentecostalism, May 2001, Anaheim, CA, USA.

² Valentín Gonzalez-Bohorquez, *Latin America: A Continent on Fire* (www.ad2000.org/gcowe95/gonz.html, May 7, 2001).

Although numbers may differ, the growth of Evangelicals within the Latin American population, particular the growth of Pentecostals, has been incredible. Manuel J. Gaxiola-Gaxiola colorfully describes Latin American Protestantism as being “in indeed a multicolored mosaic, a prism that reflects many hues and shades, a never-ending succession of peoples, places, and practices that gives Latin American Protestantism a special personality and color. And then...there are the Pentecostals.”³

As some authors claim—not without facing counter-arguments⁴—Pentecostalism was initially a North American export to the Latin American context. It was born out of the conviction that the baptism of the Holy Spirit, the miracles of divine healing and the supernatural gifts of the Spirit were designed by God “to empower his people for the task of world-wide evangelization.”⁵ Pentecostalism rapidly found in the Latin American context propitious conditions where it developed and grew to become the incredible force it is today. David Stoll claims that between 1960 and 1985 Pentecostalism doubled its size in Chile, Paraguay, Venezuela, Panama and Haiti. It tripled its size in Argentina, Nicaragua and the Dominican Republic. It quadrupled in Brazil and Puerto Rico, quintupled in El Salvador, Costa Rica, Peru and Bolivia, and sextupled in Guatemala, Honduras, Ecuador and Colombia.⁶ Such a growth brought with it a variety of Pentecostal doctrine and practices and diversity among its members. David Barrett characterizes the world-wide Pentecostal/Charismatic movement as being more urban than rural, more female than male, more third world than western world, more impoverished than affluent, more family oriented than individualistic,

³ Manuel J. Gaxiola-Gaxiola, “Latin American Pentecostalism: A Mosaic within a Mosaic,” *Pneuma* 13:2 (Fall, 1991), pp. 107-29 (114).

⁴ The vast majority of research available done on Pentecostalism comes from the USA, and therefore, this approach is taken as granted. However, it is my presumption that as Pentecostals from around the world research on the origins of Pentecostalism this trend would tend to weaken. See also the writing of the missiologist Paul A. Pomerville, *The Third Force in Missions* (Peabody, MA: Hendrickson, 1985), p. 52 and also pp. 42-62, who argues that Pentecostalism was birthed by a series of roughly spontaneous global outpourings of the Holy Spirit.

⁵ Murray W. Dempster, “The Search for Pentecostal Identity,” *Pneuma* 15:1 (Spring, 1993), pp. 1-8 (1).

⁶ David Stoll, *Is Latin America Turning Protestant?* (Berkeley: University of California Press, 1990), pp. 8-9 and also review in pp. 189-90.

and in general, comprised by people under eighteen years old⁷ and Latin American Pentecostalism is not the exception. It mainly includes a majority of females as well as young people who are generally poor and collectivistically oriented. According to Roger Cabezas, this can be viewed as a blessing and hope, or, as “a dangerous conspiracy undermining the processes of change and the search for solutions to the principal social, economic and political problems of Latin America and the Caribbean.”⁸ As we already find ourselves in a new century, it is appropriate to question what are the challenges related to distinguishing Pentecostal communication today. How did this growth happen and what were the elements involved in the process? What communication strategies and styles were used in bringing this change? These are questions that challenge us in times when, despite having such growth, the region “still operates in several self-destructive ways.”⁹ These questions are shaped by the necessity of having deeper impact on society as a whole and by the necessity of reclaiming, reinforcing, and challenging the distinctive characteristics of Pentecostals’ communication.

3. Seeking the Voices of Our Identity

Faupel points out that Pentecostalism will define its identity and its mission “through the constructions of a historical narrative.”¹⁰ In constructing a historical narrative we have the elements present in the early expansion of the Pentecostal faith. In this regard, Robeck claims that Pentecostalism in our lands developed “with the aid of personal correspondence, early Pentecostal publications, personal testimonies, and

⁷ 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 (July 1988), pp. 119-29.

⁸ Roger Cabezas, “The experience of the Latin American Pentecostal Encuentro,” *Pneuma* 13:2 (Fall, 1991), pp. 175-188 (175).

⁹ Pedro Moreno, “Rapture and Renewal in Latin America,” *First Things* 74 (June/July 1997), pp. 31-34 (<http://www.leaderu.com/ftissues/ft9706/articles/moreno.html>, May 5, 2001).

¹⁰ William Faupel, “Whither Pentecostalism?” *Pneuma* 15:1 (Spring, 1993), pp. 9-27.

missionary activity.”¹¹ In other words communication in its different manifestations was at the core of the Pentecostal faith and its expansion. So what was so appealing in letters, testimonies, written material and the like in the communication of the Pentecostal message?

4. Principal Tenets of Pentecostalism

The appealing of the Pentecostal message it is found in the foundational beliefs of Pentecostalism. The early Pentecostals of the twentieth century considered themselves as God’s end-time people, who by his grace, were 1) saved, 2) sanctified and 3) baptized in the Holy Spirit. They were people whose identity was profoundly shaped by an eschatological intensity and uttermost identification with the “full gospel” of the New Testament.

However it is not only what Pentecostals believed what made them attractive, but also their practices. In relation to the prominent practices of Pentecostalism, Harvey Cox points out five positive tendencies. He notes that Pentecostalism has: 1) spirituality centered on experience; 2) worship that is celebrative; 3) practicality in the way Christianity is lived; 4) impulse towards social criticism of convoluted values, beliefs, and practices that impoverish people’s lives and systematically support oppressive structures and evil practices; and 5) power to generate the ideals of an inclusive Christian community (gender, ethnicity, and race). Bernardo Campos suggests almost the same characteristics when discussing Pentecostalism in Latin America. Campos says that Latin American Pentecostalism is: 1) a movement of spirituality, that is characterized by having a religious experience with the divine; 2) a movement of protest, which means that Pentecostal morals and ethics respond to social irregularities and accompany processes of immigration, industrialization, and urbanism; and 3) a movement of social change, since it is a movement opened to new social practices.¹²

Besides, it is not only what today’s Pentecostals believe and practice that makes them revolutionaries of faith, but more importantly who they are. They are believers who identify themselves with the poor, the

¹¹ Cecil M. Robeck, Jr., “Southern Religion with a Latin Accent,” *Pneuma* 13:2 (Fall, 1991), pp. 101-106 (101).

¹² Bernardo L. Campos, “El Pentecostalismo, En la Fuerza del Espíritu,” *Cyberjournal for Pentecostal Charismatic Research* 9 (Feb, 2001) at <http://pctii.org/cyberj/campos.html> (March 23, 2001).

marginalized, and those who suffer,¹³ and a popular movement, that it is socially based on people.

From these characterizations, it is possible to understand Pentecostalism as a spiritual movement with a solid set of beliefs and a diverse social movement with a profound contact and sensitivity to the community.¹⁴

From a communication stand point, it is having people as central that partially accounts for the success of the Pentecostal message. This position does not ignore the Holy Spirit's work in Latin America but tries to offer a model for explaining Pentecostal growth in Latin America as well as pointing out issues that are relevant for the communication of the Pentecostal message in the twenty-first century.

5. Latin American Pentecostalism

If Pentecostalism can be characterized as a diverse social movement with a profound contact and sensitivity to the community,¹⁵ its relationship with the local culture cannot be ignored. James Goff, Jr. says, "by default, Pentecostalism was allowed to adapt itself to local culture and worship patterns. It became the religion of the people wherever its message spread."¹⁶ Pentecostalism in Latin America was and still is a popular movement, and, therefore, the communication of the Pentecostal message in this context is multicultural and popular in its essence. However as Sergio Matviuk argues, it is necessary to develop a "framework to understand what cultural dimensions of the local culture

¹³ Harvey G. Cox, Jr., "Some Personal Reflections on Pentecostalism," *Pneuma* 15:1 (Spring, 1993), pp. 29-34.

¹⁴ Douglas Petersen, *No Con Ejército, Ni Con Fuerza* [Not by Might Nor by Power] (Miami: Editorial Vida, 1996), p. 17.

¹⁵ Petersen, *No Con Ejército*, p. 17 argues that Pentecostalism has mostly acquired its strength among the weakest or unsatisfied sectors of Latin America, such as the peasants, urban poor, women, Indians, ethnic minorities, young adults and groups from the middle class. This reality is opposed to many Pentecostal stereotypes that describe Latin American Pentecostalism as a generator of passive attitudes among its followers, encouraging them to think only in eternity and to accept the status quo. What is occurring demonstrates that Latin American Pentecostals are committed to social struggles in the here and now.

¹⁶ James R. Goff, Jr., "Closing out the Church Age: Pentecostals Face the Twenty-First Century," *Pneuma* 14 (Spring, 1992), pp. 7-21 (19).

have been integrated with Pentecostal beliefs to foster the tremendous growth of Latin American Pentecostalism.”¹⁷

Since Pentecostalism mainly is a popular movement, it is no surprise that researchers found Latin American Pentecostalism to be “autochthonous in its character.”¹⁸ Westmeier agrees with this affirmation and claims that “Latin American Pentecostalism is an expression of folk religion.”¹⁹ In other words, Pentecostalism is profoundly rooted in the essential aspects of local culture. Culture is a term that means various things to different people, but it will be kept very simple here despite the complexities it involves. Culture, as defined by Geertz, “denotes an historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life.”²⁰ This way of understanding culture emphasizes its symbolic practices carried out through communication. Hofstede defines culture as the “collective programming of the mind,” that is, patterns of thinking, feeling, and potential acting within the mind, and as “interactive aggregate of common characteristics that influence a human group’s response to its environment.”²¹ So, what are these “historical transmitted patterns,” according to Geertz or, “this software of the mind” in Hofstede’s terms, inherent to Latin American culture that melted with the communication of the Pentecostal message?

¹⁷ Sergio Matviuk, “Pentecostal Leadership Development and Church Growth in Latin America,” *Asian Journal of Pentecostal Studies* 5:1 (January 2002), pp. 155-72.

¹⁸ Luise Margolies, “The Paradoxical Growth of Pentecostalism,” in *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, ed. Stephen Glazier (Washington, DC: University Press of America, 1980), pp. 1-5 (1).

¹⁹ See K. Westmeier, “Themes of Pentecostal Expansion in Latin America,” *International Bulletin of Missionary Research* 17:2 (1999), pp. 72-78.

²⁰ Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), p. 89.

²¹ Geertz Hofstede, *Culture’s Consequences: International Differences in Work-Related Values* (Beverly Hills, CA: Sage Publications, 1984), p. 21.

6. Latin American Culture and Pentecostalism

The first element we have in common between Latin American culture and Pentecostalism is experience. Latin American culture has been characterized as an experience in which faith and life are inseparable. Joseph Fitzpatrick points out that this feature was “true of indigenous peoples before the time of Christianity in their elemental sense of the sacred.”²² In fact, life for indigenous people was essentially religious. With the conquest, the religious quality became “Christianized.” Thus, Catholicism transferred this sense of the sacred into an official religion. In consequence, a fundamental concept within the Latin American world-view is that of God. “For Latinos, God is not so much a concept, as an experience.”²³ In deed, the Spanish language reflects this enmeshment of religion and ordinary life with expressions that convey the collective belief in God and the acceptance of God’s reality. Expressions such as “Vaya con Dios” (Go with God), “Que Dios se lo pague” (May God reward you), “Que sea la voluntad de Dios” (Let it be God’s will), and “Si Dios quiere” (If God wants it) are examples of the pervasiveness religion. However, the mere use of these expressions does not mean that someone is a believer, rather that they are “bespeak to the religious sensitivity within the culture and to the collective consciousness of the people.”²⁴ Therefore, Latin American Pentecostalism re-injected sacredness and transcendence of the religious experience. Sacredness and transcendence that were not related to the official religion. This is why, among other reasons, Latin American Pentecostalism embraced social change, since it is a movement opened to new social practices including rituals, liturgy, worshiping and to the involvement of the believer in these acts. The second element we find in common in the relationship Latin culture and Pentecostalism is the focus on the event. Marvin Mayer says that event is a value within the Latin American culture, and describes it as follows, “the event oriented person is interested in who’s there, what’s going on, and how one can embellish the event with sound, color, light, body movement, touch, etc. He [a

²² Joseph Fitzpatrick, S.J., *One Church Many Cultures: The Challenge of Diversity* (Kansas City, MO: Sheed & Ward, 1987), p. 135.

²³ Rosendo Urrabazo, “Therapeutic Sensitivity to the Latino Spiritual Soul,” in *Family Therapy with Hispanics: Toward Appreciating Diversity*, eds. M. Flores and G. Carey (Needham Heights, MA: Allyn and Bacon, 2000), pp. 205-28 (213).

²⁴ Urrabazo, “Therapeutic Sensitivity to the Latino Spiritual Soul,” p. 213.

Latin American] is less interested in time and schedule.”²⁵ The elements included by Meyer as part of the “event orientation” take a very visible presence in the Pentecostal service.

The gesture comes first. Later, the words. And one legitimizes the other in a constant reciprocity. Something new always happens. The expectation is fulfilled. Apparently nobody leaves the Pentecostal service frustrated, no matter how well they know the ritual, the songs, the altar calls the message, the offerings. What happens in the pulpit (on stage) is only the first act. Next the whole auditorium becomes a stage of action. The roles are switched momentarily: the pastor becomes the attendant, a spectator of the ecstasy that fills the souls and bodies of the crowded hall with personal and collective manifestations.²⁶

Samuel Escobar affirms that in the traditional Pentecostal experience the ascetic life-style included in conversion “was also accompanied by a celebrative form of worship and communal life that was a great help for the endurance among the converted.”²⁷ This celebration and communal life is highly participatory. This is to say borrowing Warren’s expression, that religion as a zone of signification, is a culture which “exists within the wider culture and takes many of its human values from that culture.”²⁸ Robert Blank’s concepts affirm this idea of interrelationship between religion and culture. Blank states that the work and strategy of Latin American Pentecostalism reflects its “cultural origin and heritage,”²⁹ which supports the integration of Latin American Pentecostalism with the cultural values of Latin Americans as a whole. For some, this integration threatens the Protestant heritage and the sixteenth century concept of *sola scriptura*, because now Pentecostal churches have “syncretistic practices that incorporate aspects of the very

²⁵ Marvin K. Meyers, *A Look at Latin American Lifestyles* (Summer Institute of Linguistics, Museum of Anthropology, 1976), p. 91.

²⁶ Richard Shaul and Waldo Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids, MI: Eerdmans, 2000), p. 16.

²⁷ J. Samuel Escobar, “A Missiological Approach to Latin American Protestantism,” *International Review of Mission* 87 (1987), pp. 161-73 (162).

²⁸ Michael Warren, *Seeing through the Media: A Religious View of Communications and Cultural Analysis* (Harrisburg, PA: Trinity, 1992), p. 21.

²⁹ Robert Blank, *Teología y Misión en América Latina* [Theology and Mission in Latin America] (St. Louis, MO: Concordia, 1996), p. 213.

popular religiosity that evangelical churches used to combat.”³⁰ For others, this acculturation brought a negative socio-political impact on the society because despite having such growth, the region “still operates in several self-destructive ways,”³¹ yet numerous studies suggest that Pentecostal congregations have become a way for reforming themselves, their relations to each other, and their relations to society.³² So the challenge that remains in the face of acculturation is a self-actualization of such a process so that the Pentecostal message will be communicated to the generations to come. And this is an area that Latin American Pentecostals being part of a diverse movement open to new practices have to struggle with in order not to become attached to a fixed set of meaningless practices.

7. Pentecostal Communication

Although all “communication involves the use of shared symbols”³³ (that is, arbitrary, agreed-upon meaning), it is religious communication that *par excellence* assumes shared symbol system since as Peter Roche de Coppens says, “symbols are the language and the vehicles of the supernatural. They deal with intuition, imagination and emotion rather than with thinking, sensations or the will.”³⁴ Pentecostal worship and liturgy constitute an excellent display of communication and within it, testimonies.

³⁰ Phillip Berryman, *Religion in the Megacity: Catholic and Protestant Portraits from Latin America* (Maryknoll, NY, Orbis, 1996), especially ch. 3, “Effectiveness and Authenticity. Facts and Questions about Evangelical Growth” (pp. 41-51).

³¹ Pedro Moreno, “Rapture and Renewal in Latin America,” *First Things* 74 (June/July 1997), pp. 31-34 at <http://www.leaderu.com/ftissues/ft9706/articles/moreno.html> (March 7, 2001).

³² See Petersen, *No Con Ejército*; Emilio Willems, *Followers of the New Faith* (Nashville, TN: Vanderbilt University Press, 1967); Douglas Brintnall, *Revolt against the Dead: The Modernization of a Mayan Community in the Highlands of Guatemala* (New York: Gordon and Breach, 1979); Carlos Garma Navarro, *Protestantismo en una Comunidad Totonaca de Puebla* (Mexico, D. F.: Instituto Nacional Indigenista, 1987).

³³ J. N. Martin, and T. K. Nakayama, *Intercultural Communication in Contexts* (Mountain View, CA: Mayfield, 1997), pp. 51-52.

³⁴ See Peter Roche de Coppens, *The Nature and Use of Ritual* (Washington, DC: University Press of America, 1979), p. 137.

Grimes argues that Pentecostal's ritual field is comprised ritual space, time, objects, sounds and language, identities or roles, and actions, behaviors and gestures which interact and overlap with each other.³⁵ Daniel Albercht adds that the Pentecostal's ritual field functions as a "created context" through which Pentecostal liturgy occurs as it manifests Pentecostal's values, the aims of worship practices and spirituality in general. Albercht claims that the Pentecostal's ritual field must be understood as a drama "aimed toward an encounter" and even more interestingly that an "iconic dynamic" occurs in Pentecostal worship.³⁶ This iconic dynamic is an interplay of ritual sounds, ritual sights, and kinesthetic. Fellow believers function as sacred icons. Instead of plastic or wooden images, it is the worshiping community that serves as icons, since "together they represent living, acting, human embodied icons."³⁷ As they clap, sing, dance, praise and testify a feeling of solidarity arises among the participants creating a special ground for community, influencing the ways in which God is experienced. It is in the Pentecostal community "where learning about God directly and experiencing God perpetually inform and depend upon one another."³⁸ This dynamic of the Pentecostal worship and liturgy has a two-folded impact: first in the community of believers and second, in the broader community. In the community of believers because Pentecostal worship requires the full participation of every person, and this participation not only takes place in the event, but has the "intention of bestowing a capacity for action"³⁹ in the general community. As Mary Douglas points out, "the transformative impact of the ritual performance on its participants not only changes the individuals ritualists, it impacts the broader life of the ritual community and the larger society beyond."⁴⁰

³⁵ See Ronald L. Grimes, *Beginnings in Ritual Studies* (Lanham, MD: University Press of America, 1982), p. 93-95.

³⁶ Daniel E. Albercht, "Pentecostal Spirituality: Looking through the Lens of Ritual," *Pneuma* 14:2 (Fall 1992), pp. 107-25 (110).

³⁷ Albercht, "Pentecostal Spirituality," p. 112.

³⁸ Rick Dale Moore, "A Pentecostal Approach to Scripture," *Seminary Viewpoint* 8:1 (1987), pp. 1, 2.

³⁹ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Sheffield: Sheffield Academic Press, 1993), p. 100.

⁴⁰ Mary Douglas, *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo* (New York and London: Ark Paperbacks, 1966), p. 35.

It is important to understand that being “a Pentecostal” as being “a Catholic” or being “a Protestant” “is a form of being in society.”⁴¹ Since religion is a form of being, being does not commence nor end with the participation of rituals within the “peer community.” On the contrary, it excels this, involving the entire range of relationships the believer has. From this perspective, being a Pentecostal believer means to exist in the tension/balance between exclusion-exclusiveness and inclusiveness-participation. This tension/balance is nurtured by a sense of belonging to both communities (the saved and the unsaved) explicates the ardent desire for evangelizing and the integration of all believers in the congregational life and in the Pentecostal liturgy.

This integration into the congregational life as Petersen notes comes through the believer’s participation in structured activities that gives him or her the opportunity to express themselves, and are challenged to collaborate with their time and resources “stimulating in them the development of communication and organization skills.”⁴² Thus, the Pentecostal believer is equipped by his faith community in a contextual and native environment “with the necessary skills to minister at the popular level.”⁴³ These necessary skills reveal processes of communication/education, which are centered in the community, its target audience, which is popular, and a specific language style, which is suitable to the majority acting as an indicative of the understanding and taste of the majority. Therefore, Pentecostals in Latin America not only embrace and reflect culture, but also reproduces it. In reproducing culture, forms of communication deserve closer attention.

8. Pentecostals Bridging with Outsiders: Narrative and Melodrama

How is the Pentecostal message delivered within the context of a collectivist culture? My hypothesis that it occurs through personal narrative.

Narrative has a rich history within the Christian tradition. Scripture itself is full of stories with nearly one-third of the Bible’s books

⁴¹ Carlos Rodriguez Brandao, “Ser Catolico: Dimensiones Brasileiras: Um Estudo Sobre A Atribucao Da Indetidade A Traves Da Religiao,” *América Indígena* 45:4 (Oct-Dic, 1985), pp. 691-722.

⁴² Petersen, *No Con Ejército*, p. 140.

⁴³ Petersen, *No Con Ejército*, p. 140.

categorized as being primarily historical narratives.⁴⁴ Furthermore, storytelling is biblical, in addition to being an effective means of communication as well as a means for educating the next generation in the ways of God and the establishment of norms by which to live. M. Goldberg highlighted this power found within stories as “the fact that the most basic Christian convictions had their fundamental source and setting within a framework constituted by biblical narrative.”⁴⁵ According to Fisher’s theory, narrative is universal and therefore it is liberating and empowering. It does not limit argumentation to those who have special skill or knowledge, because everyone intuitively knows how to use and evaluate narrative. Thus, narrative is an egalitarian form of discourse and a more holistic one since it incorporates experience. “Narrative appeals to all abilities, including reason, emotion, sensation, imagination, and values.”⁴⁶

As Bastian explains, while historical Protestantism has been a religion of literacy and education, Pentecostalism represents “religions of oral traditions, illiteracy and effervescence.”⁴⁷ Although literacy levels in Latin American greatly diverge from one country to another, percentages vary between 95% to 55% of the population.⁴⁸ Reinforcing this second orality, are the new ways of perception brought by communications media technology that according to Marshal McLuhan give preponderance to the aural sense, permeates imagination and the affections.⁴⁹

On the other hand, it is possible to link narrative with melodrama. Melodrama was born from “folk tales and fairy tales”⁵⁰ which were

⁴⁴ B. Wilkinson and K. Boa, *Talk thru the Bible* (Nashville, TN: Thomas Nelson, 1983).

⁴⁵ M. Goldberg, *Theology and Narrative: A Critical Introduction* (Nashville, TN: Abingdon, 1981), pp. 146-47.

⁴⁶ Stephen W. Littlejohn, *Theories of Human Communication* (Albuquerque, New Mexico: Wadsworth, 1999), p. 170.

⁴⁷ Jean Pierre Bastian, “The New Religious Map of Latin America: Causes and Social Effects,” *CrossCurrents* Fall 1998 (www.findarticles.com/cf_0/m2096/n3_v48/21202867/p1/article.jhtml?term=%22Bastian%22) (January 7, 2001).

⁴⁸ See statistics provided by Patrick Johnstone, *Operation World: The Day-by-Day Guide to Praying for the World* (Grand Rapids, MI: Zondervan, 1993).

⁴⁹ See Marshal McLuhan and Quentin Fiore, *The Medium Is the Message: An Inventory of Effects* (New York: Bantman Books, 1967).

⁵⁰ Michael Roemer, *Telling Stories: Postmodernism and the Invalidation of Traditional Narrative* (London: Rowman & Littlefield, 1995), p. 271.

constitutional to the culture of orality. As Michael Roemer explains, popular stories have often assumed the form of melodrama, a genre that evolved during the industrial revolution, when large numbers of people moved from rural communities to the city. Since they were illiterate, their tradition could not survive in an urban environment and neither could their oral tradition, they turned to the stage.⁵¹ Therefore, the second hypothesis proposed here, needing further research is that personal narratives or testimonies and melodrama share commonalities that are widely accepted and commonly liked or approved by the community. Fisher revealed the primary motive of narrative when he declared that, “humans are essentially storytellers.”⁵²

Laurie Green says that narratives in oral cultures “can unify human groups, celebrate the clan, keep folklore alive and educate in a style interactive with the audience.”⁵³ In short, stories create cohesiveness and are highly educative. These oral characteristics affect and reflect relationships of such a culture. According to Walter Ong, “persons in a primary oral culture know by a kind of empathetic identification of knower and known.”⁵⁴ Moreover, in an oral culture, the oral performer and the live audience interact on occasions of public verbal performance, and this interaction shapes the verbal performance because the performer responds presently to the audience. Therefore, I contend that personal narratives, create an ethos in communion with the Spirit in which the speaker and the audience become one, reinforcing communal participation and testimony as a peculiarity of Pentecostal liturgy. In the light of this, a closer look at testimonies will follow.

9. The Role of Testimonies in Early Pentecostals

Although the general idea of testimony is a notion quite well known, it is also true that it is difficult for many to define. Despite these obstacles, all of us have testimonies. Testimonies are part of our lives.

⁵¹ Roemer, *Telling Stories*, p. 271.

⁵² Walter R. Fisher, *Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action* (Columbia, SC: University of South Carolina Press, 1987), p. 64.

⁵³ Laurie Green, “Oral Culture and the World of Words,” *Theology* 102 (Sep-Oct, 1999), pp. 328-35 (333).

⁵⁴ Walter Ong, *Orality and Literacy: The Technologizing of the World* (New York: Routledge, 1971), p. 256.

When persons share their testimonies they always have a story of how God acted. A more theological definition of testimony indicates that it “is a declaration, faith profession or public agreement and fundamentally an evidence given to God’s actions.”⁵⁵ In the New Testament testimony involves proclamation with words, works and suffering.

Throughout the last three centuries, testimonies have been the most popular way of communicating to others how one becomes saved. Land explains that “the [Pentecostal] church become a missionary fellowship where testimonies were given constantly in order to develop virtues, expectancy, attitudes and experiences of those testifying.”⁵⁶ This dynamic of listening to and giving testimonies in the congregation involved “a praxis of theological reflection.”⁵⁷ In these reflections, narrative produced great uniformity and contextual relevance. In addition, Robert McCall points out that “testimonies of individual salvation, sanctification, and baptism with the Holy Ghost became the norm in early Pentecostal worship services.”⁵⁸ Testimonies were not a creation of the first Pentecostals, but inherited from the influence of Black spirituality in early Pentecostalism.⁵⁹ Moreover, testimonies did not only happen within interracial circles, but also became a vehicle for women’s participation in ministry.⁶⁰ As McCall rightly asserts, “the reclaiming of that voice and those roles is a prophetic issue demanding new stories and testimonies for redress.”⁶¹

10. Relational Culture, Pentecostals and Testimonies

Cuando Cristo vino a mi corazón,
mi vida entera cambió.

⁵⁵ Richard Taylor, J. Kenneth Grider, and Willard H. Taylor, *Diccionario Teológico Beacon* (Kansas City, MO: Casa Nazarena de Publicaciones, 1995), p. 693.

⁵⁶ Land, *Pentecostal Spirituality*, pp. 78-79.

⁵⁷ Land, *Pentecostal Spirituality*, pp. 78-79.

⁵⁸ Robert Duncan McCall, “Storytelling and Testimony: Reclaiming a Pentecostal Distinctive” (D.Min. dissertation, Columbia Theological Seminary, 1998), p. 43.

⁵⁹ Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1971), p. 165.

⁶⁰ Synan, *The Holiness-Pentecostal Movement*, p. 188.

⁶¹ McCall, “Storytelling and Testimony,” p. 45.

Su paz y su amor alejaron de mí,
 las dudas, las sombras y el temor.
 Mi vida comenzó cuando el Señor llegó
 Y hoy puedo cantar yo de su amor
 Hoy quiero que Cristo te transforme a tí,
 Que cambie tu vida también,
 Piensa en la cruz donde murió por tí
 Y ábrele tu corazón.⁶²

Since Jesus came to my heart
 my whole life changed.
 His peace and His love have taken away
 my doubts, shadows and fears.
 My live began when Jesus came to my heart
 And now I'm singing about his love.
 Today I want Him to transform you
 That He may change your life as well
 Just think in the cross where for you Jesus died
 And open your heart to him.⁶³

Latin American Pentecostals know about the transformation power in telling stories about what the living God has done and will do. Telling these stories involves the experiential and relational nature of narrative.⁶⁴ As a collectivist culture Latin Americans highly value relationships, and when a culture holds relationships as crucial, relationships are also hold the key to communication. In this context, the constitution and objective of communication “is not merely to pass on truth, but to establish, maintain, and enjoy the fruits of relationships.”⁶⁵ Members of a collectivist culture develop into the relational foundations and implications of the message. “Truth or reality is not their starting point. The relational speaker is not chiefly concerned about reality. His goal is relationships.”⁶⁶ Therefore, the western paradigm of communication of

⁶² A popular song throughout Latin American Protestant churches including those of the Pentecostal faith.

⁶³ Translation is mine

⁶⁴ Michael B. Dowd, “Contours of a Narrative Pentecostal Theology and Practice” (a paper presented at the annual meeting of the Society for Pentecostal Studies, Gaithersburg, MD, Nov 1985), p. 7.

⁶⁵ Gary Sheer, “How to Communicate in a Relational Culture,” *Evangelical Missions Quarterly* 31 (October 1995), pp. 470-74 (471).

⁶⁶ Sheer, “How to Communicate,” p. 471.

the gospel centered on reason and spotless speech falls short in a collectivist culture. This is why personal narratives are an effective way of presenting the message of salvation and hope. When surrounded by chaos, misery, sickness and hopelessness, stories of salvation, healing, hope, and victory, are powerful and compelling stories that open the path for living the life in expectation of the miraculous, that is of “what God will do for me, because I heard, you told us, what he has done for you.”

11. Using Testimonies in a Technological Culture

Technology is a gift from God. Technology has the amazing capacity to make the invisible visible, and to magnify small treasures as personal stories that can function like mustard seeds. The first Pentecostals in Latin America used to demonize the media, they did not go to the cinema nor watch television: “it was sinful.” Now, sometimes two televisions can be found in our homes, and we do go to the cinema. Still, it is important to remember that Pentecostals hold a tradition of holiness. In pursuing such holiness, in tension/balance with both communities (the saved and unsaved) Pentecostals have the challenge of enjoying media programming and employ them redemptively. This demands effort and discipline, as Franklin says, “this work must occur both, within our own psyches as well as in the public arena”⁶⁷ that is, we must engage in self-criticism and media criticism. Using redemptively the media also demands Pentecostals to oppose programming that goes against Christian values in order to grant narrative of divine action in the world an opportunity. In other words, Latin American Pentecostals must learn to be creative and critics. These times require Pentecostals “not feed only on the junk food of excess, scandal, and superficiality which is so easily found in the current world of televangelism”⁶⁸ but to do more. Ana Langerak boldly notes:

With the increased visibility of Pentecostals and other Christians in the media, public spaces, entertainment and politics; with “God-talk” having become fashionable among intellectuals and in the middle class; with political figures, non-governmental organizations and corporations

⁶⁷ Robert M. Franklin, “The Church and Mass Media Communication in the Twenty-First Century,” *International Review of Mission* 78 (1998), pp. 410-16.

⁶⁸ Franklin, “The Church and Mass Media Communication,” pp. 410-16.

utilizing the language of salvation, such “God-talk” becomes confusing and thus meaningless.⁶⁹

Therefore the question to address is in what ways is the “God-talk” of Pentecostals and other believers different in conveying life, hope and love? As Pentecostals, our “talks” ought to be rooted in a spirituality of experience that will also be authentic in service, sacrifice and struggle.

12. Conclusions

Throughout this presentation it has been confirmed that the good news of the gospel has been spread through Latin America in an oral fashion finding its principal resource in the personal narrative. This narrative was nurtured by the *apocalyptic telos*, to borrow Land’s expression, that pulled those testifying as they narrated providential events, including healing, daily victories, and progress towards sanctification. As a result, everyone listened, identified and responded actively, merging their narratives with the meta-narrative. The relational character of Latin American culture was a perfect fit for Pentecostal worship and liturgy in which, personal narratives played a central role, as they recapitulated God’s saving action. The subjective culture or “self-construals,” by which our behaviors towards others are influenced and dictated, offered a fertile soil for the growth of Latin American Pentecostalism, linking both worlds.

As we face the twenty-first century, technological advances affect cultural patterns. Therefore, storytelling and testimonies may be threatened if we overlook their importance in shaping an ethos in which faith, commitment, and walking with God is learned in a context of community and continuity. Paradoxically it is technology what can also make a great contribution to our narratives. The great challenge faced is to find creative ways in which we can present our testimonies, by using all media resources available, as well as understanding how can we use them effectively, in excellence. The challenge is also one of encouraging the younger generation to tell their stories finding ways others than verbalizing. We must be reminded that these are times dominated by the eye and the ear, and if appealing to these senses that testimonies can be used so pass the message on salvation and hope. Another challenge is the

⁶⁹ Ana Langerak, “The Witness and the Influence of Pentecostal Christians in Latin America,” *International Review of Mission* 87 (1999), pp. 175-87 (187).

ethical use of the testimonies. Testimonies are not meant to foster a model of “come and see” but the incarnational narrative of Emmanuel, “God with us.” Perhaps our great challenge will be to keep nurturing and encouraging the use of testimonies and within the community of believers. The explosion of growth in Latin American Pentecostalism has led to the mega church reality. Therefore, anonymity and lack of strong relationships may affect the construction of a solid communal identity, which is brought, in part, by the sharing of testimonies.

