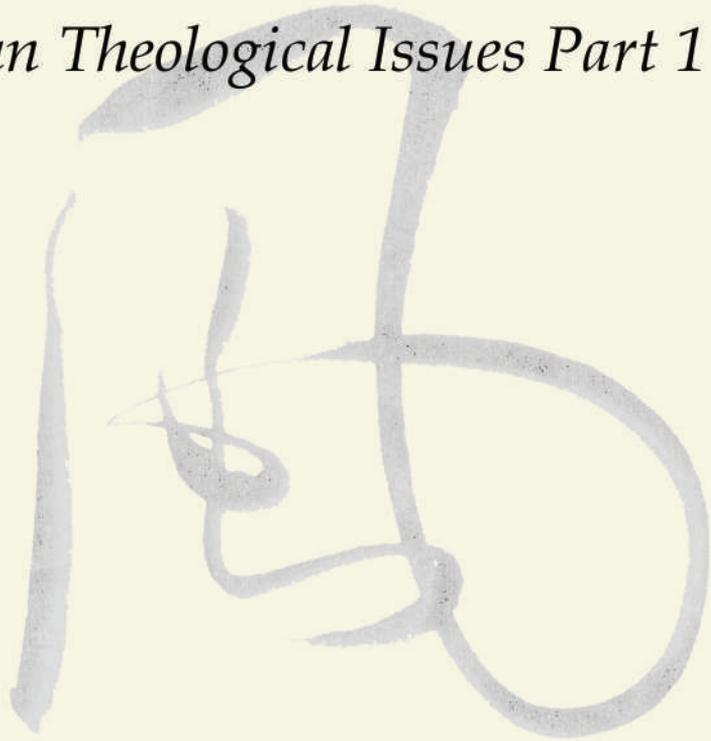


Asian Journal of Pentecostal Studies

Asian Theological Issues Part 1



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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 reflections.

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Asian Theological Issues Part 1

With this edition, we begin a series on Asian theological issues—an intentionally generic approach that allows the authors themselves to define what these issues are.

William Toh, in his two-part article, notes that the explosive growth of the Pentecostal movement over the last century, with its emphasis on church planting, has yet to produce a robust ecclesiology. The main reason he gives for this is that Pentecostals are much more inclined toward doing than thinking, reflecting and writing. The result, then, in Toh's way of thinking, has been an ecclesiology that has not been well developed. Given that the Pentecostal/Charismatic movement shows no signs of slowing in growth, Toh is keen to see a stronger ecclesiology developed and his article is directed to that end.

His paper is presented in two parts. Initially, Part 1 looks at the biblical definition and Pentecostal understanding of the Church. This is followed by a discussion of three Pentecostal ecclesiological concepts, christological, pneumatological and sociological, as well as some of the issues that can result from a weakened form of these concepts. The first two are presented in Part 1. Part 2 leads off with a discussion of the sociological concept of ecclesiology and is followed by the Toh's conclusions on the topic, which are partially directed toward his location context in Singapore.

Following Toh, Filipino theologian Lora Embudo Timenia contributes a two-part article on a case study of Hiram Pangilinan, a prominent pastor in the Third Wave signs and wonders movement in the Philippines, who Timenia sees as emblematic of the movement itself.

In part 1, she reviews the background of the Third Wave movement and its antecedents, the Pentecostal and Charismatic movements. She then proceeds to give a brief biography of Pangilinan. Part 2 presents a synthesis and critique of Pangilinan's theology as well as her conclusions and further implications of this study.

The third two-part article, written by Bernard Koh, is entitled "Constructing Chineseness in Ministry: A Contextualized (Re)thinking with Special Reference to Chinese Church in Indonesia and Singapore." Considering all of the variations among the Chinese, Koh finds it necessary to ask, "What does Chineseness mean?" A corollary question

would be “How does one do theology related to Chineseness?” Koh then sets out to answer these questions, focusing on Indonesia, where the Chinese are a minority group and Singapore, where the majority of people are Chinese.

In Koh’s own words, “Part 1 deals with a methodological consideration when doing local theology related to Chineseness. This is followed by a discussion of Chang Yau Hoon’s paradigm, which is a model for constructing Chineseness in the Christian church in Indonesia” and which, according to the author, can be used to construct Chineseness in Singapore, as well. The remainder of Part 1 discusses constructing Chineseness in ministry in Indonesia.” Part 2 “examines the issue of constructing Chineseness in ministry in Singapore. The issue of bilingual services will be explored using three Christian churches as examples. This part will conclude with the author’s recommendations and global applications.”

Over the last few years, there has been a greater call for unity and ecumenism in the Body of Christ. While many in the Assemblies of God, of which our seminary is a part, have been leery of groups such as the World Council of Churches (WCC) and the Assemblies of God in the USA and other Pentecostal groups have refused to participate in the WCC, a softening of hearts and greater openness to dialogue can now be seen. Two recent dialogues in which the Assemblies of God and other Pentecostals have participated have been the Reformed-Classical Pentecostal dialogue and the Lutheran-Pentecostal Dialogue. Both dialogues have been international in scope and participation and have recently issued press releases, which we are pleased to publish here as our way of being more ecumenical.

As always, questions and comments may be directed to me through our website, www.aptspress.org.

Respectfully,

Dave Johnson, DMiss
Managing Editor

Issues Arising from Weak Ecclesiological Concepts in the Modern Day Pentecostal Church: Part 1

by William Toh

DMin (Cand.) is a member of the pastoral staff at Trinity Christian
Centre in Singapore

Introduction

This paper is presented in two parts. Initially, Part 1 looks at the biblical definition and Pentecostal understanding of a Church. This is followed by a discussion of three Pentecostal ecclesiological concepts, Christological, Pneumatological and Sociological, including some of the issues that can result from a weakened form of these concepts. The first two are presented in Part 1. Part 2 leads off with a discussion of the Sociological concept of ecclesiology, which is followed by the author's conclusions on the topic.

During the last century, the Pentecostal community has grown from a small group of Christian believers into a worldwide movement. In 2013, The Centre for the Study of Global Christianity reported that the number of Pentecostals grew from 1 million in 1900, to 63 million in 1963, and to 628 million in 2013. Additionally, this organization projected continued growth, which will result in 828 million by 2025. In other words, the Charismatic and Pentecostal movement has grown from 0.2 percent of all Christians in 1900 to 26.7 percent in 2013, and the projected growth is 30.6 percent by 2025.¹

Despite this rapid increase, Pentecostal churches have yet to own a distinctively Pentecostal theology of the Church.² P.D. Hocken states, "Explicit treatments of the theology of the Church have not been

¹Todd M Johnson and Peter F Crossing, "Christianity 2013: Renewalists and Faith and Migration," in *International Bulletin of Missionary Research* 37, no. 1 (January 2013): 32–33.

²Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 131.

common among Pentecostal authors and publications.”³ Paul D. Lee says Pentecostal ecclesiology “is not so much a thematized theology as lived reality.”⁴ Veli-Matti Kärkkäinen states, “Pentecostals were ‘doers’ rather than ‘thinkers’ and instead of writing theological treatises they went on living and experimenting with the New Testament type of enthusiastic church life.”⁵ Peter Althouse agrees and laments:

Although Pentecostalism is now over a century old, its theology of the church is sorely underdeveloped. In practice, Pentecostal churches eclectically borrow from other theological traditions and apply their practices in pragmatic and technical ways, but with little understanding of their philosophical and theological implications. As a result, Pentecostal churches today appear to sustain and advocate social ideologies of consumer capitalism and market place values, borrowing heavily from corporate business practice to govern the church.⁶

As such, this paper attempts: 1) to explore three theological concepts of Pentecostal ecclesiology viz. pneumatological ecclesiology, Christological ecclesiology, and sociological ecclesiology from recent Pentecostal scholars; 2) to suggest what issues will arise from not embracing these concepts in the modern day Pentecostal church.

Biblical Definition of a Church

It is important to have a clear understanding of what a church is. Many people have different answers concerning the definition of a church. Some think it is a building, while others think it as a denomination. In the Old Testament, two useful Hebrew terms are found—*לֵאזְמַר* and *הָאָזַר*. The former term refers to summons of an assembly and the act of assembling. The latter refers to people, particularly as they gathered before the tent of meeting.⁷ Wayne Grudem

³P.D Hocken, “Theology of Church,” ed. Stanley M. Burgess and Eduard M. van der Maas, *New International Dictionary of Pentecostal and Charismatic Movements*, The (Grand Rapids, Mich: Zondervan, June 1, 2002), 546.

⁴Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, Ill. : InterVarsity Press, 2002), 73.

⁵Warrington, 131.

⁶Peter Althouse, “Ascension-Pentecost-Eschaton: A Theological Framework for Pentecostal Ecclesiology,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland, Tennessee: CPT Press, n.d.), 227.

⁷Millard J. Erickson, *Christian Theology*, 2 edition. (Grand Rapids, Mich: Baker Academic, 1998), 1042.

adds, “The Septuagint translates the word for ‘gather’ (Heb. קָהַל) with the Greek term ἐκκλησιαζο, ‘to summon an assembly,’ the verb that is cognate to the New Testament noun ἐκκλησία, “church.””⁸ Millard J. Erickson comments that the word “church” and cognate terms in other languages (e.g., Κίρχη) are derived from the Greek word κυριακος, ‘belonging to the Lord’ and they are to be understood in the light of the New Testament Greek term ἐκκλησία.⁹ In classical Greek, this refers to a religious fellowship of the cultic guild and to their business meetings, not to the union itself. The meaning in the New Testament must be seen against two backgrounds, that of classical Greek and that of the Old Testament.¹⁰ In the secular sense, ἐκκ refers simply to a gathering or assembly of persons, a meaning found in Acts 19:32, 39 and 41. Thus, Grudem defines the church as “the community of all truth believers for all time”¹¹ He further states, “This process whereby Christ builds the church is just a continuation of the pattern established by God in the Old Testament, whereby He called people to Himself to be a worshipping assembly before Him.”¹²

Pentecostals’ Understanding of “Church”

How do Pentecostals define “church”? Hocken states that Pentecostals commonly believe that the Church of Christ is composed of all who are regenerated in Jesus through repentance and faith.¹³ He adds that the most distinctive Pentecostal contribution to ecclesiology might be the understanding of the local Church having two distinct, but complementary thrusts: 1) spiritual gifts as an intrinsic element in the life and equipment of the local Church; 2) the Pentecostal missionary experience that led to reflection on the purpose of mission and that produced a greater focus on the nature of the Church.¹⁴

The Assemblies of God as a denomination believes that the Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. It further holds that each believer, born of the Spirit, is an integral part of the general assembly and the Church of the firstborn, whose names are

⁸Wayne A. Grudem, *Systematic Theology : An Introduction to Biblical Doctrine* (Grand Rapids, MI : Zondervan Pub., 1994), 853.

⁹Erickson, 1041.

¹⁰Ibid.

¹¹Grudem, *Systematic Theology*, 853.

¹²Ibid.

¹³Hocken, 544.

¹⁴Ibid., 547.

written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).¹⁵ Since God's purpose concerning man is to seek and to save that which is lost, and to build a body of believers in the image of His Son so that God is worshiped by man, the Assemblies of God understands their priority reason-for-being as part of the Church as:

- a. To be an agency of God for evangelizing the world (Matthew 28:19, 20; Mark 16:15, 16; Acts 1:8)
- b. To be a corporate body in which man may worship God (1 Corinthians 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 (1 Corinthians 12:28; 14:12; Galatians 5:22-26; Ephesians 4:11-16; Colossians 1:29)¹⁶

Clark H. Pinnock states that Pentecostals live out a model of the Church that has the promise of transforming Christianity largely, but without doing the theology of church,¹⁷ and it exists to proclaim and serve the kingdom.¹⁸ The apostolic mission is inherent in Christianity according to the New Testament, and it is also at the heart of the Pentecostal movement that everyone must acknowledge.¹⁹ The Church is a community of people who are chosen to carry the gospel to the ends of the earth.

Three Pentecostal Ecclesiological Concepts

In recent years, modern-day Pentecostal scholars like Amos Yang, Simon Chan, Frank Macchia, Veli-Matti Kärkkäinen and many others have done in-depth research on Christological, soteriological, pneumatological, sociological and eschatological concepts relating to ecclesiology. These concepts are distinctive to the Pentecostal Church, and are helpful in the formation of Pentecostal ecclesiology so that the Pentecostal Church will have the right theology and praxis. Due to the limitations of this paper, only three concepts will be covered, viz.: the Christological ecclesiological concept, the pneumatological ecclesiological concept, and the sociological ecclesiological concept.

¹⁵“The Church and Its Mission,” <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#10> (accessed November 17, 2017).

¹⁶Ibid.

¹⁷Clark H. Pinnock, “Church in the Power of the Holy Spirit: The Promise of Pentecostal Ecclesiology,” *Journal of Pentecostal Theology* 14, no. 2 (2006): 149.

¹⁸Ibid., 152.

¹⁹Ibid., 155.

Christological Ecclesiology

Keith Warrington states, “As the Pentecostals emphasize the Spirit, it is sometimes deduced that they have a faulty perception of Christ.”²⁰ He further adds that Pentecostals seek to provide a theology that is theocentric and Christocentric and so it may be argued that Pentecostalism is “Jesus-centric” rather than Spirit-centred.²¹

Pentecostals believe that the Church is not only built by the Spirit, but also by Christ because Jesus Christ promised, “I will build my church” (Matt. 16:18). He built the Church by calling his people to himself. Wolfhart Pannenberg rightly notes that in Paul's writing, Jesus Christ is the foundation of the Church (1 Cor. 3:11), whereas in Acts, the Church seems to be founded by the “power” of the Holy Spirit and the Church is thus the creation of both the Spirit and the Son.²² Ecclesiology is patterned after Christology.²³ The continuing presence of the incarnated and risen Christ is concentrated in the church and reinforces its ecclesiastical structures, function and mission.²⁴

The Christocentricity of the fivefold gospel is the distinct template of Pentecostal theological inquiry that highlights the confession of Christ as Spirit Baptizer, and the sacramental practice in tongues as one of the focal points of Pentecostal theology, while spirituality is essentially the Church's understanding of her identity and mission.²⁵ According to Frank D. Macchia, “Their [Pentecostal] fivefold gospel of regeneration, sanctification, Spirit baptism, healing and eschatological expectation isolated by Donald Dayton as distinctive to Pentecostal theology can be also seen as ecclesiological ‘marks.’”²⁶ He further adds that since the marks of the Church are also the marks of Christ, Savior, Sanctifier, Spirit Baptizer, Healer and Coming King, the fivefold gospel can be viewed as the Pentecostal elaboration of the marks of the Church.²⁷

²⁰Warrington, 34.

²¹Ibid.

²²Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, Michigan: Baker Academic, 2008), 124.

²³Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*, Pentecostal Manifestos (Grand Rapids, Mich. : William B. Eerdmans Pub., 2010), 147.

²⁴ Ibid.

²⁵Augustine Daniela C., “The Empowered Church: Ecclesiological Dimensions of The Event Pentecostal,” in *Toward a Pentecostal Ecclesiology. The Church and the Fivefold Gospel.*, ed. Thomas, John Christopher (Cleveland, Tennessee: CPT Press, 2010), 157.

²⁶Frank D. Macchia, *Baptized in the Spirit - A Global Pentecostal Theology* (Grand Rapids, Michigan: Zondervan, 2006), 208.

²⁷Ibid., 241.

Ecumenical and Pentecostal theologian, Veli-Matti Kärkkäinen, affirms the fivefold gospel is important for informing and shaping ecclesiology and he states that

the center of Pentecostal theology is the idea of the “Full Gospel”, which speaks of Christ in various roles as Savior, Sanctifier, Healer, Baptizer with the Spirit, and Soon-coming-King. Pentecostal spirituality is based on a passionate desire to “meet” Jesus Christ as he is being perceived of as the “Bearer of the Full Gospel.” Therefore, Pentecostalism is primarily a “Christocentric Spirit movement” not a free spirited pneumatological movement focusing upon the charismatic gifts of the Holy Spirit.²⁸

Pentecostal theologians, and historians of Pentecostalism, have recognized that the fivefold gospel or full gospel is significant for early “classical” Pentecostal identity and theology.²⁹ The fivefold gospel marks the very character of the Church, shapes its relational identity and directs its salvific path.³⁰ The marks of the Church are organically connected to the marks of the five-fold gospel which serve as the ministry marks of Jesus Christ.³¹

John Christopher Thomas, a Pentecostal professor of Biblical Studies has creatively joined each tenet of the fivefold gospel, Jesus as Savior, Jesus as Sanctifier, Jesus as Healer, Jesus as Baptizer with the Spirit, Jesus as Soon-coming-King, with a particular understanding of the nature of the community. Furthermore, Thomas associates a biblical and sacramental sign to that particular understanding of the Church. The following is an outline of his proposal:

1. Jesus is the Savior. The Church as a redeemed community and the ecclesiastical sign is water baptism.
2. Jesus is the Sanctifier. The Church as a holy community and foot washing is the ecclesiastical sign.
3. Jesus is the Spirit Baptizer. The Church as an empowered missionary community and the ecclesiastical sign is glossolalia.

²⁸Kenneth J. Archer, “The Fivefold Gospel and The Mission of The Church: Ecclesiastical Implications and Opportunities,” in *Toward a Pentecostal Ecclesiology. The Church and the Fivefold Gospel*. (Cleveland, Tennessee: CPT Press, 2010), 26–27.

²⁹*Ibid.*, 30.

³⁰*Ibid.*, 42.

³¹*Ibid.*, 42-43.

4. Jesus is the Healer. The Church as a healing community with the ecclesiastical sign of praying for the sick with the laying on of hands and anointing with oil.
5. Jesus is the Coming King, The Church as an eschatological community with the Lord's Supper serving as an ecclesiastical sign.³²

Weak Christological Concept of the Church

An absence of proper theological understanding of the relationship between Christ and the Church results in a weak Christological concept, and therefore a weak foundation, since Christ is the foundation of the Church. With a weak foundation, Pentecostals cannot have a full picture of what the Pentecostal Church should be. They will see only part of the whole, like in the story of six blind men trying to figure out what an elephant looks like by touching only a part of the elephant. The Pentecostals are in a similar situation to the Israelites in Judges 21:25, "In those days there was no king in Israel. Everyone did what was right in his own eyes." To put this into the modern context, if there is no proper understanding of Christology within the church context, church leaders and members will do what is right in their own eyes. Thus, the Church will not be able to exhibit the nature of Christ.

Weak Understanding of Jesus as the Savior

If the Church has a weak understanding of Jesus as Savior, she will not function properly as a redeemed community and will have a poor understanding of soteriological truth. Amos Yong rightly states, "the 'what' of the Church is by definition related to the question of what it is meant to be saved. . . . Therefore, Pentecostal ecclesiology is intimately connected with its doctrine of salvation."³³ The Church with a poor soteriological understanding will not be able to see herself as the redeemed community. She will operate more like a club, secular society or business organization. Archer comments: "The local church is apostolic in function. Her authority is derived from Christ. Thus it has authority to proclaim the gospel and call the inhabitants of the world into the way of salvation. The redeemed community is a contrast society sent by the commissioning of Christ and in the power of the Spirit to carry forth the mission and message of God."³⁴

³²Ibid., 34.

³³Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, Michigan: Baker Academic, 2005), 127.

³⁴Archer, 41.

Weak Understanding of Jesus as the Sanctifier

The Church is a sanctified community because Jesus is the Sanctifier. Scripture says that “We are to be holy because God is holy.”³⁵ When the Church has weak understanding of this concept, she will not be united and will be full of conflict. Matthias Wenk writes:

The designation of the Church as “Holy,” “called by God, and “son(s) of God” are to be the characteristics of God’s people. Thus, Church is a community of reconciliation and peace (2 Cor. 2:5-11; Eph 2:11-22; 4:32; Col. 3:13), for these are the characteristics of God (Rom. 5:5, 8; 14:7; 1 Cor.14:33; 2 Cor 13:11-13; Phil 4:7 and etc.). Hence, holiness is always a matter of and realized in relationships (cf. Gal 5:16-26). This is also evidenced in the call “not to grieve the Spirit”, for to grieve the Spirit is to desecrate the community (Eph 4:17-32).³⁶

Without proper understanding of the above, the Church will look like any other secular world organization. She will not distinctively live as a holy community that is called out by God to be separated from the rest of the world. The Church will not rise up to be a prophetic voice to a world that is full of darkness, sin, and immorality. Thus, it is imperative for the Church to disciple the community to live rightly in perfecting love with a loving and holy God and with one another.

Weak Understanding of Jesus as the Spirit Baptizer

Without a proper understanding of Jesus as the Spirit Baptizer, the community will ignore the sacramental practice of speaking in tongues that is one of the focal points of Pentecostal theology and spiritual growth.³⁷ The Church will not have biblical understanding of speaking in tongues, and will not value the gift of tongues. As a result, the Church will not teach her believers the purpose of speaking in tongues and will not encourage them to receive that wonderful gift of speaking in tongues.

Without praying in tongues, the believers will not have the opportunity for a dramatic and intensified personal union of the human with the divine.³⁸ Blaine Charette describes tongues as “demonstrating a

³⁵Archer, 41.

³⁶Matthias Wenk, “The Church as Sanctified Community,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. Thomas, John Christopher (Cleveland, Tennessee: CPT Press, 2010), 119.

³⁷Augustine, 175.

³⁸Warrington, 90.

unique encounter with God, insofar as believers use a divinely imparted language through which they speak to God.”³⁹ Walter J. Hollenweger views the gift of tongues as a possible motivation for social transformation.⁴⁰ Similarly Murray W. Dempster indicates that since the gift of tongues is identified as a liberating or empowering act, there will be a change in the believer’s morality as the result of a flawed believer engaging with the moral sacred divine, providing “a spiritual encounter with the God who is, and a moral encounter with God who values.”⁴¹

Without the gift of tongues, the believers will not have the capacity to edify themselves (1 Cor 14.4). Furthermore, believers will not see the value of tongues in the context of a charismatic community. One of the purposes of *glossolalia* is that the speaker in tongues evidences through this sign that they are part of a charismatic community, and therefore, is expected to function in the charismatic community. This means that the gifts of tongues is available to all believers and is a means of reminding individuals of their equal place with the Church, breaking all racial and economic divisions.⁴² Augustine adds:

Both *xenolalia* and *glossolalia* have a sacramental function in the life of the charismatic community, articulating the mystery of the union of the redeemed creation with its Creator and experiencing the in-breaking of the eschatological fullness of Christ in His Body. It is an experience of the presence and self-sharing of God in His Spirit that welcomes us in the life of the Trinity and makes us an extension of His life on earth.⁴³

The Pentecostal Church is an extension of Christ’s ministry on earth. However, without the Spirit, the Church will lack the anointing and the power of the Spirit to share with the world—offering her life as sacrament, mediating God’s presence and grace to all creation.⁴⁴

Weak Understanding of Jesus as the Healer

Without a proper understanding of Jesus as the Healer, the Church will ignore the possibility of divine healing as a legitimate expression of the ministry of the Church, entrusted to her by Jesus, and mediated

³⁹Ibid., 89-90.

⁴⁰Ibid., 92.

⁴¹Ibid., 92-3.

⁴²Ibid., 90-1.

⁴³Augustine, 43.

⁴⁴Ibid., 179.

through the power of the Holy Spirit.⁴⁵ She will ignore Jesus' own healing ministry. Opoku Onyinah writes:

The early church took Jesus' healing ministry seriously, and Christianity presented itself to the Mediterranean societies of the time as a healing community. The final chapter of Mark's gospel, which was probably added in the second century CE, reflects this. Many writings of the early church fathers also affirm the centrality of the church as a healing community, and proclaim Christ as the healer of the world.⁴⁶

He further adds that the Church needs to understand that the local congregation is the primary agent for healing and this is based on a comprehensive understanding of health, suffering, sickness, and healing, as issues that should concern the entire community collectively.⁴⁷ Without this proper understanding, the Church will not be the healing community that brings healing to a world that suffers from divisions, conflicts and envy among ethnic, gender, and social groups, as well as among families or in the work place.⁴⁸

Weak Understanding of Jesus as the Coming King

The Church will not be a missionary community that actively moves out to the ends of the world to witness the full gospel in words and deeds if she has a poor understanding of Jesus as the Coming King. One thing to note is that Pentecostals view eschatology as the essence of being Pentecostal. Macchia articulates the view that eschatology may be more important to the essence of Pentecostalism than the baptism in the Spirit, while Land identifies it as the "driving force and galvanizing vision" of Pentecostalism.⁴⁹

Without a full gospel, there will not be a church.⁵⁰ We need to be reminded that the Church, for the early Pentecostals, was the new creation in Christ consecrated unto God and baptized in power for gifted service, especially empowered to a proclamation of a gospel that heralded healing and Christ's immediate return.⁵¹

⁴⁵Warrington, 265.

⁴⁶Opoku Onyinah, "Pentecostal Healing Communities," in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland, Tennessee: CPT Press, 2010), 210.

⁴⁷Onyinah, 219.

⁴⁸Wenk, 117.

⁴⁹Warrington, 309.

⁵⁰Archer, 27.

⁵¹Macchia, 208.

Pneumatological Ecclesiology

The theology of a Pentecostal church should include the theology of the Holy Spirit. Macchia rightly states, “Pentecostal Church requires a more developed ecclesiology in the light of pneumatology.”⁵² He further adds, “They have traditionally yearned for revival to come upon the ‘sleeping churches’ but have lacked much of an appreciation for even more seminal pneumatological constitution of the church.”⁵³ According to Erickson, it is the Spirit who brought the Church into being at Pentecost, where he baptized the disciples and converted three thousand, and hence gave birth to the Church, and she is now indwelt by the Spirit, both individually and collectively.⁵⁴

Pannenberg’s ecclesiological vision sees an integral, dialogical relationship between the Spirit and the Son and he states, “The Christological constitution and the pneumatological constitution do not exclude one another but belong together because the Spirit and the Son mutually indwell one another as Trinitarian persons.”⁵⁵ Yong also sees that relationship, and he defines pneumatological ecclesiology as a church that is an organic, dynamic, and eschatological people of God called after the name of Jesus and constituted in the fellowship of the Holy Spirit.⁵⁶

To Macchia, the central focus is on the life of the Spirit or life of the kingdom.⁵⁷ With the power of the Spirit, the distinctive accents of Pentecostalism such as regeneration, sanctification, Spirit filling, the coming kingdom of God in power, missions, and charismatic gifting (especially but not exclusively, prophecy, speaking in tongues, and healing) can be drawn on to create a vision of the Church as the central and unique sign of grace in an increasing graceless world.⁵⁸ It is the Spirit baptism that gives rise to the global church and this remains the very substance of church life in the Spirit, including its charismatic life and mission.⁵⁹ For most other Christians, the presence of the Spirit is just that, presence. But for Pentecostals, the presence of the Spirit in their midst implies empowerment.⁶⁰ Pinnock comments:

⁵²Ibid., 155.

⁵³Ibid.

⁵⁴Erickson, 1049.

⁵⁵Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 124.

⁵⁶Yong, 122.

⁵⁷Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 196.

⁵⁸Ibid.

⁵⁹Ibid., 155.

⁶⁰Veli-Matti Kärkkäinen, *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Kärkkäinen, and Kwabena J. Asamoah-Gyadu, n.d., 36.

