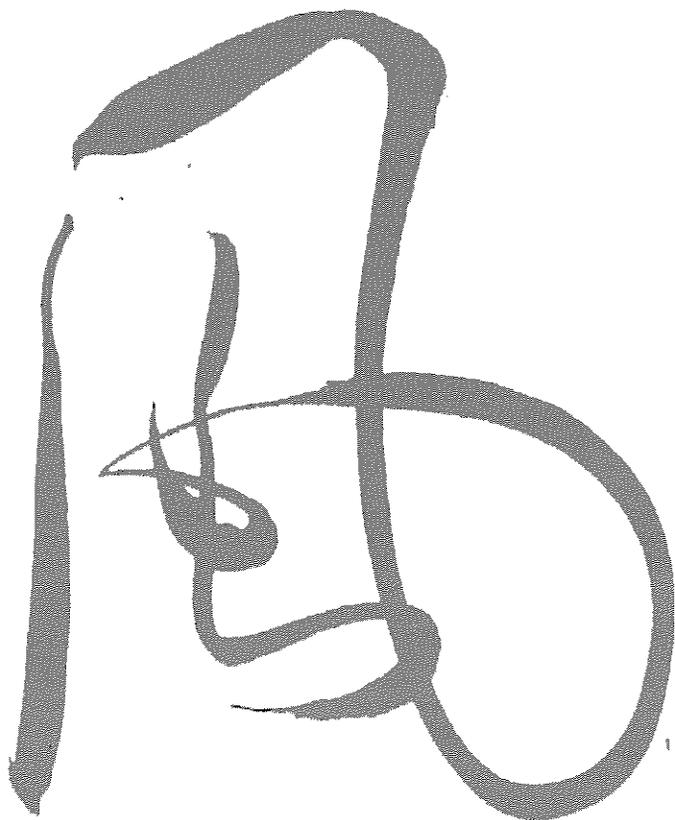


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Joseph Suico

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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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“PENTECOSTALISMS”

The suffix *-ism* is often defined to refer to a distinctive system of beliefs, myth or set of teaching or doctrine that shapes the thinking and behavior of those belonging to a movement, institution, class or group. This issue to a certain extent reflects various expressions of Pentecostalism in sometimes contrasting contexts. Contributors for this issue include three from the US (two are based in the Philippines and one in Latin America), one each from Australia, Indonesia, Malaysia and the Philippines.

Much like the previous issue, most articles came out of two events in 2007: the Asian Pentecostal Society meeting held in Surabaya, Indonesia and the Asia Pacific Theological Association Theological Forum which met in Manila, Philippines. What is worth noting in this issue is the increasing participation of Asian Pentecostal writers. It can certainly be said at this point that the challenge is being taken seriously by the Asian Pentecostal intelligentsia! For quite sometime now, Pentecostal scholars, particularly those coming from the West, have demonstrated through their writings that they are capable of engaging in theological discourse. But the advance of scholarship undertaken by Asian Pentecostals themselves has been slow, but not insignificant.

The dominant subject so far in Asian Pentecostal scholarship has largely revolved around biblical/theological discussion on Lukan pneumatology and, most recently, around Pentecostal hermeneutics. An insightful article written by Ekaputra Tupamahu from Indonesia, for example, compares the theological methodologies and formulations of Robert Menzies and Simon Chan. Tupamahu argues that despite the two scholars' obvious differences in their approach, both affirm the doctrine of initial evidence and subsequence which are the hallmarks of classical pentecostalism. Yee Tham Wan from Malaysia proposes a fuller Pentecostal pneumatology which is not necessarily captive to the earlier Luke-Acts emphasis on the work of the Holy Spirit in the church today. Yee posits that a Matthean approach is valuable to Pentecostals since it provides wider material for constructing

theological paradigms that are not limited to biblical exegesis as polemic to pentecostal experience.

Roli dela Cruz provides a thoughtful article on Pentecostal preaching from a Filipino Pentecostal perspective. Pentecostalism in the Philippines from its incipient stage has been vibrantly committed to the experience of the Spirit for the purpose of evangelism. Dela Cruz informs us that “The history and the doctrine of the PGCG (Philippines General Council of the Assemblies of God) depict the clear understanding of and emphasis upon the mission of the church as an eschatological community” (p.216).

Pentecostal scholarship in Asia is not at all possible and will not go very far without academic mentors from various parts of the world. In this issue we appreciate them for their commitment to the development of Asian Pentecostal scholarship. Paul Lewis' authoritative review of pentecostal theological education makes the important point that “Pentecostal doctrinal distinctives are not the only inclusions into a curriculum” (p.176). He argues that a more integrative approach is necessary for a Pentecostal theological educational philosophy. Richard Waldrop provides Pentecostal perspectives on Holistic Church Mission by using a wider biblical/theological framework in doing missions focusing on the “missionary character of the Triune God.” Shane Clifton's thoughtful article provokes the question of whether Pentecostals in their pursuit to preach a “full gospel” should include a public dimension to their message. Clifton argues that his proposed theology and philosophy for political engagement is not “antithetical to key elements of Pentecostal self-understanding.” Finally, Todd LaBute's essay review of Gregory Boyd's *The Myth of a Christian Nation: How the Quest for Political Power is Destroying the Church* presents an insightful critique regarding the church's role in socio-political involvement.

Joseph Suico

EXPLORATIONS IN
PENTECOSTAL THEOLOGICAL EDUCATION¹

Paul W. Lewis

The role of theological education for ministers has been a major point of discussion for centuries within the church. Since the advent of the modern Pentecostal movement over a hundred years ago, this topic has been typified by various positions and at times, analytical neglect.² More often than not, a philosophy of theological education was presupposed or assumed without examination or scrutiny. The endeavor to either analyze previous philosophies of Pentecostal theological education or give a detailed proposal for such a philosophy is beyond the scope of this essay.³ Rather, the goal is to first look at a brief history of theological education in general. Then

¹ This essay is strongly dependent on my previous essay "Reflections on a Hundred Years of Pentecostal Theology," *Cyberjournal of Pentecostal-Charismatic Research* 12 (2003); and a portion of this essay was in an earlier form in my "Some Theological Considerations on Pentecostal Theological Education," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain (Baguio, Philippines: APTS Press, 2004), 305-21.

² For a look at the changes in Pentecostal theology and theological education over the last century see M. Paul Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," *Paraclete* 23/2 (1989): 9-17; Jeffrey Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23/2 (2001): 217-44; idem., "Education," in *Encyclopedia of Pentecostal and Charismatic Christianity*, ed. Stanley Burgess (New York: Routledge, 2006), 158-62; Paul Lewis, "Reflections on a Hundred Years of Pentecostal Theology," *Cyberjournal of Pentecostal-Charismatic Research* 12 (2003); Wonsuk Ma, "Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow," in *The Globalization of Pentecostalism*, ed. Murray Dempster, Byron Klaus and Douglas Petersen (Irvine, CA: Regnum Press, 1999), 52-69; Frank Macchia, "The Struggle of Global Witness: Shifting Paradigms in Pentecostal Theology," in *The Globalization of*

some pertinent elements relating to the nature of theological education will be delineated. A model of theological understanding from a Pentecostal perspective and the use of this model for Pentecostal theological education will then be discussed, leading to appropriate conclusions.

In this essay, by 'Pentecostal' I mean that which belongs to the modern Pentecostal (classical Pentecostal) movement. As such, it includes all of those elements of that tradition which express themselves as part of the Pentecostal tradition.⁴ Meanwhile, this does not exclude the applicability of these same ideas or implications to other branches of Orthodox Christianity. By 'theological education,' I am focusing on the role of graduate or seminary level theological education. This does not mean that non-credit or undergraduate theological education is unimportant, rather, for the sake of discussion I will focus only on graduate theological education. As such, one fundamental difference of seminary level training and the non-credit or undergraduate training is that these latter two tend to emphasize indoctrination into doctrinal positions or basic Christian stances (i.e. 'what to think'), whereas the seminary level training emphasizes the analysis and process of deriving and discerning various positions (i.e. 'how to think'). So, in this essay I will assume this understanding of theological education.⁵

Pentecostalism, 8-29; and Lewis Wilson, "Bible Institutes, Colleges, Universities," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids, MI: Zondervan, 1988), 57-65.

³ On this see Jeffrey Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23/2 (2001): 217-44.

⁴ I have described this (as a 'Pentecostal paradigm') in more detail elsewhere, Paul Lewis, "The Baptism in the Holy Spirit as Paradigm Shift," a paper presented in the 14th Annual William Menzies Lectureship, February 13-17, 2006 at Asia Pacific Theological Seminary in Baguio, Philippines; and idem., "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics." *The Spirit & Church*. 2 /1: 95-125. Three other helpful works along this line are Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 2000); Stephen Land, *Pentecostal Spirituality*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1994); and Douglas Petersen, "Pentecostals—Who are They?" in *Missions as Transformation*, ed. Vinay Samuel and Chris Sugden (Oxford, England: Regnum Press, 1999), 76-111.

⁵ This is not necessarily the standard perception by Pentecostals concerning theological education, see Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," 11-12; Macchia, "The Struggle of Global Witness," 9; and Wilson, "Bible Institutes, Colleges, Universities," 61.

1. A Brief History of Theological Education⁶

From the early church, the education of clergy originally had the Greek concept of *paideia* at its root. For the Greeks, *paideia* was an emphasis on character or personal formation — persons of *habitus* (habits of the heart). However, for the Greeks it was tied to *arête* or virtue, which was related to the *polis* or city-state. So the Greeks would be trained in Homer's classics (poetry) and athletics, as well as other traditions, culture and literature. Within the early church, *paideia* was the foundational concept of education or training with the goal as the formation of character, albeit the foundations of that formation were different (e.g. Christocentric).⁷ This was clearly articulated in the First Epistle to Rome by Clement and the writings of Origen and the Cappadocian Fathers.⁸

The Reformation period, while following the *paideia* model of character formation, further emphasized the importance of *sola scriptura*. This, plus the renaissance's influence of going back to the original resources, laid the foundation by which a strong study of the Bible, particularly in the original languages, was necessary. The Word and Spirit were coupled in that both are intertwined—the Word is understood/enabled by the Spirit and the Spirit is known through the Word while self-authenticating the Word (especially noted by John Calvin). Further, the 'priesthood of all believers' had educational implications for all believers.⁹ Thus, literacy and the Bible in the vernacular were condoned and emphasized; the 'calling' of those to vocation was broadened, although (at least for Huldrych Zwingli) the

⁶ I would like to express my gratitude for the several pointers and insights on this section especially related to the Reformation by Dr. Gregory Miller of Malone University, Ohio, USA, interview by author, July 5, 2007.

⁷ Werner Jaeger, *Early Christianity and Greek Paideia* (London, England: Oxford University Press, 1961); idem., *Paideia: The Ideals of Greek Culture*, 3 vols. (New York, NY: Oxford University Press, 1939-63); David Kelsey, *Between Athens and Berlin* (Grand Rapids, MI: Eerdmans, 1993), 6-11; and idem., *To Understand God Truly* (Louisville, KY: Westminster/John Knox Press, 1992), 64-72.

⁸ Rowan Greer, "Who Seeks for a Spring in the Mud? Reflections on the Ordained Ministry in the Fourth Century," in *Theological Education and Moral Formation*, ed. Richard John Neuhaus (Grand Rapids, MI: Eerdmans, 1992), 22-55; and Jaeger.

⁹ Noted in Alister McGrath, "Theological Education and Global Tertiary Education: Risks and Opportunities," *Journal of Adult Theological Education* 14 /2 (2006): 20.

'calling' of the clergy was unique or special.¹⁰ Thereby the training for those in ministry was highlighted as necessary for learning the Bible (including the languages) and rhetoric, *contra* medieval emphasis on logic, was promoted in the guise of preaching.¹¹ Further, due to the Reformers' criticisms of Roman Catholic priestly education, the Council of Trent of 1545-1563 mandated the establishment of a seminary for clergy training in each diocese (or at least jointly between dioceses due to finances).¹²

Luther, following the medieval tradition of *lectio divina* or 'divine reading,' notes the order of theological inquiry (noted in his work on Psalm 119) which should be instilled in the students. These are: *oratio*, *meditatio* and *tentatio*: *Oratio* (meaning 'prayer') being an attentive listening; *meditatio* being a time of reflection which includes questioning and judgments reached; and *tentatio* (meaning 'wrestling') being the appropriation of those judgments in practice and life.¹³ So there was the active participation of the learner in listening, reflection and appropriating in practice as part of the process.

Initially through late Medieval Nominalism and later, much more pronounced by Protestant Scholasticism and the Enlightenment, the study of theology became divorced from the study of spirituality. Thus, the study of theology was based on the idea "theology [as] a science became linked to the belief that science could generate value-free knowledge. This pointed

¹⁰ Eric Gritsch, "Vocation," in *The Oxford Encyclopedia of the Reformation*, Vol. 4 (Oxford, England: Oxford University Press, 1996), 245-6; Wolfgang Klausnitzer, "Ordination," in *The Oxford Encyclopedia of the Reformation*, vol. 3 (Oxford, England: Oxford University Press, 1996), 177-9; and J. Philip Wogaman, *Christian Ethics: A Historical Introduction* (Louisville, KY: Westminster/John Knox Press, 1993), 110-3, 120-2; note that the evolution of the printing press likewise influenced literacy by providing cheap copies of books and the Bible in particular.

¹¹ Preaching with baptism and the Lord's Supper became part of the *de mediis salutis* (the means of salvation), showing the elevation of preaching from the medieval Roman Catholic church; see Jürgen Moltmann, *The Church in the Power of the Spirit*, trans. Margaret Kohl (San Francisco, CA: HarperCollins, 1991), 199-204.

¹² A detailed account of the 'nuts and bolts' of Education in the Reformation period is by Jo Ann Hoepfner Moran (Cruz), "Education," in *The Oxford Encyclopedia of the Reformation*, ed. Hans Hillerbrand (Oxford, England: Oxford University Press, 1996), 19-28, esp. 24; Note the importance of the Jesuits in this educational development.

¹³ Highlighted in Charles Wood, *An Invitation to Theological Study* (Valley Forge, PA: Trinity International Press, 1994), 7-8; and idem., *Vision and Discernment* (Eugene, OR: Wipf and Stock, 1985), 27-9.

theology towards a position of isolation from context or personal feeling."¹⁴ There became a bifurcation between 'Spirituality' as a discipline and 'Theology' itself. John Wesley, the Pietists (e.g. August Francke and Philip Spener) and Jonathan Edwards and their adherents being the notable exceptions, in that, the study of Wesley theology for example "is an exercise in daily practical spiritual maturation."¹⁵ So in Protestantism as a whole, 'Spirituality' became divorced from 'Theology' (especially where theological education took place), though Wesley and the others were interested in both the spiritual and practical sides of theology.

The next major change in theological education was inspired by the Napoleon conquests of Prussia, and thereby Prussia's reform of its own educational system. Friedrich Schleiermacher was one of the three person committee put together for the purpose of rethinking and reshaping the university system, in particular the University of Berlin. The realignment was to be more on the order of Enlightenment Principles—scientific method and rationalism. As such, Schleiermacher emphasized two elements of theological education. The first was the *wissenschaft* or the critical research of theology. So as a part of the university, the minister in his training must learn how to do research—methods, techniques, ordering, etc. Therefore, academic freedom was of tantamount importance. The second element was that theological education must include 'professional' training. In other words, the minister must learn the skills and have practical instruction in order to become a minister. Therefore, the minister would be trained professionally like the doctor or lawyer.¹⁶

David Kelsey in his work, *Between Athens and Berlin*, has argued that there has developed a tension between the 'scientific' (objective) and the formative (subjective) parts of theological inquiry, and thus in theological education. The tension has developed over the primacy of the formation element of theological education (ala *paideia* of Athens) compared to the *wissenschaft*/ 'professional' element of theological training (ala Berlin).

¹⁴ Philip Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (Maryknoll, NY: Orbis Press, 1999), 45; see also Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia, PA: Fortress Press, 1983), 34-48 which also highlights the difference between the University Divinity School and the Protestant Seminary.

¹⁵ Thomas C. Oden, *John Wesley's Scriptural Christianity* (Grand Rapids, MI: Zondervan, 1994), 21.

¹⁶ On Schleiermacher and his theological educational scheme, see Kelsey, *Between Athens and Berlin*, 12-19; Kelsey, *To Understand God Truly*, 78-100; and Wood, *Vision and Discernment*, 1-19.

As such, Kelsey further articulates that since then the major works on theological education have tended to lean toward either the 'Athens' model or the 'Berlin' model.¹⁷ The question that arises 'how to mediate this tension?' is fundamentally tied to the question 'what is excellence in theological education?' How a school or person answers this latter question will set where they are on the 'Athens'/'Berlin' continuum.¹⁸

For Pentecostal theological education history, the Bible school movement's emergence in the 1880's was very influential. This movement developed mainly through the instigation of D.L. Moody, A.B. Simpson and others interested in education to emphasize social change and individual formation, and to oppose 'liberal' theology which was perceived as happening in U.S. Protestant schools (especially seminaries). The main curriculum was the study of the Bible, which in the U.S.A. was in English, and the skills/abilities for evangelism and missions.¹⁹ In 1910-1915, teachers wrote 'The Fundamentals', with an emphasis on the basic beliefs of Christianity (e.g. the Virgin birth of Christ, the bodily resurrection of Christ). The resulting theology tended to be reductionistic (and dispensational).²⁰ Thus, within these theological institutions, these 'Fundamentals' and related textbooks were taught and the theology articulated in the classroom was a summation of doctrinal statements with no emphasis on analysis.

2. Some Comments on the Nature of Theological Education

From the Berlin model, which Edward Farley calls 'the Encyclopedic Movement',²¹ is the articulation of the four-fold theological education curriculum model: Bible, theology, history and practical theology. Farley argues this has, in fact, led to the 'fragmentation' of theological education

¹⁷ See Kelsey, *Between Athens and Berlin*.

¹⁸ A primary yet problematic question noted in Samuel Carnegie Calian, *The Ideal Seminary: Pursuing Excellence in Theological Education* (Louisville, KY: Westminster John Knox Press, 2002), esp. 19-26.

¹⁹ On this movement see Virginia Lieson Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington, IN: Indiana University Press, 1990); and Richard Flory, "Bible Schools," in *Encyclopedia of Fundamentalism* (New York, NY: Routledge, 2006), 57-61.

²⁰ Ronald Nash, *The New Evangelicalism* (Grand Rapids, MI: Zondervan, 1963), 23-9. See Flory, "Bible Schools," 57-9.

²¹ Farley, *Theologia*, 73-98.

and the distancing of theory from practice.²² This has created, or at least exacerbated, a bifurcation in schools between theology courses and ministry courses.

As to what a school of theology needs to provide, Charles Wood suggests that training needs to take place for the student in three areas: formation, understanding the faith, and equipping for ministry.²³ The formation is set up in the school for the purpose of *paideia*, through such avenues as small groups, chapels, and the like. Understanding the faith is developed through the courses, readings and conversions that should be indicative of the school. Equipping for ministry is the practical experience with supervision that is important in a theological training situation. Further, Charles Wood writes: "theological education is something we do through the whole curriculum and through life together as a community."²⁴ The implications are that the role of the community is dominant in theological education, and that 'curriculum' is more than just a set of certain course offerings. The student in this setting should come to know themselves better, to know others and their hearts, and to understand and implement their Christian faith and tradition.²⁵ Or, as Virginia Samuel Cetuk notes:

"Theologically educated persons are in touch with societal trends and technology; have a thorough and intimate knowledge of themselves as thinking, feeling, embodied, and spiritual beings; and evidence deep and firm commitments to a faith tradition that is at once rooted in the past, relevant to the present, and linked to the future."²⁶

One could say the focus of theological education is for the purpose of developing a student's beliefs, skills and attitudes. Whereas beliefs and skills take a predominate amount of curricular planning and development, attitudinal formation and transformation have been noted, but typically less developed. It is apparent that while attitudes are the hardest to train or evaluate, frequently a school's reputation is dependent on the attitudes of

²² See Farley, *Theologia*; and idem., *The Fragility of Knowledge* (Philadelphia, PA: Fortress Press, 1988), especially 104-6.

²³ Wood, *Invitation to Theological Study*, 3.

²⁴ Ibid.

²⁵ Ibid., 16-9.

²⁶ Virginia Samuel Cetuk, *What to Expect in Seminary: Theological Education as Spiritual Formation* (Nashville, TN: Abingdon Press, 1998), 102.

its graduates. Further, since attitudes are more time consuming to develop, the current move to shorten theological educational programs and create 'fast track' systems can only be seen as making allowances for those who do not need this formational guidance or that attitudinal development is not a priority at such schools. So attitudinal training and formation must be intentional within the curriculum, like belief and skill formation.²⁷

3. A Pentecostal Theological Model

The theological model noted here emphasizes a holistic approach to Christian life and by implication theological education. This approach incorporates the three elements into a holistic package: *orthodoxy*, right belief; *orthopraxis*, right action; and *orthopathy*, right experience, affections or passion. All three are needed for a fully coherent Christian life. *Orthodoxy* sets the boundaries for experience and work; *orthopraxis* supplies action to belief and experience/passion; and *orthopathy* grants the heart and life to belief and work.²⁸ This *orthopathy* has both the Godward 'affections' (ala Land) and the outward passion for others, including the poor and marginalized (ala Solivan). From this triad, it is understood that there is a resulting circle of learning: theory (and belief) leads to practice, which leads to theological reflection (cognitive, experiential, verificational, and emotive), which in turn leads to new practice, and so on. A revised form of the hermeneutical circles would appear like this: the Bible leads to theology, which through theological reflection of the person in community (which mediates between cognitive, experiential and practical strands), and this in turn leads to *praxis* and then back to the Bible.²⁹

²⁷ Ralph Tyler, *Basic Principles of Curriculum and Instruction* (Chicago, IL: University of Chicago Press, 1949), 75-9.

²⁸ Stephen Land, *Pentecostal Spirituality*; Paul Lewis, "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics," *The Spirit & Church* 2/1 (2000): 102-3; Theodore Runyon, "The Importance of Experience for Faith," in *Aldersgate Reconsidered*, ed. Randy Maddox (Nashville, TN: Kingswood Books, 1990), 93-107; idem., "A New Look at 'Experience'," *Drew Gateway* 57/3 (1987): 44-55; Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1998); and R. Paul Stevens, "Living Theologically: Toward a Theology of Christian Practice," *Crux* 30 (1994): 36-44; c.f. Gregory Clapper's usage of the term *orthokardia* instead of *orthopathy*. Gregory Clapper, *John Wesley on Religious Affections* (Metuchen, NJ: Scarecrow Press, 1989).

²⁹ On theological reflection see Kathryn Tanner, "Theological Reflection and Christian Practices," in *Practicing Theology: Beliefs and Practices in Christian*

This process can also be described as the inter-relationship of *theoria*, *poesis*, and *praxis*. *Theoria* is the speculative or theoretical knowledge; *poesis* is the creative capacity or ability to make; and *praxis* is the active or practical knowledge. Further, this should include the *yada* relational knowledge as emphasized in the Hebrew Old Testament.³⁰ All these need each other in a balanced and adequate understanding of the Christian life. The epistemological avenues of *theoria*, *poesis*, *praxis*, and *yada* lead one to *orthodoxy*, *orthopathy*, and *orthopraxis*.³¹ The balanced Christian life includes all elements of 'knowing' and Christian faith.

There are some implications concerning the *orthodoxy*, *orthopraxy*, and *orthopathy* triad. First, within graduate theological education, *orthodoxy* or its study would tend to take the form of the theology, Bible and church history courses. There would be an emphasis on the proper hermeneutics of the biblical text, the awareness of church history, and the parameters and internal coherence of systematic theology and historical theology. Academic rigor can also assist in theological reflection (e.g. what the Bible means to me in my context) and by helping to put boundaries on *praxis* and a foundation for *poesis*. This endeavor is especially important in the determining and discerning of various heretical or cultic theological positions from Christian orthodox stances.

Within the seminary environment, the student has the opportunity to develop in the area of *orthopraxy*. First, this takes place by the mentors/teachers having extensive 'practical' experience (e.g. a Pastor with 20 years of pastoral experience). The students coming from or currently in a

Life, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2002), 228-42; see also from a Pentecostal perspective on related subjects Cheryl Bridges Johns, *Pentecostal Formation*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1994).

³⁰ Thomas Groomē, *Christian Religious Education* (San Francisco, CA: HarperSan Francisco, 1980), 139-51; Jackie David Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1 (1992): 109-34; and Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism*, eds. Murray Dempster, Byron Klaus and Douglas Petersen (Oxford, England: Regnum, 1999), 70-84; see also Michael Polanyi, *Personal Knowledge*, corrected ed. (Chicago, IL: University of Chicago Press, 1962).

³¹ Max Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids, MI: Eerdmans, 1988), 84-135; see also Stevens, "Living Theologically," 39-40.

ministerial role are able to bring questions of a practical nature to class, and the whole class benefits from this interaction. The seminary must also balance the practical coursework, such as 'practicum' or 'field education,' with the on-going role that the student should have in the local church or in the chapels. It can be within the *praxis* oriented classes where the academic rigor can be given the focus of maintaining a theology for the 'person in the pew.'

Probably one of the hardest aspects of seminary life is the development of *orthopathy*. This is harder to quantify than the previous two, but that still does not diminish its importance. The need for a spiritual emphasis, both individually and corporately (e.g. chapels) is vital. However, the seminary is not responsible for the establishing of the spiritual disciplines, which should already have been used and learned within the home church.³² Classes and studies can help guide one into a deeper experience, but ultimately the student must set aside times for theological reflection, meditation on the Word, and consistent devotions. The seminary should not be viewed as the place where the spiritual disciplines are learned by the student; rather it is the place where they are refined and deepened.³³ The personal development of the student can likewise be guided by a mentor, but the accountability to a mentor and to others has a primary role in the development of the student's experience.

4. Issues in Pentecostal Theological Education

Pentecostals, such as the Assemblies of God U.S.A., followed the Bible school movement. The Missionary Training Institute established by A.B. Simpson in Nyack, New York was the *alma mater* of many key early leaders in the Assemblies of God U.S.A., such as Frank M. Boyd and William I. Evans, and overseas in the missionary work such as Victor Plymire and W.W. Simpson.³⁴ Following the Bible school movement, the Pentecostal

³² See Miroslav Volf, "Teachers, Crusts and Toppings," *Christian Century* 113/5 (1996): 133-5.

³³ L. Gregory Jones compares the traditional model as the 'baton' model of the church, which trains in basic discipleship, then seminary trains at the next level, and then the student returns to the church as a leader to train the next generation. This is different from the 'pilgrimage' model which is more organic and the church and seminary work closely together. L. Gregory Jones, "Beliefs, Desires, Practices and the Ends of Theological Education," in *Practicing Theology*, 185-8.

³⁴ See Gary McGee, *This Gospel Shall Be Preached*, vol. 1 (Springfield, MO: Gospel Publishing House, 1986), 62-3; and C. Nienkirchen, "Christian and

Bible schools tended to emphasize short-term training anywhere up to 2 years (partially for eschatological reasons), and like the Bible schools movement, tended to emphasize pastoral (including church planting and evangelism) and missionary skills with Pentecostal spiritual life. The tendency was to establish many smaller schools, rather than a few key schools. Noteworthy was that after a short period of time many of these schools were closed or merged with others. The training tended to be basic Pentecostal indoctrination, and ministerial training, personal formation and education were collapsed into each other.³⁵ Further, from the strong influence of fundamentalism, the textbooks tended to be non-Pentecostal or even anti-Pentecostal, such as the use of Reformed Henry Thiessen's *Lectures in Systematic Theology* as a textbook. All of these traits were likewise transplanted overseas with missionary instigated Bible schools.

As for Pentecostal theological education regarding the nature of theological education, the implications are clear: formation includes theological, spiritual and moral formation. As such, the need for small groups and related activities for personalized growth is essential for moral development and integration. Chapels and personal devotions are necessary for spiritual growth, and courses (including readings), and the life with fellow students and teachers within a community of faith assist in understanding of the faith. Yet, the goal is not just *formation*, but *transformation* which takes an encounter with God.³⁶ It is important to remember that as Pentecostals, the 'understanding of the faith' must include both 'the faith,' broadly as Christians and narrowly as Pentecostals. The tendency is to overemphasize one or the other. Our own tradition is important as a corporate voice for the betterment of Christianity as a whole. Further, the equipping for ministry includes the Eph. 4:11 list, so the equipping is not just for pastors, or teachers, rather it is necessary for all ministerial candidates. Yet the formation, understanding of the faith, and equipping must all be within the context of a community. A vital, vibrant

Missionary Alliance," In *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids, MI: Zondervan, 1988), 163-6.

³⁵ See Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," 11-8; Lewis, "Reflections on a Hundred Years of Pentecostal Theology"; and Wilson, "Bible Institutes, Colleges, Universities," 58-61.

³⁶ See L. Gregory Jones, *Transformed Judgment: Toward a Trinitarian Account of the Moral Life* (Notre Dame: University of Notre Dame Press, 1990), esp. 2-5, 73-86.

community aids the student in moral growth, developing theological acumen and discernment, and comparative spiritual maturity.

