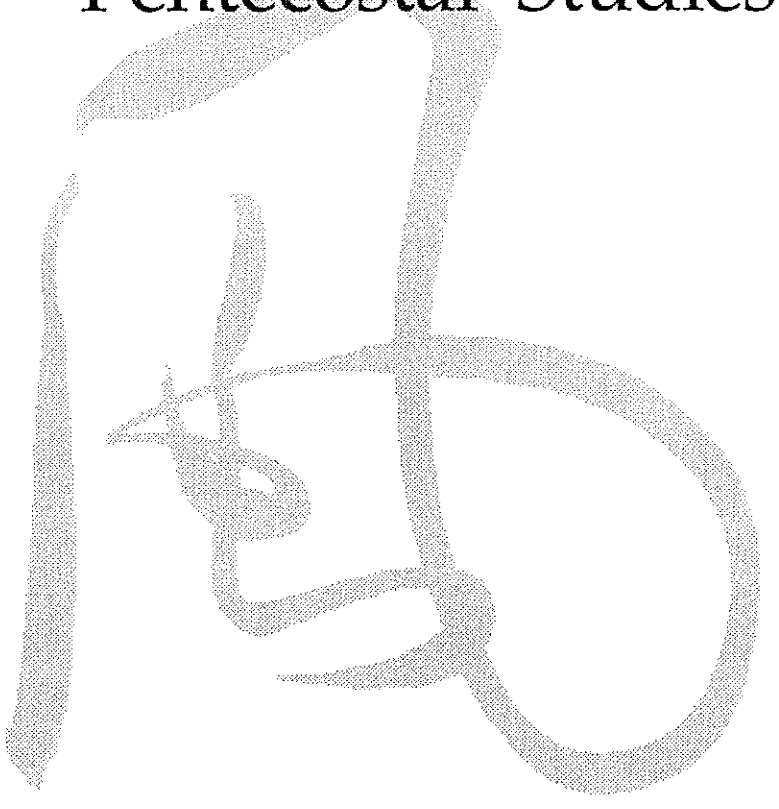
Asian Journal of Pentecostal Studies



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NOTES ON JOEL 3:1-5[1]

David C. Hymes

INTRODUCTION

The pericope, Joel 3:1-5 has attracted the attention of both Biblical Scholars and interested believers. This ability to attract attention, derives from both its Old Testament context and significance along with its New Testament usage's (Acts 2:17-21; Mark 13:24; Rom 10:13). Yet beyond its intra-testamentality it challenges the way we understand our relationship with God and those special "transformational moments" we experience and call spiritual.

In this paper I will attempt to exegete Joel 3:1-5 by arguing for its internal structural and thematic unity. Joel 3:1-5, I will argue, is an integral component in God's eschatological promises in the Old Testament, to make his people into a "prophetic" people.

TRANSLATION OF JOEL 3:1-5

3:1 And it will come to pass after this[2] I will pour out my spirit

[1] In this paper I have followed the versification of the Masoretic Text. Joel 3:1-5 is Joel 2:28-32 in most translations.

[2] The MT has !k-yrxa hyhw which is unique as compared to just yrxa or even the combination !k yrxa (here see Isa 1:26; Jer 16:16; 21:7). Prinsloo has strangely called it a "stereotyped introductory formula." W. S. Prinsloo, *The Theology of the Book of Joel* (Berlin: de Gruyter, 1985), p. 80. The usual translation value

on all flesh.
Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
3:2 Even on male and female slaves
I will pour out my spirit at that time.[3]

3:3 And then I will put[4] signs in the sky and on earth,
blood, fire, and columns of smoke.
3:4 The sun will turn into darkness and the moon into blood
before the great and fearful day of Yahweh comes.

3:5 And it will come to pass that everyone who calls on the name of Yahweh
will be saved,
"for on Mount Zion there will be an escape,"[5]
just as[6] Yahweh said,
and in Jerusalem[7] there will be survivors[8]

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for hyhw is "and it will happen" or "and it will come to pass". See P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Rome: Editrice Pontificio Instituo Biblico, 1991) §111i. While the posterior clause, !k-yrxa can be translated adverbially, "afterwards" or "then." The conjunctive construction that has been created here intends to both presuppose what took place before it and yet indicate a new prophesy unit.

[3] The phrase hMhh ~ymyB has been translated in light of ~ymy's meaning of "time." See, Joüon & Muraoka, *A Grammar*, §135d[N] and Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), pp. 313-314.

[4] I am reading the yTtw as a w-qatalti form used to represent "future action subsequent to another action." In this case it is the action of the %Apva of 3:1, 2. Note Joüon & Muraoka, *A Grammar*, §119c.

[5] I am reading this as a direct quotation. This does not mean that this quotation is necessarily from Obadiah 17a, since both could have come from a common tradition or speech form. Note Gary Stansell's conclusions concerning similar texts between Isaiah and Micah in his, *Micah and Isaiah: A Form and Tradition Historical Comparison*, SBLDS 85 (Atlanta: Scholars Press, 1988).

[6] A question that needs to be considered is if this rvaK is not a marker to identify an ancient exegetical process. Note M. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985).

whom Yahweh calls.

IS THE PERICOPE, JOEL 3:1-5 A UNIT?

The unity of Joel 3:1-5 is not necessarily self-evident. Although we may consider that the content i.e., the outpouring of yxwr ("my spirit") and the hwhy ~ay ("Day of Yahweh") signs, set it apart from the previous (2:18-27) and following units (4:1ff.),[9] it remains an open question if this "content" is really one that can be called an unit. Is the effect of "my spirit" continued in the placing of signs on the earth and in the heavens? Is the final clause of verse 4, "Before the great and fearful day of Yahweh comes" speaking of the same time or sequence of events as the outpouring of "my spirit"? What does verse 5 have to do with the poured out "my spirit" and the nature affecting signs of the "Day of Yahweh"?

Beyond content, Wolff, investigating the text from a form-critical perspective has divided the whole unit into three sections: 3:1-2, 3-4 and 5.[10] He argues that 3:1-2 exhibits the general form of the assurance of

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[7] Although the MT has placed the ~lvwryb after !ayc-rhB and one could read the quotation as "for there will be an escape in Mount Zion, that is, in Jerusalem," the reading seems forced. I have move the "in Jerusalem" because: a) Joel tends to use a tight and well-balanced parallel structure in most strophes, this reading restores that the parallelism of hjylp with ~ydyrFh; b) the reading of the w as either a waw-explicative or a waw-co-ordinative is problematic in the present MT location, whereas moving it to the last line solves this problem; c) this conjectural emendation takes the "in Jerusalem" as original and therefore the emendation is one of misplacement alone.

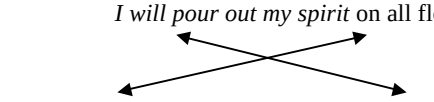
[8] The LXX has euaggelizomenoi "those who bring glad tidings" instead of MT's ~ydyrFbw. The LXX would retrovert to ~yrFbmw but the Syr *lmšwzb* "to those who survive" and the Targum's aybzyfmw seem to indicate that they were dealing with a *Vorlage* similar to the MT. Note that the Tanakh translation has opted to leave the MT as it is and given its usual "Meaning of Heb. uncertain" label to this problematic line. *Tanakh, a new translation of the Holy Scriptures according to the traditional Hebrew text* (Philadelphia: Jewish Publication Society, 1988).

[9] Prinsloo, *Theology*, p. 80.

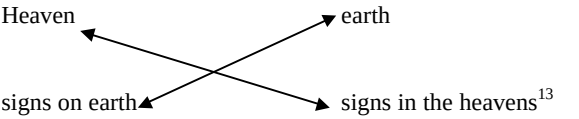
[10] H. W. Wolff, *Joel and Amos*, Hermeneia (Philadelphia: Fortress, 1977), p. 58. L. C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah* (Grand Rapids: Eerdmans, 1976), p. 97, and W. C. Kaiser, Jr., "The promise of God and

salvation in that the divine speech is continued from the prior units (2:19-20, 25-27) and the second person plural suffixes attached to the affected subjects are continued from 2:19-27. Thus he see that the unit 3:1-2 establishes an absolute assurance of salvation. 3:3-4 however is labeled an announcement of a sign and therefore in spite of the divine speech indicated in the first person singular ytwnt (“And then I will put”) he sees a composite unit. Verse 5 is the concluding element that is used to tie the composite unit together with the initial plea in 2:12-17 and the oracular answer beginning in 2:18-19. For Wolff, it is the final composite nature in its present literary context that makes it “inappropriate” to divide the original from the later “additions.”[11]

It is instead when we turn to the pericope’s inward structure that we find its unity. First of all the first strophe (3:1-2) is tied together by the repetition of %Apva (“I will pour out”) as an inclusio and an internal chiastic structure:


[12]

A similar structure is seem in the second strophe (3:3-4) with the chiastic structuring of the term “Heaven” and its signs with “earth” and its signs:


[13]

While not a perfect match, the double use of the noun ~D (“blood”)

Outpouring of the Holy Spirit,” in *The Living and Active Word of God*, eds. M. Inch and R. Youngblood (Winona Lake: Eisenbrauns, 1983), p. 114.

[11] Wolff, *Joel*, pp. 58-59.

[12] Prinsloo, *Theology*, pp. 81-82.

[13] *Theology*, p. 82 and Allen, *Joel*, p. 100.

in 3:3b and 4a parallels "I will pour out" in the first strophe. Structurally it is 3:4b that is problematic. How is one to account for it? The *Tanakh* has chosen to move it above 3:3a, but this is for interpretative purposes[14] and does not solve the structural problem. However as a temporal designation it parallels the phrase hMhh ~ymyB (“at that time”) in 3:2b. This would account for all components except for the w-qatalti verb, ytt (“and then I will put”) which continues the first person direct speech following the “I will pour out”.

Although the third strophe (3:5) is difficult to translate and interpret, its structure seems to follow the set pattern of the first two strophes. That is the use of a repeated word, in this case the verb arq (“to call”) which plays the role of the inclusio like “I will pour out” in the first strophe and possibly the conceptual reversal (“...calls on the name of Yahweh” and “whom Yahweh calls”) as a substitution for the internal chiasmus. The conjectural emendation of “in Jerusalem” also gives another structural parallelism, i.e., hjylp (“an escape”) with *~ydyrFh (“the survivors”).

These three units, 3:1-2, 3-4, 5 have been fused together by several temporal and sequential indicators. The first indicator is the obvious connecting phrase !k-yrxa hyhw (“and it will come to pass afterwards”). Since the phrase is unique in the Old Testament its full significance can not be establish beyond doubt. However, if one focuses on the last component (!k-yrxa), we can say that this phrase depicts what follows as occurring after the prior unit i.e., 2:19-27.[15] It governs at least 3:1-2 and possibly the whole unit, 3:1-5. Although one may argue that ~ymyB hMhh (“at that time,” “in those days,” “on the same day”) indicates the next time element, I would propose that the time sequence that is involved is that of “synchronism.”[16] That is, the phenomenon of the male and female slaves receiving the same out pouring of the “my spirit” is meant to be taken as an occurrence that takes place at the same time as when the sons, daughters, old men and young men were showing the affects of

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[14] The footnote on p. 1011 of the *Tanakh* reads, “Brought up from v. 4 for

[15] Note however that Simkins has argued that 3.1-5 is a sequential continuation of 2.12-17 and therefore a parallel response with 2.18-27, R. A. Simkins, “God, History, and the Natural World in the Book of Joel,” *CBQ* 55 (1995) p. 448.

[16] See Waltke and O’Connor, *Hebrew Syntax*, p. 314.

the "my spirit." The phrase however has another function in the structuring of the unit. It functions simultaneously as marking a conclusion or closure to the unit.

Therefore the second significant temporal and/or sequential indicator is the w-qatalti, ytmw (“and then I will put”). I understand the w-qatalti here as indicating “future action sequence” in contrast to WabnW (“and they will prophecy”) in 3:1 where the w-qatalti form expands the meaning of the first clause. Here however the closure caused by “at the time” and the inclusio, formed by “I will pour out” makes “and then I will put” a major sequential progression. That is, on this occasion the w-qatalti moves the subject matter forward in sequence, while attaching itself to the unit, 3:1-2.

The prepositional clause beginning with ynpl (“before”) in verse 4, functions very similarly to the “in that time” of verse 2. Here it is meant on one level to close off the unit, 3:3-4 and at the same time places the catastrophic occurrences in nature in an eschatological sequence. This eschatological sequence does not help us in the structure of the unit. It is more significant in terms of the pericope’s content.