The power of God that enabled Jesus to do signs and wonders is with us too. It is our advantage, Jesus said, that he go to the Father because only then would the Spirit come upon the disciples and they would do even greater deeds than he himself (John 14:12; 16:7). What happened was that on the day of Pentecost, the Spirit was transferred from Jesus to the disciples and they became successors in the charismatic ministry of historical Jesus on earth, in the healing of the sick and the expulsion of demons. This is the primary element in the promise of Pentecostal ecclesiology. It is a power ecclesiology, in which believers are endued with power to serve as anointed witnesses to the kingdom of God. Pentecostals experience God as empowering and commissioning them for the mission.⁶¹

Simon Chan sees the Church as a community “where God is moving in the here-and-now with signs and wonders, a community of faith in a new social reality which, because of its Spirit-empowered likeness to Christ and its renunciation of world’s values, reveals the nature of God’s kingdom.”⁶² The Church is an anointed witness to the kingdom of God that must be a community in fellowship with the Spirit, and without which, there will be no anointing.⁶³ Chan outlines three main features of pneumatological ecclesiology:

1. The Church as the Spirit’s personal indwelling
The coming of the Spirit to the Church is not just about the continuation of the historical mission of Christ through the church acting as Christ’s agent, but it completes the Trinitarian story of including something new. That is to say, Pentecost reveals the Spirit’s own proper work. It is essentially the story of the Spirit constituting the Church by his personal indwelling. The Spirit is the third person, precisely in his relation to the Church, and the Church is what it is essentially in relation to the third person of the Trinity: it is the body of Christ indwelt by the Spirit, making it the temple of the Holy Spirit (Eph 2: 18-22). As the temple of the Holy Spirit, the Church’s chief act is the worship of God, through Jesus Christ, in the power of the indwelling Spirit (1 Peter 2:5).
2. The Holy Spirit unites the Church ontologically to Christ as her head

⁶¹Pinnock, 151.

⁶²Ibid., 152.

⁶³Ibid., 156.

At Pentecost, the Holy Spirit unites the people of God to Christ the Head, making the Church Christ's body. If the Spirit is the bond of love between the Father and the Son, the Spirit is the bond of love between Christ and his body which is the Church. The Church is the unity and communion of the Holy Spirit. Through the indwelling Spirit, the Church becomes the "corporate personality" of Christ, that is, the extension of Christ the Truth. Through the Spirit, the Church is Christologically shaped into the body of Christ.

3. The Church becomes the temple of the Spirit
The Spirit not only links the Church to the precious deposit of truth so that she is constantly renewed by it, He is God's gift "distributed throughout the Church" as "communion with Christ" and "the ladder of ascent to God. . . . For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace." The Church is the locus of the Spirit's presence and the means of communion; in fact, the Church is essentially communion.⁶⁴

Assemblies of God adherents see the Church as the New Testament apostolic church and thus, the organization would like Assemblies of God churches to teach and encourage believers to be baptized in the Holy Spirit as they hold this experience will:

- a. Enable them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3-4).
- b. Add a necessary dimension to a worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12-14).
- c. Enable them to respond to the full working of the Holy Spirit in the expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Galatians 5:22-26; 1 Corinthians 14:12; Ephesians 4:11-12; 1 Corinthians 12:28; Colossians 1:29).⁶⁵

The Assemblies of God of Singapore hold to classical Pentecostal theological standards. In renewing the AG minister's credentials

⁶⁴Simon Chan, "Jesus as Spirit-Baptizer: Its Significance for Pentecostal Ecclesiology," in *Toward a Pentecostal Ecclesiology. The Church and the Fivefold Gospel*. (Cleveland, Tennessee: CPT Press, 2010), 142-8.

⁶⁵"Assemblies of God 16 Fundamental Truths," *Assemblies of God (USA) | Official Website*, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#10> (accessed February 19, 2018).

(exhorter, licensed minister and reverend) every year, ministers have to declare whether they agree with the Sixteen Tenets of Faith of the Assemblies of God; one of them is that the initial physical sign of the baptism of the Holy Spirit is speaking in tongues.

Assemblies of God churches in Singapore have taught about the baptism of the Holy Spirit in the membership classes, or nurturing classes, or at other platforms to encourage the congregants to be baptized in the Spirit. Some churches have some form of healing ministry—praying for the sick and inner healing. One of the mega Assemblies of God churches, Trinity Christian Centre, has courses on the “Holy Spirit and I,” “Prophetic Ministries,” and “How to pray for the sick” for the purpose of equipping their congregants to move in the Spirit.

A Weak Pneumatological Concept of the Church

Melvin Hodges was a pivotal Pentecostal missiologist who believed that the answer to the problems of mission field were New Testament methods coupled with New Testament power. He writes, “On the mission field, the emphasis which Pentecostal people place on the necessity of each believer receiving a personal infilling of the Holy Spirit has produced believers and workers of usual zeal and power.”⁶⁶ He adds that Pentecostals put emphasis on the present day working of miracles and the healing of the sick as the means of God’s awakening whole communities and convincing the unbelievers of the power of God.⁶⁷

Hodges also observes that the key to success for the Pentecostal Church in mission is that the missionary must introduce the people to the work of Holy Spirit.⁶⁸ Sadly, there are many modern day Pentecostal churches that have a weak pneumatological concept of the Church. This results in two major issues: 1) lack of power and; 2) individualism in the Church.

Lack of Power

A weak pneumatological concept of the Church will result in a church that lacks dynamism. If there is no Holy Spirit manifestation in the Church, the Church will be lifeless and powerless. Statistics show that an estimated 50% or more Pentecostal adherents do not speak in tongues.⁶⁹ If Pentecostals do not speak in tongues and do not believe in

⁶⁶Melvin L. Hodges, *The Indigenous Church* (Springfield, MO : Gospel Pub. House, 1976), 132.

⁶⁷*Ibid.*

⁶⁸*Ibid.*, 133.

⁶⁹Warrington, 87.

Spirit baptism, they will be unlikely to move in the power of Spirit, and be unlikely to teach and equip believers to operate in their own spiritual gifts.

Presently, Pentecostals are facing the threat of a third-and fourth-generational decline in spiritual zeal. Some observers suspect that denominational Pentecostals have begun moving into a post-Pentecostal phase of existence.⁷⁰ C. Peter Wagner has noted that the Pentecostal distinctive has been negatively affected through the mainstreaming of Pentecostal denominations into the National Association of Evangelicals.⁷¹ He finds that over the years there has been “a gradual de-emphasizing of signs, wonders and other miraculous ministries so outwardly characteristic of first and early second-generation Pentecostals.”⁷² One of the main reasons is that in the Pentecostal schools, evangelical textbooks on exegesis, doctrine, discipleship, and missiology are used for study, and this has resulted in the “evangelicalization” of the movement over the past fifty years. Hence, although theologically trained, Pentecostal candidates for the ministry have serious uncertainties about the manifestation of the Holy Spirit.⁷³ This “evangelicalization” could be more serious when the Pentecostal Church sends the pastoral candidates to evangelical or inter-denominational seminaries. For these reasons, Pentecostals should not be tempted to conform to their established and well recognized evangelical neighbors and they must remain faithful to their distinctiveness to be effective in their mission and calling.⁷⁴

Power Evangelism refers to what Pentecostals know as signs and wonders revealed through the power of the Holy Spirit. Pentecostals take these phenomena as a biblical pattern (e.g., Acts 3:1; 16:14; Rom 1:16; 1 Cor 2:1, 4, 5).⁷⁵ John York comments, “The heart of Pentecostalism is the supernatural empowerment of believers so that they may, in word, and deed, adequately bear witness of Christ to the nations

⁷⁰Del Tarr, “The Church and the Spirit’s Power,” in *Signs & Wonders in Ministry Today*, ed. Benny C. Aker and Gary B. McGee (Springfield, Mo: Gospel Pub. House, 1996), 11.

⁷¹Ibid., 12.

⁷²Ibid.

⁷³Ibid.

⁷⁴Jungja Ma, “Pentecostal Challenges in East and South East Asia,” in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Oxford, England: Regnum Books, 1991), 183–202.

⁷⁵Julie Ma, “Pentecostal Challenges in East and South East Asia,” in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Oxford, England: Regnum Books International 1991), 199.

of the world.”⁷⁶ As such, it is important for the Pentecostal Church to guard her Pentecostal distinctiveness and be educated about the important role of the Holy Spirit, and the work of the Holy Spirit in the Pentecostal seminary and the Church. The Pentecostal Church needs to put more emphasis on Pentecostal distinctiveness and education in the seminary, and the Church should not only supervise intellectual development, but the spiritual development that lead the students into full life of the Holy Spirit, and practical development so that ministers and congregants learn to move in the power and gifts of the Holy Spirit in their ministry and daily life.

In the Mar–Apr 2018 AG Times, a bi-monthly publication of Assemblies of God, Singapore, former members of the Singapore AG Executive Committee were asked how they feel the Church could do more in the days to come as the Singapore Assemblies of God churches move forward. Rev. Andrew Ong sees the importance of the Pentecostal Church in preserving Pentecostal distinctiveness and move in power. He states, “To move forward, we must keep our Pentecostal heritage as our core. We have to see more people being saved, baptized in the Holy Spirit and moving in the power of Holy Spirit.”⁷⁷

Individualism in the Church

A weak pneumatological concept of the Church will also result in individualism in the church. Many Pentecostals think that Spirit baptism is merely an experience of power or renewal among individual Christians. Macchia laments, “With their individualistic understanding of Spirit baptism, they have lacked the conceptual framework in which to understand its connection to the church’s communally-gifted life.”⁷⁸ The Pentecostal reality has tended to be understood as an individualized experience. Pentecostals are more concerned with their “personal Pentecost” than with the corporate Pentecostal reality of which each person has a share.⁷⁹ The Spirit baptism is not merely an individualistic experience but rather something that has taken place in relation to others. The gift of the Spirit is not just purposed for individual believers, but to

⁷⁶John V. York and Assemblies of God, *Missions in the Age of the Spirit* (Springfield, Mo: Gospel Publishing House, 2000), 185.

⁷⁷“Former EXCO Members Talk about Past Present and Future,” *The Assemblies of God of Singapore*, April 2018, 5.

⁷⁸Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 155.

⁷⁹Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology. Supplement Series 21 (Sheffield, England : Sheffield Academic Press, 2000), 99.

aim at building up the fellowship of believers, “at the founding and the constant giving of new life to the Church.”⁸⁰

Chan states that it is imperative for Pentecostals to think about church in terms of an ecclesial pneumatology rather than an individual pneumatology.⁸¹ This means that the primary focus of the work of the Spirit is not in the individual Christian, but in the church. The coming of the Spirit to Jesus at his baptism is often regarded as a model for the Spirit’s baptism of individual Christians, but rather, Jesus’ baptism should be regarded as representative of the Spirit’s coming upon the church, His body.⁸² To be baptized into Christ is to be incorporated into a Spirit-filled and Spirit-empowered entity.⁸³ Macchia rightly states:

Spirit Baptism as mediated through the risen Christ and fulfilled at his return on the “Day of the Lord” (Acts 2:17-21) cannot be reduced to what is theologically implied in individual regeneration, water baptism, or personal empowerment. Spirit baptism constitutes the church as the church defining the very core of the church’s essence but also transcending the church as to reaches for new creation. In being the church as the dwelling place of the Spirit/kingdom of Christ, the church is consecrated and empowered witness to Christ and his kingdom in the world. It is at the vanguard of the transformation of creation into the dwelling place of God.⁸⁴

Pentecostals have to realize that Spirit-baptism is first an event of the Church prior to its being actualized in a personalized Spirit-baptism. This means that the primary focus of Spirit-baptism is to actualize our communal life, our fellowship in Christ.⁸⁵ It is the utmost task to teach Pentecostals to embrace the “corporate Pentecostal,” as the mindset of modern people is shifting from group-orientation to individualistic and task-orientation due to industrialization. Julie Ma observes that there are rapid changes in various economic, political, and social sectors in many countries that affect the environment and the life pattern of people.⁸⁶ As

⁸⁰Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 124.

⁸¹Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 99.

⁸²Ibid.

⁸³Ibid.

⁸⁴Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 191.

⁸⁵Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, *Journal of Pentecostal Theology*, 99.

⁸⁶Ibid., 199.

a result, people are increasingly influenced by materialistic and secular priorities.⁸⁷ Pinnock laments:

According to a Barna research finding, which boggles the mind, ten million self-proclaimed believers have not attended church in the past six months, apart from Christmas and Easter. Are we on the way to becoming a gnostic religion in which the spirit abides in Jesus but the body goes its own way? People will say that Christianity is not about church but about a relationship with Jesus Christ. Well, no; the church is not an add-on but something crucial. This individualism of ours may just become our Achilles heel. . . . This issue is much more than academic. It is urgent.⁸⁸

The Church needs to see the importance of teaching Pentecostals regularly that they are not meant to be isolated disciples, but are communities incorporated into the Spirit-filled Body of Christ, and their experience with God is corporate, shared experiences, sustained by community.⁸⁹ Otherwise, the Church will create many individualist Christians who think that Church communal life is not important.⁹⁰

Trinity Christian Centre (Singapore) and some other Pentecostal churches see the importance of community life and thus, their congregants are encouraged to join cell groups because there is relational and communal discipleship taking place in the cell.

In this part, the biblical definition and Pentecostal understanding of a Church was explored. This was followed by a discussion of two of the three Pentecostal ecclesiological concepts, Christological ecclesiology and Pneumatological ecclesiology. Part 2 will present a discussion of the Sociological ecclesiological concept, followed by the author's conclusions on the topic.

⁸⁷Ibid.

⁸⁸Pinnock, 149; Barna research from: Tim Stafford, *The Church—Why Bother?* (Christianity Today, January 6, 2005).

⁸⁹Pinnock, 150.

⁹⁰Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 124–25.

Issues Arising from Weak Ecclesiological Concepts in the Modern Day Pentecostal Church: Part 2

by William Toh

In this part, the author completes his discussion of the three ecclesiological concepts with a presentation of Sociological ecclesiology. This is followed by the author's conclusions.

Sociological Ecclesiology

The sociological concept of the Church covers two aspects of community, the community within the Church, and the Church in the community.

The Community within the Church

The Church is a spiritual reality that exists prior to individual Christians, in fact, before the foundation of the world (cf. Eph 1: 4-14).¹ It is not the Christians that make that Church, but it is the Church that makes the Christian to be identified as one who is baptized or grafted into a pre-existing reality, the Body of Christ.² Chan laments, "Protestants have tended to see the Church in purely sociological terms that is a depending largely on our own actions."³ It is not the work of men. The Christians do not form the Church by their own action, but it is God's doing and they are baptized into it and nurtured by it. Chan states:

The expression Body of Christ is not a metaphor for some social dynamics but a description of a spiritual reality created by the action of triune God. To call the church the Body of Christ means that in God's economy of redemption, he called people

¹Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 97.

²Ibid., 98.

³Ibid., 97.

from the old creation and reconstituted them a new creation in Christ. This body is invigorated by the Spirit of life who raised Jesus from the dead.⁴

The Church exists in the outpouring of the Holy Spirit, and it is the Spirit baptism, which gave rise to the global church and remains the very substance of the Church's life in the Spirit including its charismatic focus and mission.⁵ The Spirit unites believers with Christ and into fellowship with others.⁶ Ralph Del Colle states, "the graces, energies, gifts, and power of the Holy Spirit help constitute the church, beckoning it toward the Kingdom, establishing its *koinonia* or communion, and enabling its life and witness until fulfillment."⁷ The Church is a fellowship of committed believers, submitting their lives to Christ's lordship in the power of the Spirit. The Church is a redeemed community that has been "swept into a divine world of mutual love and begun to experience the very purpose of our nature as spiritual and social beings." Mirolsav Volf writes:

Each person gives of himself or herself to others, and each person in a unique way takes up others into himself or herself. This is the process of the mutual internalization of personal characteristics occurring in the Church through the Holy Spirit indwelling Christians. The Spirit opens them to one another and allows them to become catholic persons in their uniqueness. It is here that they, in a creaturely way, correspond to the catholicity of the divine persons.⁸

The true *koinonia* in the community is not by human effort. Macchia comments that there is a dynamic relationship between *koinonia* and Spirit baptism: "Spirit baptism in the light of *koinonia* means that the church in the power of the Spirit is not just a voluntary association of individual believers but rather a growing and empathetic fellowship that reconciles diverse peoples who can bear one another's burdens in the love of God."⁹

⁴Ibid., 98.

⁵Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 155.

⁶Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 124.

⁷Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 194.

⁸Wyand J. de Kock, "The Church as a Redeemed, Un-Redeemed, and Redeeming Community," in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010), 53.

⁹Macchia, *Baptized in the Spirit - A Global Pentecostal Theology*, 167-8.

The Church in the Community

The Church is the spirit-filled community, and Pinnock rightly states, “Only when there is God’s grace flowing in and through Spirit-filled communities will we have enough to enable us to challenge the broken and distorted relationships that are a feature in societies everywhere today.”¹⁰ Although evangelism and discipleship must always be the foremost task of the Church, the people of God cannot stand aside from the social evils and the injustices of our time, about which the Bible speaks so powerfully. In the Assemblies of God USA official position paper, it states:

As we preach the gospel of peace and about the miracle-working, life-giving Prince of Peace, we must be alert to the brokenness and systemic evils of the world around those to whom we minister. If we are prayerful and willing, our Lord by His Spirit will lead us through our ministries to be peacemakers (Matthew 5:9), to help the needy (Matthew 25:35–36), and to minister in love and compassion endeavoring to obey everything He commanded.¹¹

The early Pentecostals felt the urgency of the moment when they spoke in tongues, connecting individual Christians and churches with the need for global justice, reconciliation, and redemption.¹² To Seymour, *glossolalia* was not a badge to identify oneself as a Pentecostal, nor was it just a sign of a supernatural experience, but it was a symbol of God bringing together into one body people from every conceivable background.¹³ The Church’s social witness, both social welfare for individuals and social action that transforms social systems, makes tangible the Church’s kerygmatic proclamation, confirms the truth of and validates the gospel’s claims, and serves to exemplify the Church as a counter community even as it transmits or bears the Church’s moral tradition.¹⁴ To accomplish this, Dempster urges the Church to follow in the footsteps of Jesus and do what he did under the power of the Spirit: proclaiming and inaugurating the kingdom of God among the poor, the

¹⁰Pinnock, 150.

¹¹Ibid.

¹²Frank D. Macchia, “The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology,” in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Oxford, England: Regnum Books, 1999), 18.

¹³Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 103.

¹⁴Yong, 189-90.

oppressed, the sick, the demon-possessed, and others.¹⁵ The Church's social witness remains its most powerful means of proclaiming the full gospel, since the gospel is not just talk, or a collection of ideas, but action. Empowered by the Spirit, such witness overcomes the structures and carriers of evil, and heals the divisions between human beings as far as is possible while awaiting the eschatological kingdom. These are the normative marks of the Spirit's presence and activity in the ecumenical tradition of Pentecostalism.¹⁶

A Weak Sociological Concept of the Church

A weak sociological concept of the Church will result in two negative consequences: consumerism and humanism.

Consumerism

A weak sociological concept of the Church tends to steer the church to defining itself as a service provider, catering to the needs of individual Christians. When the Church is seen as existing for the benefit of the individual, then the focus of ministry will be on individuals and how their needs can be met by the Church.¹⁷

This kind of Church will produce consumerist congregants and will treat her congregants as her customers. In everything that the Church does, she will think of how to satisfy her customers so that they will be pleased and will keep on "patronizing" the Church. Furthermore, the Church will focus on the rich congregants as they are her main financial source. They will be inwardly fixated, and the Church will function as a clubhouse, likely ignoring the poor and needy people in the world. In the 2006 July article of *Christian Today*, entitled *From Lord to Label: How Consumerism Undermines Our Faith*, the author comments:

To appeal to religious consumers we must commodify our congregations—slapping our church's logo on shirts, coffee mugs, and Bible covers. And we strive to convince a sustainable segment of the religious marketplace that our church is "relevant," "comfortable," or "exciting." As a result, choosing a church today isn't merely about finding a community to learn and live out the Christian faith. It's about "church shopping" to find the congregation that best expresses my identity. This drives Christian leaders to differentiate their church by

¹⁵Ibid., 190.

¹⁶Ibid., 190.

¹⁷Chan, 98.

providing more of the features and services people want. After all, in a consumer culture, the customer, not Christ, is king.¹⁸

A veteran Singapore Pentecostal pastor laments that in order to attract people to come to church, churches have adopted a concert style of worship and preach what their congregants want to hear (2 Tim. 4:3). Thus, these churches avoid the message of holiness, sin, commitment, sacrificial love, etc. He also observes that many Christians will move to another church if they are not happy in the one they attend. In his article, “Consumerism and the Church,” Dr. David Lim reminds the readers:

Biblically, the Church is the body of Christ, not a crowd at an event. The New Testament church was based on a commitment to stick together through thick and thin, and stand united as an army against enemies. Believers were meant to grow together, care for and minister to one another. They were supposed to stand side by side, loyally and fervently defending one another against Satan and the demonic realm, claiming victory over them.¹⁹

The Pentecostal Church will nurture a culture of consumerism if it conceptualizes the Church as existing for the individual. We need to switch the focus from the individual’s needs to our common life in Christ, for example, how Pentecostals, as one people of God, can fulfill God’s ultimate purpose for the universe.²⁰

Humanism

Chan states that a weak sociological concept of the Church will result in a sociological understanding that sees the Church as a community brought about by people for a common purpose so that the *koinonia* is not primarily the creation of the Spirit of God but of a kindred human spirit.²¹ Congregants will believe that they are the ones who make the Church, rather than Christ who said, “I will build my church” (Mt. 16:18).” Chan comments Christians need to understand that

¹⁸“From Lord to Label: How Consumerism Undermines Our Faith,” CT Pastors, <http://www.christianitytoday.com/pastors/2006/july-online-only/from-lord-to-label-how-consumerism-undermines-our-faith.html> (accessed November 17, 2017).

¹⁹David Lim, “Consumerism and the Church,” *The Assemblies of God of Singapore*, April 2018, 036 edition, 7.

²⁰Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 98.

²¹*Ibid.*, 98-99.

“Congregants do not make the church. It is the church that makes them, and gives them their special identity.”²²

If the Church believes that it is the Christians themselves who make up the Church, the Church will look more like an organization than an organism. It is not biblical to picture the Church as an organization, because the Church is the Body of Christ. The human body is an organism and likewise, the Church is an organism rather than an organization. Christ is the head of the body and it is the Holy Spirit that makes the Church, runs the Church and keeps her alive. Once the organization replaces the Holy Spirit, the running of the Church will be by the human spirit. The running of such a church will likely be based on the latest leadership, management or marketing theories, and not depend on the leading of the Spirit. The Church will have the form but not the Spirit.

Secondly, the Church cannot be built on man’s agenda, even when the agenda is of good intention, instead of God’s agenda. Such a Church will use Jesus’ name in vain to build the community without God’s endorsement. The author has heard of stories that pastors who, being unhappy, or angry, or hurt by their church, decided to leave one church to build another church near their former church without ascertaining if it was the call of God to start a church there.

The Church consists of believers “baptized in one Spirit into one body, whether Jews or Greeks, slave or free. We are all given the one Spirit to drink.” (1 Cor.12:13), and this indicates that Spirit baptism not only forms the church as Christ’s body, but it initiates people into its life, and it involves a diversity of participants united as one.²³ Macchia rightly states that the Church was formed with a charismatic structure and this structure is fluid and relational, because spiritual gifts are graced ways of relating to each other that depend on the will of the Spirit that is at work among us (1 Cor. 12:11).²⁴ Spiritual gifts signify and facilitate graced relationships and they open the Church to God’s grace, and show forth signs of this grace in a graceless world.²⁵

²²Ibid., 97-98.

²³ Macchia, *Bapized in the Spirit - A Global Pentecostal Theology*, 201.

²⁴ Ibid., 242.

²⁵ Ibid.

Conclusion

Chan states that after a century, classical Pentecostalism is experiencing spiritual fatigue.²⁶ If the Church is fatigued, she cannot be the answer to the problems of the world. As D.T. Niles states:

We often say that the answer to the problems of the world is Jesus Christ. Can I say with reverence that the answer to the problems of our world is not Jesus Christ? The answer to the problems of the world is the answer that Jesus Christ provided, which is the Church Jesus Christ has set in the world, a community bound to him, sharing his life and his mission, and endowed with the power of the Holy Spirit. Pastors and leaders, the church is the answer that our Lord Jesus has provided for the world.²⁷

There are many possible factors that lead to spiritual fatigue. However one thing is certain, when the Church has weak concepts of Christological ecclesiology, pneumatological ecclesiology, and sociological ecclesiology, the Church will suffer and be weakened.

As such, it is imperative for the Church to have a strong Christological concept so that the Church is built on the solid foundation of producing strong disciples. Additionally, the Church must have a correct pneumatological concept as this will result in the Church being dynamic and full of life. It is also imperative that the Church have the correct sociological concept, so that we will grow as community and be a blessing to the world outside the church. By acquiring correct ecclesiological concepts, the Church will arise to be the salt and light of this world, and the answer that our Lord Jesus has provided for the world.

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²⁶Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 8.

²⁷Ibid., 95.

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Critical Understanding of a Filipino Third Wave Signs and Wonders Theology: A Case Study of Hiram Pangilinan: Part 1

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Introduction

This paper is presented in two parts. After a review of the background and significance of this study in addition to the initial hypothesis, methodology and scope, Part 1 will discuss the life and ministry of Rev. Hiram Pangilinan, a Filipino Neocharismatic minister, whose perspective on signs and wonders gives us a better understanding of third wave theology in a Filipino context. Part 2 will present a synthesis and critique of Rev. Pangilinan's theology as well as providing a summary, the author's conclusions and further implications of this study.

Background of the Study

The Neocharismatic Movement swept through Western Evangelicalism, with its emphasis on supernatural phenomena attributed to the Holy Spirit before the end of the 20th century.¹ Some say it began in 1981, when John Wimber conducted a controversial course called "MC 510: Signs and Wonders and Church Growth" at Fuller Theological Seminary, and garnered mixed response from the wider evangelical

¹*Neocharismatics* are Christians within globally broad and diverse movements comprised of independent, indigenous, and post-denominational groups that have Pentecostal-like experiences, but cannot be identified as either Pentecostal or Charismatic. Under this broad category is a movement coined by C. Peter Wagner as the *Third Wave* movement. Stanley M. Burgess, "Neocharismatics," in *The New International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded ed., Eds. Stanley M. Burgess and Eduard M. Van der Maas (Grand Rapids, MI.: Zondervan Publishing House, 2002), xvii, xx, and 928.

community.² Though the course was later restructured, Wimber brought his teachings via non-denominational seminars around the North American circuit, as well as to different countries around the globe.³ His following increased into a widespread denomination called the Association of Vineyard Churches.⁴ His teachings on power evangelism, signs and wonders, healing and deliverance, etc., became some of the catalysts that started a movement, labelled by Dr. Peter Wagner as the Third Wave.⁵

Wonsuk Ma explains that the Third Wave movement used to “refer to various evangelical segments of the church that emphasize supernatural experiences in a believer’s life.”⁶ Their name implies that they are “heirs of two earlier spiritual renewal movements of the twentieth century: classical Pentecostalism (the “First Wave,” from the 1900s) and the charismatic movement (the “Second Wave,” from the 1960s).”⁷ Wimber, Wagner, Kevin Springer, John White, and Charles Kraft became some of the leading figures in this late 20th century Spirit renewal movement.