Pentecostal spirituality presupposes the ongoing work of the Spirit in a person's life, so the person needs to be open and sensitive to the Spirit's leading. Further, traditionally Pentecostals have highlighted the imminence of Christ's return.³⁷ As such, Pentecostal theological education should foster this into an atmosphere or *ethos* within their institutions that the Spirit can break-in at any time in praise, *charismata*, etc. and we live in light of His imminent return. The faculty sets the tone and they are teaching through the classroom, through the chapels and modeling through life fully integrated Pentecostalism. The role of the faculty is immeasurable, so the selection of the faculty is very important. Good Pentecostal faculty cannot be based on academic or experiential qualifications alone, but also on moral qualities needed to model and present an integrated ministry and life.³⁸ This is why chapels are important, not only as a time and place for spiritual growth, but it is also a place where good ministerial practices (e.g. good hermeneutics, preaching, worship leading) are modeled, and where the appropriate dealing with problematic issues like moral issues in the school, inappropriately used *charismata*, or proper spiritual discernment are demonstrated.³⁹ However, as Jeff Hittenberger has noted, part of the reason for the lack of Pentecostal dynamics and philosophy of education is due to the "reliance upon pedagogical and philosophical models that are more Evangelical (or fundamentalist) than Pentecostal. . . [and] written resources on educational philosophy and pedagogy authored by Pentecostals for Pentecostal educators are lacking, especially for higher education."⁴⁰ So part of the reason for this lacunae is the reliance on Evangelical models in the classroom and even in the Bible schools themselves (via Bible schools movement),

³⁷ Although it should be noted that contrary to previously held common perspectives, contemporary Pentecostals have also highlighted that we should plan as if he will return in the distant future.

³⁸ See Merle Strege, "Chasing Schleiermacher's Ghost: The Reform of Theological Education in the 1980's," in *Theological Education and Moral Formation*, 124.

³⁹ This is why I believe that chapels should be carefully prepared for and led. It should not be a place where worship songs are selected at the last minute, or where a person with no experience leads chapels. (This is not to say that students should not play a role, but they should take it seriously, and have good supervision and modeling.)

⁴⁰ Hittenberger, "Toward a Pentecostal Philosophy of Education," 226, 230; see also Lewis, "Reflections on a Hundred Years of Pentecostal Theology."

through Evangelical textbooks and institutional models, that may and often do not reflect a Pentecostal philosophy, *pathos*, or *ethos*.

There are several issues that arise from the above *orthodoxy/orthopathy/orthopraxy* model. One of the common problems in theological education today is the bifurcation between theology and ministry (e.g. curriculum, attitudes). Of course, it is noted that many seminaries have and are actively working on this issue. The problem within Pentecostal circles revolves around the understanding that theology is impractical and will only distort the student. The primary values are placed upon 'real' ministry. The danger of such a bifurcation between theology and ministry is that it separates the work of the Kingdom from the study of the Kingdom; *orthopraxy* from *orthodoxy*. In reality, theology and ministry should supplement and complement each other.⁴¹ Theology helps guide the student (and their further ministerial role) into a deeper understanding of the Bible and its ramifications for us today, while practical theology or ministry courses help the student flesh out their theology in the marketplace. Both are necessary. The proper interaction brings a vibrancy and vitality to the students' current and future ministry. It has sometimes been stated within Pentecostal circles that theological studies and classes are not necessary, only ministerial classes are needed. First, it needs to be understood that everyone has a theology, whether it is analyzed or not. Secondly, bad theology can lead to a poor witness (being obnoxious in the name of Christ), harmful church practices, or even to death.⁴² Therefore, it is important to demonstrate and teach the necessity of the inter-relationship of theology and ministry within the courses and through life.

Another issue within Pentecostal theological education is the confusion about the purpose of theological education. For some theological education even at the graduate level is indoctrination. It is frequently assumed, contrary to what was noted earlier, that theological education at the graduate level is interested in teaching 'what to think'. The reason why this is

⁴¹ Some recent discussions of this are Craig Dykstra, *Growing in the Life of Faith* (Louisville, KY: Geneva Press, 1999); idem., "Reconceiving Practice," in *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, eds. Barbara Wheeler and Edward Farley (Louisville, KY: Westminster/John Knox Press, 1991), 35-66; and the essays in Miroslav Volf and Dorothy Bass, ed., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids, MI: Eerdmans, 2002).

⁴² Such as the graduate from a Bible school in Asia who thought if he could pray and fast enough, his church would grow. Since the church did not grow, he fasted more only to starve himself to death.

important is due to the future goals of these students. If the student is to become a teacher in a Bible college, a pastor of an influential church, or denominational official then he or she will come in contact with aberrant beliefs, cult practices and various philosophies. By their lack of being taught analytical skills, they may not be able to deal with these erroneous positions appropriately. The lack of theological training in the ability to analyze various positions has and can undermine the very foundations of a church. Theological indoctrination only gives 'what to think' and may give the parameters of past beliefs. Contemporary or future issues can be outside the experiential box, and will confuse the minister who does not have the tools to deal with new issues.⁴³ Further, those who are only indoctrinated will not have the tools or abilities by which to discern truth from error. Instead, they will look to others for this discernment. But how are these resources tested? The tendency can be to look to popular books which are considered to be acceptable and truthful; however, the authors or their positions are not analyzed, but are uncritically accepted. A key purpose of theological education should be the development of the critical tools within the student by which to rightly discern the Word, and to be able to spot aberrant, and cultic beliefs and practices.

Another common problem is the collapse of *orthopathy* into *orthopraxy*. Or, to put it another way, there is confusion between spiritual experience or passion with the practical application. This issue is also found within the curriculum issue that places *pathos* or spirituality-type classes (e.g. 'Christian spirituality,' 'prayer') under ministerial courses. As such, then experience is considered to be an extension of practical theology, or subject purely to cognitive analysis. Further, the above-noted triad becomes a theology-ministry diad with spirituality neglected. Ultimately, reflective spirituality is neglected within the Seminary experience (except possibly in chapels) as well as the tools of fostering proper *pathos*, and the ability to sort through the appropriate interaction between these. An integrated curriculum would offer some theology and ministerial classes in which not only the spiritual disciplines and Christian spirituality are studied, but spiritual *pathos* is also fostered and mentored both as a passion for God and for others (including the poor). Further, times of prayer, devotion, meditation, etc. are actively promoted by the school (e.g. Dietrich

⁴³ This is analogous to the person, who studies a specific computer language (e.g. COBOL), but when it is outdated and no longer in use, they either have to keep on teaching the old language that no one uses or completely learn a language. However, they never learned the tools needed of how to go about it, or how to change.

Bonhoeffer at Finkenwald⁴⁴) for a proper *pathos* experience and its related *praxis* understanding. Ultimately, the goal must be an *orthodoxy/orthopraxy/orthopathy* integration and growth within the life of the students. The teachers are thereby 'pilgrims' on the same journey, just further along, guiding those behind them on the same way. So the necessity of a 'radical discipleship' is foundational for the school, in that teachers teach, model and with intentionality guide in practice (show, teach, supervise, send, and debrief).

Many who came from the traditional Pentecostal roots (and its anti-intellectualism⁴⁵ especially in North America) frequently saw graduate studies as the place where students became 'liberal' or 'cold' to the work of the Lord. Frequent jokes about the 'seminary' being the 'cemetery' were proclaimed, and the seminary is seen as 'killing the faith' of the student.⁴⁶ The truthfulness of that statement had more to do with the time of the century at which that saying originated and the 'liberal' climate at many seminaries at the time (early 1900's)⁴⁷, and less to do with the role of the seminary itself. Unfortunately, these have been confused. Further, many times, for those in graduate education, they studied certain commonly held beliefs only to find out that some of those beliefs were not true or accurate (i.e. biblically or historically).⁴⁸ However, when these seminary graduates

⁴⁴ Dietrich Bonhoeffer, *Life Together/Prayerbook of the Bible*, Dietrich Bonhoeffer Works Vol 5 (Minneapolis, MN: Fortress Press, 1996), especially 81-92; and idem., *Meditating on the Word* (Nashville, TN: Abingdon Press, 1987).

⁴⁵ See Rick Nafiez, *Full Gospel, Fractured Minds?* (Grand Rapids, MI: Zondervan, 2005); Roger Olson, "Pentecostalism's Dark Side," *Christian Century* 123/5 (2006): 27-30; and Russell Spittler in "Three Leaders Talk Frankly about Pentecostalism," *Christianity Today* 50/4 (2006): 38-41 (41); This is more typical of American Pentecostalism, see William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1984), 141; and Vinson Synan, *The Holiness-Pentecostal Tradition*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1997), 207.

⁴⁶ E.g. Jones, "Beliefs, Desires, Practices and the End of the Theological Education," 186-7.

⁴⁷ See Lewis, "Reflections of a Hundred Years of Pentecostal Theology"; and Macchia, "The Struggle of Global Witness," 8-29.

⁴⁸ An example is 'What 'authorized' means for the KJV Bible?' Whereas 'authorized' did not originally have any spiritual connotation, rather it meant the official translation of the Bible (even this there is no official evidence for) into English endorsed and supported by the King. However, many now assume that 'authorized' has a spiritual meaning; see S.L. Greenslade, "English Versions of the Bible, 1525-1611," in *The Cambridge History of the Bible*, ed. S.L. Greenslade (Cambridge, England: Cambridge University Press, 1963), 164-8.

try to bring this to light in their church, they are branded as 'liberal.' Pentecostal theological education should incorporate the rigors of academia with a commitment to the Word and being led by the Spirit. Further, the goal is in the interaction between the church, the school and the student to provide the best possible Pentecostal theological education. Although the seminary must be aware and self-critical about its role, if a student leaves 'liberal' or 'cold,' it may have more to do with the student's preparation or background prior to coming to the school, or that the student was not properly 'traditioned' into Pentecostal Christianity.⁴⁹

Perhaps one of the greatest tensions in graduate theological education for the student is the tension between academic rigor and the need for time for reflection or prayer. In any graduate program, there is the problem of balancing time for other things with the time for study. Further, it is a usual problem within the world of ministry that there is never enough time. On the one hand, if students cannot be stretched to work through these issues, and find time for prayer and reflection within their schedule, then their ministerial experiences will likewise be distorted. On the other hand, there is also a responsibility of the Administration/Faculty to oversee the spiritual growth of the students and ultimately, to make sure that students are not overloading themselves in order to graduate too quickly without proper time to reflect and pray. This sense of haste that many students have, frequently demonstrates the interest of the student in receiving a degree rather than obtaining an education. The balance of *orthodoxy*, *orthopraxy*, and *orthopathy* must be mirrored within the life of the graduate, and times of reflection are necessary for this to take place.

There is little doubt that Pentecostalism has direct implications on its own theological education. Pentecostal doctrinal distinctives are not the only inclusions into a curriculum; rather, the whole atmosphere, *ethos*, and the integration of *orthodoxy*, *orthopathy*, and *orthopraxy* are all necessary for a Pentecostal theological educational philosophy. Although not the final word, it is my hope that this essay will help further the goal of focusing on the Pentecostal theological education—'what it means?' and 'where to go from here?'

⁴⁹ Thomas C. Oden makes it clear that although there are 'liberal' seminaries, there are other legitimate ones which are orthodox, tradition laden, Thomas C. Oden, *Requiem: A Lament in Three Movements* (Nashville, TN: Abingdon Press, 1995); See also Jones discussion of the various critical and self-critical works by the academy and the church, Jones, "Beliefs, Desires, Practices and the End of Theological Education," 186-7.

PENTECOSTAL PERSPECTIVES ON HOLISTIC CHURCH MISSION TODAY

Richard E. Waldrop

All mission begins with and emanates from the Triune God. In this way the missionary character of God is revealed. Our God is a missionary God and so the life of the Church must be characterized as missionary existence.¹ Christian faith is intrinsically missionary,² or as the Swiss theologian, Emil Brunner, has said, “the Church exists by mission, just as fire exists by burning.”³ Having made these foundational statements, additional questions always arise concerning the particularities of Christian mission. The “why” and the “how” of mission, as an ecclesial and human enterprise, rest upon the missionary character of the Triune God. My own reflections on this theme are the result of more than thirty years of relationships and ministry among the peoples of Latin America and involvement in the life and mission of the Pentecostal churches of the continent in contexts of violence, marginalization, poverty, and oppression. These reflections have been further enriched by my years of interaction and dialogue with my valuable colleagues at the Church of God Theological Seminary, who have helped to open up new vistas for me in constructive Pentecostal theology, especially as it has related to my work and concerns for holistic mission in and from Latin America. From the days of my childhood, growing up in a Pentecostal family and church, I have been

¹David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1992), 9.

²Bosch, *Transforming Mission*, 8.

³Emil Brunner, *The Word and the World* (London, England: SCM Press, 1931), 108.

conscious of a special missionary vocation to and with the people of Latin America. During the years of my missionary engagement, I have made advances, I believe, in terms of my own comprehension of the deepness and wideness of the *missio dei*, or mission of God, in its cosmic, ecological, social, political, and of course, personal and spiritual dimensions. Thanks to many persons and realities which God has placed in my life through these years, I have been enriched and fulfilled as a person on mission for and with God. I hope that I have been able to contribute in some way to the missionary formation of God’s people and the advancement of missionary consciousness in the churches and educational institutions in which I have been privileged to participate.

1. The Missionary God in Creation

In creation, God is revealed as “Missionary.” By missionary we understand the idea that God is “Self-sent,” “Self-extended” and “Self-revealed” outwardly through the divine creational activity. In Genesis, we find one of the great principles of missionary existence: the creative desire and ability to open oneself outwardly and take concrete steps to draw near to others with the intention of entering into relationships which seek others’ welfare and salvation.

The original foundation of this principle rests upon the social and communal nature of “trinitarian mutuality,”⁴ or the Economic Trinity. In the first words registered in sacred Scripture, it is revealed to us that it was the Spirit (breath or wind) of God which moved upon the empty and void “face of the deep” as the Creator Spirit (feminine voice) of Life. In the history of Christian thought, the Spirit of God has been recognized in her missionary role as the agent which generates and sustains life in all its dimensions.⁵ Consequentially, to believe in the Triune God and to do mission in trinitarian fashion is an affirmation of full and abundant life, and must be, at the same time, a negation of anything which diminishes or destroys the life of the creation including, especially, human life in its spiritual, social and physical sense.

In regards to the various missionary ventures of the Church (missions or *missiones ecclesiae*),⁶ it should also be recognized that the Spirit precedes

⁴Jurgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress Press, 1992), 71-2, 248-66.

⁵Moltmann, *The Spirit of Life*, 144-60.

⁶Bosch, *Transforming Mission*, 10.

and inspires all legitimate ecclesial and human initiatives, as an already active missionary presence in the world. In this way, we understand that from the beginning, we follow and participate in the missionary initiative of the Triune God and not our own. This must be re-affirmed with firmness and clarity, especially in a time in which Christian mission has been twisted and confused with impure motives and equivocal actions related to neo-liberal economic imperialism. These are attitudes of cultural and spiritual superiority and the manipulation of resources by the cultures of consumerism and “prosperity,” and their corresponding *uncivil* “civil religion” in the Global North at the expense of the majority cultures and Pentecostal churches of the Global South.

Regarding the missionary nature of the social Trinity, the words registered in Gen. 1.26 are illustrative: “Let us make humankind in *our* image, according to *our* likeness.” The *missio dei* is an enterprise which is realized in divine community. The mission of the Church, under the *missio dei*, must be carried out among all the sectors and groups which comprise the ecclesial community, and not simply by a group of “professional missionaries” who too often form an elite class of “super-spiritual” individuals.

The biblical idea of the image of God, or *imago dei*, in human beings, also has clear missiological implications. Human beings, because they carry the image of God and because they are the creation of God, must be treated with dignity and justice. Therefore, the whole missionary enterprise of the Church has as one of its principal objectives the recognition of the value of human life in all of its dimensions. Because God is the Spirit of Life, the Church must be clear in her prophetic proclamation of the dignity of life and in her prophetic denunciation of violence, slavery, racism, abortion, addiction, poverty and war, which are all instruments of sin, death and destruction.⁷ This is truly a completely “pro-life” position. Holistic Christian mission signifies the full humanization and dignification of life in light of the image of God in each human being.

⁷ On the issue of war and peace from a Pentecostal perspective, see the many pacifist statements issued by early Pentecostal leaders and denominations through the 20th century, compiled at the Thirdway Peace and Justice Fellowship-San Francisco website (www.thirdway.cc), including many quotations from A.J. Tomlinson, i.e., “War is butchery and contrary to the spirit of Christianity”, in *Church of God Evangel*, Vol. 8, No. 13, March 31, 1917. See also, recent statements from Pentecostal theologians, including information on the website of the Pentecostal Charismatic Peace Fellowship (www.pentecostalpeace.org), and Steven J. Land’s statements that “many early Pentecostals were pacifists and quite critical

In the Genesis creation story, it is clear that the mission of God is delegated and shared with human beings, that is to say, with the first human couple, Adam and Eve. In this way, the mission becomes a commission. This fact also points clearly to the social nature of the Trinity. God’s first discourse directed to human beings in Gen. 1:28-30, has been referred to as the *cultural mandate*.⁸ Here are also references to human participation regarding the stewardship or care of the natural environment of God’s creation. From this point we see the emerging idea of an ecological responsibility which should occupy an important space in the missiological agenda of the Church. In addition to the environmental responsibility given to human beings, the symbiotic human-ecological relationship is established with the result of providing wellbeing and sustainability to the inhabitants of the planet. This relationship between God, creation and human beings is established within the framework of social responsibility and submission to divine purpose.⁹

With human disobedience and sin registered in Genesis chapter 3, the panorama of human life, and creation, dramatically altered, though not irreversibly. For this reason, the *missio dei* and the *missio ecclesiae* are directed toward the restoration of full life which would later reach its zenith in the redemption effectuated by the Son of God, Jesus of Nazareth, on the cross which is at center stage of salvific history. The good news of the incarnation of God in human history and of a new way of living (the Reign of God) would become the heart of evangelism and occupy the center of the missionary task of the Church.

In this sense, the whole plan of God’s mission revealed in the Old Testament should be seen in anticipation of its fulfillment in the death and resurrection of Jesus Christ, finding its course in a mandate given by him to his followers who would form the Church empowered for mission by the Holy Spirit. In this way, the Church participates in the *mission dei* as sign, agent and sacrament unto the consummation of the reign of God at the *eschaton*.

of society” and that “early Pentecostal pacifism, in a nuclear age of extensive poverty, is the best strategy for the church today,” in *Pentecostal Spirituality: A Passion for the Kingdom*, Journal of Pentecostal Theology Supplement Series 1 (Sheffield, England: Sheffield Academic Press), 1993, 180, 207.

⁸ Pablo Deiros, *Diccionario hispanoamericano de la misión* (Miami, FL: COMIBAM Internacional), 1997, 267.

⁹ See, for example, the recent excellent work done by Dr. Cheryl Bridges Johns, member of an interdisciplinary and interdenominational task force which issued “An Urgent Call to Action: Scientists and Evangelicals Unite to Protect Creation” National Press Club, Washington, D.C., January 17, 2007.

2. The Missionary People of God

From the stark reality of human sin, the mission of God expands as it moves in new directions and takes on new dimensions. Because the mission of God is linked to God's relationship with human beings, God initiates and enters into a covenant alliance with a specific people, beginning in a relationship with the person of Abram (Gen. 12:1-9).

On reading the biblical text, it should be obvious that God's intention is to bless all the peoples of the earth through a particular chosen people. Israel, the people of God, is "blessed to be a blessing,"¹⁰ thus revealing the missionary purpose of God through the particular history of a specific people for all of humanity. Far from constituting a theological or biblical basis for some kind of rigid Zionism, in which the modern geo-political State of Israel becomes an idol of North American fundamentalist churches (including, unfortunately, too many Pentecostal churches), God's Old Testament covenant with Israel should be understood as a salvific act of love and commitment on behalf of all humanity.

With the covenant established between God, Abraham and his descendants, there begins a long process of gestation and formation of a people who would reflect, at its best moments, God's missionary concern toward other nations. This period of formation passes through the stages of immigration of the people to Egypt, slavery under the yoke of a malignant and oppressive empire, the calling and preparation of a national liberator in the person of Moses, and in the great miracles wrought by God in favor of Israel in the Exodus.

Exodus and Liberation, then, figure as indispensable elements of any biblical and practical theology of holistic mission. Mission that does not liberate, in the broadest sense of the word, is not faithful to the *missio dei*.

Upon arriving in the wilderness, the missionary people of God continue the process of conscientization and learning their unique and special relationship with God and with their specific context. Sinai symbolizes the *law* (formation), *holiness* (ethics) and *shalom* (salvation, wellbeing, health, peace, community). In this case, shalom is revealed as God's design and desire, first of all, for Israel, and through them, for all of creation. To be faithful to its missionary vocation, Israel is to live as a model of holiness, which is wholeness before the surrounding nations and in so doing, bear witness to the benefits of this way of life.

¹⁰ W. Douglas Smith, *Bendicidos para bendecir* (El Paso, TX: Casa Bautista de Publicaciones, 1992).

One of the adjectives used to describe the mission of God through Israel is the word "centripetal."¹¹ This word communicates the idea of movement from the periphery toward the center. The people or nations neighboring Israel would be attracted to the true God, Yaweh, by means of the light which would shine in and through the peculiarity of Israel's testimony and ethics, reflected in a legal and moral code given through Moses.

In regards to social ethics and mission, it is clear that God desires to bless all people, but there are special provisions for three classes of people: orphans, widows, and aliens in the land—the poor of the earth. This "preferential option for the poor"¹² is to be practiced and is made visible in the legal and historical framework of the life relationships of the people of God as it regards these special people. The *Year of Jubilee* (Leviticus 25) is perhaps one of the best examples of a legal code which favors and protects, not only the poor of the earth, but also the *earth itself*. It signifies liberation and rest for human beings and the land, and shows the symbiotic relationship of interdependence between both.

Continuing on the way of salvation history, the pilgrim people of God arrive at last to the promised land and continue the process of formation and consolidation, which includes the development of a firm identity in terms of nationhood (Israelite), culture (Jewish), language (Hebrew) and religion (Monotheism), in contrast to the surrounding nations.¹³ The social, political and cultic structures of the nation also continue to be developed through the judges, kings and the priestly class, with a liturgy characteristic of this period.

In the cultic life of Israel, liturgy served to keep the people's collective memory alive, so that the mighty acts of God in history would be rehearsed repeatedly through the telling of the stories of Creation, Covenant, Exodus, and Liberation. In the liturgy, there is also the constant reminder of God's missionary design for the people of God in their relationship to other nations, as seen especially in the Psalms (for example, Psalm 67). In the wisdom literature of Israel there is constant reference to the special love of God toward those who are poor and excluded, and the moral and social responsibility of the nation, in the fulfillment of their mission of justice

¹¹ Deiros, *Diccionario*, 287.

¹² Gustavo Gutiérrez, *A Theology of Liberation: History, Politics and Salvation* (Maryknoll, NY: Orbis Books, 1988) xxv-xxvi.

¹³ John Bright, *A History of Israel* (Philadelphia, PA: The Westminster Press, 1981).

and peace in the world. Later, with the vicissitudes of unethical behavior and the moral and spiritual decadence of the nation, the prophetic movement is raised up to announce judgment upon the people, denouncing their rebellion and calling them anew to the restoration of the covenant.¹⁴ For example, on repeated occasions the prophet Isaiah¹⁵ reminds Israel of the missionary purpose of God, in order that they would be a “light to the nations and to the ends of the earth.” The prophetic vocation always includes a component of social justice which is expected of the people of God in their behavior toward the poor and oppressed (Amos), the hungry and naked (Isaiah 58), and those who are broken and captive (Isaiah 61), echoing again and again the ideal established by God in the “favorable year of the Lord” (Lev. 25; Isa. 61:2; Lk. 4:19).

It is always the “Spirit of the Lord,” the *ruach*-agent of the *missio dei*, who is always moving, first over the empty and formless deep, and later over the lives of the patriarchs and matriarchs, judges, and kings throughout this salvation history, but especially upon the prophets.

This is evident, for example, in passages such as Isa. 61:1, where it is declared that “the Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor.” In short, the mission of the Triune God is revealed in the Old Testament through the covenant made with the people of Israel. It is God’s desire that they serve to bless others as a model of the shalom of God and light to the nations. Furthermore, it is the Spirit of God who anoints the prophets to denounce injustice and proclaim the good news of holistic liberation, especially for those who are poor and crushed.

Later, after a long “intertestamental” period of dispersion and apparent silence, the prophetic, future and eschatological dimensions of the trinitarian mission take its transcendental form in the most radical historical fact that the world had witnessed: *the salvific incarnation of God in the history of humanity in the person of Jesus of Nazareth, his redemptive crucifixion and resurrection, and the re-formation of the missionary people of God, the Church.*

3. Incarnational Mission

In creation, the missionary God is self-revealed, and self-sent toward that which did not yet exist. This was a gesture of supreme creativity in a

¹⁴ Walter Bruggemann, *The Prophetic Imagination* (Philadelphia, PA: Fortress Press, 1978).

¹⁵ Isa. 42:6, 49:6, 60:2-3.

desire to extend divine relational capacity outwardly. Now in the specifically human context, the incarnation constitutes God’s second great act of universal scope and cosmic redemption.

The attempt to explicate the fact that God “bore” a Son and that this Father God “sent” his Son into the world certainly transcends the capacity of human reason and remains a mystery of divine grace. But even as it is a mystery, the incarnation reveals to us much of the nature of the *missio dei*. The noble missionary ideal of opening oneself and risking one’s own existence for the good of someone or something else, has its origin in the salvific history of a humanized and crucified God.¹⁶ The incarnation establishes the pattern for all subsequent missionary activity in various ways. It is not only opening oneself, but also *being sent on mission* for the purpose of the salvation of others. Etymologically, the word “mission” carries with it the indispensable element of the action of sending.¹⁷ It also signifies becoming like the other or identifying oneself with the condition of the other persons to whom one is sent. This idea is well expressed in the words of a popular Latin American gospel chorus,

I am sent by God
And my hand is ready
to build a fraternal world with Him,
The angels have not been sent to change
A world of pain into a world of peace,
It has fallen to me to make this a reality,
Help me, Lord, to do your will.¹⁸

From the earliest times of Christianity, mission has carried the trinitarian idea of divine sending,¹⁹ the Father is self-sent *in* creation, and later sent *to* creation in the incarnation of the Son, Jesus Christ, and at the same time the Holy Spirit is sent *to and throughout* the world as the divine agent of the *missio dei*.

¹⁶ Jurgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology* (New York, NY: Harper & Row, 1974).

¹⁷ Horst Rzepkowski, *Diccionario de misionologia: Historia, teologia, etnologia* (Navarra, Spain: Editorial Verbo Divino), 357-8.

¹⁸ Author unknown, but originating in Cuba according to Dr. Reinerio Arce, Rector of the Seminario Evangelico Unido de Mantanzas, Cuba.

¹⁹ Bosch, *Transforming Mission*, 1-2.

Jesus of Nazareth, sent from God, is the missionary *par excellence*, and is the perfect model of what holistic and liberating mission means.²⁰ In the inauguration of his ministry and announcement of his messianic platform in the synagogue of Nazareth, Jesus textually cites the prophetic passage of Isaiah 61, making it his own. He proclaims himself as the Sent One from God and Anointed of the Spirit to preach good news to the poor. Here is a clear missiological agenda, which covers all the spheres of human life, unless one attempts to twist the text with a dispensationalist and fundamentalist hermeneutic, leaving only an empty spiritualist shell, and lacking the consistent flavor of holistic mission.

From the specific particularity of the geographical and social location of Galilee, and from the point of departure of Jesus' identification with the repugnant lepers, abused women, forgotten children and marginalized Samaritans, Jesus demonstrates the way of mission. It is the road of solidarity with those who suffer persecution, the poor in spirit, those who are thirsty for righteousness, the humble peacemakers, those who are merciful and of a pure heart: because the Reign of God belongs to them (Mt. 5:3-12).

However, one cannot speak adequately of the incarnational mission of the Triune God without recognizing the medullar place of the *cross*. The cross is situated at center stage of salvific history and constitutes the hinge upon which the *kairós* of God turns. Everything before it anticipates it, and all that proceeds from it depends upon it as it is remembered. God's entire salvific work is sealed upon the cross and there "it is finished" (Jn. 19:30). In regard to mission, then, the cross is the example and the reminder of the suffering and martyrdom which is required of all faithful missionaries. On the road of mission there will be sacrifice, cross, and death, for the sake of reaching others with salvation. But, after the cross of death comes the victory of the resurrection. After the sacrifice and martyrdom of mission comes the full life of redemption in persons who are evangelized, societies transformed and in the creation renewed.

In this way, the evangelical message of the life, death and resurrection of Jesus Christ was and always shall be: "The time has been fulfilled and the reign of God has come near; repent and believe on the Gospel" (Mk. 1:15). The reign of God, then, becomes the vertebral cord of Christian mission and seeks the restoration of "all things" in Christ Jesus (Rev. 21:5). The Church, as such, is not the final goal of the *missio dei*, but the

²⁰ Dario López Rodríguez, *La misión liberadora de Jesús: El mensaje del evangelio de Lucas* (Lima, Peru: Puma Ediciones, 2004).

penultimate goal.²¹ The Church belongs to the Kingdom, but the Kingdom extends beyond the Church. The Kingdom is the realization of the final goal of the full manifestation of God's shalom in the world, when in the *parousía* of Jesus Christ, all that has been created will be completely renewed and the image of God will be totally recuperated in all of humanity at the eschaton.

In the interim, we continue to move forward in the missionary age of the missionary Church by the power of the missionary Spirit.²² The Church has been chosen as an indispensable instrument in the "hands" of God in the fulfillment of the divine mission. The Church may not be the only instrument available to divine agency but has been called out (*ecclesia*) to occupy a singular place of special prominence and privilege in the vanguard of God's mission. As John the Baptist prophetically made the way straight in preparation for the coming of the Son of God (Mt. 3:1-17), in the same way, the true Church prepares the way for the coming and final consummation of the reign of God.