If in certain contexts storytelling is an art that is becoming more and more unusual,⁷⁰ and, if according to Fisher, “humans are essentially storytellers,”⁷¹ it is urgent to reconsider how the stories are being told. Orality can much benefit with advances in technology, therefore, the need for quality content becomes more critical than ever, but content needs the context of community of faith.

⁷⁰ McCall, “Storytelling and Testimony,” p. 139.

⁷¹ Fisher, *Human Communication as Narration*, p. 64.

A PENTECOSTAL PARADIGM FOR
THE LATIN AMERICAN FAMILY:
AN INSTRUMENT OF TRANSFORMATION¹

Virginia Trevino Nolivos

1. Introduction

Latin America is a society in perpetual crisis. Its story, although decorated with victories and conquests, is also saturated with devastation and misery. Roger Cabezas writes:

Presently, most Latin Americans and Caribbeans suffer from extreme subsistence-level living conditions in all areas: nutrition, health, housing, clothing, employment, etc. Discrimination because of sex, race, religion and age are bewildering and shameful experiences, but they are also part of this history.²

Suffering has enthroned itself in Latin America howling a message of hopelessness.

The Pentecostal movement in Latin America has furnished the people with hope in the midst of their suffering. Although Pentecostalism has been a major liberating force primarily among the marginalized masses, its message of the resurrected Christ and life in the Holy Spirit is available and essential to all people. One of the most effective instruments through which the Pentecostal message can reach communities is the fundamental social unit of society, the family. Harvey Cox in his book, *Fire from Heaven*, points out, "For decades Pentecostals were persecuted in many parts of Latin America. So, since they could not gain access to the public arena, they worked mainly through family networks."³ The Latin American family modeling the Pentecostal message is an effective witness for today of the importance and power of

¹ The paper read at the International Symposium on Non-western Pentecostalism, May 2001, Anaheim, CA, USA.

² Roger Cabezas, "The Experience of the Latin American Pentecostal Encuentro," *Pneuma* 13:2 (Fall 1991), pp. 175-89 (177).

³ 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), p. 136.

living in the kingdom.⁴ In order for the family to be faithful to the witness of the Pentecostal message, it must have an appreciation of God's design and purpose for the family.

This paper focuses on Pentecostalism and the Latin American family. Some Latin American families have already testified about the Pentecostal movement's effect on their families. Yet, the Pentecostal experience provides for the family far more than what has been identified. Liberation, transformation and formation are some of the experiences the family encounters when they adopt a biblical and theological paradigm of the family from a Pentecostal hermeneutic. This paradigm may be derived from the "constellation of motifs recurring throughout the whole Pentecostal tradition"⁵: Jesus as Savior, Sanctifier, Spirit-Baptizer, Healer and Coming King. The premise in which this paradigm is possible rests on the truth that God entered into a covenantal relationship with the human race. The reason this paradigm will be utilized is because expectations for family behavior are essentially the same as those for all Christian relationships. The family should always be "Christian" with one another. Therefore, this paper seeks to develop a model for the Latin American family that is faithful to the biblical and theological understanding of family in covenantal relationship with God and each other.

This study will present a biblical and theological model of the family from a Pentecostal hermeneutic. The implications and benefits this model provides for the Latin American family and the community will also be observed.

2. The Biblical and Theological Paradigm of the Pentecostal Family

Every society is made up of family systems—traditional, non-traditional, functional and dysfunctional—and every person belongs to a family. Even the prodigal or the orphan has an immediate or an extended family somewhere. The family is a significant contributor to the formation of a person's identity. Aside from determining the physical characteristics, the family shapes the mind, the values and sometimes

⁴ Richard Shaull and Waldo Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids: Eerdmans, 2000), p. 228 note, "Pentecostalism is source of effective change because it creates communities of discontinuity and transformation; confronts machismo more effectively than feminism; deals convincingly with matters of money, sickness, moral crisis and family problems and is able to offer the principle alternative to the drug culture by giving people a new identity and values..."

⁵ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Zondervan, 1987), p. 20.

even the behavior of a person. This valuable entity was created for a specific purpose.

The family is the primary setting in which the covenant we have with God is to be known and expressed.⁶ This covenant of life, established in the Garden of Eden, required that the human race in all the ages of its existence live appropriately to being created in the image of God, living harmoniously with Him.⁷ In examining this covenant we can make the following observations:

- The covenant was an independent act of His will
- Both male and female were created in His image.
- Male and female are in covenant with God and each other.
- The context of the covenant is love and grace.
- The benefits of the covenant are divine promise.
- The occasion of the covenant is eternity.

The life, death, resurrection and ascension of Jesus reinstated this covenant under terms of grace. In constructing a model of the family from a Pentecostal hermeneutic, the themes of Jesus as Savior, Sanctifier, Spirit-Baptizer, Healer and Coming King are appropriate because the ministry of Christ restores, enables and equips the family to be faithful to the covenantal relationship with God and with one another. Each of these motifs and their importance for the family will be studied next.

2.1 Jesus as Savior

The redeeming work of Christ provides for the family a restoration of its original identity: created in the image of God for covenant with God and one another. Being created in the image of the triune God has many implications for the family.

First, there exists a *sacredness of life*.⁸ All human life is to be appreciated and esteemed. The Focus on the Family mission statement, a Para-church ministry in the United States for the family, sums this idea up very well:

Human life is of inestimable worth and significance in all its dimensions, including the unborn, the aged, the widowed, the mentally handicapped, the unattractive, the physically challenged and every

⁶ "Introduction" to *Nurturing Pentecostal Families: A Covenant to Nurture Our Families*, ed. John Kie Vining (Cleveland: Pathway Press, 1996), p. 7.

⁷ B. Hollis Gause, "Anthropology" (Class Lecture on Christian Doctrine I on October 27, 1995, Church of God Theological Seminary, Cleveland, TN).

⁸ Juan Sepulveda, "The Perspective of Chilean Pentecostalism," *Journal of Pentecostal Theology* 4 (1994), pp. 41-49 (46) asserts that the foundational experience of the Holy Spirit for Chilean Pentecostalism is perceived as a "rebirth of life" or as a joyful "affirmation of life."

other condition in which humanness is expressed from conception to the grave.

Every person has value and dignity by nature of being a creation of God. The measure of worth of a person should not be dependent on his or her material possessions, accomplishments in life, acquired fame or educational achievements. Pentecostalism has incarnated this message.⁹

Second, *humans are intrinsically relational*. This covenant God entered with Adam and Eve required that they be in covenant with one another. Jackie David Johns in an article about covenant writes, “To have the image of God is to have the capacities for wholeness in personal existence and fulfillment through shared existence.”¹⁰ Shared existence does not imply a loss of identity.¹¹ Mary Ruth Stone also asserts:

While unity of purpose as a family is a worthy goal, it should not be allowed to smother and to destroy the individuality of its members [*sic*]. It is both possible and desirable to engage in meaningful and close relationships while retaining a healthy sense of self-identity and personhood.¹²

The family is made up of diversity for a glorious unity. This idea of diversity in the midst of unity is exemplified perfectly through the Trinity.¹³

This is important especially for the Latin American woman who for the most part is expected to be like Mary (the mother of Jesus)—the symbol of someone always accessible and always giving. The mother is expected to deny herself.¹⁴ Her identity and purpose are only found in her

⁹ Christian Lalive d’Epinay, *Haven of the Masses: A Study of the Pentecostal Movement in Chile*, trans. Marjorie Sandle (London: Lutterworth, 1969), p. 47 notes, “Pentecostalism brings human dignity to a person because of the love, acceptance and attention the family of God has expressed toward him/her.”

¹⁰ Jackie David Johns, “Our Covenant to Nurture Our Families,” in *Nurturing Pentecostal Families*, ed. John Kie Vining (Cleveland, TN: Pathway Press, 1996), pp. 11-41 (25).

¹¹ The “lighting of the unity candle” is an important part of the ceremony at a wedding. This act is a symbolic representation of the union between the bride and groom. At most weddings where this takes place, the individual candles that light the unity candle are blown out. The individual candles should remain lit as a symbol that although the man and woman are joined together, they do not lose their individual identity.

¹² Mary Ruth Stone, “Relations in the Pentecostal Family,” in *Nurturing Pentecostal Families*, pp. 101-112 (102) continues by adding that a person who fails to maintain his/her self-identity may become enmeshed or disengaged.

¹³ The persons of the Trinity do not lose their identity in relationship with one another.

¹⁴ Hanneke Slootweg, “Mujeres Pentecostales Chilenas: Un Caso en Iquique” [Chilean Pentecostal Women: A Case in Iquique], in *Algo Mas Que Opio: Una*

husband and her children. Apart from them she has no identity. While the conceptualization of what it means to be a woman is changing,¹⁵ Pentecostalism challenges the woman to strive at reaching her potential.¹⁶

Third, *both male and female were created in God's image*.¹⁷ Both were created equal in dignity and authority.¹⁸ In creation there exists a mutual dependency between the man and the woman in their relationship with each other over creation.¹⁹ This understanding of the male and the female is contrary to what Roman Catholicism²⁰ has taught for many

lectura antropológica del pentecostalismo latinoamericano y caribeño [Something More than Opium: An anthropological lecture on Caribbean and Latin-American Pentecostalism], eds. Barbara Boudewijnse, André Droogers and Frans Kamsteeg (San Jose, Costa Rica: Editorial DEI, 1991), pp. 77-93 (82) notes, "The woman is only respected as a virgin or mother and is venerated for her purity or capacity to deny herself."

¹⁵ Thomas E. Skidmore and Peter H. Smith, *Modern Latin America*, 4th ed. (New York: Oxford University Press, 1997), p. 63 argue, "During the twentieth century...women have entered the job market and made their mark as teachers, professors, dentists, doctors or even lawyers."

¹⁶ Women are actively participating in the spread of the Gospel. In doing so, they are finding their identity aside from their husband and their children. I am aware that this can cause tension within the family since the woman is the primary caretaker of the children. Nevertheless I stand in agreement with Slotweg, "Mujeres Pentecostales Chilenas," p. 84 who writes, "The man is challenged to participate in the responsibility of educating the children and doing the chores in the home so he can survive when the woman goes on a "mission" in fulfillment with her religious obligation." Eugene C. Bianchi, *From Machismo to Mutuality: Woman-Man Liberation* (New York: Paulist, 1976), 121 writes:

...if men are truly serious about living with a woman who has enough time to develop her full potential as a partner they will have to make a twofold effort. One is to find time to do household chores in spite of their jobs; the second is to work for changes in our corporate systems that programs women into traditional housewifely roles.

Although this statement occurred almost 30 years ago, it is still applicable today.

¹⁷ The woman was not created in the image of the man.

¹⁸ Both were commanded to subdue the earth (Gen 1:27, 28); It was not until after the fall that the woman was to be ruled by the man (Gen 3:16). Christian Lalive d'Epinau, *Haven of the Masses*, p. 83 as quoted by David Stoll, *Is Latin American Turning Protestant? The Politics of Evangelical Growth* (Berkeley: University of California Press, 1990), p. 319, argues that Pentecostalism establishes a new egalitarianism, a theoretical society of equals before God.

¹⁹ Johns, "Our Covenant to Nurture Our Families," p. 22 notes, "...as used in the Bible, 'helper' does not suggest a person of a lesser state. It comes from the Hebrew word 'ezer, which is most often used in the Old Testament to refer to the Lord God who comes to the aid of many."

²⁰ Today approximately 80% of Latin America is Roman Catholic (Cabezas, "The Experience of the Latin American Pentecostal Encuentro," p. 176).

years. Machismo, which originated in Spain, teaches that the man is superior to the woman and that the woman does not deserve respect; Mariology, on the other hand, teaches in a subtle manner, that the woman is superior to the man in the areas of the moral and spiritual. Pentecostalism challenges both the man and the woman to establish their identity according to the created order before the fall.

2.2 Jesus as Sanctifier

The sanctifying work of the word and the Spirit enables the family to live and grow together toward perfection. Individually, each member and collectively, the family seek to live a life that is holy.²¹ In an effort to live holy, the family participates in necessary transformational and formational experiences that shape its doctrine, practice and affections.²² Convictions change,²³ behavior changes²⁴ and dispositions change.²⁵

²¹ Edward L. Cleary, "Latin American Pentecostalism" in *The Globalization of Pentecostalism: A Religion Made to Travel*, eds. Murray W. Dempster, Byron D. Klaus and Douglas Peterson (Oxford: Regnum, 1999), pp. 131-150 (137) comments, "Holiness, humility and a strict moral code stand out as characteristics of Pentecostalism throughout countries studied in Latin America." Sanctification demands integrity of knowing, doing and being; this integrity coincides with the character of God and is faithful to the covenantal relationship with God and with one another. God does not demand from the family anything different than what he demands from the church. J. Johns, "Our Covenant to Nurture Our Families," p. 19 writes:

...the low number of commandments governing family relationships and the contexts in which they are given (general exhortations toward Godly living) suggest that the Apostles expected family members simply to be Christian with one another. Expectations for family behavior were essentially the same as those for all Christian relationships. In deed, the key words (honor, submit, love, obey) were applied to all relationships within the body of Christ. Conversely, all general instructions on Christian behavior and relationships must be applied to the family."

²² Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), p. 13 identifies that Pentecostal spirituality seeks to create within every believer the right beliefs (orthodoxy), right practice (orthopraxy) and right affections (orthopathy). These experiences are known to have challenged even tradition as in the case with Peter in Acts 10:15 who is admonished for being prejudice.

²³ In talking about men, David Lehman, *Struggle for the Spirit: Religious Transformation and Popular Culture in Brazil and Latin America* (Cambridge: Polity Press, 1996), p. 196 asserts, "Men tell of the ephemeral, and self-defeating, satisfactions gained from womanizing, smoking, drinking, or just hanging around with their male friends, and recount how after their conversion such pleasures lose their attraction."

Transformational and formational experiences come about through exercising some of the disciplines important for a family: testimony,²⁶ prayer, Bible Study, and “koinonia”—fellowship all in the context of worship.²⁷ The family also experiences formation when it integrates elements necessary for its growth. Jack O. and Judith K. Balswick in their book, *The Family*, identify these elements as covenant, grace, empowerment and intimacy.²⁸

Covenant entails an unconditional commitment of love for one another. This stands in contrast to a society that models a manipulative love or requires a person to earn love. Families that have as foundational to their relationships an unconditional commitment of love will nurture individuals that are confident, stable, trusting, trustworthy, independent and honest.

In an atmosphere of grace, a willingness to forgive and be forgiven,²⁹ individuals are given the time and space necessary for growth.

²⁴ Brian H. Smith, *Religious Politics in Latin America: Pentecostal vs. Catholic* (Notre Dame: University of Notre Dame Press, 1998), p. 6 citing Emilio Willems, *Followers of the New Faith: Culture Change and the Rise of Protestantism in Brazil and Chile* (Nashville: Vanderbilt University Press, 1967), p. 198, states, “...Many experienced, he claimed, improvements in their lifestyles due to the elimination of alcohol from their lives, their new willingness to work hard and save, and their greater respect for women and the family unit as a whole. Slootweg, “Mujeres Pentecostales Chilenas,” p. 138 adds that there is an improvement economically because men become better stewards. Many women have testified that their marital relationships have improved.

²⁵ John Wesley, an antecedent of the Pentecostal movement, understood that in seeking holiness one must have a singleness of intention, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind... And the second is like it: you shall love your neighbor as yourself” (Matt 22:37, 39).

²⁶ Testimony incorporates a person knowing oneself, his or her life experiences and formation. When a person knows him or herself, he or she will know what is in need of transformation. Cheryl Bridges Johns, *Pentecostal Spirituality: A Pedagogy Among the Oppressed* (Sheffield: Sheffield Academic Press, 1993), p. 87 comments on importance of sharing stories: “A narrative theology has implications for the conscientization process...stories have a remarkable ability to represent reality.”

²⁷ Worship will always keep the family accountable to its created purpose of glorifying God.

²⁸ Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective on the Contemporary Home* (Grand Rapids: Baker, 1989), p. 26.

²⁹ John Rogerson, “The Family and Structures of Grace in the Old Testament,” in *The Family in Theological Perspective*, ed. S. Barton (Edinburgh: T. & T. Clark, 1996), pp. 25-42 (41), cited by Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective on the Contemporary Home* (Grand Rapids: Baker, 1989), p. 26, asserts, “God desires the establishment of structures of grace to strengthen family life. These structures of grace are defined as social

Grace also enlightens individuals to the truth of human frailty -everyone makes mistakes. Children, for example, that are given the space to make mistakes will learn how to take risks. When grace is absent, people live in fear of rejection or impending judgment. Machismo has contributed to the view that God is a dominant figure demanding obedience and quick to carry out punishment. Very little emphasis is given about the love of God because this is incompatible with His role. Ana-Marie Rizzuto in her book, *The Birth of the Living God*, alleges that individuals form their first impressions about God depending upon the mother and father imagery in early childhood.³⁰ If the Latin father exercises grace and affection toward the children then perhaps the child will form an understanding of a loving and gracious Heavenly Father.

Empowerment provides the ability to serve one another. Balswick and Balswick in their book share that every parent must empower his/her child. A parent should recognize the strengths and potentials of the child and encourage and guide the child toward the development of those qualities. The purpose of this is for the child to attempt at living a healthy and fulfilled life. Empowering children does not indicate that parents will lose their authority.³¹

Intimacy grants the opportunity to know one another without any pretense. Physical intimacy occurs between husband and wife. Emotional intimacy should occur between everyone in the family. The depth of bonding that occurs within families will determine the depth of bonding that will occur within a community.

2.3 Jesus as Spirit-Baptizer

The baptism of the Holy Spirit enables the family to live in the eschatological community: the reality of the kingdom that is here, but not yet in its fullness. This eschatological community lives with *an awareness of another reality*.³² Cheryl Bridges Johns argues, "For Pentecostals, Spirit baptism is the unveiling of a new reality and the realization of an altered consciousness....the mode of awareness may be

arrangements designed to mitigate hardship and misfortune, and grounded in God's mercy." Balswick & Balswick, *The Family*, p. 27 add, "Family relationships as designed by God should be lived out in an atmosphere of grace and not law. If family relationships are lived out in an atmosphere of law and a contract then there isn't a distinction from the social (world) structures. In a family based on law, perfection (unattainable) will be demanded of each other. The law is necessary for boundaries."

³⁰ Ana-Maria Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago: University of Chicago Press, 1979), p. 183.

³¹ Balswick & Balswick, *The Family*, p. 30.

³² Waldo Cesar shares that the other reality is the transcendent world of faith and spirituality (Shaull & Cesar, *Pentecostalism and the Future of the Christian Churches*, p. 33).

described as a critical consciousness.”³³ This critical consciousness enables the family to discern and evaluate the present reality in which they live.

This eschatological community is *a community without discrimination*. The promise of the Holy Spirit in Joel 2:28, 29 is a promise for “all flesh.” Any member of the family—man, woman or child—can receive the promise. There needs to be a greater effort in nurturing children to seek after the baptism of the Holy Spirit.

The eschatological community is *a prophetic community empowered to witness*. Any member of the family can share the gospel message through whatever means the Spirit chooses.³⁴ Individuals have a boldness that is a confidence upon the basis of which he/she speaks. As a result, women have felt an authority to minister. In addition to leading their families to the church, women are going a step further and becoming actively engaged in varying ministries that beforehand were not permitted to them.³⁵ Roger Cabezas writes:

All believers are fully valued and become active participants in pastoral ministry. Sisters exercise diverse ministries, but a challenge to the Pentecostal community in relation to women is to esteem their work as Jesus Christ’s disciples and to recognize the particular characteristics of women’s pastoral ministry.³⁶

The eschatological community challenges the family to commit to *personal and social transformation*.³⁷ Jesus challenged his disciples to

³³ C. Johns, *Pentecostal Spirituality*, p. 95.

³⁴ Harvey Cox, *Fire from Heaven*, p. 136 adds, “The Pentecostal conviction is that everyone in the family has the responsibility of spreading the Gospel. Wives brought husbands, children brought parents, in-laws and cousins and aunts testified to each other.”

³⁵ I am reminded of an indigenous woman of Ecuador who was not permitted to preach the Gospel. She went around witnessing from “door to door” and through this ministry led many people to Christ. The church had no other choice but to affirm her calling. She is now recognized as an evangelist. Richard Shaull (Shaull & Cesar, *Pentecostalism and the Future of the Christian Churches*, p. 174) in his understanding of the Pentecostal movement in Brazil found that women are becoming actively engaged in diverse ministries. These women are called *obreiras*.

³⁶ Cabezas, “The Experience of the Latin American Pentecostal Encuentro,” p. 17.

³⁷ David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Cambridge: Basil Blackwell, 1990), p. 204 views the spiritual power and empowerment as enabling the followers to achieve a power in their lives that can simultaneously infuse them with possibility of betterment and of new goods of every kind. Juan Sepulveda, “Pentecostalism and Liberation Theology: Two Manifestations of the Work of the Holy Spirit for the Renewal of the Church,” in *All Together in One Place: Theological Papers from the Brighton Conference on*

transform their community and to align history with the direction the kingdom of God is taking.³⁸ In this participation to transform, families are learning to give more of themselves.³⁹

2.4 Jesus as Healer

The healing ministry of Christ has drawn many people to Pentecostalism. Richard Shaull comments,

A recent study, carried out by the Institute for the Study of Religion in Rio de Janeiro, revealed that the majority of new converts in all Evangelical churches said that their conversion occurred at a time of crisis in their lives. But when asked about the nature of this crisis, the highest percentage spoke, first of all, of sickness (35 percent), followed by family conflicts (25 percent) and drinking problems (14 percent). Only 9 percent said that their conversion occurred in a time of "spiritual crisis."⁴⁰

Pentecostalism emphasizes healing of the body as provided for all in the atonement.⁴¹ Yet, Latin America is overflowing with families that are hurting. Healing must not only occur in the physical and spiritual but also in the emotional realm.

I had a dream one night during my ministry among the indigenous women of Ecuador. In this dream I found myself in the midst of a large field with a corral and a couple of bulls at a distance. As I walked with some older women one of the bulls left its area and headed straight toward these women. The bull trampled one of the women. She was crushed. Yet, the bull did not stop. He turned around, ran towards her again and crushed her leaving her near death. Tears rolled down my eyes as I witnessed all of this. I knew nothing else but to pray. As I prayed for the woman (in my dream) she was healed and restored. When I awoke the Lord told me that the women in my dream represented the indigenous

World Evangelization, eds. Harold D. Hunter and Peter D. Hocken (Sheffield: Sheffield Academic Press, 1993), pp. 51-64 (57) notes, "The person feels that finally one is taking control of one's life, as the feeling of powerlessness and fatality...is overcome.

³⁸ Hendrika Vande Kemp, ed., *Family Therapy* (Grand Rapids: Baker, 1991), p. 189 notes that the family has the ability to shape the social and historical settings in which it exists.

³⁹ Shaull & Cesar, *Pentecostalism and the Future of the Christian Churches*, p. 164 note, "...by calling upon the poor to give rather than receive, Pentecostals contribute significantly to breaking the attitude of dependency so deeply rooted among marginal peoples."

⁴⁰ Shaull & Cesar, *Pentecostalism and the Future of the Christian Churches*, pp. 139-140.

⁴¹ Land, *Pentecostal Spirituality*, p. 18.

women and the bulls represented the Spaniards. These women were in need of healing as a result of the abuse and exploitation they experienced in their history.⁴² On another occasion while praying for an 8-year-old abused child I literally felt the power of God healing her of her wounds.

Families that experience healing above and beyond the physical and spiritual will emit a life of wholeness. Families that are whole in the midst of so many that are wounded from abuse and exploitation will serve as anchors for the community.⁴³ Complete healing will not occur until the fullness of the kingdom of God arrives.

2.5 Jesus as Coming King

Jesus as coming King affirms the occasion of the covenant and the disposition with which the family must live. The occasion of the covenant is eternity. God entered into a covenant with the human race that would last for eternity. All the families in the family of God will reign with him for eternity. Because of this, the disposition of the family must be living the present in light of eternity.⁴⁴ Living for eternity provides hope and strength for the family amidst adversity.⁴⁵ The seemingly endless sorrow and suffering of this world will end one day.

Living for eternity should not occasion an escapist mentality because believers have a responsibility with respect to the Parousia. José Míguez Bonino asserts, “The ‘mission’ of the Spirit does not have to do only with the work of redemption but with the total work of the triune God: therefore, with labor, with justice, with peace, indeed, with the history of the world and of humanity.”⁴⁶

⁴² Eloy H. Nolivos, “Social Issues” (Class Lecture on Area Studies in South America, on April 11, 2000, Lee University, Cleveland, TN.), in a class discussion about the exploitation of the native women by the conquerors of Europe, shared that the children of this union were driven to machismo in order to attain status because of their unwillingness to be identified with the indigenous woman who belonged to a socially inferior and despised class.

⁴³ In a video, Catalina Villar, dir., *Medellin Notebooks* (Brooklyn: First Run Icarus Films, 1998), a schoolteacher has the children record in a notebook their experiences of living in the city of Medellin, Colombia (famous for the cocaine cartels). She hopes that the children will construct anchors in their lives.

⁴⁴ Land, *Pentecostal Spirituality*, p. 66 asserts that every believer must seek to have an apostolic vision: a longing and passion for the kingdom.

⁴⁵ Cox, *Fire from Heaven*, p. 82 identified this dimension of spirituality as “primal hope”—a millennial outlook—its insistence that a radically new world age is about to dawn.

⁴⁶ José Míguez Bonino, *Faces of Latin American Protestantism*, trans. Eugene L. Stockwell (Grand Rapids: Eerdmans, 1997), p. 141.

3. Conclusion

The Latin American Pentecostal family is challenged to impact the community. For the family to achieve its potential as an effective instrument of transformation it must first have an accurate understanding of itself. This requires an examination of the creation account where God entered into a covenant with the human race. This covenant required that the human race live harmoniously with God and with one another. Because the fall made this difficult to accomplish, God made a provision for the human race in the ministry of Christ. His ministry reinstated the covenant.

The motif of the five-fold gospel (Jesus as Savior, Sanctifier, Spirit-Baptizer and Coming King) was utilized in developing a paradigm for the family because this is fundamental to Pentecostal doctrine and expectations for family behavior are essentially the same as those for all Christian relationships.

My conclusions about Latin America and the family came about through living in a Latin American country and through a series of investigations. I am aware that the characteristics I described for the Latin American family are not absolutes. However, there isn't a Latin American family that does not emulate at least one of these characteristics I have mentioned.

This paper is also an invitation for the Pentecostal church in Latin America to dialogue. The church must be more intentional in facilitating a model that families can adopt so that they might remain faithful to God. Jackie D. Johns in an article about the church's responsibility in helping families states, "The ability of the church to help families will be determined by the place it gives to families, and the place it gives to families will always be determined by the church's prevailing understanding of its own nature."⁴⁷ My hope is that more research will be done concerning this topic.

⁴⁷ J. Johns, "Our Covenant to Nurture Our Families," p. 27.

KOREAN PENTECOSTAL SPIRITUALITY:
A CASE STUDY OF JASHIL CHOI¹

Julie C. Ma

1. Introduction

The majority of sincere Korean believers are carrying out a constant prayer life. Some of them would leave their daily routine, find a secluded place and have a period of prayer and fasting for particular occasions or for the solution of serious problems. As sharers of this spiritual tradition, spirituality of Korean Pentecostals would never be complete, once prayer and fasting were removed. They are two of several key components to build one's spirituality and successful church work. Prayer is a direct communication to and with a divine Being, through which one can keep one's spiritual life and obtain spiritual power to do God's work. If prayer is coupled with fasting, it intensifies one's spiritual life. In turn, the spirituality of individuals, especially of church leaders, directly affects community ministry.

Jashil Choi epitomizes such spirituality among Korean Pentecostals. I met her in the early years of my missionary life. In 1983, on the third year of our lives in the Philippines, Yonggi Cho held a mass public crusade in Manila. Korean residents, students and missionaries enthusiastically participated in the event. On the second day, Jashil Choi, the mother-in-law of Cho, invited several Korean ministers to her hotel room. I had not met her until then. She warmly welcomed us. She also asked us to lay hands on her twisted ankle for a complete healing. At some point, she held my hand and comforted me, as if she had known me for many years. She even handed me a substantial offering for the

¹ This is a shorter version of the paper presented at the International Symposium on Non-western Pentecostalism, May 2001, Anaheim, CA, USA, which will be published in *Spirit and Spirituality: Essays in Honor of Russell P. Spittler*, eds. Wonsuk Ma and Robert P. Menzies (forthcoming).

struggling missionary family. Such a fond memory swelled immediately when I was reading her autobiography.

The book thoroughly delineates her spirituality reflected in her life of prayer and fasting and its effect on her ministry particularly through the Yoido Full Gospel Church (YFGC) and the Choi Jashil International Fasting and Prayer Mountain (CJIFPM). While reading the book, I was often awestruck by extraordinary accounts of her life. Choi's life literally consisted of fasting and prayer often through the night. Each challenging moment of her life and ministry was overcome through her fervent prayer. Having experienced the power of prayer, she was determined to establish a prayer mountain with a distinct emphasis on fasting in spite of the strong opposition of some church leaders. Her determination was so strong that even Cho could not stand in her way, even though every circumstance was not favorable for it.

The evidence of her spirituality was felt strongly from the pioneering year of the YFGC, originally called Full Gospel Central Church, to its growth as the world's largest church. Undoubtedly Yonggi Cho's spiritual leadership single-handedly influenced the development of the church, but he frequently acknowledged the critical role of Choi's sacrificial prayer with fasting in the growth and development of the ministry: "Pastor Choi, my mother-in-law, is the person whom I would never forget in my life. If she was not my pastoral companion I would not be a pastor in the world's largest church."² He sincerely admitted the powerful spiritual and ministerial effect that Choi had on his ministry.

This study is designed to investigate various elements of Choi's spirituality as a representative of Korean Pentecostalism. Her spirituality not only shows her deep spiritual commitment to the Lord, but also a case of creative contextualization of Pentecostal faith.

2. What Is Spirituality?

There are many ways to define spirituality. It can be broad or narrow depending how one comprehends its content. Perhaps a traditional approach to spirituality focuses on seeking the presence of God in prayer, meditation, contemplation and fasting to learn God's heart, desire and adopt his character. This spiritual life is desirous to carry on into a solid

² Yonggi Cho expressed it in the Preface of Jashil Choi, *Nanun Halleluya Ajumma-yutta* [I Was Mrs. Hallelujah] (Seoul: Seoul Books, 1978). The book will be referred to as Choi, *Mrs. Hallelujah*.

pattern of Christian living. It is furthermore encouraged to put into practice to generate the fruit of the Spirit: love, joy, peace, patience, kindness..." (Galatians 5:22-23). It takes over a period of time to bear the fruit in one's Christian life. A tree never bears a single fruit immediately. This implies that spiritual formation does not take place in a split-second but would be perhaps a life-long process. Spirituality would make life worth living and produce a valuable life through reflecting its maturity.

A great Christian thinker C. S. Lewis exerted to form his spiritual life through self-giving, that is, giving of one's whole self to Christ, all personal wishes and precautions. Instead of being self-centered focusing on worldly pleasure or ambition, one has to be honest and humble to be in conformity with good, in other words, giving-up self desire. Lewis contemplates seriously on how one can keep a valuable life. He expresses that "a thistle cannot produce figs. If I am a field that contains nothing but grass-seed, I cannot produce wheat. Cutting the grass may keep it short: but I shall still produce grass and no wheat. If I want to produce wheat, the change must go deeper than the surface. I must be ploughed up and resown."³ Lewis is obviously aware of the value of being good, and this shows his degree of spiritual maturity.

St. Augustine, who was born in North Africa in 354 lived in a monastic community for thirty-four years, confessed his own struggle to build spirituality. He has been considered one of the most significant thinkers in the history of the Christian church. Augustine's spirituality focuses on an ongoing debate to surrender to the will of Christ through which he believed he could get into deep faith. He desired to live according to the will of God but he could not fully conform to it, thus he agonized under such a growing process. He gave an interesting analogy that the mind gives a direction to the body and is obeyed at certain times but when it gives an order to itself, it is not accepted. In other words, when the mind orders the mind to structure an act of will, the order is not obeyed. He further argued that when the mind commands itself to fulfill an act of will, it would not give this order unless it willed to do so. The command is not obeyed because it is not conferred with the brimful will.⁴ As Paul cried out for the struggle of the law of Spirit and body (Rom 7:14-25), Augustine likewise experienced the same degree of dilemma.

³ C. S. Lewis, "Excerpts from Mere Christianity," in *Devotional Classics*, eds. Richard J. Foster and James B. Smith (San Francisco: Harper San Francisco, 1993), pp. 7-9.

⁴ St. Augustine, "Excerpts from Confessions," in *Devotional Classics*, pp. 52-53.