Although there is no seeming uniformity in the teachings of Third Wave congregations, they have in common a view of the present-day continuity of signs and wonders. In fact, this movement has often been described as a “Signs and Wonders Movement” because of their emphasis on supernatural manifestations attributed to the Holy Spirit’s activity.⁸

Their teachings on signs and wonders, though, have been considered controversial by many Evangelicals. Their overemphasis on the Spirit’s activity over and above the Word of God, sensationalistic tendencies, and uncritical acceptance of unusual phenomena became a topic of

²Coggins and Hiebert relay that “in 1981, Peter Wagner, the former chair of Church Growth at Fuller Theological Seminary, invited John Wimber to teach a course in the School of World Missions on the way in which miraculous works had led to rapid evangelization in the mission field.” This course became the MC510: Signs and Wonders and Church Growth. James R. Coggins and Paul G. Hiebert, “The Man, the Message, and the Movement,” in *Wonders and the Word: An Examination of Issues Raised by John Wimber and the Vineyard Movement*. Eds. James R. Coggins and Paul Hiebert. (Winnipeg, MB, Canada: Kindred Press, 1989), 15-22.

³Ibid, 20.

⁴Ibid, 21.

⁵C. Peter Wagner, “A Third Wave?” *Pastoral Renewal* (July-August 1983): 1-5.

⁶Wonsuk Ma, “A: ‘First Waver’ Looks at the ‘Third Wave’: A Pentecostal Reflection on Charles Kraft’s Power Encounter Terminology.” *Pneuma: The Journal of the Society for Pentecostal Studies*, Vol. 19, No. 2 (Fall 1997), 189.

⁷Wonsuk Ma, 189.

⁸Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson Publishers, 2001), 396; cf. Wonsuk Ma, “A First Waver Looks at the Third Wave,” *Pneuma*, 189.

scrutiny amongst church historians and concerned theologians.⁹ Though these issues, among others, became areas of concern for many Evangelicals, Wimber and the rest of the burgeoning Third Wave Movement continued to spread their teachings and experiential claims globally.

This movement reached the Philippines in the early 1990s, years after The Toronto Blessing (TTB) occurred. TTB developed out of the Third Wave Movement and Wimber's Vineyard Church seminars; it was a dramatic outbreak of charismatic phenomena at Toronto Airport Vineyard (now known as Toronto Airport Christian Fellowship).¹⁰ Interestingly, Margaret Poloma suggests that TTB somehow caused a reshaping of the Pentecostal/Charismatic Movement.¹¹ Individuals and groups encouraged by the TTB spread their experiences and teachings in their home churches and in different nations.

The Philippines, having an already established classical Pentecostal following since the early 1900s,¹² became a recipient of the TTB teachings through Third Wave literature as well as through the seminars and speaking engagements of visiting revivalists. The exact date this movement started in the Philippines is uncertain, but it is safe to point to the early 1990s as the beginning years of this movement in the country.¹³ Gradually, this movement began spreading its signs and wonders teachings through practical seminars and revival conferences amongst Evangelicals in the Philippines.¹⁴

Unfortunately, because of a lack of academic discussion on this issue in the Filipino context, many believers are experiencing confusion

⁹Wimber mistakenly equated critical thinking with unbelief, which is dangerous. Lewis comments that "Wimber's anti-intellectualism was reminiscent of nineteenth century American Revivalism which somehow disparaged God's gracious gift of the human mind and the ability to think critically." Donald M. Lewis, "An Historian's Assessment," in *Wonders and the Word*, eds. Coggins and Hiebert, 56-57.

¹⁰Margaret Poloma, "A Reconfiguration of Pentecostalism," in David Hillborn (ed.), *Toronto in Perspective* (Carlisle: Acute, 2001), 101-104.

¹¹*Ibid.*, 104.

¹²Wonsuk Ma, "Philippines," in *The New International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded ed., Eds. Stanley M. Burgess and Eduard M. Van der Maas (Grand Rapids, MI.: Zondervan Publishing House, 2002), 201.

¹³Because of a lack of resources on the Third Wave Movement in the Philippines, research on its formative years is still ongoing.

¹⁴Unfortunately, the Third Wave Movement in the Philippines does not have an organization or unifying network that represents the entire movement. Existing umbrella organizations like the World Council of Churches (WCC) Philippines, National Council of Churches in the Philippines (NCCP), the Philippine Council of Evangelical Churches (PCEC) and the Philippines for Jesus Movement (PJM) do not have a record of churches that identify themselves as Third Wavers. There are also no books or literature on the Historical Development of the Third Wave Movement in the Philippines. This makes research on their formative years challenging.

over Third Wave teachings and claims. Specifically, younger classical Pentecostals are confused about Third Wave teachings on unusual signs and wonders. These teachings are different from what they're used to; these phenomena are unheard of in classical Pentecostal circles.¹⁵ As a result, some classical Pentecostals have openly pursued the experience of Third Wave signs and wonders to the detriment of church or denominational relations, while others have strongly denounced these teachings and experiences as cultic to the detriment of authentic Spirit-empowered manifestations.

In light of this, a critical understanding of Third Wave signs and wonders theology is necessary to help understand this movement and to avoid the pitfalls of misguided spirituality for the classical Pentecostal in the Philippines. Also, it would be good to start a dialogue and foster rapprochement between classical Pentecostals and Third Wavers for posterity's sake.

Statement of the Problem

Due to the proliferation of signs and wonders teachings and practices, the Filipino classical Pentecostal must have a critical understanding of Third Wave theology. A grounded research of a Filipino Third Wave proponent would support this.

Significance of the Study

This research is conducted so that:

1. A Filipino Third Wave signs and wonders theology is presented and explained.
2. Assumptions and critiques about Third Wave theology are held in proper perspective.

¹⁵A Filipino Classical Pentecostal is a Filipino Christian who adheres to the basic doctrines of Evangelicalism, with the added Classical Pentecostal distinctives of: the doctrine of Holy Spirit baptism subsequent to conversion; the doctrine of tongues as initial physical evidence; and a belief in the continuation of miracles, signs and wonders, and all the spiritual gifts listed in 1 Corinthians 12:8-10. In this study, the Filipino Classical Pentecostals will be represented by the Filipino Assemblies of God (AG), which though greatly influenced by North American Assemblies of God missionaries, was still essentially formed by Filipino-American *balikbayans* (returnees). Their perspective differs in that inherent in their worldview is the acceptance of a supernatural/spirit world that can affect their "this-worldly" affairs. Conrado Lumahan, "Facts and Figures: A History of the Growth of the Philippine Assemblies of God," *Asian Journal of Pentecostal Studies* vol. 8, no. 2 (2005), 340-344. Rodney L. Henry, *Filipino Spirit World: A Challenge to the Church* (1986, repr. Manila: OMF Literature, 1989), 8, 13.

3. Filipino classical Pentecostals will have an informed understanding of the roots and rationales of this movement's teachings and claims on signs and wonders.

The growing Third Wave Movement in the Philippines needs critical understanding, proper documentation, and careful examination, especially since they have the potential for reshaping the Pentecostal/Charismatic Movement in the country. The proper unveiling of this movement's signs and wonders theology is also beneficial for guiding proper response and avoiding unnecessary misunderstandings.

Initial Hypothesis

As an initial hypothesis, this study posits that a critical examination of a Filipino Third Waver's background and theology will help Filipino classical Pentecostals to understand Third Wave teachings and claims of unusual signs and wonders. This examination will support proper responses to, and circumvent misunderstanding of, the Third Wave.

Methodology

The use of a single-case study method fits this research because it allows for the establishment of the "how and why of a complex human situation."¹⁶ It is also useful for cases like this where there are relatively few academic discussions or literature regarding these phenomena within the Filipino socio-religious context. Robert K. Yin did say that a single-case study method is conducive when it meets any of these three conditions:

1. Where the case represents a critical test of existing theory,
2. Where the case is rare or a unique event,
3. Where the case serves a revelatory purpose¹⁷

Most of Yin's cited conditions are met in this study because the topic has not been discussed in Filipino Pentecostal/Charismatic scholarship. Moreover, the main goal of the study is revelatory, that is, to critically explain the how and why of a Filipino Third Wave theology and to develop implications for further study.

¹⁶Robert K. Yin, *Applied Social Research Methods Series*, 2nd ed., vol. 5, *Case Study Research: Design and Methods* (Thousand Oaks: Sage Publications, 1994), 16.

¹⁷*Ibid.*, 44.

Specifically, I will try to answer two research questions. First, how did Pangilinan develop his signs and wonders theology? Second, why does he promote this theological perspective?

The steps involved in the study first included the identification of Hiram Pangilinan as the representative of the Filipino Third Wave Movement. I consider Pangilinan as the most appropriate representative for the Third Wave Movement in the Philippines because of his prolific publications and verbosity as a Third Waver. His parish, Church So Blessed, is a large Third Wave Church, having a mother church in Quezon City and some 100 satellite churches all over the country. Pangilinan has authored eight books on varying topics. The book that specifically highlights his view on unusual signs and wonders is *What if God Comes*, which was later reprinted as *Presence-Driven Church*.¹⁸ Pangilinan also acknowledged that their church is highly influenced by Peter Wagner's Third Wave theology and that their DNA is "signs and wonders."¹⁹ He and his church are affiliated with Harvest International Ministry (HIM), an international network led by Che Ahn, the current International Chancellor and President of Wagner University.²⁰

Scope and Limitations

Due to time and space constraints, this paper only focused on understanding the signs and wonders theology of Hiram Pangilinan within the Filipino socio-religious context. First, data gathering was limited to the objective and subjective information gathered from personal interview, direct and participant observation of church practices, and a review of his published literature. Second, due to lack of official data on the Filipino Third Wave movement, I will not be able to review or study other Third Wave pastors or churches in the

¹⁸For this study, I will only be dealing with these two editions because his other books, which deal with the occult, online gaming, healing and deliverance, do not discuss unusual signs and wonders. Hiram G. Pangilinan, *What if God Comes* (Quezon City, Philippines: Revival Publishing, 2011). Reprinted as *Presence-Driven: The Blessings of Hungering for God's Presence* (Quezon City, Philippines: HG Pangilinan Books Marketing, 2016).

¹⁹Hiram Pangilinan, interview by author, Baguio City, Philippines, February 27, 2018. Also, during my participant observation of their church, I personally heard Pangilinan proclaim that their church's DNA is signs and wonders. Timenia, observation, Quezon City, Philippines (2013).

²⁰Harvest International Ministry is an international network of apostolic training centers. Harvest International Ministries, <http://harvestim.org/> (accessed May 3, 2018); Wagner University, <http://www.wagner.university/> (accessed August 27, 2018).

Philippines.²¹ Finally, since I belong to the classical Pentecostal stream, conclusions and analyses will be coming from that perspective.

A Critical Understanding of the Background and Theology of Hiram Pangilinan

Personal background

Rev. Hiram Grospe Pangilinan is the youngest of four brothers. He was born into a Methodist family, his grandfather having been a pioneer Methodist pastor. Although born into a Protestant family, he admits that in his younger years he was not truly born again and that he had lived mischievously.²² It was only during his first year as a pre-veterinary student at the University of the Philippines-Diliman that he experienced a complete life-change. A classmate shared Campus Crusade for Christ's gospel tract, *The Four Spiritual Laws*, with him and Pangilinan was convicted of his sins and his need for a genuine spiritual rebirth.

By 1985, Pangilinan turned his life around and was born-again in Christ. Interestingly, Pangilinan's first Christian friends were Pentecostals. His elder brother (the third son in the family) was attending Asian Christian Charismatic Fellowship (ACCF), which by then was under the pastoral leadership of Jaren Lapasaran.²³ He joined his brother in that church and became friends with Pentecostals.

Ministerial Background (1986-1989)

By 1986, Pangilinan recognized his vocational call for pastoral ministry. He quit his veterinary studies, and instead enrolled at Bethel Bible College of the Assemblies of God in Malinta, Valenzuela, Philippines. While studying at Bethel, the reading materials that interested him were from holiness and revivalist authors. He read articles featured by Keith Green of Last Days Ministry, which included materials

²¹Interestingly, The New International Dictionary of Pentecostal and Charismatic Movements (TNIDPCM) records the existence of 7,624,730 Neocharismatics in the Philippines, but does not discuss them. See Wonsuk Ma, "Philippines," in *The New International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded ed., Eds. Stanley M. Burgess and Eduard M. Van der Maas (Grand Rapids, MI.: Zondervan Publishing House, 2002), 201.

²²In the Filipino Christian understanding, being "born-again" means having a genuine personal conversion.

²³Asian Christian Charismatic Fellowship, <http://accfministries.com/accf-history/> (accessed May 6, 2018).

from Charles Finney, Leonard Ravenhill, etc.²⁴ His Methodist roots also led him to read books by John Wesley. Looking back, he sees his theological roots as being in the revival and holiness persuasion.

In short, when he entered the ministry in 1989 his perspective was greatly influenced by the revival and holiness movements.²⁵ By 1990, he completed his Bachelors of Arts in Biblical Studies. Later on, Pangilinan also graduated with a Master of Divinity (Summa Cum Laude) at Union Theological Seminary.²⁶

Early Years in Ministry (1989-1999)

He entered the ministry as a Methodist pastor, having a passion and a heart for revival and holiness. Ironically though, he struggled with personal sins, anger and bitterness. From 1989 to 1994, he yearned for holiness and revival, but was burdened by his personal sins. It was only in 1994 that he discovered the ministry of deliverance.²⁷ An intercessor named Ike introduced him to this ministry saying, “Deliverance is when we pray for people who are in bondage of sins [sic]. They may already be born again but they are still struggling with sins. Thus, there is a need to break the strongholds through the power and authority of Jesus.”²⁸ Pangilinan submitted to this ministry and received his personal deliverance.²⁹ As a result, from 1994 and onwards, Pangilinan became involved in this type of ministry. In fact, he identifies it as his first signs and wonders ministry. Unfortunately, as his ministry continued, some Methodist pastors did not like what he was doing in the church. They found that his ministry of deliverance and spiritual warfare, among other things, did not conform to Methodism.

²⁴Last Days Ministries, https://lastdaysministries.org/Groups/1000086189/Last_Days_Ministries/Articles/Articles.aspx. (accessed May 6, 2018).

²⁵Hiram Pangilinan, interview by the author, February 27, 2018, transcript in the Asia Pacific Research Center, Baguio City, Philippines.

²⁶Pangilinan, interview by the author, Baguio City, Philippines (February 27, 2018).

²⁷Hiram Pangilinan, *Handbook on Deliverance* expanded ed. (Quezon City, Philippines: HG Pangilinan Books Marketing, 2016), 1-3.

²⁸Pangilinan, *Handbook on Deliverance*, 3; the idea for this was first popularized by Neil Anderson’s book, *Bondage Breaker*. Anderson explains that demonic strongholds can enter into a person’s life every time one commits sin. In order to break the strongholds, each instance of sin must be acknowledged and must be verbally renounced. Neil T. Anderson, *Bondage Breaker* (1990; repr. Eugene, OR: Harvest House Publishers, 2000).

²⁹In Pangilinan’s context, “personal deliverance” here meant freedom from personal bitterness, anger, and the bondage of sin that he felt was blocking his growth into holiness. Pangilinan, *Handbook on Deliverance*, 3.

From Jesus the Lord of Hosts Church to Church So Blessed International (1999-2006)

In 1999, Pangilinan made the tough decision to leave the Methodist denomination to independently lead a church. The church he pastored was initially named Jesus the Lord of Hosts (JLH). The church's name represented the militant name of God because in those days they were strongly into deliverance and spiritual warfare. They continued in this trajectory until 2001 when Pangilinan got connected with people in North America who were into revival.³⁰ These revival streams were connected to Randy Clark, Bill Johnson, Che Ahn, and so on.³¹

Wanting to flow in the same revival streams, he participated in the conferences of a group of revivalists called the Revival Alliance.³² He also applied to be a member of Che Ahn's Harvest International Ministry (HIM).³³ Part of the reason for his application was the need for his denominationally independent church to be covered by an umbrella organization. However, for unknown reasons, there was no response to his initial application.

By 2006, Pangilinan was asked to serve as a liaison for Che Ahn of Harvest International Ministry (HIM) and was able to receive assurance of membership into HIM.³⁴ Later on, he changed the name of his church to Church So Blessed International (CSBI) and embraced signs and wonders in its ministry.³⁵

Winds of Change (2007-onwards)

In 2007, Pangilinan joined the Revival Alliance Conference in America. He was able to receive prophetic words from conference speakers Jill Austin and James Goll. Austin laid her hands upon him and

³⁰Pangilinan identifies revival as God's manifest presence and as being in the midst of God's glory. Hiram G. Pangilinan, *What if God Comes* (Quezon City, Philippines: Revival Publishing, 2011), 17-20; Reprinted as *Presence-Driven: The Blessings of Hungering for God's Presence* (Quezon City, Philippines: HG Pangilinan Books Marketing, 2016), 20-24.

³¹Randy Clark, Bill Johnson, and Che Ahn are some of the most famous Third Wave speakers and leaders in the world. They are part of the Revival Alliance.

³²Revival Alliance is a network of apostolic and prophetic leaders who come together to promote global and personal revival after the Toronto Blessing. Revival Alliance, <http://revivalalliance.com/> (accessed May 6, 2018).

³³Harvest International Ministry (HIM) is a worldwide Third Wave apostolic network of churches in over 60 nations. Harvest International Ministry, <http://harvestim.org/> (accessed May 3, 2018).

³⁴Hiram Pangilinan, interview by the author.

³⁵Church So Blessed International, <http://churchsoblessed.org/> (accessed May 6, 2018).

prophetically declared: “Winds of Change!” When she uttered those words, Pangilinan fell to the floor and saw visions of himself praying for healing for people. Later, by divine connection, Goll prophesied over him saying, “I release upon you anointing for national revival!” Both prophecies were staggering for Pangilinan, yet he received them with gladness.

Finally, in 2008 Pangilinan served as a liaison to globally renowned signs and wonders missionary Heidi Baker.³⁶ He rented a coliseum for Baker’s Sunday conference, and by Monday brought her to his church. During Heidi Baker’s ministry in Pangilinan’s church, members testified to seeing gold dust for the first time.³⁷ Seeing the curiosity of his church members, Pangilinan encouraged them using Acts 19:11: “God did extraordinary miracles through Paul.” He explained that the mention of the word “extraordinary” served to differentiate common miracles from the “extraordinary” ones. Common miracles, according to Pangilinan include those we can read in the Bible (like healing the blind, mute, deaf, etc.). While “extraordinary” miracles are those truly wild and unusual, like instant height increase, gold dust, instant slimming, etc. Pangilinan used the testimonies of Argentinian Revivalist Carlos Annacondia as examples of these “extraordinary” miracles.³⁸ Hearing his message, the church’s enthusiasm for unusual miracles was raised to a fever pitch. They started praying for instant height increase during that service, and some church members testified to receiving the said miracle.³⁹ From then on, Pangilinan testifies to having entered into the realm of unusual signs and wonders.

³⁶Tim Stafford, “Miracles in Mozambique: How Mama Heidi Reaches the Abandoned” *Christianity Today*, May 18, 2012, 18, <https://www.christianitytoday.com/ct/2012/may/miracles-in-mozambique.html> (accessed February 23, 2018).

³⁷The phenomena of seeing gold dust is much-heard of within Neocharismatic circles. They say that appearances of gold dust are a sign of God’s glorious presence, and results in wondrous praise from the people. Ruth Ward Heflin discusses this phenomenon in her book by calling it the golden glory, a visible representation of God’s presence. Ruth Ward Heflin, *Golden Glory: The New Wave of Signs and Wonders* (Hagerstown, MD: McDougal Publishing, 2000), 13.

³⁸Carlos Annacondia, “Power Evangelism, Argentine Style,” Eds. C. Peter Wagner and Pablo Deiros, *The Rising Revival: Firsthand Accounts of the Incredible Argentine Revival—and How it can Spread throughout the World* (USA: Renew Books, 1982), 57-74. Cf. C. Peter Wagner, *the Third Wave of the Holy Spirit*, 87-108.

³⁹Hiram Pangilinan, interview by the author.

Socio-Religious Background

Based on data gathered by personal interview and a review of his books, the overlapping relationship of Pangilinan’s socio-religious background is illustrated by the diagram below.

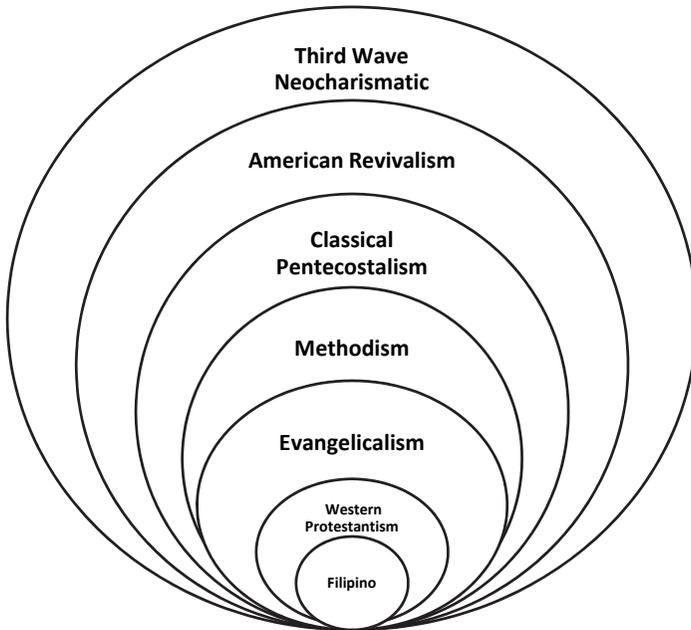


Figure. 1. Stacked Venn diagram of Pangilinan’s socio-religious background.

Filipino Supernatural Worldview

First, just like every Filipino, Pangilinan’s spirituality has roots in an animistic worldview.⁴⁰ The Filipino worldview recognizes the spirit-world, and is open to supernatural manifestations, not only in religious

⁴⁰Although a majority of Filipinos are now Christians, historically, animism was in existence before Spanish times. Even today, a closer look into Filipinos’ daily life reveals that their religiosity still hinges on a belief that the supernatural, or spirit world, can affect their “this worldly” experiences. Rodney L. Henry, *Filipino Spirit World*, 8, 13.

settings but also in everyday life.⁴¹ It was only when Spanish colonials came onto the scene that Christianity, in the form of Catholicism, was acculturated into the Filipino tradition.⁴² However, Catholic missionaries did not eradicate folk animistic practices, retaining them instead.⁴³ The Protestant missionaries, who arrived during the North American colonial era, tried to correct the syncretistic practices that developed during the Spanish era, but were limited by the blind spots of their western culture and theology.⁴⁴ Thus, in the Philippines one can see an open-mindedness and easy acceptance of the supernatural worldview. Dave Johnson states, “. . . the average Filipino’s daily activity reflects a deeply ingrained indigenous consciousness which bears little resemblance to biblical Christianity.”⁴⁵

In Pangilinan’s case, Western Protestantism replaced Filipino Catholicism as their family’s religion. His grandfather served as one of the pioneers of Methodism in Central Luzon, Philippines.⁴⁶ With Protestantism came his rejection of the Catholic Church as the sole teaching authority of Christian truths.⁴⁷ Also, with Protestantism came his rejection of syncretistic practices that involved worshipping saints, the Virgin Mary and Catholic relics. Protestantism, especially Evangelicalism, also paved the way for Pangilinan to uphold the supremacy of Scripture, the grace of Jesus, the need for evangelism, and the general priesthood of believers.⁴⁸ Having a personal conversion experience, or being born again, was a crucial moment for Pangilinan. It solidified what Protestant Evangelicalism innately taught him regarding the importance of a voluntary and personal relationship with God.

Suffice it to say, just like every Filipino, at the heart of Pangilinan’s religiosity is a worldview that accepts both the natural and the supernatural; the latter having influence not only in “other worldly” spiritual/religious matters, but also in “this worldly” pragmatic/mundane concerns.⁴⁹ Hence, it was easy for him to accept that signs and wonders

⁴¹Ibid, 30-31.

⁴²Ibid.

⁴³In Spanish Catholicism Filipino tradition and folkways can be maintained. Ibid, 17.

⁴⁴Charles Kraft explains that the characteristics of the Western worldview make it difficult for them to understand those having a supernatural perspective. Charles Kraft, *Christianity with Power: Your Worldview and Your Experience of the Supernatural* (Manila, Philippines: OMF Literature, Inc., 1989), 26-35.

⁴⁵Dave Johnson, *Theology in Context: A Case Study in the Philippines* (Valenzuela City, Philippines: APTS Press, 2012), 1.

⁴⁶Hiram Pangilinan, interview by the author.

⁴⁷For a full discussion of Protestant reformation history read, Mark A. Noll, *Protestantism: A Very Short Introduction* (Oxford: Oxford University Press, 2011), 10-28.

⁴⁸Noll, *Protestantism*, 29-42.

⁴⁹Henry, 30-32.

continue today through the supernatural work of God through the Holy Spirit.

Western Theological Influences

Secondly, the greatest western theological influence for Pangilinan is Methodism. Though he admits to being nominal when he was young, it seems that the doctrine of Christian perfection, that is, entire sanctification and a life of holiness took root in his heart and has been a core value for him and the church he leads.⁵⁰ This is evidenced by the value he places on personal and corporate holiness. Their deliverance ministry has at its heart the desire to be free from sinful bondages and to be free to live a holy and righteous life. Pangilinan even encourages Church So Blessed pastors and church members to undergo deliverance at least once a year, for spiritual cleansing and renouncing of sins.⁵¹ It must be noted though, that his idea of annual cleansing is neither accepted by traditional Methodism nor classical Pentecostalism.⁵²

Interestingly, after his “born again experience” Pangilinan found himself attracted to a Pentecostal fellowship. It is worth noting that Methodism’s, especially John Wesley’s, and later on John Fletcher’s theology of entire sanctification as a second blessing, have been recognized as two of the roots of Western Pentecostalism.⁵³ Perhaps Pangilinan recognized a kindred spirit with Pentecostalism, what with the Pentecostal emphasis on the Bible (which remains a historic focus of Protestant Evangelicalism) and the Pentecostal ideals of Christian holy

⁵⁰ Wesley’s Doctrine of Christian Perfection upholds that by sanctification we are restored in the image of God. It is both gradual (beginning at the moment of justification) and instant (a second blessing wherein the heart is cleansed from sin and filled with pure love for God and man). Sermon 85, “On Working Out Our Own Salvation,” pt. 2, sec. 1 in Thomas Jackson, ed., *The Works of the Rev. John Wesley A. M.* (London: John Mason, 1829), 6.

⁵¹Hiram Pangilinan, interview by the author, Baguio City, Philippines, February 28, 2018.

⁵²This teaching goes against the Classical Pentecostal doctrine of eternal security, whereby those who are saved have the Holy Spirit as the “strong man” in their life and thus can no longer be demonized. Opal Reddin, et. al. (eds) *Power Encounter: A Pentecostal Perspective*, Revised ed. (Springfield: MO, Central Bible College Press Publishers, 1999), 2-3.

⁵³Donald Dayton points out that John Wesley’s theology of Christian Perfection became one of the roots of Western Pentecostal theology. Wesley himself did not promote the Pentecostal experience. But when John Fletcher, a Methodist theologian, shifted Wesleyan theology from a teleological process into a more instantaneous crisis experience brought about by a special work of the Holy Spirit, the idea of a Pentecostal sanctification started to develop. Holiness Revivalists, and later the Holiness Pentecostals, were greatly influenced by this idea of a Pentecostal sanctification. For a more comprehensive discussion, read Dayton, *Theological Roots of Pentecostalism*, 35-80.

living, which was initially promoted by Wesley's holiness teachings.⁵⁴ It is safe to say that Western Pentecostalism played an important role in Pangilinan's formative years as a minister. Among other things, Pentecostalism strengthened the value he placed on the Bible, the continued miraculous work of God through the Holy Spirit, the eschatological urgency of last-days ministry, and the richness of the Spirit-led life.

