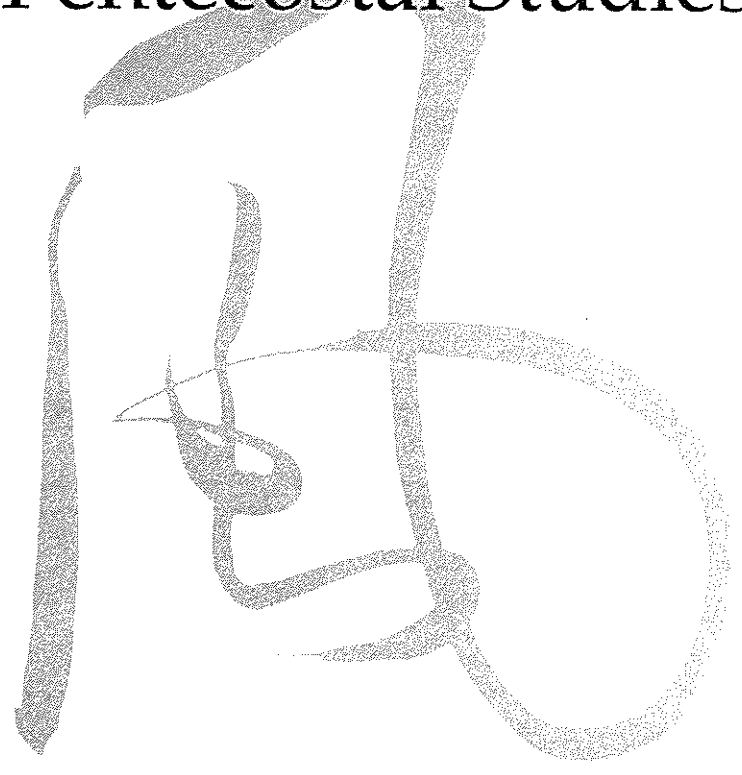
Asian Journal of Pentecostal Studies



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

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BOOK REVIEWS

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[*AJPS* 6:2 (2003), pp. 169-171]

"Can You Spread Pentecostalism Thick?"

Pentecostalism as a movement has been an explosive and powerful new "kid" around on the block and has made its presence well felt. It is more than a religious movement, but a social force impacting various aspects of community life. Obviously this strange, unique and powerful new "kid" has received increasing attention from within and without. If one is just different from the rest, normally there are two conflicting forces pulling it toward opposite ends. This is true for an individual, a group of people or a socio-religious movement like Pentecostalism. It is more so for an extremely focused and, thus, inevitably narrowly defined entity like Pentecostalism that has stood out conspicuously in the religious world.

One of the two gravitating forces of the movement may be called the centripetal force that demands the movement to explore new horizons and expand its parameters of belief and ethos far beyond its original small confines. Some of this "expansion" came naturally. For instance, the original "religion of the poor" has slowly expanded its membership among the middle class and even celebrity classes. We know that, for instance, the Attorney General of the United States of America is a devoted Pentecostal believer. Other changes have "just" come, as our society and we ourselves experience changes. For instance, this powerful spiritual movement began with a very simplistic worldview believing that almost all the evil in this world whether it is illness, bad habits, or "ungodly" thoughts, is caused by evil spiritual forces. Of course, Pentecostals soon began to develop sophistication of their reflection. As a result, at least in some part of Pentecostal Christianity, for instance, the doctor get to see the ill Pentecostal believer before the Holy Spirit ever has a chance. However, there are other areas for expansion that require more intentional consciousness and efforts, and much stretching. Pentecostals' interaction with other Christian traditions has challenged us to pay attention to otherwise never-thought-of areas, such as ecumenism, social concerns, environmental issues, inter-religious dialogues, involvement in politics, et al. This exploration normally began in the minds of academicians with their openness and perceptive thinking. They

have a vision that goes beyond their own religious traditional confines, and willingness to do new things. If new topics and areas are investigated through the perspectives of Pentecostalism, that is ideal. In this way, the Pentecostal core is even strengthened as new areas receive a fresh new light from Pentecostal perspectives. To the credit of this learned Pentecostal community, Pentecostals are now more accepted and even respected, at least in some parts of the world.

However, this "expansion" tendency may have come from their desire to be similar to others. We have heard that political move to align with Evangelicalism has eventually led to the theological evangelicalization of Pentecostalism. It is particularly true in many non-western cultures where conformity is their cultural virtue. If Pentecostals' desire to be accepted or to be like others is the driving force for this expansion, Pentecostal core is in danger of being compromised or even replaced by something that is not Pentecostal. This often happens when one does not have full self-understanding, and consequently lacks an appreciation to the movement.

Now the other force that pulls the movement is to be truer to its original beliefs and practices. While Pentecostals may have heard criticisms from other Christian traditions, it is equally possible that many desire for Pentecostals to remain as Pentecostal as we can be. There is also a theological and historical consciousness or call among Pentecostals to be faithful to their tradition deepening its uniqueness. One may be motivated to do so by a healthy understanding of the movement that he or she is part of. Being clearly aware of its historical and theological mandate and call, there is a strong desire to sharpen its identity to be a unique blessing to the wider church world. However, it is also possible that some sort of ecclesial pride mixed with ignorance of other church traditions can motivate one to dig further to establish the identity of the movement. This bad mix can easily lead into a sectarian tendency.

Then what is the bottom line? First of all, Pentecostalism should not for any reason become less than Pentecostal. To remain faithful to its historical and theological calling is the best service the movement can render to the kingdom of God. Second, it is equally critical for Pentecostals, and any Christian tradition for that matter, to be well informed of various Christian traditions uniquely shaped as God's response to specific human setting through history. If Pentecostalism can be spread far and wide, while deepening its identity thereby being spread on "thickly," it would be wonderful. However simple physics prove it is impossible. Then Pentecostals, especially in their learned community,

should be careful not to be spread too thin (thus becoming shallow not deep). When do we know it? While we insist that healing is our uniqueness, but praying for healing is not part of our daily practice, then we have been spread too thin.

This issue contains several contributions that look toward far horizons, and we welcome this pioneer spirit. But we also enjoy the flow of articles recovering valuable historical material. The editors express their commitment to this important equilibrium for the future of Pentecostal scholarship in Asia.

W.Ma

[*AJPS* 6:2 (2003), pp. 173-197]

SPIRIT AND KINGDOM IN LUKE-ACTS: PROCLAMATION AS THE PRIMARY ROLE OF THE SPIRIT IN RELATION TO THE KINGDOM OF GOD IN LUKE-ACTS

Youngmo Cho

1. Introduction

It is often argued that both Luke and Paul regard the presence of the Spirit as essentially the same as the presence of the kingdom of God. This is true for Paul, who understands the Spirit as the means by which all may participate in the blessings of the kingdom (that is, the Spirit is the totality of the blessings of the kingdom). However, does such an assessment accurately reflect the Lukan perspective? If not, how does the Spirit function in relation to the kingdom of God in Luke-Acts?

While few would deny that Luke makes a relationship between the Spirit and the kingdom of God, this relationship has not been fully developed among scholars. Nevertheless, an attempt to correlate the two in Luke's writings has been explored by both Dunn and Smalley. They have argued that Luke views the Spirit as the manifestation of the kingdom. Jesus experiences the kingdom of God through the presence of the Spirit in his earthly ministry. Likewise, the disciples do not taste the kingdom during Jesus' ministry but experience it at Pentecost through the gift of the Spirit. This leads both of them to conclude that there is "some form of equation between Spirit and kingdom,"[1] and "Luke's theological understanding, moreover, is such that he also views the activity of the Spirit among men and the arrival of the kingdom of God as aligned if not

[1] J. Dunn, *The Christ and the Spirit: Pneumatology* (Grand Rapids: Eerdmans, 1998), p. 138. Dunn further comments, "It is not so much a case of Where *Jesus* is there is the kingdom of God, as Where the *Spirit* is there is the kingdom." Emphasis is original.

synonymous. Where the Spirit is, there is the kingdom."[2] However, the nature of the relationship between the two should be carefully questioned as follows: 1) Does the Spirit mediate the presence of the kingdom in Luke as Dunn (and Smalley) argues? and 2) If the activity of the Spirit is closely connected to the kingdom as Smalley maintains, what is Luke's account of the specific or primary role (or activity) of the Spirit (which Smalley has failed to explain the significance of), in bringing the kingdom? The purpose of this article is to answer these two questions, particularly focusing on the latter.

2. The Spirit as the Presence of the Kingdom of God in Luke?

Dunn supports his thesis primarily from Luke 11:2; 12:31-32 (in relation to Luke 11:13); and Acts 1:3-8. I will examine each of these texts in turn, particularly focusing on 12:31-32 (and Luke 11:13).[3] In addition to these texts, I will discuss Luke 11:20 since it refers directly to the coming of the kingdom with the reference to the finger of God.[4]

2.1 Luke 11:2

Dunn, while he admits its weak attestation, prefers the Lukan variant "let thy Holy Spirit come upon us and cleanse us" (ἐλθέτω τὸ πνεῦμα σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς) to "let thy kingdom come" (ἐλθέτω ἡ βασιλεία σου) as the possible original reading. Dunn, based on this reading, further argues that "the petition concerning the Spirit was an appropriate substitution for the petition concerning the kingdom, or vice-versa."[5]

However, two considerations undermine Dunn's argument: 1) The manuscript evidence for the variant is decisively weak: it is conserved in

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[2] S. Smalley, "Spirit, Kingdom and Prayer in Luke-Acts," *Novum Testamentum* 15 (1973), pp. 59-71 (64).

[3] However, a comprehensive discussion of Acts 1:3-8 will be offered in what follows.

[4] Although Dunn does not directly discuss Luke 11:20 in supporting his thesis, nonetheless, he argues elsewhere that the phrase "finger of God" is equivalent to "the Spirit of God." This conclusion certainly supports Dunn's argument to equate the Spirit with the kingdom. J. Dunn, *Jesus and Spirit* (Philadelphia: Westminster, 1975), pp. 46-49.

[5] Dunn, *Pneumatology*, p. 138.

700 and 162, is supported by some Fathers such as Gregory-Nyssa and Maximus of Turin, and is mentioned by Tertullian. The two late minuscule manuscripts (700 [11th century] and 162 [12th century]) cannot be enough to overturn the whole of the unanimous witness of the Greek manuscripts.[6] 2) As Metzger argues, in the light of the fact that the variant represents a liturgical adaptation of the original form of the Lord's prayer, "one cannot understand why, if it were original in the prayer, it should have been supplanted in the overwhelming majority of the witnesses by a concept originally much more Jewish in its piety."[7] These two arguments cast considerable doubt upon Dunn's assertion that the variant could be original and, for this reason, Dunn's attempt to equate the Spirit and the kingdom in Luke 11:2 cannot be accepted.[8]

2.2 Luke 12:31-32 (Luke 11:13)

According to Dunn, Jesus in Luke 12:31-32 declares that the kingdom of God is the highest good that the disciples can seek and that it is God's pleasure to give it to them. In a similar manner, Dunn understands the gift of the Holy Spirit in Luke 11:13 as the highest good promised to those who ask (the disciples). Dunn then concludes that "the kingdom and the Spirit are alternative ways of speaking about the disciples' highest good."[9] Thus, as the highest good in each text, the two are constituted as an equation. However, it is questionable whether Luke has such an intention in mind to equate the Spirit and the kingdom by connecting these two texts. Some points need to be considered.

1) With regard to Luke 11:13, the first thing that needs to be pointed out is Dunn's view that the Spirit is pictured as the disciples' highest good. While Matthew's parallel has "ἀγαθα" (Matt 7:11), Luke describes the gift as the πνεῦμα ἅγιον. Matthew's reading is regarded by most commentators as originating from Q.[10] This argument is confirmed by the fact that "Matthew keeps close to his sources (Mark or Q) and *never*

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[6] I. H. Marshall, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1978), p. 458.

[7] B. M. Metzger, *A Textual Commentary of the Greek New Testament* (London: UBS, 1975), p. 156.

[8] See also H. D. Betz, *The Sermon on the Mount*, Hermeneia (Minneapolis: Fortress, 1995), p. 392, "this petition (the coming of the Holy Spirit) appears to be a later substitution."

[9] Dunn, *Pneumatology*, pp. 137-38.

[10] E.g., E. Ellis; J. Fitzmyer; C. F. Evans; J. Nolland; R. P. Menzies and others.

in the passages examined *adds* references to the Holy Spirit. On the other hand Luke both adds such references, *and deletes them*."[11]

Based on this fact that Luke's πνεῦμα ἅγιον is redactional, one may say that this is Luke's emphasis on the reference to the Spirit. However, while this is true[12] and Luke is more specific than Matthew about what the "good things" are, this should not be necessarily taken that Luke's redaction means that he understood the gift of the Spirit as the "highest good." This is merely because Luke does not say or connote the fact in the text. It would be reasonable to understand it as Luke's interpretation of one aspect of the "good gifts" the Father delights to give. As Luke widely states elsewhere, the Spirit is clearly characterized as the promised gift from God (Luke 24:49; Acts 1:4, 5, 8; 2:38; 8:20; 10:45; 11:17; 15:8), but it does not necessarily connote the highest good. Luke in 11:13[13] highlights this one aspect of the "good gifts" of which Jesus spoke, particularly designating the gift that would be bestowed at Pentecost.

2) In regard to Luke 12:31-32, Dunn is right when he argues that the kingdom is the thing that the disciples should first seek as their highest good. However, although similar expressions can be found in the concepts of "asking/seeking" and "being given from the Father" in each text, Dunn's connection of this text with Luke 11:13 seems to be mistaken. It is because, as noted above, the gift of the Spirit in Luke 11:13 does not indicate the disciples' highest good.[14]

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[11] C. S. Rodd, "Spirit and Finger," *Expository Times* 72 (1961), pp. 157-58 (158).

[12] The term "Holy Spirit" occurs a total of 26 times in Luke-Acts: 8 times in Luke's gospel and 18 times in Acts compared with 3 times in Matthew's gospel and only once in Mark's gospel.

[13] A further point needs to be made in regard to Luke11:13, if Dunn's overall thesis, "the presence of the Spirit means the presence of the kingdom," is right. The gift promised to the disciples in Luke 11:13 should be understood as an initiatory or soteriological gift. However, in view of the fact that the promise is made to those who have already experienced the kingdom, i.e., the disciples (cf. Luke 11:2, Father), Dunn's thesis is hard to sustain. R. P. Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts*, JSNTSup 54 (Sheffield: JSOT Press, 1991), p. 184 n. 3.

[14] M. Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, JPTSup 9 (Sheffield: Sheffield Academic Press, 1996), p. 332 n. 39.

A substantial reason for rejecting Dunn's view (that is, his equation between the Spirit and the kingdom) should now be considered. Indeed, Dunn has a faulty assumption when he argues elsewhere that the kingdom of God is only a future reality to the disciples.[15] In other words, Dunn argues that the disciples do not participate in the kingdom of God during Jesus' ministry and they only experience it at Pentecost due to their experience of the Spirit. The corollary of Dunn's sayings would clearly appear to be that the Spirit is the essential reason for the disciples' experience of the kingdom of God. However, while Dunn rightly notes that the disciples initially experience the Spirit at Pentecost, it is difficult to agree with his identifying of the manifestation of the Spirit at Pentecost with the disciples' inaugural experience of the kingdom of God, since the promise of the kingdom in Luke 12:31-32 is not directly related to Pentecost.[16] In fact, there is abundant evidence that the disciples have experienced the kingdom, regardless of their experience of the Spirit, during Jesus' ministry as shown in Luke's gospel.[17] This is clear by the fact that Luke characterizes the tasks of the disciples as both "kingdom-proclamation" and "kingdom-ministry" by Jesus sharing his path with them. For instance, Luke in 9:2 says that "Jesus sent them out to preach the kingdom of God" (Luke 9:2, 6; cf. Luke 10:9, 11). In 9:1 (cf. v. 6), Luke further shows that they are called to manifest the benefits of the kingdom through the power and authority displayed by Jesus (cf. 10:17-

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[15] J. D. G. Dunn, *Baptism in the Holy Spirit*: *A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM, 1970), pp. 41-43; Dunn, *Pneumatology*, p. 140.

[16] For the tense and the meaning of the kingdom in Luke 12:31, see below. As Turner, *Power*, p. 332 n. 39 suggests that the promise in Luke 12:31-32 "does not constitute a specific promise that 'the kingdom of God' would be 'given to them' at Pentecost (or at any other time)."

[17] As generally has been noted, there is a considerable consensus among scholars that the kingdom of God is a present reality, particularly in the person of Jesus and his ministry. The evidence of this notion is sufficiently depicted by Luke in that those who have responded to and committed themselves to the kingdom of God in the present ministry of Jesus have foretasted the benefits of the future rule of God. Luke 5:1-11; 7:36-50; 8:1-3, 48; 9:21-27, 60; 10:1-20; 11:2, 14-22; 12:31-32; 13:10-17; 14:15-24; 15:1-32; 17:21; 19:1-10; 22:29 etc. See O. Merk, "Das Reich Gottes in den lukanischen Schriften," in *Jesus und Paulus*, eds. E. E. Ellis & E. Grässer (Göttingen: Vandenhoeck & Ruprecht, 1975), pp. 201-20 (216, 219); Turner, *Power*, pp. 319-33; I. H. Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1970), pp. 128-44.

19). Jesus' ministry is partly passed on to the disciples and the kingdom is proclaimed by them, who are *already* the tasters of the kingdom.[18]

Furthermore, in Luke 12:31-32, the expression "your Father" spoken by Jesus in v. 32 indicates the disciples' new relationship of sonship to God. In Luke 11:2, Jesus teaches the disciples to call God Father using the intimate form. The use of this intimate form encourages the disciples "into the same close relationship with the Father that he (Jesus) enjoyed."[19] Hence, seeking the kingdom of their Father[20] is a privilege enjoyed by the disciples in a new relationship. The description that "giving the kingdom" is the Father's *pleasure* further denotes that the kingdom, while it will be consummated in the future, is available to the disciples at present by their seeking and pursuing it. This all suggests that the kingdom of God is not simply a future entity for them to experience only at Pentecost.

To sum up, the promise of the gift of the Spirit in Luke 11:13 is not concerned with the disciples' "highest good." The kingdom of God in Luke 12:31-32 as the highest good should not be connected with the saying of Jesus in Luke 11:13, and should not be confused with the gift of the Spirit at Pentecost.

2.3 Luke 11:20

Luke 11:20 reads: "But if it is by the finger of God (δακτύλῳ θεοῦ) that I cast out demons, then the kingdom of God has come upon you (ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ)." This text contains the reference to the kingdom of God and an ambiguous phrase "the finger of God."

It is often argued that since the phrase "finger of God" in Luke 11:20 designates the "Spirit" as the divine agent in Jesus, it can be said that the manifestation of the kingdom in Jesus' ministry means the presence of the Spirit. Indeed, there is a considerable debate among scholars about

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[18] Marshall, *Historian*, p. 134. This two-fold ministry, the preaching the kingdom and performing the signs of the reign of God, in Luke 9:1-2 is analogous to that of Jesus in Luke 9:11, "he (Jesus) welcomed them and spoke to them of the kingdom of God and cured those who had need of healing."

[19] Marshall, *Luke*, p. 456.

[20] Bock argues that the present tense, ζητεῖτε denotes the disciples' habit, that is, "keep seeking his kingdom." D. Bock, *Luke 9:51-24:53* (Grand Rapids: Baker, 1996), p. 1164; J. Nolland, *Luke 9:21-18:34*, Word Biblical Commentary 35B (Dallas: Word, 1993), p. 693.

the meaning of the phrase δακτύλῳ θεοῦ.[21] Matthew's version (12:28)[22] is almost identical to that of Luke except that Matthew's πνεύματι θεοῦ is substituted for Luke's δακτύλῳ θεοῦ.[23] So, the question as to which version is the original of Q has been often debated. However, in relation to this, a more important question that needs to be considered for the present study is: If Matthew preserves the original reading (see below), what is Luke's reason for altering his source in spite of his interest in the Spirit (cf. Luke 11:13)? The following discussion will focus on this question.

While a number of observations support Luke's version as being original,[24] a more recent view lends weight to the view that Matthew's version is original. Nolland claims that "all the more recent studies that have focused attention on this matter conclude that Luke is the one who has altered the text."[25] The evidence is substantiated by the following.

1) Matthew in 12:28 appears to be following his source without changing the phrase "kingdom of God" while he regularly alters it to "kingdom of heaven," which is his favorite expression (e.g., Matt 4:17; 5:3; 8:11; 10:7; 11:11-12; 13:11, 31, 33; 19:14, 23, but with the exception of 19:24).[26]

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[21] For the overall study of Luke 11:20, see E. J. Woods, *The "Finger of God" and Pneumatology in Luke-Acts*, JSNTSup 205 (Sheffield: Sheffield Academic Press, 2001).

[22] "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

[23] As Marshall *Luke*, p. 475 notes, since there is a close verbal agreement between the two verses, one must be a substitution for the other from his source.

[24] Some notable arguments are: 1) Since the πνεῦμα is Luke's favorite term, there is no reason to alter what already existed in his source; 2) It is argued that Matthew's alteration of the original source is to avoid an anthropomorphism. E.g., T. W. Manson, *The Teaching of Jesus* (Cambridge: Cambridge University Press, 1951), pp. 82-83; C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (London: SPCK, 1966), pp. 62-63; E. Ellis, *The Gospel of Luke*, New Century Bible (London: Marshall, Morgan & Scott, 1974), p. 165; Bock, *Luke 9:51-24:53*, p. 1079 n. 21. For the critique of the above views, see J. E. Yates, *The Spirit and the Kingdom* (London: SPCK, 1963), pp. 90-94; R. G. Hamerton-Kelly, "A Note on Matthew XII. 28 Par. Luke XI. 20," *New Testament Studies* 11 (1965), pp. 167-69.

[25] Nolland, *Luke 9:21-18:34*, p. 639.

[26] Dunn, *Jesus and Spirit*, p. 45.

2) Luke's redactional freedom can be applied in this case. As seen above, while Matthew usually follows his source with the reference from either Mark and/or Q, Luke not only inserts the term Spirit to his source (e.g., Luke 4:1, 14; 10:21; 11:13), but also deletes it (e.g., Luke 21:15=Mark 13:11; Luke 20:42=Mark 12:36).[27]

3) Luke never uses the phrase the "Spirit of God" in his works, and Matthew is the only evangelist to use it (e.g., 3:16; 12:28).[28]

4) In view of Matthew's interest in comparing Jesus and Moses rather than the Spirit, there is little reason for Matthew to alter the "finger of God" to the "Spirit of God."[29]

5) Luke has changed the original word (Spirit of God) to the "finger of God" in order to avoid attributing the miracles and exorcisms to the Spirit.[30]

6) Finally, while the above considerations seem to strongly support the view that Matthew preserves the original version,[31] an important

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[27] C. S. Rodd, "Spirit and Finger," *Expository Times* 72 (1961), pp. 157-58; Menzies, *Development*, p. 186.

[28] Rodd, "Spirit and Finger," p. 158; Woods, *Finger*, pp. 152, 158.

[29] Dunn, *Jesus and Spirit*, p. 45; Turner, *Power*, p. 257.

[30] E. Franklin, *Luke: Interpreter of Paul, Critic of Matthew*, JSNTSup 92 (Sheffield: Sheffield Academic Press, 1994), p. 300; R. P. Menzies, *Spirit and Power* (Grand Rapids: Zondervan, 2000), 149; E. Schweizer, "πνεῦμα," *TDNT*, vol. VI, pp. 407-08. C. F. Evans, *Saint the Luke* (London: SCM, 1990), p. 492, while is not sure which version is originally from Q, argues that Luke's use of the phrase, "finger of God," which goes back to Exod 8:19 and Deut 9:10, is to be seen by the fact that Luke in his writings tends to use OT terms such as the "power of the Lord" (Luke 5:17; 6:19) or the "hand of the Lord" (Acts 4:28-30; 13:11) in attributing healing or exorcism rather than the Spirit. On the other hand, on the basis of the closely related anthropomorphism the "hand of God" with the Spirit in *Targum Ezekiel*, Turner, *Power*, p. 258 identifies the "finger of God" with the Spirit of God in attributing miracles of healing and exorcism. However, this cannot be convincing since the phrase "hand of the Lord" used in each text of *Targum Ezekiel* (1:3; 3:14, 22; 8:1-3; 33:22; 37:1; 40:1) indicates "an overpowering experience of prophetic transportation, empowering, and divine revelation. Each of these ultimately relates to the prophetic task of *proclamation*" rather than to miracles performed on others. Woods, *Finger*, p. 256. Emphasis is original. Turner's identification of the two is also weakened by Evans' argument discussed above.

[31] For further support for this view, see Yates, *Spirit and the Kingdom*, pp. 90-94; Hamerton-Kelly, "A Note," pp. 167-69; R. W. Wall, "'The Finger of God':

implication can be made from this change, particularly in relation to the present study. That is, Luke 11:20 shows that for Luke the work of the Spirit is not described as the presence of the kingdom of God. Of course, it may be difficult to argue that Luke consciously alters his source from "Spirit" to "finger" for this reason. Nevertheless, the question may be asked: If the Lukan alteration is correct and even if the Spirit is Luke's favorite term, then why does Luke alter his source? In addition, in relation to this question, we may consider the fact that when Luke refers to the kingdom of God along with the reference to the Spirit in the various contexts, he never substitutes the latter for any other expressions *except* Luke 11:20 (e.g., Luke 4:16f.; Acts 1:3-8; 8:12-15, 29-40; 19:1-8; 20:22-25; 28:23-31; cf. Luke 1:32-35; 11:1-13). Furthermore, the texts which link the Spirit to the reference to the kingdom in Luke-Acts (see references above) do not present the work (or presence) of the Spirit as the manifestation of the kingdom. Rather, as will be seen in detail in what follows, Luke's connection between the two is carefully depicted: the role of the Spirit is primarily characterized as the means by which the kingdom is *proclaimed*, i.e., the Spirit inspires Jesus and his witness and thereby provides the context, i.e., the proclamation of the good news of the kingdom of God, for people to hear and enter into the kingdom. Luke 11:20 perhaps highlights that for Luke, proclamation is the primary manifestation of the Spirit's inspiration.

If it is right that Luke's redaction is motivated by his pneumatological concern, Luke 11:20 is a significant indication that for Luke the Spirit is related to the kingdom of God in a very narrow and specific way. Unlike Paul, Luke does not present the work of the Spirit as the manifestation of the kingdom of God. This is confirmed by the fact that, as seen above, the various aspects of the manifestation of the kingdom are not generally attributed to the work of the Spirit by Luke. Luke 11:20 most likely emphasizes this fact through the alteration of by the "Spirit of God" to by the "finger of God." However, although the overall context of Luke 11:20 is clearly related to Lukan pneumatology in view of his redaction, it ultimately shows that the realization of the kingdom of God is essentially linked with the person of Jesus and his event rather than the work of the Spirit.[32]

Deuteronomy 9:10 and Luke 11:20," *New Testament Studies* 33 (1987), pp. 144-50; Nolland, *Luke 9:21-18:34*, pp. 639-40; Turner, *Power*, pp. 257-58.

[32] Note Prieur's critique about both Dunn and Smalley's statement, "'it is not so much a case of Where *Jesus* is there is the Kingdom, as Where the *Spirit* is there is the Kingdom'; eine These, die exegetisch nicht zu überzeugen vermag." A. Prieur, *Die Verkündigung der Gottesherrschaft: Exegetische Studien zum*

3. The Spirit and the Proclamation of the Kingdom of God in Luke-Acts

While the theme of the kingdom of God is a vast subject in Luke-Acts, one of the distinctive uses of the kingdom of God terminology in Luke is in the description "to proclaim the kingdom of God" (expressed with its various verbs).[33] These expressions are used only by Luke among the other New Testament writers and occupies up to one quarter of the total references to the kingdom of God in Luke-Acts.[34] However, although this is widely pointed out, the nature of the activity of the Spirit behind the proclamation of the kingdom in Luke-Acts has not been fully discussed. Thus, returning to Smalley's thesis indicated in our introduction, the primary role of the Spirit relating to the kingdom should be dealt with in this section.

3.1 The Spirit and Jesus' Proclamation of the Kingdom of God (Luke 4:16-30, esp. vv. 18-19; cf. 42-44)

Compared with Matthew (4:12-17) and Mark (1:14-15), Luke's version in the beginning of Jesus' public ministry has two notable differences. First, all three gospels contain the reference to the kingdom of God in Jesus' first public word,[35] but, while both Matthew and Mark emphasize the nearness of the kingdom of God, Luke is more concerned with what the kingdom of God consists of and he focuses on its

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lukanischen Verständnis von βασιλεία τοῦ θεοῦ, WUNT 2.89 (Tübingen: Mohr, 1996), p. 176 n. 41. Note also Agua's comment: "Where he (Jesus) arrives, arrives the Basileia." A. D. Agua, "The Lukan Narrative of the 'Evangelization of the Kingdom of God': A Contribution to the Unity of Luke-Acts," in *The Unity of Luke-Acts*, ed. J. Verheyden (Louvain: Louvain University Press, 1999), pp. 639-61 (653); Franklin, *Luke*, p. 300.

[33] E.g., with εὐαγγελίζεσθαι (Luke 4:43; 8:1; 16:16; Acts 8:12); with κηρύσσειν (Luke 8:1; 9:2; Acts 20:25; 28:31); with διαγγέλλειν (Luke 9:60); with λέγειν (Acts 1:3); with λαλεῖν (Luke 9:11). Weiser observes, "Er verwendet als einziger neutestamentlicher Schriftsteller den Ausdruk 'das Reich Gottes verkünden.'" A. Weiser, "'Reich Gottes' in der Apostelgeschichte," in *Der Treue Gottes trauen*, eds. C. Bussmann & W. Radl (Freiburg: Herder, 1992), pp. 127-35 (127).

[34] Merk, "Das Reich Gottes," p. 204; Weiser, "Reich Gottes," p. 127.

[35] For the discussion of the kingdom of God in Luke 4:18-19 (cf. 43), see below in what follows.

proclamation.[36] Second, it is only Luke that introduces the Spirit in the beginning of Jesus' public ministry in connection with the inaugural preaching at Nazareth.

After Luke's report of Jesus having returned to Galilee in the power of the Spirit (4:14), he announces that "the Spirit of the Lord is upon me because he has anointed me" (4:18). Just as Luke characterizes Jesus' anointing at his baptism in terms of his messianic task (Luke 3:22), here he also refers to the Spirit in Jesus' own first public recorded words to emphasize his task. The passage of Isa 61:1-2, the anointing by God and possession of the Spirit of the Lord, identifies the orator of the passage as Jesus who has been baptized not so long ago.[37] Thus, there is Luke's unique concern about the role of the Spirit in his narrative of Jesus' first public announcement (kingdom of God). What is then the nature of the relationship between the Spirit and the kingdom of God in this passage?

There is Luke's underlying motivation or theological purpose behind the passage, particularly in the Lukan alterations indicated in Luke 4:18-19. While a comprehensive examination of the Lukan alterations (from LXX) has been made elsewhere,[38] the critical issue for our concern is Luke's emphasis on a primarily verbal proclamation of the kingdom of God in connection with the Spirit. There appear three specific injunctions in an infinitival form as a result of the anointing of the Spirit in Luke 4:18-19.

1) To preach good news to the poor (εὐαγγελίσασθαι πτωχοῖς) (v. 18),

2) To proclaim release to captives and recovering of sight to the blind (κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν) (v. 18), and

3) To proclaim the acceptable year of the Lord (κηρύξαι ἐνιαυτὸν κυρίου δεκτόν) (v. 19).

There is the repetition of two key verbs (εὐαγγελίσασθαι and κηρύξαι) from the quotation in 4:18 and the replacement of καλέσαι (Isa

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[36] Cf. Agua, "Kingdom of God," p. 650.

[37] J. Lieu, *The Gospel of Luke* (Peterborough: Epworth, 1997), p. 32.

[38] See particularly, Menzies, *Development*, pp. 166-74; Turner, *Power*, pp. 220-26; cf. M. Prior, *Jesus: The Liberator: Nazareth Liberation Theology (Luke 4:16-30)* (Sheffield: Sheffield Academic Press, 1995), pp. 149-62. There appear four crucial alterations which bear upon the reshaping of the passage: 1) The omission of the phrase ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, 2) The insertion of the phrase ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει which is Isa 58:6 (LXX), 3) The replacement of καλέσαι (LXX) with κηρύξαι, and 4) The omission of καὶ ἡμέραν ἀνταποδόσεως (LXX).

61:2 LXX) with κηρύξαι in 4:19. While the first two verbs clearly indicate the importance of a verbal proclamation as they stand, Luke's alteration of the latter verb (from καλέσαι to κηρύξαι) is worthy of noting. This replacement not only helps to substantiate the parallel with the verb εὐαγγελίσασθαι, but it has also an obvious link with the verb κηρύξαι in v. 18.[39] The alteration of the καλέσαι to κηρύξαι indicates Luke's deliberate intention to highlight the aspect of powerful proclamation inspired by the Spirit followed by the identical word κηρύξαι in v. 18.[40] This constitutes a clear case of Luke's emphasis on proclamation since Luke never uses καλέω in reference to preaching.[41] This fits a Lukan pattern of the duplication of words in citations from the Old Testament.[42] Hence, as the three infinitival phrases clearly suggest, there is a Lukan emphasis on proclamation in Luke 4:18-19. If so, what is the content of Jesus' proclamation in this passage, particularly in the two terms εὐαγγελίζομαι and κηρύσσω?

Throughout his writings, Luke has frequently used the phrase "kingdom of God" to convey a present reality reflected by expressions like "to preach good news or the kingdom of God."[43] For Luke, the terms εὐαγγελίζομαι (Luke 4:18, 43; 8:1; 9:6; 16:16; Acts 8:12; 11:20) and κηρύσσω (Luke 3:3; 4:18, 19, 44; 8:1, 39; 24:47; Acts 8:5; 9:20; 10:37, 42; 15:21; 19:13; 20:25; 28:31) are closely linked with both the kingdom of God and the person of Jesus as the object of witness.[44] Likewise, the terms εὐαγγελίζομαι and κηρύσσω are importantly connected to the kingdom of God in Luke 4:18-19: here the good news that Jesus proclaims is none other than his message of the kingdom of

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[39] Woods, *Finger*, p. 221. For the meaning of the verbs εὐαγγελίζομαι and κηρύσσω, see below.

[40] So M. Rese, *Alttestamentliche Motive in der Christologie des Lukas* (Gütersloh: Gerd Mohn, 1969), p. 145; Menzies, *Development*, p. 173.

[41] As will be seen below, while εὐαγγελίζομαι and κηρύσσω are interchangeably used by Luke in connection with the proclamation of the gospel, the kingdom of God, or Jesus, Luke uses καλέω to indicate naming (Luke 1:32, 76; 2:23; 6:46) or inviting people (Luke 7:39, etc.).

[42] Menzies, *Development*, p. 173.

[43] Merk, "Reich Gottes," p. 204; Franklin, *Luke*, p. 268. Maddox notes that for Luke "'to proclaim the kingdom' means to announce its presence." R. Maddox, *The Purpose of Luke-Acts*, FRLANT 126 (Göttingen: Vandenhoeck & Ruprecht, 1982), p. 133.

[44] Merk, "Riech Gottes," p. 204.

God.[45] This good news is also identical with "the proclamation of the acceptable year of the Lord, that is, the coming of the kingdom."[46] Spencer observes the concept of the kingdom of God in Luke 4:18-19: "In Luke's eyes, apparently, bringing good news to the poor, proclaiming release to the captives, and so on elucidates what it means to preach the kingdom of God."[47] This is evident in the recapitulation of Jesus ministry in Luke 4:43-44 where "the words εὐαγγελίσασθαι ("to preach good news") and κηρύσσω ("to proclaim") "give the kingdom its most important interpretation in the light of the *same* combination of words used in the Nazareth sermon at Luke 4:18-19."[48] Furthermore, the word kai, (also, Luke 4:43) in the words of Jesus' description of his divine mission ("I must proclaim the good news of the kingdom of God to the other cities *also*") depicts Jesus' primary task in the cities of Nazareth and Capernaum (Luke 4:16-41) as characterized by proclaiming the kingdom of God.[49]

From this observation, there can be found a clear connection between the Spirit and the kingdom of God: the anointing of the Spirit is *primarily* related to the proclamation of the good news, i.e., the kingdom of God. The Spirit inspires Jesus to proclaim "good news" to the poor, the captives, the blind, and the oppressed by announcing the kingdom of God.[50] The connection between the Spirit and the kingdom of God is

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[45] Maddox, *Purpose*, p. 133.

[46] R. Denova, *The Things Accomplished Among Us: Prophetic Tradition in the Scriptural Pattern of Luke-Acts*, JSNTSup 141 (Sheffield: Sheffield Academic Press, 1997), p. 134. See also Maddox, *Purpose*, p. 133. Cf. R. C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation, I* (Philadelphia: Fortress, 1986), p. 63 where he argues that the Lord's acceptable year is closely linked with the reign of God.

[47] F. S. Spencer, *The Portrait of Philip in Acts*, JSNTSup 67 (Sheffield: JSOT Press, 1992), p. 39.

[48] Woods, *Finger*, p. 221. Emphasis is original. See also Maddox, *Purpose*, p. 133; Prieur, *Verkündigung*, pp. 172, 176, "in Kontext das εὐαγγελίζεσθαι von 4:43 auf das Jesajazitat in 4:18f. verweist" (172).

[49] Spencer, *Portrait*, p. 39; cf. Prieur, *Verkündigung*, p. 169. Indeed, Luke, in his gospel, continues to single out the proclamation of the kingdom of God as the major characteristic of Jesus' ministry (e.g., Luke 8:1; 9:6, 11; 20:1, etc.).

[50] It might be argued that since the work of the Spirit (implied in Jesus' ministry) includes liberation, and healings in the light of the whole context in Luke 4 (e.g., 4:38-41), the Spirit mediates the realization of the kingdom of God. However, the important question to note is that what is the *primary* role of the Spirit, in

clear: according to the Nazareth pericope, the former is the means by which the latter is proclaimed.

3.2 The Spirit and the Disciples' Commission to Proclaim the Kingdom of God (Acts 1:3-8)

While the relationship between the Spirit and the kingdom of God is undoubtedly linked in this passage, the question to be taken into account is how the connection appears: What is the nature of the relationship between the Spirit and the kingdom of God? As partly discussed in the earlier part, Is the Spirit equated with the kingdom of God as Dunn argues?

As the kingdom has been the main theme of his teaching and proclamation during his earthly life, the principal theme in the risen Jesus' instruction during forty days is the kingdom of God in v. 3. Here, the phrase "concerning the kingdom of God" (περὶ τῆς βασιλείας τοῦ θεοῦ) in Acts 1:3 is parallel with "concerning Jesus of Nazareth" (περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ) in Luke 24:19 by showing the thread of the two stages of the story.[51] This explains that the meaning of "the things concerning the kingdom of God" in v. 3 has a Christological theme including Jesus' own role as the rejected and exalted Messiah expressed in Luke 24.[52] The Christological event is now linked to the main subject (the kingdom) of the universal mission of the church. In vv. 4-5, it is certainly not by chance that Jesus at the same time gives instruction about waiting for the promise of the Father (v. 4) by specifying the promise as the Spirit anticipated by the Baptist (v. 5). Jesus' instructions on both the kingdom of God and the gift of the Spirit naturally explain the importance of the latter to the disciples in the new stage of the further extension of the reign of God which Jesus had initially taught and

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connection with the kingdom of God in particular, in this text? Here, as seen above, Luke views the work of the Spirit as the empowering force which enables Jesus to proclaim the kingdom of God. This proclamation then provides for people to enter into and experience the realization of the kingdom. The logic is as follows: "Jesus proclaims the kingdom of God by the anointing of the Spirit. *As a result*, the kingdom of God is realized and available to people." For this reason, I am particularly emphasizing the word, "primarily."

[51] Agua, "Kingdom of God," p. 655 argues that there is continuity between the third gospel and the book of Acts with respect to the kingdom.

[52] Tannehill, *Narrative*, II, p. 13.

proclaimed in the earlier stage.[53] So, there appears a pattern, i.e., kingdom and Spirit expressed in vv. 3 and 4-5.