His sole desire was to fully conform to the will of God and live according to Christ's will for him. Here the will most likely contains all biblical teachings and following the promise of Christ, thus living a true spiritual life.

Then, how do Pentecostals understand spirituality? Russell P. Spittler, noted for his interest in the subject, consents that spirituality consists of behaviors and contemplation that are learned by the beliefs and values that identify a particular religious fellowship.⁵ Russell presents five specific values ruling Pentecostal spirituality.⁶ Firstly, it refers to personal experience in accomplishing religious contentment. The personal experience, especially for Pentecostals, is truly guided by the presence of the Holy Spirit. Their desire is to know more of God through spiritual journey. Secondly, orality,⁷ for Pentecostals, is one of the important ways to express what the divine Being has accomplished upon their lives in his love, goodness, faithfulness, and mercifulness. For Pentecostals, affective dimension, which is eminently developed, would be demonstrated orally. Thus, Pentecostals value orality as high as the written record in terms of sharing their empirical experience with Jesus Christ. Thirdly, spontaneity is counted as Pentecostal devoutness. Spirituality is being exercised in intensity during worship time. It is because the Holy Spirit came upon those worshippers who waited on and welcomed the Spirit to lead. Thus, Pentecostals cannot keep themselves in silence. Fourthly, the notion of otherworldliness is strongly imbedded in their spiritual life. The true world is not the visible world but the invisible and eternal world. Such perception perhaps more prevails among the grass-root level than the upper-middle class.

⁵ Russell Spittler, "Spirituality, Pentecostal and Charismatic," in *Dictionary of Pentecostal and Charismatic Movement*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan, 1988), p. 804.

⁶ Spittler, "Spirituality," pp. 804-805.

⁷ Also W. J. Hollenweger, "Pentecostal Research: Problems and Promises," in *A Guide to the Study of the Pentecostal Movement*, ed. Charles E. Jones (Metuchen, NJ: Scarecrow, 1983), pp. vii-ix.

I have noticed that tribal people in northern Luzon⁸ are fond of songs containing ideas of “hope” and “heaven,” or songs of the Second Coming. Their dire living condition causes them to draw closer to the Savior and to increase their hope in the eternal world. Lastly, making allegiance to biblical authority is one of Pentecostal spiritual characteristics. Their high consideration for biblical authority, diligent leaning to take the message of the scriptures at face value are common among the Pentecostals.⁹ Balancing both beliefs and practices is of significant value that Pentecostals highly regard. Thus, Pentecostal spirituality is not transcendental or philosophical but practical and tangible and such spirituality facilitate to encounter God in a unique way.

3. Choi's Personal Background

Choi was born in 1915 in Haeju City in Hwang-hae Province of North Korea during the Japanese occupation. When she was still young, her father died. Since then she had to take up a heavy responsibility and assist her mother who made a tiny income out of her sewing job. At the age of twelve she and her mother had a chance to attend a tent revival meeting led by Sung-Bong Lee, a well-known Holiness preacher in early Korean Christian history. During this meeting they accepted Christ as their personal Savior. Their great desire was to overcome poverty and become rich. To achieve this goal, Choi entered a nursing school to become a nurse and to work as a midwife as well. During these days nurses earned good money while enjoying a decent life and respect. Choi's diligence and hard work led her close to the goal. She married an affluent and educated man.

After moving to Seoul, South Korea from the North, she opened a new business and it became successful. However, the more money she made the emptier her heart became. And yet, she refused to go to church. Then a tragedy befell her: her mother and the oldest daughter died about a ten-day interval from each other. That incident shook Choi so badly

⁸ There are twelve major tribes and many unknown tribes within six provinces in the mountains of the northern Philippines. Pentecostal churches among the grass-root animistic tribal group of people were established through intensive power manifestation around 1947-1955. For more detail, see Julie C. Ma, *When the Spirit Meets the Spirits: Pentecostal Ministry among the Kankanaey Tribe in the Philippines* (Frankfurt am Main: Peter Lang, 2000).

⁹ Spittler, “Spirituality,” p. 805.

that she had complex illnesses. She interpreted it as a penalization from God for her ambition and worldly desire and for her life from him. Coincidentally her business went down miserably. In 1956, she attempted to kill herself as she was losing her hope to live.

During this desperate period, she turned to the Lord. She headed to a prayer mountain where a famous revival speaker Sung-Bong Lee was conducting a revival meeting. There she came back to the Lord. Lee's message strongly ministered to her heart and helped her open to the Holy Spirit. During the prayer time she experienced fire running through her body from above and her tongue became twisted and spoke in a strange language. The Holy Spirit baptized her. She had a true encounter with the Lord and made a commitment to him. She entered the Full Gospel Bible College to prepare for her future ministry.¹⁰

4. Prayer and Fasting in Choi's Life

The spirituality of Choi's life can be deduced to two key components: prayer and fasting. This spiritual practice has been long recognized as vital in a Christian life. According to Roberta C. Bondi, prayer is the fundamental reality of Christian lives. Prayer actualizes believers as they discover their focus in God.¹¹ Prayer leads God's people into growth knowledge of, and deepening love for, God. E. M. Bounds notes that prayer has to be the basis of Christian character, their life and living. This is Christ's law of prayer, forming it into the very being of the Christian. It should be the primary step and breath.¹²

Thus,

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.¹³

¹⁰ For more details, see, Choi, *Mrs. Hallelujah*, pp. 1-125.

¹¹ Roberta C. Bondi, *To Pray and to Love* (Minneapolis: Fortress Press, 1991), p. 12.

¹² E. M. Bounds, *The Complete Works of on Prayer* (Grand Rapids, MI: Baker, 1995), p. 247.

¹³ Bondi, *To Pray and to Love*, p. 247.

Choi, in her book, *Way of Receiving Answer*,¹⁴ illustrates the power of prayer found in Exodus 17:8-16. Israel's war against the invading Amalekites at Rephidim was entirely depending on Moses' praying hands. If he continually held up his hands, victory was on the Israelites, but when his hands came down the enemy won. To win the battle, Moses had to sit on a stone while his assistants held Moses' hands up. Choi emphasizes the importance of unceasing prayer particularly in the midst of difficulties in life.

Choi's prayer life was shaped during her Bible school years. Her life, in a sense, could have been exciting to be a student in her old age, but it was not so. She was full of responsibilities including leaving her children to someone else's care and supporting them. Such a difficult situation drew her closer to God and her spirituality in prayer was developed. Choi not only prayed in designated hours she set up but also prayed constantly. She recalled the time when Yonggi Cho was terribly ill of tuberculosis during the Bible school days. While no one paid any attention to, or cared for, him, she showed her affection toward him with intense prayer for his healing.¹⁵ Perhaps this incident encouraged them to cultivate a close relationship with each other. Her spirituality was not just confined to her private life but was often demonstrated in her life of ministry. Such display of concern for people was part of her spiritual exercise.

Choi fasted as often as her spirit was led. She firmly believed that fasting could draw one closer to the divine presence and offer more powerful prayer. As a result, problems were solved rather quickly through intense prayer and fasting. She quickly found that fasting helps immensely to develop personal benefits.

Arthur Wallis believes that spirituality is exercised in a form of fasting for endowment of power, for spiritual gifts and for physical healing, and specific answers to prayer.¹⁶ Choi also argued similarly on the prominence of fasting. This discovery was made through her long and deep spiritual journey. Her desire for sound spiritual life through prayer and fasting led her to the establishment of a prayer mountain dedicated to fasting. Long and intensive prayer with frequent fasting naturally characterized this process. The more time she spent in prayer and fasting,

¹⁴ Jashil Choi, *How to Pray for Answer* (in Korean; Seoul: Seoul Books, 1997), p. 11.

¹⁵ Choi, *Mrs. Hallelujah*, pp. 147-52.

¹⁶ Arthur Wallis, *God's Chosen Fast* (Fort Washington, PA: Christian Literature Crusade, 1968), pp. 55-59.

the stronger her faith became for the very first prayer mountain with distinct emphasis on fasting.

In the meantime, she began to search for a good location for prayer facilities. While she was praying and fasting, one night she clearly heard the voice of God directing her to a parcel of land for the prayer mountain. The place had been a cemetery for many years and she might have felt a strong reluctance to bringing it to the board. However, when she made an immediate visit to the place called Osan-ni village, she knelt down on her knees on the barren ground surrounded by graves and prayed. After her daily ministry in the fast growing church pastored by Yonggi Cho, she alone came to the cemetery and spent hours in prayer every night.¹⁷ A woman with no company praying in the desolate field must have been a strange sight. It demonstrated her unreserved trust in God's promise and her commitment toward him. These short accounts of her early life and ministry would suffice to illustrate her unique spiritual life.

5. Effect of Choi's Spirituality to Her Ministry

5.1 Personal Evangelism

Choi had a marvelous heart for serving lost souls. She always availed herself to be used for the work of the God's kingdom. During her training in the Bible school, she took every opportunity to bring the unsaved to Christ. Donald Whitney points that evangelism is an intrinsic overflow of the Christian life. It is also the call of a *disciple* that all Christians should follow the Lord not only in obedience but also in evangelism. Each Christian, therefore, has to be active in witnessing rather than waiting for a moment to come.¹⁸ Matthew 5:16 fits well this context: "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." Whitney correctly interprets that to "let" the light shine before others means more than "don't do anything to keep your light from shining." The closest rendering is: "Let there be the light of good works shining in your life, let there be the evidence of God-honoring change radiating from you. Let it begin! Make room for it!"¹⁹ Choi's unique strategy was to approach children for

¹⁷ Choi, *Mrs. Hallelujah*, pp. 429-33.

¹⁸ Donald Whitney, *Spiritual Disciples for the Christian Life* (Colorado Spring, CO: NavPress, 1993), p. 100.

¹⁹ Whitney, *Spiritual Disciples*, p. 100.

evangelism. Choi had a natural ability to draw children to her. Even in evangelism, prayer was the bedrock for her ministry. She in fact spent more time in prayer and fasting than in actual evangelism.

In 1957 Choi graduated from the Bible school but was not certain about her future ministry. In order for her to discover God's direction, she fervently prayed with fasting for many days. At one point Choi seriously considered operating an orphanage since she had a heart for children, but soon learned that it was not God's best intention for her. Nonetheless, Choi continually exerted herself in children's evangelism. Her autobiography includes many incidents that illustrate her love for the souls of children. Every night her intense prayer always included children.²⁰

She gradually expanded her evangelistic activity for adults. Each Sunday Choi already had about 70 attendances in fellowship plus a good number of children. As there was no suitable place, their gathering often took place under a pine tree. Thus, rainy days posed extreme challenges. Once in her regular prayer time in a quiet place, she heard the voice of God instructing her to start a tent church. "Hearing God's voice" was a regular part of her prayer life.

The Bible provides a good number of cases where people spent time to listen to God. 1 Kings 19:11-13 notes Elijah's effort to hear the gentle voice of God in a segregated Mount Horeb. Habakkuk (2:1) also stood on the guard post and kept attention to see or hear what God would speak to him.

The depth of Choi's faith and trust was almost comparable with Bible characters particularly in her desire and endurance to hear the divine voice. Bounds contends that in prayer trust in faith becomes absolute, validated, accomplished. Trust is solid belief and faith in "full flower." It is an alert act, a fact of which believers are sensible. According to the biblical notion it is the eye of the infant soul, and the ear of the regenerated soul. Such belief brings no wakefulness of their presence, no "joy unspeakable and full of glory" results from their exertion.²¹ Christ showed that trust is the basic foundation of prayer. The central issue of Christ's ministry and work was his unreserved trust in his Father. When trust is complete, prayer is simply outstretched hand ready to receive.²² Trust always operates not in the past but in the present tense.

²⁰ Choi, *Mrs. Hallelujah*, p. 213.

²¹ Bounds, *The Complete Works of on Prayer*, p. 24.

²² Bounds, *The Complete Works of on Prayer*, p. 26.

With God's assurance Choi began to proceed immediately. She rushed to a tent store to purchase one. A set in those days was not inexpensive. Even though the tent was not of good quality, with joy bubbling the tent was pitched in the outskirt of Seoul surrounded by makeshift houses and graves. Her zeal for soul-winning increased, and many were added to the kingdom.

5.2 Sensitivity to Felt Needs

Choi found herself frequently caring for the needy and sick. Residents around the church were extremely poor, many were physically ill, and some neighbors were demon-possessed. One day a poor family invited her to visit the mother had been greatly suffering for seven years with a severe case of paralytic. To make her situation worse, the mother had given a birth recently and was not able to afford to buy nutritious food for recuperation. As a result, she was very sick. When Choi entered the room, strong odor caused nausea and she almost threw up. She immediately prayed to get over the difficult smell and embraced the family with love. The Lord spoke into her heart, "Do not just ask for love, get water and wash her body."²³ Upon hearing the voice of God, Choi washed the malodorous body of the woman and even her children.

Her deep spirituality is a tangible embodiment of what Abba Poemen's stated:

There is nothing greater in love than that a (person) lay down (that person's) life for his (or her) neighbor. When a (person) hears a complaining word and struggles against himself (or herself) and does not...begin to complain; when a (person) bears an injury with patience, and does not look for revenge; that is when a (person) lays down his (or her) life for his (or her) neighbors.²⁴

Bondi characterizes God's love not as the love of a disinterest and just king for his aloof subjects. It is close, tender and defenseless, as a mother's is for her child.²⁵ Choi's action revealed the genuine love of God toward her neighbor in an extreme need. Choi often cried with pain in her heart for this family. With compassion she constantly visited them and offered deep prayers for their healing as well as conversion. The

²³ Choi, *Mrs. Hallelujah*, p. 227.

²⁴ Bondi, *To Pray and to Love*, p. 112.

²⁵ Bondi, *To Pray and to Love*, p. 29.

family's situation was worsened by the heavy drinking of her husband day and night who never paid any attention to the family. Choi, even in her own financial difficulty, brought bread and rice for the family.²⁶ She understood how God treats the poor: "Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom..." (James 2:5). Verse 6 continues, "But you have insulted the poor." Matthew records the attitude of the Lord: "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven..." (Matt 9:21).

In a similar way, George Soares Prabhu argues that to be a follower of Christ means experiencing God the way that Jesus had experienced God. One essential element for Christian self-definition is the experience of God's love, which encourages us to love in effectual compassion to those in want.²⁷ The poor are indeed the object of God's concern and care. To appropriate God's compassion toward the needy is an important element of Christian spirituality.

Choi's spirituality is a good example. It was expressed in cleaning smelly rooms and bathing children regularly. In addition, she once fasted for three days for the mother's healing and the salvation of the entire family. She constantly read the Bible and prayed to encourage her faith. Through her persevering prayer, the paralytic woman began to rise and take fragile steps. Awesome divine power was manifested. Fifteen days later the woman was able to work for the family. Such events caused others to open their eyes and come to the Lord.

Choi was assured of the power of fasting in supplication for healing. She expounded the prominence of fasting in prayer in her book,²⁸ *How to Pray for Answer*, drawing examples from the scriptures. Hezekiah was her outstanding example. He was a spiritual man who put total trust in the Lord for the peace of the nation (2 King 18:6). When he was fatally ill to die, he wept bitterly to God for healing. His supplication resulted in divine grace and his life was expanded by fifteen more years.

5.3 Spiritual Warfare

²⁶ Choi, *Mrs. Hallelujah*, pp. 232-33.

²⁷ George Soares Prabhu, "The Jesus of Faith: A Christological Contribution to an Ecumenical Third World Spirituality," in *Spirituality of the Third World*, eds. K. C. Abraham and Bernadette Mbuy-Beya (Maryknoll, New York: Orbis Books, 1994), p. 153.

²⁸ Choi, *How to Pray for Answer*, pp. 105-106.

Throughout her ministry, Choi encountered many demon-possession cases. After a Sunday worship service, a member from a neighboring church rushed asking Choi to visit her friend who had been tormented by a terrible sickness. The sick woman was not a Christian and she was always referred to shamans for healing and advice. One day the shaman gave a striking “revelation”: if she fails to become a shaman through a special ritual, she would die soon. Upon hearing such a dreadful verdict, her family fiercely opposed the idea. She out of great anxiety shared her problem with her Christian friend.²⁹ It proves that Choi was quite well known in the area as a woman filled with the Spirit as she had an earnest desire to minister to people who were going through difficulties.

Bounds notes that religion has to do with everything but our hearts. It requires our hands and feet to give full devotion. It takes hold of our voices to praise. It lays its hands on our material concern. But it does not take hold of personal affections, desires and enthusiasm.³⁰ One may add to it that our sincere heart is not only for worship and praise but also to serve with our hands and feet with it, laying down human selfishness and fervor.

Choi and her ministry partner Yonggi Cho were brought to the house of the sick woman. When they entered the room, she suddenly sat down and stared at them like an angry rooster. Choi and the accompanying members quietly sat on the floor and began to sing hymns. Choi instantaneously knew that Satan attempted to attack.³¹ Ephesians 6:10-20 well states such a spiritual struggle. Believers are caught in the idea of eschatological tension that is “already, but not yet.” Apostle Paul was well aware of two different realms of power: God and the devil. It is also obvious that the world as the dominion of darkness is on one side, while Christ, Christians, the power and authority of God on the other.³² With this understanding, Choi and her group sang continually and rebuked the evil spirit in the woman with the authority of Christ. In the middle of singing and prayer, the woman abruptly uttered in Japanese, “Let’s go. Let’s go to Japan.” (Choi spoke Japanese like many Koreans who received Japanese occupation.) Then she seemed to be back to normal.

²⁹ Choi, *Mrs. Hallelujah*, pp. 315-16.

³⁰ Bounds, *The Complete Works of on Prayer*, p. 92.

³¹ Choi, *Mrs. Hallelujah*, p. 317.

³² Clinton E. Arnold, *Ephesians: Power and Magic* (Grand Rapid, MI: Baker, 1992), pp. 156-57.

The Japanese language was spoken not by the woman but by Satan. According to the woman, she had gone to Japan for study when she was a young girl and had stayed there for several years. During this period she became a member of a religious group. Then she returned to Korea and married a man. When she was pregnant with a first child, she was terribly ill and the sickness continued until Choi's ministry. Through the power of God displayed in prayer, the woman was delivered from her bondage. Such manifestation of God's power led her entire family and relatives to the Lord.

Power encounter is a regular part of Christian spiritual life especially among Pentecostals. Thus, the concept has been used among Asian Christians without question. But some believers feel reluctant to use such a term because of its military connotation. This term was first used by Alan Tippett to refer to a conflict between the kingdom of God and the kingdom of Satan.³³ It frequently takes place especially among tribal groups who believe in the spiritual world, and the involvement of the spirits in their life. During the ministry of Jesus, he drove out many demons from people. The demonstration of God's power was also frequent in the Old Testament. One of the outstanding instances is the story of Elijah, confronting the four hundred and fifty prophets of Baal on Mount Carmel (1 Kings 18:16-45). Oscar Cullmann notes that Satan still has great power, power that can destroy any human being and his or her plan if they remained without encumbrance.³⁴ Thus, divine power and authority is essential for effective work in God's kingdom. John Wimber argues that unity also facilitates the believers to experience God's power.³⁵ In the Book of Acts, when believers came together in one accord, the power of God was manifested.

It is well noted that Choi's spiritual exercise with prayer and fasting played a significant role in her successful evangelistic ministry.

5.4 Establishment of the Prayer Mountain

The church she had pioneered with Yonggi Cho in the outskirts of Seoul moved to town to accommodate the growing members. After the move, soon the membership grew to 18,000, and the growth continued

³³ Alan R. Tippett, *People Movements in Southern Polynesia* (Chicago: Moody Press, 1971), p. 81.

³⁴ Oscar Cullmann, *Christ and Time* (Philadelphia: Westminster, 1964), p. 64.

³⁵ John Wimber and Kevin Springer, *Power Evangelism* (New York: HarperCollins, 1984), p. 58.

during the next seven years. For these exceptional years of church growth, Cho was perfectly complemented by Choi's spiritual insights and gifts. The church became particularly known for its healing ministry. When the church held a tent revival meeting together with missionary Sam Todd. About 200 people received healing.³⁶

As the church constantly grew in number, Cho and the church began to search for another location for a new church building. When Yoido Island was suggested, odds were against Cho. First, Yoido was too far from the city center, and the future of the deserted military airfield was uncertain. This challenge took Choi frequently to a prayer mountain near Seoul. While she was imploring to God for the future of the church, suddenly the idea of starting a prayer mountain for her own church entered her mind. She immediately noticed that it was not merely a human thought but was from God. With this assurance Choi prayed everyday for God's direction. In addition to the huge finance needs, the timing seemed to be wrong: the church was preparing for a new and huge facility. However, Choi did not abandon the vision. In fact, the vision grew stronger through her prayer. Every night she went to the cemetery in Osan-ri and spent her time in prayer. Through the ministry of the prayer mountain, she wanted to bring the people of God to a prayer life.³⁷

Yonggi Cho more than once underscored the importance of prayer: "We Koreans have made prayer our first priority. From prayer has come communion and fellowship with the Holy Spirit. Today the Holy Spirit guides us in our daily lives, and we have power with God through prayer."³⁸ Bondi had a holistic view of prayer: the possibilities of prayer influence all things. Whatever deals with people's highest well-being, and whatever has to do with God's scheme and will concerning human beings on earth, is a subject for prayer. Prayer opens doors for the access of the gospel.³⁹

In addition to the financial challenge, some leaders of the church questioned the choice of the location. First of all it was located in the northern part that was too close to the border with North Korea. In case of a North Korean invasion, the area could be devastated instantly. Secondly, there was no running water or trees but only graves. Such

³⁶ Choi, *Mrs. Hallelujah*, pp. 355-56.

³⁷ Choi, *Mrs. Hallelujah*, pp. 415-32.

³⁸ Yonggi Cho, "Prayer Can Change the Course of Your Life," *Pentecostal Evangel*, Oct. 18, 1998, p. 11.

³⁹ Bondi, *To Pray and to Love*, p. 163.

negative feedback caused Choi to feel that the prayer mountain no longer seemed a possibility. She was indeed despondent. One day she spent the whole night with some church members in prayer. During her prayer, God gave her scriptures that uplifted her enormously: John 14:1, “Do not let your hearts be troubled. Trust in God; trust also in me.” Also Philippians 2:13, 14 was another passage: “For it is God who works in you to will and to act according to his good purpose. Do everything without complaining or arguing....” From these verses Choi was assured that God would accomplish this vision through her.⁴⁰ It is rather common among Pentecostals to expect the “leading of the Spirit”: Pentecostals have a sense of hearing what the Spirit is speaking to them not only through the word of God but also through a personal encounter with God.

The Lord showed a clear sign of his will: People from different places flocked into Osan-ri that was not yet purchased and was still barren. Those people who came prayed with fasting and this became a rule for this prayer mountain. Soon this place began to attract people from Japan and other parts of the world, and they discovered a new spiritual dimension through prayer with fasting. The Osan-ri Prayer Mountain became the first international facility for prayer and fasting. An increasing number of the sick came to experience divine healing. Soon many experienced healing from incurable sicknesses through intensive and fervent prayer accompanied with fasting. Such news soon spread throughout the nation and more people who were in a desperate situation came to pray.

An emphasis on the power of prayer and fasting became the hallmark of Choi’s spirituality. Joel 2:12 notes the significance of fasting “Yet even now,” says the Lord, “return to me with all your heart, with fasting....” 1 Kings 21:27-29 also illustrates a similar point. After the murder of Naboth and Ahab’s obligatory obtainment of his vineyard, God sent Elijah to declare divine judgment upon him. “When Ahab heard those words, he rent his clothes, and put sackcloth upon his flesh, and fasted.” God then declared, “Because he has humbled himself before me, I will not bring evil in his days; but in his son’s days” (1 Kings 21:27-29). Judgment was postponed because even such an evil person as Ahab humbled himself by fasting. God’s mercy is never limited to only righteous people but is extended to anyone who seeks God’s mercy. Fasting displays how earnestly the people of God are who pray to him especially in times of need. Arthur Wallis notes that fasting makes prayer ascend up as on eagle’s wings. It is meant to usher the supplicant into the

⁴⁰ Choi, *Mrs. Hallelujah*, pp. 432-33.

spectators' room of the Lord and to extend to him the golden scenery. It may be anticipated to drive back the oppressing powers of darkness and loosen their grip on the prayer objective. It is counted to give a brim to a man's intercessions and power to his petitions. The Lord is eager to listen when someone prays with fasting.⁴¹

Undoubtedly fasting is an important aspect of Christian life. Fasting is often an ultimate form of earnest and extended supplication. In the CJIFPM, originally called the Osan-ri Prayer Mountain, some fasted even for forty days. It is a spiritual wrestling between the supplicant and the divine Being. Andrew Murray affirms that "fasting helps to express, to deepen, and to confirm the resolution that we are ready to sacrifice anything, to sacrifice ourselves to attain what we seek for the kingdom of God."⁴²

Such testimonies and the increasing number of visitors to Osan-ri, even though it was desolate, moved the hearts of church leaders to establish the prayer mountain. Ultimately, however, it was the Holy Spirit who accomplished the vision. During the early period of the prayer mountain, Choi fasted as frequent as three days a week. This exemplary prayer life has encouraged many to follow her example and many have drawn into deep spiritual experiences.

5.5 Choi's International Ministry

Choi's spiritual ministry soon crossed national boundaries and expanded to other countries. God opened a door for her to reach Japanese as church leaders repeatedly invited her. Prior to her preaching, Choi customarily spent a whole night in prayer for the next day's service. The effect of prayer was so evident that many people in the service were filled with the Holy Spirit. Also a variety of manifestations of the Spirit took place regularly. Choi's anointed message accompanied with the work of the Spirit impacted many Japanese churches. Common themes of her message were repentance, prayer and the Spirit-led life. When she visited a place, Choi eagerly ministered in churches as many as she could and offered a marvelous ministry. Her autobiography illustrates her eagerness as well. The Spirit was at work particularly in healing, and often unprecedented miracles took place. Soon many with sicknesses in Japan began to visit the prayer mountain in Osan-ri and spent days in

⁴¹ Wallis, *God's Chosen Fast*, p. 50.

⁴² Wallis, *God's Chosen Fast*, p. 50.

prayer and fasting. Variety of spiritual gifts were manifested including speaking in tongues and interpretation.

Many in the United States were called for ministry through her influence. Her ministry in Thailand, Hong Kong, Germany and other places produced similar results. Choi's international ministry was also her commitment to the missionary call found in Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."⁴³

Prior to such trips, Choi spent two or three weeks for prayer and fasting. It was not only preparing for a forthcoming ministry but also making herself a living message of God's power through prayer and fasting."

6. Assessment of Choi's Spirituality

6.1 Her Influences to Korean Christianity

As discussed above, Choi's distinctive spirituality had strong implications to her ministry: it was founded on prayer and fasting. Perhaps it is fair to say that such spirituality had been part of the spiritual tradition in various religions and particularly in Korean Christianity. In the early revival in Pyongyang (1939), for instance, the entire 3,000 members in Suemoon Church fasted while praying the whole night. The preacher was Jun Jasun, one of great evangelists. Such an incident affected the members to encounter the power of the Holy Spirit, repentance and a spiritual renewal.⁴⁴

During the post-exilic period in the Old Testament, Jews commonly fasted as a form of prayer, and fasting became part of their spirituality. Even in New Testament times Jews frequently fasted (Matt 6:16-18). Thus, fasting is a long Jewish tradition.

However, Choi's practice of prayer and fasting may not strictly be identified with the Jewish practice. As everyone would agree, prayer is an essential part of Christian spiritual life. But fasting requires additional commitment and effort. Perhaps an experience of fasting or two, especially in a desperate circumstance, could be possible without much

⁴³ Choi, *Mrs. Hallelujah*, pp. 437-60.

⁴⁴ International Theological Institutes, *A History of the Korean Assemblies of God* (in Korean; Seoul: Seoul Books, 1998), pp. 183-84.

serious discipline. However, fasting regularly as part of one's spiritual life was probably a new concept at least in Korean Christianity. From the beginning of her Christian life, she considered fasting very important for cultivating her spiritual growth and development of an intimate relationship with the Lord. This also led her to wider and deeper spiritual experiences. For instance, before engaging in cases of demon possession, she fasted with fervent prayer. She frequently experienced God's power to drive out the demon. Thus, one can acknowledge the importance of fasting in spiritual warfare. Fasting also enhanced many Christian works such as evangelism, preaching, missions, church growth, healing and solving diverse problems. As discussed above Choi's ministry was characterized by prayer and fasting. In fact, her spiritual leadership and contribution through her intense prayer and fasting was an integral part of the unprecedented growth of the YFGC. Yonggi Cho acknowledges it openly, "...if she was not my co-worker, I am not able to accomplish such a successful pastoral ministry now."⁴⁵

6.2 Challenges of Choi's Spirituality

Fasting and prayer has been the main feature of Choi's spirituality. Her deep communion with God through prayer and fasting greatly heightened her sensitivity in the Spirit. Choi's unique spirituality, especially through her prayer mountain ministry, set forth a new paradigm for Christian spirituality, and this became identified as Korean Pentecostal spirituality. Her teaching of prayer and fasting spread quickly to the entire Korean Christianity and beyond, not only through the prayer mountain but also her popular conferences she conducted in various countries. One such conference was in Jerusalem in October 1980. Around 500 people came from different countries and had a four-day prayer rally with fasting. Thirty-four ministers from South Africa attended this conference and experienced a deep working of the Spirit. The participants learned how to pray with fasting and this became a significant part of their spiritual life as well as their churches. Consequently, fasting has been a common or even important spiritual/religious tradition across countries. I have seen an American, for example, fast for one day before he delivered a special lecture.

Her life-long devotion to, and campaign for, prayer and fasting changed the spiritual paradigm of the Korean church forever. Her life and ministry demonstrated that prayer is not just part of the Christian life but

⁴⁵ Preface of Choi, *Mrs. Hallelujah*.

prayer *is* the Christian life. When prayer is accompanied by fasting, the intensity of prayer is significantly enhanced. It is because fasting signifies a total surrender to God and serious commitment to the prayer itself. The example of Jesus shows this clearly in the Gospels. In the desert, he prepared himself for the Messianic mission in prayer with forty-day fasting. After a long period of prayer he returned to Galilee in the power of the Spirit and was ready to launch his earthly mission (Luke 4:14). The unique spirituality of Choi is something that the people of God must adapt and apply to their spiritual life. Such a spiritual exercise is perhaps more required in increasingly secularized modern societies so that the church can be the true light in the darkened postmodern era.

7. Summary

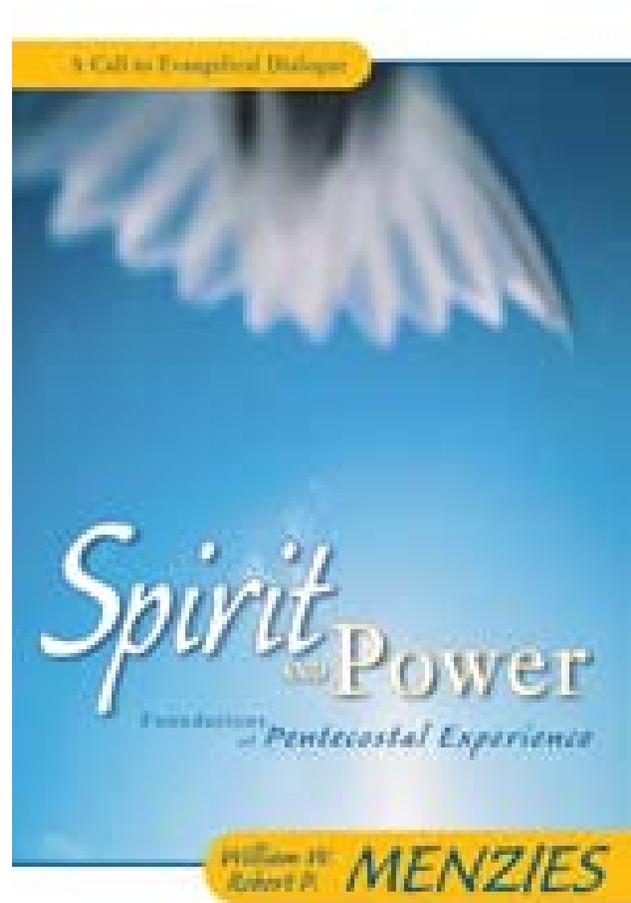
Choi's distinctive spirituality has been investigated in this paper. Everywhere she went, her prayer life with fasting impacted practically millions of believers through her pastoral and international ministries. Subsequently several more prayer mountains with special emphasis on fasting were established sometimes by herself, but many others by people who had been impacted by her ministry. Until her death, prayer and fasting became the hallmark of her life and ministry. I was personally amazed by her solid spiritual devotion, prayer with fasting, and how deeply it was laid in her life.

I personally received a tantamount challenge from her life of prayer and fasting. Fasting is particularly difficult for me. I have done it a few occasions but as years went by, that laborious exercise has slowly disappeared from my spiritual life. However, as I studied Choi's spirituality, I came to realize the significance of fasting. As a consequence, prayer and fasting slowly became part of my spiritual journey.