However, despite studies at an Assemblies of God Bible College, Pangilinan, for undisclosed reasons, never became a Classical Pentecostal. He remained an Evangelical Protestant under the Methodist denomination. Also, he maintained an Evangelical (non-Classical Pentecostal) view of the Holy Spirit and the Spiritual Gifts, which has a more Pauline (non-Lukan) perspective.⁵⁵

Nonetheless, one strong feature of classical Pentecostal theology that he maintained is a Christocentric full gospel, with Jesus at the center and the Holy Spirit being relationally subordinate to him.⁵⁶ Pangilinan agrees with and promotes this Christocentric theological ideal, emphasizing that the works of the Holy Spirit must always point back to Jesus.⁵⁷

Finally, the influence of North American revival literature also played a key role in the developing theology of Pangilinan. During his Bible college years, Pangilinan admitted to being engrossed in books and

⁵⁴Noll, *Protestantism*, 3; cf. Dayton, *Theological Roots of Pentecostalism*, 35-54.

⁵⁵The difference between a Pauline perspective and a Lukan perspective of Spirit-empowerment is a crucial divide between Classical Pentecostals and Third Wavers. For Classical Pentecostals, the Holy Spirit empowers believers subsequent to conversion, with the evidence of tongues, for last-days witness. Their basis is Luke's Pneumatology, which is more missiological/prophetic in focus. For Third Wavers, the Holy Spirit indwells believers and endows them with spiritual gifts (tongues among them) upon conversion to edify the church and enrich Christian life. Their basis is Paul's Pneumatology, which is more soteriological/ethical in focus. It's worth noting that in recent years, Pentecostal scholars have pointed out that Paul and Luke's pneumatologies are distinct yet complementary to each other. William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI.: Zondervan, 2000), 121-130, 189-200.

⁵⁶The Classical Pentecostal (Keswick) full-gospel has four core doctrines: Christ as Savior, Baptizer, Healer, and Soon Coming King. The Classical Pentecostal (Holiness) full gospel adds a fifth, Christ as Sanctifier. Steven J. Land, *Journal of Pentecostal Theology. Supplement Series*. vol. 1, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 1993), 18. In retrospect, I think Pangilinan agrees more with Holiness Pentecostals in their five-fold gospel.

Also, Western Pentecostals are firm believers of the relational subordination of the Spirit, that is, His voluntary subordination to the Father and the Son that permits the accomplishment of the divine purpose in the economy of God. Steven M. Studebaker, ed., *McMaster Divinity College Press Theological Studies Series*, vol. 1, *Defining Issues in Pentecostalism: Classical and Emergent* (Eugene, OR: Pickwick Publications, 2008), 95.

⁵⁷Pangilinan, *What if God Comes*, 194.

articles on revivals. Some of the authors he read, as mentioned earlier, were Keith Green, Charles Finney, Leonard Ravenhill, and the like. By 2001, his cursory knowledge of revivals was expanded to that of a Third Wave understanding with his exposure to the teachings and practices of Third Wave revivalists like Che Ahn, Randy Clark, and Bill Johnson.

It must be noted though, that the definition of the term ‘revival’ from Third Wave revivalists is relatively different from the definition originally used by Western Evangelicals. Initially, from 1620-1858 (the years which Iain Murray marked as the last general religious awakening in North America) revival was understood as an “unprompted, surprising, and special season” where God sovereignly awakened the hearts of people resulting in conviction of sin, spiritual prosperity and conversion.⁵⁸ It was only in the last 40 years of the 19th century that a new understanding of revival began to displace the old, brought about by ministers of the “new measures,” whose teachings may have been influenced by Charles Grandison Finney.⁵⁹ In this new understanding, revival became an exciting religious event deliberately organized to renew Christian spirituality and consequently, to secure converts.⁶⁰ “It no longer became a surprising or unprompted season of God, instead it became an event that could be announced in advance, in the form of ‘revival meetings.’”⁶¹ There were then developed systems and methods used to secure a revival popularized by “revivalists,” which was later identified as revivalism.⁶² By the 20th century, especially with the modern Pentecostal/Charismatic movement, the terms “revivalism” and “revival” had become almost synonymous.⁶³

⁵⁸Iain Hamish Murray, *Revival and Revivalism: The Making and Marring of American Evangelicalism 1750-1858* (Edinburgh: Banner of Truth Trust, 1994), xvii, 19-21.

⁵⁹*Ibid.*, xviii, 237-250.

⁶⁰It is important to note that Finney was promoting a form of Arminianism, as opposed to the prevailing Calvinistic theology of his time. For Arminians, man has the free will to resist or respond to God’s grace. Which was why, for Finney, public response is necessary in evangelism. He then became known as a famous promoter of emotional Christianity. Murray, xix.

⁶¹Murray, xvii.

⁶²John Kent, *Holding the Fort, Studies in Victorian Revivalism* (London: Epworth Press, 1978) 367, quoted by Murray, *Revival and Revivalism*, xix; The main contention behind these two rival thoughts was the promotion of emotion, excitement, and sensationalism to induce a revival. Although previous revivals, like the Great Awakening, did have scenes of people crying loudly, falling prostrate (or being slain), moaning and groaning, dancing, jerking, and the like, the ministers of old revivals claimed they never practiced methods to cause these displays. Murray, 163-250.

⁶³At the close of the 19th century, the term “revival” was used to describe the renewal among Christians who had lapsed into spiritual indifference. These events encouraged experiential piety. Gary B. McGee, *American Society of Missiology Series*, vol. 45, *Miracles, Missions, and American Pentecostalism* (Maryknoll, N.Y.: Orbis Books, 2010), 27-28.

Today the type of revival that Third Wavers espouse is basically a form of revivalism. This is evidenced by the fact that revival meetings or revival conferences are announced in advance by revivalists. Methods are observed to receive a word from the Lord or to experience God's manifest presence. For Third Wavers, revivals can be expected by organizing a worship-filled climate.⁶⁴

Hence we see that Pangilinan's revival theology stems from American Revivalism, the likes of which were introduced by Finney, and concretized by a Continuationist view of miracles as promoted by the 20th century Pentecostal/Charismatic movement.⁶⁵ These Third Wave revivals are primarily about experiencing, or soaking in, God's "presence" for the purpose of renewing their spirits and reenergizing them for ministerial work.⁶⁶ For the Third Wave, these also involve the experience of supernatural phenomena like entering into the glory zone (holy zone), seeing angels at work, and experiencing a foretaste of heaven's realities (like seeing gold dust and gemstones).⁶⁷

The Gestalt: A Filipino Neocharismatic

Altogether then, Pangilinan's theology is better understood as that of a Filipino Neocharismatic. His Filipino worldview allows for the existence of the supernatural world. His Protestant Evangelicalism has developed in him an innate love for, and trust in, the Bible; the centrality of Jesus Christ; and in-breaking of the Kingdom of God. His roots under the Methodist denomination opened him to the teachings of Christian perfection (holiness), and later on to Pentecostal sanctification. It also indirectly contributed to his openness to the continued work of the Holy Spirit beyond holiness and into a dynamic Spirit-filled life, which was augmented by his fellowship with Western Pentecostalism.

Finally, his exposure to Third Wave revivalism solidified his understanding of signs and wonders as an expected phenomenon in worship settings. This ultimately led him into the fold of the Third Wave Neocharismatics who, among others, believed in the following: the reception of the Holy Spirit and Spiritual gifts upon conversion, the need

⁶⁴According to Pangilinan, worship is like a micro-climate conducive for prompting a revival. Pangilinan, *Presence Driven*, 32.

⁶⁵Continuationism adheres to the continuation of miracles and signs and wonders till the present age. This view was ardently proclaimed by the Pentecostal/Charismatic Revival of the 20th century. The Third Wavers, like the first two waves, are Continuationists. Richard B. Gaffin and Wayne A. Grudem, *Are Miraculous Gifts for Today? Four Views, Counterpoints* (Grand Rapids, Mich.: Zondervan Pub., 1996), 173-175.

⁶⁶Pangilinan, *Presence Driven*, 20-24.

⁶⁷Ibid.

for personal deliverance, and for revival (which in the Third Wave definition is being in the midst of God's glory).

In Part 1, I have reviewed the background and significance of this study in addition to the initial hypothesis, methodology and scope. The life, ministry and signs and wonders theology of Hiram Pangilinan was also presented in order to enable us to gain a better understanding of this third wave theology in a Filipino context. In Part 2, a synthesis and critique of Pangilinan's theology of signs and wonders will be presented as well as providing a summary, conclusions and further implications of this study.

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IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

Critical Understanding of a Filipino Third Wave Signs and Wonders Theology: A Case Study of Hiram Pangilinan: Part 2

by Lora Angeline Embudo-Timenia

Introduction

In this part, a synthesis and critique of Rev. Pangilinan's theology of signs and wonders will be presented as well as providing a summary, the author's conclusions and further implications of this study

Synthesis: Hiram Pangilinan's Signs and Wonders Theology

Understanding Pangilinan's historical and theological influences allows us now to delve into his theology of signs and wonders with a proper backdrop. Pangilinan's theology is really an echo of Western Third Wave Neocharismatic theology. This theology has its basis in the belief that "ministry under the power and anointing of the Holy Spirit is the portal of entrance into the third wave of the Holy Spirit."¹ It is not a crisis experience subsequent to conversion as the First Wavers advocate, nor is it a spiritual experience for the renewal of Spiritual gifts and ministries as the Second Wavers embrace.² It is entering into a flow, or a stream, of the Holy Spirit's miraculous workings, often described by Third Wavers as 'entering into God's glory.' Flowing into this third wave of the Spirit is tantamount to flowing into a river of revival, which for them results in the acceleration of the Spirit's activities.³ Pangilinan writes, "When God comes in His glory, following His glory is a trail of supernatural manifestations. He opens us up to the things of heaven."⁴ These supernatural manifestations are what he refers to as signs and

¹Wagner, "Third Wave," in *TNIDPCM*, 1141.

²V. Synan, "Classical Pentecostalism," in *TNIDPCM*, 553; Stanley M. Burgess and Eduard Van Der Maas (eds.), "Introduction," *TNIDPCM*, xix.; P. D. Hocken, "Charismatic Movement," in *TNIDPCM*, 477-519.

³C. Peter Wagner, "A Third Wave?" *Pastoral Renewal* (July-August 1983): 46.

⁴Hiram Pangilinan, *Presence-Driven: The Blessings of Hungering for God's Presence* (Quezon City, Philippines: HG Pangilinan Books Marketing, 2016), 220.

wonders. He defines signs as miracles that point people to Jesus, while wonders are the natural products of the supernatural world invading our world.⁵

Suffice it to say, Pangilinan views signs and wonders as supernatural phenomena, which in his assumption, are byproducts of God's manifestation in glory and power. Based on his literature, Pangilinan believes:

1. God cannot be put in a box, and therefore there are unlimited possibilities of signs and wonders. Signs and wonders can be anything as long as it's for God's glory.⁶
2. Signs and wonders are the trail of glory that follows God's manifest presence during moments of revival.⁷
3. God does miracles to show his love for his people.⁸ And all supernatural demonstrations are God's way of wooing his people back to him.⁹
4. God wants to "wow" his people.¹⁰
5. The Church is the "sign-followed" Bride of Christ.¹¹

Perhaps the summary above only touches the surface of Pangilinan's theology, but they safely help us understand the backdrop of his teaching. Obviously, Pangilinan views signs and wonders as an expected norm for a church that he considers as "presence-driven."

Pangilinan's List of Present-day Signs and Wonders

To give us a further picture of his theology, below is a list of phenomena which he considers present-day signs and wonders. This list is adapted from his book, *Presence-Driven*.¹²

⁵Ibid, 222-223.

⁶Hiram Pangilinan, *What if God Comes* (Quezon City, Philippines: Revival Publishing, 2011), 207.

⁷Ibid, 194.

⁸Ibid, 24.

⁹Ibid, 211.

¹⁰Ibid., 19.

¹¹Ibid.

¹²Pangilinan, *Presence Driven*, 220-235.

Table 1. Pangilinan’s List of Present-Day Signs and Wonders

Signs and Wonders	Description
1. Fire	The fire of God, either felt as a “burning” sensation during healing, deliverance, or power impartations; or seen as a “divine fire” swirling around people who have come to worship God.
2. Gold Dust	Gold dust from heaven that come in different colors: gold, blue (sapphire), red, and silver. This dust signifies that heaven is colorful.
3. Gemstones	These are gemstones from heaven. They come in different shapes, colors and sizes. These gemstones were mentioned in Revelation 21.
4. Orbs	Orbs are round clouds that appear during worship services, be it in times of preaching or worship. They believe that these are angels manifesting, sometimes allowing themselves to be caught on camera.
5. Mist	A mist falling over a believer, much like what Hosea 14:5 described as God being like a “dew” to his people. God can manifest himself as a refreshing dew or mist.
6. Oil	Literal oil flowing from the hands or dripping from the head of God’s people. This literal oil can also flow from the pulpit, altar, Bible, ceiling, walls, etc. Their basis is in Psalm 23:5.
7. Supernatural fragrance	It is a smell like no other earthly fragrance. It is sweet, yet not fruity. It can jump from one person to another, or it shifts from person to person.
8. Supernatural Information Download	These are instances when God just downloads information into our minds that we would otherwise not know.
9. Instant Height Increase	A person’s height miraculously increases by an inch or two—even as high as six inches.

10. Limbs grow	This is a creative miracle, where God creates something from nothing, or when he grows something that had not been there.
11. Gold Teeth	It's a miracle of receiving gold teeth in an instant on those who have lost their permanent teeth. It can also be received as gold fillings. It is "heavenly gold" that glistens more than earthly gold.
12. Snow	Much like the dew or mist phenomenon, snow suddenly falls down where it is impossible to have snow.
13. Manna	God gives "manna from heaven" which is food of the angels. It's the same manna the Israelites received in the Old Testament.
14. Hair Miracles	This is another creative miracle, where bald people instantly receive hair, and those with gray hair receive the original color of their hair without the use of dyes.
15. Food multiplication	It is God's supernatural provision of food, especially in times of ministerial need. The only requirement is lack and faith in God's ability to provide for that lack.
16. Instant Slimming	Obese people get 20, 40, and even 100 pounds fat in an instant. God sheds or "melts away" this unnecessary fat.
17. Raised from the Dead	Just like in the Bible, the dead are raised back to life.
18. Walking on Water	Mel Tari, Indonesian revivalist, testifies to having walked on water which was 30 feet deep, in order to reach an area of ministry. ¹³

Pangilinan admits that he has not experienced all the signs and wonders listed above. He cites them still because of the testimony of famous evangelists, missionaries, and revivalists.¹⁴

¹³Pangilinan admits to not having experienced this miracle. But he believes in its possibility because of Mel Tari's testimony. Pangilinan, interview by the author, February 27, 2018; c.f. Mel Tari and Cliff Dudley, *Like a Mighty Wind* (Green Forest, AR: New Leaf Press, 1971), 43-46.

¹⁴Hiram Pangilinan, interview by author, February 27, 2018, transcript in the Asia Pacific Research Center, Baguio City, Philippines.

Moreover, he categorizes signs and wonders as either common or extraordinary.¹⁵ Common signs and wonders have precedence in the Bible, like raising the dead, walking on water, food multiplication, and receiving manna from heaven. The rest are admittedly extraordinary (even wild) signs and wonders, which have as their basis the testimony of others.¹⁶ The list above shows an admixture of both Pangilinan’s perceived common and extraordinary (unusual) signs and wonders. Pangilinan believes in the reality of these present-day signs and wonders because for him, “in an atmosphere of revival . . . the things of heaven can actually manifest on earth.”¹⁷ He further states that the Bible does have proof texts for some of these extraordinary miracles.¹⁸

Table 2. Some of Pangilinan’s proof texts for unusual signs and wonders

Proof Texts	Explanation
Exodus 24:10	God is surrounded by precious gems
Matthew 6:20	Treasures in heaven can be gems, gold dust, fire, and angel feathers; God is allowing us to have a foretaste while still on earth.
Colossians 2:2-3	When we love Jesus, we love the one in whom is hidden all the treasures of heaven. He returns the favor by loving us back through these treasures (gemstones).
Matthew 6:10	When you pray “Lord let your kingdom come on earth as it is in heaven” you get exactly what you pray for—things of heaven come down to earth.
Revelations 21	We can read of the gemstones in heaven (gold, jasper, etc.)
2 Corinthians 3:10	God works in “ever increasing glory.” This means that the things God did before he can do again, and we can expect new things and greater things because his glory is increasing.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Pangilinan, *What If God Comes*, 200.

¹⁸Proof texts for Pangilinan are biblical texts that serve as proofs of the possibility of these extraordinary signs and wonders. Ibid, 152.

Finally, Pangilinan appeals to John 14:12-14, where Jesus said, “¹²Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. ¹³And I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴You may ask me for anything in my name, and I will do it.”

For him, since Jesus promised that believers would do “greater things than he did,” then his followers today can go for whatever—for anything—as long as it is done for his glory.¹⁹ In the final analysis, Pangilinan’s theology of signs and wonders is founded on the belief that the “greater things” Jesus promised includes even the most unusual signs and wonders.

Critique: From a Filipino Classical Pentecostal Perspective

Critically understanding the background and theology of Pangilinan allows us now to compare and contrast his purview to that of the classical Pentecostal stance. It is important to note that there are similarities between the two waves’ theologies. However, there are also crucial dissimilarities and points of caution worth mentioning.

Similarity: People of the Bible

First, the point of closest similarity between the two is their Continuationist view of God’s supernatural work through the Holy Spirit. The belief that God is immanent (or near) and that he continuously works by animating the Church in miracles, in signs and wonders, and in Spiritual gifts are shared by the two. One of the bases for their faith in this area is simply the Bible. Both read the miracle stories and Spirit-empowerment accounts in Scripture and declare their continuity and validity today. This straightforward reading of Scripture makes both classical Pentecostals and Third Wavers people of the Bible. With this view, both are open and flexible to miraculous phenomena.

Dissimilarity: Hermeneutics

However, the hermeneutics of the two waves vary considerably. In terms of exegesis, classical Pentecostals have been known to practice a historical-grammatical hermeneutic, stemming from their Evangelical roots. Textual meaning for Pentecostal Evangelicals is “that which the

¹⁹Pangilinan, *Presence Driven*, 207.

words and grammatical structures of that text disclose about the probable intention of its author/editor and the probable understanding of that text by its intended readers.”²⁰

Of course, this hermeneutic does not neglect the Holy Spirit’s illumination. French Arrington was cited to have described Pentecostal Hermeneutics as having three components: “an emphasis on pneumatic illumination, the dialogical role of experience, and biblical narratives.”²¹ Note that interpretation of biblical narratives is not taken out of its historical-grammatical context. Classical Pentecostals have so far done their best to maintain the mantra of ‘context is king.’ The importance of this purview lies in the avoidance of relativism in interpreting the Bible. Menzies and Menzies explain:

It is the concern for historical meaning that allows the text to confront and transform our preunderstanding, thereby making the spiral (or development in understanding) possible. If we lose the meaning of a text from its historical moorings, how shall we evaluate various and even contradictory interpretations? How shall we keep our own ideologies and prejudices from obliterating the text?²²

Thus, Menzies and Menzies point to the necessary Pentecostal Evangelical effort in remaining faithful to the authorial intent of a biblical text. This historical-grammatical hermeneutic is totally different from proof texting. The former strives to remain faithful to the biblical author’s intentions concerning how their texts should be read; the latter disregards historical context, grammar and syntax, and even the author’s use of figurative language in their interpretations.

As observed, Pangilinan and other Third Wave Neocharismatics tend to practice proof texting. James Reese aptly defines proof texting as, “the practice of pulling an authoritative text out of its original context to impose upon it a meaning that advances the interpreter’s thesis.”²³ This practice is worrisome because one may impose meaning on a biblical text which may not be in line with the message of that text.

For example, a Third Waver understanding of “gold dust from heaven” stems from Revelation 21:18 and 21. It has led them to

²⁰William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, *Introduction to Biblical Interpretation*, revised and expanded ed. (Nashville: Thomas Nelson, 2004), 133.

²¹William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, Mich.: Zondervan, 2000), 63.

²²*Ibid.*, 64.

²³James M. Reese, “Pitfalls of Proof-texting,” *Biblical Theology Bulletin* 13 (October 1983), 121.

rationalize that the gold in heaven can manifest on earth through gold dust and gold teeth. However, this description of the new heaven was contained in apocalyptic language, such that it probably referred to the Jewish expression of “Jerusalem the Golden.”²⁴ David Aune explains that this Jewish expression probably came “from the uniform color of the yellow sandstone out of which most of the city was and is constructed.”²⁵ The vision also alludes to 1 Kings 6:30, where we read how “Old Testament priests ministered on a floor inlaid with gold.”²⁶ This allusion fits the explanation of the precious stones in Revelations 21:21, which functioned to emphasize the priestly status of the people of God in this eschatological Jerusalem.²⁷ Hence, with proper historical-grammatical analysis of the text, the idea of literal dust coming down on earth from the pavement of heaven sounds trivial. Instead, the figurative language used helps readers see the deeper sense of the passage, that is, the eschatological glory and majesty of the New Jerusalem, where God will dwell in the midst of his people.

Point of Caution: Weak Exegesis and Absence of Critical Thinking

The importance of having appropriate biblical support cannot be understated because when the Spirit’s work is separated from the Word, all kinds of unfounded human notions can influence believers. Abraham Friesen aptly states, “Our experiences conditioned by the times in which we live, our personalities, our culture, our positions in life, can never be absolute; they are always relative. That is the essence of being human and finite.”²⁸ Hence, experience alone is so subjective, it is dangerous to base doctrinal teachings on them. If one appeals to Scripture for support, proper exegesis is necessary.

In the absence of exegetical support, objective evidence that supports the claim may be acceptable. At least an objective proof (like medical certificates, documentation, etc.) should be presented for check and balance. Personal testimony is acceptable as proof, but it cannot be normative, because a person’s experience is subjective and cannot always be true for everyone. Only claims with apt biblical support can be considered normative, that is, it can be considered true always and for all, because it is founded on the Word of God, which is eternal.

²⁴David E. Aune, “Revelation 17-22,” *Word Biblical Commentary* vol. 52C, ed. Bruce Metzger (Waco, TX: Word Books, 1998), 1164.

²⁵Ibid.

²⁶John Christopher Thomas and Frank D. Macchia, *Revelation. The Two Horizons New Testament Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2016), 382.

²⁷Aune, *Word Biblical Commentary*, 1187.

²⁸Abraham Friesen, “Wimber, Word and Spirit” in eds. Coggins and Hiebert, *Wonders and the Word*, 41.

Thus, to safeguard the message of God in their supernatural experiences, I encourage Pangilinan and other Third Wavers to present their theology with appropriate biblical support. It would also be beneficial for them to be open to a constructive, exegetical dialogue with the larger Pentecostal/Charismatic community. In the case which lacks biblical support, then they should be open to the possibility that one person's experience may not automatically be applicable and true for all.

Another Point of Caution: Wonders without the Word

Another problem with unusual signs and wonders with insufficient Biblical basis is the lack of a bridge from the effectiveness of the miracle to the God of that miracle. Signs and wonders are effective in capturing attention, in opening worldviews to the supernatural world, and in meeting felt needs. But on their own, they do not point to the Christian God and to the gospel of salvation.²⁹ In fact, other religions, especially those coming from animistic or supernatural backgrounds, have miracle stories too. Without a bridge from the miracle to the Christian God, these 'signs and wonders' only strengthen the supernatural worldview and do not lead to true faith. There should be a link from the miraculous sign to the Supernatural Being (God) of that sign, and then to Jesus, who is the ultimate way of being reconciled to that Supernatural Being (God).

The appropriate link is the Bible because it contains the historically attested revelation of God's dealings with man in the metanarrative of salvation.³⁰ Without the verbalization of a biblical message in coordination with that miraculous sign, true faith in the Christian God might not develop.³¹

²⁹For example, in a study done in the Philippines among the Warays, Dave Johnson explains that because the Filipino Warays are open to the supernatural, they are not always awed by a miracle. In fact, they are more concerned with the effectiveness of the miracle than the God behind the miracle. That is why, Johnson recommends the need for immediate teaching of God's truth after a supernatural event. Johnson, *Theology in Context*, 39.

³⁰Charles Kraft himself emphasized the importance of a truth encounter, aside from a power encounter, so that true allegiance (relationship) to Jesus develops. For a full discussion on this, read: Charles Kraft, *Appropriate Christianity* (Pasadena, CA: William Carey Library, 2002), 99-116.

³¹For example, in Johnson's study, not every Filipino Waray who had a supernatural experience believed in the Christian God. Among the reasons for this phenomenon is inadequate follow up (especially with teaching of God's Word). Johnson, 37-40.

Similarity: Empowerment Theology

Another similarity between Pangilinan and Classical Pentecostals is their “empowerment” theology.³² Both views empower believers to be part of the continuing work of God. Both agree that the Holy Spirit is the great equalizer, because he works in and through all types of believers not just the spiritual elite or the clergy (Acts 2:14-21). Pangilinan’s idea of empowering children, as stated in his book, *What if God Comes* (also *Presence-Driven*), and releasing them into ministry is quite acceptable for classical Pentecostals, seeing that the Pentecostal tradition is known for mobilizing the laity, whether women, youth, or children.³³

Dissimilarity: Empowerment for Witness versus for Revival

The difference between Pangilinan and Classical Pentecostals lies in their definition of Spirit-empowerment. For classical Pentecostals, Spirit-empowerment is a prophetic anointing that ushers believers into “a charismatic community in mission.”³⁴ The primary purpose of this empowerment is for missionary service.³⁵ It is missiological and prophetic, in that Spirit-empowered believers stand as prophetic (proclamatory) witnesses of the exalted Christ, with signs and wonders following.³⁶ Thus, signs and wonders, for Classical Pentecostals, are best within the context of evangelism and missions.³⁷ On the other hand, for Pangilinan and other Third Wavers, Spirit-empowerment is an experience of renewal in God’s presence during seasons of revival. The Spirit renews believers and gives fresh and repeated infillings so as to animate their spiritual life and service to the Lord.³⁸ For them, signs and wonders can be expected in revival (worship) settings.³⁹

³²See Wonsuk Ma, “Doing Theology in the Philippines: A Case of Pentecostal Christianity,” in *Asian Journal of Pentecostal Studies* vol. 8, no. 2. (2005): 219-220.

³³Pangilinan, *What if God Comes*, 182; cf. Ma, “Doing Theology,” 220-221.

³⁴Stronstad explains that “the gift of charismatic-prophetic Spirit on the day of Pentecost is paradigmatic for the experience of the eschatological people of God.” Furthermore, this Pentecostal gift is for the advancement of the kingdom, as the Acts narrative exemplifies. Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-acts*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2012), 68, 71-72.

³⁵Menzies and Menzies define the gift of the Spirit as: “a prophetic enabling that empowers one for the participation in the mission of God.” Menzies and Menzies, *Spirit and Power*, 89.

³⁶Ibid, 89-90.

³⁷R. Paul and Wardine Wood, “Preparation for Signs and Wonders,” in ed. Aker and McGee, 61.

³⁸Wagner, “Third Wave,” in *TNIDPCM*, 1141.

³⁹Pangilinan, *Presence Driven*, 222-223.