There is a further connection between the two in vv. 4-5 and 6: Jesus' instruction about the coming of the Spirit in vv. 4-5 gives rise to the disciples' question about the coming of the kingdom in v. 6. As generally recognized, both the coming of the Spirit and the restoration of the kingdom is of an eschatological character in nature, not only in this context, but also in the circles of Judaism.[54] This seemingly lies at the background of the disciples' question about the time of the restoration of the kingdom after Jesus' instruction of the coming of the Spirit (in vv. 4-8).[55] The disciples would have possibly understood the outpouring of the Spirit as an eschatological sign that the consummation of the kingdom was at hand.[56] Then, before his ascension, the whole conversation concludes in Jesus' final sayings encompassing all themes about the forthcoming descent of the Spirit and the (implied) concept of the kingdom in v. 8. Although the phrase "kingdom of God" is not explicitly referred to in this text, its theme is clearly implied by the following facts:

1) If we rightly take vv. 7-8 as the answer to the question of v. 6, the theme "kingdom of God" continues in vv. 7-8 issuing from v. 6. In v. 7, the concept of kingdom in Jesus' answer connotes the time of its consummation (implying the concept "already and not yet"). So, rather than the "when" of the kingdom of God, Jesus, in v. 8, continues to answer about "what" of the kingdom.[57]

2) As noted above, in the view of the larger contexts of Acts, the proclamation of the kingdom of God and Jesus (and the Christological theme) are intimately connected. For instance, Philip's proclamation of

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[53] Cf. Turner, *Power*, p. 295.

[54] As Longenecker argues, "In Jewish expectations, the restoration of Israel's fortunes would be marked by the revived activity of God's Spirit, which had been withheld since the last of the prophets." R. N. Longenecker, *The Acts of the Apostles* (Grand Rapids: Zondervan, 1981), p. 256.

[55] The disciples would have possibly understood the outpouring of the Spirit as an eschatological sign that the consummation of the kingdom was at hand. E. Haenchen, *The Acts of the Apostles: A Commentary* (Oxford: Blackwell, 1971), p. 143.

[56] Haenchen, *Acts*, p. 143.

[57] Cf. Dunn, *Pneumatology*, p. 137. In Jesus' answer in v. 8, there is an implication about what of the kingdom: "Do not concern yourselves about the when of the kingdom; but the what of the kingdom that which concerns you is that you shall receive power when the Spirit comes upon you."

the kingdom of God is along with his witness to Jesus' name (8:12). Paul's preaching of the kingdom also conjoins with that of the Lord Jesus Christ (28:31). A particular connection between the kingdom and the Christological theme appears in Acts 1:8 and 28:23. The meaning of "being witness to Jesus" in v. 8 is identical with "testifying (διαμαρτυρόμενος) to the kingdom of God" in Acts 28:23. As Agua argues,

> This meaning of the verb διαμαρτύρεσθαι, "to bear witness" in favour of Jesus Christ in the light of the Scriptures, corresponds in Acts with μάρτυς, which has Jesus as its object in 1:8. Thus, the command of Acts 1:8 (ἔσεσθέ μου μάρτυρες) corresponds to the fulfillment in Acts 28:23 (διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ).[58]

For Luke, to be a witness of Jesus means to bear witness to the kingdom of God.

3) Finally, there is a possible parallelism between Acts 1:3-8 and Luke 4:16ff. Just as Jesus is empowered by the Spirit so that he becomes a proclaimer of the kingdom of God, the disciples in Acts 1:3-8, by the power of the Spirit, become the witness to the kingdom of God and Jesus.[59]

So these lines of evidence safely suggest that the object of the disciples' proclamation in their witness in Acts 1:8 is the kingdom of God and Jesus. Hence, according to the text, the connection between the kingdom of God and the Spirit is an intrinsic one.

Dunn attempts to build the parallelism between vv. 3-4 (and vv. 6-8) by saying that "v. 4 (about Jesus' teaching on the Spirit) sums up Jesus' teaching of the forty days from a different angle" (than his teaching about the kingdom).[60] He then concludes, "At all events (including that of Acts 1:3-8), we are left with some form of equation between Spirit and Kingdom."[61] However, at first sight, if the eschatological entity of the Spirit forms an equation with that of the kingdom, the teaching of Jesus would have faced a contradiction. For while Jesus said that the time of the kingdom remained outside the disciples' knowledge, he gave an idea of the time limit of the Spirit's coming as said in v. 5, "not many days

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[58] Agua, "Kingdom of God," p. 657. (Cf. Acts 8:12; 28:31).

[59] Prieur, *Verkündigung*, p. 112 n. 119.

[60] Dunn, *Pneumatology*, p. 137.

[61] Dunn, *Pneumatology*, p. 138.

from now."[62] If the disciples' question is rightly prompted by Jesus' teaching about the coming of the Spirit in vv. 4-5, there is no reason why Jesus would have contradicted himself about the timing of the two entities.

Luke's point is rather that the promise of the Spirit in the prologue of Acts is represented as the source of prophetic empowerment for witness. This clearly appears in the summary of their conversation in Acts 1:8. Here the disciples' question about the restoration of the kingdom to Israel is re-directed to a world-wide mission by the power of the Spirit. The endowment of the Spirit is the prelude to the disciples' task which involves preaching the gospel to the ends of the earth. Hence the disciples (as Isaiah's Spirit-empowered witnesses) will preach the gospel about Jesus and the kingdom of God by the power of the Spirit. They not only need to acknowledge the content of what they will proclaim, but also need to be empowered by the Spirit. This is the reason why Jesus gives them a special charge to wait in Jerusalem for the promise of the Spirit (vv. 4, 5, 8). The nature of the relationship is clear: the Spirit, the promise of the Father, is not constituted as an equality with or complement of the kingdom, but rather as the power by which the disciples will proclaim the kingdom (Acts 8:12; 14:22; 19:8; 20:25; 28:3, 31).

3.3 The Spirit and Philip's Proclamation of the Kingdom of God (Acts 8:4-12; 26-40; cf. 6:5)

Philip's main ministry portrayed in Acts 8 is proclamation (vv. 5, 12, 35, 40) and its object is the kingdom of God (and Jesus Christ). Luke uses the word εὐαγγελίζομαι five times in the story of Philip and this is the heaviest concentration in Acts.[63] This shows that for Luke the nature of Philip's ministry is dominantly related to preaching.

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[62] J. A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?," *Bibliotheca Sacra* 151 (1994), pp. 215-27 (216).

[63] Spencer, *Portrait*, p. 37. Philip "proclaimed" (ἐκήρυσσεν) to them the Christ (v. 5); Philip "preached" (εὐαγγελιζομένῳ) good news about the kingdom of God and the name of Jesus Christ (v. 12); he "preached" (εὐηγγελίσατο) the good news of Jesus (v. 35); and "preached" (εὐηγγελίζετο) the gospel to all the towns (v. 40). It is notable that the word "εὐαγγελίζομαι" is introduced (v. 4) and concluded (v. 40) in Acts 8 as an inclusion attributing Philip's ministry to "preaching." Cf. Prieur, *Verkündigung*, p. 154.

In Acts 8:12, Philip "preached (εὐαγγελιζομένῳ) good news about the kingdom of God (βασιλείας τοῦ θεοῦ) and the name of Jesus Christ (ὀνόματος Ἰησοῦ Χριστοῦ)."[64] Here the kingdom of God is for the first time explicitly proclaimed in Samaria by Philip after Jesus' prediction in Acts 1:8. The kingdom of God as the content of the post-resurrection kerygma is now proclaimed in non-Israelite territory as the fulfillment of Acts 1:8.

Just as in the cases of Jesus and his disciples, Philip's proclamation of the kingdom of God is also closely related to the empowerment of the Spirit. Although there is no explicit reference to the Spirit in relation to Philip's proclamation of the kingdom, it can for the following reasons be safely assumed that Philip, in Samaria, is under the direction of the Spirit.

First of all, the fact that Philip's ministry in Samaria is primarily described in prophetic terms is a clear sign that Philip (and his ministry) is empowered by the Spirit.[65] Along with his preaching ministry, Philip's ministry is characterized by the performance of signs and great miracles (σημεῖα καὶ δυνάμεις μεγάλας, Acts 8:13). He exorcises "unclean spirits" and heals the "paralyzed" (Acts 8:7). Philip's triumph in his "word and deed" ministry over Simon the magician in Acts 8:9-13 shows that Philip is a true prophet.[66] Here, the power (δύναμις) that Philip performs is a "clear sign of the work of the Spirit."[67] This twofold prophetic ministry not only recalls Jesus' Spirit-filled prophetic ministry in terms of his performance of signs and wonders (Luke 4:1, 14, 18, 33-39; Acts 2:22) and his verbal proclamation of the kingdom of God (Luke 4:18-19, 43-

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[64] The sentence contains the two objects served by the same verb and this indicates that the kingdom of God proclaimed by Philip is inextricably linked with his witness to the name of Jesus Christ. Agua, "Kingdom of God," p. 656; cf. Prieur, *Verkündigung*, p. 158. It is notable that as Schmidt notes, "The name and message of Jesus Christ, or Jesus Christ himself, are thus equated with the kingdom of God." K. L. Schmidt, "βασιλεία," *TDNT*, I, pp. 579-90 (589).

[65] W. H. Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (Atlanta: Scholars, 1994), pp. 179-80; R. Stronstad, *The Prophethood of All Believers: A Study of Luke's Charismatic Theology*, JPTSup 16 (Sheffield: Sheffield Academic Press, 1999), pp. 91-92.

[66] Shepherd, *Narrative Function*, p. 180. "The human conflict between the disciple (Philip) and the magician is indicative of the underlying cosmic conflict between the Spirit which empowers Philip and the demonic forces at work in magic."

[67] Shepherd, *Narrative Function*, pp. 180-81; Tannehill, *Narrative*, II, p. 104.

44; cf. 8:1 and 16:16), but also those of the Spirit-inspired Stephen (Acts 6:8-15) and the apostles (Acts 2:43; 4:31; 5:12). Thus Philip, in the narrative, is represented as a true prophet who is empowered by the Spirit and this suggests that the direct cause behind Philip's proclamation of the kingdom of God is the power of the Spirit.[68]

Second, in view of Philip's preaching mission to an Ethiopian in Acts 8:26-40, it is highly conceivable that the Spirit is the direct source of his preaching mission. From the narrative point of view, Philip's preaching mission to him is introduced and concluded by references to the Spirit (vv. 8:29, 39).[69] Having been led by the Spirit in Acts 8:29 (cf. v. 26), Philip discusses a scripture from the prophet Isaiah with the eunuch and then he preaches the good news of Jesus to him (εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν, v. 35).[70] Again in Acts 8:39-40, it is reported that the direct result of the Spirit's bringing of Philip to Azotus is his preaching the gospel (of the kingdom of God) to all the towns. Philip's proclamation of the gospel of Jesus to an Ethiopian would be characterized as a fulfillment of Jesus' prophecy (Acts 1:8) just as his proclamation of the kingdom of God in Samaria.[71] If the Spirit is clearly represented as the source of Philip's proclamation of the gospel to an Ethiopian, it is highly possible to conclude that none other than the Spirit is a direct author of Philip's proclamation of the kingdom of God in Samaria.[72]

To sum up, Philip's proclamation of the kingdom of God in Samaria is the same kind of preaching mission as that of Jesus and the disciples. As with the cases of Jesus (Luke 4:18-19, 43) and the disciples (Acts 1:3-8), the Spirit is the main source of Philip's proclamation of the kingdom of God.[73] The Spirit inspires and empowers him to proclaim the

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[68] It is notable that Philip's mission here in Acts 8 is first narrated in Acts after his introduction in chapter 6 as being "full of the Spirit and wisdom" (Acts 6:3).

[69] Stronstad, *Prophethood*, p. 93.

[70] The content that Philip preached to the eunuch in Acts 8:35 is not different from that of his preaching in Samaria (Acts 8:12), i.e., the kingdom of God and Jesus Christ. See Prieur, *Verkündigung*, p. 158.

[71] Shepherd, *Narrative Function*, p. 185.

[72] Cf. Shepherd, *Narrative Function*, pp. 181-82 n. 92.

[73] Cf. V. C. Pfitzner, "'Pneumatic' Apostleship? Apostle and Spirit in the Acts of the Apostle," in *Wort in der Zeit: Festgabe für Karl Heinrich Rengstorf*, eds. W. Haubeck and M. Bachmann (Leiden: Brill, 1980), pp. 210-35 (219).

kingdom in Samaria and in this way this ministry of the Spirit ultimately makes it possible for Samaritans to taste and enter the kingdom of God.

3.4 The Spirit and Paul's Proclamation of the Kingdom of God (Acts 20:22-28; 19:1-8; 28:23-31)[74]

According to the Acts record, five references to the kingdom of God out of eight are connected to Paul's testimony regarding it (Acts 14:22; 19:8; 20:25; 28:23, 31). Surprisingly, except for 14:22, all references to the kingdom of God are presented in the context of Paul's preaching ministry.

It is undeniable that throughout Acts Paul is remarkably depicted as a Spirit-filled prophet. We know this from Luke's abundant reports about Paul's experience of being filled with the Spirit (Acts 9:17; 13:9, 52) and being led by the Spirit (Acts 13:2, 4; 16:6-10; 19:21; 20:22; 21:4, 11). These are the essential foundations for Paul's "word and deed" mission. While Paul's Spirit-filled works are plainly reported in Acts,[75] it is notable that the result of his being filled with the Spirit is greatly linked with his inspired proclamation of the word as it was in the case of Philip (Acts 8). As pointed out earlier, Paul's inaugural Spirit-filled ministry is related to his proclamation about Jesus, the Son of God, and the Christ (Acts 9:20, 22, 27). His preaching in the synagogue at Pisidian Antioch is a prophetic exhortation under the Spirit's inspiration (Acts 13:9, 15-41).[76] The manner of Paul's (and Barnabas') Spirit-filled ministry is described as "speaking boldly" (Acts 14:3; cf. 13:47) along with their performance of signs and wonders.

Having in mind the fact that Paul's Spirit-inspired ministry is mainly related to his preaching-mission, it is notable that his proclamation of the kingdom of God is also (indirectly) related to the Spirit. The connection can be found in Acts 20:22-28; 19:1-8; and 28:23-31.

3.4.1 Acts 20:22-28

The section in Acts 20:22-28 records Paul's final words to the Ephesian elders summarizing his entire ministry in Ephesus. There are

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[74] Although Luke does not demonstrate the role of the Spirit in Paul's proclamation of the kingdom of God as clearly as the cases of Jesus, the disciples, and Philip as has been discussed, he nonetheless seems to be consistent, though indirectly, in linking the two.

[75] Cf. Acts 13:9-11; 14:3, 8-10; 19:11-12; 20:9, etc.

[76] Stronstad, *Prophethood*, pp. 106, 110.

three references to the Spirit in this section and they are all from his own mouth (vv. 22, 23, 28).[77] Paul says that he is going "compelled by the Spirit" (or "bound in the Spirit" [δεδεμένος τῷ πνεύματι)[78] to Jerusalem (v. 22) and has been warned by the same Spirit of forthcoming trials and tribulations (v. 23). With this personal experience of the Spirit, Paul demonstrates his succeeding ministry as "testifying to the good news of God's grace" (v. 24) and in the immediate context he reiterates his Ephesian ministry as "preaching the kingdom" (v. 25).[79]

Lake and Cadbury attempt to make a distinction between "preaching the good news of God's grace" and "preaching the kingdom." They argue that the expression "the good news of God's grace" is the Hellenized summary of the Christian message which "almost obliterates the Jewish nature of the original preaching of the kingdom, judgment and repentance."[80] However, it is not Luke's (or Paul's) intention to distinguish between what is a Hellenistic expression and what is a Jewish expression in his proclamation. Although the exact expression of to. εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ in Acts 20:24 never appears elsewhere in Acts or in Paul's epistles, it is likely that the central content of Paul's proclamation is the good news about God's merciful action in redeeming people (cf. Acts 13:43). Likewise, the overall theme of his preaching in Ephesus is described as the good news about the present salvific rule of

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[77] With those of Acts 19:1-6, this is the largest number of references to the Spirit related to Pauline material in Acts. See S. E. Porter, *The Paul of Acts: Essays in Literary Criticism, Rhetoric, and Theology*, WUNT 115 (Tübingen: Mohr, 1999), p. 87.

[78] While it is arguable whether the phrase "τῷ πνεύματι" refers to the human spirit or divine Spirit, most scholars take the latter as the meaning of the text in the light of the similar expression in Acts 19:21. The fact that the word "being bound or compelled" (δεδεμένος) denotes divine guidance further supports this. See Porter, *Paul*, p. 86; Shepherd, *Narrative Function*, p. 233; I. H. Marshall, *The Acts of the Apostles*, TNTC 5 (Grand Rapids: Eerdmans, 1992), p. 331; Tannehill, *Narrative*, II, p. 254; J. B. Polhill, *Acts* (Nashville: Broadman, 1992), p. 425; F. F. Bruce, *The Book of the Acts*, NICNT (Grand Rapids: Eerdmans, 1988), p. 390 n. 47.

[79] In Acts 20:17-38, Paul's ministry is dominantly portrayed as speech (vv. 20, 21, 24, 25, 27) and the major content of his announcement is the "good news of God's grace" (Acts 20:24) and the "kingdom" (v. 25). M. L. Soards, *The Speeches in Acts: Their Content, Context, and Concern* (Louisville: Westminster, 1994), p. 107.

[80] H. J. Cadbury and K. Lake, *The Beginnings of Christianity*, IV (London: Macmillan, 1933), p. 261.

God in Christ (Acts 19:8, 25). Certainly, Luke does not make any specific distinction between these two subjects in Paul's proclamation and they are synonymous in Luke's mind.[81] Thus, there is no foundation for arguing that the idea of proclaiming God's grace obliterates proclaiming the kingdom.

Although the text itself does not directly describe the Spirit as the agent of Paul's preaching ministry, it can be understood that his proclamation is by the empowerment of the Spirit. Here the general role of the Spirit is characterized as personal guidance. The purpose of this guidance ultimately is missiological in the process of expanding the church, particularly here in Ephesus in Paul's third missionary journey.[82] That Paul is described as "compelled by the Spirit" (v. 22) to go to Jerusalem indicates the Spirit's direction of mission. Indeed, in an earlier mission stage in Ephesus, it is said that Paul is to be led by the compulsion of the Spirit to Jerusalem, the next mission place (Acts 19:21, "Paul purposed in the Spirit to go to Jerusalem"). Furthermore, the warnings of the Spirit[83] are not merely of an informative character, but assure Paul that there will be divine guidance and protection in the trials and tribulations he is about to face.[84] So if the Spirit clearly initiates Paul's mission through his definite guidance (Acts 20:22), then his guidance runs throughout Paul's missionary activities including Jerusalem, and this role of the Spirit should be understood in the continuation of his missionary context. If this is so, then the source of Paul's proclamation of the "good news of God's grace," which refers to

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[81] R. Strelan, *Paul, Artemis, and the Jews in Ephesus* (Berlin: de Gruyter, 1996), p. 268. See Bruce's comments: "It is a fruitless task to try to make a distinction between 'proclaiming the kingdom' and 'proclaiming the good news of God's grace." *Acts*, p. 391.

[82] Paul's extensive missionary activity is introduced in Acts 13:1-21:16 and the Spirit is represented as Paul's main agent for each of his mission plans: his mission is initiated by the Spirit (Acts 13:1-9); his mission plan is re-directed by the Spirit with a complementary vision and revelation (Acts 16:6-10); and as seen above, his mission is directly guided by the Spirit (19:2; 20:22-23). See Stronstad, *Prophethood*, pp. 104-09; J. M. Penney, *The Missionary Emphasis of Lukan Pneumatology*, JPTSup 12 (Sheffield: Sheffield Academic Press, 1997), pp. 115-16.

[83] Penney, *Missionary*, p. 116 argues that the warnings of the Spirit concerning Paul's suffering are examples of conventional prophecy and recall that of Jesus, the suffering servant as demonstrated in Luke's gospel.

[84] Polhill, *Acts*, p. 425.

the kingdom, can also be the work of the Spirit.[85] This claim can be further confirmed by Luke's portrayal of Paul throughout the book of Acts as a Spirit-filled and equipped man (9:17; 13:2, 4; 16:6-10; 19:21; 20:22; 21:4, 11) whose ministry is widely linked to his proclamation of the word (9:20, 22, 27; 13:9, 15-41; 14:3; cf. 13:47).

3.4.2 Acts 19:1-8

As observed above, Luke, when recapitulating Paul's Ephesian ministry, describes his overall task as proclaiming the kingdom (Acts 20:25). This statement clearly includes Luke's earlier statement in Acts 19:8 about Paul's early ministry of proclaiming the kingdom of God in Ephesus. But before narrating Paul's preaching ministry in the synagogue, Luke relates the story about the coming of the Spirit at Ephesus. From Luke's theological point of view, it is interesting to note why he reports Paul's approach to the Ephesian disciples with the theme of the Spirit before his preaching of the kingdom of God. While it is debatable as to whether Paul experiences the charismatic signs of the Spirit along with the Ephesian disciples (Acts 19:1-7), it is clearly possible to assume that Paul is to a great degree empowered by the Spirit from his clear involvement in bestowing the Spirit on them through the imposition of his hands.[86] Thus, it seems no accident that Paul's preaching of the kingdom in Acts 19:8 is closely connected with his experience of the Spirit along with the disciples' reception of the Spirit.[87] Directed and empowered by the Spirit, Paul is able to proclaim the kingdom of God.

3.4.3 Acts 28:23-31

This final section of Acts (28:23-31) contains two kingdom references (vv. 23, 31) and one reference to the Spirit (v. 25). While the former is described as the main subject of Paul's preaching ministry in Rome, the latter is portrayed as the source of Isaiah's prophetic message. Although the Spirit and the proclamation of the kingdom can be observed in the passage, each subject is referred to in a different context. For this reason, it would be an oversimplification for one to argue that the Spirit is the agent of Paul's proclamation of the kingdom of God from this one

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[85] Cf. Shepherd, *Narrative Function*, p. 234.

[86] Note Johnson's comments, "This [Acts 19:1-7] is by far the most extended treatment of Paul's 'prophetic' powers to bestow the Spirit." L.T. Johnson, *The Acts of Apostles* (Collegeville: Liturgical, 1992), p. 343.

[87] Pfitzner, "'Pneumatic' Apostleship?," p. 219.

passage. The Spirit is here simply delineated as a prophetic character in inspiring the word of God.[88]

But how does one discover the role of the Spirit in relation to Paul's kingdom-proclamation in Rome? From a narrative point of view, the scene of Paul's visit to Rome functions to reveal the accomplishment of the church's universal mission commanded from Jesus (Acts 1:8). Not surprisingly, Luke reports that the fulfillment of this mission has been guided by the Spirit. According to Acts 19:21, which sets the stage for the rest of Acts, Paul's decision to visit Macedonia (cf. 20:1), Achaia (cf. 20:2-3), Jerusalem (cf. 20:22-24; 21:4, 11-17), and Rome (28:14) was directed by the Spirit (ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι). In particular, Luke depicts Paul's visit to Rome and his bearing witness to the gospel there as God's plan and purpose: "I must (δεῖ) also see Rome" (Acts 19:21). By describing this essential ministry, Luke depicts the Spirit as causing Paul to visit Rome for his kingdom-preaching ministry. This implies that Paul's preaching ministry in Rome is still caused by the direction and empowerment of the Spirit.[89] Furthermore, as has been discussed, in the light of a similar feature indicated in the preceding displays of the Spirit's role in kingdom-preaching, the source of Paul's power to proclaim the kingdom of God in Rome is at least implicitly "the Spirit" as in the case of his Ephesian ministry. At this point, Pfitzner's comments are worth recalling:

> [I]t is clear that the Spirit is with Paul and at work through him right to the end. The last verse of the book pictures the apostle 'preaching the kingdom of God...quite openly and unhindered' in Rome (28:31). Where the kingdom is being proclaimed there the Spirit is still at work.[90]

In summary, Luke portrays Paul as a kingdom-preacher and describes the universal proclamation of the kingdom of God as being extensively carried out in the process of Paul's Gentile mission. Luke

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[88] Shepherd, *Narrative Function*, pp. 242-43. Nonetheless, it is worth noting that this last mention of the kingdom of God is associated with the last mention of the Spirit just like the first mention of the former is introduced with the first mention of the latter at the very beginning of Acts.

[89] See J. Hur, *A Dynamic Reading of the Holy Spirit in Luke-Acts*, JSNTSup 211 (Sheffield: Sheffield Academic Press, 2001), pp. 267-68.

[90] Pfitzner, "'Pneumatic' Apostleship?," p. 219; similarly, Woods, *Finger*, p. 152.

also consistently, but indirectly, brings the Spirit in relation to Paul's kingdom-preaching ministry. In any event, the two subjects are closely connected in Paul, but one could hardly explain the relationship better than to say that the Spirit functions as the vital agent of Paul's preaching of the kingdom. As Penney argues, the role of Paul's prophetic ministry in the power of the Spirit lies with "the preaching of good news."[91]

4. Conclusion

The intention of this article has been to demonstrate how accurately Luke reflects the relationship between the Spirit and the kingdom of God. To make an equation of the Spirit with the kingdom has apparently oversimplified the true relationship between the two and does not exactly echo Luke's perspective. Luke does not regard the Spirit as the source of the manifestation of the kingdom of God or as the life of the kingdom in its entirety as in Paul. For Luke the primary role of the Spirit in relation to the kingdom of God is presented in qualified terms: principally as the power for the proclamation of the kingdom. The Spirit as an empowering force inspires people to proclaim the kingdom so that others have an opportunity to enter into it. This can be compared with the Pauline perspective which understands the Spirit as the source of the life of the kingdom in its entirety. Thus, Luke's portrayal of the nature of the relationship between the Spirit and the kingdom is consistent: the former is characterized as the cause by which the latter is proclaimed. Where the kingdom is being proclaimed there the Spirit is still at work.

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[91] Penney, *Missionary*, p. 116. See also Bruce, *Acts*, p. 390. "Paul's main concern was...preaching in the Spirit's power the good news of God's free grace in Christ."

[*AJPS* 6:2 (2003), pp. 199-217]

THE SPIRIT IN CREATION AND ENVIRONMENTAL STEWARDSHIP: A PRELIMINARY PENTECOSTAL RESPONSE TOWARD ECOLOGICAL THEOLOGY

Agustinus Dermawan

1. Introduction

The driving motive of this paper is an attempt to humbly respond toward certain concerns and challenges that stir my mind as a Pentecostal. Initially it began when Wonsuk Ma, in his lecture, expressed his concern regarding the ignorance of Pentecostals toward environmental issues. He stated, "There has been very little attention given by the Pentecostals to environmental issues, or how to care for God's creation."[1] He believes that traditionally Pentecostals have ignored these aspects.

However, it seems Pentecostals are not alone. Tony Campolo observes,

> You know that the problems related to the destruction of the environment are now severe. And what is making matters worse is that people in general, and Christians in particular, don't seem to care. Even though Christians have been commissioned by God to be good stewards of His creation, they appear to be the least concerned with what is going on. And of all the Christians, those who call themselves evangelicals have the worst record. Studies show that the more zealously committed people become to evangelical churches, the less concerned they are about the horrible things that are happening to the environment. We "Bible-believing, born-again, Spirit-filled Christians," more than any others, seem to have turned deaf ears to the

[1] From the distributed material provided by Wonsuk Ma for "The Spirit of God in Old Testament" course, September 2002, Asia Pacific Theological Seminary, Baguio City, Philippines.

> pleas to save God's creation from what has to be called sinful exploitation.[2]

A lack of concern toward environmental issues has developed into an avoidance attitude by many Christians who are highly suspicious of the possible infiltration of New Age ideas into the church. Tragically, it is because ecology is a major theme in New Age thinking some believe infiltration can happen through shared concern for the environment.[3] I believe that infiltration may happen anytime, but we will be naïve if we withdraw ourselves from any ecological concern because of that suspicion. Certainly, this is a challenge for us to develop a Bible-based theology.[4]

Furthermore, the East Asia Christian Conference (EACC) document "Confessing the Faith in Asia Today" mentions nature as one of the points of entry where the gospel may be expected to relate most meaningfully to the life of Asian people today.[5] Perhaps this is because in the East, generally speaking, there is a deeper sense of kinship between humans and nature than is in the West.[6] This is certainly an opportunity and at the same time a challenge for me, as God has placed and allowed me to be born in an Asian country, to contribute at least thoughts which express my concern toward ecological problems.

Regarding placing blame on Christianity, Christians from various traditions attempt to respond. Broadly speaking, Lawrence Osborn classifies Christian responses into three categories: reaction, reconstruction and re-examination. In the reaction category, typically

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[2] Campolo, *How to Rescue the Earth*, p. 3.

[3] Ron Elsdon, *Greenhouse Theology: Biblical Perspectives on Caring for Creation* (Tunbridge Wells: Monarch, 1992), pp. 17-18.

[4] The same challenge has been realized and responded by Campolo, *How to Rescue the Earth*.

[5] The EACC at its first Asian Faith and Order Consultation in Hong Kong, 1966, singled out four points of entry at which the proclamation of the gospel may be expected to introduce itself to Asian people today. These are Asian's experience of nature, society, religion, and suffering. This is taken from the entire volume of Douglas J. Elwood, ed., *Asian Christian Theology*, *Asian Christian Theology: Emerging Themes* (Revised Edition of *What Asian Christians Are Thinking*) (Philadelphia: Westminster, 1980).

[6] Masatoshi Doi, "Religion and Nature," in *What Asian Christians Are Thinking: A Theological Source Book*, ed. Douglas J. Elwood (Quezon City, Philippines: New Day Publishers, 1978), pp. 119-130 (119).

they respond negatively to the adverse criticism of traditional Christian thought and practice in relation to the environment. Christians in the reconstruction category have accepted the environmentalist critique of Christianity, even without looking at what Christian tradition affirms about the non-human creation. Re-examination is a middle way. They acknowledge the criticism, but attempt to offer solutions from the fundamental tenets of Christian belief.[7]

This paper may be considered as a re-examination, working under an umbrella of Pentecostal tradition. In our discussion, the Spirit in creation will be assumed to be a decisive answer toward the environmental issues. Furthermore, I also intend to find a model, which could effectively serve the community of believers, especially in Asia. I have to admit, however, that at this point I do not have a model; nonetheless, I would like to suggest some qualities which may stimulate us to find certain models

Obviously we may not be able to cure a problem if we do not identify the problem itself. Thus, it is a task of our discussion to re-examine the Pentecostal tradition and identify any possible problem(s).

Ecumenical discussions are beyond the scope of this paper. The main intention is to re-examine the Pentecostal tradition, and determine how to develop theological responses to environmental stewardship issues. At this point, this paper may not propose practical strategies, since the primary intention is a theological one, which needs further development. In this sense, my sub-title "A Preliminary Study toward Ecological Theology" pronounces my intention.

2. The Roots of Pentecostal Ignorance to the Environmental Issues

Frankly speaking, apart from Ma's statement referred to in the introduction, I do not know whether Pentecostals really lack concern toward environmental issues or not. I tried to recall if I had encountered any form of concern that expressed Pentecostal attention to environmental issues, as I grew in Pentecostal traditions. I have to admit that the only time I heard the word "nature" being appreciated was during times when we had a church retreat, camping and recreation. Recently I attended a service in the United Church of Christ in the Philippines (UCCP), Baguio, and I heard the pastor preach the series of "Stewardship

[7] Lawrence Osborn, *Guardian of Creation: Nature in Theology and the Christian Life* (Leicester: Apollos, 1993), pp. 61-62.

of God's Creation" within two Sunday services.[8] Comparing this to my experience in attending various Pentecostal services, it is significant. For the past three years I have had the opportunity to attend various Pentecostal services in Baguio, Philippines including services at the seminary chapel, but I have not heard a single sermon which communicates any concern regarding environmental issues. Certainly, this very subjective observation may not be valid enough to be an indicator that Pentecostals lack concern toward nature, but at least this gives a supportive impression toward Ma's comment.

A question to be raised is: "Why do Pentecostals have such a tendency?" Let me put it in more a direct way: "What are the roots of the Pentecostal ignorance of our environmental stewardship?" In the following discussion, I would like to present at least two roots of the Pentecostal ignorance: otherworldliness and pessimism. Understandably otherworldliness and pessimism are caused by certain ideas such as pre-millennialism, pretribulation, the imminence of *parousia*, and in this sense otherworldly and pessimistic attitudes may not appear to be "roots." However, I prefer to identify them as the "roots" because they are manifested attitudes that have caused Pentecostals to have a lack of concern about environmental problems.

2.1 Otherworldliness

It is not my intention to judge the issue of otherworldliness in terms of right or wrong. That will be beyond the scope of the present discussion. Rather, the issue will be discussed in terms of how otherworldliness can be the root of Pentecostals' ignorance toward the environmental issues.

According to Russell Paul Spittler, a prominent writer in the area of Pentecostal spirituality, "otherworldliness" is one of five implicit values, which govern Pentecostal spirituality.[9] It can be seen in early Pentecostalists. They were not to engage in worldly activities—mixed swimming, theater attendance and card playing. It is interesting that most available photos of William J. Seymour, the Azusa Street pastor, show

[8] I attended United Church of Christ in the Philippines, Westside of Burnham Park, Baguio City on September 1 and 8, 2002.

[9] The other values are experience, orality, spontaneity, and biblical authority: Russell Paul Spittler, "Spirituality, Pentecostal and Charismatic," *Dictionary of Pentecostal and Charismatic Movement*, eds. Stanley M. Burgess, et al. (Grand Rapids: Zondervan, 1988), pp. 804-805.

him without a tie, which many early Pentecostals thought "worldly."[10] Even though, as Spittler observes, otherworldliness is fading among North American Pentecostals (I believe it is also true among non-western Pentecostals), there are still some who tend to think this way.

Discussing "otherworldliness," it may be helpful if we can trace its origin from a historical perspective. Following American historian Timothy L. Smith, John Stott calls this value "The Great Reversal."[11] It is important to note that otherworldliness, which was in accordance with the withdrawal of Evangelicals from social concerns, initially emerged at some point during the first thirty years of the twentieth century, in which Pentecostalism was born. I contend that, since early Pentecostalism was born during this period, inevitably early Pentecostals had been influenced by this notion. In order to see the link between otherworldliness in Pentecostals and "the great reversal" among Evangelicals, we can identify some elements that still remain in Pentecostalism with what Stott has identified as five reasons for this withdrawal into pietism.

First it is a reaction against theological liberalism in the early part of the twentieth century, when Christians were preoccupied with the proclamation of the gospel and defense of historical biblical Christianity. "When evangelicals were busy seeking to vindicate the fundamentals of the faith, they had no time for social concerns."[12]

Secondly, it is reaction against the so-called "social gospel," involving the politicization of the kingdom of God and a Christian vision of utopia on this earth.[13]

Thirdly, it reflects the widespread disillusionment and despair that followed the First World War and its attendant exposure of the depths of human evil. "Earlier social programmers had failed. Human beings and human society appeared to be irreformable. Attempts at reform were useless."[14]

The fourth, it reflects the spread of pre-millennialism, through the teaching of J. N. Darby and its popularization in the Scofield Bible. Stott says pre-millennialism:

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[10] Spittler, "Spirituality, Pentecostal and Charismatic," p. 805.

[11] John Stott, *Decisive Issues Facing Christian Today* (Grand Rapids, MI: Fleming H. Revell, 1984), p. 6.

[12] Stott, *Decisive Issues Facing Christian Today*, p. 6.

[13] Stott, *Decisive Issues Facing Christian Today*, p. 6.

[14] Stott, *Decisive Issues Facing Christian Today*, p. 8.

> Portrays the present evil world as beyond improvement or redemption, and predicts instead that it will deteriorate steadily until the coming of Jesus, who will then set up his millennial reign on earth. If the world is getting worse, and if only Jesus at his coming will put it right, the argument runs, there seems no point in trying to reform it meanwhile.[15]

Fifthly, it reflects the identification of Christianity with middle class society, "who tended to dilute it by identifying it with their own culture."[16] This leads to a portrait of a religious-minded person who is preoccupied with saving his own soul, an other-worldly orientation, and is indifferent at best toward social systems that perpetuate social inequity and injustice.[17]

From the list above, we can identify at least two elements found in Pentecostalism: pre-millennialism and the notion of being religious/ heavenly minded. Pre-millennialism apparently has colored the early Pentecostalists, as William Menzies, one representative of much of Pentecostalism, asserts,

> Millennial expectation formed an important part of the message of the early Pentecostalists. Imbued with a sense of the nearness of the end of the age, and the Pentecostal revival was the harbinger of the cataclysm, the cry was heralded abroad, "Jesus is coming soon."… It is interesting to observe that four of the 16 items in the Statement of Fundamental Truths adopted in 1916 were eschatological in substance, indicating the relative importance in the Pentecostal message from early years of the coming end of the age.… These statements commit the Assemblies of God to premillennialism.[18]

Moreover, this eschatological view is not only in the early Pentecostalists, but it is inherited to all Pentecostals in general. As D. J. Wilson states, "In general, Pentecostal eschatology may be characterized as premillennial, expecting the second advent of Christ prior to the establishment of the thousand-year kingdom of Revelation 20."[19]

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[15] Stott, *Decisive Issues Facing Christian Today*, p. 8.

[16] Stott, *Decisive Issues Facing Christian Today*, p. 8.

[17] Stott, *Decisive Issues Facing Christian Today*, p. 8.

[18] William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), pp. 328-29.

[19] D. J. Wilson, "Eschatology, Pentecostal Perspectives on," *Dictionary of the Pentecostal and Charismatic Movements*, pp. 264-68 (264).

The typical pre-millennialism approach can easily find references to environmental disaster in the Bible as sure signs of the last times. War, famines and earthquakes are perceived as a kind of "affirmation" of the "sign of the times."[20] Along with this discussion, Tony Campolo makes an observation,

> It is no surprise to me that those evangelical preachers who make a big thing out of this kind of premillennialist theology are also the preachers who seem least concerned about environmental issues and the impending ecological disaster. Personal salvation that fosters personal holiness seems to be the limit of their concern.[21]

Otherworldliness implies simple dualism between the world and heaven. Pentecostals often say, "This world is not my home," or "The real world is the eternal one, 'up there' in heaven." Spittler points out that the social and economic deprivation of the earlier Pentecostals pronounced the contrast between their own situation and the pearly gates and golden streets of heaven.[22] This "heavenly"-mindedness leads them to focus only on such activities which they consider as spiritual (e.g. saving souls), and neglect activities that are considered as secular (e.g., the correction of social ills, environmental concerns). Spittler asserts, "Otherworldliness linked with experiential individualism makes it nearly impossible for Pentecostals to comprehend the notion of structural or systematic evil." Then he correctly connects it with the spiritual-mindedness of Pentecostals, "…except to say that the Devil controls unredeemed human society."[23] In this regard, Denton Lotz, general secretary for the Baptist World Alliance, rightly comments, "There

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[20] As it is quoted in D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), p. 22, Alexander Boddy, "Seven Signs of His Coming," *Confidence*, December, 1910, pp. 281-88 listed seven different signs: 1) the times of the gentiles are at an end; 2) the return of the Jew to their homeland; 3) the prophecy of Daniel's image with feet of iron and clay, an image which Boddy saw fulfilled in the current political situation of pre-World War I Europe; 4) the great apostasy of the church; 5) an increase of earthquakes and other natural disasters; 6) the gospel proclaimed to the nations as witness; and 7) the Latter Rain message being outpoured.

[21] Campolo, *How to Rescue the Earth*, p. 3.

[22] Spittler, "Spirituality, Pentecostal and Charismatic," p. 805.