Many believers, who were influenced by Choi, were boldly involved in extensive fasting. Particularly members of the YFGC have been well taught. Cell group heads and church leaders are taken to the CJIFPM on the very first days of the new year to pray and fast. In fact regular bus trips leave the church many times a day to the prayer mountain. I witnessed many ride a bus to spend at least a night for prayer right after the church service. Spirituality is human response to God, prompted by

theology's intersection with believers' real life.⁴⁶ Choi's life and ministry was shaped through an intense and continuous interaction between God and his children. Surely prayer is one of the most meaningful ways to experience the presence of God. Choi taught us how to have a more successful and deeper experience through fasting. My prayer is that Choi's rich spiritual legacy and heritage would continue to encourage and challenge many believers to cultivate their spirituality through prayer and fasting. There is nothing more important in the Christian life than experiencing God himself on a regular basis.

⁴⁶ Leslie C. Allen, "Spirituality of the Psalms" (William Menzies annual lectureship, Asia Pacific Theological Seminary, Baguio, Philippines, January 2001), p. 3.



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THE PARACLETE: THE SPIRIT OF THE CHURCH

Dongsoo Kim

I. Introduction

The Paraclete sayings in the farewell discourse reveal a distinctively Johannine understanding of the church and the Spirit.¹ Although exhaustive investigations have been undertaken on the Paraclete sayings already with regard to the meaning of the Paraclete, its religious background and its *Sitz im Leben*,² few have attempted to undertake an extensive study on the relation of the Church and the Paraclete.³ This has

¹ This paper is a slightly revised version of the paper read at the Johannine literature section of the SBL annual meeting held in Nashville on November 21, 2000.

² For studies on the Paraclete sayings, consult the bibliography of a recent work by Hans-Christian Kammler, "Jesus Christus und der Geistparaklet: Eine Studie zur johanneischen Verhältnisbestimmung von Pneumatologie und Christologie," in *Johannesstudien: Untersuchungen zur Theologie des vierten Evangeliums*, eds. O. Hofius and Hans-Christian Kammler (Tübingen: J. C. B. Mohr, 1996), pp. 87-190 (184-90). Also J. T. Forestell, "Jesus and the Paraclete in the Gospel of John," in *Word and Spirit: Essays in Honor of D. M. Stanley*, ed. J. Plevnik (Willowdale, ON: Regis College Press, 1975), pp. 151-97 (151-52): "There is no dearth of literature on the subject."

³ There are only a few exceptions. Cf. Ulrich Wilckens, "Der Paraklet und die Kirche," in *Kirche: Festschrift für G. Bornkamm*, eds. D. Lührmann and G. Strecker (Tübingen: J. C. B. Mohr, 1980), pp. 185-203; R. Schnackenburg, "Die johanneische Gemeinde und ihre Geisterfahrung," in *Die Kirche des Anfangs: Festschrift für H. Schürmann zum 65. Geburtstag*, eds. R. Schnackenburg, J. Ernst and J. Wanke (Leipzig: St. Benno, 1977), pp. 277-306; U. Schnelle, "Johannes als Geisttheologe," *Novum Testamentum* 40 (1998), pp. 17-31; idem, "Johanneische Ekklesiologie," *New Testament Studies* 37 (1991), pp. 37-50 (43-44); J. Becker, "Das Geist- und Gemeindeverständnis des vierten Evangelisten," *Zeitschrift für neutestamentliche Wissenschaft* 89 (1998), pp. 217-34. Among the above, only Wilckens' work is wholly devoted to the ecclesiological

probably arisen from the presupposition that the most important characteristic of the Paraclete sayings is their christological concentration.⁴ Be that as it may, one must not fail to recognize that another important feature of the Paraclete sayings is that they reveal the Johannine understanding of the church. A lot of the Paraclete's functions described in the farewell discourse, which are seemingly varied and are often regarded as contradictory *vis-à-vis* each other, are brought into an integrated whole by the fact that the Paraclete is the Spirit of the church.⁵

In this paper I will investigate the Paraclete sayings with regard to ecclesiology. Firstly, this study of the Paraclete sayings will reveal that in all the Paraclete sayings the time of the Paraclete, that is, the time of the church,⁶ is expressed or implied. Secondly, it will be shown that the disciples, the recipients of the Paraclete sayings, represent the future community of believers. Thirdly, this study will concern the functions of the Paraclete. As can be expected from the consequences of scholarly inquiry, this study will confirm that the functions of the Paraclete are primarily christocentric. However, that is not the only characteristic. It

understanding of the Paraclete. And his focus of investigation on the Johannine peculiar understanding of the *ecclesiastical tradition* is different from this study.

⁴ Cf. G. M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, MI; Eerdmans, 1987), p. 41; F. Porsch, *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter Theologische Studien 16 (Frankfurt: Knecht, 1974), p. 405. A recent investigation by Hans-Christian Kammler, "Jesus Christus und der Geistparaklet," p. 182 confirms the general consensus among scholars on the Paraclete sayings that the Johannine pneumatology is thoroughly christocentric. An exhaustive exegetical study on the Paraclete sayings has led him to this conclusion, and that the sayings are characterized by the "concentration on the relation of the word and faith, e.g., in the formation of the Spirit to the word of the Christ."

⁵ In John the Spirit-Paraclete is not only the Spirit of Christ but also the Spirit of the church. Most of the passages on the Spirit have something to do with the church or church life: baptism (3:5), worship (4:23-24), the church's mission and the church's witness to Jesus (16:7-11).

⁶ F. Mussner, "Die johanneischen Parakletesprüche und die apostolische Tradition," *Biblische Zeitschrift* 5 (1961), pp. 56-70 (64), "The time of the church is the time of the activity of the Paraclete in it." J. P. Miranda, *Der Vater, der mich gesandt hat: Religionsgeschichtliche Untersuchungen zu den johanneischen Sendungsformeln zugleich ein Beitrag zur johanneischen Christologie und Ekklesiologie* (Bern: Herbert Lang; Frankfurt am Main: Peter Lang, 1972), p. 389 contends that the time of the church is "the time of the Spirit."

will also be shown that all the functions of the Paraclete are related to the post-Easter living community of the disciples. In this sense they have ecclesiastical significance. These results will lead us to conclude that for John, there is a concrete plan for the community of believers which will be established with the direction of the Holy Spirit after Jesus' glorification (see 7:37-39; 20:22).

II. The Time of the Paraclete

The Fourth Evangelist distinguishes two distinct periods of time with regard to the disciples' understanding of Jesus' words (cf. 2:22). The adverbial phrase "from now" (αὐτὸν ἀρτι) in 14:7 signifies the beginning of the second period.⁷ The point which divides the periods is Jesus' resurrection/ascension/glorification (2:22; 12:16; 13:7; 20:9). The reason why the time is divided by Jesus' glorification is that the full understanding of Jesus' words is only possible through the work of the Spirit, and that the Spirit comes after Jesus has been glorified (cf. 7:39).

Importantly, the above idea is most prominent in the Paraclete sayings. In the first Paraclete saying (14:16-17) the time of the Paraclete is implicitly contrasted to that of Jesus' earthly ministry.⁸ Whereas Jesus stays with his disciples "for a little while" (13:33), the Paraclete will be with them "for ever" (14:6). The expression "for ever" does not mean "literally for ever" (cf. 4:38; 8:35; 12:34; 13:8) but the longer time of the Paraclete's dwelling with the disciples. It refers to the time of the church.⁹ This era when the Paraclete will remain with the disciples for all time is "the time of the Church."¹⁰

In the second Paraclete saying (14:25-26) there is also a clear distinction between two periods of time.¹¹ The Paraclete's time can be

⁷ M. de Jonge, *Jesus: Stranger from Heaven and Son of God* (Missoula, MT: Scholars Press, 1977), p. 8.

⁸ J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John I* (Edinburgh: T & T Clark, 1928), p. 545.

⁹ So Schnelle, "Johannes als Geisttheologe," p. 19.

¹⁰ J. Becker, *Das Evangelium nach Johannes II* (Gütersloh: Gerd Mohn, 1991), p. 556; The phrase, "in that day" (14:20) also designates the time of the church; the word $\omega\rho\alpha$ often designates the time of the church under persecution in the farewell discourses (16:2, 4).

¹¹ De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 11.

initiated only when he is sent by God after Jesus' glorification (cf. 14:13-14). The particle *de* in 14:26 points to the contrast between Jesus' presence with the disciples and the Paraclete's future relationship with them. In addition, Jesus' present teaching expressed with the perfect tense (*lela, lhka*) is in contrast to the Paraclete's roles of teaching, which are expressed in the future tense (*didaxei* and *u`pomnh, sei*). Both Jesus and the Paraclete have the same function of teaching, but there is no overlapping of time for their ministry. Jesus distinguishes two stages "in the economy of revelation, the first constituted by his own word, the second by the teaching of the Spirit."¹²

The construction of the third Paraclete saying (15:26-27) is similar to those of the previous Paraclete sayings (14:14-16; 25-26) which include the sending (or coming), the naming (the Spirit of truth, or the Holy Spirit), and the functions of the Paraclete in the post-Easter Christian community. The change of the sender of the Paraclete from the Father to the Son does not make any significant difference.¹³ It signifies the relation of Christ to the Paraclete: the Paraclete is the Spirit of Christ. The debated phrase "who come from the Father" seems to be a paraphrase of the earlier passage "from the Father."¹⁴ This reaffirms the origin of the Paraclete to be from the Father. This saying also shows the existence of the time for the Paraclete's ministry which is to come after the time of Jesus' earthly ministry. The Paraclete's time will not begin unless Jesus is in heaven to send the Paraclete. The function of the Paraclete here is to bear witness, which is also an important function both of the Paraclete and the disciples at the time of the church.

What is in view in the fourth Paraclete saying (16:7-11) is the condition of the Paraclete's coming, that is, Jesus' leaving (v. 7b) and the function of the Paraclete (vv. 8-11). For the Evangelist, the time for Jesus' earthly ministry and that of the Paraclete's ministry to the disciples will not always come together. Only after the fulfillment of Jesus' earthly ministry can the Paraclete's function for the disciples

¹² Ignace de la Potterie, "The Paraclete," in *The Christian Lives by the Spirit*, eds. I. de la Potterie and Stanislaus Lyonnet (New York: Alba House, 1971), pp. 57-76 (62).

¹³ According to R. E. Brown, *The Gospel according to John II* (New York: Doubleday, 1970), p. 689, "the variation is not really significant on the theological level, for Johannine thought the Father and Jesus are one (x 30)."

¹⁴ So R. Schnackenburg, *The Gospel according to St. John III* (3 vols.; London: Burns & Oates, 1982), p. 118; George R. Beasley-Murray, *John* (Waco, TX: Word Books, 1987), p. 276.

begin. This chronological correlation has already been implied in the previous Paraclete sayings. But it is here that it is described more explicitly: “Unless I go away, the Paraclete will not come to you; but if I go, I will send him to you.”¹⁵ Then why is it impossible for the Paraclete to be sent during Jesus’ earthly ministry? Why must Jesus be glorified before the Paraclete is sent?¹⁶ In the Johannine perspective, it is because Jesus’ deeds and words are not properly understood before his glorification. Only after Jesus’ glorification is the Paraclete to be sent by God.

This idea is borne out by the last Paraclete saying (16:12-15).¹⁷ The reason why the disciples are unable to bear (or understand) Jesus’ teachings even in the last segment of his ministry is neither due to their intellectual nor spiritual inadequacy. It is rather purely related to the time of the Paraclete’s ministry. Verses 12 and 13a are constructed to distinguish the time of the Paraclete (ο[ταν δε. ε[λθῃ|εἰς τοὺς μαθητὰς]) from that of Jesus’ earthly ministry (ἐπιτοκίαν).¹⁸ To lead the disciples to understand Jesus’ words and deeds is the Paraclete’s ministry in the community of the disciples.

In short, in every Paraclete saying in the farewell discourse, the time of the Paraclete, which is clearly distinguished from the time of Jesus’ earthly ministry, is mentioned. It is striking that all the verbs used to describe the functions of the Paraclete are expressed either in the future tense or in the present tense with the proleptic sense. That is, there is no overlapping or confusion between the time of Jesus’ earthly ministry and that of the Paraclete. In the mind of the Fourth Evangelist, there is a time for the Paraclete’s ministry, and that is the time for the post-Easter community of believers.¹⁹

John is similar to Luke in that Luke recognizes the two distinct stages of time, so that the stage of the church comes after the completion

¹⁵ This also corresponds to 7:39. In the words of C. K. Barrett, *The Gospel according to St. John* (London: SPCK, 1978), p. 486, it is “identical.”

¹⁶ For the summary of possible answers to these questions see Beasley-Murray, *John*, pp. 279-80.

¹⁷ De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 11.

¹⁸ Kammler, “Jesus Christus und der Geistparaklet,” p. 137; cf. John 13:7.

¹⁹ In 1 John 2:1, the time of Jesus and that of the Paraclete are not divided because Jesus himself is the Paraclete. However, in the Gospel of John, not Jesus but the Holy Spirit is called the Paraclete (14:25). In the Gospel of John, the time of earthly Jesus and that of the Paraclete are not converged.

of Jesus' ministry.²⁰ However, in contrast to Luke, John does not give weight solely to the historical succession of the periods. The Johannine peculiarity is found in its understanding of "the change of standpoint,"²¹ which is made possible only after the Paraclete comes (2:22; 7:39).²² The Paraclete's coming is required for the right understanding of Jesus' words and deeds, upon which the community of believers can be built.

III. The Disciples as Representatives of the Community of Believers in the Paraclete Sayings

In all the Paraclete sayings, the addressees are the "disciples" (cf. 18:1). Before the farewell discourse begins to be delivered, the "disciples" remain, after "many disciples" (6:66) and Judas (13:30) have left. Thus the audiences of the Paraclete sayings are supposed to be the "twelve," although it is eleven disciples in a strict sense. Do the "disciples" in the farewell discourse represent the "twelve" only? Are the Paraclete sayings intended to be given exclusively to them? Or do the "disciples" represent those believers of the second generation as well?

F. Mussner argues that "the Spirit of Truth is given for the *apostolic* witness; to them, not the whole community...the gift of the Spirit of course is related to the *apostolic* office."²³ However, the concept of discipleship is widened to such an extent to include discipleship of the believers of the second generation. According to R. Schnackenburg, the disciples in John not only represent those first believers, but also those who are later.²⁴ As M. de Jonge rightly states, in John "the disciples, both in their acceptance and their misunderstanding of Jesus' word, are

²⁰ John is different from Matthew, who does not sharply distinguish the time of Jesus and the time of the church. Matthew seeks to "describe simply the pre-Easter discipleship as the Ur-image of his community." J. Roloff, *Die Kirche im Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1993), p. 294.

²¹ Roloff, *Die Kirche im Neuen Testament*, p. 294.

²² Cf. 2:21-22; 12:16; 13:7; 20:9. Also see de Jonge, *Jesus: Stranger from Heaven and Son of God*, pp. 8-9.

²³ Mussner, "Die johanneischen Parakletesprüche," p. 67. So D. A. Carson, *The Gospel according to John* (Leister: IVP, 1991), p. 505.

²⁴ Schnackenburg, *John III*, pp. 206-207.

portrayed as models for future generations of believers.”²⁵ In certain places the disciples are portrayed from the perspective of the future community of believers (8:31; 13:35; 15:8).²⁶

More significantly for our purpose, this extended usage of the word “disciples” is most prominent in the farewell discourse. J. A. du Rand rightly observes that the “shift of emphasis concerning the disciples, from being primarily his first followers to the ultimate designation of all later believers, is best seen in the Farewell Discourse.”²⁷ The situation of the farewell discourse requires an understanding of discipleship from a post-Easter perspective.²⁸ Recently it has been widely recognized among scholars that the farewell discourse is written from the point of view of the post-Easter community.²⁹ The disciples in the farewell discourse represent the post-Easter community of believers,³⁰ in contrast to the “world,” which represents the unbelieving community (14:17; 16:20). A sharp contrast is set between the believing community and the world in 14:17³¹; the nominative *u`mei / j* is used to emphasize the contrast between them.³² The reason why the unbelieving world cannot receive the Paraclete is that it cannot experience the Spirit. The world is not qualified to have such a relationship. By contrast, the believing

²⁵ De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 15. He continues, “What Jesus in [John] 13-17 promises and commands with regard to the situation of the disciples in the time after his return to God is directed to the whole church, not just to those present at the occasion” (p. 17).

²⁶ K. Haacker, *Jesus and the Church* (Tübingen: Institute for the Study of Christian Origins, 1971), pp. 9-10.

²⁷ J. A. du Rand, “Perspectives on Johannine Disciples,” *Neotestamentica* 25 (1991), pp. 311-25 (313).

²⁸ Porsch, *Pneuma und Wort*, p. 398.

²⁹ Consult Christina Hoegen-Rohls, *Der nachösterliche Johannes* (Tübingen: J. C. B. Mohr, 1996); C. Dietzfelbinger, *Der Abschied des Kommenden: Eine Auslegung der johanneischen Abschiedsreden* (Tübingen: J. C. B. Mohr, 1997); H.-J. Klauck, “Der Weggang Jesu: Neue Arbeiten zu Joh 13-14,” *Biblische Zeitschrift* 40 (1996), pp. 236-50.

³⁰ So R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia, PA: Fortress, 1983), p. 115: The disciples “are also surrogates for the church and the reader in the farewell discourse.”

³¹ R. Bultmann, *The Gospel of John* (Oxford: Blackwell, 1971), p. 616; Bernard, *John II*, pp. 545-46.

³² Barrett, *John*, p. 463.

community shall have fellowship with him both personally (εὐν ὑμῖν) and collectively (παρὰ ὑμῖν).³³ In a word, the disciples in the farewell discourse in particular, represent the community of believers of all generations.

Especially with regard to the Paraclete sayings, the disciples, addressed with the second person plural pronoun ὑμεῖς, stand for the later community of believers. Only believers are the receivers of Paraclete, not unbelievers. Thus the second person plural pronoun ὑμεῖς is *pluralis ecclesiasticus*, but not *pluralis apostolicus*,³⁴ and so it does not limit the receivers to the apostles or Jesus' first disciples. It includes later disciples after Easter as well.³⁵ F. Porsch is right when he sees, "Undoubtedly the group of the disciples here is primarily depicted as the representative of the believers. The promises belong to all of them. The Spirit-Paraclete is given to the whole church..."³⁶

IV. The Functions of the Paraclete

The word *παράκλητος* is a Johannine peculiarity in the New Testament. It may refer to helper, counselor or advocate (cf. 1 John 2:1). Outside the Johannine farewell discourse it is primarily used in a legal sense. In the farewell discourse, however, a forensic sense of the word is not prominent except for 16:8-11. So scholarly investigations have been mostly devoted to philological or *religionsgeschichtliche* origins of the word Paraclete and its functions in ancient writings.³⁷ While these scholars' investigations illuminate the meaning and function of the Paraclete, the aim of this section is to investigate the functions of the

³³ Barrett, *John*, p. 463. But both should not be separated. "It should rather be seen as a single figure of speech, in the sense that help and strength, as given by the Spirit, come from his permanent presence with and in the disciples." Schnackenburg, *John III*, pp. 75-76.

³⁴ Kammler, "Jesus Christus und der Geistparaklet," p. 99.

³⁵ So Kammler, "Jesus Christus und der Geistparaklet," p. 99; S. Schulz, *Das Evangelium nach Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1972), p. 187.

³⁶ Porsch, *Pneuma und Wort*, p. 398.

³⁷ Cf. among others, J. Behm, "παράκλητος," *Theological Dictionary of the New Testament*, vol. 5, pp. 800-14; O. Betz, *Der Paraklet* (Leiden: E. J. Brill, 1963); U. B. Müller, "Die Parakletenvorstellung im Johannesevangelium," *Zeitschrift für Theologie und Kirche* 71 (1974), pp. 31-77.

Paraclete delineated in the farewell discourse in order to find possible roles of the Paraclete in the community of believers.³⁸

1. John 14:16-17

The first Paraclete saying is introduced in the farewell discourse as a solution for the disciples' anxieties caused by Jesus' speaking about his departure (13:33).³⁹ To begin with, Jesus emphasizes love among the disciples (13:34-35). What seems to be perplexing to the disciples is Jesus' statement that they cannot follow him. Jesus' prediction of Peter's failing to follow him further augments their worry. The consolation Jesus offers by promising a place where he and the disciples will dwell at last (14:2-3), is not given as the fundamental solution to the problem. What is urgent for the disciples and the later Johannine community is not the guarantee of places in heaven after death, but an answer to the problems caused by Jesus' absence.

The Johannine solution to the problem is Jesus' promise to the disciples that he will pray to the Father to send a person like himself. As Jesus has been the Paraclete to the disciples, so the Spirit-Paraclete will be another Paraclete.⁴⁰ Further, the Paraclete's title, the Spirit of Truth (v. 17) is reminiscent of the Johannine proclamation that Jesus is the Truth (14:6). If this christological interpretation of the Paraclete's title is warranted, the Paraclete is none other than the Spirit of Jesus.

Thus the fundamental role of the Paraclete is expressed by the phrase in v. 16 "he might be with you forever" (μεqV u`mw/n eivj to.n aivw/na h= |). As Jesus' presence itself has been crucial for the group identity of the disciples, so the presence of the Paraclete in the

³⁸ So D. Moody Smith, *The Theology of the Gospel of John* (Cambridge: Cambridge University Press, 1995), p. 140: "The surest guide to understanding the Paraclete is the description of its functions in the Gospel itself." Also H. N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids, MI: Eerdmans, 1997), p. 503.

³⁹ Cf. J. Calvin, *The Gospel according to St John II* (Edinburgh: The Saint Andrew, 1961), p. 81: This Paraclete saying is given "to soothe the grief that they would feel at His [Jesus'] absence."

⁴⁰ This presupposes that Jesus has been the original Paraclete to the disciples. Considering the similarities of roles between Jesus and the Spirit-Paraclete in the farewell discourse, the idea can be supported. For an excellent display of the similarities in their roles, see R. E. Brown, "The Paraclete in the Fourth Gospel," *New Testament Studies* 13 (1966-67), pp. 113-32 (126-28).

future community of believers is of crucial importance for keeping its self-identity. This presence of the Paraclete in the community is described more concretely in v. 17: “he abides with you, and he will be with you” (parV u`mi/n me,nei kai. evn u`mi/n e;stai).⁴¹ In other words, the function of the Paraclete is indwelling the community of disciples. The various functions of the Paraclete in the farewell discourse originate from this basic function: dwelling in or among the disciples.⁴² Through indwelling, the Paraclete can have a relationship with the disciples (14:7), reveal the identity of Jesus (14:20), teach and remind them of Jesus’ sayings (14:25-26), bear witness to Jesus (15:26), reprimand the world (16:8-11) and lead the disciples in all truth (16:13).

In this Paraclete saying the Johannine community’s experience of the Paraclete is reflected: “The Spirit of Truth, whom the world cannot take, because it neither sees (qewrei/) him nor knows (ginw,skai) him. You know (ginw,skete) him” (v. 17). The unbelieving “world” cannot experience the Paraclete. Notice the Johannine use of the verbs qewre,w (cf. 1 John 1:1) and ginw,sw (John 10:14-15), which describe personal or communal experience. In contrast, the Johannine community can recognize and experience him.

2. John 14:25-26

This is the only place in the Gospel of John where the Paraclete is identified with the Holy Spirit. His role is the representative of Jesus in that he comes in Jesus’ name. The main function of the Paraclete delineated in the second Paraclete saying is the teaching: “He will teach (didaxei) you everything, and remind (u`pomnh,sei) you of all that I have said to you.” The Paraclete is introduced as the teacher for the coming age, while Jesus has been the teacher to his disciples during his earthly presence.⁴³ What is in view is the Paraclete’s function as the teacher of the community. But the Paraclete does not supply any new

⁴¹ The problem of the different tenses of the verbs- me,nei as present tense and e;stai as future tense- is a difficult problem to solve. The suggestion that the verb me,nei is used here in the proleptic sense is the most probable solution. So Brown, *John II*, p. 639.

⁴² So Mussner, “Die johanneischen Parakletesprüche,” p. 64.

⁴³ Verses 25-26 are antithetically constructed (Kammler, “Jesus Christus und der Geistparaklet,” p. 108). The particle de. does not signify the contrast of the teaching function between Jesus and the Paraclete, but the time for their work.

teaching which is different from that of Jesus. His role is to interpret Jesus' words and to remind the disciples of the words in the new context. His coming in Jesus' name further reveals his function and relation to Jesus. In the same way that Jesus came in the Father's name to reveal Him (5:43; 10:25), so the Paraclete will come in Jesus' name to reveal the true identity of Jesus. As Jesus was the revealer of the Father (4:34), so the Paraclete is the revealer of Jesus. Thus, the function of the Paraclete is christocentric because the Paraclete's work will be related to none other than what Jesus has said, and the Paraclete will come in order to reveal Jesus' identity.

The Paraclete's function of 'reminding' expressed by the verb $\text{u}^{\text{p}}\text{omnh,sei}$ has a peculiar Johannine nuance. It does not designate the function of a simple recollection of Jesus' words. Rather, it is related to the right understanding of Jesus' words and deeds. The verb mimnh,skw , which is simpler form of the verb $\text{u}^{\text{p}}\text{omnh,skw}$, is used three times in John (2:17, 22; 12:16). All of the above occurrences are related the disciples' understanding of Jesus' words and deeds after his death and resurrection. It is only after Jesus' glorification that the disciples realized that Jesus' enigmatic saying (2:19) concerned his resurrection; then they understood Jesus' triumphal entry into Jerusalem and the OT words related to this act. New understanding by the disciples is related to the Paraclete's function delineated by the verb $\text{u}^{\text{p}}\text{omnh,skw}$.

Then why does the Evangelist use the two verbs dida,xei and $\text{u}^{\text{p}}\text{omnh,sei}$ rather than simply one of them, in order to describe the Paraclete's function? Is to teach and to remind one and the same thing?⁴⁴ Even if it is, it does not explain why John does not avoid the redundancy. E. Haenchen gives an invaluable insight toward solving this problem. In his view, John wants to avoid two kinds of dangers: the danger of overemphasis on the experience of the Spirit by sacrificing the tradition (through mentioning only the verb $\text{u}^{\text{p}}\text{omnh,sei}$) and the danger of overemphasis on tradition by neglecting the experience of the Spirit (through mentioning only dida,xei).⁴⁵ The Evangelist implicitly discusses the problem of tradition and the experience of the Spirit, which has ecclesiastical significance.

⁴⁴ For Beasley-Murray, *John*, p. 261: they are "strictly complementary, almost identical."

⁴⁵ E. Haenchen, *A Commentary on the Gospel of John II* (Philadelphia, PA: Fortress, 1984), p. 128.

3. John 15:26-27

In the third Paraclete saying the Paraclete is introduced as the one who will bear witness to Jesus (*evkei/noj marturh,sei peri. evmou/*). First, the christocentric function of the Paraclete is not mistaken here. If Jesus came to glorify the Father, the Paraclete will come to glorify Jesus. The Paraclete is the Spirit who bears witness to the Truth, that is Jesus (14:6). Second, the catchword here is *marturh,sei*. It reflects the setting of the post-Easter community of mission. What is important here is that the disciples, representing the future Christian community, will also participate in the missionary work of the Paraclete. The witness of the Paraclete and the witness of disciples are not in the end separate; they are in fact co-existent. The Paraclete will do his work through the believing community. The second person plural pronoun *u`mei/j* in 15:27 not only includes the disciples from the period of Jesus' earthly life, but also all the believers for all time.

4. John 16:7-11

The fourth Paraclete saying speaks of the Paraclete's role *vis-à-vis* the world.⁴⁶ It is only here among the Paraclete sayings in John that the Paraclete's function in the world is explicitly mentioned. It is summed up in one verse: "He will prove the world wrong with reference to (*evle,gxei to.n ko,smon peri.*) sin, righteousness, and judgment" (v. 8). Then, explications follow: "About sin, because (*o[ti*) they do not believe in me. About righteousness, because (*o[ti*) I go to the Father and you will see me no longer. About judgment, because (*o[ti*) the ruler of this world has been judged" (vv. 9-11).

Here the Paraclete has a function to expose the wrongdoing of the world. According to the first Paraclete saying, the "world" cannot perceive the Paraclete (John 14:17). At first glance it appears that the two Paraclete sayings are contradictory in their descriptions of the Paraclete's functions towards the world. However, we must not fail to see that while

⁴⁶ This Paraclete saying has been recognized as one of the most puzzling passages in the Gospel of John. It is notoriously difficult to render the verb *evle,gcw (peri.)* to decide the usage of *o[ti* (whether it is causal or explicative), and to explain the abrupt change of the person to the second person plural in v. 10. For full treatment, consult major commentaries and D. A. Carson, "The Function of the Paraclete in John 16:7-11," *Journal of Biblical Literature* 98 (1979), pp. 547-66.

Jesus speaks of the Paraclete's function in the world, he directs his message to the disciples. In 16:10, there is an abrupt change of person, from the third person plural (the subject, it is implied, is the world represented by the Jews) to the second person plural (the subject is the future community of believers). Thus I. de la Potterie is right when he states that the sphere of the Paraclete's ministry is "within the personal conscience of the apostles."⁴⁷ In other words, the function of the Paraclete to the world is something carried out inside the believers, but not directly to the world. It will be accomplished "in a completely interior way."⁴⁸ It is an "internal matter" "in the mind and understanding of the disciples."⁴⁹

5. John 16:12-15

In this final Paraclete saying of the Farewell Discourse the common characteristics of the Paraclete sayings, which have been observed in previous Paraclete sayings, can be detected. First, here also the christocentric functions of the Paraclete are clearly in view. The Paraclete does not reveal anything except for what he hears from the Son⁵⁰ (and the Father). His role is to lead the disciples into all the truth which Jesus has already taught. Just as Jesus has worked for the glory of the Father (17:4), so the Paraclete will only work for the glory of Jesus, not for himself (16:14). The Spirit of Truth, the title of the Paraclete, also implicitly shows the christocentricity of the Paraclete. If Jesus is the Truth (14:6), the Paraclete is the Spirit of Truth (Jesus).

Next, it is most clear in this Paraclete saying that it is directed to the community of believers.⁵¹ There is a consistency of the addressee: *u`mi/n*. The dative or accusative form of *u`mei/j* here represents the future community of believers. Especially, the Paraclete's function of declaring "the things that are to come" (*ta. evrco,mena*) which has

⁴⁷ De la Potterie, *The Christian Lives by the Spirit*, p. 73. This interpretation was initially suggested by M.-F. Berrouard, "Le Paraclet, défenseur du Christ devant la conscience du croyant (Jean xvi 8-11)," *Revue des sciences philisophiques et théologiques* 33 (1949), pp. 361-89.

⁴⁸ De la Potterie, *The Christian Lives by the Spirit*, p. 74.

⁴⁹ Brown, *John II*, pp. 712-13.

⁵⁰ Verse 13 does not show from whom the Paraclete hears, but in v. 14 it is implied that he hears (takes) from Jesus.

⁵¹ So Schnackenburg, *John III*, pp. 132-33.

caused embarrassment to the exegetes,⁵² clearly points to the function in the post-Easter community (v. 13), regardless of its exact implication. The notion that the Paraclete will declare things to come does not mean that he will reveal anything fresh from Jesus' revelation. Rather, it shows that the Paraclete will guide the Christian community in the future time, which is probably set between Easter and the parousia.⁵³ It is clear from the above findings that the Paraclete is the Spirit of the believing community.⁵⁴

In short, there is no doubt that the functions of the Paraclete are christocentric. The titles of the Paraclete such as "another Paraclete," "the Spirit of Truth," show the christocentricity of the Paraclete in that the titles, "Paraclete" (14:16; 1 John 2:1) and "Truth" (14:6) are used or implied as christological titles. Furthermore, almost all the functions of the Paraclete with relation to the disciples were also Jesus' roles: "Almost everything said of the Paraclete has been said of Jesus in the Gospel."⁵⁵ In a word, the function of the Paraclete is to function as another Jesus at the time of Jesus' absence, that is, at the time of the Church.

Raymond E. Brown classifies the functions of the Paraclete into two categories: one is related to the disciples and the other to the world.⁵⁶ But if it is correct that even the functions of the Paraclete in relation to the world, delineated in 16:7-11, are carried out in the sphere of the disciples' conscience, then these functions also are directed to the community of believers. In this sense, all the functions of the Paraclete are for the future community of believers.

⁵² For some, this designates a prophetic ministry as in the Apocalypse of John (A. Schlatter, *Der Evangelist Johannes* [Stuttgart: Calwer, 1948], p. 314; J. Bernard, *John II*, p. 511). For others, this points to a ministry for the church, see E. C. Hoskyns, *The Fourth Gospel* (London: Faber & Faber, 1947), p. 487. For further diverse scholarly opinions, consult Beasley-Murray, *John*, pp. 283-84.

⁵³ Schnelle, "Johanneische Ekklesiologie," p. 43.

⁵⁴ R. Schnackenburg rightly puts the heading of this periscope as The Activity of the Paraclete in the Community of the Disciples (*John III*, p. 132).

⁵⁵ R. E. Brown, "The 'Paraclete' in the Light of Modern Research," *Studia Evangelica* 4 (1968), pp. 157-65 (162).

⁵⁶ Brown, "The Paraclete in the Fourth Gospel," p. 114.