The final unit is sequentially attached to the prior unit by the common verbal form hyhw (“and it will come to pass”). Although some have opted to begin this unit by the adversative conjunction “but,”[17] others have dropped it as not holding translation significance.[18] A final group have either used the wooden “and it will come to pass” or Then[19] The problem rests in the fact that the verb has conjunctive functions, but its context determine its significance or lack of significance. It is interesting to note that in both 3:1 and 4:18 the hyhw is followed by a time indicating phrase (3:1, “!k-yrxa and 4:18, “awhh ~wyb”). This would tend to favor a non-temporal conjunctive function for the verb here since a temporal phrase was not added. I have chosen the wooden “and it will come to pass” because of this lack of “time-sequence” indication. This means that verse 5 should be more closely united to the 3:3-4 unit than has been generally accepted. The catastrophic signs-events therefore will occur in tandem with the prophetic manifestations.

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[17] *Tanakh*; *Shinkyodoyaku Seisho*; *Shinkaikyaku Seisho*; Allen, *Joel*, p. 97.

[18] Prinsloo, *Theology*, p. 83; Stuart, p. 256; *Kogoyaku Seisho*.

[19] KJV; NEV; NASV; NIV; RSV; NRSV; Wolff, *Joel*, p. 56.

WHAT IS THE PERICOPE'S SUBJECT MATTER?

We can now finally turn to the subject of content. The pericope centers on the effects of the outpouring of the "my spirit" on individuals. Briefly, the passage contain ways in which the prophetic can function: i.e., to prophecy, dream, have visions, the signs ("~ytpAm") given by Yahweh and the calling on the name of Yahweh. These five verses then can be seen as one movement, instead of three, centered on a nationalization and normalization[20] of the prophetic gifting.

There are several cruxes for such an interpretation. The first deals with the phrase rfB-lK-l[("on all flesh"). Does this "all flesh" have an universal meaning or is it limited to Judea/Israel? The phrase "all flesh" (with or without prepositions l, K, or !m, but excluding those with a definite article or pronominal suffix) occurs 39 times. The most dominate connotative category is that of "all animals with humankind [21] The second connotative grouping is that of "humankind [22] In this second group one can attempt to isolate a subgrouping "nations," however the only unambiguous passages is Jer 25:34. While Job 12:10 and 34:15 fall in the unambiguously "all

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[20] These terms are adapted from Fishbane, who sees a larger inner-biblical "typology" at work in this and other passages. See, Fishbane, *Biblical Interpretation*, pp. 373-374.

[21] Gen 6:12, 13, 17, 19; 7.16, 21; 8:17; 9:11, 15 (occurring 2 times), 17; Num 16:22; 18:15; 27:16; Ps 65:3; 136:25; 145:21; Jer 32:27; Ezek 21:4, 9, 10. Note that this type of semantic division tends to be quite subjective. For example, Gen 6:12 and 13 could very well be reckoned as part of the "humankind" category. While Gen 8:17 would lean toward the opposite direction, i.e., "animals without humans." I have chosen to cluster the connotative categories with an emphasis to the context. The most problematic occurrence is Lev 17:14, where the context indicates the category "animals without humans," and the last two occurrences in the verse fall without problem in this category. However the first occurrence seems to have the "animals with humankind" ring.

[22] Deut 5:26; Job 12:10; 34:15; Isa 40:5; 49:26; 66:16, 23, 24; Jer 12:12; 25:34; 45:5; Zech 2:14.

humankind" grouping. It seems that the phrase "all flesh," whether used generally to connote "all animals including humankind, "all [23] are all intended to modify by enhancing or enlarging the referent. Because of this aspect the fine tuning of the semantic field is impossible. However, when we turn to Joel 3:1 the "all flesh" phrase seems to carry a meaning different from its dominate Old Testament usage. Here it is "all Israel" or "all Judah." This can be seen first of all from the fact that the pericope prior to 3:1 is addressing an "Israelite" or "Judean" audience. Second, the groupings of peoples: sons, daughters, old men, young men are all qualified by the second person plural pronominal suffix which refers back to the prior "Judean" audience. Third, when the roots of db[("servant" or "male slave") and hxpv ("maid" or "female slave") are taken together, the connotative significance centers primarily on their status as "property".[24] With this notion of "property" the concept of "nationality" is lacking. A subcategory to this group may be seen in Ps 123:2 and Isa 24:2 where the terms are used metaphorically to explain relationships. It is interesting to note that in those passages that identify the nationality of the "male and female slaves," the majority deal with Israel / Judeans.[25] There is only one occurrence where the "male and female slaves" are purposefully identified as foreigners (Isa 14:2). This passage is significant because it could potentially establish an universal connotation to this phrase and possibly develop a case for understanding the "all flesh" as having an "all humankind" meaning. The text reads:

> But[26] Yahweh will have compassion on Jacob
> and will again choose Israel
> and settle them on their own land.

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[23] Lev 17:14 (3x).

[24] Gen 12:16; 20:14; 24:35; 30:43; 32:5; 1 Sam 8:16; 2 Kgs 5:26; Ecc 2:7.

[25] Deut 28:68; Jer 34:9-11, 16; 2 Chr 28:10; Esth 7:4.

[26] yK here has been translated as an adversative, after the negative clause WlkvMy al hymyw ("Her days will not be prolonged."). See R. J. Williams, *Hebrew Syntax: An Outline*, 2nd ed. (Toronto: University of Toronto Press, 1976), §447. However, it functions not only in contrast with 13:22bb, but also introduces an epilogue to chapter 13. See J. N. Oswalt, *The Book of Isaiah, Chapters 1-39* (Grand Rapids: Eerdmans, 1986), p. 312.

The sojourner[27] will join himself to them
and they will attach themselves with the house of Jacob.
The people will take them
and bring them to their place,
while the house of Israel will possess[28] them in the land of Yahweh
as male and female slaves.
They will indeed take captive those who were their captors,[29]
and they will rule over those who oppressed them.

The important aspect of this passage for understanding the phrase "male and female slaves" is that it represents a series of reversals of fortunes for the Judeans. God's wrath and judgment is turn to compassion and re-election. This seems to lead naturally to the return of their land in a Second Exodus sweep. The people that assist the Judeans experience a role reversal: captors are now captive and oppressor are now ruled by the Judeans. The crucial "male and female slaves" designation here therefore presupposes the slavery status of the Judeans in exile. And second, that like the turn of the Judeans property, the people become property to the Judeans. This would imply that even in this pericope the phrase "male and female slaves" does not argue for an

[27] I have translated rG here in light of L. Koehler, W. Baumgartner, J. J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 1994), p. 201. The definition that is given here is: "rG is a man who (alone or with his family) leaves village and tribe because of war 2 Sam 4:3, Isa 16:4, famine Ruth 1:1, epidemic, blood quilt etc. and seeks shelter and residence at another place, where his right of landed property, marriage and taking part in jurisdiction, cult and war has been curtailed."

[28] The HtD of the verb lxn "to possess" is used as a technical legal term which is usually applied to the possession of the land (Num 32:18, 33:54; 34:13; Ezek 47:13). Here, however it is has been applied to the oppressors. This implies that the phrase "male and female slaves" is once again used to specify property. See Oswalt, *Isaiah*, p. 310 n. 3.

[29] I have taken the paronomastic construction ~hybvl ~ybv here as emphatic. This construction seems to be the same type that cause the infinitive absolute to be taken as emphatic. See Waltke and O'Connor, *Hebrew Syntax*, p. 584; T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew* (Leiden: Brill, 1985), pp. 86, 92.

universal, "all humankind" connotation to the phrase "all flesh."[30]

Therefore verses 1-2, promises an outpouring of God's spirit, which specifically produces a prophetic gifting. This gifting is irrespective of gender, age or social standing,[31] but it is contextually limited to the listening audience, i.e., the Judeans or Israelites. Prinsloo summarizes it best: "The entire nation consists of fully authorized media of revelation."[32]

Verses 3-4 possess a new problem in interpretation, a second crux. The bare data of the verses indicate that there will be signs in the sky and on the earth. The earthly portents include blood, fire, and columns of smoke, while the portents in the sky include the darkening of the sun and the moon turning to a blood likeness. All these signs point to the continually repeated leitmotif of the book of Joel: "the day of Yahweh." The problematic aspects to these verses revolve around two questions. First, how does verses 3-4 relate to verses 1-2? And second, what is the significance of verse 4b, "before the great and fearful day of

The first problem finds its solution in the usage of tpAm ("sign," "portent," "wonder"). Scholarly tradition defines tpwm by differentiating it with its synonyms, tAa ("sign") and alP ("extraordinary thing"). Wolff is a good example. He writes, "While tAa ("sign") need not indicate anything extraordinary, and alP ("extraordinary thing") need not refer to a sign; tpAm is that which is completely out of the ordinary and as such has sign character."[33] W. D. Stacey focuses only on twa and tpwm and

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[30] D. E. Gowan has written, "but the reference to slaves surely means some Gentiles might be included." This statement is probably as far as one can honestly move toward a "all humankind" perspective. However, I would see this approach as viewing these Gentiles as "Israelite" property. D. E. Gowan, *Eschatology in the Old Testament* (Philadelphia: Fortress, 1986), p. 75.

[31] James L. Crenshaw argues further that, "One could view vv. 1-2 as a vast merism beginning with all inhabitants of Judah, who are designated by the reference to "your sons and daughters." Since everyone falls into this category, the reference is all-inclusive. The focus then moves to the significant male representatives in society, older men who have the elevated status of decision-makers and younger men who fill military ranks." James L. Crenshaw, *Joel: A New Translation with Introduction and Commentary*, Anchor Bible 24C (New York: Doubleday, 1995), pp. 165-166.

[32] Prinsloo, *Theology*, p. 126.

[33] Wolff, *Joel*, pp. 67-68. Note also Prinsloo's quoting of a similar contrastive

concludes:

> It seems clear that *mopet* is used to describe people and events only, whereas *'oth* is used for objects as well, but perhaps this is not very significant. It is fair to say that *mopet* usually means something extraordinary and *'oth* can often mean something mundane, though, in referring to the plagues of Egypt, both words have the sense of the extraordinary. Occasionally *mope*t implies the ominous, whereas, in this respect, *'oth* is neutral.[34]

When one ventures into the texts themselves one notices first of all the high number of occurrences that refer either explicitly to the Exodus event or implicitly to the event as paradigmatic of God's wondrous works of the past.[35] A second grouping may be found in Deut 28:46 and 29:2 in which the results from the covenant curses are seen as tpwm. It is the next grouping that is interesting for our purpose, that is, those verses that depict the prophet and his or her actions as tpwm.[36] Exodus 7:3 and Deut 34:11 connect the whole Exodus "signs and wonders" episode as being related to the prophetic ministry of Moses and/or that of Aaron. Another subgrouping are those texts that identify the prophet and his children as the tpwm itself (Isa 8:18; Ezek 12:6, 11; 24:24, 27).[37] The "sign" actions of Isaiah in Isa 20:3 also fall under the larger grouping of prophetic actions, while Deut 13:2, 3 even mentions "prophet" and "dreamer of dreams." One last text must be considered which falls to hetic" grouping. It is 2 Chr 32:31 in which astrological signs seem to be the meaning. From this semantic evidence, it is possible to return to Joel 3:3 and view the ~ytpAm ("signs") as the data that a prophet or dreamer of dreams would have to deal with.

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definition from Robinson, Prinsloo, *Theology*, pp. 84-85 n. 16.

[34] W. D. Stacey, *Prophetic Drama in the Old Testament* (London: Epworth, 1990), pp. 17-18.

[35] Exod 4:21; 7:3, 9; 11:9, 10; Deut 4:34; 6:22; 7:19; 26:8; 1 Chr 16:12; Neh 9:10; Ps 78:43; 105:5, 27; 135:9; Jer 32:20, 21.

[36] Exod 7:3; Deut 13:2, 3; 34:11; 1 Kgs 13:3, 5; 2 Chr 32:24; Isa 8:18; 20:3; Ezek 12:6, 11; 24:24, 27; Joel 3:3; Zech 3:8.

[37] Note that Zech 3:8 and Ps 71:7 could also be grouped here as a similar type of usage.

Therefore, on the level of content, one continues the picture that has been developed in verses 1-2.

Are these "signs" positive or negative? Prinsloo, for examples sees them as positive signs, but has seen a new exodus by the use of the term ~ytpwm.[38] I would also argue that the signs are positive, but that they are positive readings of otherwise negative experiences. The "blood" occurs in 4:19 and 4:21 with a need to be avenged. The fire in 1:19-20 and 2:3 destroys nature and everything before it. Both the sun and moon facing change in 2:10 and 4:15 are far from positive pictures.