The faithful Church continually lives the experience of the "coming and going" of mission. She is called to union with God in Jesus Christ, to the communion (fellowship) of the saints, and to reunion (meeting) for temporal worship. But she is also called to go out in the dispersion of mission, in evangelization and in the transformation of life in all its facets. In this sense, the mission of the Church has a *centrifugal*²³ character somewhat distinct from the *centripetal* character of that of the Old Testament people of God. Said differently, the Church moves from the center of her faith, worship, and commitment to Christ toward the periphery of mission in the world and, in this way, overcomes the multiple barriers of time and space, culture and race, and idiom and ideology.

The Holy Spirit is always the agent of mission, the force and power of the Church-in-mission, animating her so that, in the words of the Lausanne Covenant affirmed at the International Congress on World Evangelization in Lausanne, Switzerland in 1974, "the whole Church will take the whole Gospel to the whole world."²⁴ Under this rubric, the Jewish Festival of

²¹ Orlando Costas, "Crecimiento integral y palabra de Dios" in *Iglesia y Mision*, 3 (1984). Also, see Costas, *The Integrity of Mission: The Inner Life and Outreach of the Church* (New York, NY: Harper & Row, 1979).

²² Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Minneapolis, MN: Fortress Press, 1993).

²³ Deiros, *Diccionario*, 287.

²⁴ See Article No. 6 of the Lausanne Covenant in Gerald H. Anderson and Thomas F. Strassky, ed., *Mission Trends No. 2: Evangelization* (New York, NY: Paulist Press, 1975), 239-48.

Pentecost (Acts 2) becomes not only a celebration of another annual cycle of spring harvest, but the beginning of a new, end-times, worldwide cycle of ingathering by the Lord of the harvest (Mt. 9:38), with the sending out of workers so that the mission of God will be carried out in the world. Pentecost has the significance of both missionary event and movement. It is the humble and insignificant Galilean peasants who are converted into the protagonists and actors at the center stage of divine mission as they lend their voices to the xenolalia of the Spirit so that the festive representatives of the United Nations in Jerusalem are able to capture the salvific significance of the death, resurrection and ascension of Jesus and thereby answer the question which spontaneously arose from the multitude, "What is the meaning of this?" (Ac. 2:12)

Pentecost, then, represents a new wind of the Spirit with the same character of the breath of creation life imparted by the Spirit of God as she brooded over the face of the deep on the first day of creation, and gave life to the first human beings on the sixth day of creation, (Gen. 1:1, 27-31). Pentecost also signifies the purifying, sanctifying fire of God, which cleanses and separates the people from the profane for the sacred uses of missionary service, as experienced by the people of God when the fire fell on Mount Sinai (Exodus 19). Pentecost is the prophetic and miraculous announcement of the good news of the reign of God in Christ Jesus in the languages of the world, represented that day by the various delegations of pilgrims gathered in Jerusalem.

As a result of Pentecost, the people of God, the Church is revived by the Spirit for her mission in the world and through her existence begins to demonstrate the evangelical values of communion one with another, of the sharing of bread and other belongings (including properties), and of perseverance in the teachings of Jesus Christ and the apostles (Ac. 2:42-47; Mt. 28:18-20).

Finally, in the new post-Pentecost era, eschatological hope comes to play a catalytic role which orients, motivates, and mobilizes the mission of the Church in its multiple expressions (word, sign, deed), dimensions (incarnational, liturgical, diaconal, numerical), and directions (vertical, horizontal)²⁵. Far from giving in to an escapist scheme of a rigid fundamentalist eschatology, or of falling prey to a neo-liberal economic, globalizing ideology, or to imperialistic neo-colonial politics, Christian

²⁵ Jurgen Moltmann, *Theology of Hope* (New York, NY: Harper & Row, 1967); Steven Land, *Pentecostal Spirituality: A Passion of the Kingdom* (Sheffield, England: Sheffield Academic Press, 1993); and Juan Stam, *Profecía bíblica y misión de la iglesia*, (Quito: Consejo Latinoamericano de Iglesias).

mission recovers new energies in the promise of God to liberate the whole creation, so that on the final day of the eschaton, the Day of the Lord, the great multitude from all the nations, tribes, people and tongues, will cry in a loud voice saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb" (Rev. 7:9-10). Then, the *missio dei trinitaria*, will be completed, having finished its course from the Creation, to the Covenant, to the Incarnation and the Cross, and passing through Pentecost until the Consummation of all things in Christ Jesus to the glory of the Triune God, Father, Son and Holy Spirit! AMEN!

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A HISTORICAL-DOCTRINAL PERSPECTIVE OF FILIPINO PENTECOSTAL PREACHING

Roli G. dela Cruz

1. Eschatological Assumption of Pentecostal Preaching

The Pentecostal revival came at the turn of the century claiming an experience of the Spirit baptism based on Acts 2.¹ This revival movement gave birth to the Assemblies of God that has claimed the empowering of the Spirit in the preaching of the gospel that is similar to that of the disciples at Pentecost in Acts.² Pentecostals believe that the empowering of the Spirit in Acts 2 is for the work of evangelistic proclamation of the gospel in the last days.³ Together with the Evangelicals, Pentecostals believe and

¹ J. Rodman Williams, "Baptism in the Holy Spirit," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander (Grand Rapids, MI: Zondervan Publishing House, 1988), 40-41, has precisely expressed the fundamental Pentecostal perception of the contemporary experience of the Spirit baptism: "For Pentecostals, Spirit baptism refers to an experience whose basis is believed to be found in the Jerusalem event of Pentecost as recorded in Acts 2:1-4."

² "For Pentecostals the Acts of the Apostles are regarded as a normative record of the normative primitive church." See Walter J. Hollenweger, *The Pentecostals*, trans. R. A. Wilson (London, England: SCM Press Ltd., 1972; reprint, Peabody, MA: Hendrickson Publishers, Inc., 1988), 321.

³ Pentecostals believe that Acts 1:8 is fulfilled in Acts 2. Successively the promised empowering of the Spirit for witnessing in Acts 1:8 is believed to be for today. The Spirit baptism is consistently associated by the Assemblies of God belief in the contemporary Pentecostal experience. See for example G. Raymond Carlson, *Our Faith and Fellowship: A Study of the Assemblies of God History and Beliefs* (Springfield, MO: Radiant Books, Gospel Publishing House, 1977), 44-62.

are committed to do the great commission from the very beginning.⁴ A survey of the annals and tenets of the Philippines General Council of the Assemblies of God⁵ reflects the Pentecostal sensitivity to the church's experience of the Spirit for the purpose of evangelism.⁶ Perhaps the statement of Walter J. Hollenweger in European Pentecostal experience is also true in the Filipino Pentecostal preaching: "[P]robably the most important contribution of Pentecostalism [is] its oral culture, its oral homiletics."⁷ Hollenweger further points out that "oral spirituality of

⁴ One of the five definite causes for the calling of the first Pentecostal convention of April 2-12, 1914 in Hot Springs, Arkansas was to have a united effort in supporting the foreign missionaries financially. The third reason for the call says:

We come together for another reason, that we may get a better understanding of the needs of each foreign field, and may know how to place our money in such a way that one mission or missionary shall not suffer, while another not any more worthy, lives in luxuries. Also that we may discourage wasting money on those who are running here and there accomplishing nothing, and may concentrate our support on those who mean business for our King.

As quoted in *Word and Witness*, IX (December 20, 1913), 1. See Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, MO: Gospel Publishing House, 1961), 82. See also the printed document of the General Convention of Pentecostal Saints and Churches of God in Christ, Hot Springs, Arkansas, April 2 to 12, 1914 in Carl Brumback, *Suddenly . . . From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 157.

⁵ Henceforth PGCAG.

⁶ Since the PGCAG is the largest Pentecostal body in the Philippines, I therefore take this particular group as the main representative of the Classical Pentecostal Movement in the country. PGCAG as a representative of the Filipino Pentecostals is used in a functional way in this paper. It is not intended to marginalize the other Pentecostal groups in the country. Rather, PGCAG as the largest Pentecostal denomination is used as an embodiment of Filipino Pentecostals because it has more written sources and theological documentations than the other smaller Pentecostal groups. For an overview of Pentecostalism in the Philippines see Joseph Suico, "Pentecostals in the Philippines," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, ed. Allan Anderson and Edmond Tang, *Regnum Studies in Mission and Asian Journal of Pentecostal Studies Series 3* (Oxford, England and Baguio, Philippines: Regnum Books International and APTS Press, 2005), 345-62.

⁷ Walter J. Hollenweger, "An Irresponsible Silence," *Asian Journal of Pentecostal Studies* 7/2 (July 2004): 219.

Pentecostalism is a heritage from its founder, William J. Seymour.”⁸ Daniel L. Espiritu captures the Filipino Pentecostal way of communicating the message of the gospel *à la* Hollenweger in quoting Seymour by citing Trinidad E. Seleký who said: “We have been doing that [contextualizing the Bible]! Even our kids in Sunday school lay their hands on the sick. And we cast out demons in Jesus name!”⁹ Obviously, Seleký is simply stating that the encounter of the Spirit baptism gives a challenge to the PGCAG to confirm the proclamation of the gospel with the powerful demonstration of signs and wonders.¹⁰ The belief and expectation of the supernatural empowering of the almighty himself becomes part of the whole package in the proclamation of the gospel:

The small beginnings of Pentecostalism gradually became the fastest growing and reputedly dynamic movement of today. The Pentecostals are compelled to articulate their belief and experience. To express the Pentecostal mind is not only for the sake of the larger church world but, indeed, for the good of the younger generation of Pentecostals who needs hereditary identity....The task of the great commission becomes the impetus of this Spirit empowered community. Amen!¹¹

Thus the evangelistic zeal in Pentecostal preaching among the Assemblies of God is directly influenced by the belief in the Spirit baptism

⁸ Hollenweger, “Irresponsible,” 220.

⁹ Daniel L. Espiritu, “Ethnohermeneutics or Oikohermeneutics?: Questioning the Necessity of Caldwell’s Hermeneutics,” *Journal of Asian Mission* 3/2 (September 2001): 269.

¹⁰ Roger Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective* (Baguio, Philippines: APTS, 1995), 141, in connection with the Pentecostal claim of empowerment of the Pentecostal proclamation of the gospel observes that: “One important implication of Peter’s peshering of Joel 2:28-32 to explain the pouring forth of the Holy Spirit upon the disciples on the day of Pentecost is that the Pentecostal’s ‘evidential’ pneumatology is a truer reflection of Luke’s ‘signs and wonders’ pneumatology than that of their critics and opponents.”

¹¹ Roli dela Cruz, review of Wonsuk Ma and Robert Menzies, eds., *Pentecostalism in Context: Essays in Honor of William W. Menzies*, *The Courier* 7/1 (March 1998): 6.

for empowerment.¹² Since the Lord’s imminent return is anticipated, the burden of evangelistic preaching for PGCAG is intensified by its nearness which is symbolized by the Spirit’s presence.¹³ The Assemblies of God is aware of its Evangelical identification as a part of the universal church of Christ even from the beginning of its history.¹⁴ Accordingly PGCAG emphasizes the purpose of the movement’s existence together with the rest of the Pentecostal Assemblies for the propagation of the gospel.¹⁵ Herein the history and the doctrine play a vital role in the correct understanding of how the Pentecostals perceive the importance of the preaching of the church.¹⁶ Wherefore, historical facts will give light on the influence of the doctrinal beliefs of the Pentecostals in general, and PGCAG in particular, about their understanding of the mission of the church. The PGCAG, as it understands its role in relation to the universal body of Christ, assumes

¹² The Assemblies of God claims that the Spirit baptism is a distinctive and well emphasized doctrine in the denomination. According to a promotion brochure *The Assemblies of God—The Local Church*, Office of Public Relations (Springfield, MO: Gospel Publishing House, 1994) in an item entitled “Our Distinctive Doctrine”:

The doctrine which distinguishes the Assemblies of God from other churches deals with one of its four cardinal doctrines: the baptism in the Holy Spirit. The Assemblies of God believes the baptism in the Holy Spirit gives believers several benefits as indicated in the New Testament. These include: power to witness and serve others; a dedication to the work of God; a more intense love for Christ, His Word and the lost; and the bestowment of certain spiritual gifts (Acts 1:4,8; 8:15-17).

¹³ Cf. T. E. Gannon, “The End-time Challenge,” *The Pentecostal Voice*, July 1968, 4.

¹⁴ The Pentecostal movement recognizes that it is a part of the larger church body. It also recognizes that as a part of the church it has a mission to be fulfilled. From the beginning of its history it has recognized its evangelical heritage. The General Council of the Assemblies of God in the United States exerted effort to participate in the evangelical organization. See William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 177-227. In the Philippines, PGCAG is a member of the Philippine Council of the Evangelical Churches. See Merlyn L. Guillermo, ed., *Protestant Churches and Missions in the Philippines*, vol. 2 (Philippine Council of Evangelical Churches, Inc., 1983), 9.

¹⁵ See the Preamble of the “Constitution and By-Laws of the PGCAG.” Adopted April, 1953. Revised 1959, 1964, 1.

¹⁶ It should be acknowledged that an understanding of the history and doctrine of the Pentecostal movement will enhance the perception of how the Pentecostals suppose the mission of the church. In Donald W. Dayton, *Theological Roots of*

that the denomination exists because of its eschatological mission.¹⁷ The PGCAG stresses eschatology in terms of its association with the mission of the church. Eschatology for PGCAG can be applied in the confines of the appeal in the contemporary proclamation of the gospel that provides a confrontation and a confidence of promise of salvation against damnation.¹⁸ In the history and doctrine of PGCAG, Spirit empowered evangelism is linked to the eschatological mission of the church to preach the message of the gospel.

2. Historical Synopsis of the PGCAG

At the turn of the century Pentecostal revival broke out in the United States. The revival that was known as the “Azusa Street Revival” became known to the Christian world when it was reported by the *Los Angeles Times*, April 18, 1906 under a headline “Weird Babel of Tongues.”¹⁹ The

Pentecostalism (Peabody, MA: Hendrickson Publishers, Inc., 1987), the doctrinal history of the Pentecostal movement is seen in view that the four cardinal doctrines of the Pentecostals, salvation, healing, baptism in the Holy Spirit and the second coming of Jesus Christ, were consolidated by the pioneers. Dayton sees the four cardinal doctrines of the Pentecostals as solidly intact with its own internal deduction. He points out that the reasoning of the Pentecostals stands. He observes that the Pentecostals are not erratic but they examine their experiences inside their own logic. The presentation of Dayton reflects the Pentecostal understanding of the mission of the church to preach salvation by the power of the Spirit with miracles following before Christ returns. Cf. Stanley M. Horton, *The Pentecostal Movement: Past, Present and Future*, Asia Pacific Theological Seminary Second Annual Pentecostal Lectureship Series (Baguio, Philippines: APTS, 1994), 16.

¹⁷ See *Rules of Church Government* (PGCAG, 1980). Statement of Purpose, 1.

¹⁸ The PGCAG has shown its eschatological standpoint as basically ethical in nature. In Article XIV Essential Resolutions, Section 2 Post-Tribulation Rapture Teaching, noted on the “Constitution and By-Laws” (1964), 19, it states: “We recommend that all our ministers teach the imminent coming of Christ, warning all men to be prepared for that coming, which may occur at any time, and not to lull their minds into insecurity by any teaching that would cause them to feel that certain events must occur before the rapture of the saints.”

¹⁹ See Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1971), 95-116. According to Synan, 101-2, the first known modern tongue occurrence was experienced by Agnes N. Ozman at Bethel Bible School in Topeka, Kansas on January 1, 1901 after her teacher Charles Fox Parham laid his hands on her. Later the other students of Parham spoke in other tongues also. This phenomenon is usually known as the

emphasis on the Spirit baptism with the accompanying sign of speaking in tongues for endowment in witnessing became the trademark of the Pentecostal experience.²⁰ The encounter with the eschatological outpouring of the Spirit of God rejuvenated American Pentecostals to do the biblical mandate as they were waiting for the coming of the Lord in the last days.²¹ The General Council of the Assemblies of God was established to conserve the fruit of the Pentecostal revival in the United States.²²

beginning of the modern Pentecostal revival in the United States. Synan, 99, narrates that “[it] was Parham’s ideas preached by his followers that produced the Azusa Street revival of 1906 and with it the worldwide Pentecostal movement.” Synan, 103-16, points out that it was W. J. Seymour, a black preacher and a student of Parham, however, who became the one that God used in the original Azusa Street revival in Los Angeles, California from 1906 until 1909 that spread the Pentecostal movement around the world. The revival that was started by the Holy Spirit in Parham’s Bethel Bible School in Topeka, Kansas and continued by the teaching of Seymour in Azusa Street in Los Angeles, California spread throughout America and the world. Consequently the spread of the Pentecostal movement became a significant phase of the Christian history.

²⁰ W. W. Menzies, *Anointed to Serve*, 9-10, describes the Pentecostal Movement: “What is the Pentecostal Movement? The Pentecostal Movement is that group of sects within the Christian Church which is characterized by the belief that the occurrence mentioned in Acts 2 on the Day of Pentecost not only signaled the birth of the Church, but described an experience available to believers in all ages. The experience of an endowment with power, called the ‘baptism in the Holy Spirit’ is believed to be evidenced by the accompanying sign of ‘speaking with other tongues as the Spirit gives utterance.’ This experience is to be distinguished from the traditional Holiness teaching of a ‘second blessing.’ Although both groups believe that there is a definite crisis experience subsequent to regeneration taught in the Bible, the Holiness understanding is that this experience is for the sanctification of the believer, whereas the Pentecostal understanding is that this experience is primarily an endowment for service. In addition, the Pentecostal Movement has made a large place in its worship for the manifestations of the Spirit described in 1 Corinthians 12-14.”

²¹ See Gary B. McGee, “A Brief History of the Modern Pentecostal Outpouring,” *Paraclete* 18 (Spring 1984): 19-23.

²² The second among the five identified reasons for the call of the first “General Convention of Pentecostal Saints and Churches of God in Christ” states: “Again we come together that we know how to conserve the work, that we may all build up and not tear down, both in home and foreign lands.” The call is published in the December 20, 1913 issue of the *Word and Witness* signed by M. M. Pinson, A. P. Collins, H. A. Goss, D. C. O. Opperman, and E. N. Bell. The “First General Council of the Assemblies of God” came to fruition as it was supported and joined

The Assemblies of God came to the Philippines before World War II but did not experience immense increase until after the war era.²³ Some of the Filipino young men whom God saved in the Pentecostal movement in the United States decided to come back to the Philippines to share the good news of the Lord Jesus Christ with a predominantly Roman Catholic country. These Filipino-Americans became the post-war pioneers of the PGCAG. The history of PGCAG records:

Among the recipients of the Pentecostal outpouring were many Filipinos who went to the United States for various reasons. They got saved and attended Assemblies of God Bible schools and became missionaries to their own people. They pioneered the work of the Assemblies of God in the Philippines.²⁴

Although as early as 1926 the American Assemblies of God had already sent a missionary couple to Manila,²⁵ these young men who were immigrants in the United States and went back to the Philippines after their conversion made the majority of the contribution to the establishment of the Assemblies of God in the Philippines.²⁶ They paid the price of leaving America with their ambitions and returned to the Philippines with their Pentecostal zeal. One of those young men, Rosendo Alcantara, who became a denominational leader later testifies:

by "many of the great names in the early history of the Pentecostal Movement" at Hot Springs, Arkansas in April 2-12, 1914. See W. W. Menzies, *Anointed to Serve*, 93-94, 97-105.

²³ Arthur Leonard Tuggy, *The Philippine Church: Growth in a Changing Society* (Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 1971), 151.

²⁴ *Protestant Churches & Missions in the Philippines*, 2:307.

²⁵ According to Trinidad Cabanilla Esperanza, "The Assemblies of God in the Philippines" (M.R.E. thesis, Fuller Theological Seminary, 1965), 17-18, Mr. and Mrs. Benjamin H. Caudle came to Manila in September, 1926 as the first Assemblies of God missionaries. Mr. Caudle started his ministry in Manila and distant villages by preaching, distributing tracts and conducting Sunday School and Bible class. When his wife got sick they returned to the United States without a person to carry on the ministry that they initiated. This information is based on Noel Perkin, "Coordination and Advance (1925-1930)," *The Pentecostal Evangel*, December 27, 1964, and Letter from B. H. Caudle to Noel Perkin, January 12, 1965.

²⁶ Tuggy, 151. For the details on the story of the young men who went back to the Philippines to preach the gospel and were instrumental for the organization of the Assemblies of God in the Philippines see Esperanza, 19-29.

The Assemblies of God work in the Philippines grew out from the hearts of Filipinos who went to the United States to seek fame and fortune. These young men, saved and filled with the Holy Ghost, went to different Bible schools to prepare themselves to the task before them before returning back to the Philippines to establish Assemblies of God churches.²⁷

The Filipino-American Pentecostals, from the United States, who became missionaries to their own Filipino brothers expanded the Pentecostal movement in the Philippines. In 1939 Mr. and Mrs. Leland E. Johnson, he becoming the first superintendent, came to the Philippines to labor with the Filipino Assemblies of God brothers and was instrumental in the organization of the Assemblies of God in the Philippines.²⁸ Not long after the Assemblies of God was organized the war broke out in 1941, the missionaries were imprisoned by the Japanese, and the Filipinos were alone to continue the ministry.²⁹ Although obvious hindrances occurred during the war, it did not frustrate the work of the Lord.³⁰ After the war the American missionaries who survived the prison camps returned to the United States.³¹ The Filipinos went on with the work of the Lord and took the opportunity

²⁷ Rosendo Alcantara, "The Assemblies of God After Twenty Five Years," *The Pentecostal Voice*, May 1965, 8.

²⁸ The organizational assembly transpired in San Nicolas, Villasis, Pangasinan on March 21-27, 1940. The Assemblies of God in the Philippines was incorporated and registered with the Securities and Exchange Commission of the Department of Justice of the Philippine government as the "Philippines District Council of the Assemblies of God" on July 11, 1940. See Esperanza, 32; cf. *Protestant Churches & Missions in the Philippines*, 2:309.

²⁹ See Esperanza, 35-36. See also Leland E. Johnson, *I Was Prisoner of the Japs*, Saratoga, CA: Published by the author, n.d.

³⁰ Esperanza, 36, narrates: "The war curtailed the advancement of the work. Although the Japanese did not prohibit the holding of church services, there was always suspicion of anti-Japanese activity in assembling a crowd. In some cities sermons were censored. Open air evangelistic meetings were impossible. Personal work and house-to-house visitation were the two most effective means of reaching people for Christ. *In spite of many disadvantages concomitant with the war, most of the churches won converts.* None of the ministers had been killed by the Japanese." (The italics in the quote are mine.)

³¹ *Ibid.*, 37.

of taking the Pentecostal message to the whole country after the war.³² Later on, newly appointed missionaries came to help the nationals. The emancipation of the Philippines from Japan heralded a more thriving missionary and national coordination for the growth of the Assemblies of God in the country.³³

The post-war work of the PGCAG in the Philippines can be reflected in terms of a very strong emphasis on pioneering work, power evangelism and church planting that was perpetuated in the fifties, sixties, and early seventies.³⁴ The basic reason for these emphases is the Pentecostal doctrine of the Spirit baptism for the empowering of the believers to propagate the gospel.³⁵ The PGCAG perception of the relationship of the infilling of the Holy Spirit to evangelistic endeavor can be represented by the claim of Fredesdante Mendoza:

I honestly believe that we, Assemblies of God members, need to be as Pentecostal in experience, as we are in doctrine in order to propagate the Full Gospel effectively. True Pentecostals are always true in evangelism. The power promised in the book of Acts is only for those who will make evangelism the main interest of their lives. The more we are filled with the Holy Spirit, the more we

³² At first the PGCAG was just a District of the General Council of the Assemblies of God in the United States. In the Fourth District Council in Bilad, Camiling, Tarlac on December 29-31, 1945 Rodrigo Esperanza became an acting chairperson due to the absence of a District Superintendent. Since 1946, Filipinos have presided over the work of the Assemblies of God in the Philippines. The organization was incorporated as an autonomous body of Assemblies of God in the Philippines in the Eleventh District Council in Malinta, Polo, Bulacan (now Malinta, Valenzuela, Metro Manila) on April 20-24, 1953. The name Philippines General Council of the Assemblies of God was incorporated and registered with the Security and Exchange Commission on September 23, 1953. See Esperanza, 56; cf. *Protestant Churches & Missions in the Philippines*, 2:311.

³³ See Esperanza, 37-51, for the stories of the missionary outreaches with the nationals as co-laborers and the names of the people involved. Cf. *Protestant Churches & Missions in the Philippines*, 2:309-10.

³⁴ Most of the information in these decades on strong evangelism and church planting by the PGCAG constituents, both local and national, are recorded in *The Pentecostal Voice* which was the official PGCAG magazine in this period.

³⁵ This attitude among the PGCAG ministers is well expressed by Eli Javier, "The Pentecostal Legacy: A Personal Memoir," *Asian Journal of Pentecostal Studies* 8/2 (July 2005): 289-310.

shall evangelize; and the more we shall be filled with the Holy Spirit. God help us to be real Pentecostal in doctrine, in experience and in practice. May He ever remind us that the Pentecostal experience is not the end in itself: for God fills us with the Holy Spirit in order to equip us for the greatest work of the Church—world evangelization.³⁶

The Pentecostal approach to mass evangelism is accompanied by the manifestation of signs, wonders and miracles.³⁷ The demonstration of the

³⁶ Fredesdante Mendoza, "The Holy Spirit and Evangelism," *The Pentecostal Voice*, May 1969, 7.

³⁷ The demonstration of God's power was part of the Pentecostal evangelistic crusades. The following are some of the examples. According to Esperanza, 66: "A nation-wide spiritual awakening came with the ministry of Clifton Erickson at Roxas Park in front of the Manila City Hall on January 24 to February 21, 1954. . . . Roxas Park became a scene of hundreds of miracles. . . . Other evangelists at Roxas Park were Oral Roberts in 1956, Rudy Cerullo in 1959 and T. L. Osborn in 1963. In all these meetings the power of God to save and to heal was demonstrated in many ways. Blind eyes were opened, deaf ears unstopped, goiters disappeared, cancers melted away and the lame walked." "Meeting the Challenge of the Bicol Region," *The Pentecostal Voice*, August 1967, 5, 7, reports that in 1958 three ministers of the Assemblies of God, namely Ernest Sjoberg, Eliseo Sadorra and Urias Ronquillo, won the hearts of the Bicolanos. They came to Bicol "bringing [the] 'Good News' and to set this region aflame with the fire of Pentecost." Nilo Lapasaran, "Revival in Western Visayas," *The Pentecostal Voice*, June 1970, 13, 18, reports: "District Superintendent Fausto Virgo, who is also director of evangelism for [his] district . . . reported that scores had responded to the invitation to accept Christ as Savior. There were many healings and manifestations of the gifts of the Spirit of God." "Pancol, Taytay, Palawan," *The Pentecostal Voice*, September 1970, 13, reports: "God is wonderfully performing miracles here in Palawan by casting out demons, healing diverse kinds of sickness, and transforming twisted lives. [A] woman who was devil-possessed and did not respond to the doctor nor [the] herbolario . . . [was] healed when Pastor Sumoroy prayed for her." "Healed," *The Pentecostal Voice*, May 1970, 13, authenticates the salvation healing crusade of Rev. Casimero Lapura and Rev. Michael Pilapil in Northern Mindanao with pictures of a person who was deaf before but now can hear; a deaf-mute girl then but now learning to speak; and a goiter that disappeared. Cf. Casimero Lapura, "Mindanao Crusades to Plant a Church in Every Municipality," *The Pentecostal Voice*, November 1970, 13, who claims: "The Lord gave us a great success in our crusades held at Dumingag, Zamboanga del Sur; Tudela, Misamis Occidental; and Sindangan, Zamboanga del Norte. Many marvelous

miraculous is expected in the evangelistic meetings and church revivals.³⁸ This manner of proclaiming the gospel in the power of God can be depicted by the report of W. Pasiliao:

Evangelist Weekly who came to campaign for more souls and to pray for the sick in Dagupan City [had an evangelistic crusade which he] held for 2 weeks. [The crusade] began May 29, 1966. Doubtless on that very night, May 29th, sick people were prayed for. Among those healed were a woman from Binmaley, Pangasinan, a lady teacher from the Bicol region, two old women from Lingayen, Pangasinan, and an employee in the local district Engineer's office. They are mostly hopeless cases who believed that the omnipotent and omniscient Lord will surely heal, and where doctors fail, God cures and succeeds. These meetings brought notable results. Evident healings through prayer are tangible proofs of God's power which did not only make people believe and wonder but succumbed to the message preached. Wonderful manifestations of God's Spirit wrought in the midst of the people brought wonders in deed and reality.³⁹

During the late seventies and eighties, the strong impetus for evangelism was still there among the PGCAG constituents.⁴⁰ During these decades

healings and miracles have transpired in our crusades, but the greatest of all miracles is the salvation of souls. This is always our expectation, to see souls saved during our meetings."

³⁸ See my discussion of power evangelism in Roli G. dela Cruz, "Missions Endeavor through the Gifts of the Spirit: The Reality of its Dynamic Power," *Year bang eul hyang ha yeo* [Korean title] *Toward the Tribes in the World* [ET] (May-June 1999): 16-21.

³⁹ Wily Pasiliao, "God Wrought Wonders and Miracles in Dagupan City," *The Pentecostal Voice*, July 1966, 10.