V. Conclusion

This study has shown that every Paraclete saying speaks of the time of the Paraclete, that is, the time of the future community of believers. Next, the Paraclete sayings are directed to the community of believers in the post-Easter period.⁵⁷ Furthermore, the functions of the Paraclete are characterized by the fact that they are both christocentric and ecclesiastical. In John, the Paraclete is not only the Spirit of Christ but also the Spirit of the church.⁵⁸ All the above evidence is sufficient to suggest that there exists a concept of a Christian community in the mind of John. The fact that the future tense is consistently used for describing the functions of the Paraclete⁵⁹ also confirms that John has a concrete idea of the church which will be established after Jesus' glorification under the leadership of the Paraclete.

What kind of distinctive understanding of the church can we infer from the Paraclete sayings? First, the church, according to John, is the community in which the Paraclete continues his ministry on behalf of Jesus (20:22; 14:16-17). For John, where there is no Paraclete, there is no Christian community. As the disciples without Jesus are unthinkable, so the church without the Paraclete, for John, is unimaginable. The age of the church begins with the Paraclete's being sent from God (and Jesus). In this sense, the Paraclete is "the agent of the creation of the church."⁶⁰

⁵⁷ So S. S. Smalley, "'The Paraclete': Pneumatology in the Johannine Gospel and Apocalypse," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, eds. R. Alan Culpepper and C. Clifton Black (Louisville, KY: Westminster/John Knox Press, 1996), pp. 289-300 (290). According to Smalley, Johannine pneumatology is described in two dimensions: individual and corporate. The Paraclete sayings in the farewell discourse are related to the community, i.e., the church. Paraclete is "given to the church at large, to sustain the common life of believers after the resurrection, as promised Paraclete."

⁵⁸ See G. Johnston, *The Spirit-Paraclete in the Gospel of John*, (Cambridge: Cambridge University Press, 1970), pp. 40-51, 127-48. A chapter of his monograph on Johannine pneumatology is devoted to the relation of pneumatology to ecclesiology with the title, *The Spirit in the Church of the Disciples*. According to him, not a small number of Johannine passages are related to this subject (3:3-5; 4:23-24; 7:37-9; 14:16, 26; 15:26-27; 16:7, 13-15; 20:22-23).

⁵⁹ G. Bornkamm, "Der Paraklet im Johannesevangelium," *Geschichte und Glaube I* (3 vols.; München: Kaiser, 1968), 68-89, p. 69.

⁶⁰ Barrett, *John, II*, p. 486.

Furthermore, the Paraclete nurtures the church members in the church and protects the church from the hostile “world.”

Next, the Paraclete sayings give hints for the nature of the Johannine community. If it is correct that the Paraclete sayings were formed through the experience of the Spirit on the part of the Johannine community,⁶¹ they will give hints to deduce the self-understanding of the community.⁶² The Johannine community finds its identity from the fact that the Paraclete dwells in, teaches, and leads them. On the part of the members of the Johannine community they become believers through being born again in the Spirit (3:5), and they worship in the Spirit (4:23-24). According to D. Moody Smith, in John, a Christian community, namely a church, is presupposed in two ways. It is not only defined by its stance *vis-à-vis* Judaism, but is also described with regard to the Paraclete: “vitality of the Spirit, as well as the church’s reliance upon the Spirit, was a hallmark of Johannine Christianity.”⁶³

⁶¹ According to Haenchen, *John II*, p. 126, the Paraclete sayings reflect the experience of the Spirit both by the Johannine community and the Evangelist. Cf. Schnackenburg, “Die johanneische Gemeinde und ihre Geisterfahrung,” pp. 277-306.

⁶² Schnackenburg, *John III*, pp. 150-151.

⁶³ Smith, *The Theology of the Gospel of John*, p. 79.

PROFILES OF DIVINE HEALING:
THIRD WAVE THEOLOGY
COMPARED WITH CLASSICAL PENTECOSTAL THEOLOGY

James Wright

Introduction

The “Azusa Street” of the Third Wave (TW) seems to have been “MC510: Signs, Wonders and Church Growth” taught by John Wimber and C. Peter Wagner at Fuller Theological Seminary in 1982. Wagner appears to have been the first to describe a “third wave” of the Spirit.¹ He understood the third wave of the Spirit to be engaged in the opening of “straight-line Evangelicals and other Christians to the supernatural work of the Holy Spirit,” in such a way that they did not have to become Pentecostal or charismatic.² Since then some have included the Vineyard churches, originally started by John Wimber and other independent organizations.³

The literature about this new movement does not accurately reflect its importance. Yet, this lack of critical reflection is seemingly inexplicable. This is especially true for those who share similar theologies and worldviews. Classical Pentecostals are in a primary position to engage in dialogue with the Third Wave. There are several significant works that serve to clarify the theology of the TW as it compares to that of classical Pentecostalism.⁴ Yet, none focuses

¹ Wonsuk Ma, “A ‘First Waver’ Looks at the ‘Third Wave’: A Pentecostal Reflection on Charles Kraft’s Power Encounter Terminology,” *Pneuma* 19:2 (Fall 1997), pp. 189–206 (189) notes C. Peter Wagner, “A Third Wave?” *Pastoral Renewal* (July-August 1983), pp. 1–5 as an early instance.

² Wagner, “A Third Wave?,” p. 5.

³ Ma, “A ‘First Waver,’” p. 190.

⁴ See Opal Reddin, ed., *Power Encounter: A Pentecostal Perspective*, rev. ed. (Springfield, MO: Central Bible College Press, 1999), esp. Gerald Flokstra,

exclusively on the differences between TW theologians and the classical Pentecostals in their understanding of divine healing and its practice.

Despite this evident gap, divine healing is a significant aspect of both the TW and classical Pentecostalism. Many of the TW theologians were first drawn to the working of the Holy Spirit by divine healing. Wimber details the impact of his son's healing in the first few chapters of one of the books he co-authored with Kevin Springer, *Power Healing*. Healing has also been a crucial part of the life of classical Pentecostals. Donald Dayton goes so far as to say, "...even more characteristic of Pentecostalism than the doctrine of the baptism of the Spirit is its celebration of miracles of divine healing as part of God's salvation."⁵

This paper will engage the distinctives of the TW theology of healing through a comparative study of the literature of TW theologians and classical Pentecostals. The paper will examine expositions of the theology of healing from John Wimber, Jack Deere and C. Peter Wagner. The classical Pentecostal (CP) position will be compared from a variety of positions. Primary attention will be given to its presentation in *Systematic Theology* edited by Stanley Monroe Horton and presentations by Hugh Jeter, Gordon Fee and Donald Gee. It should be also noted that this author's theological framework is shaped by his affinity to membership in a CP denomination.

The over-arching goal of this paper is to answer questions about the differences in the theologies of divine healing. How does the TW understand the purpose of divine healing? How does the TW explain the authority for divine healing? What does the TW expect God to heal? How does the Third Wave's theology of healing inform the practice of divine healing? Finally, this paper will conclude by comparing and contrasting the answers from a CP perspective.

"Power Encounter in Divine Healing," pp. 287-301, although limited to divine healing's place in power encounters. See Thomas D. Pratt, "The Need to Dialogue: A Review of the Debate on the Controversy of Signs, Wonders, Miracles and Spiritual Warfare Raised in the Literature of the Third Wave Movement," *Pneuma* 13:1 (Spring 1991), pp. 7-32; Ma, "A 'First Waver,'" p. 193. Also Ronald A. N. Kydd, *Healing through the Centuries: Models for Understanding* (Peabody: Hendrickson, 1998) who constructs six models to clarify Christians' different understandings of divine healing.

⁵ Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1987), p. 115.

1. The Third Wave Theology of Divine Healing

1.1 Purpose of Healing

The purpose of healing is to fulfill the purposes of the kingdom of God. Wimber relies on George Ladd and James Kallas for his understanding of the kingdom.⁶ He argues that God's purpose in healing is to further his kingdom. Wimber takes Jesus' ministry on earth as the model.⁷ "Jesus always combined healing with proclaiming the kingdom of God. Through healing the sick Jesus defeated Satan and demonstrated his rule."⁸ Sin, the origin of sickness, originates in evil and Satan's kingdom; therefore, sickness proceeds from Satan.⁹ Healing is a pronouncement of victory over the kingdom of Satan. Further, it is a foreshadowing of the fullness of the kingdom of God. In this sense, the focus of healing is eschatological.¹⁰

Wagner relies on Wimber for the significance of the kingdom of God in his theology of healing. However, unlike Wimber, Wagner bases his understanding of the purpose of healing on principles he extracts from the Lord's Prayer. Ministry is focused on making earth like heaven; ministry is a battle to restore the values of the kingdom to a fallen creation. Wagner emphasizes the importance of the cosmic battle in understanding the purpose of healing.

Different than Wimber and Wagner, Jack Deere has started with God's compassion and mercy. Jesus' compassion was aroused so that "he did not give them theological platitudes; he *healed* them."¹¹ Nevertheless, Deere does discuss how miracles manifest the kingdom. Demonstrable power over illness and demonic force are "essential" to the kingdom. Closely tied with the kingdom is the pouring out of the Holy Spirit as prophesied by Joel.¹² Deere's explanation of the place of miracles in the

⁶ C. Peter Wagner, *How to Have a Healing Ministry Without Making Your Church Sick!* (Ventura, CA: Regal Books, 1988), pp. 92–99.

⁷ John Wimber, *Power Healing* (New York: Harper & Row, 1987), pp. 40–41.

⁸ Wimber, *Power Healing*, p. 36.

⁹ Wimber, *Power Healing*, p.15.

¹⁰ Wimber, *Power Healing*, p. 37.

¹¹ Emphasis his; Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993), p. 120.

¹² Deere, *Surprised by the Power of the Spirit*, p. 225.

kingdom does not emphasize, however, the cosmic battle as heavily as Wimber and Wagner. In his chapter entitled “Signs and Wonders,” twice he notes his complete agreement with Wimber’s explication of the kingdom.¹³

All three writers agree on the importance of healings in evangelism. Power Evangelism, as popularized by Wimber, is evangelization with the power of God as the tool. In discussing the appeal of Christianity to Romans, Wagner writes, “While Christianity was being presented to unbelievers in both word and deed, it was the deed that far exceeded the word in evangelistic effectiveness.”¹⁴ Wimber notes that Michael Flynn, an Episcopal priest, recommends the chronically ill be prayed for or testify about their healings in evangelical settings.¹⁵ Yet, not one attributes all healings to evangelistic purposes. Wimber, noting James 5:14–15, argues that healing is God’s mercy poured freely given to his people not simply a means of winning new converts.¹⁶

1.2 Authority for and Source of Healing

The authority for healing is based on participation in God’s kingdom. Questions about the authority for and source of healing are related to questions about the purpose of healing. As shown above, these theologians link the purposes of healing with the purposes of the kingdom. So, the authority for healing is available to those who are involved in the activities of God’s kingdom.

1.2.1 Participation in the Kingdom of God

Wagner, in his chapter “Living the Life-style of the kingdom,” tells how Christians can witness to the lost and pray for the sick. The authority of the kingdom validates the purposes of the kingdom. Christians minister according to the principles set forth by the kingdom. Healing is a principle of the kingdom because sickness is not. He asks, “Is sickness a kingdom value? Obviously not. As we have seen, it is as contrary to the life-style of the kingdom of God as is poverty or war.”¹⁷

¹³ Deere, *Surprised by the Power of the Spirit*, pp. 34, 36.

¹⁴ C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders* (Ann Arbor: Vine Books, 1988), p. 79.

¹⁵ Wimber, *Power Healing*, p. 160.

¹⁶ Wimber, *Power Healing*, pp. 160–61.

¹⁷ Wagner, *Healing Ministry*, p. 109.

Deere approaches authority from a slightly different starting point but ends at a very similar conclusion. For Deere, passion for Christ is the starting point of power ministry. Passionate love for God is the key to power ministry.¹⁸

1.2.2 *The Nature of Kingdom Authority*

The nature of kingdom authority resembles the nature of the kingdom itself, as “now and not yet.” Wimber quotes Ladd “Everything in the Gospels points to the idea that life in the kingdom of God in the age to come will be life on the earth—but life transformed by the kingly rule of God when his people enter into the full measure of the divine blessings (Matt 19:28).”¹⁹ So this age is “between the times...between the inauguration and the consummation of the kingdom of God.”²⁰ Satan is still active, yet God’s power has been made available to men.²¹ “The authority of God had come to claim what was rightfully his.”²² However, not everyone is healed when they are prayed for. The fullness of the kingdom of God has not yet come.²³ Sickness is clearly against the values of the kingdom. But, it is not eradicated because of this tension in God’s plan.

Wimber addresses the relationship between healing and the atonement. He argues that healing is “not in the atonement.” Instead, Wimber argues that healing is *through* the atonement. Christ’s atoning act defeated the power of death in our lives. At issue is whether healing is automatic or not. For Wimber, if healing is *in* the atonement then the certainty of healing should be the same as salvation.

¹⁸ Deere, *Surprised by the Power of the Spirit*, p. 202.

¹⁹ John Wimber, *Power Evangelism* (New York: Harper & Row, 1987), p. 4. George Eldon Ladd, *A Theology of the New Testament*, rev. Donald A. Hagner (Grand Rapids: Eerdmans, 1974), p. 48.

²⁰ Wimber, *Power Evangelism*, p. 6.

²¹ George Eldon Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids: Eerdmans, 1959), p. 50.

²² Wimber, *Power Evangelism*, p. 5.

²³ Wimber, *Power Healing*, p. 157.

1.3 Scope of Healing

1.3.1 *The Whole Person*

TW writing about ministry is characterized by its concern for the whole person. Wimber asserts that prayer is offered for people not conditions. This idea is approached from an Old Testament understanding, beginning with the impact of the fall on humanity. Adam and Eve's sin impacted the "social, psychological, emotional, environmental and spiritual aspects of life."²⁴ This does not deny that body and soul are different "aspects" of a person, but asserts an "essential unity."²⁵ This essential unity can further be understood by examining the relationship between sin and sickness. In the story of the paralytic (Mark 2:1-12), since Jesus forgave the man first, Jesus is recognizing that the man's spiritual sickness was directly related to his paralysis. The man's spiritual state informs his physical condition. Another example involves the man healed at the pool of Bethesda (John 5:1-15). Jesus' instruction, "See you are well again. Stop sinning or something worse may happen to you" (v. 14), is adduced to show that the man's primary problem was sin that had caused his physical condition.²⁶ The relationship between body and spirit is complex and integrated.

1.3.2 *Healing for the Whole Person*

God's healing power is available in all aspects of life. Wimber lists four categories of healings. Healing from spiritual sickness is better known as salvation. Healing from the effects of past hurts involves the restoration of inner peace. Healing from demonization frees the person from the control or influence of demons. Lastly, healing from physical illness is the restoration of physical wholeness.

A significant difference between TW and Pentecostals is found in discussions concerning demonic activity, especially the nature of demonic activity in the lives of believers. Healing from demonization is the process in which demonic power over a person is broken. "Demonized" is a transliteration of the Greek participle *daimonizomenoi* which means "to be influenced, afflicted, or tormented in some way by demonic power."²⁷ Support for this use is drawn from Matt 4:24, Mark

²⁴ Wimber, *Power Healing*, pp. 68–9.

²⁵ Wimber, *Power Healing*, p. 60.

²⁶ Wimber, *Power Healing*, p. 69.

²⁷ Wimber, *Power Healing*, p. 109.

1:32, Luke 8:36 and John 10:21. Demonization is a more biblical phrase than demon possession, or demon oppression. For Wimber, “demon possession” is too strong of a phrase. The demons neither own the person, nor are they in absolute control. Even at the height of demonic control the demonized person is still able to participate in their deliverance and salvation.²⁸ Demons attack by influencing a person’s personality or physical body.²⁹ Demonization can usually be categorized as mild demonization or severe demonization. Mild demonization has traditionally been known as demon oppression.

Wimber and Wagner affirm that Christians can be demonized. Wimber argues that while a Christian cannot be owned or relinquish total control to a demon, he or she can be demonized.³⁰ He lists four examples of the demonization of believers: Saul, a crippled woman, Judas and Peter.³¹ Wimber ends his discussion of demonization on a more positive note. He assures the Christian “that while Satan is strong, Christ is stronger. We have nothing to fear from Satan or demons as long as we live faithfully and righteously, never backing down when challenged by evil.”³² He explains the effectiveness of the Christian’s armor in this war (Eph 6:1–18).

Wagner cites the arguments of C. Fred Dickason in *Demon Possession and the Christian* as the strongest case for the demonization of Christians. Wagner relates that Dickason examines the biblical evidence and concludes that there is no biblical evidence either way.

²⁸ Wimber, *Power Healing*, p. 109.

²⁹ Wimber, *Power Healing*, p. 108.

³⁰ Wimber, *Power Healing*, p. 114.

³¹ Saul, who was a believer (1 Sam 10:1, 9-13), was demonized as a result of his seeking other spirits (sin likened to witchcraft by Samuel in 1 Sam 15:23); he was tormented by an evil spirit (1 Sam 16:14) which influenced his “anger, murder, fear, witchcraft, and suicide.” In Luke 13, a crippled woman, “a daughter of Abraham,” was bound for eighteen years by Satan when Jesus released her. Wimber argues that Jesus understood children of Abraham to be saved (Luke 19:9). Although Judas was one of the twelve “he ended his life as a severely demonized man (Luke 22:3).” Peter was demonized at the time of his denial of Christ. The demon gained access through his pride. Jesus warned that Peter would be sifted as wheat (Luke 22:31–32). Further, Peter shows his awareness of the demonization of believers in 1 Pet. 5:8, “Your enemy the devil prowls around like a roaring lion looking for someone to devour.” Wimber, *Power Healing*, p. 117.

³² Wimber, *Power Healing*, p. 103.

Dickason argues that the theological arguments are not conclusive either. So, Dickason turns to clinical evidence to determine the question. He concludes that the clinical evidence determines that Christians can be demonized. Further, Wagner observes that his research shows that "Those who deny it [that Christians can be demonized], by and large, have had little or no direct contact with the demonic."³³ He lists Paul Yonggi Cho, Michael Green, Kurt Kick, Francis MacNutt, Jack Hayford, John Wimber, David du Plessis, Charles Kraft and Derek Prince as Christian leaders that believe in the demonization of Christians. Like Wimber, he uses 1 Peter 5:8-9 as further proof.³⁴ He concludes that the Bible is speaking of demons and warning the Christian that they can harm him or her. Deere also believes in the demonization of Christians. In his contribution to *Power Encounters: Among Christians in the Western World*, he describes how the "Holy Spirit revealed the presence of demonic activity within the individuals in our fellowship."³⁵

Another dramatic emphasis of the TW concerns resurrection. The power of the kingdom extends past the grave. Wimber explains healings of the dead as "dramatic and infrequent," but still possible for today.³⁶ Similarly, Deere has, although unsuccessfully, prayed for three dead people to be raised from the dead. However he still expects that God will use him to raise someone from the dead.³⁷ Wagner not only believes it is possible; he retells several stories of resuscitations that were related to him. He agrees with Wimber that it is not normative for any local body of believers. But he asserts that it is normative within the larger context of the body of Christ. He estimates that it happens several times a year.³⁸

³³ Wagner, *Third Wave of the Holy Spirit*, p. 71.

³⁴ Wagner, *Healing Ministry*, p. 195; Wimber, *Power Healing*, p. 117.

³⁵ Jack Deere, "Being Right Isn't Enough," in *Power Encounters: Among Western Christians*, ed. Kevin Springer (San Francisco: Harper & Row, 1988), pp. 101-15 (112-13).

³⁶ Wimber, *Power Healing*, p. 166.

³⁷ Jack Deere, "Obstacles to the Healing Ministry" (cassette tape; Kansas City: Metro Christian Fellowship of Kansas City, 1998), tape number IA16A.

³⁸ Wagner, *Third Wave of the Holy Spirit*, p. 112.

1.4 Practice of Healing

1.4.1 Relation of Practice to Belief

Deere links the theory of healing to the practice of healing by asserting that “to the degree that any individual or church align themselves with these purposes when they pray for the sick, they will see healing take place in their ministry.”³⁹ Wimber argues that the key to experiencing God’s healing mercy is belief in the Healer and a life-style of healing. The goal of ministry is “to leave him or her feeling more loved by God than before we prayed.”⁴⁰

Wimber has also developed what he terms the “healing procedure” which includes five steps and is also used by Wagner.⁴¹ Wimber derived his steps from Jesus’ method of praying for the sick. Yet, he cautions that Jesus’ elements are not found in a systematic presentation in the Gospels. The procedure consists of an interview, diagnostic decision, prayer selection, prayer engagement and post-prayer directions.⁴² The interview step should clarify where the person’s need is. The interviewer should listen on both the natural and supernatural level. The answer should be evaluated by the interviewer’s biblical knowledge, by any knowledge the interviewer has of the person and the interviewer’s past experiences.⁴³ The second step, the diagnostic decision, seeks to answer why this person has this condition? Listening to God as the person is describing their problem is the key to clarify if a spiritual problem is the root cause.

The third step involves the prayer selection. This step seeks to answer what kind of prayer is needed to help this person. Wimber categorizes prayers into two groups. The first and most common is a petition to God, or intercession. The other prayer is words received from God and spoken to the condition. A word of command is one such prayer characterized by very short sentences and an accompanying burst of faith.⁴⁴ A word of pronouncement, “The Lord has healed you,” should follow feelings that God has intervened with an accompanying feeling of supernatural peace. Sometimes this prayer is used with prophetic insight.

³⁹ Deere, *Surprised by the Power of the Spirit*, p. 131.

⁴⁰ Wimber, *Power Healing*, p. 173.

⁴¹ Wimber, *Power Healing*, p. 199 and Wagner, *Healing Ministry*, p. 50.

⁴² Wimber, *Power Healing*, p. 199.

⁴³ Wimber, *Power Healing*, p. 199.

⁴⁴ Wimber, *Power Healing*, p. 208.

The condition will be healed at a later date. Wimber prays that God will fulfill his word.⁴⁵ A prayer of rebuke is usually used when the root cause is demonic. Wimber prays that the demons be cast out and/or the power broke.⁴⁶ Wimber often prays in tongues during this step because it increases his spiritual receptivity.⁴⁷ Wimber admits that the scriptures do not link effective prayer for the sick and speaking in tongues. But, his experience shows that those effective in healing speak in tongues.⁴⁸

The prayer engagement consists of the prayer determined from diagnostic decision and prayer selection.⁴⁹ This fourth step seeks to understand the effectiveness of the prayer. Usually, demons will manifest their control. The final step is post-prayer instructions. The instructions should help the person understand what to do next either to maintain their healing or how they should pursue their healing.⁵⁰

1.4.2 Democratization of Ministry

One significant value of writers of the TW is in a sense an extension of the Reformation. TW theologians consistently emphasize the importance of ministry by the individual within the community. The validity of the ministry is assured because “every Christian person who is committed to Jesus and truly a member of His body has at least one gift, or possibly more.”⁵¹ This assertion applies to all Christians without exception. The emphasis centers around participation in what God is doing through the body of Christ, rather than what God is doing through the leader. Instead, leaders are chosen for different tasks according to their “gift-mix.”⁵² Wimber sounds very similar. The gifts of the Spirit are given to the church corporately, to the whole body (1 Cor 11:17-14:40).⁵³

⁴⁵ Wimber, *Power Healing*, p. 209.

⁴⁶ Wimber, *Power Healing*, p. 208.

⁴⁷ Wimber, *Power Healing*, p. 207.

⁴⁸ Wimber, *Power Healing*, p. 207.

⁴⁹ Wimber, *Power Healing*, p. 211.

⁵⁰ Wimber, *Power Healing*, p. 235.

⁵¹ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 1979), p. 39.

⁵² Wagner, *Your Spiritual Gifts*, p. 40.

⁵³ Wimber, *Power Healing*, p. 190.

1.4.3 *The Skills of Healing and the Gifts of Healing*

A significant distinctive of the TW is found in the manner that healing is taught. The TW emphasizes that teaching can be foundational to the success of healing prayers. Wimber's goal in writing *Power Healing* was to provide a model for healing "from which large numbers of Christians may be trained to heal the sick." He explains that Jesus taught the disciples through the "show, tell, deploy, supervise method of training."⁵⁴ Wimber emphasizes that a logical, step-by-step procedure is the most effective way of training people to pray for the sick.⁵⁵ Before his death, he held conferences in which he would teach the healing procedure. While he was teaching, people he had previously trained would pray for someone who wanted prayer. He would describe and comment on what was taking place.⁵⁶ Likewise, Deere believes that a gift from the Spirit must be cultivated. They are not magical or mechanical. Deere asserts, "We can grow in every spiritual exercise and every spiritual gift."⁵⁷

2. The Classical Pentecostal Theology of Divine Healing

2.1 Purpose of Healing

Classical Pentecostals are by no means agreed on the primary purpose of healing. Vernon Purdy wrote the chapter on divine healing in Stanley Horton's *Systematic Theology*. He links God's nature to his desire to heal, exhibited in his name, "the LORD your Physician."⁵⁸ Reminiscent of kingdom language, Purdy notes that healing is a "subjugation of the powers of death."⁵⁹

Similar to Wagner and Wimber, Hugh Jeter, a missionary, emphasizes that healing shows Christ victorious and destroys the works

⁵⁴ Wimber, *Power Healing*, p. 169.

⁵⁵ Wimber, *Power Healing*, p. 197.

⁵⁶ Wimber, *Power Healing*, p. 177.

⁵⁷ Deere, *Surprised by the Power of the Spirit*, p. 165

⁵⁸ Vernon Purdy, "Divine Healing," in *Systematic Theology*, ed. Stanley M. Horton (Springfield, MO: Logion, 1994), pp. 489–523 (497, 99).

⁵⁹ Purdy, "Divine Healing," p. 499.

of the devil.⁶⁰ He believes that Jesus' compassion is a very important purpose for divine healing. Healing also "causes" people to believe on Jesus. Hugh Jeter argues that mass evangelism is essential "to preach the gospel to every creature." Plans that do not include mass evangelism as an essential part are not realistic.⁶¹ His discussion of healing and evangelism in the gospels emphasizes the attracting nature of Jesus' miracles. Divine healing will attract and convince the crowds "of the divine origin of Christ."⁶²

A step further, Donald Gee links healing and other miracles exclusively to evangelism. Divine healing is not focused on the needs of individuals. Instead, healing should be sought only in the context and purpose of evangelism. In fact, Gee cautions "The Church makes a profound mistake when she tries to use such spiritual gifts for herself rather than for others."⁶³ He dogmatically holds that the focus of healing is outward, to touch unbelievers.

In *Jesus the Healer*, Keith Warrington writes, "His [Jesus'] healing powers are to be recognized as signposts to him and not to a more successful healing ministry."⁶⁴ Warrington would deny Wimber's use of Christ's healing ministry as a model for his own ministry. Warrington also disagrees with Deere's starting point of God's compassion. He writes, "Compassion, though important...is not the prime motivation in the healings of Jesus.... If it could be shown that compassion was the major motive...it would be appropriate to ask why Jesus did not heal all the sick in the region."⁶⁵ Instead, Warrington notes that the purpose of Jesus' ministry of healing "was intended to establish truth about himself rather than act as a healing model."⁶⁶

⁶⁰ Hugh Jeter, *By His Stripes: A Biblical Study on Divine Healing* (Springfield, MO: Gospel Publishing House, 1977), p. 85.

⁶¹ David Womack, *Breaking the Stained Glass Barrier* (New York: Harper & Row, 1973), p. 65; Jeter, *By His Stripes*, pp. 116–17.

⁶² Womack, *Breaking the Stained Glass Barrier*, p. 117.

⁶³ Donald Gee, *Trophimus, I Left Sick: Our Problems of Divine Healing* (London: Elim Publishing, 1952), p. 9.

⁶⁴ Keith Warrington, *Jesus the Healer: Paradigm or Unique Phenomenon*, (Carlisle: Paternoster Press, 2000), p. 29.

⁶⁵ Warrington, *Jesus the Healer*, p. 5.

⁶⁶ Warrington, *Jesus the Healer*, p. 1.

2.2 Authority for and Source of Healing

Classical Pentecostals have traditionally argued that healing is in the atonement. Gee, Jeter and Purdy are of this persuasion. Jeter offers a very traditional presentation of the doctrine. More recently, Purdy's presentation interacts with contemporaries who do not agree with this understanding. Gee is focused on investigating the doctrine as to how equal are the claims of healing and salvation within the atonement. He, along with Jeter and Purdy, acknowledge that the doctrine does not insure automatic, instant healing, a belief that is nonetheless held by some Pentecostals. This is the issue that Wimber takes up when discussing the relationship of the atonement to divine healing; he notes that some believe that lack of healing is evidence of "flawed faith."⁶⁷ Purdy writes, "Jesus dismissed this wrong-headed assumption, which was apparently current among the rabbis of his day (see John 9:1-3)."⁶⁸ Gee pleads with his readers to recognize the truth that some are not healed.⁶⁹ Gee argues that interpreting this doctrine within the whole of Scripture guards against the extremes of presuming on God's sovereignty and assuming that all divine healing happens outside of a doctor's office. Robert Menzies discusses the relationship of healing and the atonement in the book *Spirit and Power*. He argues that the interpretation of Matt 8:14-17 should rest on its context and ultimately not on the context in Isaiah. The context "centers on physical healing."⁷⁰ He also points out that Matthew uses his own translation to insure reference to physical illness instead of the LXX which translates as "sins."⁷¹

Gordon Fee is a Pentecostal who argues that healing is not in the atonement. Fee does not find any text that explicitly links the healing and atonement, in the same manner salvation is linked to the atonement. Fee denies that Matthew has the cross in mind when he cites Isaiah 53 (Matt 8:16-17). The citation is a notice that Jesus' ministry fulfilled the earlier prophecy.⁷² Further, Fee does not believe that the citation of Isaiah 53:5

⁶⁷ Wimber, *Power Healing*, p. 154.

⁶⁸ Purdy, "Divine Healing," p. 504.

⁶⁹ Gee, *Trophimus, I Left Sick*, p. 22.

⁷⁰ William Menzies and Robert Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), p. 166.

⁷¹ Menzies & Menzies, *Spirit and Power*, p. 166.

⁷² Gordon Fee, *The Disease of the Health and Wealth Gospels* (Costa Mesa, CA: Word for Today, 1979), p. 15.

in 1 Peter 2:24 refers to physical healing. The usage is clearly metaphorical. So, for Fee healing is not in the atonement.

2.3 Scope of Healing

There is a general agreement on the holistic nature of man. Purdy's presentation is representative. He describes man as a unit that exists in duality, physical and spiritual aspects. Biblical holism is not monism. Instead it recognizes the human person as a whole person, each part working for the benefit of the whole.⁷³ However, Pentecostal discussions of healing focus on physical healing and demon possession, but almost exclusively on physical healing. Yet, Harold Carpenter links the healing ministry of Christ with the expulsion of a demon.⁷⁴ Warrington also links the healings and exorcisms of Christ by including discussions of both in his book.⁷⁵

Classical Pentecostals have traditionally argued against the possibility of demon possession of Christians. The usual usage understands demon oppression to be found within the lives of believer and unbeliever alike. Symptoms of oppression include trials, difficulties, opposition and physical illness. In oppression the demon attempts to discourage the Christian or unbeliever.⁷⁶ Demon possession is described as demons taking up residence in a person by dominating and controlling them. Demon possessed persons are characterized by complete insanity, extraordinary power and inhuman knowledge. In this condition, persons can be docile and nonviolent or aggressive and violent, even dangerous.⁷⁷ Jeter's argument is based on the incompatibility of darkness and light. He asserts that the Spirit-filled Christian cannot be possessed by demons. He does not address whether this includes all Christians or only a subset of Christians. But, Jeter argues that darkness and light have "no fellowship." Jeter quotes 1 John 4:4 as the clinching verse, "Greater is he that is in you, than he that is in the world" (1 John 4:4).⁷⁸ Steven Carter argues against the use of the term "demonization" because it carries the

⁷³ Purdy, "Divine Healing," p. 502.

⁷⁴ Harold Carpenter, "Terminology of Power Encounter," in *Power Encounter*, ed. Opal Reddin (Springfield, MO: Central Bible College, 1999), pp. 63-84 (67).

⁷⁵ Warrington, *Jesus the Healer*, pp. 30-140.

⁷⁶ Jeter, *By His Stripes*, p. 111.

⁷⁷ Jeter, *By His Stripes*, pp. 111-12.

⁷⁸ Jeter, *By His Stripes*, p. 114.

“extra-biblical meaning” of levels of demonization.⁷⁹ Carpenter also argues against the validity of levels of demonization.⁸⁰ Carter also attacks the Dickason’s method, which is followed by Wagner. Dickason determines that since the biblical evidence is inconclusive ‘clinical experiences’ are conclusive. In response, Carter writes “clinical evidence is not enough on which to base any theological teaching.”⁸¹

2.4 Practice of Healing

TW theologians and classical Pentecostals are agreed that the gift of miracles, the gifts of healings and the gift of faith are important in divine healing. However, there is some difference as to their operation. TW theologians believe they are given the gifts, meaning that they “specialize” in a certain area. Wagner and Wimber affirm that they have been given the gift of healing. The plurals, “gifts of healings,” are taken to mean that there are many various kinds of healings needed. It is possible to even specialize within healing; Wagner has noticed that he is often used in the healing of skeletal problems, especially when one leg is shorter than the other. They would agree with Pentecostals in asserting that God is sovereign in the exercise of the gifts. Wagner would like to go empty the nearest hospital, but he would only go if he felt that’s what God wanted him to do.⁸² Jeter argues that the gifts are not the exclusive property of the receiver of the gifts. The operation of the gifts is not at the whim of the person exercising the gifts of healing.⁸³ Jeter does not directly address the issue of permanence. However, in discussing 1 Cor 12:4-11, Fee, representing many Pentecostals, notes that the plural, *charismata*, does not suggest a permanence of the gift, but each exercise of healing is a gift on its own.⁸⁴

⁷⁹ Steven Carter, “Demon Possession and the Christian,” *Asian Journal Pentecostal Studies* 3:1 (Jan 2000), pp. 19-31 (23).