When one goes beyond the limits of Joel, the terms: blood, fire and smoke do not occur together in one pericope. Several passages pair up "fire and smoke" in a theophanic context[39], which would possibly give a positive connotation to the passages.[40] However these passages do not include the ominous word "blood." Crenshaw interprets the imagery of "blood, fire and smoke" as that of warfare. He writes, "Savage attacks by vicious soldiers spill blood in the streets and within the dubious shelter of houses, as a conquering army sets fire to everything."[41] If this is the case the Divine Warrior Hymn of 4:9-16 is integrally related to this passage. It is not just a human battle scene, but one viewed from a theophanic lens. The image would then be positive to the Judean/Israelites that would be delivered by the Lord's avenging battle.

The interpretative problem would then shift to the second question, that of the last clause of verse 4, "before the great and fearful day of Yahweh." The concept of the "day of Yahweh" has been investigated quite often and quite thoroughly. Tryggve N. D. Mettinger summarizes the Biblical understand succinctly when he writes:

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[38] Prinsloo, *Theology*, pp. 84-85.

[39] Gen 15:17; Exod 19:18; 2 Sam 22:9/Ps 18:9; Ps 68:3; Isa 4:5. Note that Isa 9:17; 65:5 combine "fire and smoke" as a negative image. I would see Job 41:11-12's description of the Leviathan in the same vein.

[40] David A. Hubbard notes that the sun being darkened may imply a theophany, however his treatment of verses 3-4 divides up the terms and therefore sees multiple purposes which predominately focus on the term "smoke," David A. Hubbard, *Joel and Amos: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downer Grove, IL: Inter-Varsity, 1989), pp. 25, 71.

[41] Crenshaw, *Joel*, p. 167.

> In the New Testament, the expression "Day of the Lord" refers to the day Jesus arose from the dead - Sunday. Alternatively, it sometimes refers to the day of the return of Christ. In the Old Testament, the phrase often has eschatological connotations. There it has to do with the day of God's final intervention in world history, the day when he will judge the peoples. "The Day of the Lord" and related expressions occur virtually only in the prophetic literature.[42]

For the book of Joel itself, seven significant passages deal with this topic. First of all, 1:15b, 2:1 and 4:14 form a conceptual unity in the use of the adjective bArq ("near," "imminent"). This imminent perspective dominates the book of Joel by the strategic locations of these clauses. The second descriptive grouping is seen in the use of the definite article with the solitary "day" (1:15a, ~Ayh). Obviously this solitary grouping is further clarified by the following clause. The third grouping is that of 2:2: "a day of darkness and gloom, a day of clouds and darkness." The wording is the same as that found in Zeph 1:15, with a background of Amos 5:18-20 for "darkness and gloom" and Ezekiel 34:12 paralleling the imagery of "clouds and darkness." Unlike the depiction of the "day of Yahweh" as being imminent, this phrase brings to life the mood of despair associated with it. The fourth and last grouping is that of our present text, 3:4b and 2:11, which describes the "day of Yahweh" as ar'An") and "fearful" ("hAdG"). What is the specific thrust of this formulation? The fact that Malachi 3:23 has the exact same phrase as 4b is helpful,[43] although one must refrain from using later texts to define earlier ones.[44] The Mal 3:23 offers another text in the prophetic tradition that has a similar interest in the revival of the prophetic gifting in light of the approaching "day of Yahweh" and calls it "great" and "fearful." There seems to have been a trajectory within the "day of Yahweh" expectation that necessitated this resurrection of the prophetic

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[42] T. N. D. Mettinger, *In Search of God* (Philadelphia: Fortress, 1988), p. 117.

[43] Once again the issue of the an identical text does not have to presuppose the quoting of one of the text from the other. In this case one should neither argue that Malachi quotes Joel nor with an unconvincingly late date for Joel, that Joel quoted Malachi. A prophetic tradition about the "day of Yahweh" with the full "gene pool" for such phrases is a more likely hypothesis. See, note 4.

[44] See Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," *ZAW* 93 (1981), pp. 37-50.

before its positive usage. However, there is a radical difference between the Malachi text and Joel 3:4b. In Malachi it is the return of Elijah "Behold, I about to send Elijah the prophet to you"[45] that is to precede the "day of Yahweh."[46] While in Joel it is first of all the nationalized and normalized prophetic gifting that is able to interpret the prophetic signs. Therefore the "signs" that are now understandable to the Judeans intensify the prophetic gifting.

Now we turn to verse 5. There are several important issues in 3:5 that need to be investigated. First of all I will consider the phrase "everyone who calls on the name of Yahweh"[47] with its inverse "whom Yahweh calls"[48]. Here, those who are doing the "calling" once again limit the extent of 3:1's "on all flesh." This delimitation is based on the notion that "to call on the name of Yahweh" ("hwhy ~vb arq") was a cultic activity.[49] In dealing with an identical clause in Zech 13:9, Carol and Eric Meyers have argued that, "the notion of calling upon a divine name undoubtedly originates in supplicatory language. It is a kind of invocation of God's presence prior to addressing a statement to the deity. And it assumes an answer will be forthcoming...."[50] Exodus 33:19 and 34:5 are illuminating at this juncture. In both of these passages the "caller" or better "proclaimer" is Yahweh rather than a supplicant. These two verses seem to equate the "presence of Yahweh" with "the [51]. Ps 145:18 applies this "presence of Yahweh" to the supplicant and the cultic setting "The LORD is near to

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[45] aybNh hYla ta ~kl xlv ykna hNh

[46] See Beth Glazier-McDonald's helpful discussion of this pericope in B. Glazier-McDonald, *Malachi: The Divine Messenger*, SBLDS 98 (Atlanta: Scholars Press, 1987), pp. 243-270.

[47] hwhy ~vB arqy-rva lK

[48] hwhy rva arq

[49] Glazier-McDonald writes, "Joel 3:5, however, makes it clear that rXb lk (3:1) refers to hwhy ~Xb arqy-rXa lk. Only those who call upon the name of Yahweh will be delivered. These are, at the same time, 'all those whom Yahweh has called,' (3:5c), 'the ideal cult congregation.'" *Malachi*, pp. 264-65.

[50] C. L. Meyers and E. M. Meyers, *Zechariah 9-14: A New Translation with Introduction and Commentary* (New York: Doubleday, 1993), p. 396.

[51] $ymp l hwhy ~Xb ytarqw, and hwhy ~Xb arqyw

all who call him, to all who call him in truth"[52].This can be contrasted with the altar or religious site/ paraphernalia pericopes[53] which are more nebulous and seem to connote worship of Yahweh alone. Finally, the texts Zech 13:9; Pss 99:6; 116 stress that the an answer is coming. In Joel 3:5a the "calling" is best understood as heartfelt, sincere religious rites, i.e., fasting, weeping, lamenting and others. These cultic moments are combined with the awareness that God is with them (Joel 2:26-27). This means that the supplicants can have confidence that God will answer.

The inverted clause, "whom Yahweh calls" may function as the answer here, although this seems a little awkward. The phrase itself is found only here in the Old Testament. Most treatments have either opted to read the phrase as the Bible's unique expression of the "mysterious [54] or as a designation for a "true worshipper."[55] Its uniqueness would argue for a delimitation that comes from this pericope and it is with the next issue that one may have grounds for further speculations.

The second issue in this verse is that of the reconstructed phrase "for on Mount Zion there will be an escape"[56]. Here "The Twelve" offers a parallel in Obadiah 17: ("But in Mount Zion there will be an [57]. These two clauses remind one of the Zion tradition and specifically the promise of security and safety in Zion.[58] According to

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[52] tmab Wharqy rva lkl wyarq-lkl hwhy bArq

[53] Gen 12:8; 13:4; 21:33; 26:25; Exod 17:15.

[54] J. D. W. Watts, *The Books of Joel, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah* (Cambridge: Cambridge University Press, 1975), p. 41.

[55] J. A. Brewer, *Obadiah and Joel* (Edinburgh: T. & T. Clark, 1911), p. 124.

[56] hjylp hyhT !AYc-rhB yK

[57] hjylp hyhT !AYc rhbW

[58] Prinsloo, *Theology*, pp. 84-87, 126. For a full discussion of the Zion Tradition from various perspectives see: R. Albertz, *A History of Israelite Religion in the Old Testament Period* (Louisville: Westminster/John Knox, 1994), I, pp. 105-195; D. E. Gowan, *Eschatology*; J. D. Levenson, "Zion Tradition," *Anchor Bible Dictionary* (New York: Doubleday, 1992), VI, pp. 1098-1102; T. N. D. Mettinger, *The Dethronement of Sabaoth* (Lund: CWK Gleerup, 1982); B. C. Ollenburger, *Zion, City of the Great King*, JSOTSup 41 (Sheffield: JSOT Press, 1987); J. J. M. Roberts, "The Davidic Origin of the Zion Tradition," *JBL* 92

Ben Ollenburger, the use of Zion as a symbol of security and refuge is based first of all on the understanding that "Yahweh is present there."[59] Or as J. J. M. Roberts had earlier made clear, "another consequence of Yahweh's living in Jerusalem is the absolute security his presence provides. With Yahweh in it the city cannot be shaken (Ps 46:7). He is its stronghold (Ps 46:8; 48:4), and he is more than a match for any hostile power."[60] Second, "Zion is thus a symbol of security for those who trust alone in Yahweh who dwells there...."[61] These two aspects of Zion symbolism, the security and the necessity for "trust in Yahweh" may actually be the key to the understanding of the "everyone who calls on the name of Yahweh" / "whom Yahweh calls" paradox. The reciprocal relationship is actually the posture of the worshipper.

But also beyond this, the Zion tradition hinted at by Joel 3:5 and Obadiah 17 may hold the key to understanding the unity of the whole unit, 3:1-5 and even 2:18-4:21. Donald E. Gowan has argued that Zion is the center of Old Testament eschatology. By eschatology, he does not mean a literalistic "doctrine of the end," but rather "the end of evil. [62] This Zion tradition develops through time and touches upon three key elements to bring about "the end of evil": the transformation of human society; the transformation of the human person; and finally the transformation of nature. It is important to note that beginning at Joel 2:19 and through 4:21, we are presented these three themes.

First of all, nature is the focus for transformation. Gowan divides the biblical data concerning this transformation into two heuristic groupings, that is "righting what is presently wrong with the natural world" and "text that speak of immense changes in the earth's

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(1973), pp. 329-344; id., "Zion in the Theology of the Davidic-Solomonic Empire," in *Studies in the Period of David and Solomon and Other Essays*, ed. T. Ishida (Winona Lake: Eisenbrauns, 1982), pp. 93-108; M. Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historian*, ed. R. E. Friedman (Chico CA: Scholars Press, 1983), pp. 75-115.

[59] Ollenburger, *Zion*, pp. 66 ff.

[60] Roberts, *Zion*, p. 102.

[61] Ollenburger, *Zion*, pp. 70 ff.

[62] Gowan, *Eschatology*, p. 2.

topography and even in the heavenly bodies."[63]

It is Ronald Simkins that has presented the strongest case to date concerning the "ecological" elements in Joel. He has argued that the problematic identification of the enemy in 2:1-11 is solved by neither a Babylonian or Assyrian invasion[64] nor an apocalyptic enemy.[65] But rather a twofold locust plague. He writes:

> Joel's presentation of an unprecedented natural catastrophe can now be summarized: Judah had been invaded by a devastating locust plague. The locusts, probably arriving in the spring just before the grain harvest, consumed the grain crops, the foliage on the vines and the trees, and the wild grasses used for pasturage. After consuming the most of the vegetation, the locusts either moved on to greener pastures or were carried away by the winds, possibly into the eastern desert. The immediate result of the infestation was the loss of the grain harvest, but, as the summer progressed, the repercussions of the locust plague were compounded. The livestock suffered because there was no pasture on which to fee. The vines and fruit trees were unable to produce their fruit because of their lack of foliage. Any immature fruit that had survived the locust plague probably withered on the vine and fell to the ground. As the first rains signaling winter set in, the farmers sowed a new crop of grain and ploughed it under. The advent of winter meant the beginning of a new agricultural year. By early spring, however, a new swarm of locusts had migrated into Judah, had laid their eggs, and then had either died or moved on.... within one to

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[63] Gowan, p. 97, and for more discussion, see pp. 97-120.

[64] See Stuart's strong argument for a Babylonian or Assyrian invasion as a metaphorical interpretation of the locust in Stuart, D. *Hosea-Jonah*, Word Biblical Commentary (Waco, Texas: Word, 1987), pp. 232-234, 241-242. Most recently B. Peckham writes, "The prophecy of Joel is an allegory on the Babylonian invasion and the capture of Jerusalem," B. Peckham, *History and Prophecy* (New York: Doubleday, 1993), p. 657.