[23] Spittler, "Spirituality, Pentecostal and Charismatic," p. 805.

seems to be a conflict between those who emphasize saving souls and those who emphasize saving trees."[24]

2.2 Pessimism

It is apparent that pessimism is a part of the Pentecostal perception in viewing the world. They often say, "The world passes away," or "This world is not my home, I'm only passing through…. I can't feel at home in this world anymore." A song of yesteryear that partially reflects some of the attitudes we have towards caring for the world we live in. Therefore, Spittler has rightly observed, "Cultural pessimism makes the correction of social ills inappropriate as a feature of any contemporary ecclesiastical agenda."[25]

Pessimism, particularly in Pentecostalism, most likely comes from Pentecostal eschatology. Pentecostals believe that the Second Coming of Christ is imminent. It was particularly apparent among early Pentecostalists. They focused on the imminence of the *parousia*, and seeing the outpouring of the Spirit in the "baptism" as empowerment for effective evangelism of the entire world before the end came.[26]

The outpouring of the Holy Spirit in the early part of the twentieth century is seen by Pentecostals as an important sign of the end. A sense of urgency has been an important motivation for missionary endeavor and evangelism, making the Pentecostals the fastest-growing segment of Christianity, which they attribute to the work of the Spirit. Further, this sense of urgency has not only facilitated the Pentecostals rapid growth, but it also injected a sense of meaningfulness in the life of Pentecostal members. Robert Francis Martin observationally notes,

> Pentecostals felt themselves obligated to spread the gospel of Christ as widely as possible before the imminent judgment of God descended upon mankind. This theological note of urgency served a vital social

[24] Denton Lotz, quoted in Campolo, *How to Rescue the Earth*, p. 3.

[25] Spittler, "Spirituality, Pentecostal and Charismatic," p. 805.

[26] For further discussion, D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), ch. 2, "Conception: The Pentecostal Message."

> function. It provided a clearly defined social role of significance for a number of persons who had failed to find such roles in other contexts.[27]

Many also believed that Christ would not return until the gospel has been preached to the ends of the earth. They have a major duty, therefore, to facilitate his return by spreading the good news. "Their *real* concern was to engage in activity which would hasten the return of Christ," says Faupel.[28] Since the end is near, they are indifferent to social change and have rejected the reformist methods of the optimistic postmillennialists[29] and have concentrated on "snatching brands from the fire" and letting social reforms result from humankind being born again.[30]

This expectation, as Steven Bouma-Prediger examines, negates any rationale for preserving the earth since the second coming of Jesus will usher in a completely new form of existence.[31] Campolo sarcastically states, "Some of these preachers…can even point to a coming ecological holocaust as a kind of 'good news.' They see it as a 'sign' that the second coming of Christ is at hand. And they greet the news of a disintegrating environment with a shout of 'Maranatha!'"[32]

3. Theology and Strategy: Old Testament Spirit Tradition.

As I did this research, I realized that many people blame Christianity for the present ecological crisis. For instance, Lynn White, whom many believe has served as an initiator for Christian theologians to pay serious

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[27] Robert Francis Martin, "The Early Years of American Pentecostalism, 1900-1940: Survey of a Social Movement" (Ph.D. dissertation, University of North Carolina, 1975), p. 81.

[28] Faupel, *The Everlasting Gospel*, p. 21.

[29] Previously the postmillennial vision of Edwardian revivalism combined with the optimistic soteriology of Wesleyan Perfectionism were the context of mid-nineteenth century of America, in which the American Holiness movement had evolved and influenced the emergence of the Holiness-Pentecostal tradition. See Faupel, *The Everlasting Gospel*, pp. 43-76.

[30] Wilson, "Eschatology, Pentecostal Perspectives on," p. 267.

[31] Steven Bouma-Prediger, *The Greening of Theology: The Ecological Models of Rosemary Radford Ruether, Joseph Sittler, and Jurgen Moltmann*, AARA 91 (Atlanta: Scholar Press, 1995), p. 3.

[32] Campolo, *How to Rescue the Earth*, p. 94.

attention to ecological issues, published an article in *Science* magazine in 1967. He blamed Protestant Christianity, and more specifically, Calvinism, for the orientation toward nature that has led to ecological disaster.[33] Frederick Elder, supporting White's opinion, claims that "Christianity has fostered a dangerous subject-object attitude toward nature, which separates man from nature and promotes a utilitarian mentality, leading to exploitation."[34] Arnold Toynbee contends that the Genesis 1:28 command to have dominion and subdue the earth not only permits but direct humankind to dominate and exploit creation.[35]

In response to criticism against Christianity, H. Paul Santmire outlines the possible and, in his view, necessary task involved in responding to the above arguments and in developing an "ecological theology."

By extracting Santmire's theological tasks, this paper is primarily concerned with two. First, it intends to renew critical attention to biblical studies in order to reconsider and reconceive certain fundamental biblical concepts.[36] Second, the fundamental task is to find a root metaphor or basic image, or a cluster of such images, that is able most adequately and effectively to inform a Christian perspective.[37]

3.1 The Spirit in Creation: A Critical Attention of Biblical Studies

As far as the Pentecostal is concerned, the creation spirit tradition is one of the spirit traditions that is rarely touched. Perhaps it is because this tradition is not in a charismatic category.[38] It is obvious that Pentecostals

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[33] Lynn White, "The Historical Roots of Our Ecological Crisis," *Science* 10 (March 19670, pp. 1203-1207, taken from Campolo, *How to Rescue the Earth*, p. 21.

[34] Frederick Elder, *Crisis in Eden: A Religious Study of Man and Environment* (Nashville: Abingdon, 1970), p. 19.

[35] Arnold Toynbee, "The Religious Background in the Present Environmental Crisis," in *Ecology and Religion in History,* eds., David and Eileen Spring (New York: Harper and Row, 1974), p. 146, taken from Steven Bouma-Prediger, *The Greening of Theology: The Ecological Models of Rosemary Radford Ruether, Joseph Sittler, and Jurgen Moltmann*, AARA 91 (Atlanta: Scholar Press, 1995), p. 2.

[36] H. Paul Santmire quoted in Bouma-Prediger, *The Greening of Theology*, p. 8.

[37] Bouma-Prediger, *The Greening of Theology*, p. 9.

[38] Wonsuk Ma, "The Empowerment of the Spirit of God in Luke-Acts: An Old Testament Perspective," in *Spirit and Spirituality: Essays in Honor of Russell P.*

are more excited to explore charismatic aspects of the Spirit's activity, since it is a part of Pentecostal uniqueness. Further, Pentecostal theology and praxis are often exclusively based on the book of Luke-Acts through which Luke carefully selected two specific Old Testament Spirit traditions: the leadership and the prophetic Spirit traditions.[39] Inevitably, thus, Pentecostals are more charismatic-oriented.

It is my belief that Pentecostals need to explore more the creation Spirit tradition in order to develop an ecological theology. This exploration will serve as a fulfillment of the first theological task. However, I have to admit that this discussion is not a final discussion in itself. It requires a further development, beyond the capacity of this paper.

In the Old Testament, the word *ruach* occurs about 380 times. The phrase *ruach Yahweh* is used in 27 passages. The meaning of the word is so complex, and the periods from which the relevant writings date are so widely separated, that it is impossible to find a simple semantic pattern for the word's usage, or to construct a single, unified concept for what is meant.[40] The Hebrew word for *ruach* may mean wind, movement of air, breath of mouth, breath of life, Spirit of God or spirit of man.[41]

The occurrence of the Spirit of God[42] in Genesis 1:2 represents the creation Spirit tradition.[43] Stanley Horton comments that the Spirit of God in this verse is associated with God's creative activity.[44]

Spittler, eds. Wonsuk Ma and Robert P. Menzies (London: T. & T. Clark, forthcoming), p. 16 divides the function of the divine Spirit into two broad categories: charismatic and non-charismatic. Leadership Spirit and prophetic Spirit are categorized as charismatic level, and creation Spirit, the Spirit as God's agent, the Spirit as a part of God's existence, the Spirit as a reference to God himself are categorized as non-charismatic level.

[39] Ma, "The Empowerment of the Spirit of God in Luke-Acts," p. 24.

[40] A. Heron, *The Holy Spirit in the Bible, in the History of Christian Thought and in Recent Theology* (Philadelphia and London: Fortress, 1983), p. 3.

[41] Tormod Engelsviken, "The Gift of the Spirit: An Analysis and Evaluation of the Charismatic Movement from a Lutheran Theological Perspective," Part 2 (Ph.D. dissertation, Aquinas Institute of Theology, Dubuque, Iowa, 1981), p. 325.

[42] There has been deep disagreement among scholars about the correct interpretation of the phrase רוח אלהים. Some scholars such as von Rad, Speiser, Schidt, Westernmann see this as simply a description of the primeval chaos and therefore translate it "a mighty wind." But other scholars such as Cassuto, Kidner, and Gispen, as well as older commentators such as Gunkel, Skinner, and Procksch prefer the traditional translation "the spirit of God." See Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary (Waco, TX: Word Books,

The image of the "hovering" of the Spirit of God over the waters on the creation narrative expresses an interesting point. The word "hovering" is only used in Deut 32:11: "…like an eagle that stirs up its nest and hovers over its young" (NIV). Michael E. Lodahl has proposed a nice insight which views that this image is an echo of Exodus 14:21. He affirms, "For just as God's *ruach* parted the chaotic seas through which the liberated Jews passed, so the Spirit of God was hovering over the surface of the waters of the chaotic void, *preparing* the waters for God's creation (v. 2)."[45] Then there is a divine unpredictability suggested in Genesis 6, when God the creator becomes God the destroyer by allowing the watery chaos to break forth and swallow the earth. Once more God's wind passes over the chaos in 8:1, causing the water to subside and *preparing* for a new creation through Noah. This scenario, according to Lodahl, presents "God's Spirit is God's animating personal presence, imparting life to all creation."[46]

Kenneth A. Mathews has viewed the word *ruach* in Genesis 1:1 from different angle, but achieved the similar conclusion,

> Yet the Mosaic community may have understood *ruah* as having a double sense, "wind" as the prototype of the "Spirit" because of Israel's experience at the Red Sea, where God sent a mighty "wind" to part the waters and deliver Israel from the Egyptians…. Hence, for them, their God of salvation was equally at work in creation, the "wind" of God (1:2) enveloped the mighty waters of the earth as he *prepared* to transform them. Also in the flood account the "wind" (*ruah*) at God's direction blows across the "earth" (*'eres*) taming the floodwaters (8:1a), *preparing* for the return of the dry earth—creation anew.[47]

1987), p. 16. For more appealing argument of traditional translation see Victor Hamilton, *The Book of Genesis Chapter 1-17* (Grand Rapids, MI: Eerdmans, 1990), pp. 111-14.

[43] Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah*, JSOTSup. 271 (Sheffield: Sheffield Academic Press, 1999), p. 31.

[44] Stanley Horton, *What the Bible Says about the Holy Spirit* (Springfield, MO: Gospel Publishing House, 1976), p. 17.

[45] Michael Lodahl, *Shekhinah/Spirit: Divine Presence in Jewish and Christian Religion*, Studies in Judaism and Christianity (New York: A Stimulus Book, 1992), p. 43.

[46] Lodahl, *Shekhinah/Spirit*, p. 44.

[47] Kenneth A. Mathews, *Genesis 1-11:26*, New American Commentary 1A (Nashville, TN: Broadman & Holman, 1996), p. 135.

Theologically Mathews concludes that "God was sovereignly superintending the condition of the earth and *preparing* the way for his creative word."[48]

In Engelsviken's terms, the Spirit is a life-giving force, which God's Spirit as the divine breath has given life to all animate nature.[49] The life-giving Spirit is manifested with re-creation and restoration Spirit in a different context in Ezekiel's great vision of the dry bones in the valley (Ezek 37:1-14). As far as the Spirit of God and creation are concerned, we, along with Engelsviken, can conclude, "*Ruach* denoted God's active and creative presence throughout creation."[50]

Further, Engelsviken identifies the significance of the creation narratives in Genesis 1 and 2. These two creation narratives represent complementary information of the creation Spirit. He significantly points out, "Gen. 1:2 and 2:7, however, the Spirit of God, God's wind and breath, forms the bond between lifeless matter on the one side and all living organisms on the other."[51] The connection between lifeless matter and all living organisms is expressed poetically in Psalms 104:29-30,

> When you hide your face, they are terrified,
> When you take away their breath, they die and return to the dust.
> When you send your Spirit, they are created,
> And you renew the face of the earth (NIV).

Based on this psalm, Jürgen Moltmann argues, "This presupposes that God always creates through and in the power of his Spirit, and that the presence of his Spirit therefore conditions the potentiality and realities of his creation." Continuing his argument, Moltmann draws his point, "The further assumption is that the Spirit is poured out on everything that exists, and that the Spirit preserves it, makes it live and renews it."[52] In supporting his argument, Moltmann claims, for example, that, "John Calvin was one of the few people to take up and maintain this

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[48] Mathews, *Genesis 1-11:26*, pp. 135-36.

[49] Engelsviken, "The Gift of the Spirit," p. 370.

[50] Engelsviken, "The Gift of the Spirit," p. 370.

[51] Engelsviken, "The Gift of the Spirit," p. 328.

[52] Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation, the Gifford Lectures 1984-1985*, trans. Margaret Kohl (London: SCM, 1985), p. 10.

conception: *'Spiritus Sanctus enim est, qui ubique diffusus omnia sustinet, vegetat et vivificat'*."[53]

However, it seems that Moltmann fails to develop this concept of an omnipresent Spirit who sustains and enlivens all things, so that he argues that "the concept of creation in the Spirit" is "still awaiting theological development even today."[54]

Nonetheless, the discussion above offers a certain point that is worthy to be noted. Through the life-giving Spirit, the Creator God is himself present in his creation. Moltmann names it as "the fountain of life." This implies, according to Moltmann, that "everything that is, and lives, manifest the presence of this divine wellspring."[55] This means that God does not merely confront creation in his transcendence; but entering into it, he is also immanent in it.[56] This idea, however, raises a question how to distinguish God from creation. This may even lead into confusion between this idea with the number of Asian religious traditions. For instance, in Hinduism, "God is not understood as 'outside' nature, but as manifested in and through it."[57] This suggests that generally the idea might not be applicable in an Asian context.

Therefore, I agree with a proposition of Bouma-Prediger. He proposes,

> An adequate Christian ecological theology must not just emphasizes both divine transcendence and immanence, but must affirm that God's relatedness actually *depends* upon God's otherness. In other words, divine transcendence and immanence are not, as is often assumed, contradictory or incompatible, as if one entails the contrary of the other.[58]

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[53] Moltmann, *God in Creation*, p. 11.

[54] Moltmann, *God in Creation*, p. 10.

[55] Moltmann, *God in Creation*, p. 11.

[56] Moltmann, *God in Creation*, p. 9.

[57] "Man and Nature: A Workshop Report," in *Asian Christian Theology: Emerging Themes*, pp. 113-19 (114).

[58] Bouma-Prediger, *The Greening of Theology*, p. 286.

As a result of his proposition, Bouma-Prediger refers to what Loren Wilkinson suggests, "God is lovingly involved with creation *because* God is other than his creation."[59]

3.2 Searching for a Model

The discussion above brings a point that the presence of the Spirit in creation expresses God's involvement in his creation. Wilkinson identifies that Christians have often called this involvement "providence," for it is characterized by God's gracious providing.[60] The involvement with his creation has been manifested most significantly by the atoning work of Christ: to redeem not only humankind but also the whole creation.

As it is related with our second theological task, we need to find a root metaphor or basic image, or a cluster of such images that is able most adequately to inform a Christian perspective. The central question here concerns which model of or analogy for the God-human-world relationship is best able to express God's intimate relatedness to the world and yet also maintain a strong distinction between God and creation, and what is the human role in that relationship.

Ian Barbour provides helpful typologies of common models of the God-creation relation. There is: 1) the classical or monarchial model in which the relationship between God and creation is like that between a ruler and his kingdom; 2) the deist model in which God is like a clockmaker and the world is like a clock; and 3) neo-Thomist model which posits that God is to the world as a worker is to a tool; 4) the kenotic model in which God is like a parent and the world is like a child; 5) the existentialist model in which God is to the world as a person is to an object; 6) the linguistic model which envisions God as an agent and the world as an action; and 7) the embodiment model in which the world is construed as the body of God; and finally 8) the process theism model in which God is analogous to the leader of community, which is the world.[61]

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[59] Loren Wilkinson, *Earthkeeping in the Nineties: Stewardship of Creation* (Grand Rapids, MI: Eerdmans, 1980), p. 278, quoted in Bouma-Prediger, *The Greening of Theology*, p. 287.

[60] Wilkinson, *Earthkeeping in the Nineties*, p. 278.

[61] Ian Barbour, *Religion in an Age of Science* (San Francisco: Harper and Row, 1990), ch. 9.

This is not the place to engage in an extensive discussion of this important and complex issue. Nonetheless, I agree with Bouma-Prediger that the agential model (number 6) is the most promising on the mark. As he argues,

> Compared to the process and embodiment models, the agential model better preserves important claims about divine freedom and grace and is thus most in harmony with scripture and tradition. The agential model also seems best able to redeem the claim that divine immanence is contingent upon divine transcendence. That is, by speaking of God as an agent who intends and brings to completion certain actions, this model shows promise not only in linking divine relatedness and otherness, but in showing how the former is dependent upon the latter.[62]

Certainly Bouma-Prediger's argument is correct, but I feel that the agential model is too abstract. If it is so, this model may miss the point, for one of the main purposes of making a model is to concretize an abstract one to be more concrete. I would like also to raise a practical question such as how this model will serve as a stimulator for people to make a positive response toward their environment, if this model is hard to understand by common people, for instance, our congregations. Perhaps theologically this model is appealing for some of us, but practically it most likely may not serve as an effective model, a model that moves people to act accordingly.

It is clear that we need a model that is theologically and biblically appropriate and at the same time is able, even powerful to change perception and move people's heart and hands to care for their environment.

While we are thinking about this need, allow me to share an experience. Perhaps this sharing experience brings us to a certain applicable model. We, Indonesians, call our country *Ibu Pertiwi* which literally means "mother earth." *Ibu Pertiwi* symbolizes *tanah air Indonesia* (literally it means "the land and water of Indonesia"). This means the whole of the land, water, and any living creatures which live on, and all natural resources belong to *Ibu Pertiwi*. Thus, the country is often pictured as a mother who is grieving when something bad happens to Indonesia; any ecological, social, economical and even political concerns. For instance, when Indonesia was facing economical crisis in 1998, in February of the same year, some mothers protested agasint the

[62] Bouma-Prediger, *The Greening of Theology*, p. 289.

rareness of formula milk. Interestingly, they addressed the situation as hurting *Ibu Pertiwi*.[63] It is still very clear in our memory when the Bali blast happened on October 12, 2002. This action was also considered as piercing the heart of *Ibu Pertiwi.* Then, a call for making peace in *Ibu Pertiwi* has been made.[64]

The concern for *Ibu Pertiwi* has been expressed through an anonymous song as follows:

Kulihat Ibu Pertiwi (I see Ibu Pertiwi)
Sedang bersusah hati (She is sad)
Air matanya berlinang (Her tears are falling)
Mas intannya terkenang (She remembers her gold and diamond)

Hutan, gunung, sawah, lautan (Forests, mountains, field, and seas)
Simpanan kekayaan (they are kept treasures)
Kini Ibu sedang lara (Now Ibu is suffering)
Merintih dan berdoa (grieving and praying)

The second stanza of this song is a response from the children of *Ibu Pertiwi*, that is, anybody who considers themselves Indonesian.

O, lihat, Ibu Pertiwi (O, look here Ibu Pertiwi)
Kami datang berbakti (We are coming to dedicate ourselves)
Lihatlah putra-putrimu (Look at your children)
Menggembirakan Ibu (Coming to make Ibu happy)

O, Ibu, kami tetap cinta (O, Ibu, we still love you)
Putramu yang setia (Your faithful children)
Menjaga harta pusaka (keep the treasure)
Untuk Nusa dan Bangsa (for the islands and the nation)

From these lyrics, we can grasp that there is strong relationship between *Ibu Pertiwi* and the Indonesian people. It is like a mother and her children. The symbol of *Ibu Pertiwi* is a relational symbol. The figure of a mother is also very concrete and familiar to us. Every one knows what a mother is, so whose heart would not be moved when he/she sees his/her mother grieving? It is also apparent that the relationship between *Ibu Pertiwi* and Indonesian people is based mainly on intuitive and

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[63] "Pantau: Kajian Media dan Jurnalism" (www.pantau.or.id/txt/22/12.html, February 2002), checked: January 20, 2003.

[64] "Kompas" (www.kompas.com/kompas-cetak/0210/25/opini/perp.35.htm, October 25, 2002), checked: January 20, 2003.

mystical relational. We cannot see when *Ibu Pertiwi* is sad with our bare eyes, but we can only feel. Moreover, the beauty, peace and prosperity of the nation represent the happiness of *Ibu Pertiwi.* Its beauty represents esthetical values.

Conclusively, we can say that the symbol of *Ibu Pertiwi* has served as an effective symbol to awaken people's concern for ecology, the economy, politics and their nation, because it is understood relationally, concretely, intuitively, mystically and esthetically.[65] Therefore it is my contention that in order to have an effective model with regard to ecological concerns, especially in an Asian context, the model must be able to be understood relationally, concretely, intuitively, mystically and esthetically. On the top of those qualities certainly it must be biblically and theologically appropriate.

By observing those qualities, what model may serve as an adequate and effective model which fosters an attitude of respect and care for the earth, especially in the Asian context, as far as environmental issues are concerned? I will leave this question as an open challenge for every one of us who is concerned about global ecological problems, how our children will live and eventually how Christians' witness should be representing God's love in this world.

4. Conclusion

Having identified that Pentecostals have little or no concern toward environmental problems, an urgent calling, therefore, is heralded for Pentecostals to re-evaluate and re-examine the otherworldliness and pessimistic attitudes.

Inevitably, a recognition toward the Spirit of God as the life-giving spirit, present in God's creation demands respect to his creation. Moreover, the presence of the Spirit of God in creation expresses an important message that God is lovingly involved in creation.

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[65] This conclusion is influenced by a workshop report in the All-Asia Consultation on Theological Education for Christian Ministry held in Manila, March 1977, which conclusively introduces that some features of Asian approaches to "Man and Nature" is understood relationally, intuitively, mystically, and esthetically. I have added a point "concretely" which I believe is one of the most significant points of model. See, "Man and Nature: Workshop Report," in *The Human and the Holy: Asian Perspective in Christian Theology*, eds. Emerito P. Nakpil and Douglas J. Elwood (Quezon City, Philippines: New Day Publishers, 1978), pp. 64-70 (65).

The involvement of God in creation requires a model to inform Christianity. At this point I do not have any model, but I have identified certain qualities, which hopefully will help us in finding an adequate and effective model(s). This should be a challenge for us to find a biblical model, and at the same time practical model.

[*AJPS* 6:2 (2003), pp. 219-234]

REASSESSING BELIEVER'S BAPTISM IN PENTECOSTAL THEOLOGY AND PRACTICE

Simon G. H. Tan

I. Introducing the Agenda

The ordinance of Water Baptism and the Lord's Supper are the two external rites that are virtually observed by all churches. These ordinances originate from the instructions of Christ himself, but not from man nor from the church. Augustus H. Strong writes:

> By the ordinances, we mean those outward rites which Christ has appointed to be administered in his church as visible signs of the saving truth of the gospel. They are signs, in that they vividly express this truth.[1]

There are two distinct interpretations concerning the relationship between the ordinance of water baptism and the individual. The first interpretation emphasizes the importance of a faith response. This means that the individual must be able to give a believable profession of faith in Christ before he/she can be baptized.

The other interpretation views the baptism simply as an expression of the reality of the grace of God in the life of the individual. Daniel Migliore of Princeton Theological Seminary writes:

> These two tendencies struggle with each other in the church and theology up to the present. The danger (of the objective reality view) is that it minimizes the importance of the response of faith and seems to disregard the freedom of the Spirit. Viewed purely objectively, the grace of God mediated by sacramental action is depersonalized and reified. The danger of the subjective view (that requires a faith response

[1] A. H. Strong, *Systematic Theology* (Valley Forge, PA: Judson Press, 1979), p. 930.

> by the individual) is that it obscures the unconditional and objective reality of God's grace.[2]

I have often been asked during the baptismal services of our church as to why we do not allow infants to be water baptized. I had replied that it is the view of our church that infants are not able to respond in repentance and faith which are the necessary requirements for baptism. I believe that virtually all Pentecostal churches like ours, will baptize only believers who are able to make a credible profession to the faith. However, I have often wondered whether these requirements are indeed necessary.

It is ironic that the world has no problem with infant baptism; neither do nominal Christians, nor infants themselves. Apparently only a minority of Christians, indeed often the most pious, fear that infant baptism may be harmful to the future spiritual health and well-being of the infant!

There is no clear indication in the New Testament that water baptism was ever administered to the infants of the believers. While paedobaptism (baptizing infant children of believers) is mentioned in the writings of the church fathers including Tertullian, Irenaeus, Origen and Justin Martyr, there is no evidence before AD200 of any baptism other than that of believers. Paul K. Jewett of Fuller Theological Seminary writes:

> I have evaluated each relevant passage from ancient Christian sources and have reached the conclusion that the practice of infant baptism appears in the Western Church about the time of Irenaeus (AD180) and in the Eastern Church somewhat later, but prior to Origen (AD233).[3]

G. R. Beasley-Murray identifies the origin of the contemporary discussion on infant baptism to the work of W. Heitmuller, *Im Namen Jesu*, published in 1903.[4] The strongest statements rejecting the practice of infant baptism had come mainly from Reformed scholars of his day. However in the years that followed, there had been a marked acceptance

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[2] D. L. Migliore, *Faith Seeking Understanding* (Grand Rapids, MI: Eerdmans, 1991), pp. 212-13.

[3] P. K. Jewett, *Infant Baptism and the Covenant of Grace* (Grand Rapids, MI: Eerdmans, 1980), p. 7.

[4] G. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids, MI: Eerdmans, 1976), p. 307.

of infant baptism by many of the Reformed tradition, and this has been due mainly to the influence of distinguished theologians such as Joachim Jeremias, Louis Berkhof, Oscar Cullmann, John Murray and G. W. Bromiley.[5]

This paper defines "an infant" to mean "an infant of believing parents" who have a sufficient enough relationship with the church to request baptism for their infants. It calls for a reassessment of our Pentecostal view and practice of rejecting infant baptism. It argues that believer's baptism is a reflection and a resulting influence of the individualistic orientation of the West and does not reflect the true nature of Asian societies. The paper begins by reviewing and evaluating the historical arguments for infant baptism. It then seeks to show that infant baptism is not contrary to the biblical teachings but is an important step of faith and Christian commitment for Asian parents. The paper also rejects the view that infant or child dedication is a suitable alternative to infant baptism.

II. Reviewing the Historical Arguments for the Baptism of Infants

There are two primary theological arguments that are often cited in support of infant baptism. The first primary argument is that infants were among those who were baptized in the biblical narratives on the baptism of households and families (Acts 10:44-48; 11:14; 16:15; 16:33; 18:8). For example, it is argued that the conversion and baptism of Lydia "and members of her household" (Acts 16:15), the Philippian jailer "and all his family" (Acts 16:33) and "the household of Stephanas" (1 Cor 1:16) would in all probability included infants and children. The Reformed systematic theologian Louis Berkhof writes:

> The New Testament repeatedly speaks of the baptism of households, and gives no indication that this is regarded as something out of the ordinary, but rather refers to it as a matter of course (Acts 16:15, 33; 1

[5] Among their many books that have been often cited in support of the infant baptism are Joachim Jeremias, *Infant Baptism in the First Four Centuries* (London: SCM, 1960); Oscar Cullmann, *Baptism in the New Testament* (Philadelphia: Westminster, 1950); John Murray, *Christian Baptism* (Phillipsburg: Presbyterian and Reformed Pub., 1980); and G. W. Bromiley, *Children of Promise* (Grand Rapids, MI: Eerdmans, 1979) and *The Baptism of Infants* (London: Vine Books, 1955).

> Cor 1:16). It is entirely possible, of course, but not very probable, that none of these households contained children. And if there were infants, it is morally certain that they were baptized along with the parents. The New Testament certainly contains no evidence that persons born and reared in Christian families may not be baptized until they have come to years of discretion and have professed their faith in Christ. There is not the slightest allusion to any such practice.[6]

Joachim Jeremias also agrees with him and writes:

> In all five cases, the linguistic evidence forbids us to restrict the concept of the 'house' to adult members of the family. On the contrary, it shows plainly that it is the complete family including all its members which receives baptism.[7]

However, the Baptist theologian Wayne Grudem rejects the probable inclusion of infants in the narratives and writes:

> When we look at the actual examples more closely, we see that in a number of them, there are indications of saving faith on the part of all of those baptized. For example, it is true that the family of the Philippian jailer was baptized (Acts 16:33), but it is also true that Paul and Silas "spoke the word of the Lord to him and to all that were in his house" (Acts 16:32). If the Word of the Lord was spoken to all in the house, there is an assumption that all were old enough to understand the word and believe it. Moreover, after the family had been baptized, we read that the Philippian jailer "rejoiced with all his household that he had believed in God" (Acts 16:34). So we have not only a household baptism, but also a household reception of the Word of God and a household rejoicing in faith in God. These facts suggest quite strongly that the entire household had individually come to faith in Christ…. Of all the examples of "household baptism" in the New Testament, the only one that does not have some indication of household faith as well is Acts 16:14-15, speaking of Lydia: "the Lord opened her heart to give heed to what was said by Paul. And when she was baptized, with her household." The text simply does not contain any information about whether there were infants in her household or not. It is ambiguous and

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[6] Louis Berkhof, *Systematic Theology* (Edinburgh: Banner of Truth Trust, 1979), p. 634.

[7] Joachim Jeremias, *Infant Baptism in the First Four Centuries* (London: SCM, 1960), p. 55.

> certainly not weighty evidence for infant baptism. It must be considered inconclusive in itself.[8]

I am inclined to agree with Grudem that these narratives on the baptism of households do not conclusively support the contention that infants and children were also baptized along with their parents. His observation that there is no indication concerning the faith of Lydia and her household in contrast to the other narratives is certainly significant in rejecting the contention that these narratives provide evidences for infant baptism. Therefore these narratives provide little support for the practice since Luke certainly did not have infants in mind. Consequently his narratives cannot be pressed to include them.

The other primary argument for infant baptism is based on the divine covenant with Abraham and "with his seed" (Gen 17:7). In the Old Testament, this covenant is always referred to in the singular (Exod 2:24; Lev 26:42), and the New Testament speaks of believers as participants in or heirs to this covenant (Acts 2:39; Rom 4:13-18; Gal 3:13-18; Heb 6:13-18). Hence, the covenant has continued and applies to us as believers today. John Calvin writes: "The covenant which the Lord once made with Abraham is no less in force today for Christians than it was of old for the Jewish people."[9]

It is also pointed out that the Old Testament recognizes infants and children as among the covenant people of God. They were present when the covenant was renewed (Deut 29:10-13; Josh 8:35, 2 Chro 20:13), they had a standing in the congregation of Israel, and they were also present in their religious assemblies (2 Chro 20:13; Joel 2:16). Therefore, we would hardly expect a reduction in their position and privileges in the new dispensation, and would certainly not expect the promotion of their exclusion from any standing in the church today. John Leith of Union Theological Seminary in Virginia writes:

> The covenant is for believers and for their seed. The children of Christian parents, even one Christian parent, are considered holy. The community of birth, of nature, and of history has significance for the community of faith. The church cannot ignore birth, nature, and history and spiritualize away their significance.[10]

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[8] Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 2000), p. 978.

[9] John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill (Philadelphia: Westminster, 1960), vol. 21, 4:16:6.

[10] John Leith, *Basic Christian Doctrine* (Louisville: Westminster, 1993), p. 255.

The words of Peter in Acts 2:38-39 is also cited to support the practice of infant baptism:

> Repent and be baptized, everyone of you in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

It is pointed out that since infants and children are included in the promise given against a background that specifies water baptism, they may therefore be rightly baptized. Joachim Jeremias writes:

> The children are not the coming generations, but the sons and daughters of the hearers. Since the gift of the Spirit (2:38) is linked to baptism, 2:39 contains the challenge to have the children baptized also. Thus in Acts 2:38f, we have before us a witness for the practice of infant baptism in apostolic times.[11]

Similarly, the Reformed systematic theologian John Murray agrees with him and adds:

> Nothing could advertise more conspicuously and conclusively that this principle of God's gracious government, by which children along with their parents are the possessors of God's covenant promise, is fully operative in the New Testament as well as in the Old than this simple fact that on the occasion of Pentecost, Peter took up the refrain of the old covenant and said, "The promise is to you and to your children."[12]

J. Rodman Williams, the professor of theology at Regent University, rejects the interpretation of the passage by Jeremias and Murray, and writes:

> A careful reading of Acts 2:38-39 and the background of these verses will show that in the first place, Peter is referring to the gift of the Holy Spirit, not salvation (contained in the words "repent," "be baptized," and "forgiveness of sins"), which is promised to all whom God "calls to him" (thus who have received salvation). Hence it is misguided to view the baptism of anyone as included in the promise. Second, Peter's

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[11] Jeremias, *Infant Baptism in the First Four Centuries*, p. 41.

[12] John Murray, *Christian Baptism* (Phillipsburg: Presbyterian and Reformed Pub. 1980), p. 68.

> words about children cannot imply infant baptism, since the whole background of repentance and faith calls for conscious decision, and only in that context can baptism occur with the resulting promise of the gift of the Holy Spirit. Third, "your children" is properly understood as "your sons and your daughters" (v. 17)—not your infants—those of responsible age. In every way to view Peter's words as under-girding the practice of infant baptism is without warrant.[13]

The New Testament references concerning the Genesis flood and the exodus from Egypt which are "types" of Christian baptism have also been cited in support of infant baptism. For example, Peter speaks of Noah with his sons and their wives who were "baptized" by the waters of the flood (1 Pet 3:20-21). Similarly, Paul himself declares that all Israel was "baptized into Moses in the cloud and in the sea" (1 Cor 10:1-2). It was noted that in both of these Old Testament "types," an elected people was delivered from death, and in both instances, the covenant was made not only with individuals (Noah and Moses) but also with their family and their people that included their infants and children. Geoffrey W. Bromiley of Fuller Theological Seminary writes:

> The point is…that the covenantal action of God is not with individuals in isolation, but with families, or with individuals in families so that those belonging to the individuals are also separated as the people of God and in a very special sense come within the sphere of the divine covenant.[14]

It has also been pointed out that the sign of the covenant in the Old Testament was circumcision which was administered to infants and that the sign of the covenant in the New Testament is water baptism. The words of Paul in Col 2:11-12 is cited to support the parallelism between circumcision and baptism:

> In him also you were circumcised, in putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism, and raised with him through your faith in the power of God, who raised him from the dead.

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[13] J. Rodman Williams, *Renewal Theology*, vol. 3 (Grand Rapids, MI: Zondervan, 1992), pp. 235-36.

[14] Geoffrey W. Bromiley, *Children of Promise* (Grand Rapids, MI: Eerdmans, 1979), p. 16.

Therefore it is argued that baptism should be administered to all infants and children of believing parents since to deny them the baptism is to deprive them of the privileges and benefits that are rightfully theirs as covenant members of the community of God. Louis Berkhof writes:

> In the new dispensation, baptism is by divine authority substituted for circumcision as the initiatory sign and seal of the covenant of grace…. If baptism did not take its place, then the New Testament has no initiatory rite.… If children received the sign and seal of the covenant in the old dispensation, the presumption is that they surely have a right to receive it in the new.… Their exclusion from it would require a clear unequivocal statement to that effect, but quite the contrary is found (Matt 19:14; Acts 2:39; 1 Cor 7:14).[15]

Wayne Grudem questions the strength of Berkhof's argument and writes:

> It is certainly true that baptism and circumcision are in many ways similar but we must not forget that what they symbolize is also different in some important ways. The old covenant had a physical external means of entrance into the "covenant community." One became a Jew by being born of Jewish parents. Therefore all Jewish males were circumcised. Circumcision was not restricted to people who had true inward spiritual life, but rather was given to all who lived among the people of Israel (Gen 17:10-13). It was not only the physical descendants of the people of Israel who were circumcised but also those servants who were purchased by them and lived among them. The presence or absence of inward spiritual life made no difference whatsoever in the question of whether one was circumcised (Gen 17:23; cf. Josh 5:4)…. The New Testament does not talk about a "covenant community" made up of believers and their unbelieving children and relatives and servants who happen to live among them.… In the New Testament church, the only question that matters is whether one has saving faith and has been spiritually incorporated into the body of Christ, the true church. The only "covenant community" discussed is the church, the fellowship of the redeemed.[16]

I agree with Grudem that Berkhof's argument is fraught with difficulties. I do not find a single verse of the scripture suggesting that circumcision and water baptism are "initiatory sign and seal of the

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[15] Berkhof, *Systematic Theology*, pp. 633-34.

[16] Grudem, *Systematic Theology*, pp. 976-77.

covenant," nor any verse of the scripture suggesting that they correspond with one another as the sign of reception into the covenant community.

III. Some Theological Considerations in Advocating the Baptism of Infants

The primary objection to infant baptism is that, according to the the scriptures, an active faith that reveals itself in a credible confession is necessary (Mark 16:16; Acts 10:44-48; 16:14, 15, 31, 34). If this means that the individual must be manifesting an active faith before receiving baptism, then infants are naturally excluded. However, although the Bible reveals that only those adults who believed were baptized, it does not stipulate that an active faith is absolutely essential in order to be baptized. Louis Berkhof writes:

> Baptists refer us to the Great Commission as it is found in Mark 16:15-16. In view of the fact that this is a missionary command, we may proceed on the assumption that the Lord had in mind an active faith in those words. And though it is not explicitly stated, it is altogether likely that he regarded this faith as a prerequisite for the baptism of the persons intended. But who are they?… The words of our Savior imply that faith is a prerequisite for the baptism of those who through the missionary efforts of the Church would be brought to Christ, and do not imply that it is also a pre-requisite for the baptism of children.[17]

It has also been pointed that many who were baptized during infancy do make a request for a re-baptism in their later years because they have grown in the faith and want to testify about it. It is said that they do so in order to have a rich and meaningful subjective experience. It is as a result of this observation that Stanley Grenz who teaches at Regent College, Vancouver rejects infant baptism and writes:

> Baptism is the God-given means whereby we initially declare publicly our inward faith. If this is the case, believer's baptism is obviously superior. Infant baptism simply cannot fulfill this function. Because it cannot be an outward expression of inward faith, infant baptism also loses its value as a day to be remembered. Believer's baptism, in

[17] Berkhof, *Systematic Theology*, p. 637.

> contrast, does offer the means to confess personal faith. For this reason, it deserves to be the standard practice in the church.[18]

While the practice of a re-baptism may seem appealing to many, it is certainly without biblical support and certainly unnecessary. If an enriching personal experience is the only thing that matters, it would clearly be expedient to delay baptism as long as possible until the believer becomes more spiritually mature. In so doing, the believer's understanding and the baptismal experience as a whole would be even more meaningful. However, it must be pointed out that an appreciation of one's baptism is simply not the result of having had a maximally rich subjective experience on that occasion. The appreciation grows as one continually remembers that he or she is bound by divine obligations to the body of believers and to Christ himself.[19] Gerhard O. Forde concludes:

> None of the abuses attributed to a "too liberal" practice of infant baptism will be corrected by withdrawing it. That is like withholding food from the starving until they have a proper concept of nourishment. We do not need to protect the Lord from the Lord's own generosity! In the current "post-Constantinian" age, withholding baptism does not end but only fosters a more legalistic preoccupation with the self…. The only real weapon left to the church is the proper teaching and preaching of baptism as the gracious and saving action of the triune God. And that, certainly, is about as it should be.[20]

I agree and believe that infant baptism emphasizes primarily the initiative of God in the salvation of the Christian family. It is a declaration of the gift of salvation made available to us by the grace of God. In short, infant baptism is a proper response to the divine gift of salvation and is designed to evoke faith, hope and love. To use the analogy of love, one might say that baptism has about the same necessity as that of a lover's kiss. The kiss is certainly not a necessity. If it is, love

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[18] Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans, 1994), p. 529.

[19] I myself was baptized as an infant by my parents who are Christians and who in the course of my Christian upbringing have often reminded me of my Christian obligations and responsibilities in view of the fact that I had been baptized as an infant.

[20] Gerhard O. Forde, "Something to Believe," *Interpretation* 47:3 (July 1993), pp. 229-41 (240).

has already flown! But if the pair of lovers were asked, "Is this really necessary?" the most likely response would be that the question is ridiculous!