⁸⁰ Carpenter, “Terminology of Power Encounter,” p. 80.

⁸¹ Carter, “Demon Possession and the Christian,” p. 30.

⁸² Wagner, *Healing Ministry*, p. 129.

⁸³ Jeter, *By His Stripes*, pp. 67-68.

⁸⁴ Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), pp. 168-69.

Conclusions

The TW and classical Pentecostalism have much in common. There are great similarities in worldview. Both movements acknowledge the importance of the spiritual world to the activities in the physical world. They recognize that there are two opposing forces. Although Christ has conquered Satan, the fullness of the kingdom has not yet come.

The theologians of the TW seem to agree on the basics of healing. The rule of the kingdom provides the purpose of healing and for the authority of healing. More sure is their agreement on the scope of healing. Man is a whole being and God heals the whole being: salvation, inner healing, healing from demonization and bodily healing. Similarly, they all seem to agree on three fundamental aspects of the practice of healing. The theory of healing should inform the practice of healing. The "healing procedure" is significant. The five steps include an interview, a diagnostic decision, a prayer selection, the prayer engagement and post-prayer directions. These five steps show how important it is for the TW to make the ministry of healing accessible to the majority of Christians. Finally, while the TW believe that some are given a gift of healing, they also believe that at some level healing is a skill and that effectiveness can be increased by instruction.

The classical Pentecostals are less unified than the Third Wave. Further, CP literature concerning healing is not available to the extent the TW literature is. However, several works focusing on the biblical theology of healing are welcome additions and hopefully precursors of a change.⁸⁵ For Pentecostals, God heals to glorify himself, evangelize and to promote the kingdom of God. However, the importance of the kingdom of God to explaining the purposes of God's healing should be more fully investigated. Indeed, the more recent treatments reference the kingdom of God as important in a theology of healing. Our theology of healing should be enriched by our understanding of the kingdom. Further, the importance and nature of the relationship between evangelism and healing should be more fully pursued by both groups. Classical Pentecostals are more unified, seeing the atonement as the authority and source of healing. Fee argues against "healing in the atonement" presumably because of its misuse in faith healing movements.⁸⁶

⁸⁵ M. L. Brown, *Israel's Divine Healer* (Carlisle: Paternoster Press, 1995) and Keith Warrington, *Jesus the Healer*.

⁸⁶ Fee, *The Disease*, p. 16.

Discussion of the nature of demonic activity in the lives of believers will be around for some time. Both the TW and Pentecostals present unified opposing sets of beliefs about this issue. There are some who believe differently than the group they belong to. However, contra Wagner, this hardly proves the truth of either belief. Pentecostals are not likely to start using the term “demonization,” while Third Wavers are not close to using the terms “oppression” or “demon possession.” Although illustrative, the issues are deeper than mere use of terms. Finally, Pentecostals, for the most, believe that the gifts of healing are not “given,” as to reside within a person. Instead, they expect a gift of healing to be given for a specific healing, or even to the person being healed. As well, most Pentecostals would be uncomfortable with the idea of teaching steps to increase the effectiveness of healing.

Dialogue between these groups should continue. The TW is still a relatively young movement. It is too soon to predict the changes that will occur as it ages. However, as the TW moves through the various evangelical traditions, the underlying theologies are expected to shift to fit within those traditions, as in the Charismatic movement. It is clear that more work must be done concerning CP’s theology of divine healing. There is no complete presentation of a theology of healing. However, this paper has served to illustrate some of the issues that would be addressed by such a work.

PNEUMATIC EXPERIENCE
AS TEACHING METHODOLOGY IN PENTECOSTAL TRADITION

Monte Lee Rice

1. Introduction

1.1 A Bewildering Question: What Makes Teaching a Charism?

The driving motive behind this paper is a question I have pondered for the past two years as to whether teaching, as a spiritual charism in the local church, differs in any way from teaching as either an innate aptitude or acquired skill. This has been a question of personal inventory regarding my own development both spiritually and ministerially, as it seems that life has revealed myself foremost as a teacher in spiritual gifting and to spiritual oversight in calling. Every few years it seems that through the process of ministerial experience and development, I have learned a few new things about ministry, which for the most part has naturally been in the areas of leadership, teaching or shepherding. Regarding my involvement in various teaching ministries, I have sought to integrate in ministry whatever new concept I have acquired in the areas of curriculum design and development, learning taxonomies, learning outcomes and competencies, and teaching and communicative methodologies.

I have never doubted the Spirit's preeminent role towards spiritual edification. Nonetheless, the process of personal development, coupled with observation on how teaching and training is carried out in both local church ministry and in the secular workforce, has caused me to question the nature of the teaching charism from the perspective of a Pentecostal ministry and church setting. More specifically, and I should say more honestly, I have sometimes frankly wondered: If a person has a relatively genuine concern for people and can effectively teach through acquired competency of skill and methodologies common in secular as well as in spiritual educational settings, why is there need for a teaching charism?

1.2 How Does Teaching as a Charism Differ from Acquired Teaching Competencies?

To state the question more precisely, I have wondered for some time now: How does the teaching charism differ (or does it differ in any way) from the possession of acquired skills or innate aptitudes pertaining to education whether in secular or spiritual settings, that are utilized in congregational ministry and theological education? Moving towards a viable answer to this question defines the scope of the paper. What I have provided here then is a brief effort designed to facilitate a process towards articulating what may be specifically distinct about the teaching charism, when ministered through and by the Pentecostal concept of spirit-baptism, especially when a person may already be effectively cognizant and trained in contemporary, teaching and learning methodologies. More importantly though, the ultimate objective of this inquiry is to better understand how people in a teaching ministry in the local church as well as in theological education can better insure that they are ministering under the anointing of the Spirit, rather than by natural teaching methodologies alone.

2. Pneumatic Experience as a Corrective to the “Schooling Instructional Model”

2.1 The Secularizing Nature of the “Schooling Instructional Model”

Through researching the concerns of this paper, I have discovered that the questions I have raised concerning the teaching charism are indicative of similar concerns raised within both Evangelical and Pentecostal contemporary settings. For the past two or three decades, some Christian educators have raised concern that Christian education ministries are often too strongly patterned after the twentieth century “schooling-instructional model” derived from the western secular classroom setting, coupled with its inevitable prioritizing upon cognitive learning, for facilitating religious education in the local church.¹ Regarding the Asian setting in general and the Singapore setting in particular, Allan Harkness postulates that government efforts to facilitate

¹ Jackie L. Smallbones, “Educating People to Be Christian,” *Christian Education Journal* 10:2 (Winter 1990), pp. 55-63 (57-58).

community cohesiveness in spite of religious/cultural pluralism, coupled with the “universalizing of Western postmodernism,” should challenge local churches to insure that their educational ministries more reflect New Testament concepts of “edification” rather than the “secular school classroom.”² Critically warning against this tendency to shape educational ministries upon the “school-instructional model,” Harkness raises the observation that New Testament edification comes “not primarily through the acquisition of knowledge, but rather as the various gifts bestowed by the Holy Spirit on the members of the community are exercised for the common good.”³

I suggest that this indictment towards local churches of unwittingly structuring ministry too closely upon the secular “school-instructional model” confirms Wonsuk Ma’s observation that the “inherent spiritual/pneumatic concerns” of most “average Asians,” whose worldviews commonly possess a “keen awareness of the spirit world,” demands renewed desire by Pentecostal leaders and ministers towards “taking God’s expectant intervention” to human settings.⁴ With reference to contemporary dialogue in Pentecostal education circles regarding the correct balance of formal instruction and “the moving of the Holy Spirit in a Pentecostal classroom,” Everett McKinney cautions that educators determine “the spiritual vitality and ministries of the church by the way we shape and model Pentecostal ministry” in the classroom setting.⁵ Del Tarr has similarly warned against the “domestication of the Holy Spirit” within Pentecostal Christian education, wherein educators cannot facilitate the “disturbing influences” of the Holy Spirit in both churches and classroom settings, because of their own “simple neglect” to seek the “appearance of the charismata.”⁶

² Allan Harkness, “The Christian Heritage in Modern Asia: The Modern Factor: Education for a Relevant Church,” *Trinity Theological Journal* 7 (1998), pp. 103-114 (105-110).

³ Harkness, “The Christian Heritage in Modern Asia,” pp. 107-108.

⁴ Wonsuk Ma, “Towards an Asian Pentecostal Theology,” *Asian Journal of Pentecostal Studies* 1:1 (1998), pp. 15-41 (26, 40-41).

⁵ Everett L. McKinney, “Some Spiritual Aspects of Pentecostal Education: A Personal Journey,” *Asian Journal of Pentecostal Studies* 3:2 (2000), pp. 253-79 (256, 258).

⁶ Del Tarr, “Transcendence/Immanence and the Emerging Pentecostal Academy” (Lecture One of “The Role of the Charismata in the Pentecostal World,” the 9th William Menzies Annual Lectureship, Asia Pacific Theological Seminary, Baguio, Philippines, January 15-19, 2001), pp. 21, 23.

2.2 The Value of John Westerhoff's "Socialization" Model for Articulating Pentecostal Teaching Methodologies

Cheryl Bridges Johns has worked out a critical evaluation of the "schooling-instruction paradigm," which she says is in conflict with the Pentecostal educative goal of "experiential-relational knowledge."⁷ A digression to a similar injunction by Evangelical educators reinforces Johns' critique. Jackie Smallbones and Lawrence Richards have both observed, for instance, that when the "schooling instructional" model is made the major framework for Christian education, believers are taught a non-biblical understanding of faith, because the concept of Christian knowledge becomes disproportionately perceived as something "to be learned at the intellectual level."⁸

From reference to Richard's analysis of the "schooling instructional model," Smallbones argues that since a true knowledge of God is foremost a matter of experiential relationship with God through Christ, Christian education must insure that teaching methodologies center foremost not on cognitive instruction but on facilitating a "personal and very intimate...father/child relationship with God."⁹ Both Smallbones and Richards contend that John Westerhoff's "socialization" model of education through the context of personal relationships provides a more holistic focusing of instruction upon a proper biblical educative goal of deepening one's relationship with God, with the further objective of affecting every other human relationship. Such an objective must involve a teaching methodology that reaches and can "touch the whole personality."¹⁰ This critique by Smallbones and Richards towards the

⁷ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, JPTS Series 2 (Sheffield: Sheffield Academic Press, 1993), pp. 112-14.

⁸ Lawrence O. Richards, *A Theology of Christian Education* (Grand Rapids, MI: Zondervan, 1975), pp. 13-14, 65-66; Westerhoff calls for a radical "change" away from defining Christian education as formal classroom instruction, to a more encompassing definition of education that would encompass one's total spiritual growth within the community of faith. John Westerhoff, III, *Values for Tomorrow's Children* (Philadelphia, PA: Pilgrim, 1970), p. 65; idem, *Will Our Children Have Faith?* (New York: Seabury, 1976), p. 9.

⁹ Smallbones, "Educating People to Be Christian," p. 59.

¹⁰ Richards, *A Theology of Christian Education*, p. 65; quoted in Smallbones, "Educating People to Be Christian," pp. 60, 62-63 who calls not for a total

“schooling instructional model” clarifies how a truly biblical/Pentecostal educational approach must involve efforts to insure that instructional methodologies facilitate even in formal educational settings, a first person consciousness of the very “immanence of a transcendent God” via the teaching/learning process.¹¹

Johns’ call for a shifting away from “schooling instructional model” coincides with her suggestion that a Pentecostal concept of teaching can be better facilitated through its placement within John Westerhoff’s idea of catechesis.¹² Westerhoff defines catechesis as “the means by which the community becomes aware of God’s revelation, comes to faith and acquires knowledge...for faithful mission and ministry through every aspect of its corporate life.”¹³ In contrast to the “schooling instructional” paradigm, Johns argues that Westerhoff’s model reinforces a truly Pentecostal model of catechesis, which she suggests can be well defined as “the means whereby the Pentecostal community becomes aware of God’s revelation and responds to this revelation in faithful obedience.”¹⁴ Such a defining of catechesis would involve “the oral nature of a Pentecostal hermeneutic and the dynamics of Pentecostal liturgy” and the “dynamic and active role of the Holy Spirit” which, given the essential role of the charismata within Pentecostal spirituality, necessitates “the full involvement of all members of the community of faith” in a given instructional setting.¹⁵ Johns’ call for a shifting away from the “schooling instructional model” in favor of Westerhoff’s “Christian socialization” model, therefore, reinforces the Pentecostal distinctiveness as a faith centered on experiential encounter with God. This shift of thinking also implies that the role of a teacher or of the teaching charism from a Pentecostal perspective ought to prioritize above all else in the educative or instructional setting, the facilitating of “God’s actions and presence in the teaching-learning process.”¹⁶

abandonment of the “school-instructional” model however, but only that it should be “supplemented with the socialization model.”

¹¹ Benny C. Aker, “Spiritual Experience and Rationalism in Tension,” *Paraclete* 28:3 (Summer 1994), pp. 12-17 (16-17).

¹² C. Johns, *Pentecostal Formation*, p. 121.

¹³ John Westerhoff, III, *Learning through Liturgy* (New York: Seabury Press, 1978), p. 94.

¹⁴ C. Johns, *Pentecostal Formation*, p. 121.

¹⁵ C. Johns, *Pentecostal Formation*, p. 121.

¹⁶ C. Johns, *Pentecostal Formation*, p. 124.

3. How the Hebraic Concept of *Yāda'* Clarifies the Pneumatic Character of the Teaching Charism

3.1 Value of Thomas Groome's Examination of the Hebraic Concept of *Yāda'* for Representing the Essential Methodology and Goal of Christian Education

The concept of "teaching" as a New Testament ministry encompasses a very broad role within early church thinking, by virtue of its charismatic dimension in early church thought and practice, along with its dual anchoring in both the Old Testament Hebrew and Greco-Roman perspectives. The Old Testament counterpart to the New Testament concept of διδάσκω can primarily be conveyed through the Hebrew terms *yāda'* ("to cause to know," "teach") and *yārāh* ("to teach," "instruct"), which foremost conveys instruction on how to live one's life within the will of God rather than communication of knowledge or skills.¹⁷ A survey of discussions into the nature of Christian education reveals a broad interest among Catholic, Protestant mainline and Pentecostal educational thinkers towards Thomas Groome's suggestion that Christian education should reflect a strong anchoring in the Hebraic concept of *yāda'* as both the essential methodology and goal for Christian education.¹⁸

According to Groome, the term *yāda'* demonstrates that in the Hebrew worldview, the acquisition of knowledge was achieved through an experiential encounter with a given subject. This is confirmed by how the term is used in the Genesis account to describe sexual union, wherein Adam acquired a "knowledge" of Eve (Gen 4:1, 25; Num 31:18; Judges 21:12).¹⁹ In Hebrew thinking, "knowledge is thought of not in terms of a possession of information alone, but in terms of its 'actualization.'"²⁰

¹⁷ Klaus Wegenast, "διδάσκω," *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1986), vol. 3, pp. 759-65 (760).

¹⁸ Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Jossey-Bass, 1980), pp. 139-151.

¹⁹ Groome, *Christian Religious Education*, p. 141.

²⁰ Rudolf Bultmann, "γινώσκω," *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964), vol. 1, pp. 689-719 (698).

Groome argues that *yāda'* implies that biblical learning is achieved “more by the heart than by the mind, and the knowing arises not by standing back from in order to look at, but by active and intentional engagement in lived experience.”²¹ Acquiring a knowledge of God requires then an experiential encounter with the will and person of God.²² The experiential dynamic of teaching according to Hebrew thought is further revealed through the manner or method that instruction generally took place among the Hebrew people. Since the concept of education was primarily considered the “passing down of a given way of life, the predominate environment conducive to this kind of teaching was within the home via its natural context of familial relationships (Deut 4:9; 6:7, 20-25; Exod 12:26-27; Prov 6:20-23; 13:1).²³

The Hebrew approach to learning, through an experiential dynamic of teaching via the medium of a relational setting, can be observed as the predominant concept of teaching within the life and ministries of Jesus and the early church. Groome argues that the New Testament counterpart to the term *yāda'* is the verb יָדָע (‘to know’), which is confirmed by how the term defines the nature of sexual union as resulting in the experiential knowledge of the man and woman (i.e., Matt 1:25; Luke 1:34, “How can this be since I do not know man?”). Paul uses the term in 1 Corinthians 8:1-2 to convey how a true knowledge of God involves a personal experience of God’s agape, which naturally results in a pattern of continued behavioral change towards others and in one’s sense of mission in the world. Groome notes that ultimately the Hebraic *yāda'* concept is best transitioned into New Testament thought via the triadic association in Johannine literature between the concepts of knowing, loving and obeying (i.e., John 8:31-32; 10:14-15, 27; 13:34; 15:12; 1 John 2:3; 4:8, 11).²⁴

From this Johannine perspective of *yāda'*, Groome therefore concludes that “in the biblical sense, then, to know God is a dynamic, experiential, relational activity involving the whole person and finding expression in a lived response of loving obedience to God’s will.”²⁵ The extrapolation of the Hebraic *yāda'* concept, via the Johannine knowing,

²¹ Groome, *Christian Religious Education*, p. 141.

²² Groome, *Christian Religious Education*, p. 142.

²³ Joseph Grassi, *The Teacher in the Primitive Church and the Teacher Today* (Santa Clara, CA: University of Santa Clara Press, 1973), p. 5.

²⁴ Groome, *Christian Religious Education*, pp. 142-43.

²⁵ Groome, *Christian Religious Education*, pp. 142-43.

loving and obeying triad, carries decisive implications towards a Pentecostal approach and perspective of the teaching charism. John's portrayal of the Paraclete (John 14:20-21, 25-26; 16:12-15) has also been foundational to Pentecostal epistemology.²⁶ According to Groome, such an experiential understanding of Christian faith implies that "Christian religious education should be grounded" in a "relational," "experiential," and "reflective way of knowing," and of pedagogical learning about the person and will of God.²⁷

3.2 How the *Yāda'* Concept Implies a Pentecostal Educative Praxis of Action-Reflection in the Spirit?

The writings of Jackie David Johns and Cheryl Bridges Johns provide credible Pentecostal argument on how Groome's examination of the Hebraic concept of *yāda'* seems to well define and parallel the Pentecostal epistemology of pneumatic experience via Spirit-baptism as an essential paradigm to cultivating a knowledge of God and one's mission in the world.²⁸ Two implications they derive from the *yāda'* concept for Pentecostal education are most pertinent to the current discussion. First to note is their association of *yāda'* to the Pentecostal epistemological framework, which suggests that "God is known through relational encounter which finds its ultimate expression in the experience of being filled with the Holy Spirit."²⁹ They qualify this observation by stressing that the "Spirit-filled believer has a predisposition to see the transcendent God at work in, with, through, above, and beyond all events," and worship serves as the primary medium through which

²⁶ Jackie David Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1 (1992), pp. 109-134 (111, 113-16).

²⁷ Groome, *Christian Religious Education*, p. 145.

²⁸ Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism: A Religion Made to Travel*, eds. Murray W. Dempster, Byron D. Klaus, and Douglas Peterson (Irvine, CA: Regnum Books International, 1999), pp. 70-84 (74-75, 77-78); C. Johns, *Pentecostal Formation*, pp. 35-36; Johns & Johns, "Yielding to the Spirit" (1992), pp. 111-13.

²⁹ J. D. Johns, "Yielding to the Spirit," p. 74.

Pentecostals make an “appropriate response to perceived manifestations of the Divine presence.”³⁰

The second implication derived from their thinking pertaining to our discussion is that the *yāda*’ concept reveals how also inherent within the Pentecostal epistemological framework is a missiological purpose that perpetually invites the Pentecostal worshipper towards “a life of responsible action (orthopraxy).”³¹ From this observation, Johns and Johns suggest that the Pentecostal epistemological framework converges to some extent with the concept of praxis, conveying the idea of “reflection-action,” which suggests that orthodoxy (right belief) should naturally result in orthopraxy (right action) within the missiological context of human need and relationships.³² Steven Land similarly refers to Pentecostal experience and liturgical practice as an “action-reflection in the Spirit” (i.e., praxis “in the Spirit”).³³ Byron Klaus captures this same characteristic of Pentecostal experience: “Pentecostals affirm a dynamic of the Holy Spirit which gives rise to dynamic witness,” for “to encounter God [as in Pentecostal worship] is to sense the mission of Christ.”³⁴

The carryover of the Hebrew concept of teaching can be further seen in how both Jesus and early church leadership primarily relied upon or utilized relational and ministry experiences as primary modes of teaching and spiritual instruction. It can be argued for instance, that Jesus’ primary means of teaching was by the actual engaging of his disciples in his own mission, by virtue of their relational attachment to him as his disciples. The experience of joining Jesus in his actual ministry and life

³⁰ J. D. Johns, “Yielding to the Spirit,” p. 74; Groome, *Christian Religious Education*, pp. 143-44 makes reference to how the Hebraic *yāda*’ concept is best transitioned into New Testament thought via the triadic association in Johannine literature between the concepts of *knowing*, *loving*, and *obeying* (i.e., John 8:31-32; 10:14-15, 27; 13:34; 15:12; 1 John 2:3; 4:8, 11). From this the Johannine perspective of *yāda*’, Groome concludes that “in the biblical sense, then, to know God is a dynamic, experiential, relational activity involving the whole person and finding expression in a lived response of loving obedience to God’s will.”

³¹ J. D. Johns, “Yielding to the Spirit,” p. 74.

³² J. D. Johns, “Yielding to the Spirit,” pp. 71-82; Johns & Johns, “Yielding to the Spirit,” pp. 119-24.

³³ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, JPTS Series 1 (Sheffield: Sheffield Academic Press, 1993), pp. 119-20.

³⁴ Byron Klaus, “A Theology of Ministry: Pentecostal Perspectives,” *Paraclete* 23:3 (Summer 1989), pp. 1-10 (9).

experiences provided in essence the disciples' instruction by Jesus (i.e., Mark 8-10), and this arrangement thus provided for the disciples "a kind of mobile 'seminary.'"³⁵ Similar to Jesus' method of teaching, Paul in his self-described role as a "teacher" often defined his teaching methodologies according to his relational association with his subordinates. During times wherein Paul's disciples shared in "his total life" within the context of "active service or mission," the goal of teaching was not the acquirement of spiritual knowledge in itself, but simply the involvement of one's self in mission and ministry.³⁶

4. Pauline Suggestions towards Defining Teaching as a Charism

4.1 Understanding the Teaching Charism from an Incarnational View of the Charismata

The experiential dynamic of teaching is further clarified by how New Testament literature defines teaching as a charismatic role (Eph 4:8 uses δωματα, "gift," from Ps 68:19, LXX) or charism (1 Cor 12:7) within early church life and ministry.³⁷ The implication is that the capacity to teach was like other ministries within the church, considered to be a work of the Holy Spirit working through the teacher.³⁸ Before further examining this charismatic dimension of the teaching charism, I find it needful to first digress in order to briefly establish a few helpful perimeters regarding the nature of the charismata (Rom 1:11; 1 Cor 1:7; 12:4, 9, 30-31).

³⁵ Banks, *Reenvisioning Theological Education*, pp. 106, 110-11.

³⁶ For example, Paul describes the initial growth of Philippian believers under him not according to categories of "study" but according to the idea of "partnership" (Phil 1:5; 4:3); Banks, *Reenvisioning Theological Education*, pp. 119-24.

³⁷ James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: Eerdmans, 1998), p. 553.

³⁸ It should be kept in mind that the term "spiritual gifts" is directly translated only from *pneumatika* in 1 Cor 12:1 (or then, "spiritual things"), with the plural term *charismata* coming from Rom 11:29; 12:6; 1 Cor 12:4, 9, 30-31); Russell P. Spittler, "Spiritual Gifts," *International Standard Bible Encyclopedia*, rev. ed., ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1979), vol. 5, pp. 2843-45 (603).

The key issue concerns the debated question as to what degree the charismata are natural or supernatural capacities. David Lim has conceptualized a helpful model for approaching this question, through which he suggests that “the gifts are incarnational,” referring to how “God touches all our abilities and potential with supernatural power.” Thus, “our character, life, faith...problems and successes in life” altogether effects the expression of a given charism through the human agency.³⁹ Lim notes a similar manner of conceptualizing the gifts from Rodman Williams, who says “the presence of the charismata ‘enhances natural capacities and function.’”⁴⁰ From this perspective, Lim suggests placing the charismata on a continuum ranging from the “natural” to the “supernatural.”⁴¹ Further clarity to the incarnational nature of the charismata can be found in J. Robert Clinton and Richard Clinton’s concept of a “giftedness set,” referring to a threefold interplay involving “natural abilities, acquired skills, and spiritual gifts.” They define the latter as “a God-given unique capacity imparted to each believer for the purpose of releasing a Holy Spirit empowered ministry via that believer.”⁴²

Distinctions between what is “natural” and what is “supernatural” of the charismata should not perhaps be tightly held, as such distinctions do not seem to exist within New Testament thought, for in the final analysis the charismata are precisely “operations of the Spirit” released through human agencies.⁴³ Charismata are “free gifts,” whose source is the Spirit. Dunn thus defines a charism as a “concrete materialization of

³⁹ David Lim, *Spiritual Gifts, a Fresh Look: Commentary and Exhortation from a Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 1991), pp. 44, 45, 48.

⁴⁰ Rodman Williams, *The Era of the Spirit* (Plainfield, NJ: Logos International, 1971), p. 58.

⁴¹ Lim, *Spiritual Gifts*, p. 48.

⁴² J. Robert Clinton and Richard W. Clinton, *Developing Leadership Giftedness: What Leaders Need to Know about Spiritual Gifts* (Altadena, CA: Barnabas, 1993), p. 40. I appreciate the discussion of Clinton & Clinton on this subject for while stating they represent the Evangelical perspective on the charismata, they place no restrictions on the number of possible charisms existing today, while also maintaining an incarnational paradigm similar to that of Lim, *Spiritual Gifts*, pp. 92-103.

⁴³ Elias Andrews, “Spiritual Gifts,” *Interpreter’s Dictionary of the Bible*, ed. George Arthur Buttrick (Nashville, TN: Abingdon, 1962), vol. 3, pp. 435-37 (435).

God's grace."⁴⁴ Gordon Fee similarly notes that in 1 Corinthians 12:7, what is given to each believer is a "manifestation of the Spirit....each gift is a 'manifestation,' a disclosure of the Spirit's activity" in the midst of the believing community.⁴⁵ Siegfried Schatzmann concludes, after examining at length the debate between natural versus supernatural dynamic of the charismata, that in Pauline thought, "every charisma could only be supernatural because it was God-given and Spirit-bestowed," and thus given by God to be exercised in "unconditional dependence on and in openness to God."⁴⁶ Schatzmann acknowledges on the other hand, which I want to affirm, that we should not limit God's capacity to supernaturally endow natural talents surrendered to God (i.e., Rom 12:1-2).⁴⁷

4.2 The Prophetic Dimension and Purpose of the Teaching Charism

I will now demonstrate several strands of data from the Pauline discussion on the charismata, in order to suggest how the teaching charism should be manifest via the Pentecostal distinctive of Spirit-baptism. This discussion warrants first, however, a brief examination of Robert Menzies' modified version of the older Pentecostal "gateway" position, which regarded Spirit-baptism as the point of initiation into the charismata.⁴⁸ Given the present reality of experiential familiarity with the charismata within the Charismatic movement outside the confession of classical Pentecostalism, Menzies proposes that Spirit-baptism should be considered as the "gateway" not to the charismata altogether, but to the more prophetic charismata, which he identifies as the *πνευματικῶν* (1 Cor 12:1; 14:1). Menzies identifies the *πνευματικῶν* as the more Spirit-inspired speech gifts (i.e., message of wisdom or knowledge, prophecy, discerning of spirits, tongues and interpretation of tongues), and thus a

⁴⁴ Dunn, *The Theology of Paul the Apostle*, p. 553.

⁴⁵ Gordon D. Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1987), p. 589.

⁴⁶ Siegfried S. Schatzmann, *A Pauline Theology of Charismata* (Peabody, MA: Hendrickson, 1987), p. 74.

⁴⁷ Schatzmann, *A Pauline Theology of Charismata*, pp. 76-77.

⁴⁸ Robert P. Menzies, "Spirit-Baptism and spiritual Gifts," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 48-59 (48-50).

“sub-category” of the charismata.⁴⁹ While Menzies’ modified “gateway” position is helpful in demonstrating the value of Spirit-baptism upon ministry through the charismata, I am concerned if this proposal restricts or limits (within human understanding) how God may choose to manifest the Spirit of prophesy via human agencies, for as Jesus said, “The wind blows where it wills” (John 3:8). As Gordon Fee observes, for instance, “exhortation” (Rom 12:8), teaching (1 Cor 14:6) and singing (Eph 5:19; cf. 1 Cor 14:26; Col 3:16) may also be defined as Spirit-inspired utterance.⁵⁰

Menzies is not alone to observe in 1 Corinthians chapters 12 and 14 a distinction between the broad generalization of charismata and a charismata sub-category, which may be identified as the πνευματικῶν (1 Cor 12:1). The πνευματικῶν may of course well signify “higher gifts” that believers are to seek (1 Cor 12:31; 14:1) on account of their edification value to the gathered community through the dynamic of prophetic inspiration.⁵¹ With consistent acknowledgement to Roger Stronstad’s seminal *Charismatic Theology of St. Luke*, contemporary Pentecostal scholarship has emphasized the conviction that the primary characteristic and purpose of Spirit-baptism is the expression of prophetic utterance for the believer’s missiological vocation in the world.⁵² This prophetic purpose of Spirit-baptism can be further appreciated, in view of Clinton & Clinton’s suggestion, that the charismata can be classified according to three functional clusters with some measure of overlapping: power gifts, love gifts and word gifts.⁵³ According to them, word gifts would encompass any charism that involves a communicative character

⁴⁹ Menzies, “Spirit-Baptism and Spiritual Gifts,” pp. 50-51, 57-59.

⁵⁰ Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), p. 888.

⁵¹ E. Earle Ellis, “Spiritual Gifts,” *Interpreter’s Dictionary of the Bible*, ed. George Arthur Buttrick (Nashville, TN: Abingdon, 1962), suppl. vol., pp. 841-42 (841).

⁵² Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984), pp. 54-57, 80-81; Graig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody, MA: Hendrickson, 1997), pp. 190-92, 195-201; William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), p. 50.

⁵³ Clinton & Clinton, *Developing Leadership Giftedness*, pp. 125-26

and purpose (i.e., prophecy, word of wisdom, word of knowledge, pastoring, evangelism, exhortation, teaching, apostleship and ruling).⁵⁴

This discussion illustrates that the ministerial exercise of the teaching charism as a word-oriented gift should involve a prophetic purpose and dynamic, by virtue of a teacher's experience in Spirit-baptism. Clarifying this observation is that there are some inferences within early church thought that the teaching charism may have been more or less linked in function and nature, to those charisms or roles foremost involving a prophetic dimension and purpose.⁵⁵ Lim similarly proposes that teaching should be viewed as a prophetic charism, with the charisms of revelation, prophecy and knowledge in 1 Corinthians 12, all relating to the teaching charism (to which Lim elsewhere also links the wisdom charism to teaching).⁵⁶ More specifically, Lim chooses to categorically define the charisms of wisdom and knowledge as teaching type gifts (1 Cor 12:8).⁵⁷ Russell Spittler also observes that the two charisms have long been associated with the ministry of teaching.⁵⁸

⁵⁴ Clinton & Clinton, *Developing Leadership Giftedness*, pp. 125-26; Dunn, *The Theology of Paul the Apostle*, p. 555 similarly suggests two broad classifications, "charisms of speech and charisms of action." Dunn cautions, however, that it may not be wise to press any classification too tightly, as Paul himself does not seem to indicate desire to do so. This observation need not negate, however, the possible distinction between *χαρισματα* and *πνευματικων* in 1 Cor 12-14.

⁵⁵ Ronald A. N. Kydd, *Charismatic Gifts in the Early Church: An Exploration into the Gifts of the Spirit during the First Three Centuries of the Christian Church* (Peabody, MA: Hendrickson, 1984), pp. 6-13 seems to imply this inference from his examination of the didache document and writing of Clement of Rome, in comparison with the New Testament. French Arrington, *The Acts of the Apostles: Introduction, Translation, and Commentary* (Peabody, MA: Hendrickson, 1988), p. 133 suggests that the commissioning service in Acts 13:1-3 may imply that in the early church the prophetic and didactic functions could overlap or be welded together in one person.

⁵⁶ Lim, *Spiritual Gifts*, pp. 65-67, 145-46 finds confirmation to the linking of teaching to prophetic ministry from the concurrent positions of J. D. Dunn, *Jesus and the Spirit* (Philadelphia, PA: Westminster, 1975), p. 229 and Ralph P. Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12-15* (Grand Rapids, MI: Eerdmans, 1984), p. 67.