[65] See Wolff's discussion of Joel as being "at the threshold between prophetic eschatology and apocalypticism," Wolff, *Joel*, pp. 14-15. While Paul Hanson, arguing from his sociological approach to the apocalyptic writes, "Thus, while Ezra, Nehemiah, and the Chronicler represent an ideological emphasizing continuity with the past, and a claim to the absolute authority of existing institutional structures, the Book of Joel espouses the model of discontinuity we associate with the apocalyptic eschatology of post-exilic dissident groups," P. Hanson, *The People Called* (San Francisco: Harper & Row, 1986), pp. 313.

> two months huge hopper bands of which Joel wrote could have aggregated and commenced marching, devouring most of the vegetation in their path. For the people of Judah who had already suffered the devastation of the previous year, this new locust infestation was a source of terror and panic, but for Joel it was the day of Yahweh. As such, who could endure it?[66]

This twofold locust plague is the present wrong in nature that needs to be righted. It is in Joel 2:18-27 that the effects of the devastation of nature is now reversed in an assurance of salvation and righted. The unit firmly responds to the call for repentance in 2:12-17 and turns toward the hoped for change of venue and blessing (2:14 "[dwy ym" "Who knows?") into a reality. Yet it is not only firmly linked to the call for repentance, but in reality to much of 1:4-2:11.[67]

This unit can be divided into three sections: 2:18-20, 21-24, 25-27. The telltale sign of this division is primarily the fact that in 2:18-20 and 2:25-27 the speaker is Yahweh, while in 2:21-24 the speaker is the prophet. Beyond this the verses 2:21-24 use the perfect forms of the verb, which may be taken either as "prophetic" or "historical" perfects. I have translated the text as follows:

Fear not, O soil
Be glad and rejoice
For Yahweh has done great things.

Fear not, O animals of the field
For the pastures of the wilderness are green
For the tree bears its fruit
the fig tree and the vine give their wealth.

O Children of Zion
Be glad and rejoice in Yahweh your God
For he has given to you the early rain[68] in righteousness[69]

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[66] Simkins, "God, History," pp. 443-444.

[67] Prinsloo, *Theology*, pp. 70-71. Allen writes, "Earlier motifs are deliberately taken up and put in a new setting of salvation. it is mainly the factually descriptive phraseology of 1:4-20 that is echoed, but elements from 2:3, 11, 17 are also repeated in these promises of victory and blessing," Allen, *Joel*, p. 86.

[68] The reading hrAMh-ta is extremely problematic and the problem has been compounded by the Dead Sea Scrolls. The problem is that hrwm is translated as

He has indeed made the rain to fall,
the early and the latter rain as before.

The threshing floors will be full of grain
and the wine-vats will overflow with new wine and oil.

This prophetic oracle of salvation follows a pattern characteristic of Genesis 1, where creation is depiction from soil to animal kind and then on to the creation of human beings.[70] Thus the Judean plight is solved through a transformation of nature, the reversal of the cosmic catastrophe.

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rain only in Ps 84:7 and the following hqdcl "according to righteousness" or "in a righteous way" is extremely awkward. Some have tried to solve the problem by claiming a dittographic replacement of an original lkah or lkamh for the now problematic, hrwm. This proposed emendation derives from retroverting the Greek brwmata ("food"), Stuart, *Hosea-Jonah*, pp. 255-256 and Wolff, *Joel*, p. 55. However, the MT's hrwmh is reading of hrwm as "teacher" is supported by the Targum, Vulgate and Symmachus. The BHS has even gone as far as to suggest deleting the whole stiche and leaving only ~vçh-ta after the ~kl. This emendation is quite radical and does not take into account that the versions were dealing with some sort of text here. Others like Ahlström have argued for "the teacher of righteousness" which works well with the following hqdcl, G. W. Ahlström, *Joel and the Temple Cult of Jerusalem* (Leiden: Brill, 1971). However, as Prinsloo has noted this text-critical problem rests on a hermeneutic problem rather than a true text-critical one, Prinsloo, *Theology*, pp. 66-67. I have retain the MT's hrwmh and relied upon Ps 84:7 and the parallel ~Xg ("rain") as my support. I would tend to agree with Roth's thesis that the text was misread as the teacher of righteousness, C. Roth, "The Teacher of Righteousness and the Prophecy of Joel," *VT* 13 (1963), pp. 91-95.

[69] I have not only retained the MT's hqdcl as it is, but also rendered it in a rather wooden fashion. Others, like Allen has rendered it as "in token of covenant harmony" on the basis of rain and blessing associated with the covenantal promises in Deut 11:13-15 and Lev 26:3, 4, Allen, *Joel*, pp. 92-93, see also his sources in note 29, or like the *Tanakh*, "[His] kindness."

[70] Prinsloo attributes this insight to M. Bic and follows it with the comment: "The author of Joel uses similar terminology (cf. Gen 1:11; 1:29; 1:24 ff.) and the same sequence (earth, beasts, man) as Gen 1. As a result Yahweh's redemptive work in this pericope is depicted as a new act of creation," Prinsloo, *Theology*, p. 72.

The transformation of nature in Joel 2:19-4:21 is not complete, however. Gowan's second grouping under this caption, "immense changes in the earth's topography and even in the heavenly bodies" are dealt with in 3:3-4 and 4:15, 18. The "signs" of 3:3-4 "in the sky and upon the earth" obviously change both the earth and the heavenly bodies, but this is only pointing to the great effects of the "day of Yahweh." It is during the combat of the Divine Warrior Hymn[71] (4:13-17) and the conclusion to the book of Joel (4:18-21) that the changes are effected.[72] 4:18 is the more interesting of the two:

> At that time,
> the mountains will drip with sweet wine,
> the hills will flow with milk,
> while all the channels of Judah will flow with water,
> a spring will go forth from Yahweh's house
> and will water the Wadi of the Acacias.

This eschatological transformation of nature brings prosperity to the Judean area not unlike those described in Ezekiel 47:1-12.

The second, eschatological grouping is that of the transformation of human society. In the book of Joel this is seen in 4:1-21 in general. More specifically it is found in the "Oracles against the Nations" type of presentation in verses 9-17.[73]

The third, eschatological grouping, "the transformation of the human person" is where Joel 3:1-5 can be located. This type of transformation usually deals with the forgiveness of sins[74] and then a re-

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[71] P. Hanson, *The Dawn of Apocalyptic*, rev. ed. (Philadelphia: Fortress, 1979), pp. 293-324.

[72] Joel 4:18-21 seems to be disconnected from the form of 4:1-17. I view it as functioning in a similar fashion to Amos 9:11-15. This does not imply that its content is in conflict with chapter 4 nor that it is nor original.

[73] See D. L. Christensen, *Prophecy and War in Ancient Israel* (Berkeley: BIBAL Press, 1989 reprint) and Christensen's article, "Nations," *Anchor Bible Dictionary* (New York: Doubleday, 1992), IV, pp. 1037-1049. This aspect of Old Testament eschatology does not immediately affect our investigation into 3:1-5, so I will leave this discussion as it is.

[74] Note such passages as: the Penitential Psalms (Pss 25; 32; 51; 130); the formula of God's attributes in Exod 34:6, 7; Ps 86:15; 103:8; 145:8; Neh 9:17;

creation by means of a new heart, new spirit and/or a new covenant.[75] Joel 3:1-5 focuses on the unique transformation of people into the prophetic. In relation to the clause, "for on Mount Zion there will be an escape," this quotation of Yahweh's former saying is affirmed by the being enveloped by the "everyone who calls upon the name of Yahweh" and "whom Yahweh call." The prophetic community is the cultic community. It has the same theological trajectory as Numbers 11:29b, "Would that all Yahweh's people were prophets, if only[76] Yahweh would put his spirit on them."

SUMMARY

This study indicates that Joel 3:1-5 is a tightly bound structural unit. The three basic strophes dovetail in such a way that in the process of exegesis the isolation of the promises in verses 1-2 from verses 3-5 is unadvisable. Along with the structural unity, the pericope is bound together by a single thematic thrust, that is the eschatological promise of a national and normalized prophetic gifting.

Jon 3:9; 4:2; Nah 1:3; Num 14:18; Joe 2:14; and the different texts that deal with bwX, like Deut 30, etc.

[75] Gowan, *Eschatology*, pp. 69 ff. Note especially Jer 31:31-34; Ezek 36:24-32 and many others.

[76] I have followed B. A. Levine in taking the yK here as a restrictive adverb, "if only." Levine writes, "the statement on the uniqueness of Mosaic prophecy in Num 12:6-8 may be seen as a reflex of the very words attributed to Moses in Num 11:29: 'Would that the entire people of YHWH were prophets, if only YHWH would bestow his spirit on them.' As if to counter the implication that others could attain to the status of Moses, we are informed quite promptly, in Num 12:6-8, that this is impossible," Levine, *Numbers 1-20: A New Translation with Introduction and Commentary* (New York: Doubleday, 1993), p. 341. See Waltke and O'Connor, *Hebrew Syntax*, §39.3.5 for restrictive adverbs.

Reflections of a Pentecostal at the End of the Millennium: An Editorial Essay

William W. Menzies
William W. Menzies is Chancellor of Asia Pacific Theological Seminary and teaches Theology and New Testament.

1. Introduction

As we approach the beginning of the new millennium, it is clearly an opportune time for Pentecostal and Charismatic believers to ponder from whence we have come and whither we are bound. A revival movement, at some point in its maturation, finds value in evaluating significant dimensions of its existence--its history, its theology, its experience, and the challenges and opportunities confronting it. Such reflection is an important resource for conserving those elements in the revival which should be nourished and for identifying those elements that are inconsequential baggage, the barnacles of tradition. I salute those who have made the sacrifices necessary to inaugurate a journal at Asia Pacific Theological Seminary for just such a time. I trust that in the days to come, this undertaking will prove to be a useful instrument for this reflective purpose. As such, it should be seen as a service to the kingdom of God, and an act of worship to the Lord of the harvest.

In the nations that border the vast Pacific Ocean, especially the lands of east Asia, remarkable, even startling, developments have changed the politics, the economies, social patterns and values, and the relative influence of these lands among the family of nations. The Christian churches of these lands, both in east Asia and in the south and west Pacific, have undergone great changes in the last century, as well. Although the stories of growth and development are not evenly distributed through the region, it is evident that the Pentecostal and Charismatic dimensions of the Christian church have flourished in many places, so much so that groups such as the Assemblies of God are perceived to be among the fastest-growing bodies in several countries. This growth deserves review--both to evaluate strengths and to note possible areas of concern. In this initial editorial, I would like to sketch some topics that might be fruitful for Pentecostal and Charismatic scholars interested in the future of the current Pentecostal/Charismatic awakening in the Asia Pacific region to pursue. Some of the topics are in the nature of observations of positive developments; some are notations of apparent problems and challenges.

2. Brief Historical Review

The origins of the modern Pentecostal revival are not easy for historians to mark with precision. In the last decades of the nineteenth century, diverse groups of earnest Christian believers, scattered in various parts of the world, with no particular human leadership, were simultaneously and independently seeking God for an outpouring of the Holy Spirit. There are indications of unusual manifestations of the Holy Spirit among such seekers as early as the 1850's. As time went on, especially among Wesleyan holiness people, reports appeared of isolated awakenings marked by tongues, prophecy, and other workings of the Holy Spirit reminiscent of the Apostolic Age. A sense of expectancy gripped a significant portion of the Evangelical world, including many non-Wesleyans--Calvinists of various groups and Anglicans, as well. Terminology, such as "baptism in the Holy Spirit" passed into common usage by 1880. Some employed this term to describe the experience called "entire sanctification," while others (and increasingly) identified this baptism in the Holy Spirit as an empowerment for evangelistic and missionary service. Those who sought God for this experience generally linked the experience to the great missionary vision sweeping the Christian churches of that era. The modern Pentecostal movement understood its reason for being to be a "latter day" instrument of God for evangelizing the unreached peoples of the world. Early Pentecostals readily identified with those Evangelicals who saw through the shallow optimism of much of the Christian church. They understood scripture to teach that the closing days of the present age would be characterized by a conflict between the faithful remnant, the people of God, and the spirit of the age, an age doomed to violent, cataclysmic destruction. Pentecostals saw themselves as part of the "rescue mission" called by God to reach as many as possible to save them from the wrath to come. Many Evangelicals who employed the baptism in the Holy Spirit terminology did not adopt the Pentecostal understanding of speaking in tongues as the biblical accompanying sign of that experience. In fact, most Evangelicals, both of the Wesleyan type and of the Reformed and Anglican, or Keswickian type, were offended by the teaching of the early Pentecostals. Evangelical Christians for the most part were reluctant to encourage a modern replication of the gifts of the Spirit--especially the vocal manifestations of tongues, interpretation of tongues, and prophecy. Sadly, the larger church world rejected the offense of the Pentecostal revival, even largely abandoning the terminology of baptism in the Holy Spirit.