Therefore, in relation to infant baptism, we must set the question so as not to undermine the nature of the gift itself. The question, then, is not whether it can be proven that we should baptize such infants, but whether it is a faithful and hopeful practice to do so. The question is not whether we can prove theologically that infants should be included, but whether there are unimpeachable theological grounds for excluding them. In short, is excluding infants from baptism simply because they are infants a faithful practice? Does the exclusion serve as a proper declaration and witness to the grace of God? Michael Green, the Anglican Archbishops' Adviser in Evangelism writes:

> Infant baptism stresses the objectivity of the gospel. It points to the solid achievement of Christ crucified and risen, whether or not we respond to it.… It is the standing demonstration that our salvation does not depend on our own very fallible faith; it depends on what God has done for us. Infant baptism reminds us that we are not saved because of our faith but through the gracious action of God on our behalf.… Baptism is the mark of God's prior love to us which antedates our response and calls it forth. For the Baptist, baptism primarily bears witness to what we do in responding to the grace of God. For the paedobaptist, it primarily bears witness to what God has done to make it all possible.[21]

Similarly, Daniel Migliore agrees with Green and writes:

> Common to both infant and adult baptism is the affirmation that we are recipients of the gift of God's love and are claimed for God's service.… Whether baptized as children or adults, our baptism signifies primarily what God has graciously done for us, and it is upon this that faith rest.… Infant baptism demonstrates that even when they are helpless, human beings are loved and affirmed by God. It expresses loving reception into a confessing community that takes responsibility for helping this child to mature in faith as a member of the Christian community. It makes clear that baptism is a beginning of the process of growing into Christ and that this process of growth cannot take place without a supportive community of faith.[22]

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[21] Michael Green, *Baptism: Its Purpose, Practice, and Power* (Downers Grove: IVP, 1987), pp. 76-77.

[22] Migliore, *Faith Seeking Understanding*, p. 217.

I believe that an independent individualism as expressed in believer's baptism is a uniquely American and modern western phenomenon. In many Asian cultures, the expression of individuality is considered socially undesirable, since to focus and single out the individual is likely to result in embarrassment rather than edification. Therefore, it is questionable whether the insistence on believer's baptism only should be generalized to include all other cultures, since it reflects western assumptions and values. Vern Sheridan Poythress writes:

> International students coming to the United States from Third World countries often remark about the extreme individualism of America. They notice it because it does not exist in their native culture. Neither did it exist in the pre-modern cultures of the first-century or the Old Testament. People thought of themselves not as isolated individuals but as members and participants in a family, a lineage, a society, and a people. Making a life-changing "decision" apart from relationship to social communities would have seemed weird. Membership in the Christian church meant participation in the new "holy nation" (1 Pet 2:9) formed through Christ's resurrection. According to Paul's image in 1 Corinthians 12, we are members of one body, not lopped off, isolated eyes or hands or feet. Thus, we must be suspicious and critical of this modern individualism.[23]

Similarly, the difference in the nature of the Asian context from the West is clearly articulated by the Pentecostal missiologist and theologian, Wonsuk Ma who writes:

> God's Word do not change. It is rather the human perceptions of God's revelation that are transitory. Asians should remember that the revealed words were given to Orientals (Hebrews for the Old Testament, and primarily Jews for the New Testament). Since God uses human thought mechanisms, His revelation assumes a close affinity to Oriental world-views. In a way, God's revelation has been "contextualized" into the western world-views. Therefore in Asia, Christianity is viewed as a "western" religion, in spite of its distinct Oriental origin. So, Asian theologizers ought to "recover" the scripture in the Oriental context to best accommodate their psychology.[24]

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[23] Vern Sheridan Polythress, "Indifferentism and Rigorism in the Church: With Implications for Baptizing Small Children," *Westminster Theological Journal* 59:1 (1993), pp. 21-22.

[24] Wonsuk Ma, "Towards an Asian Pentecostal Theology," *Asian Journal of Pentecostal Studies* 1:1 (1998), pp. 15-41 (20).

John Leith summarizes and concludes:

> Most of those who are in the church are there first of all because they were born into the church. It is a clear fact of life that human existence is shaped by the nature and history into which a person is born…. The ambiguity created by the fact that the church can be neither identified with the natural community nor separated from it, is the source of our ambiguity concerning baptism. Churches that do not baptize infants have the problem of determining the relation of unbaptized young people to the church. This is reflected in Baptist churches, which are committed to adult baptism, in the practice of pushing back to the ages of five, six, and seven in many instances.[25]

I strongly believe that infant/child dedication is not an acceptable substitute for infant baptism. The biblical precedent that are often cited for its practice includes the presentation of the infant Jesus by his parents in the temple (Luke 2:22-38), the presentation of Samuel by his mother Hannah (1 Sam 1:24-28) and the act of Jesus in blessing the children who were brought to him (Matt 19:13-14). However, it must be pointed out that the practice of infant dedication preceded any theological justification. The practice seems to have originated among Anglo-American revivalist Congregationalists and among the Baptists in the eighteenth century.[26]

The practice is believed to be similar to infant baptism in that it is a ceremony marking the child's entrance into the Christian community and the beginning of his/her journey along the path of Christian nurture and training. However I believe that this practice, which is not an "ordinance" that has its origin in the instructions of Christ, is woefully inconsistent in its objectives and proclamation. Richard C. Leonard writes:

> There is a certain tension within the effort to provide a theological justification for child dedication or presentation. At one end of this tension is the understanding that a person becomes part of Christ and his church through repentance and a faith commitment; at the other pole is the recognition that the spiritual environment in which children mature is a major factor in their appropriation of the life of Christian discipleship. The issue for a theology of child dedication is the question

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[25] Leith, *Basic Christian Doctrine*, pp. 255-56.

[26] Richard C. Leonard, "Child Dedication," in *The Sacred Actions of Christian Worship*, ed. Robert E. Webber (Nashville, TN: Star Song Pub., 1994), pp. 267-71 (267-68).

> of who these children are before God, and what their status is within the body of Christ.[27]

The language of our infant dedication services reflects the expectation that the child will mature within the nurturing context of the family and the church, and look towards the hope that the child will confess personal faith in Christ in the future. In terms of these expectations, infant dedication is certainly no different from infant baptism. In both cases, we have no guarantee that the infant will have a personal faith in Christ sometime in the future. Therefore I am of the view that infant dedication is nothing more than simply a kind of baptism without water! In fact, does it really matter whether we practice infant dedication or infant baptism, and whether we use water or not? John Christopher Thomas writes:

> Modernity has long embraced the idea that one theological size fits all. On this view, the challenge is to articulate an a-cultural or "pure" theology that may be applied to any and every context.… The diversity of Scripture undermines this view when it reveals that uniformity is not to be confused with spiritual unity. In addition, the rich theological and experiential variety manifest in global Pentecostalism suggests that we as a movement are not faced with the task of re-paving a highway; rather, we stand at the edge of a jungle with machete in hand seeking to clear a path.[28]

IV. Concluding the Assessment

It is noted from the outset of our discussion that the primary difficulty in determining the validity of infant baptism is that the New Testament does not give us any clear evidences for or against the practice. There is no direct command to baptize or not to baptize infants, nor is there any specific mention of infants being baptized in the New Testament writings. We realize also that the question of infant baptism entails not just the doctrine of the church and baptism but brings with it implications on the other doctrines of theology. It is the question whether baptism emphasizes primarily the divine election in our salvation, or the

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[27] Leonard, "Child Dedication," p. 269.

[28] John C. Thomas, "Pentecostal Theology in the Twenty-First Century," *Pneuma: Journal of the Society for Pentecostal Studies* 20:1 (Spring 1998), pp. 3-19 (11).

self-disposition of the human will. If baptism is viewed to be a required response of the self before God, certainly infants cannot be baptized. Infants are not capable of such heroics! However, the question is even deeper than this. Gerhard O. Forde explains:

> Wherever it is held that salvation depends in any way or to any degree on the free choice of the will, infant baptism will always seem a highly questionable practice, even in those churches where it is regularly practiced, for then the self always moves into the center as the real subject of the baptismal act. The faith of the self becomes the primary focus, or perhaps even the faith and sincerity of the parents. The claim that God is actually doing something fades from view, and infant baptism becomes a pious communal custom whose theological rationale has long since been forgotten or surrendered.[29]

I believe that the ultimate question in infant baptism is not whether or not we may baptize infants of believing parents, but whether we have any legitimate reason to withhold baptism from them. The integration of the heart and the head is clearly needed in our theological task. In the words of John C. Thomas:

> Pentecostals, perhaps more than most, should understand that doing theology is more than an exercise in rationalism. Unfortunately often within our tradition, theology has been pursued in just this fashion.… The integration of the heart and head means that the theologian within the tradition do not have the luxury of simply focusing on "pure" theology while leaving for the so-called "practioners" the task of working out its implications.… Doing theology in a way that is intentional about the integration of heart and head should not only lead to a transformation of the theologian, but also make clear that the work of Pentecostal theology is not simply concerned with orthodoxy (right doctrine), but orthopraxy (right practice) and orthopathy (right passions/affections) as well. It hardly needs to be noted that the community context for the pursuit of such integration is essential.[30]

The necessity for baptizing infants is grounded not in human will or doing but solely in the will and word of God. The sobering fact is that we are not in a position to follow the practice of infant baptism with the nurture that is needed! The fault is neither in the theology of baptism nor with the infant, but rather lies with us. In some way, we have to ask

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[29] Forde, "Something to Believe," p. 237.

[30] Thomas, "Pentecostal Theology in the Twenty-First Century," p. 8.

ourselves whether our rejection of infant baptism clearly reveals our loss of confidence in the truth of the gospel or in the mission of the church. Therefore the church must look first to itself in these matters. No good is accomplished by complaining about lack of sincerity or poor discipling on the part of parents. The word of God clearly declares that God graciously acts in the present to reclaim the lost, and the latter certainly includes infants. I personally believe that infant baptism is biblically warranted, and to baptize them is to respond faithfully to God's word of grace.

[*AJPS* 6:2 (2003), pp. 235-246]

PRINCIPLES FOR A CHARISMATIC APPROACH TO OTHER FAITHS[1]

Andy Lord

1. Introduction

For many, to be charismatic and have a positive approach to other faiths seems a contradiction in terms. There is a tendency to stress the Christian "no" to other faiths rather than to explore how we might also say "yes."[2] And yet many Charismatics and Pentecostals in the world live in places of religious plurality and they have at their heart an openness to religious experience and a strong belief in the work of the Spirit of God. There is a tension that is built into the roots of Pentecostal-Charismatic identities that is only just beginning to be explored. As thinking in this area is at an early stage it is important to identify a framework of principles that might guide us. In this article I want to outline the key issues to be explored and, through a critical appreciation of the theology of religions proposed by the Pentecostal scholar Amos Yong, suggest such a framework that can form the basis of further work in this area.

Starting with the broad picture I want to suggest that Pentecostal-charismatic theology of mission follows a pattern shaped by understandings of Christ, the Spirit and the kingdom of God. The basis of mission is shaped by five Christological doctrines relating to justification, sanctification, healing, pre-millennial return, and baptism of the Holy Spirit.[3] These come out of a conservative approach to the Bible and a

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[1] Earlier versions of this article were presented at the Anglican Charismatic Theological Seminar, Nottingham, 2002, and the United College of the Ascension, Birmingham, 2003.

[2] Veli-Matti Kärkkäinen, "Identity and Plurality: A Pentecostal-Charismatic Perspective," *International Review of Mission* XCI, no. 363 (2003), pp. 500-503.

[3] Donald W. Dayton, *Theological Roots of Pentecostalism*, Studies in Evangelicalism, 5 (London: Scarecrow, 1987).

desire to bring Word and Spirit, exegesis and experience, together. The practical mission focus of this approach has been a desire to "try to get people saved" although there is now pressure to come up with a more holistic approach to mission.[4] In mission it is the experience of the Spirit in specific personal "crisis points" that is important to the directing and effectiveness of mission. Mission is given an urgency by an expectation of an imminent return of Christ, with "signs and wonders" being a taste of this soon coming kingdom.[5]

In order to bring a consideration of other faiths into this outlook we need to broaden the understanding of Christology, pneumatology and/or eschatology. Much work has been done in Christian theology of religions in broadening our understanding of Christology. Yet this work has come to something of an "impasse" and new approaches are being sought to take the thinking forward. Amos Yong believes that although Christological questions are crucial, to jump in with these first smacks of "theological imperialism" and does not allow Christians to appreciate other religions on their own terms first.[6] He proposes a broader understanding of pneumatology as a basis for approaching other faiths from a more shared basis. This requires that we think further about the relationship between the Holy Spirit and both creation and Jesus Christ.

2. The Holy Spirit and Creation

The way in which we understand the Holy Spirit dramatically affects our approach to mission and to other faiths. And yet, surprisingly, this is a subject not well addressed in the mission literature. Even the otherwise comprehensive studies of David Bosch, Andrew Kirk and Timothy Yates

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[4] L. Grant McClung, Jr., "'Try to Get People Saved': Revisiting the Paradigm of an Urgent Pentecostal Missiology," in *The Globalization of Pentecostalism: A Religion Made to Travel*, eds. Murray W. Dempster, Byron D. Klaus, and Douglas Peterson (Carlisle: Regnum Books, 1999), pp. 30-51.

[5] For more details of this pattern of Pentecostal-Charismatic mission theology see Andrew M. Lord, "A Pattern of Pentecostal Mission Theology" (submitted for publication, 2002).

[6] Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, JPTSup. 20 (Sheffield: Sheffield Academic Press, 2000), pp. 57-58.

notably lack a treatment of the Spirit.[7] The key theological question we need to consider here is: In what way is the Holy Spirit involved in creation? This is linked to the key missiological question: Is there a common ground to the different religions? The way we answer these questions will determine our attitude to those of other faiths, as well as our approach to other issues such as contextualization.

Moltmann addresses the question of experience in his understanding of the Spirit as the *Spirit of Life*. He wants to extend our understanding of experience beyond the personal to embrace the whole world. Developing a notion of "immanent transcendence" he suggests that every experience "can possess a transcendent, inward side."[8] Moltmann sees this as "grounded theologically on an understanding of the Spirit of God as the power of creation and the wellspring of life."[9] In the "religious" dimension of experience there is an "intensity of the experience of God in faith."[10] A more cautious approach is taken by Colin Gunton in a recent article where he argues that "the Spirit is the agent by whom God enables things to become that which they are created to be."[11] Interestingly, he suggests that in Patristic thought the "Spirit is the one who makes holy"; in Reformation thought the Spirit's role is "in creating and maintaining faith"; and now we need to develop an understanding of the Spirit as related to creation. Gunton begins an exploration of this theme through the biblical passages of Genesis 1-2, Psalm 33 and 104, Ezekiel 37 and Romans 8. His understanding of the Spirit allows for the Spirit's work in creation outside the church—whatever "enables the creature...to join praise of the Creator" is the work of the Spirit. Of course we need to deal with the Fall and the need for discernment, but the Spirit does somehow link with our common human experience. God's aim is enable the whole creation "to be perfected to his praise and glory" by the Spirit.[12]

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[7] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis, 1991); Andrew J. Kirk, *What Is Mission? Theological Explorations* (London: DLT, 1999); Timothy Yates, *Christian Mission in the Twentieth Century* (Cambridge: Cambridge University Press, 1994).

[8] Jürgen Moltmann, *The Spirit of Life* (London: SCM, 1992), p. 34.

[9] Moltmann, *The Spirit of Life*, p. 35.

[10] Moltmann, *The Spirit of Life*, p. 198.

[11] Colin Gunton, "The Spirit Moved over the Face of the Waters: The Holy Spirit and the Created Order," *International Journal of Systematic Theology* 4:2 (2002), pp. 190-204 (202).

[12] Gunton, "The Spirit Moved," p. 204.

This is in line with Kirsteen Kim's argument that we need to move from a consideration of the "Spirit of mission" to the "mission of the Spirit."[13] In the former we relate the Holy Spirit to the mission of the church and consider how he enables, empowers and directs that mission. In Charismatic writing this is often done with reference to the Book of Acts and the example of Jesus' mission. However, this does subordinate the work of the Spirit to specific understandings of mission and this should not exhaust our understanding of the Spirit. We need to consider the mission of the Spirit more generally, and Kim sees this as also demanded by our postmodern context that demands an answer to the questions of *where* and *how* the Spirit is active in the religious experience of others.

Our approach so far presupposes particular answers to the key missiological questions posed by Andrew Kirk: "Is there a common religious essence?" and "Where do Christians start in approaching other faiths?"[14] A focus on the work of the Spirit in creation assumes that there is a common religious essence and that we start our theology with experience. This is open to a number of critiques, perhaps notably from that of Barth who separated religion and revelation. From an Evangelical perspective, perhaps the greatest critique of the suggested approach is that it underplays the "darkness" that characterizes people without Christ (e.g., Eph 2:1-5; Rom 2:19). The approach here takes the wide biblical revelation seriously and faces the challenge to engage seriously and humbly with other faiths whilst avoiding simple answers. In this it is important to trace the work of the Spirit in the whole of creation (including the religious dimension) facing both the *presence* and the *absence* of the Spirit, and the presence of other spirits, as Yong suggests.[15]

An emphasis on the Spirit in mission, experienced widely, has good support in the recent Anglican missiological tradition, the classic text being John V. Taylor's *The Go-Between God*. For him, religious experience relates to particular "experiences of awakening and disclosure," annunciation experiences.[16] In these we experience the Spirit who goes between us and God, or between us and each other, to draw us

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[13] Kirsteen Kim, "Post-Modern Mission: A Paradigm Shift in David Bosch's Theology of Mission," in *Mission: An Invitation to God's Future*, ed. Timothy Yates (Sheffield: Cliff College Publishing, 2000), pp. 99-08.

[14] Kirk, *Mission*, pp. 118-22.

[15] Yong, *Discerning*, pp. 234-35.

[16] John V. Taylor, *The Go-Between God: The Holy Spirit and the Christian Mission* (London: SCM, 1972), p. 185.

together in a deeper way. Taylor sees "a religion as a people's tradition of response to the reality the Holy Spirit has set before their eyes."[17] Here is a very universal understanding of the Spirit, and yet the character of the Spirit is defined for Taylor in terms of the cross: "We are citizens of a forgiven universe."[18]

A similar theme is found in the writings of his successor at Church Mission Society, Simon Barrington-Ward, who sees a movement of the Spirit across the world, in all religions, "towards the person of the crucified and risen Christ, the personal God...the wounded Man in the heavens."[19] It is the experience of "yearning" that links people across the world drawing them to prayer "in the Spirit." These approaches are usefully grounded in the detailed experience of Andrew Wingate with Muslims in Birmingham entitled *Encounter in the Spirit*.[20] However in all these approaches, we do see a certain rush for the Christological that may mean that the role of the Spirit is not fully appreciated. This anticipates the key question of our next section.

3. The Relationship between the Holy Spirit and Jesus Christ

Clark Pinnock raises a key question: Since most of us allow for God's working in the life of communities outside the church, why do we struggle to accept that God is "present and makes himself felt...in the religious dimension of cultural life?"[21] Why do we seem to exclude the Spirit from the religious? I think the reason is that we worry about Christ not being proclaimed. Sometimes our concerns here stop us appreciating the work of God outside the Christian faith. The key question for us has to be: How are the ministries of the Holy Spirit and of Jesus Christ related? Are they identical? Are they completely independent? These are crucial questions.

Pinnock, working largely from the biblical material, talks of "a tension inherent in the Christian faith between universality and

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[17] Taylor, *The Go-Between God*, p. 182.

[18] Taylor, *The Go-Between God*, p. 180.

[19] Simon Barrington-Ward, *Love Will Out* (Basingstoke: Marshall Morgan & Scott, 1988), pp. 15, 17.

[20] Andrew Wingate, *Encounter in the Spirit: Muslim-Christian Dialogue in Practice*, Risk Book Series (Geneva: WCC Publications, 1988).

[21] Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: IVP, 1996), pp. 200-01.

particularity," which he relates to "the twin, independent missions of Son and Spirit." [22] In these there are the dangers of universalism and restrictivism—"to say dogmatically that all will be saved...[or] to say that only a few will be."[23] Pinnock feels that Evangelicals are more likely to run into the error of restrictivism and hence need to be challenged towards a more universal understanding of the Spirit. In addition to emphasizing the "Spirit of Christ" (two NT verses) we need also to consider the "Spirit of God" (twelve NT verses)—there is one Spirit who is both tied to Christ and yet free within the Trinity.

Much ecumenical work has been done in recent years re-examining the *filioque* clause of the creed which is of vital importance at this point. For Pinnock "the *filioque* might threaten our understanding of the Spirit's universality."[24] In attempting to trace the differing roles of Spirit and Christ, Pinnock suggests that the Spirit is at work in anyone as they "open themselves up to love" and receive "an impression of God's true self." In doing so the Spirit "helps inculcate holiness and virtue." Yet he is quick to say that "Jesus is *the* criterion of salvation." The ministries of the Spirit and of Christ are complementary but ultimately directed toward Christ, and in this Pinnock argues that we take our lead from the future eschaton rather than from the present.

Amos Yong feels that Pinnock fails to tackle the question of "experience" adequately and rushes too fast to a Christological basis for discernment. Yong's concern is to develop a "metaphysical framework" that will ground a "pneumatological interpretation of the religions."[25] His philosophical explorations go beyond our concern at the minute but he wants us to see that every experience is to some degree one of both Word and Spirit and that Word and Spirit are "related but sufficiently distinct"—he uses the image of Irenaeus of the "two hands of the Father."[26] There is a certain amount of independence between the Spirit and Christ that is crucial to any positive consideration of other faiths, but these come together under the Father. Drawing on the Pentecostal-Charismatic tradition and interacting with the work of Harvey Cox, Yong

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[22] Pinnock, *Flame of Love*, p. 192.

[23] Pinnock, *Flame of Love*, p. 190.

[24] Pinnock, *Flame of Love*, p. 196.

[25] Yong, *Discerning*, p. 98.

[26] Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids: Baker, 2003), ch. 2, "Pneumatology and Trinitarian Theology," esp. p. 43.

suggests three foundational categories that give a common grounding to a study of religions and also give the basis of pre-Christological categories of discernment. In short, these are: religious experience, religious utility, and religious cosmology. In discernment we need firstly to appreciate how the Spirit may be working through the religious experience of someone of another faith; then we must value the ethical change wrought by this experience on the person by the Spirit; and finally we must understand the theological and soteriological meaning of the experience. Practically speaking, Yong is trying to get us to pause and appreciate others before we rush in with Christ.

Yong's most significant contribution, I think, is to outline a philosophical basis for the distinct yet linked roles of the Spirit and Christ in our experience. In this he builds particularly on the work of C. S. Pierce and Donald Gelpi. For him, "all experience can be understood as mediatedness and is, theologically, essentially of the Spirit."[27] The religious dimension of experience is characterized by "heightened sense of truth, beauty, excellence, goodness and reality as it was and is meant to be." The Spirit is seen,

> …as the divine power who constitutes the manyness of world, each in its own authenticity and integrity, and who unites the manyness of the world in harmony. Insofar as the Spirit is present and at work, the norms, ideals and values of each thing will be fulfilled. In this sense, it is possible to understand the mission of the Spirit as distinct from that of the Word. Eschatologically, of course, there will be a convergence of Spirit and Word in the full revelation of the divine mystery.[28]

Hence it is also possible for Yong to say that Word and Spirit "are *both* present universally and particularly in creation.... However, the dimensions of universality and particularity differ for each."[29] In a sense the work of the Spirit is to bring each thing to its integrity (to be what they were created to be), and where there is an absence of the Spirit we see a lack of integrity and creativity. The ultimate integrity can of course be seen in Christ, and in this sense the Spirit cannot be seen separate from Christ.[30] This understanding has much in common with the approaches of

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[27] Yong, *Discerning*, p. 122.

[28] Yong, *Discerning*, p. 132.

[29] Yong, *Discerning*, p. 116.

[30] Yong, *Discerning*, p. 179.

Moltmann and Gunton outlined earlier, although surprisingly Yong does not interact at any length with such scholars.

Having allowed a greater role for the Spirit, the question of discernment comes to the fore. If the Spirit is only seen under Christ, then discernment is much easier—all who reject Christ reject the Spirit. When we allow for the Spirit's working even where Christ may not be named, we have to be more careful, particularly when considering the religious sphere. Hence Pinnock and Yong, and indeed Moltmann, end up stressing the need for discernment and proposing appropriate categories for this task. The question is: What characterizes the work of the Spirit? This is complicated by an acknowledgement of the working of the Spirit in the whole of life, individual, communal and political, life-giving and demonic: "A robust sense of discernment is therefore needed so as to be able to engage the various dimensions of human experience in all of their interconnectedness and complexity."[31] In this task Yong outlines two approaches: one based on the broad categories of divine presence, absence and activity;[32] and one based on the foundational categories that is more appropriate to a consideration of other faiths.[33] He gives a very thorough and penetrating approach to Christian discernment which will benefit from further study.

4. A Charismatic Framework for Approaching Those of Other Faiths

If Amos Yong's strengths lie in his philosophical engagement and his holistic and detailed approach to discernment, then his weaknesses are perhaps more in the realm of personality and eschatology. Although Yong desires to maintain the personal nature of the Holy Spirit and possible personal interpretations of "spirits," he stresses the working of the Spirit in all things in a way that is hard to conceive of in personal terms. The move away from understanding the Spirit as the "bond of love" between Father and Son, as in Augustine,[34] whilst gaining much in terms of the working of the Spirit in the world has lost an immediate personal context for the Spirit. Moltmann starts from a similar perspective to Yong and, although he lacks the philosophical precision, he does wrestle rather better in

[31] Yong, *Beyond the Impasse*, p. 165.

[32] Yong, *Beyond the Impasse*, p. 165.

[33] Yong, *Discerning*, ch.7.

[34] Veli-Matti Kärkkäinen, *Pneumatology* (Grand Rapids: Baker, 2002), pp. 46-48.

understanding the Spirit by means of the personal as well as impersonal metaphors in the scripture.[35] But the Pentecostal scholar Chan does not feel Moltmann give a personal enough account and his criticisms could also be aimed at Yong.[36] In terms of approaching other faiths, the lack of a more personal understanding of the Holy Spirit tends to mean that Yong's approach lacks an emphasis on the people of other faiths—these seem secondary rather than primary as has been often argued.[37] He does address questions surrounding mediums in the Umbandist tradition, but his interpretation of the spiritual forces involved is more impersonal than personal (in contrast to the views of the mediums themselves).[38] The question of the personal can also be raised in terms of community, the body of persons. Yong appears to reduce the importance of community in discernment and does not consider at any length the relationship between the church and communities of other faiths. If the Spirit is at work in all things, then how do we define the uniqueness of the Spirit within the Christian community? There are a number of issues here where further thought is required in developing Yong's approach.

One of the other points of contention in a dialogue between Moltmann and Pentecostal scholars was the difference between the "growing" work of the Spirit in bringing life and the "eschatological critical" work of the Spirit in challenging current experience.[39] How the work of the Spirit finds a foundation in eschatology as well as in creation is a key issue. Yong prefers to talk of sacrament rather then eschatology in his understanding of Pentecost, although he does make brief mention of the Spirit as "usher in the new creation."[40] In a more recent book Yong expands on this, but his concern is more for the universal workings of the Spirit in all creation than in considering the different kinds of working of the Spirit.[41] These thoughts are in need of further development and interaction with the wider Pentecostal and Charismatic understandings of Pentecost and eschatology.

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[35] Moltmann, *Spirit*, pp. 268-88.

[36] Simon Chan, "An Asian Review [of *Spirit of Life*]," *Journal of Pentecostal Theology* 4 (1994), pp. 35-40 (39).

[37] E.g., Wingate, *Encounter*.

[38] Yong, *Discerning*, pp. 273-75.

[39] Andrew M. Lord, "The Moltmann-Pentecostal Dialogue: Implications for Mission," *Journal of Pentecostal Theology* 11:2 (2003), pp. 272-88.

[40] Yong, *Discerning*, p. 167.

[41] Yong, *Beyond the Impasse*, ch. 2.

Without this it is difficult to address the question of "conversion" and the prophetic aspects of mission, where sometimes Christians find themselves working alongside those of other faiths. In terms of conversion Yong is trying to overcome the reliance of Gelpi's philosophy on conversion and to balance the Evangelical stress on conversion with an appreciation of other people in dialogue. He has not yet devoted himself to the subject of salvation and conversion in any depth, but perhaps hints that this may relate to the criteria of discernment which focuses on Jesus in support of a more exclusivist position.[42] We wait with some expectancy these developments in Yong's thinking and we must take care of making judgments ahead of time. But I think it is useful to suggest a general framework of principles that may be a guide in these developments and be of general use in constructing any charismatic approach to other faiths.

The framework that I am suggesting is based around the universal and the particular workings of the Holy Spirit.[43] It can be summarized as follows:

Universal: g1) Everything in creation is *influenced* by the Holy Spirit
g2) Everything in creation is *challenged* by the Holy Spirit

Particular: p1) The Holy Spirit is personal
p2) This influence and challenge is shaped around Jesus Christ
p3) The *intensity* of the Holy Spirit relates to the response to God

Mission: m1) Mission involves a sending movement from the particular to the universal

The challenge in our current context, as identified by Yong and Moltmann, is to see the general, universal, workings of the Holy Spirit which have been so often neglected. Here the foundational pneumatology of Yong provides a solid basis for seeing the work of the Holy Spirit as influencing all of creation (g1). But his understanding of the work of the Spirit needs to be nuanced through a differentiation between the

[42] Yong, *Beyond the Impasse*, pp. 127-28.

[43] Here I am applying the methodology I briefly outlined at the end of "Moltmann-Pentecostal Dialogue."

"growing" and the "critical" work which will better highlight the importance of challenge (g2). In terms of eschatology we are in a general sense seeing the work of the Holy Spirit as starting from the current creation and growing it in the direction of the new creation that is to come, or as bringing inbreaking tastes of the new creation into the present.[44]

I have already commented on the need for the Holy Spirit to be seen in personal terms. As we see in Acts the working of the Spirit is so often particular, personal and recognizable (p1). This working is shaped around the person of Jesus Christ who is preached and to whom people are drawn (p2). The personal and relational working of the Spirit around Christ leads to the formation of the church as the community of Christ. There is a sense here that the response of people to God indicates that there exist different "intensities" of the Spirit—there is a general intensity of the Spirit's working in the world, and a particular more intense working of the Spirit seen in the response of people to Christ (p3). This intense working is linked to personal response and to a greater Spirit-Christ overlap in terms of their working. Yong hints at this in his eschatology in which the future creation is marked by a greater overlap (equality?) between the workings of the Spirit and Christ.

In thinking about the meaning of "mission" in the context of other faiths, we need to go beyond the idea of individuals sharing "the gospel" with other individuals, valuable though this is. I want to suggest a broader understanding of mission in terms of the movement from the particular to the universal. Christians are caught up in a movement of the Holy Spirit who is ever drawing us out of our personal and communal experience of God in Christ towards the world and the whole creation which we are called to influence and challenge. As we get caught in this movement we realize that the Spirit is already at work, in creation and in those of other faiths, and so we find ourselves in a movement alongside others as the Spirit leads. This is not to deny our particular experience of the Spirit centered around Christ, but rather to say that this cannot exclude other workings of the Spirit in people and creation. This movement is, for us, one in the Spirit with Christ and one in which we cannot but share through our whole lives the reality of Christ. Yet it is more than evangelism, for we may be moved alongside others of all faiths or none in social action, in protest for justice, in environmental concern. Such holistic mission, as part of a wider movement of the eschatological Spirit, cannot but result in a

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[44] This point is made in a broader mission context in my Andrew M. Lord, "Mission Eschatology: A Framework for Mission in the Spirit," *Journal of Pentecostal Theology* 11 (1997), pp. 111–23.

deepening Spirit-Christ overlap by which others see more of Christ. Response to Christ does determine final individual salvation but this is not to say that those who do not respond cannot be caught up in a movement of the Spirit now that brings in more of God's kingdom and gives them a greater reality of Christ to respond to.

5. Conclusion

This article has examined some of the basic questions involved in constructing a Christian theology as it relates to other faiths. Two general approaches to this task can be seen: a creation-focused approach that stresses the universal working of God; and a conversion-focused approach that stresses the particular individual responses to Christ. I want to suggest that the creation-focused approach can often fail to take adequate account of the personal nature of the Spirit, the relationship between the Spirit and Christ and the importance of personal response. The conversion-focused approach can often fail to appreciate the work of the Holy Spirit outside the church and the need to find common ground between people of differing faiths.

My framework attempts to draw these two approaches together and in doing so overcome some of their limitations. I have proposed six principles to guide the development a Christian theology of other faiths that picks up on the significant work of Amos Yong. There is still much work to be done in fleshing out these principles and in tackling some of the difficult issues raised. But this framework could act as a useful guide against which to evaluate different approaches to such a theology. Even if everything is not worked out, yet may we be captured afresh by the Spirit as he moves us out into creation to discover anew the breadth of his working and the intensity of Christ's presence.

[*AJPS* 6:2 (2003), pp. 247-263]

A STUDY OF THE NIAS REVIVAL IN INDONESIA

Julia Theis Dermawan

1. Introduction

In the years between 1915 and 1940, the Niasan church in Indonesia rapidly grew. During this twenty-five year period, between the Golden Jubilee and the Diamond Jubilee, the number of baptized believers in Nias increased from about 20,000 to 135,000. The great revival movement that occurred in the island caused this phenomenal growth. Known as the *Fangesa Dodo* ("the Great Repentance"),[1] it manifested a great conviction for and confession of sin.

This paper is a historical report on the Nias revival from available sources and will show how it contributed to the overall growth of the church. This paper has also a pragmatic purpose: to remind all Asian Christians of the importance of the outpouring of the Holy Spirit for the growth of Christianity in Asia today.

2. The Location of the Revival

2.1 Geography

Nias is the largest of a chain of Indonesian islands in the Indian Ocean off the west coast of Sumatra. It has an area of 1,569 square miles (or 4,064 sq. km) and is subject to earthquakes. The chief town is Gunung Sitoli on the northeast coast.[2]

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[1] Lee Ira Bruckner, "The History and Character of the Niasan People Movement in Indonesia, 1865-1940" (D.Miss. dissertation, Fuller Theological Seminary, 1979), p. 86.

[2] "Nias," *The Encyclopedia Americana International* Edition (Danbury, Conn.: Grolier, c1997), vol. 20, p. 300.

2.2 People

Most of the 400,000 people are descendants of Proto-Malays who built megalithic tombs all over the island. Although some inhabitants are Muslim or Christian, most adhere to traditional religious systems.[3] They consider that their tribal forefathers are spirits who need to be worshipped. The social law (*adat*) is linked with animism and describes what to do from birth to death, and especially how to deal with crises.[4]

3. The History of Christianity in Nias

The history of the Christian church in Nias began through the Rhenish Missionary Society (RMS). The first missionary to enter Nias was Reverend. Denninger. He was one of the few RMS missionaries who worked among the Dayaks in Borneo, the middle part of Indonesia. In 1859, the RMS missionaries could not continue their work among the Dayaks, because the Dutch, who were colonizing Indonesia, did not permit them. Therefore, these RMS missionaries moved to Padang, West Sumatra, the western part of Indonesia. They had planned to do mission among the Bataks in north Sumatra. The Dutch also did not give permission for the missionaries to go inland among the Bataks, because they did not control that region. In 1861, while waiting in Padang for permission to go inland to work among the Bataks, Denninger started evangelistic ministry among dock-workers from Nias, on the west coast of Sumatra. Later, the Dutch permitted the missionaries to move inland to work among the Bataks. At the time, Denninger was unable to move inland with the other missionaries because of the illness of his wife.[5]

Instead, Denninger continued his ministry to the Niasan dock-workers in Padang, West Sumatra. Some of these migrants from Nias invited him to come and work on their island. He decided to move to

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[3] "Nias," p. 300.

[4] David Royal Brougham, "The Work of the Holy Spirit in Church Growth as Seen in Selected Indonesia's Case Studies" (D.Miss. dissertation, Fuller Theological seminary, 1988), p. 106.

[5] Bruckner, "The History and Character of the Niasan People Movement," pp. 4-6.

Nias, so he could minister more effectively.[6] He arrived in 1865, and settled in Gunung Sitoli. This port was the main town and the only seat of Dutch colonial authority in the island at that time.[7]

Two more missionaries of the Rhenish Mission arrived to join Denninger in the ministry. The work was not easy. The pioneers met many difficulties and discouragements at the beginning, especially due to the hostility of the daring headhunting and murderous chiefs and unhealthy conditions in the island.[8] It was not until nine years later in 1874 that the first nine converts were baptized. After twenty-five years (1865-1890), there were 906 converts in three stations.[9]

4. Some Important Factors or Events Which Caused the Nias Revival

There are several important factors or events which made the Nias revival possible.

4.1 The Establishing of Security and the Building of New Roads

Cooley offers several reasons why the early progress of the Nias church was slow. After 35 years of hard work (1865-1900), there were only 5000 converts. The geographic isolation made communication difficult. Close kinship ties made each village virtually a closed community. The lack of roads and security and the heavy weight of custom (*adat*) that was unchallenged at that time hindered church growth. After 1900, the Dutch government established security and opened roads to most parts of the island. Then, evangelism proceeded rapidly.[10]

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[6] Th. van den End and J. Weitjens, *Ragi Carita 2: Sejarah Gereja Di Indonesia 1860-an-Sekarang* [Story 2: The History of the Church in Indonesia 1860-Present] (Jakarta: PT. BPK. Gunung Mulia, 1999), p. 211.

[7] Frank L. Cooley, *Indonesia: Church and Society* (New York: Friendship Press, 1968), p. 71.

[8] A. Bettin, "The Revival in Nias," in *The Foreign Missions Convention at Washington 1925*, eds. Fennell P. Turner and Frank Knight Sanders (New York: Fleming H. Revel, 1925), p. 309.

[9] Cooley, *Indonesia*, p. 72.

[10] Cooley, *Indonesia*, p. 72.

4.2 The Bible Was Translated into Niasan

The scriptures say, "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that all God's people may be thoroughly equipped for every good work" (2 Tim 3:16-17, TNIV). I believe that the translation of the Bible into the Niasan language also contributed to the revival there. The Christians of Nias could be strengthened and unbelievers could be awakened because of a fresh understanding of God's word.

Missionary Denninger translated the Gospel of Luke into Niasan in 1874. This was published by the British and Foreign Bible Society.[11] Later in 1815, the Bible translation was completed by Wilhelm H. Sundermann, a Rhenish Mission Society missionary to Nias.[12] However, Aberly and Latourette report that the Bible was translated into the Nias language between 1865 and 1890.[13] Actually, the translation of the Bible had been completed in 1913, before the revival in 1916.[14]

4.3 The Golden Jubilee Celebration in 1915

In 1915, the Nias church celebrated the Jubilee of the mission. A meeting was planned at which the Niasan Christians were asked to speak about what the mission work meant for their country and people during the past fifty years. They spoke first about the blessings Christianity brought to their land and then about the unfinished task.[15] The previous fifty-year period was examined and evaluated. They expected that God would do something special for them in the future.

Edward Kriele, a missions-inspector for the Rhenish Missionary Society, said, "Thus the [Golden] Jubilee did its part in encouraging us to start work in the second half-century inspired by joyful hope. Yet no one could at the time have imagined how soon the most extravagant hopes

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[11] Bruckner, "The History and Character of the Niasan People Movement," p. 9.

[12] "Sundermann," *Lutheran Cyclopedia*, eds. Erwin L. Lueker, et al. (St. Louis: Concordia, 1954), p. 742.

[13] John Aberly, *An Outline of Missions* (Philadelphia: Muhlenberg, 1945), p. 146; Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 5 (Grand Rapids, MI: Zondervan, 1970), p. 289.

[14] Van den End & Weitjens, *Ragi Carita 2*, p. 212.

[15] Ebbie C. Smith, *God's Miracles: Indonesian Church Growth* (South Pasadena, CA: William Carey Library, 1970), p. 94.

were to be more than abundantly fulfilled."[16] Therefore, the Golden Jubilee of the mission was used by the Holy Spirit as the stimulus for revival in 1916.