⁵⁷ Lim, *Spiritual Gifts*, pp. 65-74.

⁵⁸ Spittler, "Spiritual Gifts," p. 603; M. Scott Fletcher, "Teaching," *Dictionary of the Apostolic Church*, ed. James Hastings (New York: Charles Scribner's Sons, 1922), vol. 2, pp. 550-553. The two gifts may thus be considered as a necessary component to "pedagogical ministries," Ralph Martin, "Gifts, Spiritual," *The*

While noting that the two charisms have been linked to the teaching ministry within the Pentecostal tradition (i.e., Donald Gee's *Concerning Spiritual Gifts*), Fee discerns that the purpose of the two charisms involves a "spiritual utterance of some revelatory kind."⁵⁹ When manifest in an educational or teaching setting, Donald Gee therefore defines the word of knowledge as "flashes of insight into truth...often dropped into the midst of a prepared lesson in such a way as to bring the truth home to those listening."⁶⁰ This definition somewhat corresponds to common ideas about the two charisms among many people in Pentecostal and Charismatic circles.⁶¹ It may be wise not to press too strong a distinction between the two gifts, with the understanding they are complementary, perhaps "knowledge tells us what" while "wisdom tells us how."⁶² In conclusion, the link between the charisms of knowledge and wisdom to teaching essentially signifies how a "teacher" within the Pauline understanding of spiritual gifts is to "be led and built by the Spirit."⁶³

5. The Didactic Purpose of Communal Worship for Facilitating Ministry through the Teaching Charism

5.1 Pentecostal Theology Primarily Taught through Oral Liturgy

Westerhoff has argued that "the liturgical and ritual aspects of life in the church need to become a major dimension of Christian education."⁶⁴

Anchor Bible Dictionary, ed. David Noel Freedman (New York: Doubleday, 1992), vol. 2, pp. 1015-1018 (1017).

⁵⁹ Fee, *First Epistle to the Corinthians*, pp. 591-93 is referring here to Donald Gee, *Concerning Spiritual Gifts* (Springfield, MO: Gospel Publishing House, n.d.).

⁶⁰ Donald Gee, *Spiritual Gifts in the Work of the Ministry Today* (Springfield, MO: Gospel Publishing House, 1963), p. 29.

⁶¹ R. Francis Martin, "Knowledge, Word of," *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids, MI: Zondervan, 1988), pp. 528-29 (528); Cecil M. Robeck, Jr., "Wisdom, Word of," *Dictionary of Pentecostal and Charismatic Movements*, pp. 890-92 (892).

⁶² Lim, *Spiritual Gifts*, p. 72.

⁶³ Fletcher, "Teaching," pp. 550-51.

⁶⁴ Westerhoff, *Will Our Children Have Faith?* quoted in C. Johns, *Spiritual Formation*, p. 124.

Such an endeavor is in fact a distinctive to Pentecostal spirituality, wherein at its center is the conviction that charismatic ministry is facilitated through participation with the gathered community in worship.⁶⁵ Correlated to this Pentecostal distinctive is that within the Pentecostal tradition throughout the world and primarily throughout the non-western world, theology is articulated foremost through oral liturgy. Hollenweger argues that this “oral theology” has been primarily conveyed not through “books” but “parables,” not “theses” but “testimonies,” not “dissertations” but “dances,” not through a “system of thinking,” but through “stories and songs.”⁶⁶ Russell Spittler similarly notes that “musical choruses, passed on orally, function in Pentecostal circles like catechisms do elsewhere.”⁶⁷ Daniel Albrecht has also observed that within Pentecostal and Charismatic circles, Pentecostal/Charismatic liturgical practices tend to serve a greater “catechizing” purpose than “structured verbal catechesis.”⁶⁸ According to Cheryl Johns, “the context of worship becomes a primary context” for spiritual formation, as “such rituals as singing and testifying carry pedagogical significance” in Pentecostal tradition.⁶⁹

5.2 The Didactic Purpose of Worship According to Colossians 3:16

The utilization of worship as a didactical medium, as underscored through various observations on Pentecostal faith and practice, finds strong biblical precedence via the Colossians 3:16 text, which I will now provide a brief examination, as it touches upon how pneumatic experience provides an essential methodology to the teaching charism. This discussion first requires, however, a concise overview of the Colossian setting. Attempts over the past century and half towards defining the precise nature of the “Colossian heresy” have led to an exhaustive reservoir of proposals. At risk of over simplifying discussions pertaining to the Colossian setting, it seems reasonable to say that a vast

⁶⁵ Klaus, “A Theology of Ministry,” pp. 3-4.

⁶⁶ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), p. 196.

⁶⁷ Russell P. Spittler, “Implicit Values in Pentecostal Missions,” *Missiology: An International Review* 16:4 (October 1988), pp. 409-24 (413).

⁶⁸ Daniel E. Albrecht, “Pentecostal/Charismatic Spirituality: Looking through the Lens of Ritual” (Ph.D. diss., Graduate Theological Union, 1993), pp. 269-70.

⁶⁹ C. Johns, *Spiritual Formation*, p. 124.

number of proposals more or less focus on some kind of synthesis or overlapping of Jewish and Hellenistic beliefs and practices, bearing an unhealthy influence on the nature of Colossian Christian life.⁷⁰

Robert Wall provides a helpful overview to the Colossian life setting, which I find some measure of personal agreement with. To begin, Wall argues that the life setting must be placed within the greater context of the tension between Paul and an influential segment of Jewish-Christian leadership in the early church who questioned the theological validity of Paul's approach to his gentile mission, which seemed devoid of any endeavor to assimilate gentile converts within a Judaistic defining of Christian faith.⁷¹ The specific form of tension challenging Paul's pastoral and theological influence over the Colossian church, therefore, centered on a "hollow and deceptive philosophy" of a "Hellenized form of piety" merged with Jewish traditions of faith. This synthesis of belief essentially involved the placing of one's spiritual trust in "legalistic observance of religious traditions (2:16)" rather than in one's personal relationship to Jesus, with the cognition of his immediate presence within the Christian community.⁷²

By virtue perhaps of its primary focus on matters of Christology as prescriptive to the specific challenges contextual to the Colossian setting, the epistle bears an "almost complete lack of reference to the Spirit" (with 1:8 as a single reference). Paul's four time use of the adjective forms of *pneumatikos* (1:9, 11, 29; 3:16), however, well implies the Spirit's active presence and role within both the believer's life and in the life of the gathered community.⁷³ By placing the Colossians 3:16 text within this kind of life setting, Paul's reference to the "word of Christ" may mean the immediate speaking of the Spirit (i.e., Spirit of Christ, or of the risen Christ) in the gathered community, rather than to the idea of a more written or fixed "collection of Jesus' sayings."⁷⁴

⁷⁰ Peter T. O'Brien, *Colossians, Philemon*, Word Biblical Commentary (Waco, TX: Word Books, 1982), p. xxxii.

⁷¹ Robert W. Wall, *Colossians and Philemon*, IVP New Testament Commentary (Downers Grove, IL: InterVarsity Press, 1993), pp. 21-22.

⁷² Wall, *Colossians and Philemon*, p. 23, 24-25.

⁷³ Fee, *God's Empowering Presence*, p. 637.

⁷⁴ Wall, *Colossians and Philemon*, pp. 149-150. The participles "teaching and admonishing (διδασκοντες και νουφετοντες) in all wisdom" find their source "from the indwelling of the word," O'Brien, *Colossians, Philemon*, p. 207.

In his book *God's Empowering Presence*, Fee defines the Colossians 3:16 as a conclusion to a text unit beginning with verse 12, which focuses on "relationships within the community." This unit is thus climaxed with a challenge suggesting that corporate worship provides a setting simultaneously purposed not only for worship, but for instruction through the medium of Spirit-inspired worship, of believers' "obligations to one another" within the community of faith.⁷⁵ Fee examines several possible syntactical displays of the text, and on the basis of typical Pauline balancing of symmetrical ideas, concludes that the following display best captures the flow of Paul's thought:

Let the word of Christ dwell in your midst richly,
 in all wisdom
 teaching and admonishing one another
 with psalms, hymns, and spiritual songs
 in grace
 singing
 with your hearts
 to God

This display thus parallels "horizontal and vertical" dimensions to Christian worship, with the phrase *εν τη χαριτι* being instrumental: "by means of the divine grace;" this would thus infer that the capacity to sing Spirit-inspired songs comes by virtue of one's conscious "awareness" of God's presence in the worshipping community.⁷⁶ From this position towards the text, coupled with observation that the greater context examines the nature and purpose of the Christian community gathered in worship, Fee postulates that worship in the gathered community always has a two dimensional purpose of providing didactic ministry towards the participants as well as a worshipful expression of praise towards God.⁷⁷ While these "spiritual songs" are inspired by the Spirit during times that the community is gathered together in worship, it can be said that "where the Spirit of God there is also singing."⁷⁸ Furthermore, such "Spirit-

⁷⁵ Fee, *God's Empowering Presence*, p. 649.

⁷⁶ Fee, *God's Empowering Presence*, p. 655.

⁷⁷ Fee, *God's Empowering Presence*, p. 656.

⁷⁸ Fee, *God's Empowering Presence*, p. 656.

inspired songs” serve to provide a “treasure grove of our ongoing teaching and admonishing of one another.”⁷⁹

A number of commentators have observed an inference in Colossians 3:16 that at least within the gathered worshipping community, worship through song appears to be a viable medium of instruction to the gathered community.⁸⁰ James Dunn reflects on how “prior to the invention of printing, hymns and songs were [i.e., always] a necessary and invaluable means of implanting Christian teaching.”⁸¹ The three terms ψαλμος, ύμνος and ψδαις πνευματικαις seem to convey a comprehensive picture of how the congregation may express worship spontaneously inspired by the Spirit. That the three forms of worship are together sourced in the “hearts” of the gathered community (“in your hearts”) implies that such worship reflects the state of one’s “whole being” before God.⁸² A derivative of Spirit-inspired worship was the establishing of a setting conducive for Spirit-directed teaching. This observation may provide then a rationale for the placement in the gathered assembly, of a “teaching” between the “psalm” and the giving of a prophetic revelation (1 Cor 14:26).⁸³

Dunn has delineated another helpful study on the three terms regarding their portrayal in the early church of worship as a medium of teaching in the gathered assembly. First to note is that the term ψαλμος

⁷⁹ Fee, *God’s Empowering Presence*, p. 656; Fee (p. 657) thus observes that the “psalm” in 1 Cor 14:26 (and in 1 Cor 14:15-16) is to be sung forth precisely for the purpose of “building up” the gathered congregation.

⁸⁰ James D. Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1996), p. 237 argues that the three terms ψαλμος, ύμνος, and ψδαις πνευματικαις may be interpreted as in the locative case would confirm their role as the medium in which the “teaching” and “admonishing” occur within the gathered congregation. Richard R. Melick, Jr., *Philippians, Colossians, Philemon*, New American Commentary (Nashville, TN: Broadman, 1991), p. 305. If, however, the three terms are interpreted to be in the dative case, this would reinforce the position that Paul is defining melodic worship as a decisive vehicle for facilitating Christian teaching in the gathered community. See Wall, *Colossians and Philemon*, p. 150.

⁸¹ Dunn, *Epistles to the Colossians and to Philemon*, p. 237.

⁸² “Heart” is a Semitic reference to one’s entire being; Eduard Lohse, *Colossians and Philemon*, trans. William R. Poehlmann and Robert J. Karris, Hermeneia (Philadelphia, PA: Fortress, 1971), p. 151.

⁸³ Fletcher, “Teaching,” p. 551.

(ψαλλω “to pluck or play,” as on a stringed instrument) gives the idea of “a song sung to a harp” (i.e., 2 Sam 23:1; Acts 13:33), which may be synonymous to ὕμνος (“hymn”). The third term, ψδαις πνευματικαῖς (“spiritual songs”) would highly likely convey the idea of “songs” spontaneously made or immediately inspired by the Spirit. This conclusion is reinforced by Paul’s similar use of the concept in 1 Corinthians 14:15 (ψαλλω τω πνευματι), which Ephesians 5:18 infers as sourced in the singing worshipper/worshipping participant being “filled with the Spirit”⁸⁴

While Richard Melick’s treatment of this text more or less reflects a typical Evangelical perspective, his comment on the didactic purpose of worship inferred in Colossians 3:16 bears profound implications to the prophetic dimension of the teaching charismata under the anointing of the Holy Spirit:

[M]usic may become an effective vehicle for the exercise of a gift. The gifts are teaching and admonishing.... Singing effectively teaches and encourages. In 3:16, the pastoral function Paul claimed for himself in 1:28 is broadened to include the entire congregation and the medium of music. Few activities has such ability to teach, prompt recall, and encourage, and they have always been a vital part of Christianity.⁸⁵

6. Conclusion

This paper has briefly sought to answer the question: What is distinct about the teaching charism when ministered through and by the Pentecostal concept of Spirit-baptism, especially when a person may already be effectively cognizant and trained in contemporary teaching and learning methodologies? The objective of this inquiry was to better understand how people in a teaching ministry in the local church as well as in theological education. It can insure that they are ministering under the anointing of the Spirit, rather than by natural teaching methodologies

⁸⁴ Dunn, *Epistles to the Colossians and to Philemon*, pp. 238-39 on the basis of the text’s parallelism to Eph 5:18; Fee, *God’s Empowering Presence*, p. 650 similarly concludes that the expression of these didactic songs are the “result of their [the worshippers] being filled with the Spirit.”

⁸⁵ Melick, *Philippians, Colossians, Philemon*, p. 305 is further prompted to observe in a seeming mood of irony, how in “contemporary church worship, most pastors do not sing their messages through these vehicles!” (i.e., the “vehicles” of Spirit inspired song”).

alone. I will now summarize three major observations derived from this study that may help cultivate a teaching ministry that is authentically anchored in some of the major distinctives defining the essence of Pentecostal faith.

6.1 The Methodology of Pneumatic Experience

The first and perhaps most important suggestion gleaned from this study is that, as the paper's title proposes, pneumatic experience is the most essential methodology to the teaching charism within Pentecostal tradition. When one makes a deliberate though quick survey through a few dozen sources of literature pertaining to Pentecostal spirituality and tradition, the one word that seems to most often characterize Pentecostal belief, liturgy, missiological praxis and spirituality is experience, or more specifically, pneumatic experience. Clark Pinnock makes the observation that this centrality of pneumatic experience actually emphasizes a "relational theism" that heightens one's awareness of God's immanence among his people. Pinnock further stresses that herein is an important contribution Pentecostalism offers to the greater Christian world regarding a biblical doctrine of God: the "relationality of God."⁸⁶ From this inherent value, Pentecostal scholars and theologians have been consistently driven to both articulate for themselves and justify before Evangelical scholarship the legitimacy of experience and specifically pneumatic experience as a correct and necessary component in the exegetical and hermeneutical process of biblical interpretation.⁸⁷

Given the fact that Pentecostalism affirms pneumatic experience as a prerequisite to the hermeneutical process of theological formation, it stands to reason that pneumatic experience should be given ample room within educational methodology as well. Tarr gives this admonishment to educators at the National Educators Conference of the General Council of the Assemblies of God in 1995: "For us to survive as a viable Pentecostal movement in the future, our future ministers must get the

⁸⁶ Clark H. Pinnock, "Divine Relationality: A Pentecostal Contribution to the Doctrine of God," *Journal of Pentecostal Theology* 16 (2000), pp. 3-26 (6, 8-11).

⁸⁷ The literature concerning this Pentecostal conviction is endless but two most important articles are worthy of mention: Roger Stronstad, "Pentecostal Experience and Hermeneutics," *Paraclete* (Winter 1992), pp. 14-30; William W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin Presented to Him by Colleagues and Friends on his Sixty-Fifth Birthday*, ed. Paul Elbert (Peabody, MA: Hendrickson, 1985), pp. 1-14 (12-14).

biblical fundamentals of New Testament Christianity in your classrooms, plus the experiential (praxis) from your personal life.”⁸⁸ Tarr clarifies this exhortation with a further challenge that Pentecostal educators not to “be bound by the noetic view (known as information, reflection, propositional) which obscures the ontic (immediacy, presence, reality).”⁸⁹ Benny Aker reflects upon how in a “strictly rational Western way,” educators and students in the classroom “think about God” in the third person, so much that such thinking “becomes a substitute for the presence of God...thus to remove the presence of God” out of the educative process.... My approach to education now takes great pains to have at its center a consciousness of the presence of God and his miracle-working power.”⁹⁰ In summation, I presume it would be correct to say that a Pentecostal educational distinctive would be a careful and consistent check that educators do not fall into a habitual practice of talking about God, without an affective consciousness of his very presence and involvement in any given didactic situation.

6.2 The Didactic Purpose of Worship in the Educative Process

Related to the centrality of pneumatic experience for facilitating the teaching charism is reliance upon the didactic purpose of worship in the Christian and theological educational process. For Pentecostals, and I would personally say that more often so for Charismatics, worship in the gathered community serves to facilitate a theo-centric encounter. The goal of worship in a very experiential manner, involving the full range of auditory, visual and kinesthetic dimensions of human movement, is to come towards “a sense of the presence of the Holy,” that the worshipper may “experience God directly and intimately.”⁹¹ Conscious remembrance of this didactic purpose of worship helps the educator or any believer,

⁸⁸ Del Tarr, “Transcendence, Immanence, and the Emerging Pentecostal Academy,” in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 195-222 (212). The purpose of his caution (196) is to address “the problem of ‘third generational declension’ from our traditional beliefs as a Pentecostal movement.”

⁸⁹ Tarr, “Transcendence, Immanence, and the Emerging Pentecostal Academy,” p. 214.

⁹⁰ Aker, “Spiritual Experience and Rationalism in Tension,” pp. 16-17.

⁹¹ Daniel E. Albrecht, “Pentecostal Spirituality: Looking Through the Lens of Ritual,” *Pneuma* 14:2 (Fall 1992): 107-25 (111-14).

functioning in a didactic role or function, cultivate a rightful “space” in the educative event or process for God to speak, guide and sovereignly break into the educative process, even if only via the “still small voice” (1 Kings 19:11, 12) by the Spirit’s presence.⁹² The integration of worship within both the educative process and process of theological formation is therefore anchored in one’s recognition of the “epistemological priority of the Holy Spirit in prayerful receptivity.”⁹³

6.3 The Didactic Goal of Self-Evaluation towards Missiological Praxis

Pneumatic experience in the educative process should naturally create in learners’ lives a renewed understanding of missiological praxis that touches upon one’s own life in relation to God’s missiological movement outside the community gathered for instruction. This implies then a cyclical pattern of pneumatic experience, worship and discovery of missiological praxis resident or integrated within Spirit-directed instructional settings. Albrecht observes that within the exercises of Pentecostal liturgical (i.e., corporate modes of worship) practices is the concept of “reflexivity,” referring to “a self-conscious questioning.”⁹⁴ Albrecht’s empirical research on Pentecostal liturgy led him to conclude that “in Pentecostal ritual participants repeatedly report being moved to the edge of profound self-investigation...which in turn, frequently moves them towards moments of conversion and spiritual changes.”⁹⁵

Finally to note is that Albrecht’s observation is in keeping with the reference I have earlier made regarding the Johns’ conviction that the Hebraic *yāda’* concept is effectively resident within the Pentecostal epistemological framework. The concept of *yāda’* coupled with the concept of “reflexivity,” therefore, suggests a missiological purpose that perpetually invites the Pentecostal worshipper towards “a life of responsible action (orthopraxy).”⁹⁶ Consequently, “‘knowledge’ in the

⁹² Del Tarr, “The Role of the Holy Spirit in Interpersonal Relations,” in *The Holy Spirit and Counseling: Theology and Theory*, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, MA: Hendrickson, 1985), pp. 7-24 (9-14).

⁹³ Land, *Pentecostal Spirituality*, p. 38.

⁹⁴ Albrecht, “Pentecostal Spirituality,” p. 123.

⁹⁵ Albrecht, “Pentecostal Spirituality,” p. 124.

⁹⁶ J. D. Johns, “Yielding to the Spirit,” 74.

context of Pentecostal experience involves the response of the total person.”⁹⁷

It seems fitting to close here with a brief reference to Johns’ examination of Paulo Freire’s praxis concept, which is a major focal point in various writings by the Johns. While acknowledging limitations to Freire’s revolutionary and Marxist objectives via his own model of praxis, the Johns have demonstrated how much of his concept of “critical reflection/action” clarifies Pentecostal objectives via its pneumatic experience in the context of worship.⁹⁸ This pattern of “critical reflection and action” as a didactic purpose seems to reflect then the Acts 13:1-2 missiological paradigm, wherein both the didactic and prophetic ministries helps the church respond to what the Spirit is saying.

⁹⁷ Johns, *Spiritual Formation*, 100.

⁹⁸ J. D. Johns, “Yielding to the Spirit,” 80-82.

AJPS Announces,

- Vol. 6, no. 1 (Jan 2003) is a special issue featuring “Japanese Pentecostalism.” Our guest editor is Rev. David Hymes.
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IN SEARCH OF HOLINESS:
A RESPONSE TO YEE THAM WAN'S
"BRIDGING THE GAP BETWEEN
PENTECOSTAL HOLINESS AND MORALITY"

Saw Tint San Oo

In "Bridging the Gap between Pentecostal Holiness and Morality," the author, Yee Tham Wan, bluntly and boldly deals with a subject that has been forgotten or ignored at least by Pentecostal and Charismatic scholars for many years. This subject is simply the Christian doctrine of *holiness*. As Yee has pointed out, the subject has been ignored so much that it has become a burning issue in the circle of Pentecostal and Charismatic believers in recent years. Indeed, almost all Pentecostal and Charismatic believers have been devastated by the news of moral failures of some well-known tele-evangelists. In Asian eyes, moral failures of religious leaders are naturally unacceptable. The religious leaders are expected to live what they believe and preach. There is no dichotomy between being and doing. Nobody wants to eat even the best and most expensive food served on a filthy plate. When a leader has committed a moral sin, this means the loss of his reputation and the end of his present ministry although he may be forgiven. Therefore, the *being* of a religious leader is part of his religious message.

Yee is also correct in saying that the failures of these tele-evangelists were the *public* failures—a tip of the iceberg. Many local churches and Christians around the world have been suffering from the moral failures of their pastors, leaders, or fellow believers. In fact, all Christians are struggling, more or less with the problem of moral failure. By moral failure, I refer not only to sexual immorality but also to other moral failures like alcoholism, drug abuse, love of money, etc. For example, many priests and pastors are alcoholic around us. In the Myanmar Christian context, many so-called Christians are not able to set an example of what they believe to non-Christians. In this respect, their lives are hardly distinguishable from the lives of non-Christians. Ideally

and strictly speaking, all Christians are supposed to strive toward a holy life that glorifies the Lord Jesus Christ. Therefore, it is not an exaggeration to say that the problem of moral failure is not only the problem of Pentecostal and Charismatic Christians but also the problem of Christians as a whole. According to the Bible, we, the Christians, are supposed to conform to the likeness of Christ. We are required to live a holy life after we are saved by grace through faith. In other words, we are supposed to strive towards Christian character development. If we do not pay attention sufficiently to living a holy life, we can morally fail any time like these tele-evangelists.

Consequently, Yee's concern regarding the lack of emphasis on Christian holiness is legitimate and worthy of attention. As an Asian Classical Pentecostal, I am also concerned very much with this issue. Since Christians are in the minority in our Asian countries it is important for us to prove through our right living—i.e., living a holy life—that our religion is true. The readers can guess, therefore, that my response to Yee's article will be a positive one. As I have mentioned above, according to my observation, Pentecostal scholars have paid little attention to the subject of Christian holiness. Perhaps they have been preoccupied with defending the distinctive Pentecostal doctrines of baptism in the Holy Spirit and initial evidence. Probably, they are defending the doctrine of subsequence (the doctrine of baptism in the Holy Spirit as subsequent to conversion) at the expense of the doctrine of Christian holiness, as we will see later. Anyway, we can clearly see that in this beginning of the twenty-first century, there is a need to revive John Wesley's personal quest for Christian holiness. Pentecostals should not forget the fact that the twentieth century Pentecostal revival (modern Pentecostalism) was conceived in the context of nineteenth century Holiness movements that can trace their roots directly or indirectly to John Wesley's teaching on sanctification.

Then why has Pentecostal emphasis on Christian holiness diminished? It seems to me that Pentecostal and Charismatic Christians have paid more attention to the Pentecostal power than to holiness. They have given more weight to the manifestation of charismata than to right conduct. This tendency can easily lead to the moral failure of both ministers and believers. Yee gives a number of reasons for this unbalanced emphasis. Put differently, these reasons are the factors or the challenges that hinder moral development of believers. They all have potential for hindering a believer's spiritual journey to holiness equally. Although Yee gives eight of them, they can be summarized into four—Pentecostal separation between morality and spirituality, Pentecostal

Evangelicalism, Pentecostal bifurcation of power and purity, and Pentecostal skepticism about formal rules of Christian conduct.

First, Yee rightly argues that the separation between morality and spirituality by Pentecostals is one of the causes of their lack of attention to Christian character development. On the one hand, if morality is relegated to a sort of secular enterprise, the separation between morality and spirituality is probably the problem of the West. Indeed, we notice that the subject of moral development is one of the areas of study in psychology or behavioral science. As Yee correctly points out, since Pentecostals usually distinguish between the sacred and the secular, as long as moral development is considered to belong to a branch of secular study, Pentecostals will pay less attention to it. On the other hand, if morality is equated with Christian character, then we cannot separate morality from spirituality especially in the Asian context. Generally for Asians, morality and spirituality are closely interwoven. In Myanmar, when we say someone is spiritual we mean he is moral as well as religious (or godly). Someone who is spiritual should behave morally as well as think spiritually. Again, we do expect those who exercise charismata to demonstrate Christian character as well. It is inconceivable for an Asian that an immoral person can exercise Spiritual gifts. However, as Yee has correctly pointed out, this inseparability does not mean that spirituality automatically produces morality or Christian character. Although the two are inseparable in the life of a Christian, they have to be developed separately. But we should also maintain balance between the two. We have to admit that the ways spirituality and morality are related to one another is still a mystery. To this day, Christian theology is not capable of explaining the exact relationship between the two. Nevertheless, the truth is that we dare not separate spirituality and morality from one another. It is illogical to think that spirituality can stand without morality in a Christian life and vice versa.

The second reason is Pentecostal Evangelicalism. Yee is absolutely correct in complaining that the Evangelical doctrine of salvation by grace through faith often results in seeing a set of commandments as works. Specifically, the Calvinist doctrine of salvation, which claims that once a person is saved he is eternally secured, frequently leads to an inappropriate teaching that no matter how much one sins his salvation will not be lost. Those who hold such views have a tendency to ignore biblical commandments that need to be observed in order that one may live a holy life, which is required of every Christian. This is the problem that Christianity in Myanmar is currently facing. Actually, although Pentecostals hold the Evangelical doctrine of salvation by grace through

faith, the majority of them are also Arminians who believe that a Christian can lose his salvation. The negative consequence of the Calvinist doctrine of “once saved always saved,” therefore, is supposed to be the problem of non-Pentecostal and Calvinistic Evangelicals alone. In practice, however, advocates of the doctrine are penetrating Pentecostal churches in various forms of organizations and movements. Generally, these teachers do not emphasize the need of living a holy life. As a result, many Pentecostal believers are left with confusion and doubts. In some places, the teaching causes disunity within local churches or even church-splits. If we do not maintain balance between the doctrine of salvation by grace through faith and that of Christian holiness, our Christianity will continue to suffer the lack of Christian character and consequently we cannot be salt and light.

Third, Yee is right when he argues that Pentecostal bifurcation of power and purity can cause the lack of emphasis on holiness. Pentecostals strongly distinguish the soteriological and missiological dimensions of the work of the Holy Spirit. While the indwelling presence of the Spirit is for regeneration, the baptism in the Holy Spirit is exclusively enduement of power for service. This power for service is closely associated with charismata by many Pentecostal and Charismatic preachers. For these preachers, ministering through the power of the Spirit and manifestation of charismata are more important than teaching Christians to live a holy life. As a result, the teaching on Christian holiness has been given very little emphasis. Perhaps, some of these preachers might have forgotten to care for their own Christian life to develop their Christian character. In my opinion, the separation between the soteriological and missiological aspects of the function of the Holy Spirit is not necessarily wrong. Indeed, Pentecostals maintain that the baptism in the Holy Spirit is *not* a requirement for salvation, but the enduement of power to become a witness for Christ. Some Pentecostal scholars have argued that this power is intended for the “act of witnessing” (i.e., doing) alone, not for “being a witness.” I would argue that the Pentecostal power, according to Acts 1:8, is not only for the act of witnessing but also for being a witness—i.e., witnessing through being. But Pentecostal scholars are reluctant to include “being” in the purpose of Pentecostal power. Perhaps, this reluctance is due to the fear that including “being” in the purpose of Pentecostal power might have to be done at the expense of the doctrine of subsequence. This fear is quite natural and understandable. But we can note that this fear is rooted in placing moral development in the complex of conversion. What we have to reexamine is whether it is legitimate to place the development of

Christian character in the complex of conversion. In other words, is Christian character development an essential requirement for a person to be saved? If the answer is “yes” then we might be guilty of teaching salvation not only by grace but also by work. Actually, Christians try to live a holy life not because they want to be saved, but because they have already been saved. In this respect, Yee’s quotation of Wesley C. Baker (pp. 166-7) is quite relevant and instructive. It is not the purpose of this essay to give a comprehensive argument to answer the question. Nevertheless, if the answer is “no”—i.e., if we can theologically separate Christian character development from the complex of conversion—then we can safely include “being” in the purpose of Pentecostal power. Although the baptism in the Holy Spirit is not a mark of spirituality or morality, I think, it has a potential for helping Christians in their journey to Christian character development. Consequently, this will help us to keep a balance between power and purity in our Christian lives.

The fourth reason is Pentecostal skepticism about formal rules of Christian conduct. This is my summary of three of Yee’s reasons – Pentecostal spontaneity, Pentecostal individualism, and Pentecostal loss of restorationist identity. Probably, this skepticism is intensified especially in the later days of modern Pentecostalism. As modern Pentecostalism was conceived in the context of the nineteenth century holiness movement, initially, many Pentecostal denominations and groups adopted a list of things or behaviors that needed to be avoided by their own constituents as an expression of holiness. These were seen to be sinful at first. Of course, Yee is right when he argues that many Pentecostals were reluctant to adopt the rules of conduct as they saw them as an indication of ecclesiasticism, sectarianism or legalism. This situation seems to me as a sort of paradox or dilemma in the early years of modern Pentecostalism. Nevertheless, generally speaking, observing a set of rules of conduct or codes of holiness was important for the majority of Pentecostals during these times. In later days, however, these codes of holiness were labeled *taboos* that need not necessarily be observed. Many of the prohibited behaviors and conduct have been tolerated. Some Pentecostals, like some other Christians, have become more concerned with the rights of individuals and with cultural matters than the commandments of Jesus Christ. They argue, for instance, that drinking and smoking are not necessarily sinful, but culturally correct. They would say, “This is okay in the west and that is alright in the east.” Therefore, we are exalting our culture above the Holy Bible. We consciously or unconsciously allow our culture to influence our theology. In this respect, Pentecostals may not be very different from the liberals.

Also, it seems like Christians are no longer able to distinguish between right and wrong. Of course, some of the behavioral issues were not problems in the time of New Testament writers. Smoking, for instance, is not discussed in the Bible because there was no custom of smoking during those times. Similarly, watching x-rated movies is not discussed in the Bible because there were no movies during the time of Paul. We have to address these issues ourselves not according to our culture, but according to biblical principles. If we really want to be true to biblical principles, we cannot tolerate smoking or social drinking. However, for some reason we are not very decisive or enthusiastic in dealing with these kinds of behavioral issues. As a result, many sermons become general and abstract rather than specific. It is quite common to hear, "Do not sin," and it is quite easy to say, "Live a holy life." But very few preachers bother themselves to teach what specific behaviors are sinful and what other specific behaviors are holy. What eventually results is our weakness and failure in developing Christian character. Consequently, as Yee complains, Pentecostalism, in some quarters, has lost its restorationist identity. Moreover, Yee is right when he asserts that Pentecostals are skeptical about behavioral sciences. For them, the sacred cannot be mingled with the secular. Their skepticism about formal rules of conduct strengthens their aversion to behavioral science. As a result, many Pentecostals become weak in their journey towards Christian holiness.

Yee also proposes a model for a Pentecostal approach to moral development. Although his approach is partially informed by the Bible, it is primarily based on behavioral science. I am not competent in psychology or social science. Nevertheless, I think, Yee's model of the process of moral development—cognitive-affective-behavioral—is correct. First, one must know what is right and what is wrong (cognitive dimension). Then he must develop a desire to do the right things (affective dimension). Finally, he must practically do these right things (behavioral dimension). If any dimension is skipped or omitted, a genuine moral development will not take place. Omitting the cognitive dimension will produce imperfect moral development. Omitting the affective dimension will result in a fake morality or a morality that will not last. But if the behavioral dimension is omitted there will be no moral development at all.