A case can be made for a connected institutional history of the modern Pentecostal revival to have begun in Topeka, Kansas, on New Year’s Eve, December, 1900, at Bethel Bible School. It was in this place that the theological identity of the modern Pentecostal movement found initial expression--identifying speaking in tongues as the accompanying sign of baptism in the Spirit. Although there had been isolated occurrences of apostolic-like phenomena for some years before this, it appears that it was here, in Topeka, Kansas, that the self-understanding of the "Latter Rain" revival was first clearly defined. Most Pentecostals thereafter recognized that baptism in the Holy Spirit, marked by the initial sign of speaking in other tongues, was the distinguishing theological identification factor that gave them particularity. This has been titled by some scholars as the "First Wave" of the modern renewal that has impacted Christianity so significantly.

The early Pentecostal revival was an offense to many. Consequently, Pentecostalism developed for two generations quite separately from the Fundamentalist and Holiness components of the Evangelical church. It was not until the era of World War II that some courageous leaders in Evangelicalism sought to make a place for Pentecostals within their ranks. In the ensuing years, Pentecostalism became strongly identified with Evangelical values. This identification with Evangelicalism became so pronounced that in recent years some Pentecostals have felt it necessary to redefine the important distinctions that appear to have been too-easily surrendered for acceptance in the larger church world. Virtually all Pentecostals recognize themselves to be squarely within the Evangelical tradition. Pentecostals today are not always clear regarding the meaning of this relationship. Is there, indeed, any continuing uniqueness that Pentecostals have to contribute to Evangelical values? If there is a clear identity for Pentecostalism in this generation, how shall it be defined?

To further muddy the water, we must acknowledge a related, or at least, parallel revival movement of more recent years. Until the mid-1950's, if a pastor or lay person in a traditional mainline Christian denomination reported a baptism in the Holy Spirit with the accompanying sign of speaking in tongues, that individual was routinely disfellowshipped.[1] In fact, whole congregations of some denominations quietly identified with groups such as the Assemblies of God in that era, since there was no acceptance for such teaching and experience in the traditional groups. However, by 1960, pastors and lay people were reporting such experiences in considerable numbers--so much so that in the decade that followed most of the great Christian Protestant church bodies adopted position papers that allowed "Spirit-filled" members and leaders to stay within the parent denomination, with cautions, to be sure. This became known as the Charismatic movement. The Charismatic movement began as a penetration of the more traditional (and generally less-evangelical) Protestant denominations with phenomena and emphases previously limited to the Pentecostal churches. By 1967, this Charismatic renewal reached into the Roman Catholic Church, and since that time has had a growth more phenomenal than the movement within Protestant mainline churches. This break-out of Pentecostal-like phenomena into the larger church world has generally been titled the "Second Wave."

More reluctant than the more liberal Protestant bodies and the Roman Catholic Church to make room for apostolic-like manifestations, nonetheless Evangelical Christianity by 1985 had its own Charismatic renewal. Speaking in tongues, prayer for the sick, and an openness to various manifestations of the Spirit finally were becoming acceptable, at least among some Evangelical groups. This is the so-called "Third Wave," according to Peter Wagner.[2]

David Barrett, well-known Christian statistician, reckoned that by 1985 the number of Christian believers around the world claiming to be either Pentecostal or Charismatic had reached such numbers that this component of the Christian church now exceeded all the Reformation bodies combined.[3] Certainly one of the great stories within the Christian church for the century will turn out to be the dramatic growth of this revival around the world. The rapid growth of the Pentecostal/Charismatic revival of this century has

generated an urgent need for assessment and evaluation, especially by those who are confronted with questions and issues that the rapid and varied growth of the revival has occasioned. The very success of this movement has thrust Pentecostals, for example, into proximity with Christian believers from widely differing groups, each with its own self-understanding. New questions are surfacing that were non-issues in a simpler age. So, now appears to be a good time to address matters of substance impacting the future course of the current renewal.

3. Some Significant Questions for the Present Generation

3.1 Definitions

What is a Pentecostal? How does a Pentecostal differ from a Charismatic? In earlier years, anyone who believed in the possibility of the gifts of the Spirit described in the New Testament as being available to believers today was considered a Pentecostal. One either made room for such phenomena--or did not. Early Pentecostals, largely ostracized by their Christian colleagues, did not spend much time reflecting on their theology--they simply were proclaimers and practitioners of a glorious, newfound experience. Nearly all assumed that the "Bible pattern" of baptism in the Spirit, an experience subsequent to salvation, was to be accompanied by speaking in other tongues. Along the way, in this environment, the other manifestations of the Spirit enumerated in 1 Cor 12 were welcomed and expected in worship settings.

At the heart of this new awakening, however, was not a preoccupation with these gifts and manifestations, but rather a compelling sense of the presence of the living God and an urgency to reach the lost of this world for Christ. From the beginning, especially from the Los Angeles revival of 1906-9, commonly called the "Azusa Street Revival," missionary endeavor had a very high priority.[4] After all, if we were at the end of a dying age, and Jesus would soon reappear, His servants should be busy about the Master’s business, rescuing the lost. The meaning of Pentecost was understood to be an empowering for Christian witness to the ends of the earth (Acts 1:8). The Pentecostal gift was understood to be integral to the mission task.

The Charismatic movement developed along somewhat different lines. Pentecostals had been rejected and consequently had to form their own associations and networks. They started "fresh." When believers in the mainline churches began to experience gifts of the Spirit, many of them saw their role as instruments of renewal within their own denomination, or within the local church of which they were a part. Many of these people who had come alive spiritually felt that they had a mission to their friends within that communion. They yearned to share with colleagues the availability of the apostolic gifts. In this role, they looked *inward* rather than *outward*, recognizing those Christians with whom they lived to be in need of a spiritual refreshing. The term "charismatic" is an apt term to describe the function of these believers, as they sought to get their friends to open up to a new level of spiritual reality, the possibility of the expression of gifts of the Spirit

in the present day. One result of this domestic mission has been a different theological emphasis. Few within the Charismatic movement say much about baptism in the Spirit. Many Charismatics link the flow of the Spirit in the life of the believer with an "actualization" of what was incipient in the believer from earlier sacramental moments, such as baptism and confirmation. Thus, the new vitality in the believer is frequently seen as integral to new birth, not a baptism of power for witnessing. It is not surprising, therefore, that Charismatic groups have not really featured missions and evangelism, at least not until recently.

It is delightful to see such a widespread outpouring of the Spirit in virtually all parts of the world today, and among nearly all Christian denominations. Nonetheless, there is a need for theological clarity. The theological agenda of Pentecostals should be understood in its own terms, and not simply be swept along with the euphoria generated by association with other believers who have made room for gifts of the Spirit in their midst. This proximity of groups with diverse theological understandings poses special challenges to Pentecostals, many of whom have not been encouraged to think theologically.

Important today, as well, is the need to define with care the meaning of *Evangelical*, especially as this relates to Pentecostalism. In what ways are Pentecostals Evangelical? In what ways may there be a valid distinction? In recent years, Pentecostals have virtually acceded their theological agenda to Evangelicalism. Is this entirely wise? Are there some issues that Pentecostals have a calling to illuminate and emphasize, even if these are not acceptable to many Evangelicals? Are Pentecostals merely "Evangelicals with a Plus," or are there more foundational differences that should be explored? If these questions are not dealt with squarely, it may not be long before Pentecostalism will become an appendage to "Third Wave" Evangelicalism. What might be lost in this fusion of values?

3.2 The Place of Theology

There are three component issues here for Pentecostals, as well as many Charismatics. It is interesting to note that Catholic Pentecostals have attended perhaps more faithfully to the task of articulating theology for the renewal than have either Pentecostals or other Charismatics. Note the bibliographical entries flowing from Catholic sources.[5] The three issues are: a) focus on *experience*, b) concerns about *ecumenism*, and c) assumptions about *ethics*.

3.2.1 Focus on Experience

Pentecostals and their Charismatic counterparts have been caught up in the wonder of a profound relationship with the living God. Early Pentecostals spoke frequently of what they termed "reality," to give expression to the magnitude of the sense of God’s vital presence in their lives and in their meetings. Pentecostal believers greatly desired other Christian believers to enter into the same joyful experience they had found. Some looked with jaundiced disdain on the Christian groups that had expelled them, discounting the trappings of "dead theology" they associated with desiccated Christianity. These earnest

believers looked with suspicion on the intellectual dimension of Christianity, since theirs was essentially a religion of the heart. This found expression in training programs that featured Bible "doctrines," and encouraged indoctrination rather than critical theological inquiry. Quite frankly, early Pentecostals were consumed with spreading the gospel, and encouraging converts to receive the baptism in the Spirit--they had little time for argumentation or the luxury of reflection. The result of this has been a heavy borrowing on the theological work of others, particularly Evangelical scholarship, to supply the need for textbooks in Pentecostal schools. There has been a virtual abdication of the task of developing a theological agenda to Evangelicalism. The result has been a growing perplexity among Pentecostals about theological self-identity.

3.2.2 Ambivalence regarding Ecumenism

Growing for at least two generations in virtual isolation from interaction with other Christian traditions, suddenly in the mid-1940's, Pentecostals were for the first time accepted within Evangelical circles, at first with great caution, and more recently with full-acceptance. Early Pentecostals often feared association with other believers, wary lest such association would blur uniqueness. Later, upon being accepted in the Evangelical ranks, Pentecostals seemed to go overboard to gain approval among peers. In the 1950's and 1960's, this took the form of alignment with Fundamentalists against liberal Christianity, such as were found in the World Council of Churches. The fortunes of David duPlessis are illustrative of this capturing of Pentecostals by conservative Evangelicals.[6] DuPlessis was disfellowshipped by the Assemblies of God for his association with World Council of Churches leaders, who had invited him to address them. This was an "embarrassment" to Evangelicals, who put pressure on the Assemblies of God to disconnect totally from the WCC. DuPlessis pleaded with his Assemblies of God people that many leaders within the WCC were receiving the Pentecostal experience--but he noted that this was *not* occurring among the Evangelical leaders with whom the Pentecostals had become so cozy.[7] Later, when the "Second Wave" of Charismatic renewal was fully-formed, it became apparent that over-identification of Pentecostals with conservative Evangelicals was somehow out of tune with what the Holy Spirit seemed to be doing. Quietly, duPlessis was reinstated in the Assemblies of God before he died. There continues to be ambivalence within the Pentecostal movement about the theological guidelines that should shape ecumenical relationships.

3.2.3 Ethical Concerns

Christianity is really triangular--featuring experience, theology, and ethics; the subjective, the cognitive, and the behavioral dimensions. The Pentecostal movement has, of course, eagerly focused attention on the experiential. It is evident that the intellectual element, or theology, has had less attention. Not always noted is that Pentecostals have likewise tended to *assume* Christian ethics, rather than addressing personal and social issues substantively. It was commonly assumed that proper Christian deportment would automatically follow in the wake of the new birth and baptism in the Spirit. Alas, Pentecostal believers, including highly visible leaders, have frequently fallen into gross sin. It is evident that biblical instruction and the disciplines of godly living are not to be

taken for granted, but must be pursued with vigor, lest the unwary and the naive stumble along the way. There remains much work to do within Pentecostal circles to articulate freshly in a new generation the biblical implications for life and its challenges in the emerging millennium.

3.3 Upward Mobility, Success, and Mission Focus

In earlier years, in Asia and the Pacific, as well as in the west, Pentecostals had humble roots. Over the years, the very numerical success and the ensuing prominence and power that accompany such growth, have generated a set of challenges an earlier generation did not face. All Pentecostals would do well to read Richard Foster's *Money, Sex and Power*,[8] a study in the temptations that assault Christians in their spiritual journey. Is it possible that Pentecostals may be in greater danger of spiritual decay in the very midst of great numerical growth? Those who have featured the activist dimension of Christian life, rather than the reflective, are perhaps at great risk. There is need today for prophetic voices that summon Pentecostal and Charismatic believers to the "first works," to repentance and humility. How easy it is to gloat over the accession of prominent citizens to one's congregation, and express impatience when the poor and unlovely stray into the fellowship! The church is at its best when it looks outward, not inward! Jesus came to the dispossessed, who heard Him gladly.