4.4 Bible Classes, Prayer Meetings and Discussion Meetings

As a result of the Golden Jubilee, a number of the Rhenish missionaries were burdened and challenged for further outreach and for Bible study classes, prayer meetings and discussion groups.[17] They expected that God would do something special for the Christians of Nias. A. Bettin reports, "But most of our missionaries in Nias were neither contented nor satisfied with the spiritual and moral result of their work. They longed for a baptism of the Holy Spirit for their converts and they prayed for it."[18] They prayed for a work of the Holy Spirit in their congregations. They were surprised that God answered their prayer. Eight or nine months after the Golden Jubilee, the revival began.[19] Bible study classes, prayer meetings and discussion meetings were places where the Holy Spirit moved among the congregations at that time of revival.

5. The Beginning of the Revival

After the Golden Jubilee of the mission in 1915, Rev. Rudersdorf, a pastor of the Humene Station, started Bible study classes and prayer meetings in his home there. He began these meetings with only two Niasan Christians, but the number soon started to increase.[20] He concentrated the discussions and the prayer meetings on the various defects in the lives of the believers in the light of the Bible, even if the gospel had been preached in their midst for many years. One man, an assistant teacher by the name of Filemo, was deeply moved. He confessed his sins and received forgiveness. He began to witness to

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[16] Edward Kriele, "The Nias Revival, the Story of a Spiritual Awakening," *International Review of Missions* 16 (1927), p. 93.

[17] Bruckner, "The History and Character of the Niasan People Movement," p. 90.

[18] Bettin, "The Revival in Nias," p. 309.

[19] Bruckner, "The History and Character of the Niasan People Movement," p. 90.

[20] Bettin, "The Revival in Nias," p. 310.

others about his new experience and also started a small prayer meeting.[21]

In March 1916, eight believers came to Rudersdorf's house and told him that they had the same experience with the assistant teacher. After they confessed their sins to the Lord, they also had the assurance that they had been forgiven. Later, in a Friday night meeting, a young Christian woman stood up and testified with weeping that she also had sought forgiveness and had found it. Then, three young people testified of similar experiences. After that, in the following evening meeting, the place was crowded with 300 to 350 attendants. This was the beginning of the Nias revival. It started at Whitsuntide in 1916. That was the week beginning with Whitsunday, the seventh Sunday after Easter and called Pentecost Sunday.[22]

The fear of the Lord had fallen upon the congregation at Humene. A great conviction of sin descended upon the whole body of believers. They were anxious to confess sins hidden as a secret for many years that constituted hindrances to the development of their Christian lives.[23] People began to approach Rudersdorf with tears, asking to be allowed to confess their sins. They came as individuals or in groups like families. They wept with deep contrition of heart. They were willing for open confession. Their lives were changed. A new desire for the word of God was awakened in their midst. They began to share their testimonies with relatives, neighbors and friends. The revival was spread to other villages. Not only Christians were revived, but non-Christians were also awakened.[24]

6. Several Characteristics of the Nias Revival

According to Yoon-Ho Rhee, revival can be characterized by at least seven marks. They are: extraordinary prayer, a great conviction of sin, an extraordinary power, the conversion of non-Christians, the endowment of believers with the Holy Spirit for witnessing, Bible study, wonderful

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[21] Bruckner, "The History and Character of the Niasan People Movement," p. 90; Van den End & Weitjens, *Ragi Carita 2*, p. 213.

[22] Bruckner, "The History and Character of the Niasan People Movement," pp. 91-92.

[23] Bettin, "The Revival in Nias," p. 310.

[24] Brougham, "The Work of the Holy Spirit," pp. 113-14.

outbursts of joy, and spontaneity.[25] All of these marks were characteristics of the Nias revival.

6.1 A Great Conviction of Sin

The Nias revival was marked by a great conviction of sin. Peters records an overwhelming fear of the judgment of God resulting in repentance over sin, transformed lives, radiant joy and the zealous witness of those revived.[26] Cooley seems to agree with Peters for he says that the Nias revival was "a movement of mass conversion accompanied by widespread public confession of personal sin and a sense of liberation and redemption, followed by a vigorous Christian witness."[27]

There came a deep conviction of sin by the Holy Spirit among the Niasan Christians as well as among some non-Christians. Suddenly, they cried out to God for forgiveness, and they felt this was insufficient. Then, they came to the missionaries, pastors and evangelists to confess their sins.

6.2 A Great Burden for Prayer

A great burden for prayer was another characteristic of the Nias revival. Schlipoether reported:

> In many cases, they pray for a good deal in private, asking that their sins may be disclosed to them. Sometimes they unite in such prayers with others, meeting in the church or in the teacher's house. Then, when they see their sins clearly, they come to the missionary and make a clean breast of it.[28]

In addition, Kriele recounts that prayer meetings were largely attended and family prayer was stressed for every Christian household.[29]

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[25] Yoon-Ho Rhee, "Towards a Theory of Revival: A Case Study of the Biblical and Korean Revivals" (Th.M. thesis, Fuller Theological Seminary, 1988), pp. 26-27.

[26] George W. Peters, *Indonesia Revival: Focus on Timor* (Grand Rapids, MI: Zondervan, 1973), p. 47.

[27] Cooley, *Indonesia*, p. 72.

[28] Paul A. Menzel, "A Pentecost in the Island of Nias," *The Missionary Review of the World*, January, 1924, p. 440.

[29] Kriele, "The Nias Revival," pp. 98-99.

6.3 Empowered for Witness

Muller-Kruger states that the most important development of the Nias revival was the willingness of Christians to witness. They began to share their testimonies with relatives, neighbors and friends. Because of this extensive witnessing on the part of the repentant-hearted Christians, large numbers of unbelievers were influenced and many of them became Christians.[30] The gospel spread from the eastern part of Nias to the west, the north and the south. Revivals of Christians had caused the awakening among the non-Christian population. Many unsaved people had come to the Lord and destroyed their idols and fetishes, ancestor images and tablets, and left behind animistic practices.[31]

6.4 A Great Demand for the Word of God

There was a great demand for the word of God in Nias. The Bible was preached and taught and Bible classes were largely attended. The Bible was freely bought and anxiously read and studied.[32] Fries, a missionary pastor, testified about what was happening during the last nine months of 1916 at the Ombalata station:

> The experiences at Ombalata are repeated at the outstations. Everywhere a hunger and thirst for the Word of God! A new and deeper understanding!… Day after day, the people have begged for books. Our stock was soon exhausted and we had to order 1,000 New Testaments from Amsterdam by wire.[33]

6.5 The Great Joy of the Revival and Transformation of Christian Living

The exchange of a deep sorrow on the part of the repentant people for joy and peace was very characteristic of the revival. After they confessed their sins and prayed for salvation, great joy filled their hearts and lives and their behavior was entirely changed. This had a great

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[30] Th. Muller-Kruger, "The Awakening of the Church of Nias," in *Sedjarah Geredja di Indonesia* [The History of the Church in Indonesia] (Jakarta: Badan Penerbit Kristen, 1966), pp. 238-39.

[31] Brougham, "The Work of the Holy Spirit," p. 126.

[32] Bettin, "The Revival in Nias," p. 310.

[33] Menzel, "A Pentecost in the Island of Nias," pp. 441-42.

impact upon their individual lives, their homes and the entire society of the island of Nias. This revival movement was called *fangesa dodo*, which meant "the great repentance" or "the heart repentance," and really expressed what had happened in their individual lives.[34] In addition, A. Bettin says, "Justification by faith was not only a doctrine but a real personal experience to them."[35]

6.6 Spontaneous Work of God

According to Pratney one of the features of revival is its spontaneity. He says, "Revival is the result of divine, not human impulse. It cannot be worked up.… Fulfilled conditions do not provide the motive force of revival. Revival, like salvation and healing, is an act of divine mercy."[36]

The Nias revival was the spontaneous working of the Spirit of God. Muller-Kruger reports that the missionaries, having prayed for a work of the Spirit in the congregations, were surprised at God's tremendous answer to their petitions.[37] In addition, the spread of the Nias revival was under divine control and direction. Menzel reports that in one case the missionaries had sent workers into an adjacent area "in the expectation that the [revival] fire would quickly kindle there." But to their great surprise "no response came and the lesson was quickly learned: 'the wind bloweth where it listeth,' there was nothing man-made in the movement."[38]

6.7 The Manifestation of Pentecostal Experience

During the revival (1916-1940), manifestations of the Holy Spirit were reported. For instance, Menzel quotes a report from one of the newer stations in the southern part of the island which he does not name but where a Pentecostal manifestation was experienced.

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[34] Muller-Kruger, "The Awakening of the Church of Nias," p. 238.

[35] Bettin, "The Revival in Nias," p. 310.

[36] Winkie Pratney, *Revival: Principles to Change the World* (Springdale, PA: Whitaker, 1984), p. 298.

[37] Theodor Muller-Kruger, *Die Grosse Reue auf Nias*: *Geschichte und Gestalt einer Erweckung auf dem Missionfield* (Gutersloh: Bertelsmann, 1931), pp. 36-37.

[38] Menzel, "A Pentecost in the Island of Nias," p. 440.

> We are in the presence of a veritable divine miracle. Hardened heathen, who heretofore never came to our meetings—sorcerers, rich people, poor people, all alike—were suddenly seized by the terror of their guilt. They came to the station with the one question: "How can we get rid of our sins?" Old headhunters and notorious murderers are confessing their misdeeds. Thieves return what they have stolen. Many profess to have had visions and dreams wherein the forgiveness of their sins was vouchsafed them, and they believe firmly and unmovedly in the truth of the experience.[39]

Dreams and visions constituted an important part in the testimonies of new Christians. Other Pentecostal phenomena also manifested during the Nias revival in 1916 and thereafter. Peters, (summarized from the German sources) viewed the following as negative factors of the revival.

> (1) An undue search for the spectacular; for signs and wonders; for voices, visions and dreams. They claimed to hear Christ speak to them in an audible voice, "thy sins are forgiven," and many other words and messages. They would see Christ in the sky in glory; they would see Him suffering on the cross, etc.
> (2) Prayer with ecstasy, rapturous experiences with coma, at times for hours at a stretch. Such experiences were often accompanied by visions and messages.
> (3) Prophets and prophetesses appeared, and workers of miracles.[40]

In addition, Peters also recounts Pentecostal manifestations of the Holy Spirit in a new wave of the Nias revival in 1940 saying:

> Signs and wonders of all kinds were reported. People spoke in tongues and fell into trances and comas for hours at a time. Visions, dreams and ecstasy gained prominence. There were stories of healings and resuscitations of people who supposed to have died. People supposedly walked on water.[41]

Interestingly, some missionaries of the Rhenish Mission, who were working with the people, considered Pentecostal-type experiences among the Nias people as negative. Accounting for these reactions, Muller-Kruger offers a convincing explanation related to the backgrounds of the missionaries. Those who had experienced movements of the Holy Spirit

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[39] Menzel, "A Pentecost in the Island of Nias," pp. 443-44.

[40] Peters, *Indonesia Revival*, p. 48.

[41] Peters, *Indonesia Revival*, p. 48.

in their home country, according to Muller-Kruger, were more sympathetic than those who had not.[42]

These experiences caused a schism in the Nias church. Cooley reports, "There were other waves of this same phenomenon, the most pronounced coming just after World War II, but they brought no positive fruits to the life of the church. In fact, in some cases they led to schism, which is frequently an accompaniment of such Pentecostal phenomena."[43] I will discuss the schism in the Nias church in the end of the revival.

7. The End of the Revival

The Nias revival began to diminish after enjoying glowing success for several years. Kriele writes that after the nine year period of intense revival, it concluded in 1925. Concerning the declining character of the Nias revival, he says:

> It is true that the movement has become calmer; it has lost the tempestuous character which is so apt to attach itself to the beginning of a mental and spiritual awakening. The rushing, mighty wind has become a still, small voice. That is no loss and implies no permanent injury. The fire, though its first blaze may have died down, burns on quietly and from time to time, in one village or another, minor local revivals take place.[44]

There are several different arguments as to the exact end of the Nias revival. Peters gives the dates of the Nias revival as 1916-1922. Additionally, he reports that there was a new wave of revival that came over a number of Nias churches in 1940.[45] On the other hand, Freytag notes that the Nias revival movement flooded the area in two waves: one in 1916-1917 and the other in 1922-1923. According to him, the revival continued to impact the area until 1930.[46] However, Muller-Kruger says that the Nias revival continued on up to 1940 and through World War

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[42] Muller-Kruger, *Die Grosse Reue auf Nias*, pp. 79-80.

[43] Cooley, *Indonesia*, p. 72.

[44] Kriele, "The Nias Revival," p. 101.

[45] Peters, *Indonesia Revival*, pp. 46-48.

[46] Walter Freytag, *Spiritual Revolution in the East*, trans. L. M. Stalker (London: Lutterworth, 1940), p. 91.

II.[47] Nevertheless, the increase in the number of Christians between 1916-1940 indicates that the Nias revival movement continued through the end of this period in 1940.[48]

Brougham provides more detailed information in his dissertation about the last period of the Nias revival. According to him, one of the remarkable features that developed since the first revival movement in 1916 was the gathering of believers on their own initiative in small groups. These groups grew into a fellowship movement that consisted of Christians who had experienced renewal. They did not originate in the church or with the missionaries, but were a sign of the believers' indigenousness. Sadly, some of the missionaries opposed these fellowship groups, declaring their own meetings (under the Nias Protestant Church or *Banua Niha Keriso Protestan*) as the only legitimate gatherings.[49]

Since 1930 there have been various schisms in the Nias church. The large break-offs are the *Orahua Niha Keriso Protestan* (Nias Christian Protestant Assembly), which developed out of a revival movement in the west of Nias, and the *Agama Masehi Idanoi Niha* (Nias Indonesian Christian Association), which grew out of a fellowship movement in Humene, east of Nias.[50]

These churches are not Pentecostal, although they still manifest some Pentecostal phenomena such as prophecy and healings. In fact, they are not included in the Indonesian Pentecostal denominations.[51] Brougham describes the churches that developed out of revival movements:

> They have often retained some of the characteristics of the revival movements, but lack mostly the biblical emphasis on repentance and renewal which had been so prominent. They are led by self-elected prophets who often minister as healers, but lack the clear preaching of

[47] Muller-Kruger, "The Awakening of the Church of Nias," p. 238.

[48] Bruckner, "The History and Character of the Niasan People Movement," p. 132.

[49] Brougham, "The Work of the Holy Spirit," pp. 121-22, 136.

[50] Brougham, "The Work of the Holy Spirit," p. 136.

[51] H. L. Senduk, *Sejarah GBI: Suatu Gereja Nasional Yang Termuda* [The History of GBI: The Younggest National Church] (Jakarta: Yayasan Bethel, n.d.), pp. 14-18.

> the gospel. The church of Nias has distanced herself from these movements, but there is competition for members."[52]

It seems that the schism among the Nias Christians caused the revival to diminish. Bruckner agrees with Brougham. He says that the decreasing growth of the Nias church, indicated by the lessening of the Nias revival, was caused by many problems related to nationalism, independence, individualism, separatism and the competition between the nativistic-messianic movements, fellowship groups and the Nias church.[53]

8. The Effects of the Revival

There were several effects of the Nias revival on Christian lives, the church, and society.

8.1 Impact on Christian Lives

The Holy Spirit brought a new dimension into the lives of the Christians in Nias through this revival. There was a great desire for prayer, singing and personal witness. Family worship was common. People prayed before starting their work in the fields. During the flu epidemic in 1918, they developed a deep trust in the Lord. The believers understood and loved God's word more. These new Christians showed high consideration for their Christian community. They loved the services, the prayer meetings and especially the special evangelistic gatherings and religious celebrations.[54]

On the other hand, the transformation of Christian life in Nias did not continue long after the end of the revival. Brougham says, "Only after the revival had waned, did baptism become more traditional and then was often not followed by a changed life style."[55] It seems that the missionaries placed more emphasis on baptism as an indication of the

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[52] Brougham, "The Work of the Holy Spirit," p. 136.

[53] Bruckner, "The History and Character of the Niasan People Movement," p. 133.

[54] Brougham, "The Work of the Holy Spirit," p. 123; Van den End & Weitjens, pp. 213-14.

[55] Brougham, "The Work of the Holy Spirit," p. 123.

maturity of new believers rather than as the work of the Holy Spirit who brings lives into maturity.

8.2 Training of Workers

The number of Christians increased during the Nias revival. Thereby creating a great need and demand for new workers. The mission was forced to begin a program of training for lay pastors. Many young men, who had felt the call of God during the Nias Revival, became involved in this training program. Consequently, there was an increase of lay pastors from only 6 in 1916 to 383 in 1925. Bettin reports, "Before this revival there was always a shortage of native preachers willing to go as evangelists to other counties, but since this spiritual rising they are glad to go where they are needed."[56]

8.3 Remarkable Church Growth

The Nias revival really contributed to the growth of the church quantitatively. The following shows the growth of the church in Nias:

1865: Rev. Denninger started work at Gunung Sitoli.
1874: First baptisms of 9 believers,
1890: 3 congregations with 906 Christians,
1900: 11 congregations with 5,000 Christians,
1915: 14 congregations with 20,000 Christians, after 50 years,
1921: 62,000 Christians,
1940: 135,000 Christians, after 75 years,
1965: 205,000 Christians, after 100 years[57]
1985: 300,000 Christians.[58]

In the years between 1915 and 1940, the Nias church rapidly grew. During the twenty-five years between the Golden Jubilee and the Diamond Jubilee, the number of Christians on Nias increased from about 20,000 to 135,000, that is, an increase of 115,000. The Nias revival produced remarkable church growth.

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[56] Bettin, "The Revival in Nias," p. 311; Smith, *God's Miracles*, p. 96.

[57] Cooley, *Indonesia*, p. 72.

[58] Dorothea Richter, A letter to Brougham (Gunung Sitoli, Nias, 1985) quoted in Brougham, "The Work of the Holy Spirit," p. 132.

8.4 Impact on Society

The revival affected the Christians and the society. Some significant changes that were noted: 1) a great increase in truthfulness, 2) a spirit of neighborly love, 3) trustworthiness, 4) a readiness to exercise self-sacrifice to those in need, and 5) a great improvement in clean speech.[59] In fact, the Chinese businessmen in Nias particularly attested to this. Stolen goods were returned to them, and many confessed telling lies without the threat of punishment being imposed. They were convinced of the reality of the living God. As a result, a congregation was established for Chinese Christians in Nias.[60]

9. Summary, Lessons and Challenge

9.1 Summary

The outpouring of the Holy Spirit in Nias brought a great conviction of sin, the dramatic experience of forgiveness, joy and peace, changed lives and the willingness to witness. The revival among Niasan Christians influenced an awakening of the unbelieving community that contributed to a remarkable growth of the church qualitatively and quantitatively.

God worked in Pentecostal ways to revive the Niasan Christians and to awaken the non-Christians to come to God. In fact, Pentecostal experiences such as speaking in tongues, prayer with ecstasy, falling into a trance, casting out demons, revelation through visions and dreams, healing miracles, as well as the restoration of the offices of prophet/prophetesses were reported during the revival. Many unsaved people came to the Lord because of signs and wonders.

In contrast, the work of the Holy Spirit seemed to diminish after the revival ended. People became Christians because of tradition, not because they repented of their sins. They were Christians without changed lives. The manifestation of Pentecostal experiences was misused. In fact, the fellowship movements, where manifestations of the prophetic and healings occurred, emphasized *manifestation* rather than *repentance*. Sadly, the work of the Holy Spirit, which brought remarkable growth to the Nias church qualitatively and quantitatively,

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[59] Kriele, "The Nias Revival," p. 98.

[60] Bettin, "The Revival in Nias," p. 311.

finally settled down because the missionaries and church leaders lacked proper knowledge of the power of the Holy Spirit.

9.2 Lessons

There are three lessons that I gleaned from the history of the Nias revival. First, it provides proof of the significance of revival on the accelerated growth of the church. Before revival, the growth of the Nias church was slow, but afterwards, beginning in 1916, the church rapidly grew. In fact, after thirty-five years of ministry between 1865 and 1900, there were only 5,000 Christians. However, the number of Christians increased drastically during the Nias rival. Between 1915 and 1940 (25 years) membership grew from 20,000 to 135,000, an increase of 115,000. This fact affirms Yoon-Ho Rhee's theory of revival: "All revival movements have two dimensions: the work of the Holy Spirit for the people of God and the work of the Holy Spirit for the unregenerate masses."[61] Thus, the correlation between a revival and church growth was affirmed.

The second lesson is that the Nias revival also proves that Pentecostalism is a powerful contextualizing tool for the growth of Christianity in Asia. Brougham says, "The non-western worldview demands validation through concrete religious experiences, while people in the west stand on written evidence."[62] The Niasan people needed signs and wonders to convict their faith to God. With their animistic background they believed in the supernatural dimension of religious existence and that the spirits can communicate with them through dreams, visions, and exorcism. The spirits have power to help and heal them. Therefore, Pentecostalism is relevant to the need of Asian people because it takes seriously the supernatural dimension of human existence. It is relevant to Asian worldviews. Thus, churches that have taken the supernatural seriously are in the forefront of the growth of Christianity in Asia.[63]

Third, the Nias revival proves that "no revival in itself guarantees permanent and continuing growth unless it is followed up with high quality shepherding and nurturing with an emphasis on the dynamics of

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[61] Rhee, "Towards a Theory of Revival," p. 53.

[62] Brougham, "The Work of the Holy Spirit," p. 139.

[63] Hwa Yung, "Pentecostalism and the Asian Church" (Unpublished paper, Trinity Theological College, Singapore, n.d.), p. 12.

the Holy Spirit."[64] In fact, after the end of the revival, the Nias churches slowed in numerical and spiritual growth. The missionaries and church leaders emphasized Christian tradition more than the dynamics of the Holy Spirit to transform lives and to empower for witness.

9.3 Challenge

The outpouring of the Holy Spirit is needed for the growth of Christianity in Asia today. We are challenged to pray that God will again pour out his Spirit to revive the Niasan Christians and all his church in Indonesia and worldwide. We are also challenged to exercise a ministry of signs and wonders among Asian people. On the other hand, we must remember that the experience of the power of the Holy Spirit cannot displace the experience of salvation. Both of these experiences are important to be a Christian.

[64] Brougham, "The Work of the Holy Spirit," p. 126.

[*AJPS* 6:2 (2003), pp. 265-281]

CHRISTIAN LEADERSHIP IN THE TWENTY-FIRST CENTURY: AN AUSTRALIAN PERSPECTIVE

Kameel Majdali

1. Introduction

When one hears the word "Australia," usually one of several images spring to mind: kangaroos and koalas, fun-loving sunbathers lying on the beach, a bunch of mates huddled in the local pub having their beer for the night, a convict colony and/or last bastion of the British Empire. What may not be so readily apparent is that this fully independent, sparsely populated island-continent nation is one of the most multicultural havens in the world. It forms a juxtaposition for East Asia, the Pacific Isles and, yes, Antarctica, which is a mere five thousand kilometers away. Though clearly located in the South Pacific, Australia is firmly a member of "the West," with all the attendant benefits and plagues of any other western nation.

With thirty thousand kilometers of coastline, a sun-baked interior, an inhospitable northern coast but fertile underbelly in the southeast, this Australia is also known as an enclave of prosperity, liberal democracy, a relaxed lifestyle and high standard of living. Indeed this relatively young nation has excelled in many areas. Little wonder it is one of the few favored havens for migrants from around the world, not to mention millions of tourists who are willing to brave the long flights (fourteen hours non-stop from Los Angeles to Melbourne, or nineteen hours from London) to experience this attractive and prosperous land.

While Australia's background as a penal colony is very well known, what may not be so clear is that there has been a conspicuous, even dominant, Christian presence in this land, beginning with the First Fleet of 1788. One of the ironies of the Australian psyche is that there is both an anti-authority mindset yet a strong Christian underpinning. Even with

a strongly sterile secularism in today's culture, around sixty seven percent of Australians identify themselves as "Christian."[1]

A good snapshot of the dynamic of Australia at the beginning of the third millennium is Melbourne, the second largest city. Its population is three and a half million, with one hundred forty languages spoken by migrants from all over the world. According to the national census, ninety thousand Muslims, eighty-eight thousand Buddhists, forty-five thousand Jews, and twenty eight thousand Buddhists, call Melbourne home.[2] Christian life is represented by thirty denominations, three hundred Christian ministry organizations, 1,600 local churches that open their doors to 220,000 Melbournians on a weekly basis, of which, 60,000 consider themselves "born again" according to the National Church Life Survey.[3]

Awkward, ambiguous and, at times, antagonistic are some adjectives that could be applied to the average Australian attitude towards church. The traditional, though somewhat fading, stereotype was a masculine, athletic Australian who nursed a suspicion and skepticism towards church, while still being baptized, married and buried by that same church. This distance from church could also be found towards other symbols of authority, including the government and the Crown. A term that was often applied to the church is "wowser," which was once defined as "fanatical puritanicalism," or as Ronald Conway says, "…the most common objection of the ordinary Australian to religion is that it spoils his fun."[4] Church is often viewed as boring, intolerant, irrelevant and lacking in compassion. Yet Andrew Bolt, Associate Editor of Melbourne's *Herald Sun*, Australia's largest-selling newspaper, and a self-proclaimed agnostic, declared at TRENDS 2000 Conference in Melbourne that Australia needed the church because it was a "civilizing influence."[5]

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[1] *Christian Research Association Bulletin* 12:4 (www.cra.org.au, December 2002), checked: Nov 2002.

[2] Australian Bureau of Statistics, "National Census" (www.abs.gov.au, 2002), checked: Nov 2002.

[3] "National Church Life Survey" (www.ncls.org.au, 2002), checked: Dec 2002.

[4] Bruce Wilson, Can God Survive in Australia? (Sydney: Albatross Books, 1983), p. 114.

[5] Andrew Bolt, "Credible Churches in Incredible Times" (A speech delivered at TRENDS 2000 Conference, Melbourne, October 2000).

The day that Australia became a federated nation (Jan 1, 1901) coincided with the birth of modern Pentecostalism, when Agnes Osman received the baptism in the Spirit with the initial evidence of speaking in tongues at Charles Parnham's Bethel Bible College in Topeka, Kansas. Having appropriated Pedro Fernández de Quirós label of 1605, originally given to the New Hebrides, that Australia was the "Southland of the Holy Spirit," it is perhaps more than a coincidence that Australia has experienced some of the European-style struggles and decline in some churches, while enjoying the Asia-style mega-church growth and progress in others. As the Asian-Pacific church continues to encounter major challenges and dynamic growth, Australia is uniquely positioned to be both benefactor and beneficiary to these thrilling phenomena.

Years ago, a former Australian prime minister commented that Asia was the place Australia flew over to get to Europe. This same man became a "convert" to Asia and worked energetically for Australia to engage more constructively with its northern neighbor. He became one of the prime movers for the formation of the Asia-Pacific Economic Cooperation (APEC). This is another confirmation of Australia's important, perhaps indispensable, link to the emerging Asia-Pacific region—economically, politically and spiritually.

A good example of this Australasian form of interaction is found in the Asia Pacific Theological Association (APTA). The purpose of APTA is to serve the churches of Asia Pacific by advising and accrediting "ministry-producing" Bible colleges. From APTA's point of view, Australia and New Zealand are included as part of their constituency in Asia Pacific. When APTA was formed in 1990 at Port Dickson, Malaysia, Australians were involved along with Asians and Asia-based American missionaries to Asia. At the time of this writing, about sixty-seven schools from twenty-three countries are members of APTA, with an estimated twelve from Australia. Educators with masters degrees and doctorates from Asia, America and Australia, serve side-by-side in the Theological Commissions, Teacher's Certification Commission and Accreditation Commission. As APTA is led by educators with graduate degrees, again Australians have been involved with higher education, including doctorates, serving alongside each other visiting the various colleges to provide them with extensive resources in building a better school. Australian ministers have always taken a major role in the "Asia Pacific" Theological Association, without anyone questioning "why."

As we consider the topic of Asia and Christian leadership in the future, Australia must be given a place. By proximity, recent association, an unmistakable Christian presence and move of the Holy Spirit, Asia

and Australia need to walk into the third millennium together. With this in mind, let us focus on the Australian scene.

2. A Snapshot of the Australian Church

Bruce Wilson wrote the following observation in 1983:

> …after a decade or more of constant religious declines, the Christian Church remains a powerful force in Australia. There is no other movement centered around a creed or ideology which can attract anything like the number of 2.8 million Australians who voluntarily attend church services each week.[6]

Like other "western" nations, Australia is considered part of the Christian world. The following chart provides a summary of Australia's Christian orientation.

2002 Census Statistics[7]

Christianity				
Church Groups	2001		1996	
	Members	%	Members	%
Anglican	3,881,162	20.68	3,903,324	21.99
Baptist	309,205	1.65	29,5178	1.66
Brethren	19,353	0.10	2,2063	0.12
Catholic	5,001,624	26.65	4,798,950	27.03
Church of Christ	61,335	0.33	75,023	0.42
Lutherans	250,365	1.33	249,989	1.41
Oriental	36,324	0.19	31,342	0.18
Orthodox	529,444	2.82	497,015	2.8
Presbyterian	637,530	3.40	675,134	3.81
Salvation Army	71,423	0.38	74,145	0.42
Seventh Day Adventist	53,844	0.29	52,655	0.3
Uniting	1,248,674	6.65	1,334,917	7.52

[6] Wilson, *Can God Survive in Australia?*, p. 122.

[7] Christian Research Association, "Census Reports" (http://www.cra.org.au/pages/00000219.cgi), also available at Australian Bureau of Statistics (www.abs.gov.au), check date: Dec, 2002.

Pentecostal	119,372[8]	0.64	174,720	0.98
Other Protestant	52,557	0.28		
Other Christian	361,146	1.92	269,383	1.52
TOTAL	12,633,358	67.31	12,454,238	70.15

Thus 67% of Australians call themselves Christian. Australia is predominantly a Protestant country, but Roman Catholicism is the largest denomination with over 26% of the population, followed by the Anglican Church with nearly 21%. In the late 1970s, the Methodists merged with Presbyterians and Congregationalists to form "the Uniting Church." Virtually all other Protestant denominations are represented locally. Pentecostalism is also part of the Australian church scene, but with a distinction. According to Australian Pentecostal church historian Barry Chant, Pentecostalism in Australia is the only denomination that was not a transplant from overseas.[9] Australian Wesleyan and Holiness groups in the late 1890s earnestly prayed for a visitation of the Holy Spirit, which happened in the early years of the twentieth century. The subsequent formation of the Assemblies of God (AOG) in Australia in 1937 consisted of an existing group of Australian Pentecostals who came into fellowship with the AOG at large; not a group that was started by the overseas Assemblies of God.

Estimates of Sunday church attendance vary, but it is approximately ten percent, or nearly two million Australians. While this percentage is lower than the United States, it is certainly higher than western Europe. For a nation of just under twenty million, there are large and even "mega-churches," including Hillsong Church, Christian City Church, Wesley Central Mission in Sydney; Waverley Christian Fellowship, Crossway Baptist Church, Richmond Assembly of God, Mount Evelyn Christian Fellowship, and Faith! Christian Church in Melbourne; Christian Outreach Centre and Garden City Church in Brisbane; Paradise Community Church and Southside Christian Centre in Adelaide; and Perth has Riverview, Victory Life Centre and Perth Christian Life Centre. It should be kept in mind that there are many medium-sized (100-500) and many more small churches (under 100).

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[8] This number is lower than it should be; in part because the census form does not reflect the spread of Pentecostalism throughout Australia.

[9] Barry Chant's statement made during the Pentecostal/Charismatic Bible Colleges (PCBC) Conference in Sydney in 1994. Chant is the author of *Heart of Fire* (Unley Park, South Australia: House of Tabor, 1984) on Australian Pentecostalism.

Martin Luther King, Jr., the late American civil rights champion and ordained Baptist minister, allegedly lamented that eleven o'clock on Sunday morning was the most segregated hour in America. If he were alive today, King would be pleasantly surprised to see the composition of Australian churches, particularly the large urban ones. Australia has welcomed a large influx of migrants since World War II, primarily from Europe but since 1975 there has been a steady stream from Southeast Asia. Africans, South Americans and even a few North Americans have become what are called "New Australians." Some churches boast of two to four dozen different nationalities within their congregation; a microcosm of the global community. Mark Connor, Senior Minister of Waverley Christian Fellowship, Melbourne, comments, "Australia is a very diverse culture…and the church needs to model an integrated community where diversity is valued and appreciated."[10]

A dividing line among Australian churches at the beginning of the third millennium could include the generic-sounding labels, "traditional" versus "contemporary." Amazingly, these labels do not necessarily fit along denominational lines, though in general traditional can mean Catholic, Orthodox and the historic denominations of the Protestant Reformation. "Contemporary" can be found in certain Evangelical, Pentecostal and Charismatic churches, though some historic Protestant churches would fit this label too. Phil Baker, head of the Australian Christian Churches, defines "contemporary churches" as those who have "relevant preaching, pragmatic social concern and uplifting worship."[11] Peter Corney says that contemporary churches are moving away from traditional denominational structures, not that they are anti-denominational but simply post-denominational. Contemporary churches want to think outside the denominational square and, according to Corney, reject the notion of MacChurch, where one model fits all situations, even within a single Australian city.[12]

The renewal and reinvigoration of the Australian church in the 1980s and beyond has also lead to the founding of several Bible colleges, mainly for the purpose of ministry training. Australian pragmatism and

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[10] An interview with the author (Melbourne, December 20, 2002).

[11] A telephone interview with the author (Phoned to Perth, December 20, 2002). Phil Baker is President of Australian Christian Churches and Senior Minister of Riverview, Perth.

[12] An interview with the author (Melbourne, November 24, 2001). Peter Corney is Pastor Emeritus of St. Hilary Anglican Church, Kew (Melbourne) and former director of the Institute for Contemporary Christian Leadership.

spiritual openness have created a healthy dynamic that has lead thousands of people to study at one or more of these schools. Since the general population, and by extension, ministry-training candidates, is relatively small, some of these schools have opened up to overseas students. It is therefore not uncommon to see students from East Asia, Africa, the Pacific islands and Europe, as well as migrants from these places, studying side-by-side with white, Anglo-Celtic Australians. Student numbers are being supplemented by offering online education to students across the nation and around the world.

3. Church Leadership until 2000

In general, Australian church leadership before the 1980s was more pastoral and maintenance. Little emphasis was given to growth and development, nor was there much training and releasing of lay people into church service. Alun Davies says:

> In the past, most pastors would have seen themselves not as leaders, but as pastors first; the leadership component was not clearly defined, nor was there a national sense of vision. [13]

According to Ian Jagelman, there was the notion that godliness was the key to effective leadership and books were written on the life of the leader, but there was little emphasis on leadership skills. The ability to cast vision, initiate change, foster innovation and even exhibit an entrepreneurial flair were neither recognized nor encouraged in the maintenance model of the past. In some cases, the past leaders of the church were the lay people of influence and substance, who often served on the board. The pastor was, to a great extent, their employee in running the church.[14]

Add to this portrait the traditional Australian "laid back" attitude and suspicion against the institutional church, along with massive changes in the 1960s and onward, it becomes obvious that the maintenance-model

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[13] An interview with the author (Melbourne, November 24, 2002). Alun Davies is President of the Assemblies of God in Victoria and Senior Minister of Faith! Christian Church, Dandenong, Melbourne.

[14] A telephone interview with the author (Phoned to Sydney, December 20, 2002). Ian Jagelman is Senior Minister of Christian City Church, Lane Cove, New South Wales.

would find it an exceeding hard challenge to "maintain." As a result, some churches and even denominations today are in danger of dying out altogether if something dramatic does not occur within the next ten to twenty years.

A fascinating change—and challenge to the maintenance model—happened in the Australian church in the late 1970s and early 1980s. Fuller Theological Seminary and its church growth movement began to introduce new ideas into the Australian church scene. In one sense, a line was being drawn between traditionalists and progressivists.

An interesting example of an entire Australian movement embracing a progressivist stance was the Assemblies of God in Australia, founded in 1937, as an indigenous movement in fellowship with the Assemblies of God worldwide. By its fortieth anniversary in 1977, the Australian AOG had a full-time superintendent with around 100 churches and approximately 9,446 members and adherents. During the 1977 AOG biennial conference, David Yonggi Cho, Senior Pastor of Yoido Full Gospel Church in Seoul Korea, the world's largest,[15] challenged the movement to set goals and see the "big picture," by using the principles of the church growth movement. Alun Davies, who was present at this conference, said that Cho was the catalyst of casting vision and inspiring faith: "If he could do it, so could we." A second thing that happened at the 1977 conference was the election of Andrew Evans as the General Superintendent. Evans, a former missionary, continued to pastor Paradise AOG in Adelaide, while taking the lead of a movement which was about to experience a communal transformation. Evans' successor, Brian Houston, commented that his leadership style was "embracive, empowering, exemplary and had an open spirit."

Another defining event happened the very next year in 1978. Under the leadership of David Cartledge, a group of nearly 200 Australian AOG ministers participated in a pilgrimage to Korea and Israel. During their visit to Seoul, they caught the spirit of what was happening at Yoido Full Gospel Church, including cell groups and intensive, prevailing prayer. In Israel many pastors were exposed to a greater infusion of the prophetic as well as praise and worship. These dynamics were imported into Australia upon their return and began to spread throughout the entire fellowship.

By the 1980s, the Australian Assemblies of God began to experience consistent growth across the board. Churches of under 100 now grew to

[15] In 1977 the Yoido Full Gospel Church had approximately 30,000 members; by 1994 it had around 800,000. Even the smaller number proved to be impressive, in and out of Australia.

200 to 400. Churches of around 200-400 grew to over 1,000 or 2,000. Many of the current AOG church buildings were constructed during this 1980s growth spurt. In addition, Youth Alive was birthed in the 1980s at Portsea near Melbourne, and from this movement emerged rallies of up to 10,000 young people as well as branches in different nations.

Brian Houston, Senior Pastor of the 14,000 member-strong Hillsong Church succeeded Andrew Evans in 1997 as AOG Superintendent, now called National President. In 1986 the Hillsong Church started the annual Hillsong Conference which grew from 150 delegates in its first year to over 15,000 registered daytime delegates in the Sydney Superdome in 2002. Houston launched the Australian Christian Churches, an umbrella group of Pentecostal/Charismatic churches (and, under the leadership of Phil Baker, into the paradigm of "contemporary churches"). In addition to the leadership, Houston describes his passion this way:

> I believe the local church is the answer. I believe if we can get local churches to grow and be strong and healthy examples, and take up the mandate of evangelism, community concern, and spiritual power, the Church will make a greater impact than ever before.[16]

During the twenty years (1977-1997) that Andrew Evans served as Australian AOG Superintendent, the number of members and adherents grew from 9,446 to 115,912, or a twelve-fold increase. Five years after the accession of Brian Houston as National President, the Australian Assemblies of God grew again to 158,391 members and adherents (an increase of 42,479), 944 churches and 2,333 credentialed ministers in 2002, including 464 women or 19.8% (these figures must be measured against the backdrop of an Australian population of 18,972,350 people in 2001).[17]

When asked the question, "What do you attribute the main reason for the growth of the AOG," some will posit methods and others leadership style. One well-placed insider commented vehemently that the real reason for growth was simply "the sovereignty of God…one hundred percent."[18]

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[16] A telephone interview with the author (Phoned to Sydney, February 13, 2002).

[17] Statistics provided by the Assemblies of God National Office, PO Box 336, Mitcham VIC 3132 Australia (www.aogaustralia.com.au) in Nov 2002. Australian population statistic provided by the Australian Bureau of Statistics (www.abs.gov.au).

[18] An interview with the author in Melbourne, November 21, 2002.

Other Australian Christian "success" stories include the Wesley Central Mission in Sydney under the leadership of Gordon Moyes. This church has an impressive array of outreaches and community services, with 3,000 paid staff and 3,000 volunteers, 470 plus buildings, a program on commercial television, an income of $1,000,000 every two to three days and more. Australia's largest Protestant group, the Anglican Church, as a strong, highly respected, influential and evangelical branch in Sydney, accounts for one third of all Anglicans in the country. Some parts of the Anglican Church are declining, a fact highlighted in Caroline Miley's book.[19] In reviewing the book, Chris McGillion of the *Sydney Morning Herald* comments that contrary to the trends elsewhere, the Sydney diocese and its archbishop are thriving. Though accused of being moralizing, Bible-thumping and even elitist, McGillon says, the Sydney diocese goes against the declining trend of Anglicanism elsewhere. "From the point of view of pure organizational health—forget for a moment orthodoxy, faithfulness to tradition, and questions of tolerance and inclusion—it is obviously doing something right"[20]

4. Postmodernism and Present Challenges

Though clearly positioned in the southern hemisphere, Australia has been a western outpost in every area—cultural orientation, historical roots and alliances economic, political and spiritual. Virtually every major trend to hit North America and Europe has found its place in Australia, even if the timing is different.