Admittedly, the point of delineation is not as blatant as the previous, but the difference remains. For Classical Pentecostals, Spirit empowerment has a vocational/missional purpose (signs follow the preaching of the Gospel); while for Pangilinan and other Third Wavers, Spirit empowerment has a revival/renewal purpose (signs and wonders follow a church in revival). The danger with the latter is an overt focus on revival experiences rather than on vocational instrumentality. Signs and wonders are instrumental in drawing people to God, but they are not an end in themselves.

For example, in John 3 when Nicodemus approached Jesus, believing that his “signs” were from God, the latter turned his attention from signs and wonders and directed it to the miracle of regeneration.⁴⁰ Aker and Lee aptly explained, “Rather than indulging Nicodemus’s interest in miracles, which had now served its purpose in leading him to faith, Jesus turned his attention to an essential event, equally supernatural but never called a miracle, the new birth. So important is this quiet miracle that one cannot even see the kingdom of God without it.”⁴¹

Thus, signs and wonders are important because they lead people to Jesus. But proper teaching of God’s Word should not be lost in the overwhelming experience of the supernatural, so that true faith and Christian growth may develop.

Point of Caution: The Slippery Slope

Since both Third Wavers and classical Pentecostals have an openness to, and an expectation for, the miraculous, both need to be reminded of the importance of critical evaluation. Both need to be able to know where to draw the line. Too much openness and flexibility regarding the supernatural is a slippery slope, especially for Asian Pentecostal/Charismatics coming from animistic backgrounds. Hwa Yung warns of the danger of “slipping back into an animistic worldview, or of adopting that of the New Age or of post-modernity.”⁴² Though supernatural phenomena sits well with Filipino Christian spirituality, it can foster superstition and syncretism. Hence, both Third Wavers and classical Pentecostals need to be discerning.

⁴⁰Aker and Lee, “Naturally Supernatural,” in ed. Aker and McGee, 88.

⁴¹Ibid, 88.

⁴²Hwa Yung, “Pentecostalism and the Asian Church,” in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, rev. ed., Eds. Allan Anderson and Edmond Tang (Eugene, OR: Wipf and Stock Publishers, 2011), 45.

Summary and Conclusion

Summary

In summary, the case study reveals that Pangilinan is a Filipino Neocharismatic whose theological roots were highly influenced by western theologies. His theology of signs and wonders evolved from an openness to the supernatural, to a wide acceptance of unusual manifestations. Furthermore, he accepts and promotes this type of theology because of his innate desire for both holiness and revival. Pangilinan believes that the way to achieving this is by entering into the Third Wave of Spirit renewal.

Conclusion

In the end, understanding a Filipino Neocharismatic perspective through the lens of Hiram Pangilinan allowed a classical Pentecostal like this author to assess and respond to claims of unusual signs and wonders in a well-informed manner. These findings lead me to conclude that confusion on this issue is lessened with a grounded understanding of theological claims and practices. It also has the additional benefit of fostering constructive dialogue between two different traditions and encourages further studies on the topic.

Further Implications

As a further implication though, I believe that there is a need to develop a framework for evaluating signs and wonders, especially one that would guide classical Pentecostals in their response to these phenomena. Since this study has already answered the 'how and why' of a Filipino Third Wave theology, the next step would be to answer the questions of 'what and how.' Specifically, what framework can be used to evaluate teachings of unusual signs and wonders? And how should classical Pentecostals respond to these phenomena?

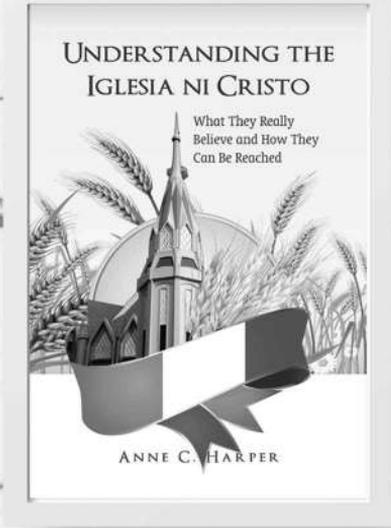
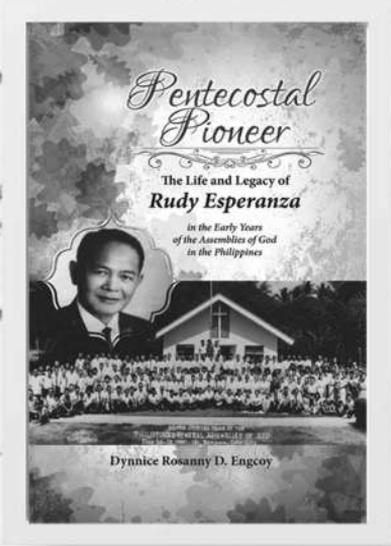
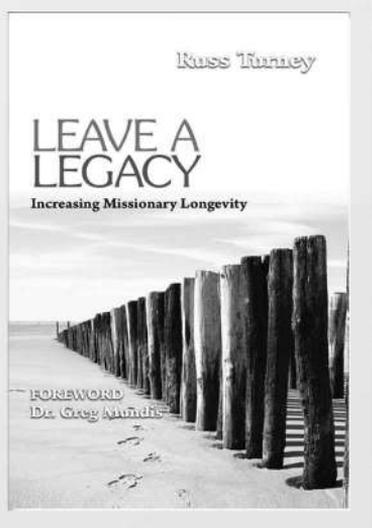
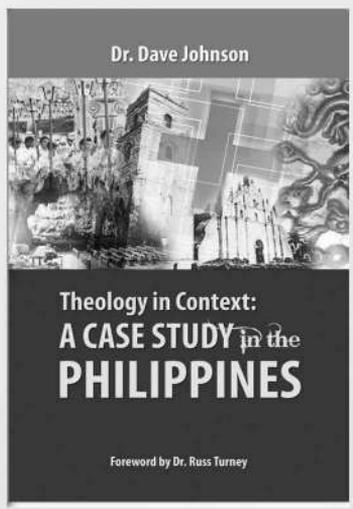
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**Constructing Chineseness in Ministry: A Contextualized
(Re)thinking with Special Reference to Chinese Church in
Indonesia and Singapore: Part 1**

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Introduction

This paper is presented in two parts. After an introductory discussion of the elements and purpose of the paper, Part 1 looks at a methodological consideration when doing local theology related to Chineseness. This is followed by a discussion of Chang Yau Hoon's paradigm, which is a model for constructing Chineseness in the Christian church in Indonesia and which, according to the author, can be used to construct Chineseness in Singapore, as well. The remainder of Part 1 discusses constructing Chineseness in ministry in Indonesia.

Part 2 delves into the issue of constructing Chineseness in ministry in Singapore. The issue of bilingual services will be explored using three Christian churches as examples. Part 2 will conclude with the author's recommendations and global applications.

Chineseness exists among the Chinese in Christian churches in countries where Chinese is the minority of the society. Chineseness helps to build a cohering unity and fosters an identity concerning political and racial tensions. In Singapore, Chineseness has been a mark of the Chinese community with the power to build a bridge in the bilateral relationship with rising China, and at the same time enhancing the values of Chinese ethical and social perceptions. In Indonesia, it is an issue of the Chinese church where survival is concerned. What are the benefits of constructing Chineseness among the Chinese church? How would it impact Christianity in the near future? This paper seeks to understand some of its implications in shaping the next generation Chinese church.

Indonesia is a paradigm of a Chinese minority country while Singapore is a paradigm of a Chinese majority country, but the fluency in Mandarin and in-depth knowledge of Chinese culture is not necessarily embedded among the Chinese.

What does “Chineseness” mean? An exploratory study carried out by a group of researchers in 1985 for the Association for Consumer Research in Provo, Utah, asks:

Is a person Chinese because his or her parents are of Chinese ancestry? . . . Alternatively, might we say that a person is Chinese because he or she usually eats Chinese food, speaks a Chinese language, wears Chinese-style clothing made in China, and chooses a marriage partner who is considered to be Chinese? Finally, might we say that a person is Chinese because he or she has a high level of respect for elders, sees the family as being primary importance, is very concerned that favors be returned, and chooses not to openly show affection?¹

These components reflect the ethnicity characteristically named “Chinese.” But “each one alone is an imperfect measure of the abstract concept of Chinese ethnicity.”² It is of vital importance to note that a comprehensive inclusion of various factors is necessary in order to construct Chineseness in the discussion that follows. This paper advocates scrutinizing individual categories to analyze Chineseness in relation to ministry in the Chinese churches in Indonesia and Singapore.

Allen Chun of Academia Sinica, Taiwan, speaks about Chineseness.³ Due to the rising of superpower China and the indigenization in Taiwan:

Chinese everywhere have gradually avoided referring to themselves as *zhongguoren* (literally Chinese people in the sense of citizen and compatriot), while preferring to use the politically neutral terms *huaren* (Chinese) and *huayu* (Mandarin). These developments have been part of an ongoing and subtle shift in the meanings and usages of “Chineseness.”⁴

¹Seth Ellis, James McCullough, Melanie Wallendorf, and Chin Tion Tan, “Cultural Values and Behavior: Chineseness Within Geographic Boundaries”, in *NA-Advances in Consumer Research Volume 12*, eds, Elizabeth C. Hirschman and Moris B. Holbrook (Provo, UT: Association for Consumer Research, 1985), 126-128. <http://acrwebsite.org/volumes/6371/volumes/v12/NA-12> (accessed 12 April 2018).

²Ibid.

³Allen Chun authored a book entitled *Forget Chineseness: On the Geopolitics of Cultural Identification* (New York: Sunny Press, 2017).

⁴Allen Chun, *Forgetting Chineseness*, <http://international.ucla.edu/Institute/article/172547> (accessed 12 April 2018).

Chun points out one critical issue: the preferred use of *huaren* and *huayu* gives birth to the new understanding of Chineseness as a race and a common language. Also the use of *huaren* and *huayu* in a country such as Singapore has become a common measurement for this particular group of people. It distinguishes Chinese from other races and serves as a demarcation between Chinese whose first language is English and Chinese whose first language is Mandarin.⁵ Chinese whose first language is English tend to identify themselves as Singaporean with less passionate feelings towards Chinese as a mark of cultural and social identification. Chinese who speak Mandarin prefer to adopt Chinese as a cultural and social tag. Speaking Mandarin, whether at home or in school, has recently become a focus of concern and discussion.⁶ This paper notes and incorporates it into the contextualized thinking formulation.

The next term in the title needs clarification “a contextualized (re)thinking.” A scientific and theoretical study of Chineseness is not the primary interest of this paper. With aids from these disciplines, this paper advocates strategies to open up discussion to benefit the ministry of the Chinese church and guide it toward a fuller establishment in a local context. Contextualization or doing theology in a local context is the crux of missiological study.⁷ Contextualization

⁵The language policy of Singapore’s education system has shaped the Chinese population into four difference categories, Chinese educated before 1984, English educated before 1984, New Education System bilingualism, New Education System is strong in English. In 1984, the Singapore Ministry of Education implemented a policy that the only Chinese subject taught was Mandarin; all other subjects were taught in English. The change came after the *Report on the Ministry of Education 1978* (also known as the Goh Report which was led by the then Deputy Prime Minister Goh Keng Swee). <http://eresources.nlb.gov.sg/history/events/8f0a445f-bbd1-4e5c-8ebe-9461ea61f5de> (accessed 12 April 2018).

⁶Singapore local newspaper reports have indicated this alarming concern for government, educators and parents. See Li Li, Chee Lay Tan, Hock Huan Goh. “Home Language shift and its implications for Chinese language teaching in Singapore”. *Cogent Education*, 3:1(2016); Ashley Chia, “Mother Tongue proficiency affected”, <https://www.todayonline.com/singapore/mother-tongue-proficiency-affected-more-students-speak-english-home> (accessed 13 April 2018); Pearl Lee, “Speak your best language at home,” <http://www.straitstimes.com/singapore/speak-your-best-language-at-home-expert-advises> (accessed 13 April 2018).

⁷Cf. Dennis Teague. *Culture: A Missing Link in Missions* (Manila: OMF Literature INC., 1996); Franz-Josef Eilers. *Communication Between Cultures: An Introduction to Intercultural Communication* (Manila: Divine Word Publications, 1992). R. Daniel Shaw, “Beyond Contextualization: Toward a Twenty-first-Century Model for Enabling Mission,” *International Bulletin of Missionary Research*, Vol.34, No.4 (October 2010): 208-215.

attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture.⁸

Thus, in this paper, the understanding of contextualized (re)thinking means constructing Chineseness within the Chinese culture, with particular reference to selected categories of the Chinese culture in relation to the Chinese church. How would chosen categories of Chinese culture shape Chinese church ministry? The selection of Chineseness categories relies on the Chinese church in Indonesia and Singapore. This paper will examine the general movements in Indonesian Chinese churches with my personal experiences in Jakarta and Bandung. The Chinese church in Singapore will focus on three churches that started as English speaking churches but later on developed Chinese services. A brief interview with key personnel of these churches presents the demography of the church as well as the reasons that drove the leadership of that era to launch Chinese services.

In conclusion, this paper seeks to point out that Chineseness has been preserved in the Chinese church due to the values of Chineseness. Thus, this paper can establish the ground for future Chinese ministry in the face of current challenges that encircle Indonesia and Singapore.

Chineseness: Doing Local Theology: A Methodological Consideration

Christianity as a movement originated in Jerusalem with a Jewish orientation. The spread of Christianity into the European continent has given itself a different outlook. When we talk about Chineseness in the Chinese church in Indonesia and Singapore, the question of contextualization emerges. To take root in the Chinese church, Christianity has to adapt to a new context. This is not just putting on a new outfit, but intrinsically being transformed to allow Chineseness to integrate into its nature. The essence of the Gospel is not in question, but

⁸Darrel L. Whiteman, "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research*, vol.21, No.1 (January 1997): 2.

the system and structure of Christianity needs to be changed. The change is contextualization.

Contextualization is a process of doing local theology.⁹ Paul Richardson in a book review commented on Schreiter's approach:

A major theme of Schreiter's study is that local theology should be contextual . . . Contextual theology begins by analyzing the situation in which the church finds itself, and attempting to see how Christ is presently speaking through that situation. Local theology flows from the dynamic interaction of gospel, church, and culture.¹⁰

This paper suggests that, according to Schreiter's analysis, in the process of contextualization, culture is an essential player in the dynamic interaction between the three. Therefore, constructing Chineseness involves identifying and extracting the essence of Chinese culture.

Chinese culture has become the issue of academic study.¹¹ And what is the relationship between the global culture and Chinese culture? Schreiter points out that "(as Arjun Appadurai argue) that the global culture is not a culture in a true sense. Rather, elements from one culture are universalized and are then received and integrated into local culture in a variety of different ways."¹² Theorists say that local culture is being amplified through the process of globalization. The genuine ingredients of local culture are life-transforming by nature. These ingredients will not wither away, and will magnify the culture's dynamic and inner strengths through the acceptance by another cultural recipient. That recipient will then transform these unique characteristics of that local culture into a dominant principle that carries the essence of that local culture and becomes an essence of the global culture.

Chineseness is thus a process of transforming local culture into the state of global culture which can be identified by analyzing the characteristics of local culture. The globalization of the local culture

⁹Robert J. Schreiter, *Constructing Local Theologies* (London: SCM, 1985); (Maryknoll, New York: Orbis Books, 1985, 2015).

¹⁰Paul Richardson, "Book Reviews," *Melanesian Journal of Theology* 1-2(1985):212-213.

¹¹For example Miikka Ruokanen and Paulos Huang, ed. *Christianity and Chinese Culture* (Grand Rapids, Michigan; Cambridge, UK: Eerdmans, 2010).

¹²Robert J. Schreiter, "Christian Theology between the Global and the Local," *Theological Education* Vol.29, No.2 (Spring 1993): 115.

indicates what the local provides and what the global does not.¹³ This is the persistence of the local culture.

Theorists suggest that ethnic communities provide three things that are often lacking in majority or dominant cultures. These are: “a sense of belonging or identity, a source of moral authority for guidance in life, and a framework of meaning to explain life’s events.”¹⁴ According to the analysis of the theorists from non-Chinese cultural backgrounds, Chineseness in the Chinese culture can be extracted through the global understanding of Chineseness.¹⁵ It is thus argued in this paper, the understanding and constructing of Chineseness may depend on resources provided by the non-Chinese scholars.

From Mapping to Constructing: (Re)thinking Hoon’s Model¹⁶

Chang Yau Hoon has published several articles on the issues relating to Christian/Chinese Christian in Indonesia.¹⁷ Hoon’s paradigm is a model for constructing Chineseness of the Christian church in Indonesia, and may suggest a workable solution for the constructing of Chineseness in Singapore also.

¹³Schreiter, “Christian Theology between the Global and the Local,” 116.

¹⁴Cited in Schreiter, “Christian Theology between the Global and the Local,” 116.

¹⁵Allen Chun commented in a seminar that “most of the Chinese Sinologists in the previous generation were trained in English and Western studies, more than in Chinese or China studies. . . . The fact . . . says much about the power of ‘identity’ and more precisely the ethnic stratification that ultimately drives academia.” <http://international.ucla.edu/institute/article/172547> (accessed 16 April 2018).

¹⁶Chang Yau Hoon is currently working at the University of Brunei Darussalam as the Director for the Centre for Advanced Research and Associate Professor of Anthropology at the Institute of Asian Studies. He was the Assistant Professor of Asian Studies at the School of Social Sciences at the Singapore Management University. His doctoral dissertation “*Reconceptualizing Ethnic Chinese Identity in Post-Suharto Indonesia*” had won him a Doctor of Philosophy with distinction from the University of Western Australia in 2006.

¹⁷Chang Yau Hoon, “Between Hybridity and Identity: Chineseness as a Cultural Resource in Indonesia,” Working Paper No.2. *Institute of Asian Studies* (2017); “Mapping ‘Chinese’ Christian School in Indonesia: Ethnicity, Class and Religion,” *Asia Pacific Education Review* Vol.12 Issue3 (2010): 403-411; “Mapping Chineseness on the landscape of Christian Churches in Indonesia,” *Asian Ethnicity* 17(2)(2016):228-247; “Religious Aspiration among Urban Christians in Contemporary Indonesia,” *International Sociology* 31(4)(2016):413-431; Jeaney Yip, Hoon Chang Yau, “To Build a Generation of Stars”: Megachurch Identity, Religion and Modernity in Indonesia,” *South East Asia Research* Vol.24 Issue 4 (2016):477-491. Also Hoon Chang Yau. *Chinese Identity in Post-Suharto Indonesia* (Brighton, UK: Sussex Academic Press, 2011).

Hoon discusses and defines Chineseness in Indonesia involved in the division of two different classes of Chinese, according to scholars, the China-oriented *totok* (China-born, pure blood), and the acculturated *Peranakan* (locally born or mixed blood).¹⁸ Another socio-cultural distinction accounts for the *totok* and *Peranakan*: “a *totok* refers to those Chinese who had a Chinese-oriented upbringing and who use Chinese as the medium of communication even though they were born in Indonesia. *Peranakan* refers not only to the Chinese with mixed ancestry, but also to those pure-blood local-born Chinese who cannot speak Chinese at all.”¹⁹ The distinctions are based on if one can speak Chinese/Mandarin. In some cases this may include different dialects such as Hokkien (*Fujian*), Cantonese (*Guangdong*), Teochew (*Chaozhou*), Hakka (*Kejia et cetera*). The issue of fluency in speaking Chinese/Mandarin has also become an issue for the education system and Chineseness in Singapore, which will be discussed later. During the New Order period (1966-1998) under Suharto’s era, assimilation policy is the overall riding ideology that binds the nation together.²⁰ Under such circumstance, learning and speaking Chinese is a challenge. Hoon’s research details the impact of the New Order, and suggests that Chineseness had become a mark that the Chinese were tried to hide under the assimilation policy. In the same period, Chineseness became an open target for local Indonesia.²¹ With this negative experience during the New Order policy period, Chineseness did not contribute to nation-building on the one hand, and also did not help in the development of the Chinese Christian church on the other hand.²² Only after the Suharto’s regime were Chinese and

¹⁸Chang Yau Hoon, “Reconceptualising Ethnic Chinese Identity in Post-Suharto Indonesia” (PhD. Thesis, University of Western Australia, 2006), 5.

¹⁹Chang Yau Hoon, “Reconceptualising Ethnic Chinese Identity in Post-Suharto Indonesia”, 7. Also cf. Chang Yau Hoon, “Mapping Chineseness on the landscape of Christian churches in Indonesia,” *Asian Ethnicity* 17:2 (2016): 4.

²⁰Suharto’s New Order saw the era where the ethnic Chinese had been given the privilege to expand the nation’s economy, but were marginalized and discriminated against in all social spheres, including culture and language. Cf. Chang Yau Hoon, “Reconceptualising Ethnic Chinese Identity in Post-Suharto Indonesia.” Also, Ian James Storey, “Indonesia’s China Policy in the New Order and Beyond: Problems and Prospects,” *Contemporary Southeast Asia* Vol.22, No.1 (April 2000):145-174; Muhammadiyah Cohen, “Happy to be Chinese in Indonesia,” *Asia Times Online* 20 October 2011 http://www.mu.edu.sg/sites/default/files/smu/news_room/smu_in_the_news/soucrs/ATO_20111020_1.pdf (accessed 19 April 2018); Sarah Turner, “Setting the scene speaking out: Chinese Indonesia after Suharto,” *Asian Ethnicity* 4:3(2003):337-352.

²¹Chang Yau Hoon, “Ethnic Chinese Identity in Post-Suharto Indonesia,” 100-101.

²²Luciana Sani Kosasih, “Chinese Indonesia: Stereotyping, Discrimination and Anti-Chinese Violence in the context of Structural Changes up to May 1998 Riots” (MA Thesis, Utrecht University, 2010). Kosasih discussed in details on the assimilation policy

Chineseness given the opportunity to re-emerge in the nation-building process.²³ With the openness of the successive presidents, the legal status of Chineseness and Mandarin were reaffirmed. Chinese New Year celebrations were allowed and later declared as a national holiday by the late President Abdurrahman Wahid and then President Megawati Sukarnoputri.²⁴ Learning and speaking Mandarin, forbidden under the New Order policy, was reintroduced to the community by the open-minded Presidents succeeding Suharto.²⁵ Hoon's research points out that "most of the Chinese-language presses in Indonesia have an objective of reviving and promoting Chinese language and culture, and preventing these from vanishing from Indonesia."²⁶ Therefore, it is the task of the Indonesia Chinese, whether *totok* or *Peranakan*, to preserve the Chineseness by engaging with issues encompass culture, language, and moral values. Yet it is still vital for the Indonesian Chinese to be involved in nation-building under the directive of the Pancasila, the State Philosophy.²⁷

and the impact of it on the ethnic Chinese. Cf. Amanda Walujono, "The Discrimination of the Ethnic Chinese in Indonesia and Perceptions of Nationality" (Scripps Senior Theses, Scripps College, 2014).

²³In 1998, President Habibie passed legislation to eliminate the term *pribumi* and non-*pribumi*. In 2000, President Abdurrahman Wahid recalled the legislation forbidding the practice of Chinese culture and use of Mandarin Chinese in public. In 2002, Megawati Sukarnoputri declared Chinese New Year a national holiday.

²⁴Eng Goan Oei, "Chinese-Indonesians free to celebrate the Lunar New Year," *Global Indonesian Voices*, 1 February 2014, <http://www.globalindonesianvoices.com/11272/the-thinker-chinese-indonesian-free-to-celebrate-the-lunar-new-year/> (accessed 19 April 2018). Also, Chang Yau Hoon, "More Than A Cultural Celebration: The Politics of Chinese New Year in Post-Suharto Indonesia," *Chinese Southern Diaspora Studies* 3(2009):90-105.

²⁵Journalist report by Michelle Tsai, "Indonesia Learns Chinese: A once banned language makes a comeback," *Foreign Policy* 20 May 2010 <http://foreignpolicy.com/2010/05/20/indonesia-learns-chinese/> (accessed 20 April 2018). Also, Charlotte Setijadi, "Ethnic Chinese in Contemporary Indonesia: Changing Identity Politics and the Paradox of Sinification," Yusof Ishak Institute, *ISEAS Perspective* No.12 (17 March 2016):1-11.

²⁶Chang Yau Hoon, "Ethnic Chinese Identity in Post-Suharto Indonesia," 246. "Resinicisation" is a concept among those who advocate the necessity to learn Chinese and rejuvenate the Chinese culture for the next generation *totok*. See also Charlotte Setijadi, "Ethnic Chinese in Contemporary Indonesia," 3; Johannes Herlijanto, "What does Indonesia's Pribumi Elite Think of Ethnic Chinese Today?," Yusof Ishak Institute, *ISEAS Perspective* No.32 (14 June 2016):1-9.

²⁷Pancasila, five principles, are the philosophy of the state of Indonesia. They are: belief in the one and only God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and, social justice for the whole of the people of Indonesia. Details of the Pancasila cf. Embassy of the Republic of Indonesia, <http://www.indonezia.ro/republic.htm> (accessed 20 April 2018).

What can be learned from Hoon's model? In an interview with Dora Yip on December 2, 2013, Hoon revealed the triggering factor on his search of Chineseness.²⁸ He had had a unique experience when he visited friends in Indonesia. He highlighted this experience:

. . . a three-week holiday to Indonesia, where he stayed at a Chinese Indonesian friend's family home, raised many questions. The family identified themselves as Chinese yet they ate Indonesian food, spoke Bahasa Indonesia, dressed like their city-dwelling *pribumi* (native Indonesians) counterparts, and didn't have any identifying ethnic features in their house, like ancestral altars.²⁹

What does Chineseness mean for these people? Hoon identified Chineseness by mapping the routes taken by the *totok* and *Peranakan* in relationship to ethnicity, religion, language, and culture under the New Order and Post-Suharto eras. His published papers are indispensable along with his ability to speak fluent Mandarin and Bahasa Indonesia.³⁰ Hoon suggests that "an in-depth ethnography that investigates the *habitus* of Chinese Christians and churches" is one of the foci of study."³¹ This paper would like to look into the language spoken and the celebration of festivals as the marks of Chineseness as reflected in Indonesia.

Speaking Mandarin and Chinese dialects carry a tag of Chineseness. Naomi Dowdy, the former Senior Pastor of Trinity Christian Centre (TCC) in Singapore and the chancellor of TCA College, says language stands out as an important issue that crystalized the formation of the Chinese service at TCC.³² The vision for kingdom ministry and existing need of the then TCC while worshipping at World Trade Centre drove Dowdy to launch a Chinese service.³³ She preached in English and her secretary, Pastor Patsy Wong, interpreted the sermon into Mandarin. Chinese and other dialect services continued into the nineties. The

²⁸Dora Yip, "Finding One's Identity in a Globalised World," *Asian Scientists* (2 December 2013), <https://www.asianscientist.com/2013/12/features/hoon-chang-yau-smu-finding-ones-identity-in-aglobalized-world-2013/> (accessed 20 April 2018).

²⁹*Ibid.*

³⁰*Ibid.*

³¹Chang Yau Hoon, "Mapping Chineseness on the Landscape of Christian churches in Indonesia," 14.

³²Interview with Naomi Dowdy, 4 May 2018.

³³The launching of Chinese service at TCC will be elaborated under Trinity Christian Centre in Part 2 of this article.

demography of the congregation clearly indicated that Mandarin speaking Chinese were better served within their comfortable language environment.