Exacerbating the problems of success in the Asian context is the meteoric rise of the economies of the region. Material success has flowed into many Pentecostal and Charismatic churches. In fact, many professional and business leaders in some lands have been saved and filled with the Spirit. Many have identified with Pentecostal or Charismatic groups. Young adults, blessed by God in multiple ways, have found themselves on a track to professional and financial success. These are gifts of God. Yet, is it possible for materialism to distort the true focus of Christian life in what are clearly very secular cultures? What should be said to affirm the good things God provides and yet to set proper biblical boundaries around this sphere of life?

3.4 Commitment and Stress

In young revival movements, in the freshness of a new challenge, in Asia it is apparent that many have been swept into the kingdom of God out of paganism. Such fresh converts, delighted with the new-found grace of God, are eager to serve. It is relatively easy for leaders to elicit extraordinary dedication from such new converts. Many of these are teen-agers, filled with the idealism common among adolescents. Such devotees readily respond to unusual depths of sacrifice--of time, energy, and resources. Mobilizing this great reservoir of talent and response often produces great and immediate results, especially in short-term mission enterprises. However, it is difficult to sustain this very high level of commitment indefinitely. Teen-agers mature; eventually the question of responsibility to young and growing families surfaces. Some believers are caught on the horns of a great dilemma--which is to have priority, the church or the family? Sadly, some who are "burned out" feel they can no longer continue in a fellowship that exacts so much of their personal life, so they drop out. Some encounter severe stresses in their

family life because of the conflicting demands of church and home. Sad to say, many energetic and pious Pentecostal pastors and leaders are likewise assailed by the stresses of ministry in an overheated environment. And, there are casualties along the way. There is likely a good reason for the recent great interest in the topic of pastoral counseling throughout the region. Is it time for a theological study of appropriate priorities for Pentecostal and Charismatic ministry, especially as these impact home and family?

3.5 Church Polity

In the early days of the Pentecostal revival, the structures for church life, both at the local level and at the national level, were largely borrowed from Evangelical groups whose patterns of operation seemed most compatible to the young revival group. For example, in the United States, the Assemblies of God adopted almost wholesale the polity of the Christian and Missionary Alliance, a hybrid of congregational and presbyterial governance. However, the American Church of God (Cleveland, TN) adopted the episcopal forms of the Methodist Church. In Sweden, a strictly congregational form of church government prevailed. In Asia, there are variations on all of these themes. Certainly the scriptures allow for a wide variety of ecclesiastical forms, provided basic guidelines are observed. Of concern today is the apparent need for theological reflection on appropriate boundaries for church polity within the cultural contexts of various Asian and Pacific societies. How does one arrange for proper church governance without exploiting or abusing power? How is a church to be governed so that it is not crippled with anarchy and chaos? How are Pentecostal and Charismatic congregations to arrange themselves so that they can not only function well within their own constituency, but also relate constructively to other church bodies? What services are best provided by cooperating with other congregations? Is world-missions work such an activity better-suited to cooperative enterprise than to the local church by itself? What about educational institutions? Are some better-suited to cooperative support and management than to the efforts of single congregations? What biblical values should govern such decisions? These are some of the questions of present urgency for Asians and Pacific islanders to ponder in these exciting and challenging days.

4. Conclusion

I have sought in the foregoing paragraphs to review briefly the rise of the modern Pentecostal and Charismatic movements. I have likewise sought to identify a few of the issues and challenges that thoughtful scholars might wish to address in forthcoming issues of this new journal. Certainly there are many other matters not ranked here that others will wish to speak to. Without question there is much work to be done. Let us recognize the efforts of faithful scholars whose labors will be conserved in the forthcoming pages of this journal to indeed be a noble service to our Lord and His kingdom. And let us agree to pray for one another in these remarkable days of great opportunity and challenge.

Footnotes

[1]William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 74; C. W. Conn, "Hostility/Persecution," *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess et al (Grand Rapids, MI: Zondervan, 1988), pp. 447-50.

[2]C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (Ann Arbor, MI: Servant, 1988), pp. 13, 18.

[3]David B. Barrett, ed., *World Christian Encyclopedia: A Comprehensive Survey of Churches and Religions in the Modern World A.D. 1900-2000* (Oxford: Oxford University Press, 1982), pp. 792-93.

[4]C. M. Robeck, Jr., "Azusa Street Revival," *Dictionary of Pentecostal and Charismatic Movements*, p. 36.

[5]E.g., Kilian McDonnell, *The Charismatic Renewal and Ecumenism* (New York: Paulist, 1978); Kilian McDonnell, ed., *Open the Windows: The Popes and Charismatic Renewal* (South Bend, IN: Greenlawn, 1989); Kilian McDonnell, ed., *Presence, Power, Praise: Documents on the Charismatic Renewal*, 3 vols. (Collegeville, MN: Liturgical, 1980); Kilian McDonnell, ed., *Toward a New Pentecost for a New Evangelization* (Collegeville, MN: Liturgical, 1993); Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries, 2nd ed.* (Collegeville, MN: Liturgical, 1994); Kilian McDonnell and George T. Montague, eds., *Facing the Flame: What Does Baptism in the Holy Spirit Have to Do with Christian Initiation?* (Collegeville, MN: Liturgical, 1991); Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain* (Exeter: Paternoster, 1986); Peter D. Hocken, *One Lord, One Spirit, One Body: Ecumenical Grace of the Charismatic Movement* (Exeter: Paternoster, 1987); Harold D. Hunter and Peter D. Hocken, eds., *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelization* (Sheffield: Sheffield Academic Press, 1993).

[6]R. P. Spittler, "Du Plessis, David Johannes," *Dictionary of Pentecostal and Charismatic Movements*, p. 252.

[7]David DuPlessis, *A Man Called Mr. Pentecost* (Plainfield, NJ: Logos, 1977), pp. 197-98.

[8]Richard J. Foster, *Money, Sex and Power: The Challenge of the Disciplined Life* (New York: Harper & Row, 1985).

THE INDIGENOUS PRINCIPLE REVISITED: TOWARDS A COACTIVE MODEL OF MISSIONARY MINISTRY[1]

John F. Carter
John F. Carter is President of Asia Pacific Theological Seminary and teaches Christian Education and Leadership.

1. Introduction

For a most of this century the approach to missions which has generally characterized the overseas ministries of evangelical missions agencies has been based on the indigenous church principle.[2] The indigenous principle suggests that the goal of the missionary movement is to bring the church in the lands where missionaries serve to the place where it is "self-supporting, self-governing and self-propagating."[3] Indeed, if one were to ask many missionaries what they see as their future on the field, they would likely answer that their goal is to "work myself out of a job." While this statement echoes the sentiments of the indigenous principle,[4] it may be unrealistic in the context of missions programs and realities as we approach the beginning of a new century. It is the purpose of this paper to evaluate some of the observable, though perhaps unintended, effects of the indigenous principle and to argue that a different conceptualization of the missionary task may be needed in some situations--one that places an emphasis on the interdependence of the ministry of missionaries and the national churches they serve.

2. Evaluating the Indigenous Church in Light of Current Realities

2.1 Problems in Applying the Indigenous Church Principle

The logical implication of the indigenous principle is that there comes a point in the development of the national church in a given country when missionaries should recognize the maturity of national leadership and disengage themselves from that context to move on to other fields of service. It implies: a) that ministries started by missionaries should be surrendered to national leadership as quickly as possible so the national church can attain the goals of the three-self criteria; b) that missionaries should be criticized for staying in the country long; and c) that missions leaders are remiss if they permit this.

Yet, there are several factors which seem to run contrary to the indigenous principle, so understood. First, it may contradict the sovereign act of God in calling missionaries to fields that would seem to be strong candidates for missionary disengagement. Countries

like the Philippines, for instance, where I serve, have vibrant and growing Evangelical and Pentecostal churches. On the surface, there would seem to be little point in missionaries holding evangelistic crusades, planting churches and engaging in Bible school ministries in such a setting. Indeed, there are competent Filipinos church leaders ministering in all of these areas. Still, missionaries continue to serve in these roles, as well, feeling that they are obeying the calling of God in their lives. Moreover, when Western missionaries transfer from a country such as the Philippines, there are several missionaries from other Asian countries (notably, Korea, Malaysia and Singapore) who readily take their place and assume responsibility for the very ministries vacated by the Westerners. Likely, this occurs in other parts of the world, as well. Logic would suggest that either these missionaries are misinterpreting the calling of God, or God knows something about the need for their ministries that is not captured by a straightforward application of indigenous church principles.

Second, even when the national church has reached a level of independence whereby it should qualify for missionary disengagement, there appear to be ways that missionaries continue to make contributions that are both valued and desired by the national church. This is particularly true where the missionary brings special skills, ministries and perspectives to the work. Missionaries who have served for a considerable time in a country, learned the language and developed positive relationships with the national church may be effective in some situations *specifically because* they are not members of the host culture and are not as influenced by the internal cultural and political dynamics of the national church.

Third, the globalization of missions as expressed in the development of missionary programs by many national churches and the increasing interaction among national church movements blunts the traditional understanding of missionary and national. For instance, Asians are now missionaries to other nations and to people groups in Western countries to a degree that could soon rival the incidence of Western missionaries to Asians. In some cases, ministries that have been "indigenized" by Western missionaries are subsequently "dis-indigenzied" as Asian missionaries assume the financial support and leadership roles vacated by the Westerners.

Fourth, in some instances national churches that have reached a point of self-governance and self-propagation, and are self-supporting at the local church level, may not be in a position to provide total financial support for all the ministries provided within their countries. This is particularly true for finance-intensive ministries such as Bible schools, media ministries and similar large-scale endeavors.

Fifth, to an increasing extent when missionary funding of ministries is withdrawn national church leaders are themselves looking to outside sources to fund their ministry endeavors. For instance, it is not unusual to find Asian, African or European national church leaders sharing American pulpits with itinerating missionaries and raising funds for their own ministries and projects. In some instances, these ministries were initially funded through missionary sources. In such a case, the national church, though self-governing and self-propagating continues to draw on outside sources for support. All that

has happened is that the missionary as "middle-man" has been removed from the equation.

These factors, among others, suggest that the concept of the indigenous church as traditionally understood may not go far enough in some missions settings and that a different model may now be needed. The traditional understanding of indigenous church principles suggests that the desired end-state of national church development is independence from the missionary body that brought it into being. It does not describe what should happen after that, except by implication, that the missionary force should move on. In reality, what sometimes happens is that missionaries remain in the country doing ministry that is independent of and parallel to the work of the national church.

2.2 Overemphasis on Independence

If the natural development of the human individual can serve as an analogy here, then the indigenous church approach would involve bringing the national church from birth through childhood and adolescence to adulthood, and then launching the "mature" church into self-sufficiency, while bidding it "Farewell," and adding "and don't call me for money." Yet, as human parents who have launched their children into adulthood in just such a way fully understand, the growth to the independence of adulthood does not imply a severing of the bonds of relationship. Indeed, the mature relationships of adulthood, while different, are just as engaged as the dependency relationships of childhood.

In his much touted book, *The Seven Habits of Highly Effective People*, management guru Stephen Covey suggests that the development of social and organizational relationships does not run simply from dependence to independence, but from dependence *through* independence, to interdependence, with interdependence understood as the more mature level.[5] A fully functioning human, having achieved independence, must subsequently recognize that there is a psychologically healthy state wherein he or she becomes stronger because of mutually beneficial relationships to others. This is not a return to dependency, with its quasi-parasitic reliance on another for sustenance and support, but a mutual understanding of the strength one achieves through combining resources and effort. The oft-cited analogy of the rope whose many-stranded strength far exceeds the additive strength of the independent constituents, suggests one way to view this relationship.

The indigenous church principle is designed to bring the national church from dependence to independence. This is a necessary step, and one which viewed from the standpoint of the beginning of the process, may be the only goal that seems meaningful. However, when a state of independence is reached, a more mature relationship can be contemplated--a relationship between fully autonomous agents characterized by mutual respect and cooperation. This is a relationship wherein neither has the superior position, but each contributes something unique and valuable. Carrying this analysis a bit further, it should be recognized that in the ongoing experience of such a relationship the contributions of the "equal" partners, may not involve an exchange of equal proportions on all the dimensions of the relationship. A parent, for instance, having superior financial well being, may contribute somewhat more to the financial burden of the relationship to

an offspring, while the offspring contributes vitality, energy and vision. The parent gains a sense of satisfaction in seeing his offspring acting with autonomy, maturity and responsibility, and feels thereby, that the investment has been worthwhile. Moreover, as children become comfortable with their own sense of autonomy, and overcome the concern that the parent will seek to reassert control, they actually come to place a higher value on the wisdom and understanding that comes from the parent's longer-term perspective.