Of these, postmodernity, with its radical relativism, its abhorrence of metanarrative, its exaltation of the subjective and demotion of the rational, has blown with gale-like ferocity throughout the Australian churches. Fidelity to a denomination or local congregation is no longer guaranteed as competing activities and a consumer mindset permeate the lives of Australian Christians. Political correctness and the notion that there is no absolute truth renders Christians reluctant to make a public stand on even the most fundamental of beliefs, like "Jesus Christ is the only way to the Father" (John 14:6).

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[19] Caroline Miley, *The Suicidal Church: Can the Anglican Church Be Saved?* (Sydney: Pluto Press, 2002).

[20] Chris McGillon, "Sydney's Vitality Offers Anglicans a Way to Retrieve Their Lost Souls," *Sydney-Morning Herald*, November 26, 2002 (www.smh.com.au/articles/2002/11/25/1038173690975.html), checked: November 26, 2002.

Mark Connor identifies the problem of consumerism and the church when he says: people are less committed to their local church and will simply move on if they do not perceive their needs are being met. "This places a lot of pressure on pastors and leaders to not cater to the spirit of the age, but to ensure that the church is meeting the needs of the people," he concludes.[21]

Peter Corney, who has taught on leadership and postmodernism for years, makes these observations:

> Managing the change process is really tough. Discipling Australian Christians is hard work; the Aussie Church, along with western churches, is slack. Communication is a major issue, especially in this media-saturated world, making it harder; we are one electronic noise among thousands. Mobility is a problem which destroys community. Related to discipleship affects the attendance pattern; those under 40s have not absorbed the duty and loyalty factors. People are more self-centered and individualistic: what will suit my lifestyle, hence bringing irregular attendance. Evangelism is a big challenge and despite all the books and conferences, the Australian church is weak on evangelism: weak in doing it and lacking in effectiveness.[22]

In essence, postmodernism is only part of the problem facing the church. Another is Australia's material prosperity. A high-standard of living, sound infrastructure, first-world conveniences and political stability have birthed a society that is relatively well-off and, like the church at Laodicea in Revelation 3, sees itself as rich, increased with goods and needing nothing, including God. But massive changes in the world, including the war on terrorism and the traumatic aftermath of the October 12, 2002 Bali bombing, has plunged this easy-going nation into grief, insecurity and uncertainty. These unsettling factors could be transformed into the very ingredients to help turn this nation around.

Church growth of the 1980s and 1990s appears to have peaked in those denominations that were once soaring. Rowland Croucher comments:

> Between 1986 and 1991, Pentecostal denominations grew by 42%. Between 1991 and 1996, they grew 16% (half of this by the birth of children). National Christian Life Survey (NCLS) discovered in 1996 28% of worshippers in Pentecostal churches had transferred from

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[21] An interview with the author (Melbourne, December 20, 2002).

[22] An interview with the author (Melbourne, November 24, 2001).

> elsewhere in previous 5 years and 10% of newcomers had no church background. But also 15% of that number went to another denomination and 17% drifted out of church completely.[23]

With church growth as a major goal, these backward trends alarmed many. As church numbers began to plateau, Australian pastors were eagerly looking for ways to reinvigorate the past momentum. Plane-loads of ministers made visits to such places as Willow Creek Community Church, First Assembly in Phoenix Arizona, Brownsville Church, Toronto Airport Church, as well as Yoido Full Gospel Church, looking for the "recipe" of sustainable, explosive growth. Many eagerly applied the method, only to find it was of limited effectiveness in Australia.

While church attendance in Australia is better than other parts of the western world, it still constitutes around 10% of the population. The following chart shows some of the reasons people are not attending church:

Figure 1: Stated Reasons for Not Attending Church Among Infrequent and Non-Attenders[24]

Reasons for Non-Attendance	%
Church worship services are too boring or unfulfilling	42
The beliefs the churches hold	35
The moral views of churches	35
No need to go to church	34
Other things I prefer doing	31
I do not have strong beliefs	27
The way the churches are organized	24
I have too many other commitments	21
Personal bad experiences of church people or ministers	16
Not enough time to go because of work	15
I feel uncomfortable with the sort of people who go to church	14
I lack a previous involvement with churches	8
My family or friends don't like church	6
No churches of my denomination nearby	4
No good churches nearby	4

[23] Rowland Croucher, "Does the Australian Church Have a Future?" *Grid* 3 (2001), pp. 1-4 (2).

[24] *1998 Australian Community Survey* conducted by NCLS Research and Edith Cowan University (WA) [www.ncls.org.au/pages.asp?page=929&sao=1].

I have poor health, disability or infirmness	3
I have no transport to get to church	2

Other reasons that people give for what discourages them from attending church can be grouped into some broad categories in order of importance:

1) Lack of motivation: Rather than rejecting the churches outright, many have never seriously considered church involvement or are more attracted by other activities.
2) Lack of time: There is no sense of hostility, but other things are given priority.
3) Lack of access: This includes a lack of transport, poor health, a lack of churches nearby or a lack of churches of the respondent's denomination.[25]

Rob Isaachsen who runs the Melbourne Pastors Network has pointed out that there is a serious crisis regarding the decline and potential demise of certain denominations. To use Melbourne as an example, during the five year period of 1991 to 1996, there was a population increase of 5% but a church increase of only 0.6%. Of greater concern was that every year there was a 3.5% exodus from church attendance and faith, including 9% of Anglicans, 11% of Uniting Church, 17 % Pentecostals, 13% of Churches of Christ, 7% of Baptists and 10% of Salvation Army, making the total loss of these six denominations, based on Sunday attendance, 14,300 or 2,860 per annum.[26] Isaachsen also estimates that 25% of all Melbourne church members will be dead within the next ten years, implying an aging congregation.[27] Unless church membership is replenished with younger and newer members, the church will decline numerically at an even more alarming rate.

Of even greater concern is the issue of evangelism in Australia. Australians, in general, can be described as affluent, sports-loving, irreverent in humor, egalitarian, pragmatic, wary of authority, yet committed to community and mateship. Already skeptical about religion and the motives of the clergy, churches are perceived to be irrelevant,

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[25] Embargo: July 2002, "Why people don't go to church…and what churches can do about it," National Church Life Survey.

[26] Rob Isaachsen, "Statistics: Religion in Melbourne" (an email message, melb.pastors@pastornet.net.au, Nov 2002). Isaachsen is Coordinator of Melbourne Pastors Network.

[27] Isaachsen, "Statistics: Religion in Melbourne."

out-of-touch and after one's money. Ian Jagelman says starkly: "Christian leadership is realizing that the church has fundamentally failed in effectively reaching the unchurched in Australia."[28]

5. How Now Shall We Live?

> The Australian church is at a crossroads. One way leads down the path of insularity to a place called "sect." It is the easier road. To get there, all the clergy and their people need to do is to keep looking inward, put up strong barriers to outsiders and withdraw from the wider world as much as possible. The other road is harder. Its destination is a place called "church." The road is more like a tightrope than a path. It requires a careful balance between theological purity and compassion. It requires clergy who are convinced deeply of the truth of their Christian faith, but who also understand the modern world better than it understands itself.[29]

These complicated, change-filled, crisis-riddled, yet opportunity-filled times have no roadmap on how to proceed forward, save for that which the Holy Spirit places the quickened word into the hearts of Christian leaders and those in touch with the Spirit. While we must always remember that God is sovereign and he will move according to his set times and seasons, there are some things we can do—practical things—that will facilitate and perhaps multiply the effect of God's move. Alun Davies puts it this way, "Overall, the times ahead will require greater visionary, purposeful, deliberate and decisive leadership than ever before."[30]

Jagelman made an excellent summary of what is required:

> Today there is recognition of the distinction between leadership and ministry. Now there is a deliberate attempt to train people with ministry skills and leadership skills; second, there is a trend towards the senior pastor seeing himself/herself as a leader rather than a minister. Third, a trend towards the formation of leadership teams and not just ministry

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[28] The author's telephone interview to Sydney, December 20, 2002 with Ian Jagelman, Senior Minister of Christian City, Church Lane Cove, New South Wales.

[29] Wilson, *Can God Survive in Australia?*, p. 158.

[30] The author's interview with Alun Davies in Melbourne, December 20, 2002.

> teams. Fourth, pastors recognize the need for leadership mentors, not just ministry mentors. Fifth, leaders are connecting, not on the basis of denominational affiliation, but on the size of their churches (500 Plus Network).[31]

David Wilson, former Principle of Kingsley College, Melbourne, argues that the terms "pastor" and "shepherd" are biblical to the core.

> Consequently, to suggest that the church does not need Pastors is a move away from the biblical mode. The dichotomizing of leader and pastor is false and can be very damaging to the church when one is played off against another as being "better" or more needed today.[32]

Issues of character are becoming more and more advocated. Several "job descriptions" are given of the godly Australian, who is still hard working, straightforward, loyal, competent, courageous, enterprising and modest. Christie Buckingham sums it up well when she says:

> Pure is the new luxury! Pure water. Pure soil. Pure food. Pure Air. Pure is good. The church must be a pure zone. A place for people to be free. To breathe the breath of the Spirit and be revived again. To sense the fire of God and be reenergised and refocused. A place where integrity and honesty are par for the course. A place that encourages sexual purity. This is only possible where people are accountable.[33]

Stuart Robinson continues the "job description" of a future leader, especially in the face of postmodernism, when he says:

> The historic church does not permit the emergence of leadership, vision, and direction, except probably the Roman Catholic Church. Therefore, a new generation of leadership will come forth from the fringes, which historically is from where all revival starts. These emerging leaders will be the mouthpiece.
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> This leadership will stress the ancient absolutes of truth as objectified by Jesus and the Bible. They will be uncompromising in the relativism of truth, ethics, and morality, as is common in the church,

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[31] Jagelman interview.

[32] David Wilson, "N.T. Model for Church Leadership in 21st Century," *Theological Journal of Kingsley College* 1 (September 2000), p. 45.

[33] The author's interview in Melbourne, January 15, 2003 with Christie Buckingham, Senior Minister of Bayside Community Church, Cheltenham, Melbourne.

> which has adjusted to accommodate itself to contemporary postmodern society. This leadership will stress objective truth and experientialism in relationship to God.[34]

Complexities of life yet limitations on individuals make it imperative to work as a team. The leader in essence becomes the team captain. But he or she would be rendered helpless if not for the united efforts of the team members. Brian Houston espouses his philosophy on "team" this way:

> Most pastors, consciously or subconsciously, rule by degree to the lowest common denominator, i.e., catering to what people will think. I am not suggesting one should be autocratic as I believe in eldership and Presbyterian leadership. When I run a meeting, it is the "team" that makes the decision. A leader will know how to bring the best out of others. In a church, the proof of a leader of leaders is that you will be raising leaders.[35]

Relationship has been a war cry among many; this is an amazing thing for the Australian church, which, for its adherence to nominal notions of mateship, can still be detached and insular from the community and each other. Relationships outside one's local ministry can, to some extent, be treated as an extension of the concept of team, albeit for the expansion of the greater kingdom of God. Phil Baker, President of the Australian Christian Churches (ACC), speaks about relationship and challenges:

> With so many current obstacles, it is imperative to have good relationships with peers, where real accountability takes place. The answers to our problems and keys to our destinies are in the hearts of other leaders. In Australia, we have ACC and 500 Plus (multidenominational, 130 churches in Australasia where 500 are actually in the service—today 100 churches are involved) where church pastors meet and be honest with each other. If we got together and learned from each other, we would solve our problems.[36]

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[34] The author's interview in Melbourne, November 19, 2002 with Stuart Robinson, Senior Minister of Crossway Baptist Church, Melbourne.

[35] The author's telephone interview to Sydney, February 13, 2002 with Brian Houston, President of Assemblies of God in Australia and Senior Minister of Hillsong Church, Sydney.

[36] A telephone interview with the author (Phoned to Perth, December 20, 2002).

Contact and involvement with the local community is becoming emphasized more and more. The proliferation of church-based charitable works has been staggering. Like the legacy of the late Diana, Princess of Wales, churches are learning to show genuine care and compassion with the common touch. Erstwhile apolitical denominations are taking a more positive and active role. The Australian Christian Lobby (ACL), under the leadership of Brigadier Jim Wallace (Ret.), learning from the successes and failures of similar groups elsewhere, is taking a "military strategy" of how to influence in public square in biblical values, without rancorous campaigning, polemical politics or endorsing political parties or candidates. Though still in its emerging stages, the ACL has already made its influence felt on a state and national level. Of especial interest is that, since the turn of the new millennium, two key Christian leaders have entered into their respective state parliaments, including Andrew Evans in South Australia and Gordon Moyes in New South Wales.

One of the pitfalls leaders need to avoid, especially pragmatic Australians, is to remember that there are no formulas for big churches and big Christians. Concepts like prayer, fasting and "waiting on God" should not be viewed as abstractions for those who have nothing better to do, but as non-negotiable foundational practices which will lead to God's plan for the ministry and community. The truth of the gospel and the scripture must be held to like a lifeline. The most likely scenario is that God will use a unique, Australian-made solution, for Australia's unique challenges and psyche. Some have postulated, rightly, that the settlement of Australia in 1788 was part of a divine plan to raise up a continent-wide mission station to Southeast Asia and the world. Australian missionaries, both short and long-term, are making a great impact on every inhabited continent. Without question, faithfulness to the Great Commission will also bring untold blessings to the sending church and nation. Let us always bear in mind that when we sow, we must do it liberally and regularly; when we reap, it must be joyfully and abundantly, but in all things it is "God who gives the increase" (1 Cor 3:7).

[*AJPS* 6:2 (2003), pp. 283-301]

EARLY BRITISH PENTECOSTALS AND THEIR RELATIONSHIP TO HEALTH, HEALING AND MEDICINE.

Neil Hudson

As with the majority of Pentecostal doctrines, the accepted teaching concerning the expectation of divine healing was a product of Christians in the late nineteenth century rediscovering elements of what they believed to be New Testament Christianity. [1] Early Pentecostals recognized that their experiences had emerged from the developments of the nineteenth century. Frank Bartleman, one of the earliest witnesses and reporters of the spiritual outpouring in Azusa Street, wrote,

> The present Pentecostal manifestation did not break out in a moment, like a huge prairie fire, and set the world on fire. In fact no work of God ever appears that way. There is a necessary time for preparation... men may wonder where it came from, not being conscious of the preparation, but there is always such.[2]

The practice of divine healing became of central significance to Pentecostals in the twentieth century, particularly in the context of the evangelism of the main revivalists.[3] Thousands were attracted to their meetings by the offer of healing. For Pentecostals, this emphasis on healing was never, and could never be, seen as secondary or a distraction from the evangelistic message. Since it was widely accepted that healing

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[1] The standard works on the roots of Pentecostalism are D. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1987) and V. Synan, *The Holiness-Pentecostal Tradition* (Grand Rapids: Eerdmans, 1997[2]). However, it needs to be noted that there has been little work on the specific roots of British Pentecostalism.

[2] F. Bartleman, *Azusa Street: The Roots of Modern-day Pentecostalism* (Plainfield: Logos International, 1980 [1925]), p. 44.

[3] I. Randall, *Evangelical Experiences* (Carlisle: Paternoster, 1999), p. 225.

was provided for in the atonement,[4] the offer of healing was part of the salvation message itself. The "full gospel" consisted of Jesus being proclaimed, and accepted, as Savior, Baptizer, Healer and Coming King. A natural and logical implication of this doctrine was that the use of "natural means," i.e. medicine and doctors, should be eschewed in favor of "supernatural means" of healing.

In this paper, the roots of British Pentecostal teaching regarding healing will be traced, along with the relationship between medicine and faith. The paper will conclude with implications for contemporary Pentecostal pastoral practice.

1. The Development of Pentecostal Teaching Concerning Divine Healing.

In general, British Pentecostal theology developed from the nineteenth century Holiness teaching of radical evangelicals. The British Pentecostal understanding of healing emerged from a mixture of A. B. Simpson's belief in healing being available as a result of the atonement and Alexander Dowie's pneumatological development of this teaching.

1.1 The Influence of Albert Benjamin Simpson (1843-1919)

Many Holiness teachers had arrived at the conclusion that as Christ's death had provided deliverance from sin, so his atonement would also provide deliverance from sickness. By propagating teaching that linked a secondary experience of the Spirit with power to live a sanctified life, the Holiness teaching also, by implication, provided "a theological milieu for divine healing."[5] This teaching was transatlantic in scope, its main proponents being Charles Cullis, Kelso Carter and William Boardman.[6]

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[4] William Kay, "Approaches to Healing in British Pentecostalism," *Journal of Pentecostal Theology* 14 (1999), pp. 113-25 (113) notes that the Elim Pentecostal Church is the exception within British Pentecostalism in not holding to this doctrinal position as part of its official statement of faith.

[5] P. G. Chappell, "Healing Movements," in *Dictionary of Pentecostal and Charismatic Movements*, eds. S. Burgess, G. B. McGee, P. H. Alexander (Grand Rapids: Zondervan, 1988), pp. 353-74 (357).

[6] However, it also included European influences. Boardman published the book, *The Lord That Healeth Thee* in 1881 after extensive consultation with the Swiss Holiness teacher, Otto Stockmeyer. Boardman's influence was mediated through the Keswick Convention and through the establishment of Healing homes where

The transatlantic connection found its way into British Pentecostalism most directly through the ministry of A. B. Simpson, founder of the Christian and Missionary Alliance, via Alexander Boddy, the father of British Pentecostalism. Simpson was a typical product of the nineteenth century evangelical developments. Nienkirchen, in the standard work on Simpson, suggested that Simpson's "personal spiritual pilgrimage and multifaceted ministry embodied several of the major currents of spiritual awakening that determined the course of evangelical Protestantism throughout the second half of the nineteenth century."[7] Having been totally persuaded of the need to enter a "higher and deeper" life of full sanctification in 1874 after reading Boardman's *The Higher Christian Life*, he added to this basic premise an expectation of divine healing after being prayed for by Charles Cullis in 1881.[8]

Two years later, he established a healing home and after visiting Boardman's healing home in London in 1885 returned to America to found the Christian Alliance which would hold to the tenets of the "gospel of full salvation."[9] These tenets included the corollary that if one had total faith that God would heal sickness supernaturally, to rely on medicine would be to live in denial of that faith. This teaching attracted scathing condemnation. In 1890, Grattan Guinness publicly blamed Simpson for the tragic deaths of three young missionaries working in the Sudan, because, under Simpson's influence, they had refused to take medicine.[10] Nonetheless, for Simpson, this teaching was clear and logical. Firstly, if sickness was the result of the Fall, it must be included in the atonement of Christ.[11] Secondly, scripture only gave examples of spiritual means of healing, as opposed to natural means. Any other method of dealing with sickness, other than anointing with oil and

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people would be invited to go and find a "faith" cure whilst away from their ordinary environments. The first was established in London in 1882 (Chappell, "Healing Movements," p. 360).

[7] C. W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement* (Peabody: Hendrickson, 1992), p. 1.

[8] Nienkirchen, *A. B. Simpson*, p. 13; Dayton, 122-124

[9] Nienkirchen, *A. B. Simpson*, p. 15.

[10] Nienkirchen, *A. B. Simpson*, p. 18.

[11] A. B. Simpson, *The Gospel of Healing* (London: Morgan & Scott, 1915[2] [1888]), p. 31.

prayer, was perceived as being invalid for the Christian.[12] For Simpson, the issue was simply whether one could take God at his word as presented in scripture,[13] and whether one was able to stand against an increasingly rationalistic age which was "constantly endeavoring to eliminate all traces of direct supernatural working from the universe."[14] To hold to divine healing was to stand against the secularizing trends within society.

Nienkirchen has shown the Pentecostal debt to Simpson by pointing to T. B. Barratt's connection with the Christian and Missionary Alliance when he received the baptism in the Spirit in 1907, prior to him commencing his world-wide Pentecostal ministry. He also has highlighted Aimee Semple McPherson's appropriation of the "Foursquare Gospel" leitmotif and George Jeffreys' reference to Simpson in *Healing Rays*.[15] Jeffreys' revivalist ministry would be the catalyst for the formation of the British Elim Pentecostal Church.

However, Simpson's effect on the establishment of foundational Pentecostal doctrine was far greater than these isolated incidents would suggest. The influence was two-fold: Simpson's articles were used within both the *Elim Evangel*[16] and the *Redemption Tidings*,[17] but the lasting influence was through Boddy's ministry.

Boddy had prayed regularly for the sick since he had received an overwhelming spiritual experience in 1892.[18] The basis for his healing ministry was set out in one of his pre-Pentecostal "Roker Tract"

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[12] Simpson, *The Gospel of Healing*, pp. 20, 67.

[13] Simpson, *The Gospel of Healing*, p. 39.

[14] Simpson, *The Gospel of Healing*, p. 68.

[15] G. Jeffreys, *Healing Rays* (London: Elim Publishing, 1932), p. 332.

[16] A. B. Simpson, "The Secret of Divine Healing," *Elim Evangel*, February 28, 1930, p. 132.

[17] A. B. Simpson, "A Talk on Divine Healing," *Redemption Tidings*, July 31, 1936, p. 13. Readers are also recommended to read Simpson's "The Gospel of Healing," in *Redemption Tidings*, November 1925, p. 6. The magazine of the Pentecostal Missionary Union, *Flames of Fire*, also reprinted Simpson's articles, cf. P. Kay, "The Pentecostal Missionary Union and the Fourfold Gospel with Baptism in the Holy Spirit and Speaking in Tongues: A New Power for Missions?" (An unpublished paper, n.d.), p. 11.

[18] A. A. Boddy, "The Anointing with Oil," *Confidence*, April-June 1922, pp. 21-22 (21). cf. W. Kay, "Approaches to Healing," p. 114 suggests that his healing ministry began after his wife recovered from asthma in 1900. This was clearly significant to the Boddys, but the ministry had begun before that time.

publications, "Health in Christ." This continued to be used as an outline of his teaching concerning faith and its relationship to healing. Echoes of Simpson's teaching are clearly heard within Boddy's ministry. The underlying teaching linked the atonement with healing, Boddy noted that "on the cross he bore our sins and on the cross he bore our sicknesses."[19]

In 1910, Boddy outlined the process of receiving divine healing: "Get rid of evil and be filled with the life of the Lord."[20] This appears to be a conflation of Simpson's suggestions: "See the truth of healing within scriptures, get rid of spiritual difficulties, have faith and draw your life from the Lord." [21] Despite Simpson's public anti-Pentecostal teaching, Boddy valued his teaching. During Boddy's tour of the United States of America, he was welcomed by Simpson in New York.[22] When Simpson visited Sunderland in 1911, Boddy commended his teaching warmly, describing Simpson as "our beloved and honored brother," with whom he "had the joy of happy fellowship...in All Saints' vicarage and at Pastor Scroggie's home."[23]

Boddy believed that to overcome sickness one had to:

1) Recognize that because one is by nature a sinner, one is liable to succumb to the attacks of the enemy.
2) Realize, however, that because of Christ's death one is dead to sin.
3) Realize that through Christ's death, one is saved in body, soul and spirit.
4) Trust God for divine health and whatever the symptoms may seem to indicate "hold on to" the healing.
5) Recognize that symptoms of illness are from the devil.[24]

He illustrated this belief system in two ways. The first is through the words of a hymn and through the example of what to do when one had a common cold.

> Claim the promise of His healing, "It is done,"
> Trust, without a sign or feeling, "It is done,"

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[19] A. A. Boddy, "Health in Christ," *Confidence*, August 1910, pp. 175-79 (175).

[20] A. A. Boddy, "Faith Healing," *Confidence*, January 1910, pp. 8-11, 14-15 (10).

[21] Simpson, "A Talk on Divine Healing," p. 13.

[22] A. A. Boddy, "Across the Atlantic," *Confidence*, September 1909, pp. 197-200 (199).

[23] A. A. Boddy, "Sunderland," *Confidence*, April 1911, pp. 88-89 (88).

[24] Boddy, "Health in Christ," p. 179.

Hark! a voice from heaven proclaiming, "It is done,"
Faith repeats the echo, claiming, "It is done,"
Hear the message from the throne,
Claim the promise, doubting one;
God has spoken, "It is done,"
Faith has answered, "It is done,"
Prayer is over, praise begun,
Hallelujah, "It is done."[25]

The significant elements in the hymn stressed the claiming of the promise from God, trust that did not depend on signs of vindication or feeling but one based in God's word.

The example of dealing with a common cold attempted to bring the teaching down to the readers' common experience. Boddy suggested that the following should be appropriated by sick Christians:

1) Know that you are in Christ.
2) In Christ there is no disease, you are bone of his bone, flesh of his flesh.
3) A cold is not within the will of God because it cannot bring glory to Him.
4) A cold must, therefore, be from Satan.
5) Even though Satan makes you sneeze or cough, hold on to the truth that you are whole.
6) Satan will flee and the cold will vanish, either instantaneously or gradually.

Despite the final concessive clause undermining the total structure of the argument, he claimed that a number of ailments had been cured. These ranged from relatively trivial cases, such as headaches, to life-threatening cases of cancer and diabetes, as well as easily-verifiable cases of "pain in childbirth." These had "all given way alike as the member of Christ has rejected Satan's lies."[26]

The natural implication of Boddy's teaching was that one should dispense with orthodox means of treating illness. Boddy accepted that medical staff were necessary, but only for those with insufficient faith to claim healing directly from God. However, he acknowledged that, at times, he had used them himself to cure various ailments, suggesting that

[25] Boddy, "Health in Christ," p. 177.

[26] Boddy, "Health in Christ," p. 172.

"only a few patients out of hundreds have faith enough to lean only on the Lord. It must be Holy Ghost-given Faith and Spirit-given Light."[27]

Taylor has commented on the similarity between Boddy's teaching on "the denial of sense perception" with Christian Science practitioners before him and Kenyon's writing and the subsequent school of Positive Confession that followed him.[28] He is clearly correct in identifying such similarities.

1.2 The Influence of John Alexander Dowie (1847-1907)

Dayton has concluded that Dowie's radical proclamation of healing was not a specifically new theology, but came out of the Holiness themes that had permeated nineteenth century evangelicalism.[29] However, Dowie did extend the teaching into a more pneumatological direction. For Dowie, healing was an indication of the presence of the power of the Spirit. This, combined with the teaching of healing being in the atonement, became the dominating themes in British Pentecostalism.

Between 1900 and 1907, Dowie attracted international renown as the founder and leader of Zion City, a Christian utopian society established on 6,800 acres of farmland, north of Chicago. Increasingly eccentric and unstable, in 1902, Dowie pronounced himself "Elijah the Restorer," the one who would restore apostolic Christianity as a preparation for the second coming. His outlandish claims and radical actions caused most in the Holiness movement to disassociate themselves from him or his teaching. [30] However, his influence on Pentecostalism was notable through his publications, his public ministry and the number of Pentecostal leaders who came from Zion City.[31]

Dowie's practice of total reliance on God for healing was first put into practice during the time of his third pastorate in Sydney, Australia. During 1875, his parish was being ravaged by a plague that had claimed thirty members of the parish. It was while Dowie was praying for a young woman dying from the plague, that a doctor commented on God's

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[27] Boddy, "Faith Healing," p. 8.

[28] M. Taylor, "Publish and Be Blessed" (Ph.D. Thesis, University of Birmingham, 1994), pp. 268, 296-97.

[29] Dayton, *Theological Roots*, p. 137

[30] Synan, *The Holiness-Pentecostal Tradition*, pp. 82-83.

[31] 500 Pentecostal leaders are said to have come from Zion City. See Synan, *The Holiness-Pentecostal Tradition*, p. 138.

mysterious ways. Reacting violently, Dowie answered, "That is the devil's work and it is time we called on Him who came to destroy the work of the devil.... No will of God sends such cruelty."[32] With that Dowie prayed, the woman was healed and his ministry of public healing was launched.

Dowie believed that healing should be instantaneous and based his theology on two basic presuppositions: firstly, Jesus is the same today as he was in biblical days; secondly, disease is God's enemy, never having been part of his will. It is, therefore, an affront to him. Logically then, it was absurd to believe that Christians should accept that illness could be part of God's plan for their lives. Therefore, it was necessary for Christians to claim their healing from God. And if having done so, they remained unwell, he assumed it to be due to a lack of faith on their behalf. Faith, not medicine, was to be the only remedy open for Christians to use as a remedy for all illnesses.

The title of his famous sermon, "Doctors, Drugs and Devils: The Foes of Christ" could leave one in no doubt as to the correlation in Dowie's own mind. Within the sermon, he stated categorically, "Doctors, as a profession, are directly inspired by the Devil."[33] This nuanced view of divine healing was not shaken, even when his own daughter died in a house fire. For him, it was not a terrible accident, but an example of "how Satan could penetrate when one let one's guard down the slightest bit."[34] Although Dowie's life ended in ignominy,[35] a victim of his own misguided delusions, his influence was notable within British Pentecostalism through the work of the Cantels and the ministry of Smith Wigglesworth. The significance of both was that they were key leaders within early British Pentecostalism.

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[32] D. W. Faupel, *The Everlasting Gospel* (Sheffield: Sheffield Academic Press, 1996), p. 124.

[33] Quoted in Faupel, *The Everlasting Gospel*, p. 119.

[34] Faupel, *The Everlasting Gospel*, p. 130.

[35] He was accused of financial misappropriation and having contemplated polygamy. R. M. Anderson, *Vision of the Disinherited* (New York: Oxford University Press, 1979), p. 72. E. L. Blumhofer, "John Alexander Dowie," in *Dictionary of the Pentecostal and Charismatic Movements*, pp. 248-49 wrote, "He died in 1907, disgraced and ignored by most of the thousands who had acclaimed him."

Harry Cantel had been one of Dowie's workers in Zion City when he married Margaret Fielding, the daughter of an elder in Zion City.[36] They came to Britain in 1890, where they evangelized and led a small church. In 1907, after visiting America and receiving the baptism in the Spirit,[37] he became one of the early Pentecostal leaders.[38] The Cantel's church in Islington was a center for early Pentecostal national gatherings. They also produced a magazine outlining their teaching.[39] His teaching was clear: faith was central to the Christian life and was to be exercised in every area of ones life, including illness. Consequently, when he was ill with peritonitis and in need of an operation, he refused; the result was that he died. Boddy's comment, framing his death in the context of spiritual warfare, reveals early Pentecostal understanding of this stance:

> He has died like a brave soldier facing the foe. If he had been operated on and then died, he might have suffered from great darkness of soul. He loved not his life unto the death, and so we trust is among the overcomers who will sit on Christ's Throne.[40]

The second, and more enduring, indirect influence of Dowie was through the ministry of Smith Wigglesworth. Wigglesworth, dubbed the "Apostle of Faith," was to become a legendary figure within Pentecostalism on account of his healing ministry. However, this emphasis on healing had begun long before his Pentecostal experience of 1907. In the late 1880s, a group of Christians, committed to the doctrine of divine healing and meeting in Leeds, invited Wigglesworth, who had hitherto been attending their services regularly, to lead the meetings while the leaders attended the Keswick Convention. It was during these services that Wigglesworth experienced for the first time Christians being healed as a result of his ministry. This encouraged him to

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[36] D. Gee, *These Men I Knew* (Nottingham: Assemblies of God, 1980), p. 31. Significantly this fact was not revealed in the obituary to Harry Cantel: A. H. Boddy, "Pastor Cantel at Rest," *Confidence*, September 1910, pp. 204-207. In 1913, Boddy visited the Fieldings who still resided in Zion City.

[37] Boddy, "Pastor Cantel at Rest," p. 205.

[38] D. Gee, *The Pentecostal Movement* (London: Victory Press, 1941), p. 5.

[39] The magazine was initially called *A Book of Remembrance*, and it became *The Overcoming Life.* All the magazines produced during this first five years of British Pentecostal life were secondary to *Confidence* in content and circulation.

[40] Introductory comments to "Pastor Cantel at Rest," p. 204.

incorporate prayer for healing in his own church in Bradford.[41] The group in Leeds had been influenced by Dowie and became part of his world-wide network of healing communities after his tour of England in 1900. It was at one of these meetings that Polly, Smith Wigglesworth's wife, was baptized.[42]

Wigglesworth was unashamedly and uncompromisingly averse to Christians using the medical services. For him, sickness was Satanic in origin and needed to be dealt with by the power of the Spirit. If Satan was the originator of every specific illness, it seemed absurd to believe that one could defeat him by means of a drug. At the Sunderland Convention in 1912, he gave personal testimony of how he had been healed of appendicitis. Confined to bed because of the condition, he had just been informed by a doctor (it is interesting that a doctor had been called) that he must have an operation when a young man came into his room, "handled him roughly, and said, 'Come out thou demon! Come out of this man,' and that instant the demon did come out and I was perfectly well, that instant."[43] That Wigglesworth felt free to acknowledge that the appendicitis had been caused by a demon would indicate that he did not feel that the demon had been able to take control of his body due to his own deficient spirituality. The demonic activity was part of the spiritual warfare that all Christians were inevitably engaged in. Consequently, for Wigglesworth, the answer to illness was simply to have faith in God and the Bible.

In 1922, reports of his international ministry appeared in *Confidence*. In Denmark, after praying for people, some fell over on the platform, others "walked away as though in a dream," while others were "drunk on the new wine." People were healed from lameness, cancer and

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[41] J. Hywel-Davies, *Baptised by Fire: The History of Smith Wigglesworth* (London: Hodder & Stoughton, 1987), p. 51

[42] D. Cartwright, "Some Evangelists" (Unpublished manuscript, n.d.). John Carter, *A Full Life* (London: Evangel Press, 1979), pp. 26-27 has an incidental reference to the influence that Dowie had on early Pentecostals through the earlier visits he had made to England. In 1912, he visited the Sunderland Convention and was given accommodation in the home of two elderly spinsters, members of Boddy's congregation. On arrival they informed him that he could not be expected to be served with pork or bacon as they were followers of Dowie. They had been persuaded by his teaching when he had come to Sunderland some years earlier.

[43] "Press Reports of the Sunderland Convention," *Confidence*, June 1912, pp. 125-31, 135-36 (131).

paralysis. [44] In Australia in the same year, there were several instantaneous healings, of kidney troubles, loss of voice, weak eyesight, rheumatics and deafness. However,

> [T]here were a few failures, some deaf persons and some almost blind stating that they could not admit any improvement. "Strengthen your faith in the Lord" was the advice given to them by Mr. Wigglesworth.[45]

Part of Wigglesworth's legendary status developed due to his eccentric healing methodology. For example, the Elim Pentecostal Church was unhappy about some of the methods employed in his services and for a time would not allow him to minister in the Elim churches because of this. At times, he required the minister of the church to repeat things he said. Henderson, Elim's Field Superintendent, called this practice "absolutely tommyrot."[46] They were also suspicious of his practice of "wholesale healing,"[47] whereby all the sick were asked to stand and lay hands on themselves.[48] At other times, he encouraged "congregational healing" whereby all would be invited to pray with him for a particular individual "in order to see the demonstration of God's power."[49] When he prayed for the sick, he could be very rough; Gee observed, "…very often he made people run up and down aisles, and even out into the street to 'act' faith. His violent laying on of hands would almost send the seekers flying.[50]

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[44] A. Lewin, "The very Same Jesus," *Confidence*, April-June 1922, pp. 22-23, 26-27 (23). A wider question is raised by the cases where people claimed healing of cancer, as to how they could be so sure whilst at the service. Although there are many extant testimonies of people who were healed and proceeded to live a healthy life, those that reverted back to illness or who were not healed as claimed were not documented.

[45] "Healings in Australia," *Confidence*, April-June 1922, pp. 27-28.

[46] A letter of W. Henderson to E. J. Phillips (December 26, 1928). Phillips was the Secretary-General within Elim.

[47] A letter of W. Henderson to E. J. Phillips (December 6, 1928).

[48] S. Wigglesworth, *Ever Increasing Faith* (Springfield, MO: Gospel Publishing House, 1971 [1924]), p. 59.

[49] S. H. Frodsham, *Smith Wigglesworth: Apostle of Faith* (London: Elim Publishing, 1949), pp. 41, 72; C. Whittaker, *Seven Pentecostal Pioneers* (Basingstoke: Marshalls, 1983), p. 38.

[50] Gee, *These Men*, pp. 90-91.

The other reason for him being revered was his undoubted success in seeing some people recover. His preaching and approach were simple, unqualified and uncomplicated.

The teaching of the two streams, that of Wigglesworth's simple exhortation to have faith and Boddy's more Christological connection between Christ, salvation and sickness, coalesced in the same conviction: If a Christian was sick, they were being attacked by Satan and the victory could be, and should be, won.

During the first twenty years of British Pentecostalism, the place of medicine was clear. Medicine was only acceptable for those who were unable to claim sufficient faith for total healing; total reliance upon the Lord was deemed to be the norm for Spirit-filled Christians. This became the standard response of the healing evangelists to medicine. Aimee Semple McPherson wrote,

> Doctors, hospitals and sanitariums, with their wonderful facilities, are just the thing for those who have need of them or have not the living faith in Jesus' promises to make them whole. But we who believe do claim the God-given privilege of praying to our Lord for healing, thus escaping the knife and the pain.[51]

Similarly the British evangelist, Fred Squire, wrote,

> Nowhere in God's Word does He tell us to resort to earthly means. Of course, if you cannot exercise faith in God for your healing, then the only thing left is to resort to earthly means.[52]

2. The Relationship between the Spirit and Medicine

This understanding of the relationship between sickness, Satan and the Christian was generally unquestioned, at least in print. The nearest that Boddy came to softening the view was after the death of Harry Cantel. He did not use Cantel's death to universalize the position of the rejection of medical aid, but counseled his readers to be individually persuaded of the Lord's will for their situations. After using the image of Cantel dying a martyr's death, he cautioned, "Each must judge for

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[51] A. S. McPherson, *Divine Healing Sermons* (n.p., n.d.), p. 92.

[52] F. H. Squire, *The Healing Power of Christ* (Southend on Sea: Full Gospel Publishing House, 1935), p. 29.

himself, and not by the action of anyone else. The Lord will guide His people."[53]

The most poignant attempt to interact with the dichotomy between faith and medicine was presented by a missionary, William Burton, in 1915. Having gone to South Africa to prepare to work in the Congo, he reported that 45 South African Pentecostal missionaries had died of malaria because they had refused to take quinine.[54] On another occasion, in the midst of Bible conventions in Johannesburg, he wrote, "My head is heavy and my heart also, and it is as though I were in a maze. With one and another I have been fighting the devil and malaria for days."[55] In particular, he spoke of the death of Bowie, the leader of the Pentecostal Mission, who had been suddenly attacked by malaria. He was 27 years old, married and "a brilliant interpreter of English and Dutch."[56]

He wrote,

> We prayed and rebuked. We did all we could. I fed him, washed him, prayed—yes fought in prayer—for hours, kept him in bed when he was delirious—spent nights and days, fanned him for hours; 600 or 800 Spirit filled saints prayed for his deliverance, and then, O brother, I cannot unburden myself to many, but feel I can write to you. I have just come back from preaching the Gospel to the crowd gathered around his open grave. *He was faithful to the end. He wouldn't touch a drop of anything medicinal*. I and five other brothers carried him to his last resting place, and I feel just heart-broken over it all. I feel it was all a horrible defeat.... I cannot believe that God wished to take him home…. The "Pentecostal Mission" death roll is terrible. Nine have recently died, refusing quinine to the last, and confident that God would raise them up. Four on one station in Swazi Land since Miss Taylor died there. One man's temperature went up to 110°, and his life is practically burned out. Another faithful preacher is a delirious maniac in hospital, and his condition is most precarious.[57]

Burton's heart-wrenching confusion is heightened because he believed that he was walking within the will of God, seeing many nationals being healed, and yet was powerless to minister effective

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[53] Boddy, "Pastor Cantel at Rest," p. 204.