Besides language, Chinese décor is an important ingredient to construct Chineseness. There is an interesting research on Chineseness with Chinese décor. James Beattie in his article quoted Brian Moloughney's comments: "Elements of Chineseness are part of everyone's lives in New Zealand, not just those who are ethnically Chinese."³⁴ In New Zealand, Chineseness and gardens have been closely connected.³⁵ As an example, Beattie names the pavilion in front of his study the Gentleman Pavilion because it was surrounded by bamboo planted by the philosopher Wang Yangming.³⁶ His naming associates the bamboo with four qualities connected with gentleman: virtue, appropriateness, appropriate action and upright demeanour.³⁷ Thus by naming a place of the garden, the Chineseness is being translated and exported into a scenery illustrates vividly ethical values embedded in the design of the garden. This is one plausible way of constructing Chineseness through the activities of socio-cultural-anthropological endeavors.

In Hoon's mapping paradigm, what is the Chineseness of the *totok* and *peranakan*? Hoon argues that "Gereja Kristus Ketapang (GKK, Church of Christ in Ketapang) is a church with *peranakan* Chineseness, and although the church does not have any Mandarin ministry and almost none of its members speak Chinese, the Chineseness of GKK is 'still thick and dominant.'"³⁸ Hoon concludes, "Chineseness is not defined by cultural resources such as language ability, but by the *habitus* of being Chinese."³⁹ Consistent with what Hoon has discussed in his research on Indonesian Chinese, whether *totok* or *peranakan*, Chineseness is embedded in the blood of a Chinese. It is an issue of race.⁴⁰ To construct

³⁴James Beattie, "Growing Chinese Influences in New Zealand: Chinese Gardens, Identity and Meaning," *New Zealand Journal of Asian Studies* 9, 1 (June 2007): 38.

³⁵Ibid.

³⁶Ibid., 43.

³⁷Ibid.

³⁸Chang Yau Hoon, "Mapping Chineseness on the landscape of Christian churches in Indonesia," 5.

³⁹Ibid.

⁴⁰In his research, Turner traces the Chineseness in the American poetry. Please cf. Anastasia Wright Turner, "Orienting Traces: (Re)viewing Chineseness in Modern American Poetry" (PhD Dissertation, University of Georgia, 2010). A research carried out by a group of researchers proved that cultural values and behavior associated with the ethnic identity of one culture may be exhibited by a substantial portion of the population of another culture. See Seth Ellis, James McCullough, Melanie Wallendorf, and Chin

Chineseness with reference to the Chinese community, whether a minority in society or a majority ethnic group in a nation, the *habitus* of being Chinese is the essential factor from which the process of mapping and constructing begins.

Constructing Chineseness in Ministry in Indonesia

In 2010, Indonesia stood as the world's fourth most populous country after China, India and the United States, with 237.6 million people.⁴¹ "Chinese" Indonesians are an ambiguous issue to define.⁴² Aris Ananta, Evi Nurvidya Arifin and Bakhtiar note that "there is no consensus on who constitute Chinese Indonesians, making it challenging to determine accurate statistics."⁴³ Coppel noted that the 2010 census asked all respondents to identify with just one ethnic group. "Mixed marriages, geographical mobility, and intercultural interaction make this (identification of ethnicity) increasingly difficult."⁴⁴ As Hoon mentioned, *totok* and *Peranakan* are two groups of Chinese Indonesians.

Tion Tan, "Cultural Values and Behavior: Chineseness Within Geographic Boundaries", in NA - *Advances in Consumer Research* Volume 12, eds. Elizabeth C. Hirschman and Moris B. Holbrook (Provo, UT : Association for Consumer Research, 1985), 126-128. Also, Qijun Han, "Negotiated 'Chineseness' and Divided Loyalties: My American Grandson," *Critical Arts*, 31:6 (2018): 59-75; Rosana Pinheiro-Machado, "The Power of Chineseness: Flexible Taiwanese Identities amidst Times of Change in Asia and Latin America," *The Journal of Latin American and Caribbean Anthropology* Vol.23, No.1 (2018): 56-73; Jinling Li, "Chineseness as a Moving Target: Changing Infrastructures of the Chinese Diaspora in the Netherlands" (PhD dissertation, Tilburg University, 2016). There is an interesting study by Guanglun Michael Mu, "Chinese Australians' Chineseness and their mathematics achievement: The role of Habitus," *The Australian Educational Researcher* Vol.41, Issue 5(November 2014):585-602.

⁴¹Aris Ananta, Evi Nurvidya Arifin, M. Sairi Hasbullah, Nur Budi Handayani and Agus Pramono, *Demography of Indonesia's Ethnicity* (Singapore: Institute of Southeast Asian Studies, 2015), 1. It is very difficult to get accurate statistics of the population of Indonesia, as scholars noted. Aris Ananta and the group have done us all a great service. Cf. Charles A. Coppel, "Reassessing Assumptions about Chinese Indonesians," <http://indonesiaatmelbourne.unimelb.edu.au/reassessing-assumptions-about-chinese-indonesians/> (accessed 18 May 2018).

⁴²Gregory S. Urban, "The Eternal Newcomer: Chinese Indonesian Identity from Indonesia to the United States," *LUX: A Journal of Transdisciplinary Writing and Research from Claremont Graduate University* Vol.3, Issue 1, Article 19 (2013):1-11, <http://scholarship.claremont.edu/lux/vol3/iss1/19> (accessed 18 May 2018). Also, Coppel, "Reassessing Assumptions about Chinese Indonesians."

⁴³Aris Ananta, Bakhtiar and Evi Nurvidya Arifin, "Chinese Indonesians in Indonesia and the Province of Riau Archipelago: A Demographic Analysis", in *Ethnic Chinese in Contemporary Indonesia*, ed. by Leo Suryadinata (Singapore: Institute of Southeast Asian Studies, 2008), 17.

⁴⁴Coppel, "Reassessing Assumptions about Chinese Indonesians."

There may be more variants as various factors intersecting one another. Researchers suggest, based on the 2000 and 2010 censuses, that the Chinese population is 1.2 percent of the total population of Indonesia or 2.83 million ethnic Chinese in number.⁴⁵ According to the 2000 census, 35.09 percent of Chinese Indonesians throughout Indonesia are Christian.⁴⁶ With this size of Christian population, what is the landscape of Christian churches in Indonesia? How would Chineseness contribute to the ministry of Chinese churches in Indonesia?

Hoon has done a thorough analysis of the issue in “Mapping Chineseness on the landscape of Christian churches in Indonesia.”⁴⁷ In his paper, Hoon sketches the historical background of the Christian church in Indonesia, both before the New Order and after the 1998 anti-Chinese riots. Under the criticism of Chinese Indonesians, some Chinese churches have inculcated Chineseness

through teaching Mandarin in Sunday school, delivering bilingual sermons in Indonesian and Mandarin, and maintain transnational ties with Chinese churches in Taiwan, Singapore, and Malaysia. In this manner, these churches have been able to nourish and renew their Chineseness as well as to imagine themselves as part of a transnational, global network of Chinese churches.⁴⁸

Speaking Mandarin is an important tag for expressing Chineseness: language is a mark of ethnicity.⁴⁹ Zane Goebel discusses “Language, Class, and Ethnicity in Indonesia”⁵⁰ and concludes, “. . . that institutional

⁴⁵Ibid. Cf. Evi Nurvidya Arifin, M. Sairi Hasbullah, Agus Pramono, “Chinese Indonesians: How Many, who and where?” *Asian Ethnicity* Vol.18, Issue 3 (2016):310-329.

⁴⁶Aris Ananta, Bakhtiar and Evi Nurvidya Arifin, “Chinese Indonesians in Indonesia and the Province of Riau Archipelago: A Demographic Analysis”, 30.

⁴⁷Chang Yau Hoon, “Mapping Chineseness on the landscape of Christian churches in Indonesia,” *Asian Ethnicity* 17(2) (2016): 228-247.

⁴⁸Ibid., 2.

⁴⁹However, academic research has sometimes proved otherwise. Paul Lamy in his dissertation authenticates the presupposition that “the association between bilingualism and ethnic identity is not strong, and that it varies from one mother tongue group to the other . . . that with intergroup contact and demographic context held constant, the relationship between bilingualism and ethnic identity is extremely weak.” Cf. “Language and Ethnicity: A Study of Bilingualism, Ethnic Identity, and Ethnic Attitudes; (PhD Dissertation, McMaster University, 1976).

⁵⁰Zane Goebel, “Language, Class, and Ethnicity in Indonesia,” *Bijdragen tot de Taal-, Land- en Volkenkunde (BKI)* 164-1 (2008):69-101.

activities have helped-often unintentionally-to associate region with language to the extent that both are equated with ethnicity or ethnic identity, (and) these associations do not fully account for the patterns of language use at local level.”⁵¹ The reality of the demography of language is people are associated with the bigger community where the dominant language is spoken. The interesting socio-linguistic environment helps to shape people in that community; learning the commonly spoken language fosters a closer relationship, and to have privileges in commercial transactions in the most acceptable means.⁵² On speaking the dominant language, Goebel suggests “the process of attaching cultural value to linguistic forms is dependent on individuals’ access to or participation in speech chains and the demographic makeup of those involved in these speech chains.”⁵³ In Indonesia, *totok* and *Peranakan* are in one way or another encouraged to speak Bahasa Indonesia to forge their identity as Indonesian. With this understanding, speaking Mandarin and learning Chinese culture plays an important part in formulating the Chineseness of the Chinese.

What has the Chinese church in Indonesia done to achieve the goal of constructing Chineseness with reference to the ministry? It is not possible to speak of Chineseness as it is in China. The social demography has shaped Chineseness and made it adaptable to the Indonesian nation-building program. We are therefore constructing a contextualized Chineseness in the Chinese church. Having said that, contextualization is an intricate process in which a culture is translated into another culture without losing the essence of that incoming culture. Scholars argue that “there never was a development toward a ‘truly contextual Chinese Christianity, although, ‘a Chinese ethnic identity cannot be concealed, and ethnicity remains a very important factor in Indonesia society’.”⁵⁴ Therefore, it is not a question of contextual Chinese Christianity, but Chineseness which consists of ethnicity as the crux of contextualization. The outward expression of ethnicity involves culture and language. Lambert points out that ethnolinguistic privileges are the factors that

⁵¹Ibid., 69.

⁵²Researchers suggest the additive bilingualism is the theory explains the said phenomenon. Cf. William E. Lambert, “Cognitive, Attitudinal and Social Consequences of Bilingualism,” cited in A. Mani & S. Gopinathan, “Changes in Tamil Language Acquisition and Usage in Singapore: A Case of Subtractive Bilingualism,” *Asian Journal of Social Science* 11(1) (1983): 105-106.

⁵³Goebel, “Language, Class, and Ethnicity in Indonesia,” 71.

⁵⁴Chang Yau Hoon, “Mapping Chineseness on the landscape of Christian churches in Indonesia,” 1-2.

determine the languages members of the community are mastering in order to excel in the community.⁵⁵ That reason explains why even Indonesia Muslims are learning Mandarin.⁵⁶

The Contribution of Christian Chinese Schools

Hoon has written an article on Chinese Christian Schools in Indonesia.⁵⁷ He argues that “Chinese schools have been important sites for transmitting Chinese culture and maintaining Chinese identity.”⁵⁸ Researchers even suggest “no single institution has been more effective in maintaining ‘Chineseness’ than have Chinese schools.”⁵⁹ Hoon proposes that mapping the Chinese Christian schools in Indonesia deserves scholars’ attention. Based upon this, Hoon attempts to describe the make-up of such schools. There are four prestigious “Chinese” Christian schools in Jakarta:⁶⁰ Christian School of Indonesia, Agape Christian School, Eagle’s Wings School, and People-Building School.⁶¹ These Christian schools are founded and funded by Chinese churches,⁶² ethnic Chinese philanthropists, business people or organizations unaffiliated with a church,⁶³ and by Charismatic churches.⁶⁴ Chinese schools are sought after in the post-Suharto Indonesia. Learning Chinese language has become a popular pursuit for both Chinese and non-Chinese-Indonesians.⁶⁵ The trend creates an enormous opportunity for Chinese or non-Chinese educational institutions and Christian or non-

⁵⁵Cited in A. Mani & S. Gopinathan, “Changes in Tamil Language Acquisition and Usage in Singapore: A Case of Subtractive Bilingualism,” 105-106.

⁵⁶A report by Michelle Tsai on *Indonesia Learns Chinese*, <http://foreignpolicy.com/2010/05/20/indonesia-learns-chinese/> (accessed 24 May 2018). Aulia R. Sungkar, *Chinese Challenge: More Indonesians Learning Mandarin*, <http://jakartaglobe.id/archive/chinese-challenge-more-indonesians-learning-mandarin/> (accessed 24 May 2018).

⁵⁷Chang Yau Hoon, “Mapping ‘Chinese’ Christian Schools in Indonesia: Ethnicity, Class and Religion,” *Asia Pacific Education Review* 12(3)(2010): 403-411, http://ink.library.smu.edu.sg/soss_research/755.

⁵⁸*Ibid.*, 403.

⁵⁹Cited in Hoon, “Mapping ‘Chinese’ Schools in Indonesia,” 403.

⁶⁰*Ibid.*, 404.

⁶¹*Ibid.*, 406.

⁶²*Ibid.*, 405.

⁶³*Ibid.*, 406.

⁶⁴*Ibid.*

⁶⁵*Ibid.* Not only the Indonesians are learning Chinese, the non-Chinese in Brunei are also witnessing a rise in learning Mandarin, <http://www.asiaone.com/asia/rise-non-chinese-learning-mandarin-brunei> (accessed 1 June 2018). Grace Shao reported on the trend of learning Chinese as a second language is growing, <https://america.cgt.n.com/2015/03/03/chinese-as-a-second-language-growing-in-popularity> (accessed 1 June 2018).

Christian schools, to retain and promote Chineseness through education. Chinese Christian schools in Indonesia need to integrate the national Pancasila ideology into its program. On the other hand, Chinese Christian schools have to find a meaningful way to translate Chineseness of the Chinese culture into the local context.⁶⁶ Of the four Chinese Christian schools, People-Building School says that “while classes are conducted in English, students have to learn Chinese and Indonesian as second languages.”⁶⁷ Trilingualism is a debatable issue among researchers; ⁶⁸ this paper is not engaging in the debate but would like to mention the existence of bilingual, trilingual, and multilingual language.

Hoon says Christian schools in Indonesia “serve to maintain a physical and spatial boundary where young Chinese define their identity against the non-Chinese.”⁶⁹ Chinese students are the dominant population of these Christian schools. However, many non-Christian Chinese parents in Jakarta also find Christian schools attractive for their children’s education. This is mainly due to “the ethnic Chinese concentration of the schools’ population, exclusive social class, class environment, academic accomplishments, reputation, and discipline in the schools.”⁷⁰ In fact, as Hoon points out, the Chinese Christians schools’ aim is to prepare students for entry into overseas universities.⁷¹ School discipline is an important consideration for Chinese parents when choosing schools for their children.⁷² Researchers have shown that Chinese culture and values are the key factors promote greater success in students’ lives and future career.⁷³ Yudan He argues,

⁶⁶Hoon, “Mapping ‘Chinese’ Christian Schools in Indonesia,” 406, where Hoon pointed out that amongst church leaders that “a process of localization (or indigenization) would have to take place.” See also note 53 for discussion.

⁶⁷Ibid., 408.

⁶⁸See Scott R. Schroeder and Viorica Marian, “Cognitive Consequences of Trilingualism,” *The International Journal of Bilingualism* 21(6) (2017): 754-773; David C. S. Li, “Towards ‘Biliteracy and Trilingualism’ in Hong Kong (SAR): Problems, Dilemmas and Stakeholders’ views,” *Association Internationale de Linguistique Appliquée Review* 22(1)(Jan 2009):72-84; Fotini Anastassiou, Georgia Andreou, Maria Liakou, “Third Language Learning, Trilingualism and Multilingualism: A Review,” *European Journal of English Language, Linguistics and Literature* Vol.4 No.1 (2017): 61-73.

⁶⁹Hoon, “Mapping ‘Chinese’ Christian Schools in Indonesia,” 409.

⁷⁰Ibid., 409-410.

⁷¹Ibid., 409.

⁷²Ibid.

⁷³There is research on the relationships between education, discipline, Chinese parents, and Chinese values. See Yudan He. “Primary School Teachers’ and Parents Discipline Strategies in China.” PhD thesis, The University of York, 2013; Kelsey Munro, Strict classroom discipline improves student outcomes and work ethic, studies

Chinese teachers employed more relationship-based discipline strategies and less aggressive techniques and punishment compared with Australian and Israeli teachers. Similar result has been obtained recently from the data collected by Riley, Lewis and Wang in China and Australia, which again demonstrated that Chinese teachers used relatively less and lower-intensity aggressive discipline methods compared with Australian teachers.⁷⁴

This comparison of two different cultures showcases the central issue of discipline. Though the study by Yudan He focuses on the primary school in China, it does not cancel the validity the argument that Chinese Christian schools hold a higher position in Indonesia because of their good reputation in discipline, among other criteria. Discipline ranks high on the scale due to the dominance of Confucianism.⁷⁵ There is no study to show that Christian schools in Indonesia adopt the values of Confucianism, but rather the “universal Christian values” have been contextualized as “Love, Care, and Integrity,” explains the Director of the Christian School of Indonesia.⁷⁶ These contextualized Christian values have its counterpart in the teaching of Confucianism.⁷⁷

This writer witnessed an encounter between a Chinese Christian school and Chinese culture. I taught at Sekolah Tinggi Teologi Bandung (STTB, Bandung Theological Seminary) in Bandung, Indonesia. Within the campus, a school provides formal education from primary to

find, <https://www.smh.com.au/education/strict-classroom-discipline-improves-student-outcomes-and-work-ethic-studies-find-20161108-gsksiq.html> (accessed 7 June 2018); “Would Chinese-style education work on British kids?” *BBC News* 4 August 2015, <https://www.bbc.com/news/magazine-33735517> (accessed 7 June 2018); Quan Zhou, “Discipline and Self-Discipline: A Personal Cross-Cultural Perspective,” <http://smhp.psych.ucla.edu/pdfdocs/china.pdf> (accessed 7 June 2018). One researcher has done a study to compare the differences in attitude between two groups of medical students and one group of resident on discipline practices, the finding throws light on the disciplinary issues. See Brady John Heward. “Comparison of the Acceptability of Discipline Practices between Chinese Medical Students and Residents and US Medical Students.” MD thesis, The Yale University School of Medicine, 2011.

⁷⁴Yudan He, “Primary School Teachers’ and Parents Discipline Strategies in China,” 49.

⁷⁵*Ibid.*, 48-52.

⁷⁶Hoon, “Mapping Chinese Christian Schools in Indonesia,” 410.

⁷⁷Interesting comparison between Jesus and Confucius can be found in Hans Küng analysis. Please refer to Hans Küng and Julia Ching, *Christianity and Chinese Religions* (New York: Doubleday, 1989), especially 105-108, 114-116, 118-120. Also, Gregg A. Ten Elshof. *Confucius for Christians: What an Ancient Chinese Worldview Can Teach Us about Life in Christ*. Grand Rapids: Eerdmans, 2015.

secondary level. In 2013, I was invited to teach a course for the Lunar Chinese New Year festive season. The school organized a celebration for the students and their parents. The campus was beautifully decorated with lanterns, Chinese calligraphy (*Chun Lian*, Spring festival couplets), and Chinese foods were prepared. Students came in resplendent *Qi Pao* (Cheongsam) or *Tang Zhuang* (T'ang) clothes. Chineseness permeated the air. It takes a concerted effort from all parties to put everything together for a Chinese festive occasion celebration. Nevertheless, the ideology of Chineseness was the catalyst for the school board to initiate the celebration.

The Ministry of Bilingual Service

Chinese Christian churches in Indonesia have to conduct services in Bahasa Indonesian, Mandarin, English, Hokkien (*Fu Jian*).⁷⁸ This is the linguistic ecology of Chinese Christian church. According to Hoon, Chinese Christian churches conduct services and board meetings in Indonesian and Mandarin or only in Indonesian.⁷⁹ I had the privilege to teach and preach in Bandung and Jakarta. In 2011, while teaching an intensive course at STTB, I was invited to preach at a prayer meeting of a local church, Hok Im Tong (a Hokkien naming convention which means evangelical church.) There were two prayer meetings on that night, one in Bahasa Indonesia, one in Mandarin at which I was preaching without interpretation. It was well attended. Hok Im Tong is a big church which has several Sunday services and weekly meetings. It provides a spatial environment to hold monolingual and bilingual services. At another preaching experience with a local Indonesia Chinese church in Jakarta, I preached three times in the afternoon. I preached in

⁷⁸Researcher suggested that there were four predominant groups migrated to Indonesia in the early year, and there were the Hokkien, Hakka, Teochiu, and Cantonese. Cf. Gregory, S. Urban, "The Eternal Newcomer: Chinese Indonesian Identity from Indonesia to the United States," *LUX: A Journal of Transdisciplinary Writing and Research from Claremont Graduate University* Vol.3, Issue 1, Article 19 (2013); 2.

⁷⁹Hoon, "Mapping Chineseness on the landscape of Christian churches in Indonesia," *passim*. Scholars may have different viewpoint on language issue in Indonesia church. For example, Tabita Kartika Christiani argued that multiculturalism is a route and reality that churches in Indonesia has to tackle with. She strongly urged churches to consider the level of pluralistic approaches to languages. See her short article on "Identity in a Multicultural Church: An Experience of Indonesian Christian Church," http://cca.org.hk/home/ctc/ctc-07-03/04_tabita14.pdf (accessed 8 June 2018). For general language policy, researchers have also cautioned the intergenerational transmission of a local language may impact the use of a language. Cf. Abigail C. Cohn and Maya Ravindranath, "Local Languages in Indonesia: Language Maintenance or Language Shift?" *Linguistik Indonesia* Vol. 32, No.2 (August 2014): 131-148.

Mandarin with interpretation into Bahasa Indonesia. It was an uplifting service with a congregation of about 300 to 400, mainly attended by those 30 years old and above. I preached with interpretation slightly over one hour. Although I wasn't involved in the church life of the Indonesian Chinese church, that humble and straightforward experience allowed an excellent exposure into the momentum of the Chinese Christian church. The bilingual service is a way to guarantee the continuation of the Chinese/Mandarin language medium to serve the demanding congregation in Indonesia. Exposure to the language environment is the key to master a language.⁸⁰ It is therefore crucial for the Chinese Christian church in Indonesia to make an effort to create and provide a spatial environment that allows the use of Chinese/Mandarin in the congregation if Chineseness is the concerned issue at heart.

In Part 1, I have focused on the paradigm of Chang Yau Hoon as a model for constructing Chineseness in the Christian church in Indonesia. I have delved into the contribution of the Christian Chinese schools in Indonesia and how the ministry of bilingual services can serve the congregation in Indonesia. Part 2 of this paper will look at constructing Chineseness in ministry in the Singapore Christian church and will conclude with my recommendations and some global applications.

⁸⁰Scholars have been debating the issue involved in raising up children with bilingual ability in Indonesia. Cf. Novi Rahayu Restuningrum, "Raising Bilingual Children in Indonesia: The Strategies," *The Jakarta Post*, Thursday 5 April 2018, <http://www.thejakartapost.com/academia/2018/04/05/raising-bilingual-children-in-indonesia-the-strategies.html> (accessed 13 June 2018).

Constructing Chineseness in Ministry: A Contextualized (Re)thinking with Special Reference to Chinese Church in Indonesia and Singapore: Part 2

by Bernard Koh Ming Huat

Introduction

This part examines the issue of constructing Chineseness in ministry in Singapore. The issue of bilingual services will be explored using three Christian churches as examples. This part will conclude with the author's recommendations and global applications.

Constructing Chineseness in Ministry in Singapore¹

There are about 243 churches under the umbrella of National Council of Churches of Singapore (NCCS).² Additionally, there are thirty-two churches belong to Bible Presbyterian churches,³ and forty-two churches are listed as Independent,⁴ making a total of approximately 317 churches.⁵ This paper does not attempt to conduct a detail field survey of the demography of Chinese churches in Singapore. To analyze

¹Singapore is a country with a total population of 5.6123 million people, in which 3.4392 million are citizens, 0.5266 million are permanent residents.¹ The population by ethnic groups at the end of June 2016: Chinese is 2.9231 million, Malays are 0.5258 million, Indians is 0.3568 million, others is 0.1276 million. ¹ This paper is focusing on the Chinese population as the topic suggested.

²NCCS Website, <https://nccs.org.sg/about/members/> (accessed 13 June 2018).

³Wikipedia Website, [https://en.wikipedia.org/wiki/Bible-Presbyterian_churches_\(Singapore\)](https://en.wikipedia.org/wiki/Bible-Presbyterian_churches_(Singapore)) (accessed 13 June 2018).

⁴A Guide to Churches & Organisations in Singapore 2009-2010 (Singapore: National Council of Churches in Singapore, 2009), 171-235.

⁵By definition, "churches" here refer to Protestant Churches. It is a challenge to have an accurate account of number of churches in Singapore. References cited in this paper have different cut-off dates, and some churches do not belong to any of the mentioned systems. I was not able to access accurate data from the government so this paper does not present a comprehensive account of the total number of churches in Singapore.

the issues related to the study of this paper, this writer proposes that a collaboration of selected churches data would surface the crux of the matter. The Chineseness of the Chinese church is to be identified and studied in terms of the language used in Sunday services. The parallel paradigm has been investigated through the study of the Indonesian Chinese Christian church in this paper. Therefore, this paper will analyze the Chineseness and language issues with reference to three churches that conduct Sunday services in Mandarin co-existing with services in English and other languages or dialects. Their models demonstrate the uniqueness of Chinese services and their contribution to the understanding of Chineseness, which may orientate the direction of the ministry of the Chinese church in Singapore and beyond Singapore.

This paper began its analysis with a brief sketch of the language policy of the government of Singapore and its impacts on education and the Christian community. Then, I will present three churches to showcase the strategy of launching a Chinese service under special circumstances, and the results of starting Chinese services. Recommendations will be formulated through interviews with respective church leaders, with suggestions for further study.

The National Interest

The specific and strategic language policy began with *Report on the Ministry of Education 1978* (also known as *Goh Report*). Deputy Prime Minister Goh Kheng Swee was commissioned to lead a team to investigate the problems of the education system.⁶ Several findings in *Goh Report* redefined the landscape of education in Singapore:

- a. The policy of bilingualism was not “universally effective.”
- b. English and Mandarin were new languages to most of the Chinese students as 85 per cent of them spoke dialects at home.
- c. The one-size-fits-all education program did not cater to students with differing abilities, mainly when most of the students were learning two languages they were unfamiliar with.

⁶A brief sketch of the education system and bilingual policy is summarized in an article by Cheryl Sim, “Bilingual Policy,” http://eresources.nlb.gov.sg/infopedia/articles/SIP_2016_09_01_093402.html (accessed 14 June 2018).

- d. Students were unlikely to achieve the same level of proficiency for both English and their mother tongue.
- e. A new education system with ability-based streaming at the primary and secondary levels was introduced in 1979.⁷

The Goh Report resulted in many changes in Singapore, both in the education system as well as in its impact on the landscape of the Chinese churches. In 1979, two significant events related to language policy took place. The Special Assistance Plan (SAP) was introduced in nine Chinese stream secondary schools to preserve the culture and traditions of the best Chinese schools and to develop these schools into effectively bilingual institutions.⁸ The other event was the official launch of the “Speak Mandarin Campaign” by Prime Minister Lee Kuan Yew on 7 September 1979. It aimed to simplify the language environment and improve communication among Chinese Singaporeans.⁹ In 1984, Chinese-as-one-subject-in-school policy was introduced, and a Singapore school was formed in 1987 where English was taught as the first language.¹⁰ The education policy with reference to language had an impact on Chinese churches. There was a concern about the future of the Chinese churches with who used Mandarin as a main communication medium.¹¹ Christianity in Singapore has since responded to the change

⁷Ibid.