Again, in my opinion, the challenges or hindrances to moral development discussed above are not necessarily the primary cause of the moral failure of Pentecostals or Christians in general. Indeed, they are the fertile soil on which moral failure is bred. What really causes moral

failure is, I think, the incongruence between one's desire to do good and what he actually does. This incongruence is the gap between the cognitive-affective stage and the behavioral stage. In other words, moral failure is caused by one's inability or failure to bridge the cognitive-affective aspect with the behavioral aspect. The problem that we normally face in our journey to moral development is not that we do not know what are right and what are wrong. Also it is not that we do not want to do the right things. But the real problem is that quite often, we cannot do the right things. This is what Paul means in Romans 7:14-25. Indeed, this problem is caused by our human nature that always has a tendency to do wrong conducts that we do not want to do.

In this respect, Yee is generally correct when he asserts that in the process of Christian moral development, while the Bible must inform cognitive dimension, moving from the affective dimension to the behavioral dimension must be empowered by the Holy Spirit. Indeed, the Bible is full of the teachings on what is right and what is wrong. Biblical norms of right conduct are the foundation for our Christian character development. Of course, Yee is also correct in saying that the cognitive dimension should also be informed by contextual factors (cultural, psychological, religious, and intellectual). But these contextual factors should not transcend the biblical norms. The reason is that, for example, culture is not always perfect because what people perceive as right is not necessarily consistent with the biblical truth.

Again, Yee is absolutely right when he claims that Christians have the Holy Spirit to be able to do what is right. Furthermore, Pentecostals have the advantage in their Christian character development because of their Pentecostal experience. By this, he probably means that Pentecostal power (the Spirit-baptism) is available also for doing the right things. He says, "Pentecostals should be keenly aware that the Holy Spirit power is the power to *"be"* (Acts 1:8)" (p. 172). The concept is plausible and possible. But as I have discussed above, it needs further theological argument to convince others that the Pentecostal power is also for *"being"*—the power needed behave normally that will lead us to Christian character development. Moreover, I think, Yee may need to expand the applicability of the work of the Holy Spirit back to the cognitive and affective dimensions of moral development. The Holy Spirit is the one who reveals and explains the word of God to us and convinces us of our sin. He helps us to distinguish between what is right and what is wrong. In addition, He is the one who helps us to desire to do the will of God. The Holy Spirit, therefore, is active not only in the behavioral dimension but also in the cognitive and affective dimensions.

Above all, the model as a whole will be very helpful to us in our journey to Christian character development. Together with the power of the Holy Spirit, the model can help us to overcome our human nature and do the right things that we want to do. However, as the model is solely based on behavioral science, it lacks a strong theological and biblical argument. Undoubtedly, Yee or someone else will have to develop a practical theology for Christian character development. I believe that this is the burning issue not only in Pentecostal and Charismatic circles but also in the larger church as a whole. Yee has raised the issue just in time. Perhaps, Pentecostal and Charismatic Christians need a renewal movement like the Holiness movement of the nineteenth century. If Christians—scholars and lay Christians alike—do not have a hunger for Christian holiness in their lives, and if they do not continue to deal with this issue, our Christianity will become a dead religion (James 2:14-18). I am really looking forward to the development of a practical theology of holiness. May the Lord, through the Holy Spirit, help us with our journey toward Christian character development!

BOOK REVIEWS

Albrecht, Daniel E. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Journal of Pentecostal Theology Supplement Series 17. Sheffield: Sheffield University Press, 1999. 277 pp. Paper. ISBN: 1-84127-017-2. £15.95.

Pentecostalism in the last few years has made gigantic strides in its pursuit to understand different elements of its own life and belief. Daniel Albrecht in this work has likewise pushed forward the boundaries of Pentecostal/Charismatic self-understanding through his study of rituals. Pentecostal spirituality is seen through the lens of Pentecostal rituals, as such the rituals inherent in Pentecostal worship and life are analyzed to better understand Pentecostal belief, practice and life.

Albrecht starts his book with two chapters defining the parameters of this study. The first chapter describes what Albrecht proposes as the three major branches Pentecostal/Charismatic spirituality, namely the classical Pentecostals with their roots in the early part of the twentieth century, the Charismatics with their roots mainly in the 1960s and the third wave with their roots in the early 1980s. In this context, the author gives a short history of the Pentecostal/Charismatic movements. The book, and especially the second chapter, is based upon the ritual studies conducted at three churches from a specified city in the Bay Area in California, USA. The end of the first chapter gives a brief history of the denominations of the representative churches selected for the study, namely the Assemblies of God (classical Pentecostal), International Church of the Foursquare Gospel (Charismatic), and Vineyard Christian Fellowship (Third Wave). The second chapter gives more detailed history of each of the three specific congregations studied. The following four chapters deal with specific elements of ritual studies, namely the components of the Pentecostal/Charismatic ritual field (i.e., space, time, identity, sight, sounds and movement), the Pentecostal rites themselves, the modes of sensibility that pervade the rituals and the consequences of rituals, respectively. The author concludes with the resulting (from the study) qualities noted of Pentecostal/Charismatic spirituality. The appendices further list examples of Pentecostal macro-rituals and detailed list of Pentecostal micro-rites.

In this work, Albrecht clearly limits the parameters of his study. He limits the study to three Anglo Trinitarian congregations (72 n. 5) in the Bay Area, and later, rightly notes that this study can not necessarily be indicative of other North American Pentecostal spiritualities (218 n. 1). So there is a dilemma: Is this a study of Pentecostalism as a whole? Or is it only indicative of Northern California Pentecostalism? Since it is based

upon three congregations in a small geographical location, perhaps it is indicative of only certain segments of North American Pentecostalism. Yet, only subsequent studies elsewhere and in various other Pentecostal traditions will enable a more complete understanding of Pentecostal spirituality in a broader context and as a whole. Although the limitations are understood, yet for all that, they are also disappointing. Nevertheless, the author provides a thorough and well thought out structure by which to compare and analyze Pentecostal rituals and Pentecostal spirituality, especially as a foundation for future work and the resulting comparisons.

Perhaps one of the more interesting issues, which is not discussed but is indirectly alluded to, is the relationship between Pentecostalism and the Third Wave. There are some times in this work where the Charismatic and Vineyard congregations are contrasted with the Pentecostal one (161 n. 23, 162 n. 26, 163, 221), which is seen especially in areas of worship and its relationship to the rest of the worship service. However, the most notable differences are between the Pentecostal/Charismatic and the Vineyard congregations (113 n. 66, 116-8, 137 n. 49, 138-9, 141 n. 59, 167 n. 45, 168 n. 172-73, 182 n. 11, 231 n. 23, 233, 242, 244-5, etc.), which tend to be related to areas of theological differences applied in Pentecostal life and rituals. For instance, the Pentecostal theological tradition emphasizes the baptism in the Holy Spirit, the allowance of women in ministerial leadership roles and the role of the *charismata* within the worship service contrary to the Vineyard beliefs expressed through practice. This brings an important question: What are the parameters of Pentecostal spirituality? What are the determining factors of inclusion and exclusion within Pentecostalism and Pentecostal spirituality? Furthermore, Albrecht states, "Little distinguishes Pentecostalism other than its spirituality" (23-24). Whereas there may be an element that this quote is accurate, and Albrecht gives a definition of what he means by spirituality, yet this term is probably one of the more ambiguous ones in modern theological studies. How does theology relate to spirituality? What are the parameters of spirituality?

Further, related to the selection of the Charismatic congregation, although Albrecht explains his reasoning, I am still somewhat bewildered why a church from a classical Pentecostal denomination (i.e., International Church of the Foursquare Gospel) was chosen as a Charismatic congregation. I wondered if its selection might skew some findings to a more closely related Pentecostal and Charismatic relationship than would otherwise be the case.

Throughout the book there are some helpful insights and strong statements related to the topic. This is just as true in the footnotes as in

the text itself, if not more so. For example, when discussing the Assemblies of God (AG), the author notes the already commonly known “evangelicalization” of the Pentecostals (notably the AG and Church of God, Cleveland, TN) and the resulting theological shifts (44 n. 51, 46-48, 162, 166). Albrecht also makes the following statement, “The primitive central administration envisioned by the early general councils has evolved into a complex, increasingly centralized government” (49 n. 62). This is an intriguing statement about the current state of the Assemblies of God. Albrecht’s discussions of Pentecostal misconception of ritual (21-2), and the existence and structure of Pentecostal liturgy (150-76) are both revealing and incisive. Historically, Pentecostals have wanted to portray themselves as without tradition and ritual, but by only following the Spirit that brings life. Albrecht demonstrates that liturgy is not necessarily bad or wrong in itself. In fact, Pentecostals already have a strongly formed liturgy.

The author gave a good overview of the area of ritual studies and its perspective on Pentecostalism. The work, based upon the study of three local congregations, still has implications for Pentecostalism as a whole. However, it is apparent that people without a background might have some difficulties working through the material. To their benefit, Albrecht purposely explains and defines the terms and the concepts. But the subject matter by its nature and uniqueness is difficult. So I would highly recommend this book to all interested in ritual, sociological or anthropological analysis of Pentecostalism, and Pentecostal spirituality as a whole. Yet due to the difficulty of subject matter, it will be less useful in the more popular forums, aside from selected usage where it can still be of great benefit.

Paul W. Lewis

Menzies, William W. and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids: Zondervan Publishing House, 2000. 233 pp. Hardback. ISBN: 0-310-23507-3. US\$19.99

In the last decade, Pentecostal biblical scholars have come to the fore in the discussion on the doctrine of tongues as initial evidence of baptism in the Holy Spirit. Biblical and systematic theologians with advanced academic credentials have begun making solid exegetical and theological contributions to our understanding of this hallmark of classical

Pentecostal theology and spirituality. *Spirit and Power* is a welcome addition to this growing body of literature, not only because of the historical and biblical insights it contains, but also for its agenda to engage the wider Evangelical community in the discussion. Historian William W. Menzies and his son Robert P. Menzies, a New Testament specialist in Luke-Acts, both well-known scholars in Pentecostal ranks, offer much food for thought in fifteen chapters.

In what follows, I will attempt to place *Spirit and Power* in historical perspective, perhaps because as a historian I comprehend everything better in that light, but also because there exists a development beyond the book that must be considered. In early Pentecostalism, Charles F. Parham's doctrine of the Bible evidence dominated the scene for only a few short years before it came under serious fire from other Pentecostals struggling with its underlying hermeneutical methodology. The departure from the standard practice of employing propositional statements from the biblical text to establish doctrine, though hardly foreign to the Protestant tradition (e.g., paedobaptism), troubled a minority of believers. This led to the first theological division within the movement, several years before better-known quarrels arose in the United States over sanctification and the nature of the Godhead, disagreements that later forged the identities of Pentecostal denominations. Once it became evident that missionaries could not preach in their newfound languages, a theological reinterpretation of the meaning of tongues immediately ensued. In early 1907, Alfred G. Garr, the first North American Pentecostal missionary to India, moved speaking in tongues from missionary preaching to worship and intercession in the Spirit.¹ Other writers soon followed in his wake. Nevertheless, rejecting Parham's assumption about the linguistic value of tongues further complicated in the meaning and function of tongues in the Book of Acts and in Paul's instructions about them in 1 Corinthians 12 and 14. Hence, what did Paul mean when he said that tongues are a *sign* for unbelievers (14:22)?

In my estimation, Daniel W. Kerr stood as the most articulate exponent of the interpretive underpinnings of the modified Bible evidence doctrine. A well-known and respected pastor in the Christian and Missionary Alliance before joining the Assemblies of God, his expositions in several *Pentecostal Evangel* articles between 1918 and 1923 seemed to set the framework for the articulation of the doctrine especially in the Assemblies of God. Kerr appealed to the *pattern* of

¹ "Tongues: The Bible Evidence to the Baptism with the Holy Ghost," *Pentecostal Power* (Calcutta, March 1907), pp. 2-5.

tongues accompanying Spirit baptism in three explicit (2, 10, 19) and two implicit references (8, 9) in Acts, and also depended on Mark 16:17 to buttress the doctrine.² In the years following, hardly a creative thought was added to his basic argument even with the publication of Carl Brumback's extensive work.³ A far-sighted and original thinker, Kerr's contributions to the doctrine—specifically his use of what came to be known as redaction criticism—should not be underestimated. Still, what became the standard apology for the doctrine soon froze into one track of biblical reflection, providing comfort for classical Pentecostals, but never enabling the doctrine to gain ground among Evangelicals and academic theologians.

With the advance of Pentecostal scholarship in the last several decades, biblical and systematic theologians, no longer hamstrung by a dispensationally circumscribed notion of the kingdom of God or limited by a myopic examination of Acts detached from the larger Lucan corpus, have tackled issues on a far higher level than previously possible. The timing is fortuitous since the steady onslaught of Reformed Evangelical New Testament scholarship has taken a heavy toll on two cherished teachings: baptism in the Holy Spirit as a work of grace subsequent to conversion and the experience of glossolalia as indispensable to the event. To their credit, the authors of *Spirit and Power* designed this collection of essays to encourage scholarly interaction with Evangelical scholars such as James D. G. Dunn and Max Turner whose views receive coverage and critique.

This valuable study by William and Robert Menzies and the publications of Roger Stronstad, Simon Chan, Frank D. Macchia, Gordon D. Fee and others should give pause for thought about the historical development of the doctrine and how their contributions have begun to alter the landscape of Pentecostal theology. If there is one certainty about the history of doctrine, it is that change constantly takes place within a general context of continuity. To illustrate this point, not a single early Pentecostal produced a book centered on the hermeneutical underpinnings of initial evidence, a curious absence given the gravity of the theological distinctive. Published works on the Holy Spirit looked at a wider range of themes that included related eschatological perspectives⁴

² "The Bible Evidence of the Baptism with the Holy Spirit," *Pentecostal Evangel* (August 11, 1923), pp. 2-3.

³ *What Meaneth This? A Pentecostal Answer to a Pentecostal Question* (Springfield, MO: Gospel Publishing House, 1947).

⁴ E.g., George F. Taylor, *The Spirit and the Bride* (Falcon, NC: n.p., 1907).

and the missiological implications of Spirit baptism.⁵ Periodical articles, tracts, and Bible doctrine books with pertinent chapters served as the standard vehicles for the indoctrination of lay audiences and ministers with limited formal training. Concise treatments of this nature have now given way to longer expositions and detailed exegetical analyses that have brought added discovery. It is precisely here that traditional concepts often gain a more extensive and accurate understanding, but not necessarily changes to their core meaning. Simply put, academic reflection has begun to effectively answer the questions being asked by a younger generation of Pentecostal students schooled in hermeneutics by Evangelical authors.

To further demonstrate the changed situation, one needs only look at how earlier Pentecostal writers such as Kerr and Brumback utilized Mark 16:17 as a pillar for the doctrine. Today scholars rarely or never refer to the passage as observable in *Spirit and Power*, *Baptism in the Holy Spirit*,⁶ and *Systematic Theology*,⁷ the latter two books published by the Assemblies of God publishing house. Over the years, Pentecostal scholars, recognizing the textual problem with the longer ending of Mark and more importantly noting that 16:17 lacks an imperative statement on tongues, shifted the weight of their arguments to the pattern in Acts and now to the theology of the Lucan corpus. Indeed, Robert Menzies finds justification for initial evidence in Luke's pneumatology.

This broader vision for understanding the doctrine can be threatening to those who fear academic discussion and suspect that it will lead to doctrinal and spiritual compromise. Certainly not all doctrinal developments in church history has been positive as the emergence of Arian Christology in the ancient church demonstrated. Yet the day has long since passed when articles in popular denominational publications or Brumback's *What Meaneth This?* convinced students in Pentecostal schools to embrace the doctrine. Students and ministers deserve—and demand!—better answers to the issues than pioneer figures like Kerr and Brumback could provide.

Fortunately, Pentecostal scholarship has already born fruit as evident in *Spirit and Power*. Robert Menzies stretches our thinking on Luke's

⁵ E.g., Minnie F. Abrams, *The Baptism in the Holy Ghost and Fire*, 2nd ed. (Kedgaon, India: Mukti Mission Press, 1906).

⁶ Anthony Palma, *The Holy Spirit: A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 2001).

⁷ Edited by Stanley M. Horton (Springfield, MO: Gospel Publishing House, 1995).

theology and contends that Luke's view of Spirit baptism focuses entirely on the empowerment of the believers. In this way he defends the historic belief among Pentecostals that Spirit baptism has primarily a missiological intent. While it is doubtful that Luke had in mind such a restrictive stance on the soteriological operations of the Holy Spirit, I applaud the discussion because I believe that Pentecostals have more to learn from Luke-Acts than they have previously discovered. From that vantage, certain key issues have not been adequately addressed in the book, notably about the meaning of glossolalia as prophetic speech and Pentecostal spirituality. It would be unfair, however, to expect *Spirit and Power* to be comprehensive. This well-written and thoughtful contribution deserves to be widely read by Pentecostals and Evangelicals alike.

When John Henry Newman wrote his classic *Development of Christian Doctrine*,⁸ he contended that Catholic doctrine has grown as the church meditated on the mysteries of salvation under the guidance of the Holy Spirit. Newman and the Protestant writer Peter Toon⁹ remind us that doctrines have been enriched in the process of time. Who can doubt that the fathers at Nicea believed they had positively resolved the Arian issue by inserting the word *homoousia* into the Nicene Creed? What Lutheran, Reformed or Wesleyan theologians would doubt their founders' scriptural insights? There is much to celebrate today and Pentecostals should not be surprised at the Spirit's investment in scholarship that serves the life and mission of the church.

Gary B. McGee

Martin, David. *Pentecostalism: The World Their Parish*. Oxford: Blackwell Publishers, 2002. 197 pp, paper. ISBN: 0631231218. US\$24.95.

David Martin, professor emeritus of sociology at the London School of Economics and honorary professor in the Department of Religious Studies, Lancaster University, has emerged as one of the leading sociological interpreters of the modern Pentecostal revival. His 1990 volume, *Tongues of Fire*, in which he gave a positive assessment of the social-betterment role of Latin American Pentecostalism, projected him

⁸ (London: J. Toovey, 1845).

⁹ *The Development of Doctrine in the Church* (Grand Rapids: Eerdmans, 1979).

onto the stage of astute observers of the Pentecostal phenomenon. The book here reviewed is a global amplification of the 1990 Latin American survey.

Major theses of Martin's book include the following: 1) Pentecostalism, in the milieu of twentieth century world-wide cultural change, is in the direct succession of an earlier Methodist (and Evangelical Awakening) populist pattern. 2) Pentecostalism, featuring a buoyant expectation of the availability of immediate divine intervention in the mundane affairs of life, including healing for the body and the supply of physical necessities, is marked by optimism and joy. 3) The transformation of individual lives is central to the Pentecostal message, and social amelioration flows from many such individuals who permeate a given society with the ethic of personal discipline, integrity and trustworthiness. 4) Pentecostalism provides a kind of "raft" on which people in the midst of enormous cultural change (from the rural areas of the world to the megacities, for example) find a new "home," a community of like-minded people who share the same values and ethos. 5) Religious authority in Pentecostalism resides in the pastor, rather than in a religious bureaucracy, such as exists in world-wide Catholicism. Great flexibility exists, so that in a very pragmatic fashion, the shape of local Pentecostalism adapts readily to new social situations. 6) New forms of Pentecostalism are constantly emerging (particularly true, since Martin includes the penumbra of Charismatic Christianity within his Pentecostal orbit), occasioned by the voluntary nature of Pentecostalism and its identification with the poor, the marginalized, the masses of society. 7) Pentecostalism is perceived to be a more viable option in the near term than either the more brittle Roman Catholic options (especially is this true of Latin America, where he sees Roman Catholicism in sharp decline institutionally), or mainline Protestant denominations. Liberal Protestantism, both in Europe and North America, Martin consigns to virtual irrelevancy, since it has so little to offer the masses of humanity. He sees Pentecostalism as a serious rival to Evangelicalism, particularly in the emerging nations of the world, since Pentecostalism provides a more holistic appeal, including exuberant worship and a greater expectation of divine intervention in miraculous ways in the immediate needs of everyday life. 8) Pentecostalism is successfully filling the needs of an important niche in the societies of the world, particularly in the emerging nations of the world. This is the niche of the poor, of the lower-middle-class, of the marginalized. And Martin sees Pentecostalism ennobling the poor, so that increasing numbers of them are quietly moving upward into the middle class levels of emerging societies. Martin

sees Pentecostals fitting well with the emerging global capitalism, since the entrepreneurial and personal responsibility emphasis of the Pentecostal message accords well with the values that nurture capitalism. 9) The flexibility of Pentecostalism is remarkable. Martin recognizes that, as in earlier Methodism, the more structured forms of Pentecostalism, which he calls classical Pentecostalism, are inclined to develop bureaucracies and somewhat brittle forms of various kinds. These Pentecostal denominations seem to be reaching a plateau of saturation, and are no longer growing at the same rate as they did in earlier, more formative years. Because of the adaptability of world-wide Pentecostalism, however, new forms are constantly emerging.

In the chapter devoted to an analysis of North America and Europe, Martin sees Pentecostalism as subservient to Evangelicalism in North America, and that the most dramatic growth lies not in the classical Pentecostal tradition as much as in the charismatic elements within older denominations, including the Roman Catholic Church. In Europe, he sees a greater openness to Pentecostalism in much of Latin Europe than in the northern reaches.

As one might expect, a major interest of Martin continues to be the dramatic development of Pentecostalism in Latin America. He sees the Catholic Church as continuing a long decline, marked by inertia and apathy in much of the region, in stark contrast to the vibrant, committed Pentecostal contingent of Evangelicalism. Pentecostals, who for the most part are poor, are different from their Catholic counterparts, by not accepting poverty, misery and unemployment, and are empowered by their faith to expect to live better. This expectation is not politicized and organized, but is more a grass-roots permeation of communities by individuals and families. Another point of contrast is the family-ethic preached by Pentecostals—emphasizing fidelity in marriage. Repudiating the aspects of society whose emphases devalue sexual morality—such as the fiestas, the “machismo” associated with football games, etc., the Pentecostals make a sharp break with social patterns that hinder the formation of strong family ties. The Catholic Church competes most successfully with Pentecostalism through the charismatic communities that appear. However, Martin points out that the Catholic Church, in its endeavor to control and limit such charismatic communities, prevents these groups from reaching significant levels of influence.

Martin has an entire chapter on “Indigenous Peoples,” in which he develops a theme that surfaces most clearly in Africa, and to some extent, in Latin America. He sees Pentecostal values appearing in some very large groups that have either broken away from European/American

missionary influence, or that have spontaneously emerged. Martin is inclined to use the term “shamanism” frequently as he observes the shape of these groups. He recognizes, too, that the popular appeal of Pentecostal groups, particularly the indigenous variety, lies in the promise of material prosperity. Martin acknowledges that the “prosperity gospel,” exported from some quarters of American Pentecostalism, has been abused, but he affirms that if this is not pushed too far, it does, in fact, elevate the horizons of the impoverished and give them strong encouragement for moving toward a better life. It is interesting throughout the book that Martin pays little attention to the cognitive dimension of Christianity. He sees in music, in worship, in exuberant expression, a natural emotive outpouring that marks Pentecostalism. He does not seem to recognize the existence—or the need—of a clear, well-formed theology. In fact, Martin seems to celebrate the informal character of Pentecostalism, a feature which he sees as useful for flexibility.

In his chapter on Asian Pentecostalism, Martin sees considerable variation from nation to nation. He recognizes that Pentecostalism has flourished (and perhaps peaked) in countries like Korea, but schism and theological tensions with Evangelicals have muted the influence of Pentecostals there. Pentecostalism has not made much headway in either Japan or Taiwan, where it has been difficult to compete with entrenched Buddhism. The story of Pentecostalism in the Philippines is quite different. Sociologically, Martin classifies the Philippines as half-way to Latin America. The presence of a multitude of missionaries, many from Korea as well as the United States, has made an impact. As in places like Malaysia, Singapore, Thailand and Indonesia, large independent churches that appeal to middle-class business people, mark the Pentecostal/charismatic landscape. Julie Ma’s research is cited, featuring the unusual success of Pentecostal missions in northern Luzon among the animistic tribal people. In summary, Martin sees Pentecostalism filling niches among the marginal and borderland peoples of Asia, providing for many of them a raft on which to ride as some of them migrate from the villages to the cities.

Martin’s book is a rich resource for those interested in studying the Pentecostal movement. Written by a sociologist who disguises his personal predilections well, the book certainly carries the marks of dispassionate objectivity. The range of his study—embracing an immense array of religious movements on every continent—is impressive. Martin has rendered some interesting judgments on the changing shape of religious influences in the rapidly-changing world. His

assessment is that Pentecostalism, in its many and changing forms, is an effective raft for the multitudes who are making their way from the villages to the cities of the world. This populist appeal is likened to the vision of John Wesley, who emphasized that Christ died for all, and that the world, indeed, was his parish.

William W. Menzies

Warrington, Keith, *Jesus the Healer: Paradigm or Unique Phenomenon*. Carlisle, UK: Paternoster Press, 2000. 192 pp. Paper. ISBN 0-85364-822-0. £19.99.

Warrington is the Director of Postgraduate Studies at Regents Theological College, Nantwich, specializing in New Testament Studies and Greek. He introduces himself as raised in a Pentecostal context and had the advantage of learning from the developments within the movement. Having gone through the impact of sickness and death within his family, he sought to maintain his conviction that supernatural divine healing still occurs today.

The approach applied to this study is by way of a comparison/contrast of methodology in relation to the different healing narratives in the synoptic gospels. An impressive quality of the book is Warrington's strong understanding of Jesus as a unique phenomenon. He achieves this by carefully noting the specific motifs of Jesus' healing activity. He claims that Jesus cannot be emulated because His ministry of healing was intended to "establish truth about Himself rather than act as a healing model" (1). It serves to authenticate him as the Messiah who will initiate the Kingdom of God (158). Thus, "it is difficult to see how believers today may emulate him; his role was unique by definition, unrepeatable. Healings may be achieved today, but they cannot achieve the same purpose as those performed by Jesus" (13). In the end, he adds another layer integrating the role of the Holy Spirit in both Jesus and contemporary healing miracles.

Though we have the Spirit within us, Warrington argues against those who claim to have the same power to heal as Jesus did. He sees Jesus' healing as Christological where the person and mission of Christ is introduced into a spiritually dark world; and Soteriological in that the physical healing becomes a catalyst to God's redemptive plan for the person healed because it is suppose to point them back to God. It is also

interesting how he accentuates on the authority motif all throughout the book to drive his point home.

Warrington's attempt to confront the biblical validity of Jesus the Healer as a paradigm for contemporary healing ministries will be criticized for overemphasizing the uniqueness of Jesus as a phenomenon, which is also his strong point.

First, Warrington is not convinced that the Great Commission, particularly in Mark and Luke, can be appropriated by contemporary believers. He finds it difficult to see how present day Christians may replicate Jesus' healing ministry since Jesus did not act as a model healer. A contemporary healing at best is only a "limited imitation" (141). I wonder how the mission world would react to his argument, not to mention the healing issues. Second, Warrington has to face the frequent healing records of the early church. While it is true that there are no recorded healing activities of the disciples in the Gospels (Jesus being the main character), the Book of Acts presents various healing, signs and wonders performed not only by the "first-hand" apostles but also by Paul. Did not Peter's shadow (Acts 5) or handkerchiefs and aprons touching Paul's body (Acts 19) result in some healing effects? Third, Warrington's argument has to exegetically answer why the Lord's explicit command to the seventy to heal is limited to the apostolic era only. The intention of the Evangelist to include this command could well be argued otherwise. In a similar way, he hastens to add that the final words of Jesus in the disputed longer ending of Mark 16:17 is to the eleven disciples. I will refute this argument using his own statements, where he discusses the success of an unknown exorcist (Mark 9:38; Luke 8:49). Mark and Luke record Jesus' command not to stop him, confirming that "the followers of Jesus who may function in power need not be restricted to the twelve; they include all who seek to do his will, including this unknown exorcist" (112).

Warrington's argument eventually leads me to contemplate on the incarnational nature of Jesus' ministry and its continuation through his church, his body. I argue that Christ served as a paradigm for his own body. He not only demonstrated the anointing of the Spirit through signs and healing miracles, he commissioned his followers to continue the works that he did, and do even "greater works" (John 14:12-14). Thus, the preaching of the gospel accompanied by signs, healings and miracles was assumed to continue until his return. Warrington proposes that the "greater works" in John 14:12-14 is, "in the context of the new era of the Spirit in which they are achieved, a greater ministry now available to the church and no longer limited to the community of the nation of Israel"

(149). I agree with Warrington, that the “greater works” refer to the eschatological work of the Holy Spirit. However, this statement is in contrast with his earlier statement against Jesus’ authority being delegated to all believers. It appears, in the light of its immediate context (i.e., miracles, v. 11), to imply the continuity between the anointing of Jesus to heal and exorcise demons and the presence of the Spirit upon his followers, particularly as seen in Luke and Acts. In spite of his contention after Shelton and Bock, Jesus’ anointing at the Jordan river is sufficiently parallel with the disciples’ Pentecost experience in the context of affirming/identifying them as those who have received the promise in Joel 2:28-32. The Spirit’s role in the disciples in this context can be rightly appropriated as a divine affirmation upon them as God’s witnesses (Acts 1:8). The Spirit “mediates the power of Jesus to them” as Warrington believes (155)!

Perhaps he could have elaborated the discussion on the gifts of the Spirit, rather than simply restricting the gifts of healing and exorcism to the apostolic times. On the contrary, Lucan pneumatology is emphatic on the role of the Spirit in empowering believers to this effect. Pauline theology also encourages the stirring up of these gifts for the edification of the church (1 Cor 12). The sense of continuity is rather clear throughout the New Testament: to become witnesses in proclamation and in driving out demons and healing the sick (Matt 10:1; Mark 16:17; Luke 24:47-49; Acts 4:31-33; 10:38).

Due to the emphasis on the exegetical inquiries, only more or less 12% of the remaining part of his book relate to his discussion about contemporary healing. Personally, I would like to see him engage in contemporary healing practitioners like Morton Kelsey, James K. Wagner, Kenneth Hagin, etc.

This book has succeeded to argue the uniqueness of Jesus’ ministry. It is also indisputable to recognize the varying degree of healing ministry between Jesus and modern healing ministers. Not all the healing prayers would result in instantaneous healing. However, this does not rule out the continuity of this ministry between Jesus, his disciples and modern believers, even if in varying degrees. If healing is closely related to the proclamation of God’s kingdom at hand (e.g., Matt 8), then modern disciples who proclaim the same message is expected similar empowerment and manifestations. There may also be other ways to explain the differing degree of manifested healing today. Actually it

seems that Warrington is preparing this contemporary interaction in his subsequent work.¹⁰

Warrington's is an excellent and sound exegetical work from his distinct Pentecostal perspective. His theological exploration has taken us through a sound theological journey. I strongly recommend this book to theological students to begin a deep dialogue with the author.

Erlinda T. Reyes

¹⁰ His interest in this is well demonstrated in his article, "Healing and Kenneth Hagin," *Asian Journal of Pentecostal Studies* 3:1 (2000), pp. 119-38.

CONTRIBUTORS

Ayuk Ausaji AYUK (aaayuk@yahoo.com), a Nigerian missionary, serves as Professor of Christian Education at Asian Seminary of Christian Ministries, Makati, Philippines. He is also involved in special ministries among students and aliens, while serving as a consultant on the Development of Christian Education Programs of the seminary.

Marcela A. Chaván de CHAVÁN (marcelachavan@hotmail.com) serves as a resident scholar of the Latin America Leadership Program at Regent University, Virginia Beach, VA, USA, where she currently pursues Ph.D. in Intercultural Communication.

Dongsoo KIM (dk204@unitel.co.kr) teaches New Testament and Pentecostal Studies at Hansei University, Korea.

Paul W. LEWIS (paul_lewis63@yahoo.com) teaches Theology and Ethics at Asia Pacific Theological Seminary, Baguio, Philippines.

Julie C. MA (juliema@mozcom.com), a Korean missionary, teaches Intercultural Studies at Asia Pacific Theological Seminary, Baguio, Philippines. She is Editor of *Journal of Asian Mission*.

Gary B. MCGEE (GMCREE@AGSeminary.Edu) serves as Professor of Church History and Pentecostal Studies at Assemblies of God Theological Seminary, Springfield, Missouri, USA.

William W. MENZIES (wwmenzies@mchsi.com) is Chancellor of Asia Pacific Theological Seminary, Baguio, Philippines, and Editor of *Asian Journal of Pentecostal Studies* with Wonsuk Ma.

Virginia T. NOLIVOS (evnolivos@hotmail.com) serves as Associate Professor of Christian Education and Theology at the South American Seminary in Quito, Ecuador.

Erlinda T. REYES (aptspress@yahoo.com) is a Filipino missionary serving as Assistant to the Director of Development of Asia Pacific Theological Seminary, Baguio, Philippines. She also serves as volunteer Chaplain of Baguio Medical Center, Philippines.

Monte Lee RICE (montejeefong@pacific.net.sg) is currently lecturing in the Assemblies of God Bible College in Singapore.

SAW Tint Sann Oo (128 Min Gyi Road, Insein, Yangon, Myanmar), an ordained Myanmar Assemblies of God minister, serves as Academic Dean of Evangel Bible College, Yangon, while serving in the pastoral staff at Evangel Church in Yangon, Myanmar.

James WRIGHT (jrwright@mail.com) serves as director of the Northern Asia Resource Center, Springfield, MO, USA

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