⁴⁰ The information about this phase of the history of PGCAG is reflected in *Intercom* which has been the official publication of PGCAG since the mid-seventies to the present. The emphasis on evangelism is still obvious in the printed denominational paper of PGCAG. See for example Salvador Cayabyab, "A Greater Task," *Intercom*, July-September 1980, 2; Wesley, Weekly, "Worldtouch," *Intercom*, September 1987, 7; Eleazer E. Javier, "How Shall They Hear Without A Preacher?," *Intercom*, June 1992, 3.

some PGCAG prominent preachers were involved with the Charismatic movement.⁴¹ The denomination focused more on strategies for growth and development.⁴² During this period hotel based churches of the PGCAG developed on neutral grounds that attracted the Catholic Charismatics.⁴³ It also got exposed to the larger evangelical endeavor.⁴⁴ The nineties came and PGCAG participated in the worldwide program of the Assemblies of God called "Decade of Harvest" and still emphasizes evangelism by the power of the Spirit of God.⁴⁵ The first decade of the second millennium continues to see the growth of the PGCAG through powerful preaching of the gospel. The current goal of the PGCAG is to have 5,000 churches by 2010.⁴⁶

The history of PGCAG reflects the denomination's emphasis and commitment to the evangelization of the world as the New Testament emphasis on the eschatological purpose of the church's existence.⁴⁷ The

⁴¹ See Roli G. dela Cruz, "Salvation in Christ and Baptism in Spirit: A Response to Robert Menzies, 'Evidential Tongues: An Essay on Theological Method'." *Asian Journal of Pentecostal Studies* 1/2 (July 1998): 125-147, especially 137ff.

⁴² See for instance the inclinations of Eleazer E. Javier, "Priorities in the 80's (Part I)," *Intercom*, July 1978, 1; and Eleazer E. Javier, "Priorities in the 80's (Part II)," *Intercom*, November-December, 1978, 1, 2. Cf. the appeal of Salvador Cayabyab, "The Challenge of Growth," *Intercom*, January-March 1980, 2; and Cayabyab, "A Greater Task," 2. For another example see "AG Leaders Plan Strategy," *Intercom*, October-December, 1982, 1.

⁴³ See Alex B. Fuentes, "A Church in a Neutral Turf: A History of the Hotel Ministry in the Philippines," *Journal of Asian Mission* 6/1 (March 2004): 81-96.

⁴⁴ So as part of a larger evangelical Christianity PGCAG participated in Lausanne I and Lausanne II. See Eleazer E. Javier, "Impressions on the Lausanne Congress," *Intercom*, September 1974, 1, 4; and Felipe A. Acena, "Lausanne II in Manila and Philippine Congress," *Intercom*, July 1989, 1. Thus the PGCAG constituency believes that the world can be won for Christ through the united effort and unreserved cooperation of the different Christian groups.

⁴⁵ See "PGCAG Kicks-Off 50th Year Fete; Launches 'Decade of Harvest'," *Intercom*, March 1990, 1, 7; "Decade of Harvest . . . To 2000, Phils. Gen. Council [of the] Assemblies of God," *Intercom*, March 1990, 4, 5; "Decade of Harvest Prayer Request," *Intercom*, April 1991, 4, 5.

⁴⁶ See Conrado Lumahan, "Facts and Figures: A History of the Growth of the Philippine Assemblies of God," *Asian Journal of Pentecostal Studies* 8/2 (July 2005): 344.

⁴⁷ This notion is still accented in PGCAG in the nineties. See Javier, "How Shall They Hear Without A Preacher?" 3; see also Hermenegildo A. Espinosa, Sr., "Zeal in the Service of the Lord," *Intercom*, September 1992, 5.

PGCAG's sustenance of fervor and motivation to reach the lost in its past history is noteworthy.⁴⁸ The movement's past history has already been shaped by Pentecostal pioneers. What will be written in the future about PGCAG, however, is most crucial and should be shaped by the next generation of Pentecostal believers according to the light of the continuity of the emphasis on the eschatological mission of the Spirit empowered believers until Christ comes back.

3. Doctrinal Survey of the PGCAG

It is explicit that at the outset of understanding the purpose of the existence of the church that PGCAG exists to do the Great Commission.⁴⁹ The perception of the mission of an existing Christian group, such as the PGCAG, is important for advancement in the ministry. The constitution and by-laws of the PGCAG reflect the denomination's understanding of the purpose of the existence of the organization. Here the denomination

⁴⁸ It is notable to observe the growth of the PGCAG constituency all through these years. According to the report of the late PGCAG Secretary Rev. Rudy Esperanza as recorded by *Philippine Directory of Christian Churches, Mission Boards and Related Organizations 1961*, January 1961, 7-8, the number of Assemblies of God churches in the Philippines were as follows: "Organized - 161" and "Unorganized - 262." Recently the acting PGCAG Superintendent Rev. David Sobrepena reports to the January 1996 Assemblies of God Asian Missions Association (AGAMA) Conference that the "latest count indicates a total of 2,176 churches in fellowship" with the PGCAG. Rev. Sobrepena, being a member of the Board of Governors of the Philippine Council of Evangelical Churches (PCEC), continues to report that: "The Philippine Council of Evangelical Churches classify the Assemblies of God as the largest evangelical denomination in the country." He further reports that the PGCAG also started sending foreign missionaries. "[The PGCAG] now have five missionaries serving in Cambodia where they have planted eight churches to date." See "News Briefs, Philippines," *Agama Vision*, April-June 1996, 9. The incumbent General Secretary of PGCAG Rev. Felipe Acena reports that as of March 31, 1997 there are 1,165 "affiliated churches" with the PGCAG. He also notes that there are 1,866 churches recognized in the nineteen (19) PGCAG districts. See Felipe Acena, "Report of the General Secretary on the 33rd General Council on April 22-25, 1997 at Cebu City, Philippines," 3.

⁴⁹ The first of the prerogatives of PGCAG in Article IV of its "Constitution and By-laws" (1964), 2, is as follows: "To promote the evangelization of the Philippines and the world by Scriptural means."

articulates the nature and function of the church as an organization existing as a witness of Jesus Christ to a lost world.⁵⁰

The statement of beliefs or the doctrinal positions of the denomination are commonly known as the Statement of Fundamental Truths. These Fundamental Truths are sixteen statements of the foundational doctrines of the PGCAG and the Assemblies of God in the whole world. The Fundamental Doctrines reflect the understanding in the Assemblies of God of the eschatological function of the church while waiting for the coming of the Lord Jesus Christ. This is reflected in the Statement of the Fundamental Doctrines number ten:

THE CHURCH AND ITS MISSION. The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the First-born, which are written in heaven (Eph 1:22,23; Heb 12:23). Since God's purpose concerning man is to seek and to save that which is lost, to be worshipped by man, and to build a body of believers in the image of His Son, the priority reason-for-being of the Assemblies of God as part of the Church is: a. To be an agency of God for evangelizing the world (Acts 1:8; Matt 28:19,20; Mark 16:15,16). b. To be a corporate body in which man may worship God (1 Cor 12:13). c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Eph 4:11-16; 1 Cor 12:28; 1 Cor 14:12). The Assemblies of God exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience: a. Enables them to evangelize in the power of the Spirit accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Heb 2:3,4). b. Adds a necessary dimension to a worshipful relationship with God (1 Cor 12, 13 and 14). c. Enables them to respond to the full working of the Holy Spirit in expression

⁵⁰ As reflected in the Statement of Purpose of PGCAG in *Rules of Church Government* (1980), 1.

of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Gal 5:22-26; 1 Cor 14:12; Eph 4:11,12; 1 Cor 12:28; Col 1:29).⁵¹

The PGCAG together with the rest of the Pentecostal movement sees the church as an eschatological community with a defined mission to propagate the gospel of the Lord Jesus Christ.⁵² The PGCAG believes in the soon return of Christ. The thirteenth Statement of Fundamental Doctrines reflects the emphasis on the imminence of the coming of the Lord: "THE BLESSED HOPE. The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the *imminent* and blessed hope of the Church (1 Thess 4:16,17; Rom 8:23; Titus 2:13; 1 Cor 15:51,52)."⁵³ The PGCAG also acknowledges that the eschatological purpose of the church, where it is embodied, refers to what the biblical mandate challenges the church to achieve before the return of Jesus.⁵⁴ Therefore, the eschatological purpose of the church's existence is correctly perceived by the PGCAG which is clearly traceable in its history and explicitly indicated

⁵¹ Article VI - Statement of Fundamental Doctrines in *Rules of Church Government* (1980), 6.

⁵² See French L. Arrington, "Historical Perspectives on Pentecostal and Charismatic Hermeneutics," in *Dictionary of Pentecostal and Charismatic Movements*, 1988, 385; cf. Statement of Purpose of PGCAG in *Rules of Church Government* (1980), 1.

⁵³ Article VI - Statement of Fundamental Doctrines in *Rules of Church Government* (1980), 6. (The italics in the quote are mine.)

⁵⁴ See Matt 28:19-20; Mark 16:15; cf. Matt 24:14. The Assemblies of God "Spiritual Life Committee Report" (1991 General Council, Portland, Oregon), 8, declares: "Mark this down: the lack of missionary zeal in any church or church leader is the most direct evidence possible that no revival is present. Where people do not have God's heart for the world, they do not have God's presence—even if they think they do. They do not. No one can be a disciple of Jesus Christ and ignore the Great Commission." The Media Ministry, i.e., the Radio Department of the PGCAG gave its challenge to the PGCAG 31st General Council (April 24-28, 1995 at Bethel Bible College in Valenzuela, Metro Manila): "We can boldly assert that He allowed man to 'discover' these [media] tools so that they can be used by the church to accomplish its mandate to . . . 'make disciples of all nations' (Matt 28:19). . . . This media arm of the PGCAG will by the power of the Holy Spirit stir up the gifts of Assemblies of God people in the area of using media for evangelization and discipleship. The time is now!"

in its fundamental truths. There is an excitement among Pentecostal believers in general⁵⁵ and also in the Philippines that the Lord is coming back real soon.⁵⁶ The church exists to do her responsibility to propagate the gospel while the Lord Jesus Christ tarries. This consciousness should be acknowledged as the eschatological purpose of the church's existence.⁵⁷ This is corollary to the emphasis that the outpouring of the Spirit in the church is an eschatological sign.⁵⁸ The expectation then of the reality of the soon coming of the Lord Jesus is a logical, evident result of the experience of Filipino Pentecostals of the Spirit-baptism as an eschatological phenomenon for the evangelization of the world.⁵⁹ This experience of the Spirit brings the reality of joy in waiting for the Lord's coming. The matter of evangelizing one's neighbor becomes a necessary result of the boldness brought by the Spirit.⁶⁰ The blessed hope, the promise of Jesus to take the

⁵⁵ This thrill of the Lord's coming occurs from an "apocalyptic" perspective among the Pentecostals in general. Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, Journal of Pentecostal Theology Supplement Series, ed. J. C. Thomas, R. D. Moore, S. J. Land (Sheffield, England: Sheffield Academic Press, 1993), 59, stresses that it ". . . is evidenced by a worship and witness which is crucially dependent upon the witness of the Spirit and therefore constantly concerned with the presence and parousia of Jesus Christ."

⁵⁶ In reading the signs of the times the imminent return of Christ is expected among the Assemblies of God believers. See Salvador Cayabyab, "Earthquake, A Sign of His Coming," *Intercom*, July-August 1976, 2. The understanding of wars or rumors of wars, sufferings, epidemics, and earthquakes as signs of the times is also reflected in T. E. Gannon, "The End-Time Challenge," *The Pentecostal Voice*, July 1968, 4.

⁵⁷ Hiroshi Yoshiyama, "Missions are Vital to the Life of the Church," *The Pentecostal Voice*, August 1969, 11, points out that the work of propagating the gospel is the means of the church in preparing for the soon return of Christ. Wherefore the accomplishment of the mission of the church and the second coming of Christ cannot be separated.

⁵⁸ The Spirit outpouring that Joel prophesied was fulfilled in Acts 2 and continually is being fulfilled in the contemporary Pentecostal experience. It is taken seriously by Pentecostals as a sign of the eschaton. As Gannon, 4, claims that "in the last days" God's intention encompasses an extensive "outpouring of His Spirit" upon the youth based on Acts 2:17.

⁵⁹ Yoshiyama, 11, asserts that the purpose of Pentecost is for the end time proclamation of the gospel.

⁶⁰ Harold H. Kohl, "Theologically Speaking: The Holy Spirit," *The Pentecostal Voice*, October-November 1966, 22, maintains that: "The force of Pentecost coming to an individual should be that of being thrust forth in witnessing for Christ. The

believers unto himself in glory, becomes the motivating factor of witnessing to the soon coming of the Lord.⁶¹

It is important to highlight at this juncture the fact that the unique church growth of the PGCAG should be attributed to the understanding that it is the Spirit of God that is accomplishing the work through the lives of the men and women who have experienced the Spirit baptism and thus are empowered to be mighty witnesses. T. C. Esperanza succinctly portrays the relation of Spirit-baptism and evangelism: "The Pentecostal doctrine of the baptism with the Holy Spirit as an endowment of power for service energizes the baptized believers into a program of aggressive outreach. Evangelism permeates the life of the church."⁶² It is also consequentially significant to underscore the point that the anticipation of the soon coming of the Christ necessitating the evangelism of one's neighbor becomes a dominant notion for the eschatology of Filipino Pentecostals. Esperanza is correct in depicting the heart of the PGCAG's understanding of its eschatological purpose:

The Philippine Assemblies of God aims to perpetuate the evangelistic fervor and missionary zeal with which the Pentecostal movement was born. With the promise and command "... ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8), nationals and missionaries, clergy and laity work together in winning the Philippines for God 'til Jesus comes.⁵²

The eschatological challenge for the PGCAG concerns the occasion for the church to move supernaturally as she propagates the gospel.⁶³ The supernatural can be done by God's power in the name of Jesus through the manifestation of signs and wonders.⁶⁴ Hence the church may be released to do her ministry with the experience of the supernatural works of God

shock of Pentecost coming to a community should be that of awakening to sin by Spirit-anointed testimony."

⁶¹ Cf. Yoshiyama, 11.

⁶² Esperanza, 65.

⁵² *Ibid.*, 84.

⁶³ See Yoshiyama, 11, for further discussions.

⁶⁴ See Acts 3:6,16; 4:10,30; 5:12.

while Christ's return tarries.⁶⁵ The experience of Spirit baptism for a Pentecostal believer is understood as the gateway to move into the realm of the supernatural.⁶⁶ This is understood in general as the perception among Pentecostals because the experience of the Spirit's infilling brings sensitivity to the Spirit himself.⁶⁷ As a believer becomes aware of the power and authority of the name of Jesus he or she can trust God to move in the supernatural realm.

4. Supernatural Assumption of the PGCAG

The belief of the PGCAG about the supernatural is linked to the assumption that God still moves today through the miraculous to reveal himself as he did during apostolic times.⁶⁸ The doctrinal assumption of the PGCAG provides the opportunity for Pentecostal believers to move supernaturally.⁶⁹ The view of the relationship of the Spirit baptism, holiness and the manifestation of signs and wonders can be traced in the doctrinal assumption that the Pentecostal power in Acts is still available today.⁷⁰ As P. G. Chappell depicts the assumption of the Holiness-Pentecostal healing movement:

⁶⁵ Yoshiyama, 10-11. See also Mark 16:15-20; Acts 4:29-31; cf. 1 Cor 12:1-14:40; Heb 2:3-4.

⁶⁶ The Spirit baptism is stated in doctrine number seven, "The Baptism in the Holy Ghost," as "subsequent to the experience of the new birth." It is also implied in the doctrine, both in number seven and ten, "The Church and Its Mission," that the experience of Spirit-baptism leads a believer to the sensitivity to move in the supernatural realm through the power of God. See Article VI - Statement of Fundamental Doctrines in *Rules of Church Government* (1980), 5-6.

⁶⁷ *Ibid.*

⁶⁸ *Ibid.* Cf. Yoshiyama, 11, who claims for "signs following" if there is the Spirit's anointing.

⁶⁹ An example of this opportunity to move in the realm of the supernatural is claimed by Rev. Alfred C. Jose who is a pastor of a local Assembly of God church in Metro Manila. He also established a school focusing on "deliverance, demonology, and church revival." The objective of the school is "to stir up [and] activate [the] spiritual gifts [in] the Body of Christ, prepare [the] church for [a] greater harvest, and strengthen [the] church foundation." As a result of his faith in what the Holy Spirit can do God is using him "effectively in the ministry" and "he is being used in church revival, seeing more signs [and] miracles, [and] setting [people] free from bondages and sicknesses." Rev. Jose further claims: "[The] signs and miracles are very clear [evidences] that the prophetic voice of God [in] the book of Acts

After acknowledging that the Pentecostal power of Acts was still available today for all believers, it was a logical step to allow for the accompanying supernatural signs. When one accepts the basic presupposition of the faith healing movement that all sickness is ultimately related to sin and Satan, and the presupposition of the Holiness movement that the believer is endowed with the Pentecostal power of Acts, then the sanctified believer, who through God has power over sin and Satan, also has power over sickness. This thesis provided the fundamental basis for the intimate connection between perfectionism and divine healing.⁷¹

Chappell clearly portrays that the Pentecostal assumption of signs and wonders is basically inherited from the Holiness roots of the movement. The expectation for miraculous healings performed in the power of God is claimed by Pentecostals as still legitimate for modern believers.⁷² The doctrine of Pentecostals which believes in the miraculous and supernatural enhances the relationship of what is believed and taught to what is applied and practiced.⁷³

from Chapter 2 verses 16 ff. is very much [clearly] happening today, but we need to usher our people in fulfilling these verses in their own lives to experience the same power." See "Pastor's Profile: Rev. Alfred C. Jose," *The STDC Newsletter*, May 1995, 3.

⁷⁰The relationship between Spirit-baptism, holiness, and manifestation of signs in a believer's life is taught in the PGCAG as part of the Pentecostal testimony. An encouragement to seek the promise of the Father is recognized as a command from Christ. See "The Baptism in the Holy Spirit," *The Pentecostal Voice*, January 1969, 1. See also "The Pastor's Profile: Rev. Oral Roberts Abellano," *STDC Newsletter*, May 1995, 3, who expresses his Pentecostal belief: "[Through] the power of the Holy Spirit we can do what Jesus did, like what He said . . . in John 14:12, 'I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father'."

⁷¹P. G. Chappell, "Healing Movements," in *Dictionary of Pentecostal and Charismatic Movements*, 1988, 357.

⁷²Cf. Article VI - Statement of Fundamental Doctrines in *Rules of Church Government* (1980), 6, under doctrine number twelve, "Divine Healing."

⁷³See Ward R. Williams, *Knowledge and Practice in the Assemblies of God: A Commentary on the Statement of Fundamental Truths*, rev. ed. (Lakeland, FL: Published by the author, 1988), 55-62, for a discussion of the Pentecostal

The synthesis of Pentecostal faith and the experience of reality comes as the cutting edge of the supernatural move of God in Pentecostal services.⁷⁴ The *Intercom*, the official magazine of PGCAG, articulates the doctrine and practice of the Assemblies of God:

The distinctive feature of the Assemblies of God is the charismatic experience we call the baptism in the Holy Spirit. Glossolalia—speaking in other tongues—is the initial physical evidence of this experience. It is the doorway to a marvelous new life in the Spirit in which the Holy Scriptures come alive and the Lord Jesus Christ is a real and personal Friend. This makes full gospel churches unique—although we stand alongside other evangelical denominations in teaching the great doctrines of the Christian faith. We believe in a personal spiritual experience that is heartfelt and Christ-centered. We take the Bible as the infallible, authoritative rule in faith and conduct—and hold that all who worship God should worship Him in Spirit and in truth. Our services are marked by fervency and informality. Music, hymns, singing, and praying are enjoyed by all, but prime importance is placed on the preaching of the Word.⁷⁵

understanding and practice of miracles and healing. Williams, 61-62, summarizes his comments about the number twelve doctrine that pertains to divine healing:

Miracles today arrest the attention of men and point them to the reality of the invisible God. We thank God for the truth of Divine Healing. We must never cease to preach it, believe it, and give it the emphasis it should have in a New Testament church. But miracles do not change the general rules under which we live our lives. "Therefore we do not lose heart." . . . We must realize that healings only minister to the temporal, bodily needs of believers, for the present time.

⁷⁴Matthew S. Clark, Henry I. Lederle, et al., *What is Distinctive About Pentecostal Theology?* (Muckleneuk, Pretoria: University of South Africa, 1983), 43, claim that: "A Pentecostal meeting has always been an event, an experience, and those who attend have always expected that something will happen, and that it will happen to them."

⁷⁵"The Pentecostal Evangel Reports: The Assemblies of God Still Growing," *Intercom*, September 1974, 4.

The challenge of the demonstration of signs and wonders as an eschatological phenomenon makes the experience of the Spirit baptism functional not only in terms of the prophetic witness of the church but also in relation to the reality that the Jesus whom she preaches is the same and never changing Lord of miracles. The doctrine of the empowering of the Spirit carries with it the opportunity to believe God to move supernaturally to confirm the proclamation of the gospel with signs and wonders following. It is noteworthy that although the Assemblies of God believes in the supernatural and informality, the prime importance of its gathering is given to the preaching of the word, and the center of faith is based on the Bible. The former General Superintendent of the General Council of the Assemblies of God in the United States, Rev. Thomas Zimmerman, articulates the importance of the relation of the word to experience: "The Pentecostal movement has a tremendous responsibility to the present-day outpouring of the Holy Spirit that is everywhere apparent in the world today. Our responsibility centers in three general areas: (1) experience; (2) example; and (3) exposition."⁷⁶

The doctrinal assumption of the PGCAG, together with the rest of the classical Pentecostals, combines the biblical teaching and contemporary experience. Pentecostals believe that the experience of the modern Pentecostal outpouring and the empowerment of the Spirit is for all. It is not only limited to Pentecostals. The experience is for all whom God will call (Acts 2:38-39; cf. 5:32b). The eschatological challenge, therefore, for the PGCAG is to be an example, in word and deed, so that others may also have the opportunity to enjoy the experience of the Spirit and the power of God in the last days.

5. Pragmatic Emphasis of the PGCAG

Since the Pentecostal movement believes in the demonstration of the power of God in terms of signs and wonders as a part of Christian experience, it has taken the challenge to believe for the manifestation of

⁷⁶Thomas Zimmerman, "The Pentecostal Movement's Responsibility to the Present-Day Outpouring," *The Pentecostal Voice*, February 1965, 4.

miracles in the ministry of the church.⁷⁷ The belief in signs and wonders is a doctrinal assumption in the Pentecostal movement. This assumption brings pragmatism to Pentecostals in praying for the sick for healing or hopes for the miraculous intervention of God together with the salvation of souls. The belief that signs will follow them that believe is expressed in expecting God's mighty power through the manifestations of healings and miracles in the gathering of the people of God. The supernatural is also emphasized in terms of pragmatic significance as evidence of the move of God in the proclamation of the gospel. As Rev. Eleazer E. Javier, the former General Superintendent of the PGCAG, succinctly elucidates:

It was in 1940 when the work of the Assemblies of God in the Philippines was formally organized. The history of the Assemblies of God is marked by the supernatural work of God. This is how it should be, then, now and in the future. Human organization is simply a vehicle to expedite the fulfillment of the Great Commission in our generation.⁷⁸

It is also as important to note together with the doctrinal assumption of Pentecostals that pragmatism is also accentuated in the occasion of experiencing the supernatural evidences of the power of the almighty.⁷⁹ The signs and wonders following the preaching of the gospel brings life to the reality of what Acts narrates. The experiences of the primitive church become available to the believers of today making the written story of the church alive and exciting as experienced by the believers both then and now. Esperanza gave a synopsis of how the PGCAG was established in its early days with signs following:

⁷⁷It should be noted that the first call of the general convention of the Pentecostals in 1914 was addressed to the "saints who believe in the baptism with the Holy Ghost with signs following." See Brumback, 157.

⁷⁸From the Foreword of Rev. Eleazer E. Javier, General Superintendent/President of the PGCAG in *Rules of Church Government* (1980).

⁷⁹W. Weekley, as quoted by Harold Kohl, "Make Room for the Holy Spirit," *The Pentecostal Voice*, July 1966, 4, makes a statement that exemplifies Pentecostal pragmatism: "People will do what you preach for them to do. If you want people to be saved, you must preach salvation. If you want people to tithe, you must preach tithing. If you want people to be healed, you must preach healing. If you want people to be baptized in the Holy Ghost, you must preach the baptism in the Holy Ghost."

Unique in origin, the Philippine Assemblies of God was not begun by missionaries from the United States where the Pentecostal movement has its roots. Rather, the work was pioneered by Filipinos who came to the States and were converted, trained and called to the ministry. With a love for their country and people, these Filipinos went home to the Philippines and preached the gospel. Sinners were converted, the sick were healed, and believers baptized in the Holy Spirit. Churches were born. For purposes of cooperation and fellowship, these preachers organized themselves with the help of American missionaries into a duly organized religious body.⁸⁰

Thus the historical circumstances of the PGCAG reflect that the proclamation of the word with the appreciation of the Spirit's anointing did not only give boldness but even certainty and the same excitement as that of the New Testament church.

The belief in wonders and miracles also contributes to the growth of the PGCAG in terms of numbers of people touched by the power of God. Church services with Pentecostal preaching that have the indications of the supernatural practically attract people to observe and see what God is doing. Honorato B. Eslao vividly depicts the Pentecostal assemblies:

To the Pentecostal believer a revival is the dramatic realization of the Pentecost doctrine about the believed descent of the Holy Spirit accompanied by the phenomena of speaking in strange languages, and sometimes even faith healing. He believes that these marvels are the sole conclusive evidence of the baptism of the Holy Spirit and as such the necessary means to salvation. A Pentecostal thinks that "God has in mind to perform miracles in our everyday life." And the wonders of healing mean the liberation of the sick from the oppression of the devil, from "deaf spirits, dumb spirits, insane spirits, infirm spirits, deceiving spirits, . . . and foul spirits." On every healing day there is a mass rush to get prayed for. The sick, the weary and the mentally depressed fall in line waiting for the imposition of hands and the promised remedy to their problems

⁸⁰ Esperanza, 83.

through faith. From these "miracle" sessions news of remarkable cures get around; then more and more spectators come.⁸¹

The stress on pragmatism in evangelistic crusades and revival meetings of Pentecostal churches does not only confirm the biblical truth written in the Bible but also invites a believer to take what the word of God says and trust the almighty for results.⁸² This relationship between the truth of the word and the reality of faith experiences becomes the attracting feature of Pentecostalism to the unbelievers who are sincerely seeking God.

Although in any revival movement the sincere belief in what the word of God says may go to extremes,⁸³ bring inconvenient disappointments and create serious sophistications, it authenticates one thing and that is that the reality of the word of God can be experienced even today.⁸⁴ It should be admitted, nevertheless, that although the reality of the experience, subjective as it is, cannot establish a theological truth, it does substantiate the reality of what the sovereign almighty God says in his word. The eschatological challenge to the enthusiastic and pragmatic PGCAG constituency is to be a Pentecostal in a "scriptural sense."⁸⁵ Zealous Pentecostals profess that they are also people of the Scriptures. Hence, for a Pentecostal the authority of the word of God is above all miracles or signs and wonders. The PGCAG maintains that: "The Bible is our all sufficient rule for faith and practice."⁸⁶

⁸¹ Honorato B. Eslao, "How Pentecostals Attract Converts," *The Pentecostal Voice*, September 1967, 10.

⁸² See Esperanza, 65-69.

⁸³ Horton, *The Pentecostal Movement*, 16-24, admits and narrates the extreme emphasis of the Pentecostals, at least in their initial history.

⁸⁴ Experience is extremely important in the Pentecostal claim. Hence the word, faith and practice cannot be separated from each other. A Pentecostal believes that the power of God is accomplished in Jesus Christ. As Clark, Lederle, et al., 43-44, affirm that without the experience "there cannot be a true identification with the church of the Book of Acts, either in mission or in essence."

⁸⁵ W. Morton, "In More than Name . . . Pentecostal," *The Pentecostal Voice*, June 1966, 23, asserts: "To be a Pentecostal in the scriptural sense means to be filled with love and power. It means to preach the word of reconciliation with such conviction that men and women are forced to make decisions. It means to do mighty exploits in the name of the Lord . . ."

⁸⁶ Article VI - Statement of Fundamental Doctrines in *Rules of Church Government* (1980), 2. See also, under doctrine number one, "The Scriptures Inspired," 2.

6. Epilogue: Historical Consciousness and Doctrinal Influence

The history and the doctrine of the PGCAG depict the clear understanding of and emphasis upon the mission of the church as an eschatological community. This means that the church is being filled with the Spirit to propagate the gospel of Christ. What made the Filipino young men who were saved and filled with the Spirit in the United States come back to the Philippines was their experience which became the foundation of the PGCAG. The Statement of the Fundamental Truths declares that the mission of the PGCAG is to preach the gospel in the power of the Spirit. The experience of the Spirit baptism gives a dare for Pentecostals to show the power of God through the miraculous. The doctrine of PGCAG opens an avenue for believers to practice the supernatural in the name of the Lord Jesus. The pragmatism of Pentecostals entails the belief that signs following the preaching of the word confirm the authority of the message of the gospel.