⁸Ibid.

⁹“Speaking Mandarin Campaign is launched 7 September 1979,” <http://eresources.nlb.gov.sg/history/events/0daaa112-a100-4bbf-8907-8ea4472c26c3> (accessed 20 June 2018).

¹⁰“Bilingual Policy,” http://eresources.nlb.gov.sg/infopedia/articles/SIP_2016-09-01_093402.html (accessed 20 June 2018).

¹¹In 1985 there were forums organized by Chinese churches to discuss the future of Chinese speaking church due to the change of education policy. The atmosphere was worried and down hearted. Surprisingly there wasn’t any documentation to record the discussions for that period of time. In a paper, Bishop Dr Robert Solomon of the Methodist Church in Singapore briefly sketched the situation of Christianity in that era that could be read, the paper suggested, as a reaction as a counter proposal to the impact of education policy had on the church life especially to the Chinese speaking church. He said, “The regular church services have also seen an increasing number of expatriates attending and participating in church life. These would include, for example, professionals and workers from China, India, Philippines, Myanmar, Indonesia and a host of other nations. This has further enriched the church in Singapore and brought in new resources as well as strengthened the resolve to reach out to the different ethnic groups in the country and beyond.” Robert Solomon, “The Church as a Multiracial Community,” <http://www.hcf.org.sg/resources/the-church-as-a-multi-racial-community> (accessed 21 June 2018).

of education policy.¹² The responses of churches in Singapore deserve an in depth study to demonstrate the dynamic of church life as well as to gather details on the Chineseness of Chinese church. For the limitation of the scope of the study, this paper will only look into the Chineseness of the Chinese churches.

The Establishment of Chinese-Speaking Ministry in an English-Speaking Church

While Chinese-speaking churches were striving to keep their younger members because of the education policy, English-speaking churches had also started Mandarin services. This paper will map out the Chineseness in these Mandarin services. What drove the leadership of an English-speaking church to start a Mandarin service? What were the challenges when it first began? What Chineseness has been demonstrated through the Mandarin service?

Trinity Christian Centre

Trinity Christian Centre (TCC) started with a prayer meeting in September 1969. In April 1970, the first Sunday service was launched.¹³ When Naomi Dowdy was installed as the senior pastor, the Chinese service was born.¹⁴ TCC was worshipping at the World Trade Center in 1983. There was a small hall available beside the main English service. At that time, there was no Chinese pastor to shepherd the flock. There was interpretation through the headset for Cantonese-speaking attendants at the English service. Soon after, Bible study groups using Mandarin and other dialects were launched. In 1987, Dowdy started a Chinese service with Patsy Wong then Dowdy's secretary, as interpreter. The sermon was translated into Mandarin. The congregation spoke

¹²Robert Solomon stated, "Some churches have crossed linguistic and ethnic boundaries to do this. For instance, while traditionally Chinese-speaking churches started English services, partly to retain the English-speaking children of their members in church, traditionally English-speaking churches have also started services in Mandarin and dialects to cater to the Chinese-speaking parents of their members who are being reached out with the gospel." "The Church as a Multiracial Community," <http://www.hcf.org.sg/resources/the-church-as-a-multi-racial-community> (accessed 21 June 2018).

¹³Trinity Christian Centre website, <http://trinity.sg/Welcome/Our-Leadership-Team/> (accessed 21 June 2018).

¹⁴Naomi Dowdy, interview by Bernard Koh, 4 May 2018, TCA College, Singapore. Report and Information on the TCC Chinese service is based on this interview.

Mandarin, Hokkien and Cantonese. There were Mandarin and dialect services. Those who attended were parents and grandparents of the members of the main English service. They were also a group of middle-aged Christians. The strategy then was to reach the older generation through the first generation young Christians.

The vision for launching a Chinese service was crystal clear. The Chinese service was not designed to accommodate aged Chinese or the elderly of the English congregation who prefer Chinese, but to bilingual youth. These intended to preserve their Chinese roots, and were not fluent in English, though they were bilingual under the Singapore education system. Dowdy had witnessed vibrant youth in Taiwan attending contemporary Chinese services. She was convinced to make the Chinese service vibrant and colored with Chineseness in order to make it attractive for people to attend. Chinese music, instruments, and language were important factors.

It is important to the Chinese to preserve Chineseness. In those days, and even now, a segment of society prefers Chinese. Children were raised in Chinese homes. They spoke mixed languages and dialects, a “*rojak*”¹⁵ with a mixture of a little of everything. The ideology of this new approach, and not the western approach, to the service is essential. The key is identification. People who attend the Chinese service must be able to identify with the order and pattern of service. In another words, members have the sense of ownership.

To launch a Chinese service, Dowdy shared her vision of the Church with the board and they prayed over it. The charisma and leadership of Dowdy was key to launching a Chinese service. Between thirty and forty members attended the first service. The church was glad to start a Chinese service. Initially, Dowdy was the speaker for the Chinese service. Later, Patsy Wong also preached in Mandarin.

Dowdy commented that in Genesis 11, language was a unifying factor. Therefore, language determines your mentality. Dowdy observed that in Taiwanese churches there was Chinese music, songs and hymns. It was vital to have Chinese songs and not a translated version of the English songs for the Chinese service. Chinese service also needed to have Chinese décor to demonstrate and enhance Chineseness. We can

¹⁵*Rojak* in Malay means "mixed", is a local salad of mixed vegetables and fruits, drizzled with a sweet and sour sauce comprising local prawn paste, sugar and lime, http://eresources.nlb.gov.sg/infopedia/articles/SIP_392_2005-01-06.html (accessed 22 June 2018). *Rojak* as a local colloquial means a mixture of everything, is Manglish, and is an English-based pidgin or creole spoken in Malaysia. cf. <https://en.wikipedia.org/wiki/Manglish> (accessed 22 June 2018).

learn a principle from Paul the apostle as he writes in First Corinthians 9:22, “I have become all things to all people so that by all possible means I might save some.”(NIV) We should be reminded of a missiological principle: we enter into a community not to take a culture but to take a kingdom. Flexibility in the way we handle a service to cater to the particular need of a special group shall shape our perspective. There is a call to find a bridge to reach the Chinese. And we need to focus on the Chinese as Chinese. Therefore, starts with the right vision. And there will be a good response as we did it many years ago. There were more young people to commit in the Chinese service. The TCC Chinese service has captured and preserved the Chineseness through its order of worship since it was launched. The foundation to maintain the Chineseness lies in the heart and vision of the leadership. A proper understanding of the demography of the congregation strategically orientates the Chinese ministry.

*Church of Singapore*¹⁶

Huang Jen Sen, Cheng Kai Ho, and Goh Ewe Kheng were the founding elders of the Church of Singapore (COS) in December 1963. The church started as a Mandarin and Hokkien service. Toward the end of 1964, COS began a bilingual service with English and Mandarin. The change in language came when a teacher in an English school brought a few hundred secondary school students. A *peranakan* elder also brought his relatives and friends. At that time, the late Goh Ewe Kheng had an excellent network with foreign speakers from the English speaking world and Taiwan. All these factors contributed to the launching of a bilingual service so that the church could better serve its congregation. Right from the beginning, COS adopted an important principle: all communication was bilingual. Half of the leadership of the church is English-educated and the other half is Chinese literate. Meetings, committees, songs of worship are bilingual.

In the years 1964-1965, special services were held in conjunction with Chinese festivals. There was the First day (*Chu Yi*) of Lunar Chinese New Year Thanksgiving service. And it has now become a tradition in COS. The mid-Autumn festival outreach program was organized to encourage members to invite relatives to the evangelistic meeting.

¹⁶Elder Peter Phua, interview by Bernard Koh, 30 May 2018, Church of Singapore, Singapore. Report and information on Church of Singapore is based on the interview.

The socio-cultural environment of the sixties was the unique setting in which COS developed its ministry. COS had its initial gathering at Siglap, where *Peranakan* gathered. The joining of a *Peranakan* elder verified this demographic. The majority of attendees were not from the affluent class. Many of them attained general education. The spiritual drive was extraordinary at the inauguration. The Holy Spirit filled the three founding elders after they attended the special meeting led by Jiang Duan Yi, a former Hong Kong movie actress converted to Christianity. The charismatic movement ignited the formation of COS. Members were devoted to personal evangelism, giving out gospel tracts by visiting house to house every Saturday. Evangelistic meetings were frequent.

The leadership established a healthy structure to set up bilingual services. Recognizing the differences in mindset of two groups, namely, the Chinese-educated and the English-educated, leadership committed to carrying out the task which God had entrusted to them. They learned to accept, to respect, and to have one mind with one another. This model of leadership has attracted the attention of many other churches. They work hard to nurture the concept of bilingualism through interpretation and translation. Sermons and songs are translated to allow both parties to understand and participate. Leadership fights the wrong thinking of a “second class or underprivileged member” in the church due to a language handicap. In 1977, COS started its second bilingual service, and in 1980, launched a third. The growth of each service ended up in beginning an English service and a Mandarin service in 1987. The golden time of ten-thirty on Sunday morning is still reserved for the bilingual service.

A bilingual service fosters a closer relationship among the leaders. It allows couples with different language backgrounds to worship together. Guest speakers are freer to preach at the bilingual service. It also creates a better networking for the church to invite guest speakers. These bilingual services focus on the Chinese festivals, giving the church the opportunity and multi-dimensionalism to embrace the goodness of Chinese culture. In the Chinese Lunar New Year Thanksgiving service, members celebrate the festive season by giving Mandarin and Chinese cake (*nian gao*). In Qing Ming (remembrance of the ancestors), and Parents’ Day Sunday, messages related to fidelity, honoring parents and the elderly are shared. The Duan Wu, or double five, festival (rice dumplings) witnesses the evangelistic outreach. Members are given and share moon cakes at the Mid-Autumn festival. Dinner is organized, members learn to appreciate creation and pay tribute to God the Creator.

Till this day, members of COS look forward to Chinese festive services that are organized under the church master plan.

The Chineseness depends on the Mandarin language. Messages preached in Mandarin are closer to Chinese hearts. Stories and fables are good carriers for the moral teachings, which can be linked with biblical truth. Speaking Mandarin conveys culture, values and passions effectively.

In conclusion, Chineseness in COS is being preserved and demonstrated through the special services related to Chinese festivals. The church encourages members to practice the customs of giving and sharing during those services. The leadership guards the use of languages as the key to establish a fruitful and blessed ministry.

The Bible Church, Singapore¹⁷

The Bible Church, Singapore (TBCS) at the West Coast Road, Singapore is an independent church. It is an English-speaking church. The existing church building, named Clementi Bible Centre (CBC), was built in 1985 by the joint efforts of two churches, The Bible Church, Singapore and Mount Carmel Bible Presbyterian Church (MCBPC). Before 1985, TBCS had five meeting points for its members.

Before launching the Mandarin service, TBCS had already begun community outreach program in the West Coast district, led by a church elder. It was a community care service. Evangelistic meetings were held, but new converts were redirected to neighboring churches due to language issues. Many of the new converts spoke only Mandarin and Chinese dialects. Meanwhile, members of TBCS were also facing challenges in bringing their parents to attend Sunday service due to language. A group of ten people (aged 30-40) were regularly absent from the Sunday service because they were accompanying their non-English speaking parents to other churches. These elderly (aged 60 and above) only spoke Mandarin and dialects, and most of them had received formal education up to Primary level.

In 1998, TBCS held several discussions to address these constraints. The consensus was to start a Mandarin service. Sixty-four members attended the discussion and endorsed the plan. One-third of those who attended formed the core group of the first Chinese service. A soft launch of the Chinese service with activities prepared the church. The Chinese service of TBCS officially started in 1999. The core group was

¹⁷This section is based on an interview with Dr Mee On Tong, the ministry staff worker of The Bible Church, Singapore. Cf. Mee On Tong, Interview by Bernard Koh, 3 July 2018, TCA College, Singapore.

comprised of members between the age of 30 to 40, who had formal education from Pre-University and above. Chinese-educated, some were from the nine secondary schools under the Special Assistance Plan (SAP) who emphasized Chinese culture and language.

In 1985, CBC set up a kindergarten that has become a much sought-after pre-education institution in the West Coast district. The board of the kindergarten is constituted by an equal number of representatives from TBCS and MCBPC. The neighboring community sees the CBC as an institution of Christianity that provides a good-quality pre-education program for children before the age of 7. Regardless of race and religion, parents are comfortable to enroll their children into the kindergarten for proper education. The kindergarten holds many different celebrations in accordance with the policy laid down by the Ministry of Education. These include different racial festivals. During Chinese Lunar New Year festive season, the kindergarten is décor with elegant and beautiful Chinese ornaments. TBCS Chinese service also works together with the kindergarten in reaching out to the parents and relatives of the students. Brochures and information leaflets are sent to parents and guardians of the children during Chinese festivals such as Chinese Lunar New Year, Mid-autumn (mooncakes) festival.

The challenges of launching a Mandarin service at TBCS included the inadequacy of the knowledge of Chinese culture and the mastery of Mandarin. The mindsets of an English church and a Chinese church are different. The Chinese service also faced the challenge of engaging members to lead the prayer and read the Scripture in Mandarin and to find suitable Chinese hymns and songs for worship.

The benefits of launching a Chinese service are that members need not attend two churches as it was, and new volunteers are raised to serve in the ministry. In addition, sermons were preached in Mandarin then and until this day. The Pastoral staff and leaders come together to discuss and find solutions to these issues.

The Chineseness of TBCS is expressed in many ways. First, special services are organized throughout the year in accordance to the Chinese Lunar calendar. In the Chinese Lunar New Year service, antithetical couplet (*dui lian*) is seen in the worship hall together with auspicious flowers (*nian hua*), and Chinese Lunar New Year songs are sung. Special services of Parents' Day and Mid-Autumn festival are held in time to commemorate the sacrificial love of parents and the aspiration for (re)union with loved ones. Second, the traditional values embedded in the Chinese culture such as filial piety, honor for the teachers and respect for his/her teaching are enhanced and elaborated through the pulpit, church bulletin and other means.

In conclusion, TBCS upholds the traditional values in the Chinese culture as a way to express its Chineseness. TBCS also organizes activities revolve around the Chinese festivals. One unique approach of TBCS on issues related to Chineseness is through the establishment of a kindergarten. A proper channel has been installed through the kindergarten to convey the position of the church to the neighboring community on the affirmation and promotion of Chineseness.

Recommendations: Constructing Chineseness for Chinese Church

I would like to recommend the following issues for future discussion on contextualizing thinking of Chineseness with reference to Chinese ministry in Singapore. First, from the model of TCC, Chineseness can be expressed through the order and content of worship. The Hakka church in Taiwan is pioneering in its practices in the area of funeral rites which can be a showcase for further investigation.¹⁸ Second, as the COS model illustrates, the church encourages members to practice the customs of giving and sharing during Chinese festivals. It is a custom that the Chinese would endorse as a unique way of expressing Chineseness. Biblically, it is interesting to note that the celebration of Purim comprises of giving presents of food to one another and gifts to the poor (Esth. 9:22). Perhaps, we may investigate the instructions on Purim and related texts in the Holy Scriptures to establish comprehensive guidelines on giving and sharing. Third, as TBCS demonstrates, traditional Chinese values are conveyed through the pulpit and church bulletins. Messages are communicated with a valid and powerful tool—the outreach program of the church. Whether through community outreach or the kindergarten, the church is careful and diligent to state its commitment to uphold the core of the gospel while the colorful beauty of Chineseness is engraved on the hearts of attendees.

¹⁸Wai Min Tsai, “The Research of Taiwanese Renewed Funeral—For the Example of Hakka Church’s Three Ceremonies of Memory,” 《新世纪宗教研究》 (*New Century Religion Study*) Vol.8, No3 (March 2010):51-94. Also Chien-Jung Lin, “A Research of Interaction Between the Presbyterian Church and Local Community in Taiwan—An Example of Linzenei Presbyterian Church” (MA Thesis, National Taitung University, 2009).

Global Applications

In a research paper, Edgar Wickberg discussed the Chineseness of Chinese in the city of Vancouver, Canada.¹⁹ What is Chineseness? Wickberg illustrated the visibility of Chineseness, first, to the language spoken on the streets, and Mandarin speech was increasingly heard.²⁰ Second, in Canada, multiculturalism has become one of two Canadian characteristics.²¹ In Vancouver, practical multiculturalism includes conspicuous sharing of cultural features with one another, encouraged in school and elsewhere.²² The Dragon Boat Races, promoted by two leading Chinese Canadians, became a multicultural festival celebrating Vancouver.²³ The Chinese New Year Parade began to include non-Chinese ethnic organizations.²⁴ Chinese New Year became a recognized event for the city. One version of a Chinese New Year celebration, called “Gung Haggis Fat Choy,” a dinner combining supposedly Scottish and Chinese elements, has become well attended.²⁵ The pictures painted by Wickberg vividly illustrated the Chineseness perceived by the Chinese and non-Chinese communities in Vancouver in particular. The study proposed by Wickberg once again confirms that Chineseness is best expressed through the use of language and the celebration of Chinese festivals. Chinese churches may want to seriously consider adopting these approaches and blending them into their programs to reach out to both the faith community and the faith-seeking community. This writer has already witnessed some churches are advocating and implementing the said proposals. Perhaps it takes a bigger force to create a momentum that will drive the Chinese church one step further.

In his concluding remarks, Wickberg suggests three factors of note. First, the study of Chinese families should help all of us better understand the varieties of Chineseness, past and present.²⁶ In Vancouver, there is a trend now in literature and fuelled by personal stories told by non-academics: to bring the study of Global Chinese identities down from the “community” to the family and individual level.²⁷ Live stories of family and individuals showcase the Chineseness of the storyteller. Second, Wickberg suggests, “if everyone eats Chinese

¹⁹Edgar Wickberg, “Global Chinese Migrants and Performing Chineseness,” *Journal of Chinese Overseas* 3:2(November 2007): 39-55.

²⁰Ibid., 47.

²¹Ibid., 48.

²²Ibid.

²³Ibid., 50.

²⁴Ibid.

²⁵Ibid.

²⁶Ibid., 53-54.

²⁷Ibid., 54.

food and celebrates Chinese New Year, then the marker of Chineseness may be subject to appropriation and modification by people with no Chinese background.”²⁸ Ethnography is always a subject of interest both to the ethnographer and the anthropologist. This is an area that the Chinese church needs to investigate the pattern and illustration of Chinese culture through integrating the elements of the Chineseness in the preaching of the gospel. In Vancouver where the Global Cities concept is embedded, multicultural sharing may become a new and influential shaping force.²⁹ Third, Wickberg strongly advocates “that possibility, along with changing attitudes in Global Cities toward the rise of China, changing attitudes toward religion, and changing meanings of nationalism and modernity may yield totally new perspectives in the history of Global Chineseness and its performances.”³⁰ Wickberg is presenting a new scenario where Chineseness is being defined by the strong influential force of a politically and economically strong China.

Conclusion

In examining existing models of promoting Chineseness, the church uses language to share the Gospel. The Chinese church in Indonesia and Singapore may seek the wisdom of God and to tap on the strategies of these two governments in dealing with China and grasp on the opportunity to use the influence of China to reach a new destiny.

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²⁹Ibid.

³⁰Ibid.

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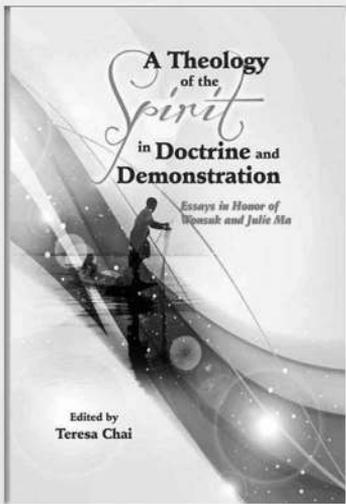
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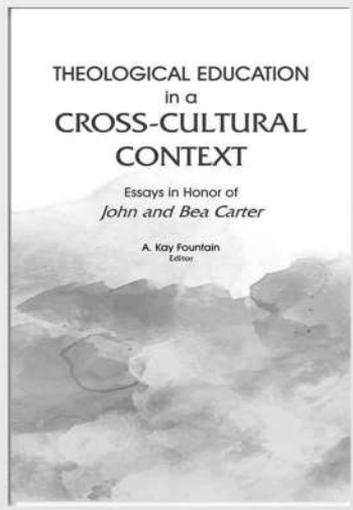
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A Theology
of the
Spirit
in Doctrine and
Demonstration

*Essays in Honor of
Wonsuk and Julie Ma*

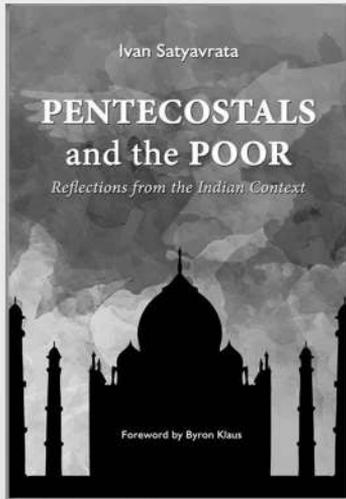
Edited by
Teresa Chai



THEOLOGICAL EDUCATION
in a
CROSS-CULTURAL
CONTEXT

*Essays in Honor of
John and Bea Carter*

A. Kay Fountain
Editor

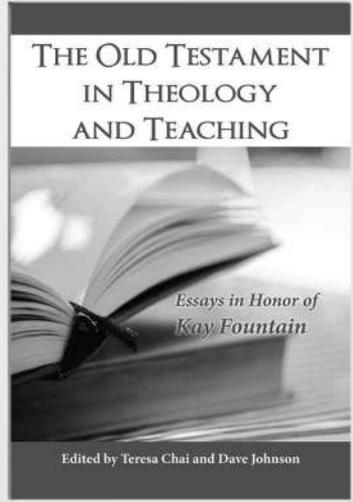


Ivan Satyavrata

PENTECOSTALS
and the POOR

Reflections from the Indian Context

Foreword by Byron Klaus



THE OLD TESTAMENT
IN THEOLOGY
AND TEACHING

*Essays in Honor of
Kay Fountain*

Edited by Teresa Chai and Dave Johnson

available at www.aptspress.org



PRESS RELEASE 1
Press Release on the International Dialogue Between
The World Communion of Reformed Churches
and Classical Pentecostals

Representatives of various classical Pentecostal churches and a delegation from the World Communion of Reformed Churches met in Legon, Accra, Ghana, November 29 - December 4, 2018. This meeting was the fifth session of the third round, which is focused on “Ministering to the Needs of the World.”

At the beginning and end of each day, participants gather to pray, sing, read and reflect upon the Bible together. This time of sharing in spirituality and worship helps to contextualize the discussions that take place, and builds greater community between participants.

This year, the dialogue focused on the significance of eschatology (those things having to do with the end of time and the return of Jesus, which is our blessed hope) to Mission. To open the discussion, the Rev. Dr. Karla Ann Koll (Reformed) and Rev. Dr. Van Johnson (Pentecostal) prepared and presented papers reflective of the teachings of their faith communities on this topic. Participants then raised questions and responded in a free-ranging discussion intended to tease out common interests and common concerns, while noting differences in understanding.

In her presentation, Dr. Koll demonstrated that Reformed Christians, like Pentecostals, anticipate the return of Jesus Christ to bring the Reign of God in its fullness. Their primary focus has been on sharing the Gospel and caring for the lives and well-being of others in ways they believe are in keeping with that Reign. Following the teachings of John Calvin regarding the sovereignty of God, and their belief that God’s redemptive intention encompasses all of creation, they have been less focused upon events surrounding the Second Coming, and more on the call for the Church to minister until Christ’s return. They maintain that the Holy Spirit empowers them both to promote the Gospel, and work to transform culture and society in keeping with Christ’s will.

Dr. Johnson made the case that both time and space have challenged the way Pentecostals think about and act upon their understanding of eschatology. Pentecostals believe that God has been restoring the purity,

passion, and power of the church through the Holy Spirit, in anticipation of the imminent return of Christ and the inauguration of His kingdom. Like the early church, their expectation that time was short before Christ's return, has motivated much of their mission activity, in which they have emphasized the proclamation of the Gospel to the "lost." Yet, after a century of existence, Pentecostal views of time are changing, leading to shifts in how they view mission. If they have more time to live and act, their view of the world around them, their space, must be taken more seriously than in the past. While continuing to affirm the soon return of the Lord, their notion of mission has broadened beyond proclamation or evangelization alone, to include other missional activities. Now, mission includes a range of activities extending from evangelism to creation care as signs of the future kingdom.

In their desire to immerse themselves in something of Ghana's church life and larger history and culture, dialogue participants met with the President and faculty of Trinity Theological Seminary over lunch and discussion. The group was welcomed by church leaders from the Presbyterian Church of Ghana and the Evangelical Presbyterian Church in the home of Rev. Dr. Setri and Akpene Nyomi. On Sunday, participants were privileged to worship with the Faith Congregation of the Presbyterian Church of Ghana. The lectionary reading from 1 Thessalonians 3:8-13 that day seemed to be especially relevant to the discussions of dialogue participants. Following the service, dialogue participants were graciously hosted for a meal, as guests of the church. They also traveled to the Elmina slave castle for a day of reflection on past and present failures of the church to live out the Gospel.

The Reformed team, which hosted this year's encounter, included the Rev. Dr. Karla Ann Koll, co-chair, (Presbyterian Church USA/Costa Rica), Rev. Dr. Hanns Lessing (Executive Secretary, World Communion of Reformed Churches), Rev. Dr. Setri Nyomi (Evangelical Presbyterian Church in Ghana), Rev. Dr. Bas Plaisier (Protestant Church in the Netherlands) and Rev. Dr. Gabriella Rácsok (Reformed Church of Hungary). The Pentecostal team included: Rev. Dr. Cecil M. Robeck, co-chair (Assemblies of God, USA), Rev. Dr. Teresa Chai (Assemblies of God, Malaysia), Rt. Rev. Dr. David Daniels (Church of God in Christ, USA), Rev. Dr. Jacqueline Grey (Australian Christian Churches), Dr. Jean-Daniel Plüss (Swiss Pentecostal Mission), and Rev. Dr. Van Johnson (Pentecostal Assemblies of Canada).

Legon, Accra, Ghana
December 4, 2018

PRESS RELEASE 2
Third meeting of the International Lutheran-Pentecostal Dialogue
7 - 12 October 2018, Santiago, Chile
Communiqué

Representatives of various classical Pentecostal churches and the Lutheran World Federation member churches began a five-year dialogue in 2016, preceded by preparatory meetings from 2004 - 2010 at the Institute for Ecumenical Research in Strasbourg, France. The third meeting took place October 7-12, 2018 at Casa de Retiro San Francisco Javier in Santiago de Chile. Through annual meetings, the partners seek to understand each other better, at both international and local levels, in order to appreciate each other's theological and spiritual traditions and to find ways for common witness.

On Sunday, October 7, the dialogue members visited together first a service at the Lutheran Church El Redentor (Lutheran Church in Chile) in the Providencia district. They were generously invited for lunch afterwards. In the evening the Lutherans and Pentecostal delegates visited as small groups various Pentecostal churches belonging to the Methodist-Pentecostal Church and the Pentecostal Church of Chile and participated in worship including the sharing of the Word.