[54] M. Moorhead, *Missionary Pioneering in Congo Forests* (Preston: Seed & Sons, 1922), p. 12.

[55] Moorhead, *Missionary Pioneering*, p. 14.

[56] Moorhead, *Missionary Pioneering*, p. 15.

[57] Moorhead, *Missionary Pioneering*, pp. 14-15. Italics are mine.

healing to the missionaries. The issue of staying faithful to the non-medical means of treating illness was clearly a contentious issue amongst the missionaries themselves. Burton continued,

> Now these malaria victims are dying, and of course some of the Spirit filled missionaries are taking quinine, and they don't die, and they ask which gives God most glory? To take this stuff and live, or refuse it and die? They declare that man cannot live up North without the quinine. When I look at the little tabloids (which they use) I laugh, as I consider such a thought as that God is supposed to be unable or unwilling to support us without that. *Also I would rather die than disgrace His cause*.[58]

The issue was not resolved, and although British Pentecostal missionaries began to use medical support, as their conscience allowed, officially, the "hard line" was retained.[59] Certainly, by 1927, Burton was still holding to faith as being the only reaction to illness. Any attempt to use medicine to alleviate illness was deemed to be a symptom of human's desire to be independent from God. Furthermore, he argued that the use of medicine was a practice to be repented of, a work of the flesh, part of a "false system" and would result in the user being destined for "the lake of fire."[60]

This perspective was the logical extension of a belief in healing being in the atonement and as such was generally upheld within the Assemblies of God. Parr,[61] in his work, *Divine Healing*, reiterated the standard teaching to healing and its relationship to the atonement. Although he recognized that medicine could be resorted to in the case of children or, interestingly, with some sicknesses that were not responding to prayer, this was not to assume that the doctrine was faulty, but it was "to spare blame and inconvenience."[62]

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[58] Moorhead, *Missionary Pioneering*, p. 15. Italics are mine.

[59] P. Kay, "The Pentecostal Missionary Union," p. 14.

[60] W. Burton, "To Whom Shall We Go?" *Redemption Tidings*, January 1927, pp. 5-6 (6).

[61] John Nelson Parr was the pastor of Bethshan Tabernacle, for many years one of the largest Pentecostal churches in Britain. A key leader within the Assemblies of God he had been the prime mover behind its formation in 1924, and the first editor of *Redemption Tidings.*

[62] J. N. Parr, *Divine Healing* (Springfield, MO: Gospel Publishing House, 1955 [1930]), p. 62. This reference reflects a fear that churches and ministers could place themselves in legal difficulties because of their principles.

By 1952, however, Donald Gee, one of the leaders within the Assemblies of God, was questioning the rigor of the doctrine closely. He acknowledged the "magnificent consistency" of those who had died because of the doctrine, "even if we feel compelled to question their sound judgement."[63] Responding to the pastoral issues of failure and inconsistency of doctrine and experience, he argued,

> If a radical doctrinal position is found to be untenable in practice, it calls for proper modification or revision. If it is considered necessary to retain it in its verbal form for the sake of a testimony, then an honourable place must be allowed for those who are prepared to subscribe to it with a reservation of their right of private judgement in its precise application to themselves.[64]

Although this proposed position would have been deemed to be compromise by some of Gee's Pentecostal forefathers, in reality it was an acknowledgement of what was actually happening amongst many pastors and laity. Aware of the official doctrinal position and the implications, they chose to interpret the implications of such a position as private judgment allowed. For Gee, the gospel did not restrict one's life, but enhanced it. The implication is that some Pentecostals had narrowed their view of the world to such an extent that in the end they were the poorer for holding on to their doctrinal positions. Gee wrote,

> If it be true that trust in God as the Healer of his children automatically shuts them off from all the manifold and merciful means of healing which medical science now makes universally available, then the doctrine of divine healing embodies a doubtful privilege.[65]

3. A Pentecostal Third Way: Maintaining the Tension

Although the views expressed above have been the primary approaches to healing within British Pentecostalism, there has been another theological approach to healing which may provide lessons for contemporary Pentecostals grappling with issues of healing and theodicy. As early as 1915, Jonathan Paul, the German Pentecostal leader, presented an alternative to the rigorism of prevailing views of divine

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[63] D. Gee, *Trophimus I Left Sick* (London: Elim Publishing, 1952), p. 28.

[64] Gee, *Trophimus I Left Sick*, p. 29.

[65] Gee, *Trophimus I Left Sick*, p. 29

healing. His premise was that much of the teaching on divine healing consisted of law, rather than gospel; that in provoking an expectation for healing to take place, people were being burdened with rules, rather than liberated by the teaching of Jesus. He argued that Jesus did not come and condemn people for using medical means of healing, but came and proclaimed that he had come to fulfill the prophecy: "He took our infirmities and bore our weaknesses and by his stripes we are healed."[66] Paul was clear that to place all of one's hopes in a doctor was an error for the Christian, but he believed that if this needed to be pointed out, then it must be in the context of a message of joy, not condemnation.[67]

He believed that equating all sickness with personal sin meant that one would always play the role of Job's comforters. Not only did he not believe that sickness was inextricably linked to sin, he also recognized that not every sickness could be prayed or believed away. He alluded to Paul's recommendation for Timothy to drink wine because of his digestive problems, rather than explicitly offering prayer or an anointed handkerchief for healing: "No; the apostle knew perfectly well that not every disease is to be got rid of so simply."[68] Although healing was part of the provision of the atonement, Paul stressed that the "full redemption of our body can only become our possession when our savior comes again."[69] Therefore, the full redemption of our bodies, which would include total health and healing, is part of our eschatological hope. Paul specifically related this to the reference to this body groaning in the present age in Romans 8:23-24.

This eschatological tension can also be found in George Jeffreys' writings. Jeffreys, the founder of the Elim Pentecostal Church, although a successful evangelist with many healings being attributed to his ministry,[70] he attempted to walk a tightrope between encouraging people to believe that God could heal and yet explaining why some did not experience full healing. Although he believed that healing was in the atonement, he was aware that there was a need to wait for its full benefits to be enjoyed by all. He widened the discussion away from individuals

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[66] J. Paul, "What Shall We Preach to the Sick (1)," *Confidence*, March 1915, pp. 47-48 (47).

[67] Paul, "What Shall We Preach (1)," p. 48.

[68] J. Paul, "What Shall We Preach to the Sick (2)," *Confidence*, April 1915, pp. 73-74 (73).

[69] Paul, "What Shall We Preach (2)," p. 74.

[70] See R. E. Darragh, *In Defence of His Word* (London: Elim Publishing, 1932).

and their personal situations, and argued that the atonement reversed the effects of the fall in every area of life—including the creation and the animal kingdom. Just as "the full deliverance from the curse will not take place until Christ takes the throne,"[71] we can claim deliverance from sin and the effects of sin, which would include sickness, but we have to wait for the full benefits.[72] Therefore, there was not the same antagonism to using medical means to alleviate sickness. He began his treatise on healing by writing,

> It is a huge mistake on the part of many devout believers in the truth of Divine Healing to ignore natural healing. Some earnest saints have regarded the work of physicians and nurses who minister in the natural realm as being distinctly evil or carnal…. Such indiscretion has hindered many from taking a stand for the truth, and often resulted in the work of God being brought into disrepute.[73]

It is important to note that the different emphasis did not hinder an extensive healing ministry, but did mean that the cases of unhealed could be accepted, rather than the individual being excoriated for lack of faith.

4. Conclusion

This eschatological perspective did not find wide acceptance. The Christological and pneumatological models were more favorable to the Pentecostals. However, the position is surely a correct understanding of the relationship between sin, sickness and healing. It has a number of significant and helpful implications:

First, to take this eschatological view means that one does not have to "explain" the benefits of sickness. This approach can be as pastorally inept as exhorting the sick to have more faith.[74] The fact that we live in

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[71] Jeffreys, *Healing Rays*, p. 29. In connection with this he outlines an interesting theology of the environment, "In the present we have to content ourselves with doing all that is in our power to alleviate the sufferings of the burdened creation and pray on behalf of the activities of all men and women who so nobly band themselves under various banners for the protection of the dumb and suffering" (27).

[72] Jeffreys, *Healing Rays*, p. 37.

[73] Jeffreys, *Healing Rays*, p. 6.

[74] For Pentecostal suggestions of the pastoral benefits of sickness, see K. Warrington, "Major Aspects of Healing within British Pentecostalism," *Journal*

the "now/not yet" tension means that one does not have to explain individual cases of sickness, certainly not in terms of the worthiness or otherwise of individual spirituality. Sickness happens because of the Fall, and Christ heals as a token of the atonement which will only become fully realized in the eschaton.

Second, one does not need to dismiss symptoms of illness as devilish lies drawing one away from the expectation of healing. One can live a full life without having to revert to a fantasy world denying elements of reality, in truth operating within a worldview that has more in common with Christian Science rather than orthodox Christianity.

Third, the dichotomy between spiritual and natural means of healing can be collapsed. To take medicines is not to deny the reality of the atonement; it is to put issues into the correct perspective. Medicine, belonging to a "natural" order, is part of God's creation, which, whilst fallen, is still reflective of God's glory, character and mercy. Therefore, it should be no surprise that medicine, whether in western "scientific" or non-western "natural" forms, will have positive effects on individuals. This should be expected. The value or scope of the atonement is not thereby limited; it is merely to recognize that the fallen world still contains much that is good within it.

Fourth, equally, one can have a framework for healing that is consistent. Boddy acknowledged that his framework for healing did not work; the level of faith required to maintain life without medical means was too great for most, including himself. In the case of Harry Cantel and Pentecostal missionaries, the framework resulted in early deaths from wholly avoidable causes.

Finally, to place one's personal health in an eschatological setting is to place one in solidarity with the groaning creation. It is increasingly clear that white western Pentecostalism has lost its eschatological hope as life has become more comfortable and the spiritual expectation has been that God will give all we need now. Macchia has pointed out that if sickness and healing is placed in the context of the perpetual "struggle" in Romans 8, then rather than weakness being an alienating feature, it will cause us to remember that our faith is essentially built on future hope, not present reality.[75] Just as the early Pentecostal apocalypticism

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of the European Pentecostal Theological Association 19 (1999) pp. 34-55 (44-45).

[75] F. D. Macchia, "The Struggle for Global Witness," in *The Globalization of Pentecostalism*, eds. M. W. Dempster, B. D. Klaus, D. Petersen (Carlisle: Regnum, 1999), pp. 8-29 (23).

caused them to disregard barriers of race, age, wealth and gender because of the urgency of mission, so the struggle with our human frailty can be the basis for a wider proclamation concerning the coming kingdom of God. As an emphasis on healing of the body forces a corrective to an over spiritualization of issues of the soul, it also involves one in issues of justice. Although for most western Pentecostals, ill health is an interruption to the enjoyment of life, for many of our brothers and sisters in the Two-Thirds world (where the majority of Pentecostals reside) illness is due to basic problems such as unclean water, unjust economic situations and corrupt political regimes.[76] Moltmann has written,

> It is often impossible to heal the sick without healing their relationships, the circumstances in which they live, and the social structures of the social systems to which they belong.[77]

To place healing in this context and to pray for healing now is to pray that God will overturn these godless structures. To proclaim that one day there will be a kingdom that will overcome the kingdoms of this world which will mean the healing of the poor and oppressed is to place the gods of this age in a limited time-span. Their end is at hand.

Nonetheless, if this theologizing is to stop us praying for the sick, then we have misunderstood the nature of the problem. Prayer is struggle—and the struggle will continue as long as we have to pray, "Thy Kingdom come on earth as it is in Heaven."

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[76] Macchia, "The Struggle for Global Witness," p. 21.

[77] Quoted in N. Wright, "The Theology and Methodology of Signs and Wonders," in *Charismatic Renewal*, eds. T. Smail, A. Walker, N. Wright (London: SPCK, 1995), pp. 71-85 (81).

[*AJPS* 6:1 (2003), pp. 303-326]

GENUINE PENTECOSTAL TRADITIONING: ROOTING PENTECOSTALISM IN ITS EVANGELICAL SOIL: A REPLY TO SIMON CHAN

John B. Carpenter

Simon Chan, of Singapore's Trinity Theological College, has recently written a call for Pentecostals to develop a tradition of their own. He calls this quest "traditioning."[1] Pentecostal's relative lack of interest in their tradition is seen in the lack of a "history" category at Pentecostal Charisma House Books.[2] Chan is especially concerned that the "failure of traditioning" is a large part of the problem of not passing on the authentic Pentecostal experience.[3] He cites nearly stagnant growth of the Assemblies of God in its American homeland to suggest that at least there Pentecostalism appears to be stalling. He seems to believe that many Pentecostals have lost confidence in some of the distinctive teachings of the movement, especially that glossolalia is the initial physical manifestation of the Baptism in the Holy Spirit. Chan's stated goal is to reformulate the Pentecostal tradition so as to "recover" the original experience and, hence, the original vigor. In all of this he is to be commended.

However, Chan's call for a new Pentecostal traditioning is not to be taken at face value. A genuine movement toward traditioning would have to take into account the actual historical tradition of the movement. We

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[1] Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield: Sheffield Academic Press, 2000). Hereafter, references to Chan refer to this publication, unless stated otherwise.

[2] Elesha Coffman, "Explaining the Ineffable," *Christian History Newsletter*, August 31, 2001, referenced to Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1997 [1971]).

[3] Chan, p. 10.

may sometimes wish our tradition had elements in it that other movements have or that our movement did not have some of the elements it, in fact, does have. Nevertheless, we cannot with integrity say we are merely seeking to re-establish a "tradition" while we are, in reality, advocating entirely new doctrines and practices. Is this what Chan is doing? Certainly his stated goal to restore Pentecostal orthopathy is a laudable one. Indeed, I believe one of the high points of his book is his pointing to Jonathan Edwards' *The Religious Affections* as an example of orthopathy. The frequently overlooked experiential dimension to Puritan faith and church life, powerfully revived during the Great Awakening of the 1740s, is a significant and historically appropriate signal forward to genuine Pentecostal traditioning. Because New Light Puritanism, through the Baptists, does have a real position in the Pentecostal family tree, Chan could have made the case that Pentecostals should accentuate that part of their spiritual ancestry. If Chan had centered his book around Edwardsean New Light Evangelicalism, it could both accomplish what he wants (a new traditioning) while doing so within the confines of Pentecostalism's genuine spiritual inheritance. Indeed, that is a book that one day—hopefully soon—should be written. But, unfortunately, it is not Chan's book.

Chan's citation of Jonathan Edward's is as significant as it is ironic. Edwards was at the cross-roads of American evangelicalism, especially its Reformed revivalistic wing. Though highly creative, Edwards was essentially a defender of Puritan theology against the inroads of the so-called enlightenment. His genius was in his ability to marry Reformed orthodoxy and Puritan orthopathy and defend them both against the anthropocentric assumptions of the English enlightenment.[4] This makes Edwards an ironic citation for Chan because Chan seems, at points, to be engaging in an anti-evangelical polemic and to have surrendered the evangelical doctrines of revelation to the "enlightened" philosophers of our own day.[5] Douglas Oss, professor of hermeneutics and New

[4] Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), p. 305 describes, "The chief critic of Arminianism forging a weapon out of the very Lockean materials which 'enlightened' theologians and deists had claimed as their own." See particularly Edwards' *A Careful and Strict Enquiry into the modern prevailing Notions of that Freedom of Will, Which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame*.

[5] Chan, p. 30 does recognize the traditional holism of Christian theology and the modern ("Cartesian") break with that holism, but he does not recognize that the

Testament at Central Bible College (Assemblies of God) at Springfield, Missouri, USA, observed, "The same mentality that attempts to separate Pentecostalism from its evangelical roots also embraces many modernist presuppositions and rejects cardinal commitments of evangelicalism."[6] Oss, writing from the heart of Pentecostalism, is emphatic that it is a movement within Evangelicalism and partaking fully in its doctrines of scripture.

Chan speaks of "recovering" the original experience but then recommends traditions radically foreign to that original experience. Most notably, he writes, "The official view of scripture inerrancy is copied rather uncritically from the fundamentalists."[7] But he offers no reasons for this assertion. Though supposedly seeking a Pentecostal traditioning, he notes that inerrancy is, indeed, a genuine part of the Pentecostal tradition. Rather than working with that genuine tradition, he claims (without citation) that the inheritance here is "copied rather uncritically," thus implying that this part of the Pentecostal tradition need not be retained. If he could show that commitment to inerrancy had some significant, self-aware opposition in the roots of Pentecostalism, he could, perhaps, progress with his case that inerrancy need not be a part of Pentecostal traditioning. However, he does not do that. He simply dismisses the "wooden" doctrine of inerrancy out of hand (with no examination of its definers, such as Carl F. H. Henry or the Chicago Council on Biblical Inerrancy.) Such a move signals that there is some other agenda at work rather than mere "traditioning."

1. Chan's Neo-orthodox and Mystical Myth of Origin

While consistently denigrating Evangelicalism, Chan advocates two sources of "traditioning" that he believes will make for a stronger foundation for Pentecostalism and which he apparently believes are complementary: Barthianism and the Catholic "contemplative tradition."[8]

Barthian word-spirit dichotomy that he prefers to evangelical holism is a product of that modern break.

[6] Douglas A. Oss, *Are Miraculous Gifts for Today* (Leicester, UK: Inter-Varsity Press, 1996), p. 86.

[7] Chan, p. 21. Oss, *Are Miraculous Gifts for Today*, p. 86 noted, "Indeed, there is a pronounced trend among some in the Pentecostal academy to reject inerrancy and biblical authority."

[8] Chan, pp. 11-12.

Once again, the pristine Pentecostal experience he is seeking to recapture was not historically rooted in either of these traditions. Hence, if "traditioning" necessarily means returning to the roots (even if accentuating some roots while neglecting others), then Chan would have to establish that somehow Catholic mysticism is lurking in the Pentecostal family tree. Also, he would also have to show that somehow Barthianism is related to that tradition. Of course, it could be argued that since Protestantism has (at least chronological) lineage through Catholicism, despite the thoroughgoing nature of the Reformation the connection with Catholic mysticism was never completely severed. However, the Reformers who lay at the root of the movements which lead up to Pentecostalism would insist that they were thoroughgoing in their efforts to root out all vestiges of Catholicism.[9]

Nevertheless, it can be argued, as some "postliberals" do today, that there are distinct theological similarities between Barthianism and Catholic mysticism (with a different notion of "catholicity" from formal Catholic theology).[10] But Chan never makes the case for such a residual link with Catholic mysticism. Indeed, given the sharpness with which most of the traditions pouring into Pentecostalism severed their links with the Catholic past, such a case would be very difficult to make. Without it, though, Chan cannot be said to be doing Pentecostal traditioning but replacing the historical tradition with an entirely new "myth of origin," a myth in both the literary sense of being a meaningful

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[9] For example, the leading early Puritan William Perkins, *Whole Treatise on the Cases of Conscience* (London: John Leggat, 1604, 1632), p. 313, when warning against the pursuit of wealth, to ward off any suspicion that he is getting near to the Catholic doctrine of "holy poverty," he specifically calls the practice of giving all riches to the poor and then living off alms to be "Popish conceit." While such Puritans may have been willing to retain what they could from the Catholic tradition, they were intentional and thoroughgoing in their elimination of anything they believed was touched with the "Papist" error. In their view, sacramentalism was at the heart of that error.

[10] Curtis Freeman, electronic correspondence, May 12-14, 1997. See Yoder and McClendon, "Christian Identity in Ecumenical Perspective," *Journal of Ecumenical Studies* (Summer 1990), pp. 561-80. My notion of catholicity is C1 and C2 but not C3 according to Curtis W. Freeman, "Toward a *Sensus Fidelium* for an Evangelical Church: Postconservatives and Postliberals on Reading Scripture," in *The Nature of Confession: Evangelicals and Postliberals in Conversation*, eds. Timothy R. Phillips and Dennis Okholm (Downer's Grove, IL: Intervarsity, 1996), pp. 162-79.

story of origins and in the colloquial sense of being simply false. He who controls the "myth of origin," controls the movement.[11]

Chan's preference for the Catholic tradition over Evangelicalism is seen when he writes that the Catholic Charismatics have "a much more coherent understanding of the key Pentecostal experiences of Spirit-baptism and glossolalia" than do classical Pentecostals.[12] Why? Coherent to whom? (Certainly not to someone who fundamentally rejects Catholic sacramental theology.) What was incoherent about the second (or third) experience paradigm that sufficed for Pentecostalism historical founders?

Chan may wish to reshape Pentecostalism in the image of Catholic mysticism. He recommends "Eucharist" centered worship.[13] He even extols the doctrine of confirmation as helpful for Pentecostals in appreciating the experiential difference between conversion and Spirit-baptism.[14] He believes the sacramental view of Spirit-baptism is more helpful for Pentecostals than their formerly evangelical interpretation.[15] One great example of Spirit-baptism for Pentecostal traditioning, he believes, is the mystic Teresa of Avila.[16] His choice of a model is telling since there are plentiful examples of evangelicals who experienced some kind of post-conversion experience of being filled (or "baptized"?) with the Holy Spirit. Someone like George Whitefield or Charles Finney would both serve as examples of having experienced the Holy Spirit, of modeling orthopathy, and still arguably be a genuine ancestor to the Pentecostal tradition. But I do not believe a strong case can be made for Catholic mysticism and sacramentalism being somehow an historical part

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[11] According to Dennis P. McCann, "Tillich's Religious Socialism: 'Creative Synthesis' or Personal Statement?" in *The Thought of Paul Tillich* (San Francisco: Harper & Row, 1985), pp. 81-101 (84), Paul Tillich believed "the myth of origin" was primary for establishing a society's ultimate concern. In Tillich's view, it is the "whence" (*Woher*) of existence. "The cycle of birth and death, the ties to mother and father, soil and blood, religious cult and social group" arise from the myth of origin. "Within this myth the 'whence' is recognized and sanctified, and human beings are thereby bound to it as to a way of life. In this way the myth of origin provides 'the root of all conservative and romantic thought in politics.'"

[12] Chan, p. 11.

[13] Chan, pp. 37-38.

[14] Chan, p. 91.

[15] Chan, p. 54.

[16] Chan, pp. 58-59.

of the Pentecostal tradition. Indeed, a much better case could be made that virulent anti-Catholicism is a part of the Pentecostal heritage.

Again, whether or not there is merit within the Catholic mystical tradition is not the question here. The question is whether that tradition can somehow be interpreted to be part of the Pentecostal heritage. I believe the answer is an unequivocal "No." But can Barthianism somehow be made to be part of the Pentecostal tradition? It would be easy to dismiss this suggestion by pointing out the sheer historical fact that Barth's theology was not articulated until well after Pentecostalism was organized and defined. However, it could reasonably be countered that the outlines and spirit of his theology existed before Barth codified and championed it and that Pentecostalism was founded, at least unconsciously, on those outlines and spirit. Chan does not develop such an argument. (Once again causing me to wonder what he means, exactly, by "traditioning" if not a return to at least some elements of the historic Pentecostal tradition.) But the case could be made.

Before evaluating whether Pentecostalism consciously excluded the neo-orthodox interpretation of a divine encounter, let us see what Chan is proposing. A kind of neo-orthodox interpretation of Pentecostalism appears to underlie his redefinition of the core Pentecostal value. "Pentecostal faith has always involved a vertical encounter with Christ through the Spirit coming from beyond history."[17] But Pentecostals usually set this encounter within the context of a saving and commissioning encounter with Jesus who came into history. Indeed, the Pentecostal conviction that the miracles of scripture, far from being merely spiritual stories in need of demythologization, were factual events and can be duplicated in our space and time clearly suggests that the original Pentecostals were not at all relegating the teachings of the scripture to some kind of neo-orthodox spiritual realm.

Chan correctly notes that Pentecostals usually defined Spirit-baptism as an empowerment for service. One of the most exalted services for which this new power could be put was the proclamation of the gospel, the same gospel they inherited from evangelicalism. Chan apparently prefers a more static interpretation of Spirit-baptism as a mystical

[17] Chan, pp. 19-20. To be fair to Chan, he does write, in a separate publication, "The Pentecostal event cannot be divorced from history, or there would be no historical continuity of the vertical event." Simon Chan, "Mother Church: Toward a Pentecostal Ecclesiology," *Pneuma* 22:2 (Fall 2000), pp. 177-208 (192). But this appears to be merely a modifier to his overall call for Pentecostals to avoid rootless subjectivity by being more "ecclesial" rather than being more exegetical.

communion of the Christian with God. Teresa of Avila, again, is the model. He has every right to hold to that as a preference but he cannot legitimately suggest that such an interpretation is a significant part of the Pentecostal tradition.

Even more troubling, though, is Chan's implicit rejection of what most Pentecostals have traditionally seen as the normative authority: a propositional revelation of God found in the inerrant Bible. Chan denigrates the "naïve biblicism of the early Pentecostals."[18] While no Protestant can insist that any person uncritically accept all elements of a particular tradition, one cannot reasonably reject as fundamental a doctrine to Pentecostalism as propositional biblical authority and still claim to be seeking an authentic Pentecostal traditioning. And yet it is supposedly the recovery of the tradition of the early Pentecostals that is driving his "traditioning" project.

2. Is God's Word the Word of the Church?

Instead of the simple biblicism of Pentecostalism's real heritage, Chan affirms George Lindbeck's and Barth's belief that theology, including the Bible itself, is merely a community's "talk."[19] Curtis W. Freeman, a self-professed Barthian and "post-liberal," argues that the "faith community" is ultimately authoritative; the true meaning of the Bible is not found by careful exegesis but "ecclesially"—by what the church *says* it means.[20] It is this neo-orthodox (or "post-liberal") approach that serves Chan's anti-Evangelical purpose. Apparently he believes that rather than there being an absolute, perspicuous word of God in which believers are to seek God's will under the banner of *sola scriptura*, there are "interpretative communities." The community "recognizes the truth as it embodies or 'indwells' the Scripture."[21] He

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[18] Chan, p. 42.

[19] Chan, p. 19 n. 4.

[20] Freeman, "Toward a *Sensus Fidelium* for an Evangelical Church," p. 165 argues that God should be understood ecclesially. Hence, the objective reality and authority of an independently existing God is denied; what God does, says, and is depends on how the church subjectively interprets him. I fail to see how this approach is anything other than atheistic.

[21] Chan, p. 44. This appears to be a frankly "post-modern" approach. Ted Cabal, professor of philosophy at Southern Baptist Theological Seminary, points out that postmodernism and orthodox Christianity cannot co-exist. For starters, Cabal

suggests that Pentecostals and Evangelicals "inhabit different interpretative communities which account for their different shades of meaning given to the classic 'Pentecostal' texts."[22] Pentecostals should avoid the frequent criticism of being overly subjective not by taking the evangelical bait of submitting to historical-grammatical exegesis of scripture but by being more ecclesial.[23]

Hence, rather than there being an objective meaning to the text which sound exegesis should be able to deliver, the meaning really depends on the "faith community" which is interpreting it. To the Pentecostal, the Bible really teaches that tongues is the initial evidence of the baptism in the Holy Spirit; but to the Baptist or Presbyterian it just as really teaches that the baptism of the Holy Spirit is part of conversion and without any necessary physical evidence. In direct opposition to this, Pentecostal scholar Oss wrote, "We Pentecostals *are* evangelicals who have accepted a portion of the Biblical witness as paradigmatic that some within our evangelical family do not accept in the same way. But we are a Bible-based movement, both historically and in the present."[24]

Self-described "post-liberal" Curtis W. Freeman, of Houston Baptist University, makes an identical argument to Chan in his defense of the *Sensus Fidelium*. To illustrate, he argues that allegorical interpretations of the scripture can be appropriate if the community approves of it. Further, he defends the Messianic readings of the "Servant Songs" of (what he calls) "deutro-Isaiah." For Freeman, the Servant Songs, particularly Isaiah 53, cannot be literally interpreted as referring to Christ, apparently because Jesus was not yet born and because he is assuming that the scripture is not supernaturally inspired and so incapable of predictive prophesy. Freeman wrote me, "I do want to see Jesus as the fulfillment of the servant songs. My point is that you can't derive such a meaning grammatically or historically. It is a spiritual and theological meaning—a *sensus plenior* beyond the *sensus literalis*. My point in this example is that for Christians to read the book of Isaiah as Christian scripture, we must go *beyond* the grammatical, literal, historical

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writes, postmoderns believe that the reader determines the meaning of a book. That cannot be the case with the Bible. "The meaning of the text of Scripture cannot be regarded as indeterminate and endlessly open to word play," he writes. (Southern Seminary News Service, "Danger lies in ignorance of postmodernism, journal says," [Louisville, KY, August 31, 2001].)

[22] Chan, p. 45 n. 13.

[23] Chan, "Mother Church: Toward a Pentecostal Ecclesiology," p. 193.

[24] Oss, *Are Miraculous Gifts for Today?* p. 86. Original emphasis.

meanings."[25] It is the spiritual community, then, that becomes the "connecting link between text and reader." In other words, the literal words of the scripture do not, when objectively exegeted, bear witness to Christ. The church must read that interpretation into the scripture. Thus for Freeman the meaning of the scripture is mediated not through propositions understandable by the individual Christian but by the consensus of the "spiritual community."[26] While Freeman's confessed goal of preserving the Messianic interpretation of the Servant Songs may make this approach seem harmless, the truth is that he (and Chan) has emptied the scripture of any effective canonicity. The Bible can no longer be appealed to as the regulative word of God since every "interpretative community" relegates to itself the right to stamp whatever interpretation it wants onto the scripture.

Fully describing and critiquing this neo-orthodox approach to scripture is not our purpose here. We need only note that it is out of harmony with Pentecostalism's historic commitment to the conviction that an objectively existing God propositionaly spoke in scripture. Even when Pentecostals affirm the continuing gift of prophesy, they did not historically mean to suggest that they have abandoned the ultimate authority of scripture and have become an "existentialist sect."[27] Chan may prefer the neo-orthodox approach and believe that inerrancy is "uncritical," "wooden," and "naïve."[28] But he cannot reasonably argue that neo-orthodoxy has an historic part in Pentecostal ancestry. Douglas Oss, apparently alarmed at similar attempts to re-interpret Pentecostalism as an existentialist (rather than experiential) movement, has written, "Many have adopted a community-based, sociological view of autonomous authority that has supplanted the Pentecostal commitment to revelation-based (e.g. Scripture) authority."[29] Note that for Oss this move, advocated by Chan, is not at all a genuinely Pentecostal one but a supplanting of the true tradition.

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[25] Curtis Freeman, electronic correspondence, May 12-14, 1997. All emphases are original.

[26] Freeman, "Toward a *Sensus Fidelium* for an Evangelical Church," p. 170.

[27] Oss, *Are Miraculous Gifts for Today?*, p. 283.

[28] Chan uses these terms both in his book and in his recent article "Mother Church: Toward a Pentecostal Ecclesiology," p. 190.

[29] Oss, *Are Miraculous Gifts for Today?*, p. 87.

3. Barth or Warfield?

Chan correctly notes the need of Pentecostal scholars to do more integrative work between Lukan pneumatology and Pauline soteriology.[30] The attempts by recent Pentecostal scholars, like William and Robert Menzies, to do just that are rejected, however, because their hermeneutical assumptions are apparently the same as other evangelicals.[31] But Chan makes no case for these Pentecostal scholars not acting in harmony with their historical heritage. Chan claims the Pentecostal view is "more akin to Barth than to Warfield". [32] Interestingly, he provides no data to support such a conclusion from the genuine Pentecostal tradition. His own citation of Pentecostalism's early embrace of inerrancy would suggest the opposite.

If inerrancy is really as foreign to Pentecostalism as Chan suggests, it has withstood the dissonance and remained in Pentecostalism throughout its development to the present. Donald Dayton has recorded that in 1948 the Pentecostal Fellowship of North America accepted America's National Association of Evangelicals' "Statement of Truth" almost unaltered, except for an addition of article five on holiness, healing, and the baptism in the Holy Spirit with the evidence of speaking in tongues.[33] This would include their statement on the infallibility of scripture. More recently, John R. Higgins, writing in an officially published Assemblies of God book with Pentecostal scholar Stanley M. Horton as editor, emphatically affirmed inerrancy, favorably quoting both Luther and Calvin and citing the Chicago Statement (1978) as the definition. Higgins, Vice President at Southeastern College of the Assemblies of God, specifically rejects "the Barthian distinction between God's Word as divine and its record in Scripture as human." In the very next sentence, Higgins favorably quotes B. B. Warfield rejecting the

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[30] Chan, pp. 11-19.

[31] "The problem of the Pentecostal doctrine of subsequence arises precisely because they share a faulty doctrine of conversion with their fellow evangelicals" (Chan, p. 87.) This is one of the few instances in his book in which he clearly identifies Pentecostals with evangelicals; more frequently he contrasts the two.

[32] Chan, p. 21.

[33] Donald W. Dayton, "The Limits of Evangelicalism: The Pentecostal Tradition," in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnston (Downer's Grove, IL: Intervarsity, 1991), pp. 36-56.

Barthian view.[34] Therefore, while Chan may wish that Pentecostalism was not so closely tied up with evangelicalism and its "naïve biblicism," one cannot, in the name of historically valid "traditioning," formulate a myth of origin for Pentecostalism that lacks such biblicism.

Perhaps legitimately, Chan seems to be assuming that Pentecostalism had an experiential (or existential?) commitment that was deeper than its sometimes misleading confessions of faith. (I am granting this for the sake of argument, not affirming it.) For example, Chan claims that Barth is "Spirit-Word" in a way that resembles the true Pentecostal heart. However, it appears that Barth and neo-orthodoxy is spirit vs. word. Hence his emphatic "*Nein*" to the idea of natural revelation; for Barth the realm of spirit and the realm of facts are incompatible. B. B. Warfield's theology may have, in practice, been excessively focused on the Word only but at least (in theory) he allows the Spirit to speak through the Word. Pentecostalism's hearty advocacy of the historicity of Biblical miracles clearly identifies the movement more with Warfield than Barth. Indeed, Pentecostals believe the miracles in the Bible were so historical that they can happen again today.

Chan correctly notes the similarity to neo-orthodoxy of the teaching, popular in some Pentecostal circles, that there is a dichotomy between *logos* (word) and *rhema* (word).[35] (Such a dichotomy, by the way, is not sustained by a study of the Greek.) Certainly, if the thrust of this teaching is to underline the importance of fully experiencing the import of the living Word of God, then it can be an authentic part of the Pentecostal heritage. However, if there is a hint (as there is in the neo-orthodox interpretation) of denigrating the written Word of God, then it is utterly foreign to Pentecostalism and attempts to smuggle it in to the Pentecostal myth of origin must be resisted. A genuinely Pentecostal traditioning can only be done by drawing on Pentecostalism's true tradition: the repristinization impulse with its cry of "sola scriptura" at the heart of the evangelicalism from which Pentecostalism sprang.

The Pentecostal movement began with a claim that it was restoring the pristine church of Acts. Hence it is a "primitivist" movement, a term in no way derogatory.[36] It is largely because Pentecostalism is a

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[34] John R. Higgins, "God's Inspired Word," in *Systematic Theology: A Pentecostal Perspective*, ed. Stanley M. Horton (Springfield, MO: Logion, 1994), pp. 61-115.

[35] Chan, p. 22.

[36] Probably the most highly respected analysis of Protestant "primitivism" is Theodore Dwight Bozeman's *To Live Ancient Lives: The Primitivist Dimension*

primitivist movement that it has not yet developed a full-blown "tradition." Chan believes we should "ground Word and Spirit in ecclesiology."[37] But this lack of a tradition should not be used as an opportunity to sever Pentecostalism from its roots. Protestant primitivists, from the Anabaptists to the Puritans and onward, have been so not (usually) because they are enthusiasts with little regard for the words of scripture but precisely because they have such an exalted regard for scripture. Biblical primitivists do not want any tradition or creed competing with scripture for authority within the life of the church.

In the seventeenth century, the Puritans (from whom most Baptists arose) encountered epistemological theories similar to that assumed by neo-orthodoxy. They saw them clearly for what they were. Puritans' holistic worldview would not allow a dichotomy between the world of facts and religious meaning. When Edward Johnson (1599-1672), in his *Wonder Working Providence*, described the kinds of errors into which Satan had tempted the New England Puritans, he described them in terms of separations: 1) dividing between the word and the word (pitting scripture against scripture), 2) separating Christ and his grace, 3) separating the Word of God from the Spirit of God, and 4) dividing Christ from his ordinances.[38] Perry Miller and Thomas Johnson wrote, "[The Puritans] still believed that all knowledge was one, that life was unified, that science, economics, political theory, aesthetic standards, rhetoric and art, all were organized in a hierarchical scale of values that tended upward to the end-all and be-all of creation, the glory of God."[39] Through the New Light Baptists, these elements of Puritanism became part of the Pentecostal inheritance.

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in Puritanism (Chapel Hill: University of North Carolina Press, 1988). As the sub-title shows, it especially focuses on Puritanism. If both Puritanism and Pentecostalism are primitivist movements, this is further ground for exploring similarities.

[37] Chan, "Mother Church: Toward a Pentecostal Ecclesiology," p. 182.

[38] Edward Johnson, *Wonder-Working Providence of Sion's Saviour in New England* (Delmar, NY: Scholars' Facsimiles & Reprints, 1654, 1974), pp. 94-97 (quote on p. 96). Johnson is so certain that the reader will recognize the error in such a division of propositional word from Spirit that he does not feel the need to analyze it to show where the error lay. In today's theology, such Word-Spirit dichotomies are common, from Pentecostal "Word of Faith" teaching about the difference between *rhema* and *logos* to the Barthian "*Nien*" to natural revelation.

[39] Perry Miller and Thomas H. Johnson, *The Puritans* (New York: American Book, 1938), p. 10.

One of the problems with the tracing of Pentecostal roots is the tendency to do so through one single, linear ancestry. Usually it is the Wesleyan branch of the family that is followed leaving the "Baptistic" line ignored. For example, a recent summary of Pentecostal history reads: "through nineteenth-century holiness movements, back to early Methodists and John Wesley, further back to Pietists and Dissenters, and through many other stops on the way to the early church."[40] However, like an individual's family tree, Pentecostalism's history branches in several directions. In the remainder of this essay, I would like to point toward how Pentecostal traditioning can explore new directions that are true to the actual roots of the movement.

4. A Genuine Pentecostal Traditioning

While Chan's proposal is not satisfactory for a genuinely historical traditioning, he makes some intriguing proposals, including the over all proposal that Pentecostalism needs to recover its tradition. Part of the cause of the failure of Pentecostal traditioning is the evolutionary lenses through which some Pentecostals have viewed church history leading up to their movement. Although many Pentecostals are in perfect harmony with the evangelical and fundamentalist choir against Darwinism as a philosophy, they apply a similar developmental paradigm to traditions preceding Pentecostalism.[41] The assumption appears to be that everything good about a previous movement, like Puritanism, was retained by the following movements which then advanced to a higher level. Finally, the Holiness movement, having successfully passed on all its spiritual inheritance and added its own contributions, was followed by Pentecostalism that advanced that next evolutionary step, improving on all the accumulated inheritance of Protestantism. (Certainly, it is a "theistic evolution" that is assumed!) Such assumptions immediately preclude any sustained examination of church history because one already believes that whatever good there was in the past has been preserved and been improved upon today. Such assumptions also do great violence to church history, ignoring the sad facts of spiritual declension and apostasies when the church has regressed. Indeed, one of

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[40] Coffman, "Explaining the Ineffable."

[41] Donald W. Dayton, *Theological Roots of Pentecotalism* (Peabody, MA: Hendrickson, 1987), pp. 82-83 quotes H. S. Maltby, *The Reasonableness of Hell* on Pentecostalism's evolutionary historiography.

the lessons of church history is that progress is both a mysterious gift of God's Spirit (as Pentecostals should be ready to confess) and a product of intentional, vigorous change.