I do not wish to imply that the course of national church development or the relationship of missionaries and national brethren fully parallels social development within the family. Indeed, there are many differences and the parent-child analogy only partially captures the dynamics of the relationship between the missionary body and national church bodies, and even less so that between individual missionaries and the national church. My point is that the indigenous church model fosters an approach to the nurture of national church movements that stops short of where it should go. Its perspective is independence and it sees its role as completed at that point. More importantly, in my view, it often leads to a premature disengagement of the missionary body from responsibilities for the ministries they have initiated and provides a justification for "dumping" ministries on the national church when they may be ill-prepared to receive them. The missionary leaves feeling gratified in having "indigenized" his ministry when, in fact, he has consigned it to probable extinction.

2.3 Problems in Indigenizing Ministries

One does not have to examine the process of ministry transitions from missionary to national leadership very closely to identify a pattern that could best be characterized as "cold-turkey indigenization." In this situation a missionary backed by considerable "vision" and healthy funding from outside sources initiates a dollar-intensive ministry, drags a few willing national brethren along for the ride and then drops it all in their laps when a "call" leads him elsewhere, or health, personal or ministry problems take him from the field. Lacking a foster parent, the ministry, so "indigenized," has little chance of being surviving . To the extent that we allow this to happen, we are operating with a flawed concept of indigenization. Or, it may be that the three-self philosophy does not go far enough in view of the realities of the contemporary missions world.

I am not arguing that the principles of the indigenous church model are invalid as far as they go. Indeed, as stated above, I see indigenization as the necessary first step in the process. By that I mean, working toward the establishment of a strong national church body that fulfills the three-self criteria. But, I am arguing that there is a step beyond the development of independence when fully independent agencies begin to work interdependently.[6] Nor am I suggesting that all ministries should be preserved. Ministries come and go as opportunities and critical needs change, and the Spirit leads us onwards. This is not the problem that confronts us. Rather, I am particularly concerned about the perpetuation of institutionalized dollar-intensive ministries, such as Bible schools, that depend on a long-term commitment of personnel and financial resources, and through

which we engage in an implied contract with the recipients that those ministries will continue.

3. The Coactive Ministry Approach

3.1 The Model

The model that I propose to augment the three-self indigenous church approach is based on interdependence, not independence. It is called a "coactive ministry model" because it recognizes that perpetuating the results of missionary ministries requires that they be based on the cooperation and joint commitment of the missionary and national church bodies in recognition of the individual contributions that each can best make. The term "coactive" connotes a cooperative and synergistic relationship in which the results exceed those that would be expected through independent effort. In such a relationship the contributions of the partners are not equal in every leadership and financial transaction, but equal with regard to the overall impact of their respective contributions. Thus, the relative proportions of financial, leadership and creative contributions between the missionary body and the national church become variables to be tailored to individual circumstances. At times missionaries may be in the primary leadership positions, particularly at the entry point into a ministry context, and at times nationals would serve as key leaders. At times ministries would be financed primarily by one body or the other, and at times, jointly. A coactive ministry approach looks to the development of mature "adult-based" relationships wherein neither the national leaders nor missionaries are uniformly in the predominant position, but this varies as a function of calling, vision, gifting, training and resource availability.

Thus, the process of national church development should flow from the dependence of the early pioneering days where missionaries were the ones primarily involved in evangelism, church planting and training, to independence as the national church develops its own leadership and assumes responsibility in terms of the three-self criteria of the indigenous church model, to interdependence as expressed in the coactive approach. The mature state, therefore, is not one wherein the missionary has completed his work and gone away, but a continuing mutual commitment of God-given talents and resources to the Great Commission endeavor by both missionaries and national church brethren. In this framework, neither party controls the other and each accepts the responsibilities that flow from their relationship and cooperative goals. Instead of working themselves out of a job, missionaries understand their "job" to involve supporting and facilitating the ministries of the national church in its various manifestations in whatever way possible and investing their unique abilities and gifts in cooperative endeavors. Indeed, as time goes on the missionary may change "jobs" many times as the coactive ministries in the country change.

3.2 Principles[7]

3.2.1 Assumptions

1. In most instances, missionary-led ministries in countries where there is an established national church should be initiated only when a need is mutually identified by both the missionary and national church bodies.
2. Missions agencies should not permit missionaries to unilaterally initiate ministries unless they can articulate a plan for the transition to a coactive ministry model within a stipulated time period. The time frame envisioned for the transition to a coactive state will depend on the readiness of the national church to begin to assume responsibility, but targets must be set and periodically reviewed for this to happen.
3. Institutional ministries (e.g., Bible schools) that are initiated by missionaries must be viewed as engendering a collective commitment by the missionary body rather than as the singular vision of an individual missionary. When missionaries leave such ministries, a priority must be given to assigning other missionaries to those ministries until a stable coactive profile has been achieved and the national church is able to assume a majority proportion of leadership responsibilities and financial support. This may involve a continuing involvement over many years and through the tenure of many missionaries. The national church must be assured through philosophy and consistent decisions that ministries will not be orphaned.
4. Effort is made to ensure that there is a sharing of the vision and burden for ministries by both the missionary and national church from the outset. This can best be achieved through active consultation and sharing in decisions related to the ministry.

3.2.2 Procedures

1. Conditions required to transition an existing missionary-led ministry to a coactive status:
    a. There is a shared sense of responsibility for the ministry between the missionary body and national church.
    b. There are national leaders who demonstrate a vision for the ministry.
    c. There are sufficient number of prepared/mature national leaders to effectively assume responsibility for the ministry.
    d. There is a satisfactory transition period (as related to finances, administration, etc.)
    e. There is a strategy for continuing the ministry on a coactive basis.

    Implicit in this framework is the assumption that until these conditions are met, the missionary body as a collective entity should retain responsibility for the ministry and ensure its perpetuation. This does not imply that a conscious decision cannot be made to discontinue a ministry when circumstances warrant.

2. Possible process for initiating a coactive ministry by mutual agreement between the missionary body and national church.
    . There is a mutually perceived need for the ministry.

a. During the pioneering stage, the ministry may be primarily led and financed by a missionary.
b. There is a conscious plan for developing national leadership which includes:
    i. identifying prospective leaders,
    ii. training these leaders,
    iii. mentoring these leaders into the ministry roles they are to assume, and
    iv. releasing them to assume responsibility for the ministry.
c. There is a conscious plan for developing financial support structures within the national church.
d. There is a point at which a coactive partnership in leadership and financing of the ministry is initiated.
e. The relative proportions of national/missionary participation in leadership and financing are adjusted as conditions permit. These may or may not reach a 100% contribution from the national church as along as a mutually beneficial and agreeable relationship is maintained.

4. Conclusion

The indigenous church approach has served the church well in it's missionary endeavors since World War II. However, the missionary world has changed much since the 1950's when the indigenous church approach became the dominant philosophy in Evangelical missions. Because of this emphasis, there are many mature and independent national churches around the world. However, many are questioning how best to relate to the missionary agencies that gave them birth. Feeling that they are justifiably ready to assume responsibility for the leadership of the church in their countries, and neither desiring to perpetuate dependency nor willing to eject those who have served them well, they search for a more mature basis on which to relate to the missionary body. The coactive model offers an approach that respects both the unique contributions that missionaries can make on a continuing basis and the aspirations of the national church for self-determination. Moreover, it advances the work of the church by providing a means of obtaining a more creative and synergistic solution to this dilemma than is offered by the indigenous church "missionary disengagement" approach.

Footnotes

[1]While the author assumes sole responsibility for the viewpoints expressed in this paper, many of the concepts emerged from a discussion conducted at a meeting of the Asia Pacific Education Office (APEO) of the Assemblies of God during their meeting of Dec 11-15, 1995. It was Sue Jones who suggested the term "coactive" to represent the interdependent relationship described in this paper.

[2]Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953; reprint edition, 1976); Charles H. Kraft & Tom N. Wisley, eds., *Readings in Dynamic Indigeneity* (Pasadena, CA:

William Carey Library, 1979); T. Stanley Soltau, *Missions at the Crossroads* (Wheaton, IL: Van Kampen Press, 1954); *The Indigenous Church: A Report from the Fields* (Chicago: Moody Press, 1960).

[3]Hodges, p. 12; Soltau, p. 20.

[4]Hodges, p. 34.

[5]Stephen R. Covey, *The Seven Habits of Highly Effective People,* (New York: Simon and Schuster, 1989), pp. 48-52.

[6]Ibid. Covey gives an excellent discussion of this concept.

[7]These elements were initially suggested in a discussion with Keith Sorbo, Terry Waisner and Weldon Houger.

A PNEUMATOLOGICAL APPROACH TO VIRTUE ETHICS[1]

Paul W. Lewis

Paul W. Lewis teaches Ethics at Xian University, People's Republic of China

Pentecostalism in Asia, the west (western Europe and North America), and the rest of the world, has been typified as emotional, worship-oriented, and emphasizing the spiritual gifts. This tends to be true, and in most cases, it was a corrective to the more cognitive, liturgical ecclesiastical approach which did not demonstrate the *charismata*. Initially, the early Pentecostals used their theological, pastoral, and educational energies to refute antagonistic responses mainly from other Protestant groups who reacted negatively to the perceived emotionalism, and lack of proper theology of these Pentecostals. Unfortunately, many of the Pentecostals who came from a strong holiness tradition with an emphasis on high moral lives and ethical behavior were drawn into the debates over the baptism of the Holy Spirit, the gifts of the Spirit, and tongues. Thereby, essentially neglecting whole fields of theological and ethical inquiry from a Pentecostal perspective. Today, many within the Pentecostal circles do not know the importance of certain issues from a Pentecostal perspective, and frequently, just assume an Evangelical stance. Pentecostals are Evangelical in theology, but Pentecostals are distinct from Evangelicals. Pentecostal theology and ethics must be and is more than a pneumatological veneer on Evangelical theology. Although there has been some recent works in ethics by Pentecostals,[2] still few have addressed this in modern Pentecostalism. It is the goal of this essay to propose a broad framework by which a Pentecostal ethics can be seen, which is open to both western and Asian influences, and also incorporates a holistic approach which simultaneously emphasizes the Spirit-led self in a spiritual community led by the Spirit through the word of God. It is hoped that this essay will open avenues of dialogue between Asian, and western (and other cultural groups) Pentecostals in future ethical discussions.

Introduction

The task before Christian ethicists is very difficult for we are frequently tempted to relativize ethics to fit our own differing cultural and religious traditions. The ultimate source for Christian ethics must be God and the work and life of His son, Jesus Christ, being mediated presently to humanity by the Holy Spirit.[3] In the appropriation of ethical behavior and judgment, the Christian lives in the tension of discerning a proper ethical life from the Bible, from one's own personal community, and from one's own conscience. This tension reflects the Christian balance, that is, the struggle and discipleship involved in following Christ. There have been and are groups that

overemphasize one or more of these strands to the exclusion of the others.[4] It is important that the role of all three is equally emphasized and used for the foundations of a Christian ethic.

The purpose of this essay is not to provide a comprehensive system for understanding virtue ethics, but to suggest a basic framework and to propose some thoughts and ideas that might contribute to future dialogue. With this in mind, this essay will focus upon a discussion of the nature of virtue or character ethics, the role of the Holy Spirit in relation to the virtues, and the three facets of mediation by the Holy Spirit in Christian ethics: the community, the self, and the Bible.

What is "Virtue Ethics"?