The PGCAG devotes itself to the evangelistic preaching to the world assuming its distinctive doctrine of the Spirit-baptism for empowerment in mission. The urgency of the task of proclamation is well epitomized in the premillennial eschatology of Pentecostals. As Christ is expected to come soon, Pentecostals regard that the church has the responsibility to evangelize the whole world and then the end will come. For Pentecostals the missiological emphasis of Acts 1:8 brings a corollary theological motif that a believer is empowered by the Spirit to do his mission. This experience of the empowering of the Spirit becomes normative for every believer in Acts, for all believers have the vocation to proclaim the gospel to all the world.⁸⁷ Fernando R. Basilio argues it well:

⁸⁷ Robert P. Menzies, "Coming to Terms With an Evangelical Heritage," in *Contemporary Issues in Pentecostal Theology*, Asia Pacific Theological Seminary First Annual Pentecostal Lectureship Series (Baguio, Philippines: APTS, 1993), 105, argues: "Luke's intent to teach the normative character of the Pentecostal gift is nowhere more clearly evident than in Acts 2:38-39. The 'promise' of the Spirit is explicitly stated to be 'for all whom the Lord our God will call' (Acts 2:39, NIV). An examination of the relevant texts reveals that 'the promise of the Father' (Luke 24:49, Acts 1:4; cf. 2:33) and 'the promise' with reference to the Spirit (Acts 2:38[-39]) find their origin in Joel 2:28: 'I will pour out my Spirit on all flesh; your sons and daughters shall prophesy . . . ' For Luke the promise with reference to the Spirit refers to the gift of the Spirit of prophecy promised in Joel

The "baptism with the Holy Spirit" is a baptism of power, i.e., power to be a witness for the Lord Jesus Christ. It was the risen Lord who promised His disciples, ". . . you shall receive *power* when the Holy Spirit has come upon you, and you shall be my witnesses . . . unto the uttermost part of the earth." (Acts 1:8, NASB, all italics mine). . . . Pentecostals are in agreement that the promise in [Acts] 1:5 was fulfilled in [Acts 2]. Hence the descent of the Holy Spirit upon the disciples on the day of Pentecost constitutes the disciples' own baptism with the Holy Spirit. . . . Now that explanation is crucial. In short, one speaks with tongues by the inspiration of the Holy Spirit. This is a characteristic Lukan theology. It is important to note that Luke also describes speaking with tongues in the same verse (2:4) in terms of being "filled with the Spirit." But whether "baptized" or "filled", the point is that the disciples were filling the role of witnesses at the precise moment they were baptized or filled. Thus, their experience served the purpose of 1:8. . . . He inspired the disciples to speak in the "tongues" of the crowd, thereby making them Christ's witnesses; and He used the same phenomenon (including Peter's sermon, note same verb for "speak" in 2:4 and v. 14) to bring the people to a saving knowledge of the Messiah. . . . [In] 2:4, "speaking in tongues" is a distinctive Lukan vocabulary for inspired speech, and nothing more. . . . What then does this finding mean for us? Simply put, Luke's terminologies of "baptism" and "filled with the Spirit" are simply descriptive of a potentially repeatable experience where the disciple, by inspiration of the Spirit, becomes at that very moment a witness for Christ, within the purview of Acts 1:8.⁸⁸

2:28. This promise, which is initially fulfilled at Pentecost (Acts 2:4), enables the disciples to take up their prophetic vocation to the world."

⁸⁸ Fernando R. Basilio, "The Baptism with the Holy Spirit: With what "tongue" does one speak?" *Bethel Light*, February 1995, 11.

“THE SPIRIT OF YOUR FATHER”: SUGGESTIONS FOR A FULLER
PENTECOSTAL PNEUMATOLOGY WITH ACCOMPANYING
PASTORAL IMPLICATIONS

Yee Tham Wan

1. Introduction

This paper makes the somewhat obvious point that Pentecostals have much to gain by highlighting the unique Matthean phrase, “the Spirit of your Father” (τὸ πνεῦμα τοῦ πατρὸς ὑμῶν); rather than gloss it over as many commentators throughout the ages seem to have done. Pentecostals miss an important interpretative opportunity to speak into their own theology of the Spirit if they simply identify the “Spirit of your Father” as a synonym for the “Spirit of God”¹ or even as the “Holy Spirit of Prophecy.”² And, it is not simply an opportunity to shore up the main articles of classical Pentecostal theology; it also helps Pentecostals see the possibilities of their role in the larger church world.

The unique Matthean phrase in question is found in Mt. 10:20.

¹ Blaine Charette, *Restoring Presence: The Spirit in Matthew's Gospel*, Journal of Pentecostal Theology Supplement Series no. 18 (Sheffield, England: Sheffield Academic Press, 2000), 134.

² Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 1999), 321 & 324.

Mt. 10:20

οὐ γὰρ ὑμεῖς* ἐστε οἱ λαλοῦνται ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς
ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

Literal English Translation

Mt. 10:20 For you (plural) are not the ones who are speaking but **the Spirit of your Father** (is) the One speaking through you (plural).

2. Contextual Analysis

This reference in Matthew comes after more than five chapters without any mention of the Spirit in Matthew's Gospel, with the last reference coming from Mt. 4:1. Between 4:1 and 10:20 there was the inaugural ministry of Jesus in Galilee, the calling of the His disciples, the description of the growth of His ministry, the great Sermon on the Mount section (ch. 5-7), and the reports of powerful miracles in His ministry (including healings, exorcisms, calming of a storm, and even the raising of a dead girl). All this led to growing crowds following Jesus. Jesus therefore called twelve disciples and delegated them authority to drive out evil spirits and to heal. H. J. Held makes the point that the great teaching section of chapters 5 to 7, together with the following the collection of the accounts of the miraculous deeds of Jesus in chapters 8 and 9; have the Christological function of presenting Jesus as the "Messiah of the word" and also as the "Messiah of deed."³ Matthew's intention that these two groups of chapters (5 - 7 and 8 - 9) be read together can perhaps be seen in the "framework-verses"⁴ of Mt. 4:23 and 9:35.

The references to the twelve disciples in 10:1 and 11:1 form an inclusio marking out the entire chapter 10 as an identifiable block. It follows the lament in Mt. 9:37 of the lack of workers. Chapter 10 responds with the calling and commissioning of the twelve apostles. The specific verse that is of interest to this paper forms part of the instructions given to the twelve apostles at their commissioning. This commissioning was given for the exclusive purpose of reaching the Israelites. "Matthew was eager to record that Jesus sent his disciples first exclusively to the Jews, thus highlighting the fulfillment of the promises to Israel and confirming that Christianity is

³ Gunther Bornkamm, Gerhard Barth and Heinz Joachim Held, *Tradition and Interpretation in Matthew*, trans. Percy Scott (Philadelphia, PA: Westminster Press, 1963), 246.

⁴ *Ibid.*, 249.

not a different 'religion' nor one intended primarily for the Gentiles, although Jews were quickly becoming a minority in the Church of Matthew's day."⁵ It is perhaps also significant that these instructions to preach only to the "lost sheep of Israel," come just before the remarks of Jesus about John the Baptist in chapter 11. The reader will be reminded that John the Baptist represents the Old Covenant directed towards Israel.

Ulrich Luz, however, goes beyond this common interpretation that the commissioning of the Twelve was to fulfill the divine obligations of the Old Covenant to Israel.⁶ For Luz, Matthew chapter 10 is fundamental to a Matthean ecclesiological perspective and should be seen as the "ecclesiological prolongation of chapters 5-9."⁷ Indeed, the formulation καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ("and healing every disease and every sickness") in 10:1 closely follows that of Mt. 4:23 and 9:35, suggesting an identification of the disciples here with the ministry of Jesus.⁸ Chapter 10 therefore challenges today's mere "conceptual definition" of the church and confronts us with a "non-idealistic understanding" of the church – one that is dynamic "in its obedience and its deeds":⁹

For (Matthew), the church is not something static and primarily institutional. His concept is that of a dynamic church. The church in its institutional appearance is not yet the church, but only in its obedience and its deeds. It is the church insofar as it has a task, authority, and power from the Lord and insofar as it *lives* according to its mission, is obedient, and *practices* what is given and commanded to it (emphases all Luz's).¹⁰

Donald Hagner, however, takes a somewhat softer stand about applying chapter 10 to the church. He doubts if Matthew's church would be expected to fulfill literally the commandments given here. Nonetheless, he still believes that the church "was called to exhibit a similar mindset . . . (allowing)

⁵ Donald A. Hagner, *Matthew 1-13*, vol. 33A in Word Biblical Commentary, gen. ed. Bruce M. Metzger (Dallas, TX: Word, 1993), 273.

⁶ Ulrich Luz, "Itinerant Radicals, Settled Communities, and the Church Today" in *Matthew in History: Interpretation, Influence, and Effects* (Minneapolis, MN: Fortress, 1994), 39-55.

⁷ *Ibid.*, 42.

⁸ Bornkamm, Barth, and Held, 249.

⁹ *Ibid.*, 54-55.

¹⁰ *Ibid.*, 54.

nothing to distract from the call to spread the message of the kingdom. . . . (And,) be prepared for a mixed response to their message”¹¹

Leon Morris follows up on this opinion that chapter 10 may apply to the church but limits its application only to certain sections of the chapter. For him, 10:16ff form a different section and refers to perhaps a future beyond the immediate mission for which the twelve was being sent out then. Instructions given by Jesus in the earlier section (10:5-15) seem to suggest that the twelve will expect a friendlier reception, unlike the section of 10:16ff, which suggests that the twelve should expect to undergo severe persecution.¹²

In fact, the Matthean context for the saying of Mt. 10:19-22 is unique among the Synoptics. Both Mark and Luke have the eschatological teachings of Jesus as the context for the same sayings (Mk. 13:11-13; Lk. 21:12-17). Matthew seems to have a much more contemporaneous application for this saying with perhaps a continuing application for the church of all ages; rather than a purely futuristic application.

3. Verbal Analysis

The main finite verb in the sentence, ἐστε (“you are”) is in the present tense so that the promise of help to the disciples becomes more vivid. Very likely, Matthew’s readers are already experiencing the fulfillment of this promise.

τὸ πνεῦμα τοῦ πατρὸς ὑμῶν (“the Spirit of your Father”) is a uniquely Matthean contribution. The phrase is found nowhere else in the New Testament. Mark has the Holy Spirit (Mk. 13:11-13) in the parallel Markan passage while Luke leaves out the Spirit entirely (Lk. 21:12-15) in the Lukan parallel. Matthew relates the Spirit very closely to the Father here. The phrase is also very specific and speaks of *your* (i.e. the disciples’) Father. This description of the Spirit as the Spirit of the Father seems closer to the more developed Johannine (Jn. 14:26) and Pauline (Rom. 8:15; Eph. 2:18) pneumatologies.

πατρί (“father”) anticipates the following verses (Mt. 10:21 and 34ff) where family members will betray each other as well as 10:29-32 where the Heavenly Father is also mentioned. πατήρ is one of Matthew’s favorite words, found 20 times in Matthew, but only once in Mark and 3 times in

¹¹ Hagner, 274.

¹² Leon Morris, *The Gospel According to Matthew* (Grand Rapids, MI: Eerdmans, 1992) 251-2.

Luke. The reference to the Father in the midst of persecution echoes Mt. 5:44-45 in the Sermon on the Mount, “But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven . . .”

πατρί ὑμῶν (“your Father”) will surely also echo the Lord’s Prayer, where the disciples were taught to pray, πατρί ἡμῶν (“our Father”); especially when read together with Mt. 10:32 and 33. Matthew, in fact, places πατήρ in critical places of his story-telling. One could also relate these references to the promised provisions of the Father in 6:31-34 in the Sermon on the Mount. The fatherhood of God is a very important theme here as well as the Sermon on the Mount (Mt. 5:16, 45, 48, 6:4, 6:9, 6:15, 6:18, 6:32, 7:11, 7:21, 10:20, 10:29, 10:32). In Mt. 7:21, the concept of the fatherhood of God is applied to the test of a true charismatic: a true charismatic is one “who does the will of (Jesus’) father in heaven.” ὑμῶν makes the Spirit available to the disciples who are children of the Heavenly Father. Daniel Harrington perhaps unwittingly highlights the importance of this pronoun here when he notes that, “(it) is unusual to talk about the availability of the gift of the Holy Spirit to the disciples, since during his ministry Jesus is the primary bearer of the Spirit.”¹³

Davies and Allison ask provocatively if there was an early Christian tendency to use λαλεῶ (“speak”) rather than λεγῶ (“speak”) for inspired or ecstatic utterance (cf. 1 Cor. 12:3; 13:1; 14:2).¹⁴ Despite Grundmann’s suggestion,¹⁵ most interpreters prefer to take ἐν (“in”), as a dative of instrument and translate the phrase as “speaking *through* you.” However, if we translate ἐν as “in” and take Davies and Allison’s suggestion seriously, we can easily follow Craig Keener to see the “Holy Spirit of prophecy”¹⁶ here. R. T. France even suggests that Matthew may have Joel 2:28-29 in mind here.¹⁷

4. Theological and Pastoral Implications for Pentecostals

¹³ Daniel J. Harrington, *The Gospel of Matthew*, Sacra Pagina, ed. Daniel J. Harrington (Collegeville, MN: The Liturgical Press, 1991), 145.

¹⁴ W. D. Davies and Dale C. Allison, *The Gospel According to Saint Matthew*, 3 vols. in *The International Critical Commentary*, gen. ed. J. A. Emerton, C. E. B. Cranfield, and G. N. Stanton (Edinburgh, UK: T. & T. Clark, 1988), 185.

¹⁵ Bruner cites Grundmann’s argument against the instrumental understanding of ἐν here. Frederick Dale Bruner, *Matthew: A Commentary, The Christbook: 1-12*. Vol. 1 (Dallas, TX: Word Publishing, 1987), 383.

¹⁶ Keener, 324.

Despite the importance of this verse for understanding Matthew's pneumatology, there is little theological follow up in commentaries on this verse. In fact, Luz notes that "a certain reserve toward this promise is frequently evident" in the history of interpretation.¹⁸ Luz suggests that this could be due to the concern that preachers may neglect careful study of the scriptures and take the lazy way of simply relying on the Spirit of their Father!!¹⁹

The unique phrase, "the Spirit of your Father," is an important evidence of Matthew's "advanced" pneumatology; reflecting Matthew's Trinitarian pneumatology. It continues the implicit development of the concept of the divine Trinity in the Matthean narrative that began with the role of the Spirit in the birth of the Son²⁰ and developed further with the heavenly pronouncement at the baptism of Jesus (Mt. 3:16-17); and which will climax with the baptismal formula at the end of his gospel. The phrase also allows us to relate Matthew's pneumatology with Johannine and Pauline pneumatology. This "advanced" pneumatology is Matthew's own post-Pentecost reading of his source. Theologically, this phrase informs our understanding of the Trinity and the role of the Holy Spirit within the Trinity. "The fatherhood of God is the pivot upon which hinges the mystery of the Trinity."²¹

Doctrinally, Pentecostals have generally taken the Western Model of the Trinity where the Spirit proceeds from the Father *and the Son*.²² However, praxis-wise, Pentecostals generally have a kind of a linear model where the Spirit proceeds from the Son and the Son is begotten by the Father.²³ Accordingly, this moves the Spirit down to third place in the "intra-

¹⁷ R. T. France, *Matthew: Evangelist and Teacher* (Grand Rapids, MI: Zondervan, 1989), 183.

¹⁸ Ulrich Luz, *Matthew 8-20: A Commentary*, translated by James E. Crouch, Hermeneia: A Critical and Historical Commentary on the Bible, ed. Helmut Koester (Minneapolis, MN: Augsburg Fortress, 2001), 90.

¹⁹ Ibid.

²⁰ Concerning the Mt. 1:18-20, Michael Green observes: "This passage is strongly, if not unself-consciously, Trinitarian. God the Father reveals himself through his Son, Jesus Immanuel. But all this is brought about through the agency of the Holy Spirit. . . . All three persons of the Trinity are brought before our gaze. . . ." Michael Green, *The Message of Matthew: The Kingdom of Heaven*, *The Bible Speaks Today*, ed. John Stott (Leicester, England: IVP, 1988 & 2000), 60-1.

²¹ Francis Kelly Nemeck and Marie Theresa Coombs, *The Way of Spiritual Direction*. (Collegetown, MN: The Liturgical Press, 1985), 33.

Trinity hierarchy" and diminishes the deity of the Spirit even further. It is imperative that the Spirit be allowed the dignity as a full member of the Trinity. The phrase, "the Spirit of your Father" relates the Spirit directly to the Father rather than through the Son, and gives Pentecostals a useful biblical proof-text to argue for an Eastern Model of the Trinity.²⁴ This proof-text is often overlooked because Matthew is generally not considered as helpful for pneumatology or general Pentecostal theology.

Taking the Matthean phrase, "the Spirit of your Father" seriously and adopting an Eastern Model of the Trinity will move the Spirit out of the subordination to the Son and theologically free the Spirit from a Christological "bondage." The Spirit will then be *more than simply* a "Christian" Spirit. It reminds us that He is the Spirit of the Father "from whom all things came" (1 Cor. 8:6) and "who is over all and through all and in all" (Eph. 4:6). The Spirit's role outside of Pentecostalism and indeed, outside the Church, will then be appreciated. Such an appreciation of the Spirit's universal role will make us more effective in ecumenical and inter-faith dialogues.

Pentecostals generally do not appreciate their history as much as they should. If they should trace their historical legacy, it would usually follow the Catholic-Protestant thread with little or no reference to the Eastern Orthodox branch of the church. Pentecostal theology therefore takes after the Western (Latin) tradition. Perhaps because of this, the modern Pentecostal revival has naturally spilled over into the Catholic and Protestant branches of the church as the Charismatic Renewal while the Eastern Orthodox branch of the Church remains largely outside of the modern Pentecostal-Charismatic movement. Perhaps encouraged by Michael C. Harper's highly publicized faith journey from Evangelical Anglicanism through the Charismatic Renewal Movement to the Orthodox Church,²⁵ there have been more and more who talk about an "orthodox homecoming."²⁶ Amos Yong tells of a similar "homecoming," in terms of theological reflection – without the formal ecclesial changes.²⁷ He describes

²² Unlike the Western or Latin Model of the Trinity, the Eastern or Greek model of the Trinity has *both* the Son and the Spirit proceeding from the Father. This difference was historically expressed by the *filioque* controversy.

²³ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 218.

²⁴ Hollenweger and others (e.g. Stanley M. Burgess and Gerald T. Sheppard) have argued that Pentecostals should adopt a pneumatology that follows the Eastern or

his personal theological journey which has taken him “from the Pentecostalism of (his) upbringing to Evangelicalism to Orthodoxy, from charismaticism to biblicism to community, from the Spirit to the Son to the Triune God.”²⁸ Greater reflection on the Spirit and the Father (without giving up on the evangelical commitment to the Son) will give Pentecostal theology a more complete, Trinitarian *orthodox Christian* theology.

Pastorally, we can perhaps also identify at least three implied elements in Mt. 10:20 that should especially interest Pentecostals today: the *prophetic-missionary* dimension, the *democratic* dimension and the *ethical* dimension.

A missionary dimension is implied by the context of this verse, where the “Spirit of the Father” is promised for those who are being commissioned to preach the good news. We may perhaps notice the possibility of the shared tradition with Luke’s “promise of the Father” (Lk. 24:49; Ac. 1:4). The related prophetic dimension is seen in the specific application of this promise to inspired speech. The disciples are promised supernatural help in their witness before “governors and kings.” The activity of the Father’s Spirit here is to inspire prophetic speech to be a witness, which is one of the common approaches to understanding the *Pentecostal Spirit*.²⁹ Luz agrees: “Behind this promise is the experience of early Christian prophecy.”³⁰

The democratic dimension is suggested by the possessive pronoun, ὑμῶν. Apart from Mt. 10:20, the Baptist’s prophecy in Mt. 3:11 is the one other place in Matthew where the Spirit is made available to the disciples; although Luz sees the Trinitarian baptismal formula in Mt. 28:19 as yet another evidence of Matthew’s understanding of Spirit’s availability to the disciples.³¹ Although in Matthew the Holy Spirit is seen mainly as an endowment for the Messiah, the Holy Spirit is also clearly available to the Messiah’s disciples. Matthew’s post-Pentecost community will understand

Greek model of the Trinity. They have however generally used historical and theological arguments. Hollenweger, 218-21.

²⁵ Michael Harper, *Three Sisters: A Provocative Look at Evangelicals, Charismatics, & Catholic Charismatics and Their Relationship to One Another* (Wheaton, IL: Tyndale House, 1979) and Michael Harper, *The True Light: An Evangelical’s Journey to Orthodoxy* (London, England: Hodder & Stoughton, 1994).

²⁶ <http://www.antiochian-orthodox.co.uk/journeys.htm>, accessed 1st July, 2007.

²⁷ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Aldershot, England: Ashgate Publishing, 2002), ix.

that the Spirit is available to them: “. . . the Spirit, though it is that of the transcendent Father, is immanent in the disciples.”³² Here, the disciples are promised that they will have the Spirit *in* them and it is the same Spirit that was upon Jesus.

The appellation of God as the disciples’ Father could refer back to the Lord’s Prayer, which is the central focus of the Sermon on the Mount.³³ This relationship between Matthew’s understanding of the Spirit and the Sermon on the Mount is also highlighted by Matthew’s repetitive usage of πατηρ as an important “catchword”³⁴ in the Sermon on the Mount. Janice Capel Anderson has made a case for reading the Sermon on the Mount as playing an integral role in the Matthean narrative and she concluded that if one does that, one should see that “there are important links between sermon and story.”³⁵ If so, we may bring to fore the relationship between the *Pentecostal Spirit* and the Kingdom ethics of the Sermon on the Mount. Those who have the Spirit of the Father are expected to have the Spirit speak through them (Mt. 10:20) and at the same time, do the will of the Father (Mt. 7:21). Thus, Matthew’s unique appellation for the Holy Spirit here can perhaps be seen as having an ethical dimension, in addition to the prophetic dimension.

5. Conclusion

Matthew’s pneumatology should be of special interest to Pentecostals today. Pentecostals have today gone beyond the polemics of their founding fathers, who had sought mainly to argue for a biblical theology for the Pentecostal experience. John Christopher Thomas suggests that Pentecostal scholarship has gone through at least three generations of theological

²⁸ Ibid.

²⁹ William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 90.

³⁰ Luz, *Matthew 8-20*, 89.

³¹ Ibid., 90.

³² Alan Hugh McNeile, *The Gospel According to St. Matthew: The Greek Text with Introduction, Notes and Indices* (Grand Rapids, MI: Baker, 1915), 140.

³³ Luz demonstrates convincingly that the Sermon on the Mount is structured symmetrically with “ringlike inclusions” around the Lord’s Prayer as the center. “The structure of the Sermon on the Mount already clearly gives indications as to how it should be understood: The Lord’s Prayer as its central text.” Ulrich Luz,

scholarship, with the fourth generation today expected to “construct Pentecostal theological paradigms from the ground up.”³⁶ To do that, Matthew (for that matter, any other book of the Bible) must be allowed a rightful place alongside the Lukan, Johannine and Pauline corpuses. There is enough material on the Holy Spirit from Matthew, to warrant its place in a Pentecostal theological paradigm. Pentecostal theology and praxis will be enriched by Matthew’s contribution. Furthermore, Matthew stands as a critical bridge between the Testaments; between the Messianic-Jesus tradition and the ἐκκλησία. Indeed, one will be hard-pressed to find a coherent biblical pneumatology that will include both Old and New Testaments if Matthew were to be left out.

Beyond the usual Pentecostal categories of prophecy and missions, we find in Matthew a balanced, attenuating pneumatology rooted in his understanding of the Trinitarian Godhead. The new Messianic age of the Gentile church is expected to have both the Spirit and the teachings of Jesus. The empowerment that is available from the Spirit for every member of the church does not negate the moral requirements of Jesus’ teachings. However, these moral requirements are no longer binding as legal statutes. Instead, they take on a *relational* dimension. As children invested with the Spirit of the Heavenly Father, it is naturally expected of them to follow the example of the Messianic Son of God in obeying *all things*.

Matthew 1-7: A Commentary, tr. Wilhelm C. Linss (Minneapolis, MN: Augsburg Fortress, 1989), 211-3.

PENTECOSTALS AND POLITICS

Shane Clifton [with Neil Ormerod]¹

1. Introduction

In recent years, as Pentecostals have started to appreciate that the proclamation of a “full gospel” includes not only evangelism (as traditionally understood) but also a social dimension,² there has been an increasing desire for the movement as a whole, and for individual members in their own right, to achieve political influence.³ In Western societies such as Australia,

¹ This paper arises out of a joint book project on the subject globalization and the mission of the church. The book, being written by myself and Professor Neil Ormerod of the Australian Catholic University, is being written as a single text (without differentiating the authors). As a result, some of the ideas and paragraphs in this paper are those of Professor Ormerod, and are used with his permission.

² See my further discussion of this in “Preaching the ‘Full Gospel’ in the Context of Global Environmental Crises,” submitted for publication with *Pneuma* – not yet published.

³ In the Australian context, this has led to various developments, including the founding of a Christian political party (Family First) and the election of Pastor Andrew Evans, the former president of the Assemblies of God in Australia (AGA), to the South Australian Parliament. It has also resulted in efforts to court the influence of politicians of all persuasions, as is illustrated by the fact that the Australian Prime Minister, John Howard, opened the new Hillsong building in 2002, and by the recent discussion forum that saw both the Prime Minister and the Opposition Leader (Kevin Rudd) respond to questions from key church leaders, including the various national executive members of the AGA.

the presumption of strictly held notions of church / state separation have resulted in a rising tide of media criticism being leveled at this new Christian voice.⁴ While much of this criticism is simply a result of sensationalist reporting, and reflects the contemporary media's bias against the church, there are some valid reasons for concern. These arise not only because the motives of the politicians and political parties are self-evidently questionable, but because there is a justifiable suspicion about the way in which people with conservative Christian values might seek to impose those values upon a broader society. In fact, the problem is that Pentecostals themselves have not developed an underlying theology and political philosophy capable of framing the way in which they should engage in the public realm. My goal then, in this paper, is to seek to contribute toward "developing the Pentecostal mind" (to cite the overriding theme of this conference) by setting out some parameters for the relationship between Pentecostals and politics.

2. A History of Church and State

Most of us (at least in the West) are so familiar with the idea of the separation of politics and religion, of church and state, that we find it hard to imagine anything very different. If, however, we take a larger historical perspective, we quickly learn how recent this apparent separation has been, and how in most of human history politics and religion have been inextricably linked. The Egyptians deified their pharaohs, the Romans their emperors. After the conversion of Roman emperor Constantine to Christianity, the intertwining of church and state produced Christendom where the Church could create and dispose of kings, lords and emperors if they failed in their "Christian" duties. The whole of society, of culture, was viewed as Christian and so the Church could interfere in all aspects of people's lives.

The story of the disentanglement of this relationship is complex, and one of conflict and struggle. The modern secular state finds its origins in the rise of Protestantism. Martin Luther, faced with a system of Church and state which threatened to overwhelm and destroy his movement of protest against Church corruption, promoted the notion of "freedom of conscience" and a separation of Church and state. According to Luther, the state had no right to violate the freedom of conscience of a religious

believer. But the pragmatic nature of this position was revealed when Luther himself invoked the right of "Christian princes" to suppress the Anabaptist sects that later emerged.⁵ And of course the other major reformer, John Calvin, reestablished a virtual theocracy in Geneva. We should not be too hard on the Reformers since, clearly, the transition from the strictures of Christendom was difficult one, and gave rise to ambiguities within both Catholic and the newly separated Protestant states. These ambiguities came to a head with the resulting "wars of religion" which troubled Europe for a century or so. Nations were divided into Catholic and Protestant camps, following the logic that the state will adopt the prince's religion. The bitterness and interminable nature of these conflicts led to our more modern position of a secular state, where religion is privatised and marginalised from the public realm. Rather than being a cause of social harmony, peace and forgiveness, Christianity had become the cause of social conflict and upheaval. Religion was, metaphorically, "sent to its room for bad behaviour." The political order could survive quite well without it, and at the same time the state put aside attempts to regulate religion, except in the most minimal ways needed for good social order. The philosophers of the Enlightenment promoted this separation as the triumph of reason over tradition, intellect over superstition, the forces of social progress over the deadening hand of religious ignorance. Consequently, the Enlightenment marks the beginning of the systematic exclusion of religion from the public realm.

[As an aside one might ask whether a purely secular human social and political order has done better than its predecessors. One still hears arguments against religion on the basis of the "wars of religion" and the social division caused by differences in faith⁶; but the 20th century is littered with conflicts between overtly secular states and systems. States which have sought to eliminate religion altogether, Communist Russia, North Korea, China, are hardly examples of human flourishing. In the absence of religion there is a constant temptation to absolutise the state, making political authority the absolute norm. When this happens, human beings without God are just as capable of conflict, violence and intolerance as those with God, or so it would seem!]

⁵ See http://www.uni-duisburg.de/Institute/CollCart/es/sem/s6/txt08_2.htm for the text of Luther's "Should Christian princes use the sword and employ physical punishment against Anabaptists?"

⁶ See, for example, Richard Dawkins, *The God Delusion* (Boston, MA: Houghton Mifflin Co., 2006).

⁴ See, for example, Tanya Levin, *People in Glass Houses: An Insiders Story of a Life in & Out of Hillsong* (Australia, 2007).