The theme of this phase of the dialogue focuses on various aspects of Christian ministry in light of Luke 4:18-19. Each day began and ended with devotions led by the various members of the dialogue. The topic of this third meeting was "Proclaiming the Good News to the poor" and it focused on the situation of the materially poor and how the respective churches relate to them. Rev. Dr. Richard Waldrop presented a paper on "Pentecostals and the Poor" in which he described the fundamental role of the poor in the history and current development of Pentecostalism. Rev. Dr. Walter Altmann presented a paper "Good News to the Poor" from a Lutheran perspective. He focused on Martin Luther's understanding of the poor including a Christological focus and pointing to the centrality of the cross. Both presenters also addressed challenges with regard to what is commonly referred to as "prosperity gospel," a teaching that has arisen in many Neo-Pentecostal circles.

On Wednesday October 10, Bishop Alexis Salgado (Lutheran Church in Chile) visited the dialogue group and it had an occasion to share impressions and ask question about the life of the Lutheran Church

in Chile and their relationship with Pentecostals. In the afternoon about 25 Pentecostal and Lutheran pastors from the region met with the dialogue participants to learn about the reasons why the Lutheran World Federation and classical Pentecostals share in their passion for dialogue. The following discussions enabled the dialogue group to gain insights into the life of the two Lutheran Churches (Lutheran Church in Chile and Evangelical Lutheran Church in Chile) and various Pentecostal churches in Chile. Mr. Javier Castro Arcos, Director of the National Office for Religious Affairs, and Rev. Daniel Anabalon, chaplain to the Presidential Palace La Moneda, gave words of greeting.

The members of the dialogue visited the Memorial and Museum of Human Rights in Santiago. The unlawful incarcerations, the widely used torture and the many killings during the Chilean Military dictatorship of the 1970s and 80s reminded them that poverty is also a reality for those who are robbed of fundamental rights and freedoms.

Members of the Pentecostal team are: Dr. Jean-Daniel Plüss, co-chair (Swiss Pentecostal Mission, Switzerland), Rev. Dr. Veli-Matti Kärkkäinen (Pentecostal theological consultant, Finland/USA), Rev. Dr. Cecil M Robeck, Jr. (Assemblies of God, USA), Rev. Dr. Richard Waldrop (Church of God, USA/Guatemala), Rev. Gani Wiyono (Assemblies of God, Indonesia), Rev. Tham Wan Yee (Assemblies of God, Malaysia) and Dr. Olga Zaprometova (Church of God, Russia). Members of the Lutheran team are: Rev. Dr. Walter Altmann, co-chair, (Evangelical Church of the Lutheran Confession in Brazil), Rev. Dr. Tamás Gáncs (Evangelical Lutheran Church in Hungary), Rev. Dr. Cheryl Peterson (Evangelical Lutheran Church in America), Rev. Johannes Zeiler (Church of Sweden), Rev. Dr. Sarah Hinlicky Wilson (Consultant on behalf of the Institute for Ecumenical Research, Strasbourg, France/Japan) and Rev. Anne Burghardt (Secretary for Ecumenical Relations, Switzerland/Estonia). Rev. Dr. Wilfred J. Samuel (Evangelical Lutheran Church of Malaysia) was unable to attend. As observers were present, Dr. Oscar Corvalán (Pentecostal Church of Chile), Mr Patrick Bornhardt Daube (Evangelical Lutheran Church of Chile); Dr. Luis Orellana (Methodist Pentecostal Church, Chile) and Dr. Juan Sepúlveda (Pentecostal Church Mission, Chile).

The next annual meeting is scheduled to be held in 2019 in Africa. The theme will be “to proclaim freedom, recovery and release” (Luke 4:18) and will focus on healing and deliverance in its many aspects. In 2020 the dialogue will meet in North America to prepare a common document based upon the work they have completed.

Santiago de Chile, October 12, 2018

F. Gerald Downing, *Formation for Knowing God: Imagining God: At-One-ing, Transforming, for Self-Revealing* (Cambridge, UK: James Clarke & Co, 2015). xxiv +263 pp. paperback

Downing presented the forerunner to this text in 1964 entitled, *Has Christianity a Revelation?* And, to the discomfort of the wider evangelical world, the answer was “No, not yet” (ix). Downing was investigating the concept of “revelation” as seen in the Bible and analysing the understandings that unfolded with history with the result that he questioned the widely-held belief that God’s purpose through Christ was to reveal Himself. Instead he suggested that such an understanding was merely the result of human epistemological perception as fruit of the enlightenment. Downing preferred that “God’s main purpose in Christ . . . expressed in terms other than ‘revelation’ [was] reconciliation, justification, salvation, atonement, redemption, new creation” (xvi). In this current text, Downing returns to this same, no-less challenging topic, to further shore up his thesis in light of scholarship that has emerged in the last half century. In the Introduction, Downing restates his thesis much as before as one would expect of an author whose research and writing is clearly coloured by the desire to express himself with and through integrity. Downing acknowledges his earlier critics as well as those who also championed the cause. He then unfolds his updated variations on the original theme in the eight chapters that follow and which give meat to the concepts in the title of the book.

Chapter 1 attends to issues related to the use of language and words, and particularly since the 1964 version did not give weight to Wittgenstein’s work concerning the change of meaning that can come about when, importantly, words are considered in the context of the text in which they appear. Downing refers also to the importance of “implicature” and the question of subjective objectivity that claims to God-given knowledge of God inevitably invite. In this chapter Downing begins his play on words of atonement in terms of at-one-ment with God, ending the chapter with the tantalizing promise that “in the final chapter . . . the possibilities of an at-one-ment with God that can even be wordlessly enjoyed will be explored” (33).

Chapter 2 attends to reconciliation through Christ and at-one-ment, and issues related to the terms “self” and “revelation.” In relation to self and knowing, he returns again to his 1964 assertion that “We do not yet have an ‘I-Thou, Thou-I’ relationship with God” (53). Of revelation, and presumably as a means of urging that God does not reveal himself despite sending Christ, Downing suggests that “Jesus, God’s Christ, God’s Son, has been physically displayed, and this has enormous significance: but a significance not handed on a plate, rather a significance to be explored”

(62). In now turning to the issues of secular and theological knowledge, Downing appeals to the Qur'an and Muslim theologians making "more coherent sense" (64) of knowledge and what is actually knowable.

Chapter 3 sees Downing turn to the Old Testament or what he prefers to call "the Jewish scriptures" and finds knowledge about God more in terms of "the story behind the story" than through direct revelation *per se*. He does, however, draw out the motif of reconciliation as seen in the narrative accounts of Jacob and Joseph, this also being one of the key purposes assigned to the incarnation of Jesus.

Chapter 4 turns the focus to the New Testament, and revelation and knowledge of God in relation to the person of Jesus. An example of Downing underscoring his thesis can be seen, for instance, when he acknowledges that in John's "Gospel and the Letters of John: there is so much stress there on the vocabulary of 'knowing' . . . [but] the evangelist has in effect, if only implicitly, made it clear that 'in fact' we do not know Jesus himself sufficiently well to find in him the self-revealing of God (in any deep sense of 'self')" (96).

Chapter 5 appeals to the writings of early theologians from the first 100 years after Christ and onwards concluding that they denied "that we have any clear knowledge of God, [and they were] right not to consider that God has revealed God's 'self (in any full sense of 'self')'" (145).

In chapter 6, the text now turns to the tricky question of how a God who has given no self-revelation can also be a loving God and looks to overturn the atheistic overtures of Schellenberg, who used such an argument as ammunition for the atheist cause. Inevitably the issue of God's hiddenness also comes to the fore, and equally inevitably so do the issues of faith and trust, the former of which becomes the platform for chapter 7. It is followed by chapter 8 which is revealingly, and perhaps not surprisingly, entitled "A Very Brief Agnostic (Unknowing) Systematic Theology for Awaiting God's Self-Revelation" (191) in which Downing concludes that life is to be lived by faith and "To come to know God more fully must at least involve and include our growing awareness of God . . . [so that] We may in such trust look forward to being brought, perhaps endlessly being brought, towards the self-revelation of our loving, creator, sustainer, redeemer" (213).

Downing appears to have reinforced his case with significantly greater strength than his first attempt in 1964 having now been able to draw upon a greater breadth of supporting material and from a wider field of academic enquiry. One might ask, though, whether his inclusion of reference to the Qur'an is more likely to reduce sympathy for his cause from the wider evangelical readership rather than win him the larger hearing that would appear to have been his goal in rewriting his earlier text. Interestingly, he has made use of a number of quirky pen-drawing

sketches at the beginning of each chapter as a means of illustrating the topic of each chapter. Some are accompanied by what suggest a dry sense of humour which serves to lighten the content whilst others might leave the creatively-inclined reader to ponder on what greater depths are alluded to by the illustration but have been left unsaid.

At the end of the day, one might say “each to his or her own and does this question of God’s self-revelation really matter in light of eternity?”—perhaps for the analytically-minded scholar in the quest for personal integrity concerning systematic theology issues but possibly not for the evangelical layman seeking to “run the race” in the face of life’s contingencies in relationship with a, by faith, Sovereign God. Downing’s work is unlikely to provide fuel for the Sunday sermon but certainly makes for a valuable contribution to the systematic theology bookshelf.

Reviewed by Dr Vee J.D-Davidson

Sang Yun Lee, *A Theology of Hope: Contextual Perspective in Korean Pentecostalism*. Baguio City: APTS Press, 2018. 305 p. ISBN: 978-9718-942-40-6.

Hope is something that is of immediate concern to everyone, everywhere, regardless of how rich, happy and satisfactory a life they may live. This is because it is never a generic one-virtue-fits-all but must be constantly reinterpreted and regenerated within its own new contexts. That is to say, when a context changes, it necessitates new hope according to new demands. With regard to the changing hope, this book embarks on a cardinal task of scrutinizing what has developed the theology of hope in the unique context of Korea and what kind of new theology of hope we need for today and tomorrow. This question has provided the stimuli for this historical and theological study of hope. That is why Lee seeks to explore, in Korean church history, the theological backbone of Korean Pentecostalism that has invigorated the spirit of hope especially for those who suffered from desperate circumstances after the Korean War. Paying particular attention to the so-called “Threefold Blessing” (salvation, financial prosperity, and healing) of David Yonggi Cho, he argues that the Threefold Blessing has functioned as a contextual hope to Koreans as it, in the preface, is viewed as “the most urgent and eager hope.” Although Lee appears to apply general academic disciplines of historical and theological approaches, his core argument takes shape in the first five parts by engaging the reader in various perspectives such as socio-politico-economic, cultural-religious, and eco-theological perspectives while, in the last part, he attempts to discuss how the Threefold Blessing needs to be renewed/recontextualized for the new context of the present and the future in which the concept of suffering has significantly changed with the burgeoning growth of socio-economic status in Korea.

Before undertaking the main task of this study, Lee, in Part 1 (pp. 1-12), provides a brief introduction of historical background and of previous researches on Korean Pentecostalism: he believes that Confucianism—in terms of neo-Confucian called *Silhak*—has played a pivotal role in introducing “Christianity to the country in the eighteenth century before the arrival of Western missionaries” (3). The Japanese colony by force (1910-1945) and the Korean War (1950-1953) are regarded as main causes of various sufferings such as political persecution, severe poverty and disease from which the Threefold Blessing has been emerging as a new hope for the brokenhearted. Lee’s literature review results in proposing a new approach that adopts interdisciplinary skills between historical and theological studies in relation to its cultural-religious, socio-economic-politico, soteriological,

pneumatological, eco-theological and socio-theological perspectives since most scholarly works on the Korean Pentecostalism with regard to the Threefold Blessing tend to be centralized on the church growth and “the influences of shamanistic belief on the prosperity theology” (11).

Part Two devotes its seven subordinate chapters (chapters 3-9, pp.13) to the discussion on how Korean Pentecostalism could be successfully contextualized under Japanese colonization beginning from the arrival of Christianity finishing with the establishment of Korean Pentecostalism. Buddhism and Confucianism are presented as “ruling dispensations for about a thousand years” (15). A special attention is given to the tension between the *Choseon* Dynasty and the Confucian scholars of *Silhak* since *Sihak* endeavored in civilization and evinced interests in western culture including science and Christianity. Lee appears to carefully demonstrate that Korean Christianity including Pentecostalism developed its own indigenous aspects since their history began before the arrival of western missionaries. After acknowledging the two Korean revivals— in Wonsan (1903) and Pyongyang (1907)— as the inauguration of the early indigenous Korean Pentecostal movements, Lee turns to the specific historical background of the post-Korean War where the Threefold Blessing needs to be “the primary focus of Cho’s message” and “the central theological tenet of Korean Pentecostalism” in the hopeless context (22). Protestant missions in Korea that began with the arrival of H.N. Allen in 1884 and the process of translating the Bible into Korean called *Hangeul* are also presented. The Korean evangelists Seon Ju Gil, Ig Doo Kim and Yong Do Yi are considered as the most prominent early Pentecostals who “contributed individually to the development of the Pentecostal movement under Japanese rule” (pp. 53-58). Some crucial key figures to understanding the establishment of the Korean Pentecostalism are introduced like the first Pentecostal missionary Mary C. Rumsey who arrived at Korea as an independent missionary in March, 1928, and some other missionaries— Gladys Parson (in 1930), E. H. Meredith and L. Vessey (in 1933) together with three indigenous Korean church leaders—Hong Huh, the first Korean superintendent of the Assemblies of God in Korea, Sung San Park, the pastor of the Seoul church in 1932, and Boo Keun Bae, one of the first ordained Pentecostal pastors on October 5, 1938.

Part Three (pp. 69-108) deftly and robustly examines some important aspects that are central to contextualization for the Korean Pentecostalism. *Hananim/Haneunim*, the Korean name of God for one supreme being, is first mentioned by Lee as he believes that the name was originated from “Shamanism’s name for the sky god” (71), and the concept of *Haneunim* in Korean shamanism has influenced the way Korean Christians understand God. The fact that “the ancient Koreans

believed that *Haneunim* controlled nature, including the blessings and calamities of human life”—but as a fearful Deity (72)—allows Lee to argue that this name became a theological foundation of “the God of Korean Pentecostal” (75) as it was reconceptualized as *Joeushin Hananim* (the good God) by Cho in the post-Korean War context. Lee also tries to understand the people of God in suffering with special reference to *Minjung* “(the mass of people)” and *Han* “(the perceived suffering of the people)” (79), and concludes that the message of the Threefold Blessings in 3 John 2 was “effectively contextualized into Korean society because it provided the only real hope” for the suffering people (83) and that “*Han* can be released through inner healing by the Spirit” (91). Lastly, the author does not nullify the idea that there is a strong connection between Shamanism and the Korean Pentecostalism while admitting its influence upon the Korean Pentecostals in two aspects: It helped Korean Pentecostals 1) “to understand the sovereignty of God as a supreme being and the spiritual world of his subordinate spirits, devil, and angels” and 2) to “indigenize the theology of the Threefold Blessing for Christians” in terms of material blessings “as the praxis of their religiosity formulated through generations” (99).

Part Four (pp. 109-154) attempts to make some theological sense out of the mass of evidence presented with regard to the theological and historical influences on the origin and development of the Threefold Blessing in chapters 14 to 16. Chapter 14 explains that the Threefold Blessings was formulated from Cho’s personal experiences of “extreme poverty and suffering from disease” (113). However, it is also delineated that there are some external sources that made impact on the process of Cho’s theological development such as Classical Pentecostals, Oral Roberts, the Word of Faith Movement of Kenneth Hagin and Kathryn Kuhlman. In chapter 1, Lee reflects on some biblical surveys of 3 John 2 that became “the foundation text for the Threefold Blessing theology” (123) while dealing with the theological concepts of “reconciliation” (128) and “holistic salvation” (131). Chapter 16 shows that God’s promise was considered as the basis for hope in hopeless situations. Chapter 17 then discusses the uniqueness of Cho’s theological perspective in comparison to Moltmann’s theology of hope: On some occasions Cho and Moltmann are believed to have much in common—they experienced personal hardships that influenced their theologies especially the desperate contexts after the Korean War and the World War 2 (142). On other occasions theological differences are also observed: “Moltmann’s hope is based on the resurrection of Christ and the promise of the Second Advent” (145) whereas the hope of the Threefold Blessing centers on the Christ’s suffering and salvation (146). Lee in chapter 18 continues to support the theology of hope in relation to the Kingdom of

God that was understood by Cho not only as an eschatological hope in the future but also as an immanent one in terms of “here and now” (149).

In Part Five (pp. 155-186), Lee addresses important matters of the Threefold Blessing regarding Spirit baptism/infilling, prosperity, healing, and Kerygma. According to Lee’s observation on Cho’s pneumatology, “the Holy Spirit is involved not only in the process of salvation” but also “in everyday life” (158). Therefore, it seems that the spiritual salvation subsumed under spiritual blessing in the Threefold Blessing needs to be repeatedly experienced by being filled with the Spirit in terms of having an intimate fellowship with the Spirit on a daily basis. Moreover, Lee views divine healing and financial prosperity as important as salvation in the Threefold Blessing, that none of those three is to be devalued or relegated especially in the unique context of Korea. It is also understood that Kerygma has to contain “good news” not only for the future but also for the present for the people suffering today (183).

Lee seeks to draw the reader’s attention to one of his main arguments in Part Six (pp. 187-220) that “Pentecostalism needs a new hope for new Korean contexts” (221) pointing out that as current Korean context has changed, the Threefold Blessing also needs to be recontextualized according to new demands: Pentecostals have 1) to share their material prosperity for the society as “communal prosperity” (221), 2) to emphasize ethical issues, and 3) to heal the sick individuals, the society, and the ecosystem. In this regard, Lee discusses new church roles “in social responsibility” for the marginalized (190), “in hope for the reunification of Korea” (192), and “in social transformation” (195). Moreover, it is also argued that Cho’s Threefold Blessing theology is to be renewed by broadening its scope from individual blessings to “the salvation of society as well as the ecosystem” (200).

Overall, this work deals with a Pentecostal theology of hope with special reference to Cho’s Threefold Blessing that has been overlooked by scholars and so is a valid contribution to this area of Pentecostal studies. As far as I know this is the first volume fully dedicated to exploring the Pentecostal theology of hope in Korea. This is the main contribution of this work as it attempts to show that hope is one of the most important aspects that underlie theological foundation of Korean Pentecostalism since most studies on Korean Pentecostalism tend to focus on anthropological and missiological elements such as shamanism and church growth.

Although the present work is fresh and intellectually captivating, it could be more effective if Lee chose to apply historical theology to trace the theological development of the Pentecostal theology of hope instead of that of the Threefold Blessing. This is because the Threefold Blessing as a theology of hope limits its scope and validity to the post-Korean war

era since it is a conventional term of Cho. Due to the fact that the concept of the Threefold Blessing specialized with a new addition of financial prosperity, which is not of early Pentecostals especially before the Korean War, it cannot be the theological framework for the Korean Pentecostalism as a whole. This is where confusion can arise as if Lee proposes the Threefold Blessing as a new theological distinctiveness of the Pentecostalism in Korea when he actually limits its scope only to the post Korean War period. Additionally, although his study has presented a solid argument for understanding Korean Pentecostal theology of hope, the work would have been strengthened by exploring some other contemporary Pentecostals figures together with Cho. Admitting Cho's great influence upon modern Korean Pentecostalism, I also need to ask a nagging question of "How much is Cho's perspective representative of the Korean Pentecostalism?" Sometimes I wonder if Cho's theology is of Korean Pentecostals or of the Yoido Full Gospel Church.

It is also academically fascinating to see a direct theological dialogue between two Christian giant men who can be reminiscent of hope—Cho and Moltmann—although it might be worth taking this study a little more thoroughly in depth. In considering my own response to this matter, I find within myself a deep love and admiration for the comparison by which Lee could bring his contribution for further development of Korean Pentecostal theology. I concur with Lee's recommendation for continued future growth of Korean Pentecostalism that one needs to give special attention to Moltmann's christology and pneumatology in broadening the scope of the Threefold Blessing from individuals to society and the ecosystem (221). Moreover, Lee rightly points out that Christian ethics is what Korean Pentecostals need to reconsider to prevent "Christian materialism" (204). However, I want to begin by saying that it does not seem to me that these recommendations for the future of Korean Pentecostalism can reasonably be accepted merely as a solution to the problems of Korean Pentecostalism today. This may have some truth to it, but it is also evident that many ethical problems, in a sense, have little to do with knowing what is right or wrong. Perhaps the theological issues of sanctification, self-deception, and suffering should be dealt with more seriously. It seems inevitable that many Korean Pentecostals, including Cho himself, lack in those areas since Cho's theological foundation, called the Fivefold Gospel, replaced the Sanctifier to the Blessor. It is a sensational issue that Cho was convicted of embezzling about twelve million dollars. I personally found it very frustrating that he—in his preaching without admitting his fault—considered the moment of shame and dishonor as the time for God to make Cho himself grow out of pain and suffering. Undergirding Lee's proposal for the future of Korean Pentecostalism, I also see the necessity

of reinterpreting/developing/emphasizing the theological tenet of sanctification from a Pentecostal perspective. I personally find Lee's opinion unquestionably sound and vitally important: "Moltmann's political theology is deeply engaged in the fulfillment of basic human needs and the protection of human dignity and rights. The new Threefold Blessing has to deal theologically with those same social and political matters" (216). My only concern is political matters since the political status of South Korea has evolved to a certain level of a mature democratic country where the issue of human dignity and rights can hardly be objectively measured. In this regard, *the Korean church* is discouraged to make any political speech, although *Christians* are strongly encouraged to participate in political matters in the sense that the variety of political opinions contribute to maintaining the right spirit of democracy, but not in the sense that we Christians need to make one voice toward any political stance or party.

In addition, the detailed and nuanced debate about if "the Korean revivals were Pentecostal movement" in recent years deserves more attention "because no one reported speaking in tongues at the beginning of the revivals" (33). In this regard, Lee seeks to draw out attention to the fact that there is a strong evidence of a tongue manifestation during the Pyongyang revival movement in 1907 (34). Moreover, I believe the considerations of the three indigenous leaders such as Seon Ju Gil, Ig Doo Kim and Yong Do Lee, add up to a fairly strong case for regarding them as early Korean Pentecostals. However, in spite of its well-structured and written study on the three Pentecostals, there are some points worth pondering: 1) It is argued that "During the Korean revival movement, Korean Pentecostal leaders such as Seon Ju Gil, Ig Doo Kim, and Yong Do Lee commonly performed healings and miracles" (33). I am not convinced, however, that one can say Gil ever performed healing whereas the other two are obviously well known as healing practitioners. In fact, it is hard to find any archaic data that shows Gil's involvement in healing, although he can be considered to be the first Pentecostal preacher. 2) It is Lee's assertion that for early Korean Pentecostals "God is not the Supreme One who not only reigns over the eternal life after death but the One who reigns over the earthly life and cares for us on the earth" (77-78). Some confusion is introduced, however, when this concept of the supreme God—who is immanent—is one of the theological backbones of Ig Doo Kim as Lee himself asserts that "he [Kim] convinced Koreans that God could intervene not only in the spiritual dimension but also in the material problems of everyday life" (56). Lastly, it may seem to be a hasty conclusion that "His [Ig Doo Kim] healing ministry caused a sensation: Koreans had never previously experienced divine healing" (55). I agree with Lee for Kim's sensational

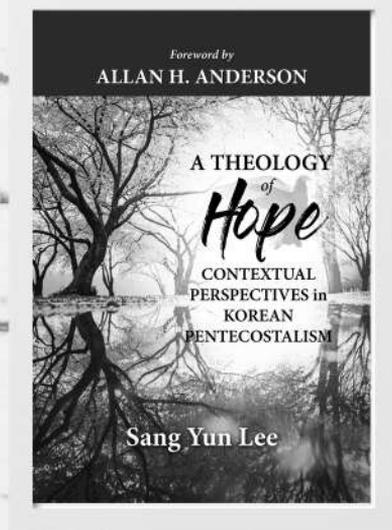
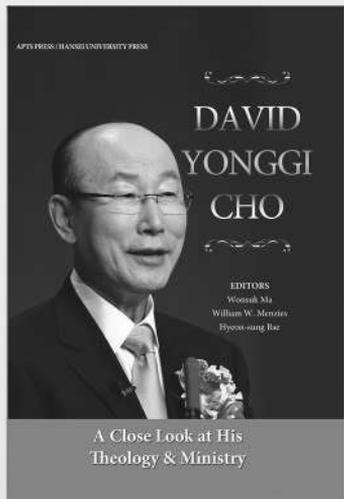
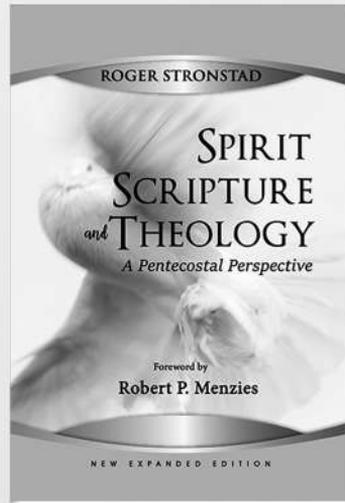
healing ministry because Kim is considered as the most powerful and the first healing practitioner in the sense that he provided a prototype of healing crusade while the following statement is dubious due to some reports on healing occasions that took place before Kim's time.

There seem to be some minor points worth pondering: 1) One of the reasons why this work is meaningful is that Lee attempts to pay a great deal of attention to some factors that have not been studied much especially with regard to Korean Pentecostalism. While Lee's work contributes to enriching Pentecostal studies, it would be greatly appreciated if he could endeavor to narrow down the influence of Confucianism to the Korean Pentecostal circle rather than that of Korean Christianity in general. 2) I believe it is Synan's argument cited by Lee that Cho was influenced by Kathryn Kuhlman in terms of words of knowledge (122). Although intriguing, this idea seems difficult to be supported since Synan himself does not provide any concrete evidence except the similarity between Kuhlman and Cho regarding the way that they pray. 3) Moreover, chapter 2, which catches a glimpse of some previous researches on Korean Pentecostalism, retards the progress of deploying historical development from chapter 1 en route to Part 2, which provides historical survey on Korean Pentecostalism. It would be better if chapter 1 be relocated just before or under Part 2 without having any interruption of chapter 2.

All things considered, the achievement of Lee's work is tremendous in terms of helping the reader to understand how Korean Pentecostalism has been developed in the unique context of Korea from the arrival of Christianity and how today's Korean Pentecostals need to recontextualize the theology of hope as the socio-economic demands evolves. On one hand, Lee's handling of the Threefold Blessing of Cho is particularly clear and well-argued since the author is capable of examining Cho's theology from the insider perspective of the YFGC. On the other hand, being a pastoral staff of the church, Lee seems to have a limitation to be critical enough to evaluate Cho's theology and ministries from a distance. Despite the need of this critical evaluation on Lee's work, this volume provides a solid survey of a new Korean Pentecostal perspective through the lens of the theology of hope. I agree on the important point that Korean Pentecostals need to practice the Threefold Blessing in its new scope: salvation and healing should focus on individual, society, and even ecosystem while financial prosperity also needs to be a communal blessing to be shared with the poor and marginalized. Regardless of one's agreement or disagreement with the author, this is an accomplished and persuasive achievement for those who are interested in Pentecostal studies in Korea or in East Asia. This book

can also be a useful material for missiological studies with regard to contextualization.

Reviewed by Jun Kim



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(Continued from front inside cover)

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