So if there is to be a genuine Pentecostal traditioning, it should start with a new Pentecostal historiography. This new historiography must be rooted in the core values of the evangelicalism of which Pentecostalism is a part; it should also be ready to admit that movements and leaders previous to Pentecostalism frequently experienced what it has labeled "the Baptism in the Holy Spirit" even if they formulated it differently (or developed no theology from the experience at all). This means that Pentecostals would have to surrender some of their exaggerated claims to uniqueness, both in further identifying themselves with the heart of evangelicalism and in showing that their experience has been shared with believers throughout church history and especially among evangelicals who cultivated piety.[42]

Further, Pentecostals should recognize that their (sometimes) evolutionary view of church history contradicts their core-value of Biblical primitivism. A dismissively evolutionary approach to church history sees all of the past as the infancy of the present. Nearly everything about the church today is better than in yesteryear. Put like that, clearly Pentecostals, as biblical primitivists, should rethink that view. The primitivist believes that the church degenerated after the book of Acts. The quest is to undo that degeneration and recapture the apostolic ideal. Primitivists, Pentecostals especially, then approach church history warily, not as the necessarily authoritative accumulated wisdom of the saints but with a biblical standard, searching for models of how others have recaptured the New Testament zenith. But neither should they dismiss church history on the assumption that whatever good is in it has been faithfully handed over to them. Primitivists understand that the church can decline and lose past blessings.[43]

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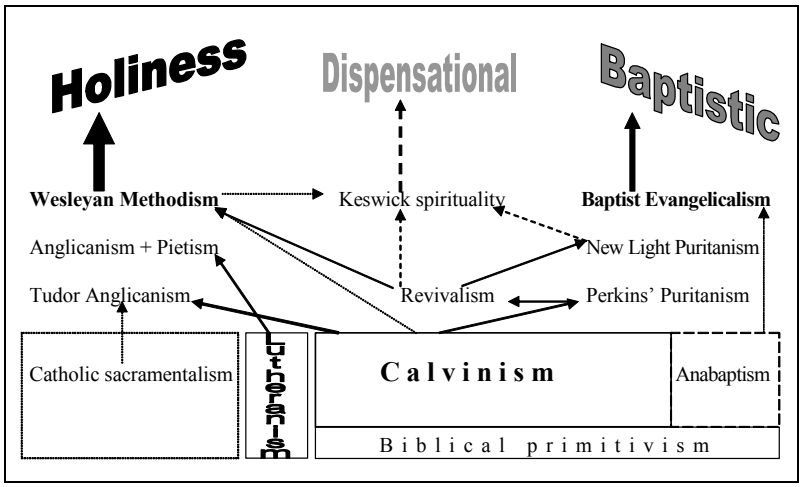
[42] Chan, p. 40 correctly notes that pre-modern outbreaks of prophetic gifts, including tongues, may not have any significance for Pentecostalism. This would especially be so when those manifestations were among movements that did not directly contribute to Pentecostalism. Chan's point here further reinforces my earlier point that the Catholic mystical tradition cannot responsibly be used as a source of Pentecostal traditioning.

[43] Although being ahistorical is commonly regarded as a fault of anti-intellectuals, it seems to me that Neo-Orthodoxy would encourage a dismissive approach to history. I once heard the dean of graduate studies at a respected American seminary say that we should not be bound by the propositions of the early creeds even while claiming we are orthodox in light of them; the dean

I believe that a genuine Pentecostal tradition will rest on three pillars: Wesleyan Holiness movement, dispensationalism, and Baptistic evangelicalism. (One could subsume dispensationalism under the Baptistic stream contributing to Pentecostalism.) The last of these is perhaps the most neglected yet probably also the most promising, as Chan's citation of Jonathan Edwards as a model of orthopathy suggests. Rediscovering the historical connections that exist between Pentecostals and Baptists and thus further back to Puritans could be the way forward to a genuine Pentecostal traditioning while avoiding the theological slough that Chan's neo-orthodox proposal would take Pentecostalism.



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reasoned that we can accept the spirit of the creeds while rejecting the literal meaning of them because we now know, according to him, that we can divorce real "spiritual" meaning of a text from its grammatical-historical meaning. In addition, Curtis Freeman, who I mentioned earlier, and the postliberals insists that those who remain bound to exegetical textual authority are slaves of the defunct "enlightenment project". They believe the whole category of thought that termed "history" or "reality" is not an objective entity but a product of enlightenment brainwashing. If I counter that when Paul stated that "If Christ has not been raised your faith is in vain" (1 Cor 15:14) he must have been insisting on faith in an historical event, they will insist that I am interpreting that passage though naïve enlightenment categories. Since the historicity of scripture is not considered important, I do not see how history can be taken seriously. Hence despite the apparently sophisticated nature of such theology, it can be just as dismissive of history as some anti-intellectuals.

Two main pillars to Pentecostalism, Holiness and Baptistic, with dispensationalism as a minor pillar. The traditions listed underneath them are the roots of the two main pillars, with the shallower dispensational tradition in the middle. The thicker the line, the stronger the influence; broken lines indicate interfered influence.

The New Light Baptist ancestors of Pentecostalism have their roots in Puritanism. A comparison of these ancestors to Pentecostalism with the other experiential religious expression during the Puritan era, Quakerism (George Fox's Society of Friends) shows them to be thoroughly and intentionally distinct from the kind of neo-orthodox/sacramental identity Chan wants to create for Pentecostalism. Although Geoffrey Nuttall labels Quakerism "the left wing of Puritanism," Puritans were severe in their denunciation of Quakerism and never accorded that movement the recognition they eventually gave to Baptists.[44] At the heart of what divided mainstream Puritans from Quakers was an assumption of the relationship of the Spirit to the Word. "The Spirit speaks in, by, or through the Word. Dissociation of the two is condemned."[45] There can be no "spirit of the Word" which contradicts the clear interpretation of that Word; there need be no Kierkegaardian leap of faith in the Puritan mind because there was no division between reason and faith. The faith simply was true; any assertion to the contrary was not only heretical but essentially unreasonable. Since the Quakers pushed a wedge between Word and Spirit they could override the Word when they believed the Spirit was leading them beyond it. The Puritans condemned this very move and it is they, not the Quakers who, through the New Light Baptists, became ancestors to Pentecostalism.

Also, Puritanism claimed to be a movement of restoration just as Pentecostalism does. Both Puritans and Pentecostals, inheritors of the

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[44] Geoffrey Nuttall, *The Holy Spirit in Puritan Faith and Experience* (Chicago: University of Chicago Press, 1992), p. 14. Third generation New England Puritan leader Cotton Mather, *The Great Works of Christ in America* (Edinburg: Banner of Truth Trust, 1979), vol. 2, pp. 532-33 defended the Baptists he knew from confusion with the much despised radical "Anabaptists" who were so condemned by the Reformers. Mather insisted that the Baptists he knew were "most worthy Christians, and as holy, watchful, fruitful, and heavenly people as perhaps any in the world." He even claimed that some Baptists were "among the planters of New England from the beginning, and have been welcome to the communion of our churches, which they have enjoyed, reserving their particular opinion unto themselves." He claims that he asked members who held to believer's baptism to remain in his church.

[45] Nuttall, *The Holy Spirit in Puritan Faith and Experience*, p. 33.

primitivist impulse, hold that the New Testament provides a workable blueprint for Christianity in the modern world, complete just as it stands, with a minimum of adaptation, interpretation, or contextualization into the forms of contemporary culture.[46] Richard T. Hughes and C. Leonard Allen note the attitude shared by both Puritanism and Pentecostalism, "To proclaim one's own sect a reproduction of the ancient, apostolic order was to anoint one's sect the one, true church while all others were merely historic, tradition laden, and therefore false." [47] This repristinization impulse is not an attempt to escape history but to return to the pristine faith of the Bible; therefore, if the meaning of scripture becomes simply the consensus of an "interpretative community," as Chan suggests, a core value of Pentecostalism is threatened.

5. Wesleyanism and Calvinisms

Although Puritanism declined, it never really disappeared. It sparked off an uninterrupted chain of some of the most effective religious leaders in the English-speaking world. Some of its influence shaped the man who established the most commonly recognized ancestor to Pentecostalism: John Wesley. Wesley's theology shows that there is even a Reformed strain within the Holiness pillar underlying Pentecostalism, the pillar often regarded as thoroughly Arminian. Packer writes that Wesley was not a true Arminian, only an inconsistent Calvinist.[48] Methodist scholar Robert C. Monk has recorded the degree to which John Wesley himself was profoundly shaped by his Puritan heritage – both ancestral and intellectual. [49] Ernst Troeltsch goes so far as to call Methodism "Calvinistic Puritan Pietism."[50]

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[46] Grant Wacker, "Playing for Keeps: The Primitivist Impulse in Early Pentecostalism," in *The American Quest for the Primitive Church* (Urbana: University of Illinois Press, 1988), p. 199.

[47] Richard T. Hughes and C. Leonard Allen, *Illusions of Innocence: Protestant Primitivism in America, 1630-1875* (Chicago: University of Chicago Press, 1988), pp. 21-22.

[48] J. I. Packer, *A Quest for Godliness* (Wheaton, IL: Crossway, 1990), p. 46.

[49] See Robert C. Monk, *John Wesley: His Puritan Heritage* (Nashville: Abingdon, 1966).

[50] According to Ernst Troeltsch, *The Social Teaching of the Christian Churches*, trans. Olive Wyon (Louisville, KY: Westminster/John Knox, 1992), vol. 2, p. 681, Puritanism "reappeared as early as the eighteenth century—this time,

Methodism is a mutt, not a pure breed. It cannot be claim to be just a descendant of Anglicanism or Puritanism. "Methodism...stands in a remarkable way at a point of confluence of" Anglicanism, Puritanism, and Pietism.[51] Through Anglicanism flow remnants of Catholic practice; it is not at all clear whether the disciplines John Wesley and his colleagues in the "Holy Club" put themselves through were not in the spirit of Catholic monasticism. (Here, perhaps, is an avenue for Chan to argue that these elements were handed down to Pentecostalism but I think they were transformed and over-whelmed by Protestantism.) However, Elizabethan Anglicanism was profoundly shaped by Reformed Theology, retaining the thirty-nine (originally forty-two) that have strong Calvinistic influences on them.[52]

By Wesley's time, English Puritanism was largely a lifeless shell of its former self. Therefore, it was through Pietism—a Lutheran evangelicalism—that Wesley really entered into the realm of experiencing his faith. Although Pietism may be credited with bringing Wesley and the Methodists into experiential religion his movement soon began to take on many of the characteristics of what Troeltsch calls "Calvinistic Puritan Pietism." In addition, it would be in America where some elements of Methodism formed the Holiness movement and encountered the still revived Puritanism of the "New Lights." New England's Awakening, unlike that of the Wesleys, throve on the preaching of Calvinism.[53] All the leading Awakening revivalists—Edwards, Whitefield, the Tennents and their "log college" disciples, most Separatists and Baptists—reasserted the "Calvinist" doctrines of divine

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however, in the shape of Methodism, which was indeed in the line of the old Puritan tradition, though it also contained some new elements."

[51] Dayton, *Theological Roots of Pentecostalism*, p. 147.

[52] While for the Puritans Calvinism came to separate them from the Arminian Anglican mainstream, this was a latter development. During the late sixteenth century debate between Archbishop John Whitgift and Puritan Thomas Cartwright, Whitgift would cite Calvin and other Reformed theologians as authorities. The debate was over polity between Calvinists. See John Whitgift, *Works of Whitgift*, John Ayre, editor (Cambridge: Cambridge University Press, 1851).

[53] Alan Heimert, *The Great Awakening* (Alan Heimert and Perry Miller, editors; New York: The Bobbs-Merrill Company, 1967), p. xxvi.

sovereignty and human dependence. These doctrines they believed they had learned not so much from Calvin as Christ.[54]

The later revivals that began under Calvinists Lyman Beecher and Asahel Nettleton were intentional in seeking to follow the model of Edwards' Great Awakening; Nettleton rejected Charles Finney's "new measures" and denounced his doctrinal deviations from a typically Reformed standpoint.[55] Although not a Methodist, Charles C. Finney would be catapulted, after a dramatic conversion and a powerful sense of being filled with the Spirit, into leadership of a series of revivals in New England and New York. His "new methods" continued the pragmatic logic of the use of means tentatively advanced by George Whitefield, John Wesley and the Methodists. His fearless preaching against sin, both individual and social, was based on a Wesleyan-like doctrine of "entire sanctification" that "meant perfect trust and consecration that expressed itself in social activism."[56] In Finney's doctrine, revivalism combined with holiness and reform to form a single, indivisible entity.[57] Through nineteenth century revivalists like Lyman Beecher, Charles Finney, and Dwight Moody, elements of the two revivalisms became so mixed together as to be indiscernible. Out of this mix, Pentecostalism would arise.

During the last quarter of the nineteenth century several significant figures arose from outside the Wesleyan Holiness movement to emphasize more Calvinistic forms of experiential religion. One of those, which actually began much earlier in England, was the Plymouth Brethren. If the Plymouth Brethren were born today instead of the mid-nineteenth century, they would certainly be labeled "charismatic." Their free worship was designed to promote spiritual gifts, including prophesying. They eventually rejected speaking in tongues and grew more conservative as a reaction to the Catholic Apostolic Church (Irvingite) movement. John Nelson Darby "was an Irish Anglican priest

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[54] Henry F. May, *The Enlightenment in America,* (New York: Oxford University Press, 1976), p. 54. "The typical sermon of the Great Awakening was a careful disquisition on such points of theology as man's total depravity or the unconditional election of the saints." Also Heimert, *The Great Awakening*, p. xxvi.

[55] Asahel Nettleton, *Nettleton and His Labors* (Edinburgh: Banner of Truth, 1854, 1975), pp. 449-50.

[56] Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979), p. 28.

[57] Anderson, *Vision of the Disinherited*, p. 29.

who left that church in 1829 to lead a movement which he patterned after his conception of New Testament Christianity."[58] Hence he was, like both the Puritans before him and the Pentecostals after, a primitivist. However, the contribution of the Plymouth Brethren that left the greatest impact on America and Pentecostalism was its unique dispensationalist theology and the consequent emphasis on premillenialism. Dispensationalism is essentially an alteration of Reformed theology. It popularized premillenialism among low church Calvinists, like Moody, and exercised something of a Calvinizing effect on Pentecostals who would later adopt dispensationalism.[59]

Among the many American Christian leaders who became convinced of premillenial eschatology and began to shape their worldviews in light of it were D. L. Moody, Reuben Archer Torrey, Adoniram Judson Gordon, and Albert Benjamin Simpson.[60] Gordon and Simpson, especially Simpson, would have powerful effects on the shaping of early Pentecostalism. But first it would be the non-theologian, Moody, who would be "the most prominent contemporary advocate of a 'walk in the Spirit' and an experience of 'enduement with power for service'." [61] "Moody himself claimed an intense second religious experience with the Holy Spirit in 1871 although it is doubtful if he held holiness or perfectionist sentiments. Ever practical and down to earth, Moody thought of the Holy Spirit as providing 'power for service'."[62] This is exactly the paradigm of the baptism in the Holy Spirit that early Pentecostals adopted and which Chan believes is insufficient.

Instead of embracing a Wesleyan doctrine of a second experience, Moody became an advocate of what was known in America as the "Higher Christian Life" and in Britain as the "Keswick Movement." Instead of holiness being achieved by ascetic disciplines that look like they came right out of medieval monasticism, "the believer needed only

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[58] Edith Lydia Waldvogel, "The 'Overcoming Life': A Study in the Reformed Evangelical Origins of Pentecostalism" (Ph.D. dissertation, Harvard University, 1977), p. 14.

[59] Waldvogel, "The 'Overcoming Life'," p. 14: "During the nineteenth century, the premillennial understanding of Christ's second advent had become increasingly important within the Reformed tradition."

[60] Waldvogel, "The 'Overcoming Life'," p. 15.

[61] Waldvogel, "The 'Overcoming Life'," p. 17.

[62] C. Allyn Russell, "Adoniram Judson Gordon: Nineteenth-Century Fundamentalist," *American Baptist Quarterly* 4:1 (March 1985), p. 68.

to claim by faith the presence and reign of Christ within his soul to enter a fuller spiritual experience."[63] The Keswick movement resisted the Wesleyan definition of the saptism of the Spirit because of the Calvinist heritage of its proponents.[64]

> The Keswick movement...was absolutely crucial to the development of Pentecostalism.... That wing of the Pentecostal movement which had earlier connections with Wesleyanism became Pentecostal by accepting Keswick (i.e., Calvinist) teachings on dispensationalism, premillennialism and the Baptism of the Holy Spirit.... The Pentecostal movement was as much a departure from the Wesleyan tradition as a development from it.[65]

Meanwhile a theological divide between those who would later be called "evangelicals" and "modernists" was beginning to be obvious. Torrey had "gone to Europe in 1882 as a sympathetic student of higher criticism and had returned to the United States in 1883 firmly committed to conservative evangelical theology."[66] Gordon saw biblical criticism as a new, wearisome scholasticism that undermined experiential religion. He believed it was far removed from the original method of Jesus that he was trying to restore.[67] Both these men are grandfathers of Pentecostalism.

Hence, a commitment to Biblical inerrancy was part of the theological tradition into which Pentecostalism was born. Chan then is technically correct to write that Pentecostals accepted this doctrine "uncritically." But the grandfathers of Pentecostalism had considered the question carefully and come to a decisively inerrantist conclusion. In addition, Chan is mistaken to suggest that somehow Pentecostalism's core-value of Biblical primitivism, expressed by Gordon, is tenable in an

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[63] Waldvogel, "The 'Overcoming Life'," p. 81.

[64] Anderson, *Vision of the Disinherited*, p. 41. To Benjamin B. Warfield, however, the distinctions between the Keswick approach to sanctification and the Wesleyan were merely semantical. "The separation of the higher life from justification and conversion was, Warfield charged, essentially the Wesleyan error expressed in different terms." (Waldvogel, "The 'Overcoming Life'," p. 110.)

[65] Anderson, *Vision of the Disinherited*, p. 43.

[66] Waldvogel, "The 'Overcoming Life'," p. 66.

[67] Russell, "Adoniram Judson Gordon," p. 83.

environment that uncritically accepts Biblical errancy as a presupposition (as do both liberalism and neo-orthodoxy.)

Because these proto-Pentecostals were repelled by theological liberalism and disenchanted with the state of even conservative seminaries, they often established their own Bible schools. Adoniram Judson Gordon, an early exponent of healing in the atonement, founded the Boston Missionary Training School (1889), later to become Gordon-Conwell Theological Seminary, because he believed that the traditional theological schools "had surrendered their evangelical passion."[68] The three-year Bible institute innovated by Moody and Simpson, "in which the atmosphere of the school was geared more to spiritual development than the academic performance, became the dominant strategy for the preparation of Pentecostal leadership."[69] This goes a long way, I believe, to explaining why Pentecostalism was insulated from the fundamentalist-modernist debate. They were "uncritical" of inerrancy because they were not forced, by controversy to think the issue through. Biblical inerrancy was taken for granted in early Pentecostalism because it grew up in an evangelical environment. [70] "Pentecostals and fundamentalists share several common beliefs including the verbal inspiration of the bible; biblical literalism; the necessity of the conversion experience; the imminent, premillennial return of Christ; and a highly moralist way of life."[71] If they do not beat the inerrancy drum as often or as loudly as the fundamentalists it is only because they were spared that battle by the insulation that Moody, Gordon, and Simpson had put up. Had they been exposed to errantists and other forms of liberalism, there is no reason to suppose they would have changed their stance on Biblical authority and infallibility in any way.

William H. Durham (1873-1912) was instrumental for bringing Baptistic elements just one small step over the threshold into Pentecostalism. Durham pastored the nondenonimational North Avenue Mission in Chicago. After visiting the Asuza Street revival, in 1907, he became a champion for interpreting Spirit-baptism as a second

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[68] Russell, "Adoniram Judson Gordon," p. 67.

[69] Charles Nienkirchen, "Christian and Missionary Alliance," *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 1988), 164.

[70] "The Pentecostal movement should be regarded as a part of the Fundamentalist movement." (Russell, "Adoniram Judson Gordon," p. 6.)

[71] Russell, "Adoniram Judson Gordon," p. 84.

experience of empowerment for service and an opponent of the Holiness doctrine of a subsequent experience of entire sanctification.[72] His influence was profound, even though he only lived five years after his visit to Los Angeles. He advocated the "finished work of Christ on Calvary," an essentially Reformed interpretation of soteriology which sees Spirit-baptism as empowerment for service. "Durham, in effect, reiterated the essence of Torrey's understanding of salvation and sanctification from the perspective of Pentecostal definition of Spirit baptism."[73] Followers of Durham would predominate among the founders of the Assemblies of God eventually bringing elements of Reformed revivalism into the heart of Pentecostalism.

6. Conclusion

There has been in the history of the Christian movement a waxing and waning of expressions of experiential religion. Few would doubt that early Pentecostalism was one of those expressions. In those places of its greatest contemporary expansion, South America, Africa, and Asia, it is still such a movement. If it has lost some of that dynamism in its American birthplace, it is probably not because of a too close identification with a broader evangelicalism. It was, after all, that environment that gave birth to and nourished early Pentecostalism.

Simon Chan's warnings about the "routinization of charisma" deserve to be heeded but his neo-orthodox and Catholic cure would be worse than the disease. Douglas Oss has warned that the "departure from Pentecostalism's evangelical roots" is "the single, most significant threat to the future of the Pentecostal movement."[74] Rather than trying to develop a new myth of origin for Pentecostalism that has no roots in actual history, it would be better for Pentecostals to uncover treasures in their genuine heritage. Chief among those neglected treasures, I believe is Puritanism, which was, like Pentecostalism another expression of Biblical primitivism and experiential faith. It also has a rightful place in the Pentecostal family tree.

We have seen that there is a strong Reformed element within Pentecostalism, filtered through the New Light Baptists. The Pentecostal

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[72] Waldvogel, "The 'Overcoming Life'," pp. 184-85.

[73] Waldvogel, "The 'Overcoming Life'," p. 187.

[74] Oss, *Are Miraculous Gifts for Today?*, p. 87.

fountainhead is in the evangelicalism of the decades preceding the 1906-08 Asuza Street revival. Both Wesleyan and Reformed springs are at the source.[75] The Reformed contribution is even more pronounced when one remembers that Wesleyanism itself is partly Puritan. If an historically responsible traditioning of Pentecostalism is to be carried out, I believe it is the recovery of this much neglected but genuine ancestor to Pentecostalism which holds the most promise.

[75] Waldvogel, "The 'Overcoming Life'," p. 13.

Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology and Theology of Mission* (Lanham, Maryland: University Press of America, 2002). 294 pp., paper, ISBN: 0-7618-2389-1, US$47.00.

This collection of seventeen essays all written by Kärkkäinen is a significant contribution to the ongoing theological discussion regarding the possibility of a genuine pneumatological theology. While many of them were written during his theological formative years and have been published in the past as journal articles, they are relevant and are an important step in acquiring a deeper understanding of the challenges in the life and mission of the church.

In speaking of a pneumatological theology, Kärkkäinen clarifies at outset that it is not a theology that is primarily centered on the Spirit but rather that He is the key to understanding the Godhead. He writes: "A true spirited theology is fully trinitarian, a theology in which all the persons of the Trinity are honored in their own specific, yet unified personhoods and ministries" (p. viii).

In affirming his belief that any discussion about the Spirit must be both contextual and ecumenical, Kärkkäinen adds that these essays provide such a perspective on the soteriological, ecclesiological and missiological issues discussed.

The book is clearly divided into four divisions. Part One consists of five essays on Pentecostal hermeneutics in relation to the Pentecostal identity which is defined to be the characteristics that the denominational community regards as indispensable for its self-understanding. The basis for this approach is that the hermeneutical questions, that are discussed in chapters 1 and 2, cannot be isolated from the identity questions discussed in chapters 3 and 4. It is because the answers and decisions made in each area determines and informs the other. Kärkkäinen's survey and assessment of the development of Pentecostal hermeneutics in the first chapter is noteworthy and challenging in its conclusion where he writes: "Much philosophical, historical, theological and exegetical work waits the new generation of Pentecostals who want to preserve their identity and at the same time relate to other Christians and to the world around them" (p. 21).

The following five essays in Part Two constitute the heart of Kärkkäinen's theological agenda. The first two essays (chapters 6 and 7) assess the ecclesiological implications in considering the Trinity as communion in the Spirit from a pneumatological perspective. Kärkkäinen's choice of John Zizioulas, Wolfhart Pannenberg and Karl

Rahner who, from their respective tradition, represent a major ecumenical approach from this perspective is valid and relevant. In emphasizing the importance of the doctrine of the priesthood of all believers (in chapter 9), Kärkkäinen argues for a charismatic structure of the church as opposed to one that is unduly dependent on the clergy. The concluding essay (chapter 10) explores the relationship between the Spirit and the Lord's Supper and of the Spirit's role in the mediation of Christ's presence.

Part Three consists of three essays that attempt to re-conceptualize soteriology from a pneumatological perspective. The first essay (chapter 11) suggests that the doctrine of deification (our transformation in the image of God and being made partakers of the divine nature) in Eastern Orthodoxy offers much pneumatological potential besides contributing to our understanding of salvation. The following essay (chapter 12) explores how a pneumatological spirituality perceives the sufferings and tragedies in life. The final essay on social justice reminds Pentecostals of the need to re-conceive soteriology in social rather than in only salvific and individualistic terms.

The last four essays in Part Four respond to missiological questions from a pneumatological and eschatological perspective. Of special interest is the first essay (chapter 14) on proselytism which has become as one of the most debated topics in evangelism and mission. Mindful of the challenges from other religions, it is fitting that Kärkkäinen devotes the final essay of his book with a reflection on the theology of religions from a pneumatological perspective.

Kärkkäinen's book is provocative and challenging—a stirring wake-up call to Pentecostals. In his concluding exhortation in the Preface, he writes: "I believe the time has come for Pentecostals to engage in mutual learning and exchange with other traditions, not only in sharing their charismatic, dynamic spirituality, but also their emerging theology" (p. viii).

One of the virtues of the book is its clarity. The purpose of each chapter is clearly declared in its introduction and the book is written at an accessible level that should allow even the laity to read it with profit. In summation, Kärkkäinen has done the church and the academy a valuable service in producing this book that enlightens and enrich not only the Pentecostal tradition, but also the church at large.

Simon G. H. Tan

Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic Books, 2002). 177 pp., ISBN: 0-8010-2448-X.

Rarely does one come upon a book that instantly lends itself to be used in a classroom, yet this is such a one. The focus of this book is to relate the current expressions of pneumatology from both ecumenically broad and culturally contextual perspectives. As such, this book should be thought of as "pneumatologies," insofar, as the author seeks to accurately demonstrate the various pneumatological positions.

In general, Veli-Matti Kärkkäinen's style is lucid and balanced. He has managed to take a massive topic and summarize it without glossing over the different positions. The value of this book for the classroom is beyond question. The distillation of various pneumatological positions both within various traditions, and different contemporary theologians and perspectives is insightful and comprehensive.

Veli-Matti Kärkkäinen starts his book with an introduction to pneumatology as a theological discipline. He discusses the recent renaissance of the Spirit, and the current positions on the Holy Spirit as the "Cinderella of Theology." He further delineates the place of pneumatology in Theology, and concludes the chapter by summarizing some of the diverse pneumatologies that he will address in more detail later in the book. The second chapter is a basic summary of the biblical foundations for pneumatology. The third chapter gives a historical overview of the doctrine of the Holy Spirit. The author is not trying to summarize the Christian doctrine rather he is wanting to look more closely "at the ways the church and Christian theology appropriated the Spirit's person and work during history and to investigate the main challenges that drove the church toward a fuller understanding." (p. 38) Starting with the Charismatic experience found in the early church, Kärkkäinen moves to the Montanist challenge. He then looks at the Eastern Church Fathers and Augustine and their respective pneumatological perspectives. In the Medieval period, attention was given to the Mystics, namely, Hildegard of Bingen, Bernard of Clairvaux, Bonaventure, and Catherine of Siena. From the Reformation period, the author discusses the 'Left-Wing' pneumatology of the Anabaptists (in regard to the church and the Word). He then looks into the philosophy of the Spirit of G. W. F. Hegel, and concludes the chapter by discussing Classic Liberalism.

Veli-Matti Kärkkäinen in the next three chapters discusses the different contemporary perspectives of pneumatology found in the

church and Christian theology. The first chapter (chapter four of the book) looks at four pneumatological perspectives found in the ecumenical church, namely Eastern Orthodox, Roman Catholic, Lutheran and Pentecostal/Charismatic perspectives. The chapter concludes with a section summarizing the pneumatology of the World Council of Churches. The next chapter is a study of pneumatologies from some of the leading theologians today: John Zizoulas, Karl Rahner, Wolfhart Pannenberg, Jürgen Moltmann, Michael Welker and Clark Pinnock. The final chapter presents what Kärkkäinen calls "Contextual Pneumatologies." In this chapter the pneumatologies of Process theology, Liberation theology, ecological theology, Feminist theology, and African theology (as a representative of a pneumatology from a concrete cultural situation) are summarized.

Within this book, I felt that Kärkkäinen especially demonstrated his great knowledge and background in his presentations of Roman Catholic, Lutheran and Pentecostal/Charismatic positions. In fact, the sections on the Lutheran perspective especially from contemporary Finnish research, and the summary of the pneumatology of the World Council of Churches were very significant and astute. By and large, the various presentations of the last two chapters were good basic summaries of differing pneumatological perspectives.

Any book with this broad of a scope will have by the nature of its shortness some possible shortcomings. Some of the shortcomings can be due to the need of a little more detail for a fuller and clearer understanding, while other perceived shortcomings could be due to omissions. Let it be stated that I greatly appreciate the approach, and I understand the need for brevity due to the purpose of the book. However, when I was reading the third chapter on the "main challenges that drove the church toward a fuller understanding [the Holy Spirit]" (p. 38), I wondered if some of the other perspectives (i.e., Syriac Christianity, Neo-Orthodoxy [Karl Barth, Emil Brunner] etc.) should not also be included or at least briefly mentioned. I was especially surprised at the exclusion of any discussions from the Reformed tradition (especially John Calvin's pneumatology), Wesleyan tradition, or any recent Pneumatology specifically coming from these traditions. Further, I was also surprised at the omission of the work of J. Rodman Williams (especially his older works like *Era of the Spirit* or from the early 1990s his *Renewal Theology II*) or the work by the consensual evangelical theologian from the Wesleyan background, Thomas C. Oden (especially his *Life in the Spirit*).

In terms of a more detailed presentation, I would like to have seen a more thorough discussion of the Eastern Orthodox position. I salute the author's inclusion of sections on the Eastern Fathers, the Eastern Orthodox Tradition and John Zizoulas, but I would like to see a broader (e.g., John Meyendorff, Dumitru Staniloae) and deeper presentation (e.g., more on Simeon the New theologian, Basil, Gregory Palamas) especially in the Eastern Fathers section. In the Roman Catholic discussions, the majority of the work was related to Vatican II and after, Thomas Aquinas is barely mentioned, and the recent theologians Hans Urs von Balthasar and Yves Congar are briefly cited and discussed. I believe that all three deserve a greater place in the presentations.

From a Pentecostal perspective, I noticed that in spite of having the longest section of any of the various traditions, theologians or perspectives (pp. 87-96), none of the major Pentecostal/Charismatic pneumatologies were discussed in the 'Leading Theologians' chapter or the following 'Contextual Pneumatologies' chapter (unless Pinnock would be classified as Pentecostal/Charismatic). Is this an implication that there are no currently 'leading' or dominant Pentecostal/Charismatic theologians writing pneumatologies (granted that they are not universally dominant voices)? Or that in spite of Harvey Cox's observation (in *Fire from Heaven*) of Pentecostalism's dominant influence in Latin America (contra Liberation theology), it is not considered to be a contextual theology? There is no doubt that Pentecostal/Charismatics have been much better in practical endeavors (e.g., Missions) than given to theological discourse. To further emphasis this point, Hendrickus Berkhof in his *Introduction to the Study of Dogmatics* (109-110) mentions two modern pneumatological schools: the Social-Ethical school and the Pentecostal-Charismatic school. If we add the Traditionalist school (whose source of pneumatological discourse is derived from past scholars (e.g. Cappadocian Fathers, Luther), councils or 'tradition') to these other two schools: in the book the Social-Ethical school is represented by Moltmann, Welker, Liberation theology, ecological theology and Feminist theology; the Traditionalist school is represented by Roman Catholic tradition (including to a certain extent Rahner), Eastern Orthodox tradition (including Zizoulas), and the Lutheran tradition. Process can fit in this category in the sense that it goes back to the "process thought" of Alfred North Whitehead. Except for the Pentecostal/Charismatic section with the possible exceptions of Pinnock and African theology, there are no Pentecostal/Charismatic representatives in the last two chapters. Pinnock may be an exception insofar that he seeks to combine elements of the three schools

(Pannenberg also tends to be eclectic in this way). African theology may have Pentecostal/Charismatic elements, but many Pentecostals and Charismatics considered African theology syncretistic and not Orthodox Christianity.

I also have some comments on various sections or passages of this book. In the section on Classic Liberalism (61-65), Kärkkäinen relies heavily on the Gary Babcock's *Light of Truth and Fire of Love* in his analysis of Friedrich Schleiermacher, but barely mentions Karl Barth, his *The Theology of Schleiermacher* or others. Further, there was no mention of H. Wheeler Robinson's *The Christian Experience of the Holy Spirit*, or a discussion (although mentioned) of Paul Tillich's work. In the Pentecostal/Charismatic section, it is stated "Baptistic Pentecostals came into being with the organization of the Assemblies of God in 1914" (p. 90). Usually the Baptistic Pentecostal perspective dates back to William Durham of Stone Church, Chicago (1910-12) and his "finished Work" theology. The Assemblies of God may be called the first denomination formed based on this perspective, but they did not start this perspective. Further, I fail to see how a "Process Pneumatology" can be classified as a contextual theology. What culture or sub-culture does it belong to? What is the definition of contextual? How much of the "Contextual Pneumatologies" are contextual and how many are syncretistic? Further, how are they discerned within this pneumatological discussion? Perhaps one of the most important questions that needs to be asked relates especially to some forms represented in the "Contextual Pneumatologies" (e.g., Process Pneumatology, African Pneumatology), is that where is the dividing point between contextualizing and syncretistism? And where can a person be open to ecumenical concerns, yet still "draw a line" separating orthodoxy from non-orthodox belief and practice?

In spite of the above-mentioned issues for consideration, I found the book vivid, lucid and very helpful as a contemporary pneumatology overview. As such, I would highly recommend the book as a pneumatology textbook for an advanced Bible college theology class or even at the Seminary level. Veli-Matti Kärkkäinen has provided a great service and should be applauded for this grand work.

Paul W. Lewis

David Cartledge, *The Apostolic Revolution; the Restoration of Apostles and Prophets in the Assemblies of God in Australia* (Chester Hill, NSW, Australia: Paraclete Institute, 2000). 446 pp., ppb., ISBN: 1-876785-01-2.

Since the birth of the modern Pentecostal movement a century ago, a variety of emphases and fascinations have punctuated the remarkable growth of this latter-day Christian awakening. Periodically the issue of whether or not the present day church should expect to see a reappearance of apostles and prophets has surfaced. Until recently, flagship Pentecostal bodies such as the Assemblies of God dismissed attempts to restore the offices of apostle and prophet as recurrences of dangerous practices associated with the destruction of previous Pentecostal/Charismatic movements, such as the British Irvingite movement of the nineteenth century. It was generally perceived by mainline Pentecostal bodies that the attempt to restore these offices opened the door to dangerous abuses, and, therefore, were dismissed as untenable. Pentecostals readily acknowledged the value of the prophetic gift, but generally rejected the notion of identifying individuals as "prophets." Likewise, Pentecostals recognized that God called some individuals to creative pioneer ministries, such as David Wilkerson and his Teen Challenge Program—but limited their designations for such ministries as "apostolic" in a broad sense, without titling the individual as an apostle.

In 1948 and 1949, a flurry of apostolic and prophetic excitement centered in what came to be known as the "Latter Rain movement." This brief attempt at renewal, begun in Canada and emerging in parts of the United States, was confronted by leaders of the Assemblies of God as an abuse of the biblical ministry of prophecy, since personal guidance given through prophetic utterances was featured. An attempt was made by some of the Latter Rain practitioners to identify some individuals as exhibiting the office of prophet. Congregations in both Canada and the United States were plunged into division and controversy. Swift and decisive action by key Assemblies of God leaders short-circuited this foray into what were thought to be excesses in the realm of the apostolic and the prophetic gifts. Since the advent of the Charismatic Renewal, some independent ministries have widely advertised individuals among themselves to be apostles and prophets. Traditional Pentecostal groups, such as the Assemblies of God, have generally been aloof from such Charismatic ministries, at least until quite recently.

However, in the last decade, a sea-change has taken place in at least one national Assemblies of God fellowship. The Australian Assemblies

of God has radically restructured itself, discarding completely the traditional pattern of ecclesiastical bureaucracy. In place of popularly elected national and regional leadership, with a more-or-less centralized bureaucratic authority, the Australian Assemblies of God has moved dramatically toward the autonomy of local churches. National leadership has been unhooked from a traditional bureaucracy by the denomination agreeing to recognize key pastors who exhibit "apostolic" gifts. As a result, a small group of pastors of large, dynamic churches has emerged as the true spiritual leadership of the denomination. Brian Huston, pastor of the largest Assemblies of God church in Australia, has been recognized as the president of the Assemblies of God. Instead of resigning from his pastoral role and moving to a denominational office, the president gives leadership by modeling ministry from his position as pastor. Pastors of smaller churches come under the mentoring and nurture of the leaders, all of whom are pastors large and growing churches. This is a major paradigm shift for the Australian Assemblies of God. Although none of the new leaders employs the term, it is readily understood by others that these leaders are exercising the office of apostle. And associated with this new apostolic structure is a new emphasis on the ministry of prophecy, with specific individuals being recognized as chosen instruments through which God speaks in fresh revelation to the church.

David Cartledge, recognized as one of the leading pastors in Australia, former president of the main Assemblies of God Bible college in Sydney, has emerged as the most articulate spokesman of the new paradigm. His book, *The Apostolic Revolution*, captures from the inside the story of the dramatic changes that have taken place in the Australian Assemblies of God. Additionally, his book provides a theological and biblical rationale for the restoration of apostles and prophets in the church today.

Cartledge's book, with 57 chapters, plus several appendices and an index, is a substantial document. The author cites a wide array of resources, so that the book is laced with useful documentation. The book is designed not only to tell an important story, but to persuade the reader of the biblical and theological foundations upon which the new emphasis is constructed. He argues for the validity of personal guidance through prophetic utterances, for the value of recognizing apostolic ministry in the church today, and for an openness to "fresh revelation" through the ministries of recognized prophets.

Traditional Pentecostals will likely take exception to various aspects of Cartledge's presentation. For example, Cartledge applauds uncritically

the Catholic Apostolic Church, established in London by Edward Irving about 1830. He is enthusiastic over the appointment of 12 apostles among these people, and attempts to make a link between that movement and the birth of the modern Pentecostal revival (p. 100). However, some historians would argue that the identification of 12 apostles was a major reason the movement failed—and, further, there is little evidence to suggest any connection between the Irvingites and the birth of the modern Pentecostal revival.

Two more serious questions remain to be resolved. Pentecostals, who readily align themselves with objective Evangelical hermeneutics, will not be pleased with the apparent openness of Cartledge to a high degree of subjectivity in what he calls a "Pentecostal hermeneutic" (p. 175). And the author proceeds with the notion that modern Pentecostals stand in the same relation to the scriptures (the Old Testament in particular) that the first century apostles did, thus being enabled to develop doctrine out of their own experiences (p. 178). I do not think Cartledge appreciates the high degree of subjectivity he has, perhaps inadvertently, introduced.

A further question that traditional Pentecostals are asking has to do with the possible abuses of power the new paradigm in Australia may evoke. Currently, the checks and balances in the standard Assemblies of God national church bodies around the world generally prevent abuses of governance by willful individuals. What Cartledge tosses aside as a structure that inhibits growth and creativity may have some values that he does not wish to acknowledge. The author emphasizes that, thus far in the Australian experience, there is harmony and unity. However, one is tempted to wonder what safeguards are present in the new paradigm to correct an errant leader. For, after all, who can challenge the authority of an apostle?

I have noted a few questions that readers are likely to surface as an appropriate cautionary view. Nonetheless, Cartledge can make a strong case for the current dynamic growth and vitality of the Australian Assemblies of God under the new regime of apostles and prophets. Certainly this volume will be for some time a most important resource for any who would make a serious study of present day supernatural church life and leadership.

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