While the move away from the model of Christendom was particularly difficult for Catholic and mainline Churches, these same transitions paved the way for other streams of “free-church,” voluntarist Christianity. The newly developing logic of separation of church and state gave these voluntarist movements their independence (from both ecclesial and state-based control), and enabled them to flourish in the context of democratised society.⁷ At its core, voluntarist Christianity was an effort to empower those whom both the traditional church and the hierarchical society had tended to ignore and silence. Describing the pioneering leaders of voluntarism, Nathan Hatch says:

They shared an ethic of unrelenting toil, a passion for expansion, a hostility to orthodox belief and style, a zeal for religious reconstruction, and a systematic plan to realize their ideals. However diverse their theologies and church organisations, they all offered common people, especially the poor, compelling visions of individual self-respect and collective self-confidence.⁸

In this way, it can be argued that the free-church voluntarist movement, out of which Pentecostalism was ultimately born, was, paradoxically, a politically influential apolitical movement. The longer term difficulty, however, was that its acceptance of the idea that faith can be restricted to the private realm ultimately constrained its proclamation of the gospel, causing a loss of the broader social and cultural dimensions of the Kingdom of God. In more recent decades, Pentecostals (along with other free church movements) have begun to reconsider their involvement in political affairs, recognising not only that it is impossible to separate the private and public spheres of life, but also that the growth in their numbers enables them to achieve a certain degree of power and influence. The challenges that have arisen in this new environment of politically aware free churches are readily illustrated in the context of American politics, where evangelicalism has tended to focus its public engagement on issues of spirituality and morality, such as prayer in schools and the supposed gay agenda, rather than matters of social justice, either locally or globally. In addition, prominent leaders

⁷ Nathan O. Hatch, *The Democratization of American Christianity* (London, England: Yale University Press, 1989), 3-16. Also David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London, England: Unwin Hyman, 1989).

⁸ Hatch, *The Democratization*, 4.

in these churches have found themselves caught up in the political ideologies of the George Bush presidency.⁹

As we noted in introducing this paper, the underlying issue is not the desire to be involved in politics (as secular critics claim), but that the loose knit voluntarist movement of Pentecostal and other free churches has not yet developed a political philosophy and theology that is sufficient to enable it to operate in the pluralist context of modern democracies. There is, as a result, a tendency to seek the restoration of a so-called “Christian society,” one that is (once again) little more than a renewed Christendom, presumably now to be framed according to conservative Christian ideals! It is thus no wonder that secular critics respond to the increasingly prominent voice of Christians in politics with some degree of alarm.

3. Why Pentecostals Should Get Political

The starting point in the development of a political theology is the assertion that the mission of the church includes a public dimension. This has not been the position of traditional Pentecostalism. Pentecostals have proclaimed what is variously labelled the “fourfold” or “full gospel,” which announced Jesus as saviour, baptiser in the Spirit, healer and soon coming king.¹⁰ What is readily apparent is that these various elements of the Pentecostal proclamation have been framed in a manner that excludes a public responsibility. In the first place, salvation has been understood to be solely, or at least primarily, about salvation of the soul. From this perspective, social action takes second place to evangelism (understood in the narrow sense of term). In early Australian Pentecostalism, for example, the Pentecostal matriarch Sarah Jane Lancaster was roundly criticised for establishing a soup kitchen in the church, being told that “the money spent in feeding the unemployed would be better spent in evangelising Victoria, thus building up the Apostolic Faith Mission.”¹¹ While subsequent decades have seen the broadening of this stance, Pentecostals still tend to assume

⁹ Jim Wallis, *God's Politics: Why the American Right Gets It Wrong and the Left Doesn't Get It* (Oxford, England: Lion Hudson, 2005), xxi-xxiv.

¹⁰ See Shane Clifton, “An Analysis of the Developing Ecclesiology of the Assemblies of God in Australia” (Australian Catholic University, 2005), 111.; also Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker, 2002), 93.

¹¹ See Clifton, 136; Sarah Jane Lancaster, “Amongst the Unemployed,” *Good News* 23, no. 2 (February 1932): 10-11.

that the purpose of social action lies in its service to the task of evangelism. Social action is affirmed as a means of pre-evangelism, a method of selling the ministry of the church to individuals and society as a whole, rather than something intimately connected to the gospel. In respect to the other elements of the Pentecostal fourfold gospel, a similar restricted focus is apparent. The distinctive motif of baptism in the Spirit, which contains a wealth of meaning for Pentecostal culture and social structure,¹² has at a minimum been associated with empowerment – both for missionary service and for sanctification.¹³ The former has tended to link baptism in the Spirit to the movement's restricted proclamation of salvation of the soul, and the latter has focused on individual sanctification, often understood in a world-denying fashion. Likewise, the Pentecostal emphasis on divine healing has been focused almost exclusively on the individual person – rarely toward social concerns. In relation to the final eschatological element of the fourfold gospel, the usual association of Jesus' return with the rapture of the saints and apocalyptic destruction of the world actively discourages concern for the political affairs of society.

This theological position stands in tension with the developing social and political awareness of contemporary Pentecostalism, which has resulted largely for pragmatic and sociological reasons – as the inevitable consequence of the growth of the movement. Yet without wishing to provide a simple justification for these recent developments, it can in fact be argued that public responsibility should be central to the mission of the church. The church, birthed in the message and ministry of the Lord Jesus, exists because of and for the kingdom, and its purpose is to proclaim the good news that the kingdom is at hand. At its most basic level, the kingdom of God is "God's rule." This rule is achieved through the defeat of evil and sin at the cross, and the restoration of created perfection (peace, harmony, justice, love) apparent in the first-fruits of Jesus' resurrection and the gifts of the Spirit. Debates about the timing of the kingdom have generally concluded that the kingdom is "now/not yet," realised completely in the future, but nonetheless transformative of the present. Discussion of the scope of the kingdom, its spiritual or natural dimensions, have envisaged a

¹² See Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006). Also Shane Clifton, "The Spirit and Doctrinal Development: A Functional Analysis of the Traditional Pentecostal Doctrine of the Baptism in the Holy Spirit," *Pneuma* 29, no. 1 (2007): 5-23.

¹³ Donald Dayton, *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow, 1987), 65.

holistic understanding, with the rule of God understood to impact the spiritual and natural realm, the whole person, the whole of society, and the whole creation. As David Bosch puts it, Jesus' preaching of and action towards the Kingdom launches "an all-out attack on evil in all its manifestations,"¹⁴ and this necessarily gives rise to the social and political dimension of its proclamation.¹⁵

Taken altogether, this is suggestive of the need to reframe the message of Pentecostalism, to ensure that the movement really does proclaim, in word and deed, a "full gospel." Briefly, this will include the recognition that salvation in Jesus is both personal and public, individual and social, extending to the salvation of people, of families, of social structures, of economies, of governments and of cultures. It will recognise that Spirit baptism occurs for the sake of empowering individuals to proclaim the whole message of the Kingdom, and that the Spirit exists not in the private realm, but to constitute unity and wholeness in local, national and global communities. It will understand that healing, which Pentecostals link to the atonement,¹⁶ extends to the defeat of sickness in every dimension of society. And it will recognise that what is needed is to find a mediating point between the apocalyptic pessimism that tends to lead to the complete rejection of any "this worldly" conceptions of the church's mission, and its opposite, the reactive neglect of eschatology which has arisen in many contemporary Western Pentecostal churches,¹⁷ and which leads to passive

¹⁴ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 32.

¹⁵ The literature on the kingdom of God is abundant, but some of the more prominent writers include, John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning for the Church* (Nashville, TN: Abingdon, 1981) (a survey of the biblical usage of the phrase); George Eldon Ladd, *The Gospel of the Kingdom* (Grand Rapids, MI: Eerdmans, 1959) (drawing out especially the now / not yet nature of the kingdom); John Fuellenbach, *The Kingdom of God: The Message of Jesus Today* (Maryknoll, NY: Orbis, 1995) (systematic survey of biblical and theological appropriations of the symbol of the kingdom, concluding that the symbol embraces the restoration of the whole of creation); Richard A. Horsley, *Jesus and Empire: The Kingdom of God and the New World Disorder* (Minneapolis, MN: Fortress, 2002) (drawing out the social and political dimension of Jesus' proclamation, and applying this to a critique of Western, especially American, society).

¹⁶ See, for example, William Menzies and Robert Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 160.

¹⁷ Mark Hutchinson, "The New Thing God Is Doing: The Charismatic Renewal and Classical Pentecostalism," *Australasian Pentecostal Studies* 1 (1998): 5-21,

acceptance (or even active affirmation) of the status quo. If eschatology is understood, not in terms of the end-times cessation of creation but in terms of transformation and fulfilment, then it is capable of standing as a motivating force for change. This hope for the future is grounded on the resurrection of Christ, achieved in the power of the Spirit (Rom. 8:11), and understood as the first fruits of the new creation.¹⁸ In Christ, we do not hope for the destruction of our bodies and the earth, but for resurrected bodies – “the body that is sown perishable is raised in imperishable” (1 Cor. 15:42). Understood in this way, our participation with the Spirit in the public work of justice will (by faith and in hope) have eternal value.

4. How Pentecostals Might Get Political

What is clear is that Pentecostalism should not capitulate to the view that it should remain separate from political involvement. The real question is not whether or not the church has a public role but, rather, how that role should be framed. There are two difficulties that have to be worked through in answering this question. Firstly, the tendency for Christians, when contemplating the “how” of Christian political engagement, is to turn to the bible, but while our theological paradigms are rightly grounded in the biblical text, the attempt to frame economic and political structures and policies on the Scriptures fails to recognise the contextual nature of both economics and politics, and this is true in the biblical narrative as much as it is in the present day. Indeed, there is no single political philosophy in the biblical text, as is apparent in the substantial differences between the Old and New Testaments, with the former arising in the contexts of Jewish tribal and monarchical structures, and the latter arising in the context of Jewish subjugation to a pagan Roman state. Secondly, the “how” of Pentecostals and politics is made even more complex by the tendency of our political discourse to bifurcate into the either/or of secular democracy or of a return to Christendom. It is a choice of one or the other, with no ground in between, and the result is that whenever a church leader speaks out on any issue, from the “Left” or the “Right,” the spectre is raised of undue interference of religion in politics.

notes, “Bigger congregations meant bigger churches meant, quite often, that we stopped looking for the millennium and started building for it.

¹⁸ Bruce Stevens, commenting on “Pentecostals and Ecology,” *Pentecostal Discussions blog*, http://scc.typepad.com/scc_faculty_pentecostal_d/2006/05/eschatology_is_.html#comments, accessed 9 May 2006.

One way of getting past both of these difficulties is to recognise that religion and politics operate in different dimensions and are not, thereby, mutually exclusive domains. This can be conceptualised in terms of Bernard Lonergan’s notion of the scale of values, and the recognition that human society is constituted by “vital, social, cultural, personal, and religious values.”¹⁹ Vital values are those values essential to life and well-being at its most basic level. These vital values are secured by the social order, which includes intersubjective spontaneity (i.e. the bonds of family and friendship), technological institutions, the economic system, and the political order.²⁰ Cultural values are the meanings, values and orientations that inform, uphold and challenge social values and structures.²¹ These cultural values emerge from the artistic, literary, scientific, scholarly, philosophical and theological labour of the “cosmopolis,”²² and are thereby dependent upon personal values and integrity. Finally, personal integrity, given the problem of evil, is dependent upon religious values, which impart grace, facilitate individual conversion, and thereby impact culture and society.

Neil Ormerod, borrowing from the categories of Lonergan, is able to conceptualise an explanation of social development, which can occur in two ways. First, in what Lonergan calls the “creative vector,” changes can flow from the lower levels in the scale of value to the upper levels, from society to culture. This is development that occurs by way of practical intelligence and human creativity, such that new technical, economic or political insights require a reconceptualisation of meanings and values at the cultural level. To avoid the charge of ideology, the cosmopolis responsible for culture will need to critique such social transitions, identifying bias, and the victims of social change and, thereby, facilitating a renewal in the technical, economic and political realm that will restore the integrator operator dialectic.²³ Secondly, in what Lonergan calls the healing vector, changes can flow in the other direction. This occurs when new meanings and values emerge, such as Christians would assert is possible

¹⁹ Robert M. Doran, *Theology and the Dialectics of History* (Toronto, Canada: University of Toronto Press, 1990), 94.

²⁰ *Ibid.*, 359-62.

²¹ *Ibid.*, 94.

²² *Ibid.*, 497.

²³ Neil Ormerod, “The Structure of a Systematic Ecclesiology,” *Theological Studies* 63 (2002): 3-30, 19-20.

in the communication of God's revelation to humanity, or otherwise in the creative human developments in philosophy, or changes cultures.²⁴

All of this to note that the proximate responsibility of the church is to be found in the healing vector, and begins with the recognition that church's task is to proclaim religious values (i.e. the values of the Kingdom) and, thereby, to frame the values and consciences of persons, who then have the responsibility to reframe the cultural values that frame and sustain the economic and political policies and structures that ensure the distribution of the vital needs of all people everywhere. What is apparent is the influence of the church upon the political realm occurs by way of a process of mediation, from religious to personal to cultural to social values. At each stage of this mediation, the outcomes are never automatic or infallible. Indeed the process becomes less and less certain as we move down the scale. By the time we come to the social and political level, it is quite possible for good Christian people to disagree with one another, as noted in the Catholic church's deliberations on church /state relations at Vatican II:

Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence, it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good. (*Gaudium et spes*, n.43).

The temptation, succumbed to in the establishment of Christian political parties (such as Family First), is to move directly from the religious to the political, as if a political program can be read straight out of one's religious beliefs. This is the essence of a theocracy, giving the political realm a divine authority which is unquestioned and unquestionable. Where shifting the culture proves difficult, where resistance to "reason" is powerful, it is easy to succumb to the temptation to become a political lobby group which seeks to attain its goals by direct political action. Such a decision is to

²⁴ Ibid., 20-2.

confuse the religious and the political realm. It is also fraught with ambiguity, where "with equal sincerity some of the faithful will disagree with others on a given matter." Further, this sort of direct political action, taken in the name of God, is understood by society as little more than "the will to power" – the wielding of religious truth for the purpose of controlling others (drawing on the rhetoric of Nietzsche).²⁵ In reality, however, values and morality cannot be enforced through legislation, a fact that is inherent in Jesus' rejection of political conceptions of the messianic Kingdom, but that is forgotten by the political actions of many well-meaning Christians, such as the so-called moral majority. Jesus models an alternative approach, one that rejects the will to power, and seeks social transformation through self-sacrificial love, expressed fully in his life and death on the cross.

What this means is that the church's political responsibility begins in its proclamation of Jesus and the Kingdom of God, and in the teaching of the religious values of faith, hope and love that stimulate personal transformation and personal values, and that result in the reframing of personal priorities, an orientation to the beautiful, the good and the true and, therein, to the mission of defeating evil and seeking justice and liberty. Exactly how these values will translate to the political and economic realm is not direct or obvious and, therefore, political and economic policies should not be given the status of a divine imprimatur. It is one thing, for example, for the church to affirm the priority of God for the poor (and it should do so, loudly, publicly, and as often as possible), but it is another thing altogether to claim that either Marxism or capitalism constitutes a Christian economic structure. Similarly, it is one thing for the church to be "pro-life," but it another thing altogether to work out how this value should effect our response to stem-cell research.

All of this suggests that the church should avoid establishing Christian political parties, as well as making the claim, either directly or indirectly, that one or another political party (Liberal or Labor, Republican or Democratic) should be supported by Christian people. Similarly, it suggests that Christians should not vote for or support political candidates just because they are Christian (or vice versa). In each case what happens is that the policies of those parties and candidates are given a religious status that they do not deserve. *This not only undermines the right of Christian people to come to their own conclusions and to disagree on political and economic matters but, potentially, it brings the gospel itself into disrepute,*

²⁵ Friedrich Nietzsche, *Thus Spoke Zarathustra*, trans. Graham Parkes (Oxford, England: Oxford University Press, 2005).

as non-Christians dismiss the God who is supposedly behind these political ideologies (think of Christian political support for the war in Iraq, for policies that increase the wealth of corporations at the cost of workers, for carelessness about the environment, for the incarceration of refugees) – and who can blame them!

[As a second aside, I find the comparative checklists produced by conservative Christian parties particularly problematic in this regard. As is apparent in the Christian Democratic Party checklist that I have included in Appendix A, they tend to, i) confuse the political and religious realms, ii) focus on issues of personal morality (such as prayer in parliament and homosexuality) rather than on matters of poverty and justice, and iii) presume a straightforward (if not simplistic) Christian position on what are, in fact, complex and multi-faceted issues. Taken altogether these checklists lead to the impression that one or another party is more or less Christian and, in most cases, to the presumption that God himself is essentially right wing in his political leanings.²⁶ Of course this merely reflects the contemporary political climate in which all issues are addressed in a simplistic and populist fashion. But to appropriate such devices in the name of God and the church is to deny the Christian values of truth and love and, thereafter, to undermine the integrity of the church's proclamation of the gospel.]

At this point, it might seem as if I have returned to the conclusion that church and politics should not mix. This, however, is not my intention, and I stand by my earlier assertion that it is not only impossible to relegate religion to the private sphere, but that the mission of the church, in continuing Jesus' proclamation of the Kingdom of God, demands a public engagement. What I am arguing is that the church's engagement in the political realm should not be direct – i.e. the church should not seek to legislate its vision and values. Further, I am suggesting that the church frame the values of its members and, thereafter, encourage them to participate in the public and political realm for the sake of seeking just social structures. In this way the church is able to fulfill its mission in and through Christian politicians, lobbyists, economists, bureaucrats, protestors, the media etc., all of whom will share values framed by the message of Jesus but who, nonetheless, are

²⁶ Jim Reiher notes, for example, that despite the suggestion by this checklist that the Australian Greens are demonic, a case can be made that the Christian priority for the poor and for justice underlies Green policy in a manner that is not apparent in any other political party. See Jim Reiher, "Which Party Should a Christian Vote for?" John Mark Ministries, <http://jmm.aaa.net.au/articles/18402.htm>, accessed 6 September 2007.

likely to hold different (and sometimes competing) political views. And the situation of shared faith and honest disagreement should be framed, not by the will to power (i.e. the need to force one's opinion on another), but by openness to alternate opinions and through the effort to understand one another. As Vatican II suggests, "They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good." This is to suggest, further, that it is not only the complex economic and legislative issues and conclusions that are at stake, but the way in which persons go about the political process. Sadly, labels like integrity, character, generosity, openness, teachableness (all important Christian values) are rarely heard of in political circles, and almost never attributed to Christian politicians, parties and lobbyists (although, this may again be partially explained by the media's bias against Christian involvement in political affairs).

5. Conclusion

Returning to the specific situation of Pentecostals and politics, this proposed theology and philosophy for political engagement, while not the explicit position of many Pentecostal churches at present, is not actually antithetical to key elements of Pentecostal self-understanding. As we have already argued, Pentecostals wanting to preach a "full gospel" should include a public dimension to their message, recognizing that salvation in Christ is both personal and social, that healing in the atonement extends to a sick and dying world, and that eschatology should have both a future and this worldly orientation. Pentecostals also understand that baptism in the Spirit entails the transformation of the individual and the empowering for mission. While the movement has never understood itself to have a specific political agenda, it has always recognized that people who subject themselves to the directing and leading of the Spirit are able to operate in new and effective ways wherever their specific call takes them – that the Spirit leads us to work for justice and liberty in all spheres of life. And Pentecostals have also readily understood that the leading of the Spirit is creative and diverse, that there is no single solution to the complex questions of life, and that unity need not require uniformity. This orientation, when not bound to simplistic and fundamentalist confections of the religious and political realms, paves the way for Pentecostal involvement in politics which resists simplistic solutions based on stale slogans such as the "separation of Church and state" or the naïve attempt to restore a so-called Christian nation.

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Make YOUR vote count in the coming 2004 Federal Election

This summary of the positions of major parties on issues of concern to Christians is provided as a service to the Christian community which makes up 68% of the Australian population as of 2001 Census. It has been compiled after an exhaustive search of party platforms, voting history and statements, including in some cases the state voting record of some parties. As positions are often difficult to summarise in a format of this kind, and because parties have not always made definitive statements on some of the issues, a "?" indicates in some instances a conscience vote or a less than conclusive opinion on the party's position.

Christian Values Check List	Christian Democratic	Family First	One Nation	National	Liberal	Labor	Democrats	Greens
Protect the open Parliament building	Yes	Yes	Yes	Yes	Yes	Yes	No?	No
Affirm the sanctity of marriage as the best relationship	Yes	Yes	Yes	No	No	No	No	No
Respect Marriage - Oppose same-sex marriage	Yes	Yes	Yes	Yes	Yes	Yes	No	No
Oppose official recognition of same-sex relationships	Yes	Yes	Yes	Yes	Yes	No	No	No
Prohibit homosexual adoption	Yes	Yes	Yes	Yes	Yes	No	No	No
Support the "proscript" of shared parenting	Yes	Yes	Yes	No?	No?	No	No	No
Refuse VF for single women & lesbians	Yes	Yes	Yes	Yes	Yes	No	No	No
Oppose distribution of embryos for research	Yes	Yes	Yes?	No?	No?	No?	No	No?
Legislate to curtail Medicare funding of Abortion	Yes	Yes	?	No	No	No	No	No
Oppose late term abortion on demand	Yes	Yes	Yes	?	?	?	No	No
Prohibit the import and use of RU-486 abortion pill	Yes	Yes	?	Yes	Yes	?	No	No
Income support for families with dependent children	Yes	Yes	Yes	No?	No?	No?	No	No
Enforce national ban on X-Rated Videos	Yes	Yes	?	No?	No?	No?	No	No?
Support mandatory filtering of internet pornography	Yes	Yes	?	No?	No?	No?	No	No
Strengthen ABA to enforce media standards on TV & Radio	Yes	Yes	Yes	No?	No?	No	No	No
Oppose religious & anti-free speech vitriol on news	Yes	Yes	Yes	Yes	Yes?	No	No	No
Refuse to endorse Sydney Gay & Lesbian Mardi Gras	Yes	Yes	Yes	Yes	Yes?	No	No	No
Allow religious bosses to discriminate on employment	Yes	Yes	Yes	Yes?	Yes?	No	No	No
Financial support for parents right to educational choice	Yes	Yes	Yes	Yes	Yes	Yes?	No	No
Reject Heroin Trials and drug injecting rooms	Yes	Yes	Yes	Yes	Yes	No	No	No
Marijuana has to be a criminal offence	Yes	Yes	Yes	Yes	Yes	No	No	No
Oppose decriminalisation of over-the-counter drugs	Yes	Yes	Yes	Yes	Yes	No?	No	No
Prefer substance based drug harm reduction programs	Yes	Yes	Yes	Yes	Yes	No	No	No?
Life is sacred - euthanasia to remain illegal	Yes	Yes	?	Yes?	Yes?	Yes?	No	No
Overturn ratification of International Criminal Court	Yes	?	Yes	No	No	No	No	No
Develop work ethic through Work for the Dole	Yes	Yes	Yes	Yes	Yes	Yes?	No	No

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BIBLICAL VERSUS SACRAMENTAL APPROACH:
A COMPARATIVE STUDY OF ROBERT MENZIES AND SIMON
CHAN'S VIEWS ON BAPTISM IN THE HOLY SPIRIT

Ekaputra Tupamahu

1. Introduction

Discussion about the baptism in the Holy Spirit, perhaps has become the most controversial and important doctrine among Pentecostal scholars. J. Rodman Williams states, "in the Pentecostal and Charismatic traditions the doctrine of baptism in (or with) the Holy Spirit occupies a place of critical importance."¹ This doctrine has been more problematic especially when Pentecostals try to see its relationship with *glossolalia* or speaking in tongues.

How do we explain the relationship between baptism in the Holy Spirit and *glossolalia*? This is the question that I will answer by investigating two prominent scholars in the Assemblies of God church: Robert Menzies and Simon Chan.² Menzies is the representative of the classical Pentecostal position; Chan is the representative of the sacramental approach. Throughout this essay I will examine, compare, and synthesize their theological positions.

¹ J. Rodman Williams, "Baptism in the Holy Spirit," in Stanley Burgess, ed., *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. and exp. ed. (Grand Rapids, MI: Zondervan, 2002), 354.

² I choose them because both Menzies and Chan can represent two different approaches in viewing the relationship between baptism in the Holy Spirit and *glossolalia*. Moreover, I would limit myself to the issue of the relationship between *glossolalia* and baptism in the Holy Spirit.

In this essay I would argue that their views should not be seen as contradictory to each other. I think that it is better not to apply an "either/or" logical framework in comparing Menzies' and Chan's understanding of baptism in the Holy Spirit, but rather the "both/and" framework. Let us see them individually first, and then I will make a concluding comparison as well as see their contributions to Pentecostal theology.

2. Robert Paul Menzies: A Brief Description of His Life

Robert Menzies is a son of an eminent Pentecostal historian, William Menzies.³ He was born in 1958. He is one of the leading New Testament scholars who used to teach at Asia Pacific Theological Seminary, Baguio City, Philippines. He earned his M.Div. from Fuller Theological Seminary in 1983 and in 1989 he received his Ph.D. from the University of Aberdeen under the supervision of I. Howard Marshall, a world-renowned New Testament scholar.⁴ After teaching several years at Asia Pacific Theological Seminary, he moved to Northern Asia and became a fulltime missionary. Before I move further in discussing his theological positions on the relationship between *glossolalia* and baptism in the Holy Spirit, let me examine first his methodologies in building a theology.

³ See a brief description of the life of William Menzies in R.P. Spittler, "Menzies, William Watson," in Stanley Burgess, ed., *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. and exp., ed. (Grand Rapids, MI: Zondervan, 2002), 871.

⁴ The dissertation that he wrote for his Ph.D. was published first in 1991. See Robert Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts* JSNTSup 54 (Sheffield: JSOT Press, 1991). This book was revised for a wider audience and republished by T&T Clark in 2004 under the title *Empowered for Witness*. See Robert Menzies, *Empowered for Witness: Spirit in Luke-Acts* (London: T&T Clark, 2004). This book is quite significant for Pentecostal studies. In reviewing this book, James D. Dunn even acknowledges, "...this is a work of significant and substantial scholarship whose strengths cannot be done full justice to in a brief review." See James D. Dunn, review of *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts*, by Robert Menzies, *Evangelical Quarterly* 6612 (1994): 176. Menzies has also written many articles posted in *Pneuma, Journal of Pentecostal Theology, Asian Journal of Pentecostal Studies*, etc. The book *Spirit and Power* is a compilation of his articles. See William and Robert Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000).

2.1 Menzies' Theological Methods

Menzies is not only a typical Pentecostal, but also Evangelical in his approach. There are three things that I would comment on Menzies' methodologies which developed his theological system. First, he rejects the idea of Pentecostal hermeneutics.⁵ For him, Pentecostal hermeneutics is no more than evangelical hermeneutics. Hermeneutics should be an investigation to find the meaning of a text in its original historical context. Menzies is very much in favor of the so-called reading "behind the text" or the authorial intent hermeneutical approach.⁶ We have to find the intention of Luke in order to articulate our Pentecostal theology. Obviously, this is a typical evangelical approach to the Bible. Moreover, the high view of the Bible is clearly seen in his writings. This then leads him to the second point of his methodology.

⁵ See Robert Menzies, "Jumping off the Postmodern Bandwagon," *Pneuma* 16 (Spring 1994): 115-20. This article is later included in his *Spirit and Power*; 63-8. It is his response to Timothy Cargal's article: "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age," *Pneuma* 15 (Fall 1993): 163-87. Cargal strongly argues that if we see the way Pentecostals approach the Bible, especially in French Arrington's writing, we will find that Pentecostal's way of reading the Bible does not fit at all in the framework Evangelical or Fundamentalist-Modernist epistemology. Therefore, Cargal suggests that it would be more relevant and better if Pentecostals can embrace the postmodern epistemological framework and use it for their hermeneutical approach to the Bible. Menzies argues against this article. He frankly says that Cargal's writing is "lucid, insightful and ultimately disturbing." See *Spirit and Power*, 63. He sees one of the most dangerous consequences of Cargal's approach is that the truth will become very subjective and relative.

⁶ Joel Green explains that there are three ways of approaching or reading a text: *behind the text*, *in the text*, and *in front of the text*. Reading *behind the text* is an authorial intended meaning approach. In this approach, we try to find the meaning that lies in the mind of the author. The meaning can be discovered by trying to think as the author thinks, feel as the author feels, etc. Reading *in the text* assumes the textual autonomous notion. The meaning should be found in the text and not in the mind of the author. The last approach is reading *in front of the text* or reader response approach. This kind of approach assumes that the reader is the determiner of the meaning of a text. For further discussion see Joel B. Green, "The Challenge of Reading the New Testament," in *Reading the New Testament: Strategies for Interpretation*, ed. Joel B. Green (Grand Rapids, MI: Eerdmans, 1995), 6-8. For discussion on reading *behind the text*, see E.D. Hirsch, *Validity In Interpretation* (New Heaven/London: Yale University Press, 1967), 1-23; Robert H. Stein, "The Benefits of an Author-Oriented Approach to Hermeneutics," *Journal of the*

Second, for Menzies, Pentecostal theological articulation should be in response to their evangelical friends' challenges. Within this framework Menzies starts to build his Pentecostal theology. His theology is a form of dialogue between his Pentecostal heritage and evangelical epistemology. Menzies believes that Pentecostals should use an evangelical framework in order to make them (evangelical friends) see that Pentecostal theology is valid. It seems like the validity of Pentecostal theology is determined by evangelical epistemology. So, the Pentecostal theological task is to convince the evangelical friends of the validity of the Pentecostal experience. If Pentecostals can prove their theology in this framework, then their theology is sound. In other words, Pentecostals will find their true identity if they can be accepted by their evangelical friends. Moreover, he states,

My vision of the future is quite different [from Cargal's vision]. I see assimilation of the modern Pentecostal movement into the broader evangelical world as an exciting and positive event. Looking back over the past fifty years, we can affirm the strength we found in our evangelical heritage. This is especially true with respect to biblical interpretation.'

The third thing that I want to point out is that Menzies' theological methodology does not leave any room for church tradition. Perhaps because of his strong evangelical heritage of *Sola Scriptura*, he tends to neglect the role of tradition in the process of theologizing. So, theology must merely be built on biblical exegesis.⁸ Even though he talks about the limitations

Evangelical Theological Society 44 (September 2001): 451-66; Scott A. Blue, "The Hermeneutics of E. D. Hirsch, Jr. and its Impact on Expository Preaching: Friend or Foe," *Journal of the Evangelical Theological Society* 44 (June 2001): 253-69. Walter C. Kaiser, Jr., "Legitimate Hermeneutic," in Donald K. McKim, ed. *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation* (Grand Rapids, MI: Eerdmans, 1996), 111-41. For further discussion of reading *in the text* see Norman Geisler, "The Relation of Purpose and Meaning in Interpreting Scripture" *Grace Theological Journal* 512 (Fall 1984): 229-45. For discussion on reading *in front of the text* or reader response see Michael Cahill, "Reader-Response Criticism and the Allegorizing Reader" *Theological Studies* 57 (March 1996): 89-96; Robert F. Fowler, "Who is 'the Reader' in Reader Response Criticism?" *Semeia* 31 (1985): 5-26.

⁷ Menzies, *Spirit und Power*, 67.

of biblical theology and affirms the role of systematic theology in formulating a theological system, he still does not affirm the importance of church tradition. I think that Menzies sees systematic theology as no more than synthesizing *all* biblical data in answering our modern questions.⁹ Biblical theology, for Menzies, is a field that sees the individual books in the bible as independent from one another, i.e., Pauline theology or Lukan theology, and so on.

2.2 Menzies' Theological Affirmations

Having stated his theological methods, let me examine his theological position on the relationship between baptism in the Holy Spirit and speaking in tongues. In this part I will examine several theological affirmations of Menzies that have been great contributions to current biblical studies as well as to Pentecostal studies.

First, he strongly affirms the distinctiveness of Lukan pneumatology. After exegeting biblical texts, especially Lukan materials, Menzies came to the conclusion that the Lukan view of the concept of endowment of the Spirit does not have soteriological significance, which is of course against the influential work of Dunn.¹⁰ For Menzies, Luke in his narratives depicted the Spirit as the source of power "which enables God's servants to fulfill their divinely appointed tasks." Thus, the whole system in Menzies' theology of baptism in the Holy Spirit is built on Lukan pneumatology.¹²

⁸ If we carefully read his "Evidential Tongues: The Essay on Theological Method," *Asian Journal of Pentecostal Studies* 1 (1998), 111-23, we will find that the whole discussion is actually hermeneutical methods and not "theological" methods in a broad sense. Why is this? I think primarily it is because his presupposition that theology should be built merely on the basis of biblical account.

⁹ For further discussion see *ibid.*, 126-30.

¹⁰ Cf. James D. Dunn, *Baptism in the Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM Press, 1970).

¹¹ Menzies, *Empowered for Witness*, 202. Actually Menzies' thesis has been challenged by Max Turner. Turner sees the Spirit of Prophecy in the book of Acts has a strong soteriological and rather than missiological significance. See the complete discussion in Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle: Paternoster, 1996). He wrote an essay recently and again criticized Menzies' exegetical and theological idea. See Max Turner, "The Spirit and Salvation in Luke-Acts," in Graham N. Stanton, Bruce W. Longenecker, and

Luke's Theology is indeed different from that of Paul. Luke not only fails to refer to soteriological aspects of the Spirit's work, his narrative presupposes a pneumatology that does not include this dimension (e.g. Luke 11:13; Acts 8:4-25; 18:24-19:7). Of course a detailed examination of Luke's two volume work would be required to defend this assertion.¹³

Menzies strongly argues that Luke is an independent theologian. His theology must not be determined by Paul or other writers in the Bible, but he adds that Lukan theology should be "*complementary*" to that of Paul.¹⁴ Furthermore, he seems to see the interaction between Evangelicals and Pentecostals as the interaction between Paul and Luke. On one hand, Evangelicals see baptism in the Holy Spirit from a Pauline perspective. On the other hand, Pentecostals see baptism in the Holy Spirit through the eyes of Lukan theology.

Second, he believes in the initial evidence doctrine of classical Pentecostals. As I have stated above, Menzies' position is representative of a classical Pentecostal theological understanding. Menzies strongly maintains the idea that *glossolalia* is the physical initial evidence of the baptism in the Holy Spirit. In defending this doctrine, it is interesting that he thinks that biblical theology is not enough to explain this theological formulation. For him, there is a twofold problem when we try to build this doctrine on biblical theology. First, the evidence that we have in the Lukan accounts is not uniform. The second problem is that it is not really clear that the Lukan account on speaking in tongues is a normative doctrine.¹⁵ Therefore, he begins to open his eyes to the contribution of systematic theology. We need to remember that for him systematic theology is an effort to see the relationship between authors of the Bible. He states,

I have argued that the doctrine of 'tongues as initial evidence,' although not explicitly found in the New Testament, is an appropriate inference drawn from the prophetic character of Pentecostal gift and the evidential character of tongues speech. Although tongues-speech, as a form of inspired or prophetic speech, is integral to Pentecostal gift, Paul makes a significant

Stephen C. Barton, eds. *The Holy Spirit and Christian Origins: Essays in Honor of James D.G. Dunn* (Grand Rapids, MI: Eerdmans, 2004), 103-16.

¹² See Menzies, *Spivit and Power*, 47-61.

contribution to the discussion by highlighting it potentially universal character.)"

Thirdly, I think I need to examine his understanding of the doctrine of subsequence in relation to his polemic argumentations against Gordon Fee. Fee, in his book *Gospel and Spirit*, strongly challenges the Pentecostal idea that baptism in the Holy Spirit is a separate experience after conversion.¹⁷ Fee basically says that Pentecostals simply base their theology on the narrative account in the book of Acts without being able to show that those narratives are intended to be normative. This issue is known as the so-called historical precedent issue¹⁸ to find a normative theology in the book of Acts. And for Fee, Pentecostals are not able to provide a nonnative pattern of tongues in Acts. Therefore, "this leads Fee to reject the traditional Pentecostal position."¹⁹ The issue is more hermeneutical rather than theological. Menzies strongly reacts against Fee's position that the baptism in the Holy Spirit is not distinct from conversion not based on the historical precedent in the book of Acts. Menzies sees this challenge as an extremely serious problem for it touches the very heart of Pentecostal theology.²⁰ Fee's "essential message is that Pentecostals have, in terms of theology, nothing new to offer the broader evangelical world."²¹

In order to answer that challenge, once again Menzies emphasizes the distinctiveness of Lukan pneumatology. According to Menzies, the doctrine

¹³ Ibid., 52.

¹⁴ Ibid., 144.

¹⁵ Menzies, *Spirit and Power*, 123.

¹⁶ Ibid. 127. Thus, we can see here that Paul contributed the universal character of prophetic speech and Luke contributed the prophetic character of tongue. When we combine them, we can still build the doctrine of initial evidence. This is Menzies' argument from systematic theology perspective. This, of course, is still a strict form of *Sola Scriptura* approach to systematic theology.

¹⁷ Gordon Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991). Cf. Gordon Fee, "Hermeneutics and Historical Precedent – A Major problem in Pentecostal Hermeneutics," in R.P. Spittler, ed. *Perspective on New Pentecostalism* (Grand Rapids, MI: Baker, 1976), 118-32; Gordon Fee, "Baptism in the Holy Spirit: The issue of Separability and Subsequence," *Pneuma* 7/2 (1985): 87-99.

¹⁸ This issue has been also addressed by Roger Stronstad in "The Biblical Precedent for Historical Precedent," *Paraclete* 27 (Summer 1993): 1-10. See also the response and clarification of Fee in "Response to Roger Stronstad's 'The Biblical Precedent for the Historical Precedent'," *Paraclete* 27 (Fall 1993): 15-9.

of subsequence must be built on Lukan intentionality. He further states, "For if our description of Luke's distinctive pneumatology is accurate, then Luke's intent to teach a Spirit-baptism distinct from conversion for empowering is easily demonstrated."²² Moreover, Menzies argues that Lukan redactional effort in Luke 11:1-13 by adding the word "Holy Spirit" to the hypothetical Q shows that he seems to anticipate the post resurrection experience of the church, which is the day of Pentecost.²³ Since it is assumed that the Lukan community was Christian, the promise of the Holy Spirit here cannot be understood as a soteriological gift.²⁴ Furthermore, "Luke's usage elsewhere indicates that he viewed the gift of the Holy Spirit in Luke 11:13b as an endowment of prophetic power."²⁵ So for Menzies, this redactional action of Luke shows that he wants to encourage his community, which is composed of post-Pentecost disciples, to ask for the gift of Spirit that will enable them to be effective witness.²⁶

There are three main theological affirmations: distinctiveness of Lukan pneumatology, initial evidence, and the doctrine of subsequence that we can see in Menzies' writings. These three theological tenets, of course, are strongly emphasized by most classical Pentecostals.

Since Menzies is able to articulate those Pentecostal theological tenets in a biblical theology approach, then in that sense, he has been a good representative of the classical Pentecostal position. We need to appreciate what he has done as a significant contribution to Pentecostal theologies. Now let us see Simon Chan and his theological method on how to approach Pentecostal theology and experience.

3. Simon K. H. Chan: A Brief Description of His Life

Simon Chan is now recognized as a leading scholar in the area of spiritual theology. He got his Ph.D. from Cambridge University. He is an Earnest Lau Professor of Systematic Theology at Trinity Theological College, in Singapore. Presently he is the editor of *Trinity Theological Journal* and an ordained minister with Singapore Assemblies of God. In the area of Spiritual Theology, Chan is considered as one of the most

¹⁹ Menzies, *Spirit and Power*, 110

²⁰ Ibid.

²¹ Ibid.

²² Ibid.; 115.

²³ Ibid., 116.

prominent contemporary scholars, beside Richard Foster, Robert Mulholland, Dallas Willard, Marjorie Thompson, et. al.²⁷

3.1 Chan's Theological Methods

There are several things that Chan emphasizes in his theological methods. First, Chan believes that tradition has to play a significant role in the process of theologizing. Doing Pentecostal theology should not be based on the Bible only, but also on the variety of interpretations of the Bible throughout church history. Therefore, beside exegeting the text of the Bible, he strongly challenges Pentecostals to do their traditioning process by engaging with other Christian traditions.²⁸ Pentecostals have to find their roots in a broad Christian tradition. For Chan, classical Pentecostals in general tend to be very anti-tradition. They do not want to bind themselves to the past but they want to have new things. Chan observes that the language of "newness" has become very popular among Pentecostals today. Therefore he says that Pentecostals are "traditional in an unconscious way."²⁹ The other problem in the process of traditioning in Pentecostalism, according to Chan, is that "it is oral rather than written."³⁰ When people begin to reflect on something and conceptualize something, Chan sees that there is a sort of fear of losing dynamism among them. But Chan strongly argues,

²⁴ Ibid., 117.

²⁵ Ibid.

²⁶ Ibid.

²⁷ See Glen A. Scorgie, "Hermeneutics and the Meditative Use of Scripture: The Case for a Baptized Imagination" *Journal of the Evangelical Theological Society* 44:2 (June 2001): 276. Cf. Clark Pinnock, review of *Spiritual Theology: A Systematic Study of the Christian Life*, by Simon Chan, available in <http://www.mcmaster.ca/mitm/2-r1.htm> [Accessed on September 18, 2005]. Pinnock states, "It is a wonderful book [*Spiritual Theology*] on the subject and supplements admirably the work of other devotional writers. For example, I myself love Richard Foster and Henri Nouwen in particular, but I found that Chan brought more theological analysis and substance into play. The book is fully documented across the whole range of devotional classics, studies of spirituality, and contemporary theology. I know of no book which is as informed and helpful on these matters as this one is. Chan is conversant with spiritual writers of every school and commends practices of every tradition."

...despite the apprehension about theological reflection, Pentecostals still need to reflect and theologize if they are to ensure that Pentecostal reality is to be bequeathed to the next generation basically intact. If the first ten years represent the heart of Pentecostalism we need to find out why and how it could be recaptured the heart of Pentecostal for subsequent generations.³¹

Thus, Chan believes that a traditioning process is extremely important for a movement like the Pentecostal movement. If Pentecostals fail to reflect theologially on what they experience, then there is a danger of losing its value in the coming generations.

The first method then logically leads him to the second theological method, which is the importance of the church as a community of believers in building theology because, for him, "traditioning is by nature a communal affair."³² Chan affirms the role of the community of believers in the process of theologizing and analyzing the Bible.³³ The text of the Bible is not to be individually interpreted. Chan states,

²⁸ Simon Chan, *Pentecostal Theology and the Christian Spirituality Tradition*, *Journal of Pentecostal Supplement Series* 21 (New York: Sheffield, 2003), chapter 1.

²⁹ Ibid., 23.

³⁰ Ibid.

³¹ Ibid., 24.

³² Ibid., 17.

³³ For further discussion on the role of the community see Simon Chan, "The Church and the Development of Doctrine," *Journal of Pentecostal Theology* 13/1 (2004): 55-77. This is a very interesting article that was originally presented in his inaugural lecture at Trinity on 3 October 2002. In this article, Chan strongly argues that the church plays an important role in the development of the dogma. He mentions that the weakness of Thomas Oden and D. H. Williams' approach is that even though they put both church tradition and the scripture as the authorities instead of *Sola Scriptura*, but it is too narrowly limited to the patristic church. Besides these two Protestant theologians, Chan also sees that some of Pentecostal theologians, such as Amos Yong, Dale Irvin, Frank Macchia and Ralph Del Colle, have articulated the role of the church in the development of doctrine in relation to the role of the Spirit. Chan states, "Yet if the promising works of these Pentecostals (which have already moved beyond the static doctrines of scholastic evangelicalism) are to contribute to the further progress of dogma so that one day the Church achieves 'unity of faith', the ecclesiological issue cannot be bypassed. However, it will have to be an ecclesiology that is intimately linked to

Conservative Christians have tended to understand interpretation as involving a one-way process centering on the text, as if there is a single, independent meaning in there waiting to be discovered, which once discovered, will decisively settle the issue. What the canonical approach has helped us to see is that meaning arises from the interaction of Scripture and the interpretive community.³⁴

The community is the determiner of the meaning of the text. For him, the spirit of Protestantism has made the scripture more personal.³⁵ He strongly suggests that Christians should let the church or the community of believers determine the meaning of the text." For him, "the failure to recognize the critical role of the community in the interpretive process is one of the main reasons why biblical scholars on both sides of the debate over tongues and the doctrine of subsequence are not anywhere nearer to resolving the issues."³⁷

Thirdly, unlike Menzies, he maintains that we have to emphasize the unity of the Bible more. He calls this the canonical approach. For him, we must not build a theology only on one particular author of the Bible. This, of course, refers to Menzies' approach that sees Pentecostal theology only from a Lukan perspective. Chan, in disagreement with Menzies, says, "We will, therefore, have to begin with a broader and more integrated biblical understanding of Spirit-baptism than what the Lukan narrative provides."³⁸

These are three inain theological methods that we clearly can see in Chan's writings. Because he is a systematic theologian, I think that we can really understand why he tries to build his theology from a broad perspective. Let us see how he explains Pentecostal theology from this broad perspective.

pneumatology. To the extent that the link between Spirit and Church is weak, the result will be a weakened view of dogma" (see 61). So what is his theological proposal in handling this problem? He sees the importance of the church wherein he argues that we need to see the church as a "divine-humanity" entity that existed prior to the creation (as the body of Christ). The church connects the creation with Christ, the second person in the Godhead. Because the church is divine and human, she is also authoritative in the developmental process of doctrine. Besides that, he also acknowledges the role of the Holy Spirit and the interpretive community.

³⁴ Chan, *Pentecostal Theology*, 43.

³⁵ See Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: InterVarsity Press, 1998), 114-21.

3.2 Chan's Theological Affirmations

Simon Chan is a very creative theologian. He is able to articulate clearly Pentecostal theology from a different and broader perspective than what Menzies has done. Let us see some of his theological affirmations with respect to baptism in the Holy Spirit.

First, just as Menzies believes, Chan also believes in the so-called initial evidence. As I have stated above, Chan does not build his theology on one particular author in the Bible. For Chan, the whole issue of "initial evidence," can be settled if we can show that there is a relationship between speaking in tongues and baptism in the Holy Spirit. If there is no relationship between them, then the doctrine of initial evidence will fall apart." Therefore, he prefers to see the doctrine of initial evidence from several different perspectives, such as biblical, theological, and cultural-linguistic. This approach, of course, is a lot broader than mere biblical exegesis. From a biblical perspective, Chan investigates biblical authors one by one and sees their intention." After examining Matthew, Mark, Luke, John, Paul and other biblical writers, Chan comes to the conclusion that baptism in the Holy Spirit has a far richer meaning than what is represented by Lukan writings. He argues, "A Lukan theology of the Spirit, if we follow Schweizer and Menzies, does not provide an adequate basis for a Pentecostal theology."⁴¹ Furthermore, Chan believes that if the baptism in the Holy Spirit is understood as power, then that power would only be the result of a "revelational encounter with the triune God."⁴²

¹ Ibid

³⁷ Chan, *Pentecostal Theology*, 45. For further discussion on Chan's ecclesiology see Simon Chan, "Mother Church: Toward a Pentecostal Ecclesiology," *Pneuma* 22/2 (Fall 2000). 177-208.

³⁸ Ibid., 46.

³⁹ Ibid., 45.

⁴⁰ At this point I do not agree with John B. Carpenter's strong charge that Chan is a theologian that promotes a "reader response" hermeneutics. See John B. Carpenter, "Genuine Pentecostal Traditioning: Rooting Pentecostalism in its Evangelical Soil: A Reply to Simon Chan" *Asian Journal of Pentecostal Studies* 6/2 (January 2003): 309-10, especially note 21. It is true that he emphasizes the role of community in the process of interpretation. But it is not like what Carpenter describes. Carpenter sees Chan as a theologian that does not care about the intent of the authors of the Bible. I think Carpenter has misunderstood him. What Chan means is that biblical exegesis is not enough for building a dogma or theology.

Furthermore, from a theological perspective, Chan believes that Pentecostals have to find a theological explanation of the relationship between baptism in the Holy Spirit and speaking in tongues. At this point we can clearly see Chan's sacramental theology of baptism in the Holy Spirit. Chan, along with Frank Macchia,⁴³ Clark Pinnock,⁴⁴ and Kilian McDonnell,⁴⁵ believes that the phenomenon of speaking in tongues and its relationship with Spirit-baptism should be understood in the sacramental perspective. Chan argues, "... a connection can be made between tongues as a sign and the presence of the Spirit as the thing signified from a sacramental perspective."⁴⁶ Speaking in tongues symbolizes a spiritual reality, which is baptism in the Holy Spirit.

Moreover, in response to Macchia's understanding of speaking in tongues as a sacrament, Chan divides it into two different categories: tongues as sign of spirit-baptism and tongues as prayer.

The distinction between tongues as evidence and as gift in the assembly is very much part of the Pentecostal 'tenets of faith'. But what is important is that the two functions bear substantially different relations to the Spirit. In Spirit-baptism the Spirit is in complete control (evidence by tongues), whereas in the gift of tongues no such entire control is assumed. On the contrary, one may safely assume that its regulation in the public assembly suggests a high degree of human control.⁴⁷

Theology is broader than biblical exegesis. It does not mean that biblical exegesis is not important. Chan wants to remind Pentecostals that there are many theological problems that cannot be answered simply by exegeting biblical texts.

⁴¹ Chan, *Pentecostal Theology*, 49.

⁴² Ibid.

⁴³ See Frank Macchia, "Tongue as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," *Pneuma* 15:11 (Spring 1993): 61-76; Frank Macchia, "Sighs Too Deep for Words: Toward a Theology of Glossolalia," *Journal of Pentecostal Theology* 1 (1992): 47-73; Frank Macchia, "Groans too Deep for Words: Towards a Theology of Tongues as Initial Evidence," *Asian Journal of Pentecostal Studies* 1 (August 1988): 149-73.

⁴⁴ See Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 124-99.

For Chan, tongues as prayer actually fits more in what Macchia says about sacramental theology. Chan then relates it to the Pauline account in Romans 8:26. "The believer in the very act of speaking may be said to realize sacramentally the presence of God."⁴⁸ But what about the first kind of tongues (tongues as evidence)? Chan argues that it must be understood through the doctrine of trinity. Chan sees the doctrine of tongues in terms of the relationship between Father and Son and the Spirit. The communication and realization of trinity is in speaking the Word. He states, "... in speaking the personal identities of Father and Son are realized."⁴⁹ Through language God also has a deep engagement with people. Therefore, if speaking in tongues can be understood as "an overpowering theophany",⁵⁰ where one has a deep intimacy with God through language, then the effort to seek *the* evidence will not be a problem anymore. Chan strongly states,

Glossolalia may be compared to the 'gift of tears.' The questions to ask, therefore, are not, are there not other signs of sadness that we can look for? Or worse, must one cry in order to be sad? (cf. a similar, equally misplaced question: Must I speak in tongues in order to be filled with the Spirit?) Rather, one simply recognizes a 'necessary' relationship between tears and sadness... In brief, if the initial baptism in the Spirit is understood as essentially denoting an experience of deep personal intimacy with the triune God in which the Spirit exercises full control, then it would in fact be quite accurate to see tongues as its natural concomitance or evidence.⁵¹

Thus, it is in the context of intimate relationship with God that we can clearly see the relationship between speaking in tongues as the sign of the reality of baptism in the Holy Spirit. Chan maintains that "*glossolalia* does not have status of proof."⁵² He prefers more to use the word "concomitant" because this word represents the idea of relationship.

Second, Chan also strongly believes in the doctrine of subsequence. But once again the way he approaches this doctrine is totally different from

⁴⁵ See Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the first Eight Centuries* (Collegeville, MN: Liturgical Press, 1991).

⁴⁶ Simon Chan, "The Language Game of Glossolalia, or Making Sense of the 'Initial Evidence'" in Wonsuk Ma and Robert Menzies, eds. *Pentecostalism in*

what Menzies does." Chan sees that Pentecostals always fail to distinguish between a phenomenological reality and a theological reality.⁵⁴ The failure to distinguish between a theological reality and a phenomenological one prevents Pentecostals from understanding other Christian tradition positions, such as the Roman Catholic. Furthermore, for him, "What is phenomenologically different may yet be a theological reality."⁵⁵ Chan insists that Pentecostals, along with Evangelicals, have a very narrow understanding of conversion. Pentecostals see conversion as a single crisis experience, so whatever experience comes subsequent to it is taken to be theologically distinct.⁵⁶ Chan argues, "The problem of the Pentecostal doctrine of subsequence arises precisely because they share a faulty doctrine of conversion with their fellow-evangelicals."⁵⁷ Pentecostals' old argumentation, according to him, is not theologically adequate to explain the doctrine of subsequence. Conversion and Christian initiation, for Chan, should be understood as a process that follows some stages of spiritual development. "The importance of the doctrine of subsequence is that properly understood it provides basis for sound spiritual development."⁵⁸ But Chan insists also that baptism in the Holy Spirit should be strongly related with the concept of sanctification. Therefore, if we put baptism in the Holy Spirit and conversion as one event, then sanctification will lose

Context: Essays in Honor of William W. Menzies, Journal of Pentecostal Theology Supplement Series 11 (Sheffield: Sheffield Academic Press, 1997), 86.

⁴⁷ Ibid., 88.

⁴⁸ Ibid.

⁴⁹ Ibid., 89.

⁵⁰ Ibid., 90.

⁵¹ Ibid.

⁵² Chan, *Pentecostal Theology*, 58.

⁵³ Chan rejects Menzies' approach because of two reasons. The first reason is that Menzies' method is based on a highly debatable foundation. "It depends very much upon making a clear demarcation between Luke and Paul." For Chan, biblical scholars would surely accept that Lukan pneumatology has strong missiological significance. But to say that there is no soteriological aspect at all, maybe they will not accept it. The second reason is that Menzies' idea of subsequence is based on the separation between sanctification and empowerment for witness. Because Chan believes that power should not be separated from spiritual growth, then to see baptism in the Holy Spirit as pure missiological in its nature will lack "wider contextual grounding as it leaves out dimension of personal relationship."

its distinctiveness character and focus.⁵⁹ So how does he explain the doctrine of subsequence?

Chan believes that the distinction between baptism and confirmation in the sacramental tradition churches can provide a sound theological explanation of the doctrine of subsequence. By borrowing the explanation of Yves Congar that confirmation signifies that the Holy Spirit is distinct from the Word: we are baptized into Christ, confirmed by the Spirit, Chan thinks that the idea of subsequence is very important theologically and sacramentally.⁶⁰ By the sacrament of confirmation, the disciples, on the day of Pentecost, were sent as witnesses and founders of the church. Therefore, the baptism in the Holy Spirit must be understood as a Pentecostal version of sacrament of confirmation. He states, "Confirmation clarifies the Pentecostal concept of the 'second work of grace' while interpreting this subsequent 'constitution' by the Spirit within the unified theological reality of Christian initiation."⁶¹ So, Chan still believes that baptism in the Holy Spirit should be part of conversion or Christian initiation, of course, in a broader sense than the evangelical understanding of conversion. But at the same time, just as the sacrament of baptism should be separated from confirmation, within this framework, the importance of the doctrine of subsequence must be affirmed.

4. Evaluation of Both Approaches

Before I move further to the evaluation of these two Pentecostal scholars, let me say some things that we need to consider as preliminary thoughts. It is important for us to remember that theology is not done for God because God does not need theology. Humans are the ones that need theology. As Karl Barth has strongly pointed out,⁶² theology is "our" reflection of who God is and what He has done. Theology is not God himself. Even though the object of theological studies is God, the theology is still our task. Theology is formulated by humans to answer human needs. Thus, since theology is human-made, then theology should not be understood as inerrant. If there is debate and different opinions in theology, it should be seen as a normal thing because there is no such thing as "perfect"

Therefore, Chan sees Menzies' idea argumentation for the doctrine of subsequence does not make any theological sense. Chan believes that people cannot have power without relationship. "Empowerment, rather, should be understood as a result of spiritual growth." See *ibid.*, 86-7.

⁵⁴ Chan, *Language Game*, 91.

⁵⁵ *Ibid.*, 91.

or "infallible" theology. Theology must be opened for development and improvement. I believe that "Pentecostal theology" should be understood in this frame of reference. Pentecostal theology is a reflection on God's nature and deeds. Unfortunately, for many years Pentecostals have failed to do this theological task. The main reason for this is perhaps the early Pentecostals had a strong conviction that Jesus was coming soon. This eschatological expectation made them think that there was no more time to think about theology. Russell Spittler has put it in a very interesting statement, "Pentecostals have been better missionaries than theologians."⁶³

Nevertheless, Frank Macchia has shown that there has been a shift in Pentecostal theological paradigms.⁶⁴ But the question remains: whom should this theology address? There are at least two main audiences or "consumers" of Pentecostal theology. Those audiences are external and internal audiences. On one hand, the former one has something to do with the dialogical polemic (fellow Christians) and dialogical apologetic (non-Christians) purposes." But on the other hand, we need to remember that Pentecostal theology is also needed for the sake of Pentecostals themselves. If there is no theological reflection, how can Pentecostals maintain their distinctiveness? I am convinced that we cannot just tell the next Pentecostal generation *what* to believe without telling them *why* we believe it. The "why" task here, of course, can only be provided in a deep and critical theological reflection. It seems to me that the reason why the U.S. Assemblies of God has become, using the term of Cecil M. Robeck, "an emerging magisterium"⁶⁶ is because they cannot provide the "why" to the

⁵⁶ Ibid.

⁵⁷ Chan, *Pentecostal Theology*, 87.

⁵⁸ Ibid.

⁵⁹ Ibid., 89.

⁶⁰ Ibid., 90.

⁶¹ Ibid.

⁶² See Karl Barth, *Evangelical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 1963), 3-14.

⁶³ Russell Spittler, "Suggested Areas for Further Research in Pentecostalism," *Pneuma* 5 (Fall 1983): 39.

⁶⁴ For further discussion see Frank Macchia, "The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology," in Murray W. Dempster, Byron D. Klaus, and Douglas Peterson, eds. *The Globalization of Pentecostalism: A Religion Made to Travel* (Oxford: Regnum, 1999), 8-29.

new generation. They end up forcing "unexplained" theologies on their members – AG ministers – to believe. It is interesting because Robeck says,

The ministers of the Assemblies of God are expected to accept [at least the doctrine of initial physical evidence], without further question or discussion, the 'authentic' interpretation now given to this 'Tradition' by the members of the 'Magisterium'. This 'authentic' interpretation has become tantamount to the 'word of God' ⁶⁷

It is clear that this happens because they do not know how to explain to this new generation why we believe what we believe. If we do not provide a deep theological reflection to the things that we believe, it will not be surprising that many will surely abandon the Pentecostal doctrine. With this in mind, we can now see the importance of the work of Chan and Menzies. They have played a significant role in the actual formulation of the "why" for the two main distinctive Pentecostal doctrines: initial physical evidence and subsequence. They provide this missing "element" in Pentecostal circles. Let us now evaluate their approaches.

These two scholars, Menzies and Chan, are very creative Pentecostal theologians. Instead of repeating their theological understandings, the chart below will briefly show the differences between Chan and Menzies. The explanation of each point can be seen in the descriptions that I have made above.

	Robert Menzies	Simon Chan
Target Audience	Evangelicals	Mainline churches
Theological Method	Biblical Exegesis only (pure <i>Sola Scriptura</i>)	Biblical Exegesis plus the community of believers and tradition
	Emphasis on Luke - Acts by using historical-grammatical and redactional approach to the Gospels.	Canonical approach
	Compartmentalization of biblical authors	The Bible must be seen as a whole
Theological Affirmations	Baptism in the Holy Spirit is only for empowerment to be witnesses	Baptism in the Holy Spirit is for both empowerment and Sanctification (or ethical life)
	Initial evidence is understood by a combination of biblical theology and systematic theology	Initial evidence is explained by using sacramental theology with a special emphasis on the intimate relationship between God and believers.
	The doctrine of subsequence is proven by Lukan writings	The doctrine of subsequence is explained by using the sacrament of confirmation

⁶⁵ One example of Pentecostal theology made to answer challenge and dialogue

The obvious differences that we can clearly see are their theological methods. Chan's approach in establishing theology is much broader than Menzies', which holds basically to biblical exegesis. Chan brings to our attention the role of community and tradition in the process of theologizing. Perhaps Chan's theological education in Cambridge University makes him think in this manner. Since Menzies studied under I. Howard Marshall, who is one of the best biblical scholars in the world, it is no wonder that his approach is very much biblical exegesis without involving other elements, such as church tradition. Thus, their theological background and education determines the way they build their theologies. It is obvious that their theological methods will surely lead them to a different explanation of the same doctrines (initial evidence and subsequence). In spite of these differences in their theological methods, the clear similarities that can be seen here is that they both still believe in the doctrine of initial evidence and subsequence.

The weakness of Menzies' approach is in reducing the Bible for Pentecostal theology to only two books. He can probably be trapped in the framework of canon within the canon. If so, then it means that he would probably repeat the same mistake that he said evangelicals have done.⁶⁸ Regarding Chan's position, it would be a bit difficult to teach or explain it in Pentecostal circles because Pentecostals are not sacramental tradition Christians. My question is should we be sacramental people in order to fit into Chan's theological framework? His concept is quite strange for Pentecostals. This makes me a bit hesitant to teach Chan's approach at the grass roots level or to people on the pews. On the other hand, I think that Menzies' approach is a lot easier for Pentecostals to understand.

In spite of those difficulties, the question that I think I have to answer here is should we put them in opposite to each other? I would argue that we should not do that because they still affirm the same Pentecostal essential doctrines. We need both of them to give us, Pentecostals, solid foundations for our theological understanding. Their efforts are absolutely needed by Pentecostals. On one hand, Menzies provides a strong biblical exegesis for us. But on the other hand, Chan provides in a broader sense, a strong theological base for us. Moreover, Chan will help us to dialogue with our Christian friends from sacramental traditions. Menzies would help us to talk with our evangelical friends. They are not contradicting each other, but rather complementing each other. We need both of them. Therefore I

with other religions is the excellent work of Amos Yong. See Amos Yong

would not argue in favor of one of them. I would rather see them as equally strong and needed.

The other thing that we need to consider here, as I have stated above, is that Pentecostal theology is not only made for answering or dialoging with others outside the camp, it is also made for internal benefit. In this purpose I can tell that Chan and Menzies are complementary to each other. When a new generation of Pentecostals asks the question why do we have to experience baptism in the Spirit? What is it for? What is the relationship between baptism in the Spirit *and glossolalia*? I am convinced that Menzies' exegetical investigation of the biblical texts will surely be the solid biblical foundation for Pentecostal tradition. However, we need to remember that we cannot stop at the exegetical level. Macchia argues that this exegetical inquiry of Menzies must be worked out also on a theological level.⁶⁹ At this level, Chan comes to the stage in order to take the exegetical results of Menzies to a deeper and broader theological context. So, in the meantime, Pentecostals now and Pentecostals in the future will have solid exegetical and theological grounds for what they believe and experience. I think this is really neat. If we neglect one of them, then our theology will become incomplete and uneven.

5. Conclusion

We, Pentecostals, should be grateful to God because He has given us two prominent theologians that can help us articulate our theological understanding. Menzies gives us solid biblical and exegetical articulation while Chan, a solid theological formulation of what Pentecostals believe. Instead of presenting them as "either/or" options, I would suggest that we should see them as an integration (both/and). These two theological trajectories are a blessing for us. The coming of Menzies and Chan shows that Pentecostals have moved, according to Macchia, "from irregular theology to the rise of critical theology."⁷⁰ In this perspective, I think we need to appreciate what Chan and Menzies have done for us. The twofold purpose, which is external and internal purpose, of Pentecostal theological reflection can be fully achieved. My prayer is that God will give us more people like Menzies and Chan that will bless Pentecostals by helping them articulate their theological and biblical understanding. *Soli Deo Gloria.*

Discerning the Spirit(s): A Pentecostal-Chavismatic Contribution to Christian Theology of Religions, JPT Supplement Series 20 (Sheffield: Sheffield Academic

1. The North American Political Scene

Boyd contends that rather than placing its central focus upon Jesus Christ as the embodiment of God's kingdom, the American church has become entrenched in a quagmire of political debates, agendas and issues (11). The practical results of this division is most often seen in the Christian community debating and defining "Christian" positions on matters such as, public prayer in schools, homosexual marriage, abortion, maintaining and defending a "Christian" culture in America, and a host of other issues related to the triumph of the Christian faith over those who would undermine its place in American society. In democratically structured representative republics such as America, debates and positions on these matters result in interest groups aligning themselves with the particular political party that best or most consistently comes down on their side of the issue; for the more Conservative wing of the Evangelical Church this is typically the Republican Party. Thus, while Boyd's focus is more upon what he perceives to be the unhealthy alliance between the Conservative Evangelical Church and right-wing politics, his critique could just as easily apply to that sector of the Christian church that would tend to align itself with left-wing party politics. Boyd contends that the nationalistic myth of America as a Christian nation has several harmful effects. 1.) It blinds Americans to the way that some of their most basic and cherished cultural assumptions are in fact diametrically opposed to the kingdom way of life taught by Jesus and his disciples. 2.) Many pagan aspects of American culture become Christianized. 3.) Rather than Christianity being presented as a radical alternative way of life in Christ, American culture is presented by the church with a religious version of what it already is. 4.) More significantly still, Boyd argues that the linking of the kingdom of God with particular political stances has the effect of compromising the beauty of the kingdom to the non-Christian community. Thus, rather than being a witness of the love of Christ to the world, the Christian community often finds itself embroiled in battle with the world (p.13).

2. The Two Kingdoms

Boyd begins his argument by showing that the Kingdom of the world and the kingdom of God operate on premises that are polar opposites. The Kingdom of the world is described as the "kingdom of the sword" which exercises its authority by wielding "power over" its subjects. "Wherever a person or group exercises "power over" others – or tries to – there is a

ESSAY REVIEW: Gregory A. Boyd's *The Myth of a Christian Nation: How the Quest for Political Power is Destroying the Church*¹

Todd LaBute

With his latest book *The Myth of a Christian Nation: How the Quest for Political Power is Destroying the Church*, Greg Boyd calls upon the North American Christian community to sever its ties with either right-wing or left-wing political allies and to return to the radical counter-culture lifestyle and values espoused by its founder Jesus Christ. Boyd, is perhaps best known for his views on the Openness of God and Trinitarian Spiritual Warfare (*Is God to Blame*, IVP 2003, *God of the Possible*, Baker 2000, *Satan and the Problem of Evil*, IVP 2001, *God at War*, IVP 1997.)

Initially, one may question the relevance of this work for the largely Asian audience who reads this Journal. However, upon closer examination, it becomes clear that the more fundamental arguments presented here should not only be of interest to the Asian world, but they are perhaps, in fact worthy of immediate implementation. Boyd's central thesis is that a significant portion of American Evangelicalism is guilty of nationalistic and political idolatry (11). He recounts how in 2004 when he refused to allow his St. Paul, MN suburban church to be a venue for right-wing political stumping or any form of political debate, a significant number of his congregation grew irate. By the conclusion of a multi-week sermon series entitled the "Cross and the Sword" (which subsequently became the basis for this current work), approximately one thousand of his five thousand member congregation had left the Church.

¹ Grand Rapids, Zondervan, 2005. 207 pp., hardbound, ISBN 10: 0-310-26730-7, U.S. \$19.99.

version of the kingdom of the world" (18). Versions of the kingdom of the world, which are evident in many forms and largely distinguished by the level of involvement with which their subjects participate, all share the common distinction of exercising "power over" the people. Inherent in the DNA of the kingdom of the world is to defend or advance one's own people-group, nation, ethnicity, state, religion, ideology or political agenda. Thus we see perpetual conflict within the kingdom of the world (47). Despite the various efforts that differing versions of the kingdom of the world use to try to influence or modify ideas or behavior, "power over" or "power of the sword" ultimately is the ability to "coerce behavior by threats and to make good on those threats when necessary" (18). Using Romans 13 as his premise, Boyd argues that "power over" or kingdoms of the world are not necessarily all bad. Christians are to thus honor, obey and pray for their governing officials. Following the work of John Howard Yoder with respect to Romans 13, Boyd makes clear that worldly governments are not "created" by God nor are they specifically morally approved by God. Rather, "power over" governments are the means God has instituted to preserve and maintain as much law and order as possible among a fallen human race and some "power over" governments do this better than others. Consistent with his views on Trinitarian Spiritual Warfare, Boyd argues that God's cosmic spiritual enemy Satan is ever at work to influence governments to accomplish evil. Taking Lk. 4:5-7 at face value and bolstering support from a wide range of New Testament passages, Boyd argues that at this time Satan "now owns the authority of all versions of the kingdom of the world and gives this authority to whomever he pleases" (21). In stark contrast to the kingdom of the world which grows by means of "power over," the kingdom of God as manifest in the life and teachings of Jesus Christ is one which is characterized as a "power under" kingdom. It is by lovingly placing ourselves under others, in service to others and with the self-sacrificing love displayed by Jesus that the kingdom of God advances. Boyd designates this as "lamb power" rather than "lion power" (31). God's agenda then, in Boyd's view, is not merely to get individuals to repeat a sinner's prayer or to subscribe to a set of beliefs rather; it is to gather a community who individually and collectively embody Christ, thus manifesting his life of sacrificial love "power under" to the world. "Participants in the kingdom of the world trust the power of the sword to control behavior; participants of the kingdom of God trust the power of self-sacrificial love to transform hearts" (32). As fleshed out on earth, "power under" living looks and acts markedly different than the results of "power over" living. While in all versions of the kingdom of the world

dominance, subversive control and capitalistic material gain are viewed as signs of winning or accomplishment, "power under" tactics may even look like outright foolishness. Boyd asks, "What would happen if the ultimate criteria we used to assess how "successful" or "unsuccessful" our churches were was the question, *are we loving as Jesus loved* (45)? Boyd argues that because the kingdom of the world is not and can never be the kingdom of God, it is imperative that people do not confuse the two. "A nation may have noble ideals and be committed to just principles, but it is not for this reason Christian" (54). Furthermore, the kingdom of God is not an ideal version of the kingdom of the world nor can the kingdom of the world aspire to be the kingdom of God. God's kingdom looks like Jesus, and no amount of sword wielding, however just it may be, can ever get a person, government, nation, or world closer to that" (55). Boyd argues that given the highly politicized nature of the world in which Jesus lived, and the ample opportunities that were presented to him by both his disciples and the crowd at large, it is nothing short of amazing that Jesus consistently refused to engage in the politics of his day or to comment upon the government structure he lived under. Jesus instructed his disciples to live out "power under" principles despite the oppressive nature of the government under which they lived. In fact it was his unwillingness to overthrow the kingdom of the world, by kingdom of the world tactics that ultimately resulted in the crowds turning against him. "Jesus would simply not allow the world to set the terms of his engagement with the world" (62). Thus, Jesus' band of disciples included both Matthew, the right-wing tax collector, and Simon the left-wing zealot (62). Boyd contends that the history of the Christian church is one which reveals a consistent lack of trust in the radical tactics that Jesus advocated. From the Constantinian shift and Augustine's officially marrying the Church with the sword against the Donatists, historically the Christian church has largely employed the same "power over" triumphalistic tactics that characterize the kingdom of the world. "In the name of the one who taught us not to lord it over others but rather to serve them [Mt. 20:25-28], the church often lorded over others with a vengeance as ruthless as any version of the kingdom of the world ever has" (81).

3. The Myth of A Christian Nation

Approximately midway through this book Boyd turns to discuss two prominent issues within the North American Christian church: The ever prominent slogan that the Christian church must "take America back for

God” and the more fundamental idea of the myth of a Christian nation. With the first issue Boyd laments the fusion of American patriotism with the kingdom of God as these are commonly presented as one and the same. The idea of taking America back for God is distilled by Boyd as the notion that the sizable American Christian population has the capacity to at least improve, if not dominate American government and culture (93). In response to this Boyd contends that at no time in the history of the world has Christian dominance resulted in positive marks for the Christian church. “When kingdom-of-God citizens aspire to acquire Caesar’s authority to accomplish ‘the good,’ we sell our kingdom birthright for a bowl of worldly porridge [Gen. 25:29-34].” Boyd argues further that it is in fact the democratic nature of the American government which invites participation in the running thereof that feeds the temptation to seize “power over.” “But as valuable as it is, kingdom-of-God citizens must consistently resist the temptation to identify our ability to influence government by voting or serving in governmental office as our distinct authority as kingdom [of God] people” (97). Boyd continues to argue against the common notion that America is or ever was a “Christian nation.” “. . . America as a nation has clearly never looked remotely like Jesus. There was nothing distinctively Christlike about the way America was “discovered,” conquered, or governed in the early years” (99). Boyd argues that it was deism and human reason, not Christian faith and the Bible, that largely steered the thinking of the American founding fathers and the subsequent documents that they produced. By being able to separate the kingdom of the world from the kingdom of God, Boyd says that we are more able to clearly see both the positive and negative aspects of American history without the added burden of having to somehow explain this history as “Christian.” Boyd believes that the propagation of the idea that America is Christian is harmful on many fronts. First, it is harmful to global missions to the extent that religious rhetoric continues to be employed with respect to America’s international dealings and the Christianization of American military force. In Boyd’s view the resulting American nationalism that is often disdained by other citizens of the world, becomes associated with Jesus Christ. “Far from invoking God’s name to justify the behavior of our nation (for example, to “blow [people] away in the name of the Lord”), we should in God’s name lead the charge in prophetically critiquing our nation. Indeed, following the example of Jesus (which is, after all, our sole calling), we should publicly side with all who have been or continue to be harmed by our nation” (111). Secondly, Boyd argues that it is not only global missions that is harmed by identifying America as a Christian nation, but the missionary work within

America is harmed as well. Failure to distinguish between the “quasi-Christian” civil religion of America results in two dangers. 1.) American citizens lose their missionary zeal because they believe that they live in a Christian nation. Boyd states that once the veneer of American civil religion is removed, “. . . we are arguably no less self-centered, unethical, or prone toward violence than most other cultures. . . .” We generally look no more like Jesus, dying on a cross out of love for the people who crucified him, than do people in other cultures. . . .” (113). A further problem with the failure to distinguish civil religion from the kingdom of God, according to Boyd, is that much time and resources are spent “defending and tweaking the civil religion – as though doing so had some kingdom value” (114). Thirdly, accepting the idea that America is a Christian nation results in placing unwarranted and unjustified trust in “power over” tactics as opposed to the “power under” tactics displayed by Jesus Christ. “As a result, many Americans place exaggerated confidence in the ability of Christians to influence society by political means rather than by distinctly kingdom-of-God means” (117). One particularly significant consequence of this displaced trust is that the practice of prayer and its profound power are minimized. Likewise the consistent New Testament call for daily social action that mimics the Calvary quality of love displayed by Jesus Christ is diminished. The fourth harm that comes from American Christians viewing their nation as a Christian nation is that such a view results in American Christians seeing themselves as the moral guardians of the society in which they live. It is Boyd’s position that this in turn results in five fundamental problems. 1.) Being called to imitate Jesus, people must keep in mind that Jesus himself never assumed the position of moral guardian over anyone (128). 2.) Moral guardians place themselves in position as judges over others, while such a practice is forbidden by Christians in the New Testament (132). 3.) Assuming the role of moral guardian earns Christians the reputation of self-righteous judges rather than self-sacrificing servants (133). 4.) Charges of hypocrisy are both earned and deserved, by those who see themselves as moral judges (136). 5.) Throughout history the church has shown itself to be a very poor moral guardian (139). Finally, Boyd argues that the view of America as a Christian nation results in the inclination of kingdom people to view America as a theocracy (147). With this point Boyd compares and contrasts America with the Old Testament nation of Israel. Boyd argues that we have no biblical or empirical reason to believe that America ever was a theocratic nation - that God ever intended to be king over it in any unique sense (148). Boyd argues further that the New Testament teaches that the Old Testament theocratic system is in fact

finished. God's kingdom is a kingdom of people from every nation, every tribe and every tongue (152). Thus, American government is neither the "handmaiden of God," nor should it be relied upon to carry out the work that God has called the Church to do (153). The idea that America is a theocracy or a "nation under God" also results in American Christians wrongly presuming that all Americans share the same basic Christian presuppositions. Thus evangelistic endeavors, rather than being approached as true cross cultural experiences (kingdom-of-God people interacting with kingdom-of-the world people), are viewed and approached as same culture dialogues. Developing Boyd's thought further, one could rightly ask the question, "what right does a kingdom-of-God person have to believe that kingdom-of-the world people would believe or act any differently than they do?" How in fact by enacting legislation using "power over" tactics could one ever expect to believe that the internal transformation goals of the kingdom-of-God could be accomplished?

Astute readers of this provocative work will anticipate early that Boyd's development of "power under" versus "power over" tactics will have strong implications for one's view of violence and warfare. Boyd does not disappoint us in that the final chapter of this work is spent delving into these issues by means of a "public wrestling" with what he describes as five of the most frequently asked questions on Christians and violence. Here Boyd develops his answers to these questions essentially from the view of Christian Pacifism. To the following questions: What about Self-defense? What about Christians in the Military? Haven't Some Wars Resulted in Good Things? Don't Your Ideas Lead to Passivity? And Don't We Best Serve the Oppressed by Overthrowing Their Oppressors? Boyd gives a fair and even-handed treatment of the subject. While Boyd consistently comes down on the side of non-violence with respect to these issues, it should not be concluded that he advocates a position of non-activity. Both intercessory prayer and corporate and individual acts of self-sacrificing love are advocated as the under utilized and under estimated weapons of kingdom-of-God people. Notwithstanding the fact that at least on the North American Pentecostal scene, a theology of non-violence has largely been abandoned for the same pro-military, pro-nationalistic ideas Boyd is arguing against here; Pentecostal readers who recall that their own early heritage is rooted in pacifism may be especially interested to find that biblically supported and theologically sound arguments for non-violence can be made from theologians like Boyd for whom the label "liberal" will not stick.

For the sake of emphasis this reviewer has purposefully chosen to pause here at the end of this review and to clarify some salient points concerning what Boyd is and is not saying in this book. It is important to keep in mind that while it is from the American context that Boyd writes, and thus his critique centers largely upon America, Boyd is not saying that America or democracy is necessarily bad. In fact, perhaps more to the point, Boyd's contentions throughout the work have more to do with the American church than with America as a nation. It is the church, which based upon the teachings of Jesus and the New Testament, that has misaligned its allegiances with the end result being nationalistic civil religion. He is however, clearly pointing out that neither America as a country, nor democracy as a system of government, are necessarily God's chosen or preferred entities – neither are in any way synonymous with the kingdom of God. "Our allegiance, therefore, can never be to any version of the kingdom-of-the-world, however much better we may think it is than other versions of the kingdom-of-the-world" (71). Boyd argues that kingdom-of-God citizens are always to have a healthy suspicion toward every version of the kingdom-of-the-world, especially our own (89). ". . . America has arguably now become, by historic and global standards, a relatively good version of the kingdom of the world. Still, we must never confuse the positive things that America does with the kingdom of the God, for the kingdom of God is not centered on being morally, politically, or socially positive *relative* to other versions of the kingdom of the world" (103). Clearly, the issue for Boyd is not - "Is America a good nation or not?" The issue is that neither America nor any other nation on earth is the kingdom of God. Therefore, no amount of political or legislative action will advance the kingdom of God. While kingdom of God people may find that certain political or legislative actions may result in some individuals experiencing a more economically or socially comfortable life on earth, this should never be misconstrued as somehow being the product of the kingdom of God at work. Despite the strong demarcation that Boyd makes between the kingdom of God and the kingdom of the world, he is not advocating any kind of religious separatism or isolation from the kingdom of the world by its citizens. Boyd does not argue that Christians should not be involved in politics if this is where they are being led. He likewise concedes that faith and moral convictions should inform one's voting record. Nonetheless, the ambiguities of living in the kingdom of the world result in inevitable compromises and complexities to the extent that individuals may indeed disagree as to the particular way in which their beliefs inform their participation within the kingdom of the world. Therefore, Christians should avoid branding political or legislative

options as either *Christian* or *non-Christian*. "Does this mean that evangelical Christians shouldn't speak out publicly on moral issues? Absolutely not! We should speak out, but with self-sacrificial actions more than with words..." Again, as citizens of a free country who are invited to give our opinions, we may enter the fray of conflicting political opinions as we see fit. But as public representatives of the kingdom of God, our confidence is to lie solely in God's promise to build his kingdom through Jesus' Spirit at work in and through us (141).

4. Evaluation and Application

This is a very readable and thought provoking book. If this reviewer could secure permission to exercise "power over" all his clergy friends, students and teaching colleagues, he would *force* them to take a couple of hours and read this work. Clearly, Boyd's ideas will (and already have) caused controversy and debate among those in the Conservative Christian community. From the standpoint of Historical theology, Boyd is far removed from the magisterial reformers Luther, Zwingli and Calvin. While his ideas - especially those on non-violence - seem to more closely align him with the Anabaptist camp, even here he is not a perfect fit. His views on Christian participation in government such as, Christians may serve in government, those who are privileged to should vote, Christians should be actively engaged in society with non-Christians, are outside the bounds of typical Anabaptist sentiment. It would be my hope that Christians from all nations would read this work and simply substitute their own country or political structure for the words America or democracy. Already in America the political machine is revving up for the 2008 presidential elections. A scan of the headlines of the newspapers in the Philippines shows that there too, Christian action groups are mobilizing to place their candidates front and center in preparation for their country's upcoming elections. While the positions that Boyd develops in this work may not convince every reader, fair minded thinkers, regardless of their country of origin or the political system under which they live, will at the very least find themselves challenged to rethink, perhaps restructure or more hopefully abandon their defense of the nationalistic allegiances, confidence in kingdom of the world political machinery and "power over" tactics that seem to increasingly be defining the way the Christian church at large is operating. As one whose own theological pilgrimage has taken some interesting twists and turns over the last several years, this reviewer finds himself with great sympathy for the ideas that Boyd puts forth in this work. If there is any uneasiness

with me, it is the sober recognition that while the theory presented here is quite easy to grasp, its implications and implementation will require a significant and at times unpleasant departure from what have for too long become the traditional and socially accepted norms of what it means to live as a Christian.

BOOK REVIEW

Stephen C. Barton, ed. *Holiness Past and Present* (London & New York: T & T Clark/Continuum, 2003), paperback, xvii + 511 pp., ISBN: 0-567-08823-5, US\$ 60.00.

This important book called *Holiness Past and Present* is a collection of essays about the understanding of the meanings and implications of holiness in antiquity and in the contemporary world. This kind of volume is of interest to Pentecostals who put emphasis on holiness. The editor, Stephen C. Barton, chose scholars from different disciplines to reflect on the idea of holiness. The editor provides an introduction to the articles and points out that to talk about holiness means “to attend to a matter that lies at the very heart of what it means to be and become fully human” (xvii). Barton states that “the broad coverage and interdisciplinary of these essays will make them a significant resource for further reflection and investigation into holiness past and present.” (xvii) The contributors are social scientists, biblical scholars, systematic theologians, church historians, religion philosophers and moral thinkers. The range of topics dealing with holiness is wide, from biblical to ethical, from theological to social, from historical to cultural, and from philosophical to practical. *Holiness Past and Present* is one of a kind. It is filling a vacancy in the available literature about holiness. The essays included in this volume are publications of the seminars and lectures made during the academic year 1999-2000 at Durham Centre for Theological Research in Durham University.

The range of subject areas covered by the different articles is an essential quality of this volume. Part I of the book deals with the understanding of holiness in different hypothetical frameworks. “Holiness in Theory” covers the topics “What is Holiness?” (Rogerson), “Rudolf Otto’s *The Idea of the Holy* Revisited” (Crowder), “The Sociology of Holiness: The Power of Being Good” (Davies), and “Changing Your Holy Ground: An Ecology of Sacred and Secular in Cities of the Centre and the Periphery” (Martin). Part II explores the Judeo-Christian tradition of holiness from the perspective of the Bible. This segment of the book is called “Holiness and Scripture” which has five articles: “Holiness in the Priestly Writings of the Old Testament” (Jenson), “‘Holy, Holy, Holy’: Isaiah’s Vision of God” (Moberly), “The Sanctification of Time in the Second Temple Period: Case Studies in the Septuagint and Jubilees” (Hayward), “Jesus and Holiness: The Challenge of Purity” (Dunn), and

“Dislocating and Relocating Holiness: A New Testament Study” (Barton). Part III is entitled “Holiness and Christian Tradition” which covers the broad range of the Church’s historical eras and the representative institutions of the Christian historical traditions. This includes a wide range of subjects such as “Holiness and the Vision of God in the Eastern Fathers” (Louth), “Finding a *via media*: The Moderation of Holiness in Fourth-century Western Asceticism” (Harrison), “Benedictine Holiness” (Mayr-Harting), “Holiness in the English Tradition: From Prayer Book to Puritans” (Mursell), “Holiness in the Evangelical Tradition” (Bebbington), “Holiness in the Roman Catholic Tradition” (Gilley), and Mother of God, Mother of Holiness: A Meditation from Orthodoxy” (Guroian). Part IV is a collection of essays that survey the understanding and implications of holiness in current concerns. “Holiness and Contemporary Issues” contains the articles “Bonhoeffer, Holiness and Ethics” (Ford), “Holiness *in extremis*: Jewish Women’s Resistance to the Profane in Auschwitz” (Raphael), “Holiness Ungendered” (Parsons), “The Communion of Saints and Other Religions: On Sainly Wives in Hinduism and Catholicism” (D’Costa), “Material Poverty or Poverty of Spirit? Holiness and the Liberation of the Poor” (Turner), “Whose Sanctity of Life? Ricoeur, Dworkin and the Human Embryo” (Song), and “Worship and the Formation of a Holy People” (Hardy).

Due to the format of this volume as a collection of various essays on holiness, not every article can be reviewed. However, because the volume is coming from the perspective of the Judeo-Christian tradition the articles of Jenson about the priestly source of holiness, Moberly’s Isaiah chapter 6 vision of Yahweh’s holiness, Hayward’s understanding of holiness in the second temple Judaism, Dunn’s discussion of holiness in the teaching of Jesus in terms of purification, and Barton’s study of the location of holiness in the New Testament are all helpful. It is appropriate to select three articles as representatives. Apart from the discussion of the meaning of “holiness,” “holy,” “sanctification,” “spirituality” and “sacred” in different historical and sociological contexts by Rogerson (3-21), Davies (50-7 & 66-7), Mursell (280-1 & 282ff.), Ford (365-70), Parsons (402-7 & 417ff.) and Hardy (479-82), there are three articles that personally benefited me. They are the articles of David Martin (68-90), Andrew Louth (217-38) and Denys Turner (441-59). Martin’s article is about the “sacred geography.” The author maps out in his article the way major cities in the world were designed in terms of the arrangement of cathedrals and churches, religious monuments and artifacts, city squares and public centres and sacred spaces. Louth’s contribution on the patristic understanding of God’s “uncreated

light” provides insights on how a deeper encounter with God is possible from the perspective of the Eastern Fathers of the church. He expounded on the patristic exegesis of the transfiguration of Jesus. The contention of Turner that the tools of “modernity” and “post-modernism” cannot solve the problem of the dichotomy of “material poverty” and “poverty of Spirit” but the perspective of “pre-modern” tradition is rightly argued. In particular, he utilizes the hermeneutical traditions of the medieval mystics like John of the Cross and Meister Eckhart.

The materials in general are substantial. The discussion on the theological, ethical and moral aspects of holiness primarily from the Judeo-Christian perspective is narrowed down to the historic faith of the Church. Although the contributions are inter-denominational in nature the articles will be of profit to Pentecostal readers. It is unfortunate that there is no specific Pentecostal representation or one whole article in this collection of essays about holiness. The articles were clearly written and carry less technical discussions in the footnotes. The volume can be recommended for informed laity. It is a good resource book for ministers and scholars alike. Seminary students and serious Bible readers can benefit from the articles on how to appreciate holiness in teaching of the biblical text, especially in Part II. Probably, these essays were published as they were originally presented in the seminars and lectures by their authors. It seems that the authors of this volume were not cross-referencing each other. It is surprising that there is no after word or epilogue provided by the editor. It could be helpful if there is a kind of summation or evaluation of the editor at the end of the volume. The introduction could have been longer and more elaborate to help the reader understand the connection of the articles with each other and how they were grouped and orderly arranged.

Such an anthology of essays has both positive and negative sides. The obvious major gains are the handiness of this kind of reference book and the compact interdisciplinary approaches on a single subject matter in one volume. The disappointment is the huge diversity of articles which lack cohesiveness in a single volume. The disagreements and variations of views among the authors are not immediately noticeable. Another observable setback of this volume is the uneven treatment given by each author to the subject matter. Some articles are highly critical in approach while others are simply interacting with the current status of scholarship in the subject matter at hand. Since the Pentecostal-Charismatic tradition of Christianity is thriving in an unprecedented way so that tongue-speaking Christians would only be second in number to the Roman Catholics, it would be advantageous if there was a major contribution from the Pentecostal-

Charismatic view of holiness. Although Bebbington included a section on “*Charismatic Renewal*” (312-4), he directly connected the movement with evangelicalism. It should not be forgotten that the Protestant mainline denominations and the Roman Catholics were the ones who first embraced the Pentecostal-Charismatic experience, rather than the mainline Evangelicals.

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