The Christian ethicist focuses upon three reference points: the universal message, the contemporary situation, and the moral agent. In the last two decades, there has been an "increasing interest among Christian ethicists in the significance of the moral agent and in the question as to how the kind of person one is bears upon the kind of decisions one makes."[5] Of course, the field of virtue ethics is not a late twentieth century phenomenon, but rather it has a strong historical tradition. Virtue as a moral quality has been known since the Greco-Roman period. In fact "all the classical ethical systems centered around virtue."[6] Virtue was related to health by the ancient Greeks, but virtue seemingly went into oblivion when the classical Greek philosophers devalued health as a virtue. Virtue ethics, as Alasdair MacIntyre espouses in his book *After Virtue*, was a major ethical theory from the Greeks to the Enlightenment, but the Enlightenment upset the "applecart," and virtue ethics became a secondary theory. MacIntyre might be a little bit too pessimistic, since the concept of the "conscience" and the virtues have maintained a strong hearing within the western church, but he is right in his belief that, generally, the role of the moral agent has been greatly neglected within the western context.[7] Recently, H. Richard Niebuhr, Alasdair MacIntyre, Stanley Hauerwas and others have contributed to a revivalistic interest in the moral agent and virtue as a foundation for ethics.[8]

Likewise, in the two major branches of Asian thought, Indian and Chinese, there have been some manifestations of a virtue-oriented ethics. However, the most obvious articulation of virtue-orientation in Asian thought is within the Chinese Confucian tradition. Confucius the founder, and Mencius, Confucius' most important early interpreter, expressed the importance of the proper dispositions and virtues of the person. The later Neo-Confucians also expressed the importance of the moral agent and the virtues. Generally, throughout the history of Chinese thought, the fate of the moral agent and the virtues in ethical thought was greatly dependent upon the waxing and waning of Confucianism.[9] This is not to say that all strands of Confucianism emphasized a virtue-oriented approach, since many have tended to follow a deontological form of filial piety with an emphasis on parental or state obedience, and others are utilitarian in that they are virtuous only because it relates to goals of corporate or familial needs and norms.[10] In any case, in the last fifty years or so, Chinese thought has followed two forms of materialism. The dialectic materialism of Marx/Lenin/Mao in mainland China, and the possession/ monetary form of materialism found in other dominant Chinese societies like Taiwan and

Singapore. In fact, several Asian countries have bemoaned the lack of virtues in modern Asian society and have sought to rectify this situation.[11] This awareness has brought a renewed interest in Confucian thought in the Chinese world, and the need to be virtuous. So, in Chinese thought as well as western thought, the virtues have been heavily neglected until fairly recently.

In both western and Chinese thought, duty-based ethics and the goal-based ethics had and have overridden virtue-based ethics. In the course of time, duty-based and utilitarian/goal-based theories have taken the central task of moral theory to be the establishing and justifying of fundamental moral principles or principles of human conduct which would guide both individual and communal choice. Instead of completely ignoring virtue, however, some duty-based deontologists and goal-based teleologists have argued respectively that virtues or virtuous acts are either obligatory or goal-oriented.

When the term "virtue" is used, I mean to emphasize that the decisive factor of moral foundations is found in being rather than doing. Or in other words, the kind of person one is is logically and existentially more important than what she does or why she does it. A moral act is dependent upon the moral state of being that shows forth itself in acts and goals, or as Paul Philibert states,

> [c]haracter denotes the readiness for good action that comes to determine the dispositions of the moral agent. Persons possess inclinations to behave one way rather than another, and the cumulative force of these inclinations expresses their character.[12]

For Aristotle, virtues are "dispositions" which both render that which possesses the virtue good and enable that which possesses the virtue to perform its function well. Thus, to use one of the classic illustrations, "sharpness" is the virtue of a carving knife, because a knife exists for cutting, and a "good knife" is one that cuts well. Aristotle in his *Nicomachean Ethics* develops a number of illustrations: the eye, a horse, etc. Since virtue is intrinsically related to choice, and since its presence (or absence) establishes how well (or poorly) one performs his or her "function," it has generally been believed that virtue can, at least partially, explain action. Scholars like Philippa Foot[13] believe that if we can understand what a thing is, and *ipso facto* what its function is, then we can understand how it should be judged--whether or not it is "good." Further, virtue is related to function and evaluated upon its performance of that function. The problem comes in with humanity. Are women and men "good" when they perform their appointed function well? What is the function of humanity? Even within Christian circles this is a difficult sphere of consideration. Different Christian traditions have answered this question in a variety of ways.[14]

The moral agent is influenced, internally and/or externally. Some authors such as Stanley Hauerwas, James McClendon, Jr., and, Gilbert Meilander espouse the idea that this influence is based upon a community of character, most notably the church,[15] while others do not focus upon a certain community, but still promote the importance of character and the resulting theological perspective, such as James Gustafson.[16] For a

Christian virtue ethics, there must be the divine impact, which acknowledges the Bible, the community of faith, and the self within the development of a person's character.

As to virtue ethics, there is a certain "integrity" to this ethic. If a definition of an ethical theory in general is the reasoned ordering of the dimensions of moral activity--the moral agent, the action, and the consequences of that action--then a focus on the moral agent eliminates distortion or manipulation of circumstances or rationalization of deeds. The task of the virtue ethicist is then to become the sort of person who has certain dispositions to respond to certain situations in characteristic ways which illustrate the essence of true humanity, which is "true" only when in relation to God. It is therefore not surprising that an ethic which focuses neither on moments of great anxiety and uncertainty as in situational ethics nor on duties, obligations, and dilemmas as in deontological or teleological ethics, but on "the continuities (and) the habits of behavior that make us who we are" should ascend to the forefront as a primary ethical theory.[17]

In this essay, when I speak of an ethic of virtue, I mean to speak of an ethic which locates being prior to doing, an ethic for which the virtues are dominant and have intrinsic value. Character is the summation of the individual virtues within a virtue ethic. Further, it is an ethic for which all discussion of moral principles, duties, and goals are derived from the virtues and are secondary, yet still important. So, virtue, deontological and teleological ethics can be seen as a triad with virtue as the final authoritative ethical form.

The Role of the Holy Spirit in Virtue Ethics

Within virtue ethics there is a debate concerning the origin of the virtues. The first question of the origin of the virtues concerns the source of the virtues. Initially, where do the virtues come from? If they are a natural response to some form of duty, then duty is primary and the virtue ethic enterprise has been undercut. If the virtues are an attitude or posture which is appropriated in order to facilitate some activity or achieve some desired result or affect a particular response, then, in any case, the virtue is not foremost, but the desired result. For the virtue to be primary it must be a "disposition" or a "tendency" to act in a particular fashion in a particular situation. If "being" precedes "doing," then the virtues must always be "starting points," they cannot be a means to an end. A pneumatological approach to virtue ethics finds the origins of the virtues in God.[18] If the virtues are based upon God himself and if we are in relationship with God, then we have access to the virtues. Being a "child of God," permits us to do "child of God" activities and have "child of God" goals. Further, it is the Holy Spirit who leads us into all truth (John 14:26, 16:13), including the virtues and the resulting virtuous activity. John 16:8-10 states that it is the Spirit who convicts the world of sin, righteousness, and judgment, pointing away from sin to righteousness as the state of being righteous. That is, sin is the demonstrable separation of the foundation and source of virtues within a person; whereas righteousness is the infusion of the divine presence in a person. The Spirit convicts the world of judgment positively to the Christian for Christ is victorious and judges the "prince of this world;" and negatively to the non-Christian as followers of the "prince of this world" for they sit under judgment, thereby, a positive and negative reinforcement of the divinely inspired virtues. The Spirit guides us from the lack of virtue to the source of

all virtues, producing in us by this relationship the "fruit of the Spirit" (Gal 5:22-23), the virtues.[19]

The second question of origin concerns the apprehension of the virtues. How are the virtues acquired? Most solutions offer circular explanations. To have virtue requires that one be virtuous, but to be virtuous, one must have virtues. The traditional solution to this dilemma is that virtues, like skills, habits, or dispositions, are observed in a role model, observed to be positive, cultivated little by little, until gradually, they are perfected. Virtue can be a foundation only set by relationship with the virtue-giver--the infinite source of all virtues. It is the Holy Spirit that mediates the virtues from God to humanity. As the Holy Spirit distributes the virtues to humanity--such as those called the fruit of the Spirit (Gal 5:22-23)--humankind can receive or reject the virtues. These virtues, as part of the Christian life, is developed with time, perseverance, and endurance as granted by God only through the Holy Spirit's work.

There is also a problem in relation to the coherence of the virtues: the compatibility of distinct virtues, their level or degree in a hierarchy of virtues, and the existence and role of a master virtue. All of these are intimately related and represent difficult obstacles which must be overcome before an ethic of virtue may be universalized. The practical question raised here is in a situation of conflict, which virtue decides? The story of Dietrich Bonhoeffer is an excellent example. Bonhoeffer in the midst of the Second World War was left with the dilemma: either he was to work with his family and help organize the assassination of the tyrant Hitler or he was to remain true to his calling as a minister and a pacifist and not to be a participant in his family's conspiracy to kill Hitler. The former position showing the virtues of loyalty and dedication to overcoming oppression, while the latter position demonstrated the virtues of steadfastness and the sanctity of life.

This kind of tension is usually overcome through the employment of a hierarchy of virtues or a "master virtue." Often a virtue such as love is chosen to unite the virtues and determine the appropriate balance or degree of virtue for the given response in a particular situation.[20] How can the master virtue regulate the other virtues without falling away from disposition-oriented virtue ethic and into an implicitly teleologically-oriented virtue ethic? The secondary virtues are no longer first order dispositions; they are now second order means to achieve a given end.

A pneumatological approach finds the coherence of the virtues in God himself. If God is the unifying element of the virtues, then none of the virtues are secondary. As the Holy Spirit distributes differing gifts, but is the same Spirit, so also, the Holy Spirit distributes the different virtues to each self, and the self reflects the activity of this relationship whether positively or negatively. Furthermore, all of the virtues are infinitely part of God's essence, so only through the Holy Spirit is it possible to resolve the dilemmas. The virtues cannot be truly discerned apart from God. Several have noted how that goodness (or any other virtue) ontologically or substantively is related to God. As several virtues are attributed to the essence or nature of God (love, goodness, holiness, etc.), so, God is

the unifying element of the virtues. I think God is the source of virtue and the virtues, and likewise the virtues are virtues because they are related to God.

A note should also be made about virtues in regards to culture. The virtues mentioned above are universal, and divine. However, there are those who have focused on cultural virtues.[21] Whereas sin or vices can be universally, culturally or personally applicable, so also for the virtues. We must recognize that some idealized virtues are, in fact, cultural, and are not universal; yet, they may be Divinely inspired contextualizations of universal virtues.

Aspects of the mediation of virtue ethics for the Christian

As stated above, foremost in the realm of the mediation of the virtues is the role of the Holy Spirit. There are three avenues through which the Spirit's influence can be felt: the community (Matt 18:15-20, 1 Cor 3:1-17, etc.), Bible (2 Tim 3:16, 2 Pet 1:20-1, etc.), and the self (John 6:44, Rom 8:1-17, etc.). The Holy Spirit brings us into all truth (John 14:26, 16:13), he works through these three means to bring us to ethical understanding and moral development.

The Community

In spite of the agreement among prominent scholars on the importance of virtue ethics, many virtue ethicists like Stanley Hauerwas and Alasdair MacIntyre differ in their emphasis concerning the primary community. Christian ethics at its foundational level must come to grips with the usage and importance of communities for ethical development. Although a person is a member of several communities, like the family and the academy, I will only discuss two which are directly related to our discussion.

A pneumatological approach to virtue ethics sees the transcendent divine trinitarian community as the primary community of every Christian. As Jürgen Moltmann states Christ's work incorporates all who receive Christ into the Trinity.[22] We as believers are declared to be the children of God (John 1:12); heirs of God and joint heirs with Christ (Rom 8:17). We are now incorporated into the divine community, which is reflected within the social model of the trinity.[23] It is the Holy Spirit which brings the self into the trinitarian community by the work of Jesus Christ (John 16:13-5). This new community for the Christian is the basis for all behavior and existence. However, as Paul himself notes, it is difficult to live completely in accordance with the trinitarian community, when the non-trinitarian community still maintains a hold on a person's ethical patterns (Rom 6-7). The ethical behavior is supposed to be based upon our new family, the Trinity, but it wars against the old behavioral ways and standards.

A second type of community espoused by Hauerwas, John Howard Yoder, and others, is the church.[24] The Bible is full of references to the Christian community and its importance, as the titles "the bride of Christ" (Rev 21:9) and "the body of Christ" (1 Cor

12:27) demonstrate. There is little doubt that the Christian's view of virtue is based upon the context of the church. The Holy Spirit reveals himself to the Christian community as promised. A pneumatological approach emphasizes the presence and work of the Spirit in and through the church (1 Cor 3:9-17; Eph 2:18-22). There are two frames of reference that help show the Holy Spirit's role of the church. The first is the diachronic nature of the church. The Holy Spirit has worked through the ages of the church and has revealed himself throughout the span of the church. In every age, there has been a faithful remnant that has maintained a balance between the work of the Spirit, study of the scripture, and an open community of faith. Tradition plays an important role in the receptivity to the Holy Spirit's work. As Thomas C. Oden and Clark Pinnock have both noted, tradition was and is helpful in safeguarding the Christian in theological and hermeneutical endeavors, but it sometimes can be based upon human precedents or a situational cultural norm and not upon the apostolic "rule of faith," the reality of a godly remnant and the Holy Spirit's work.[25] It is within a community of faith balanced with the scripture and divinely-led consciences that contemporary ethics can be addressed. These traditions can focus the community's attention on the sacraments and upon their relevance for the modern world while providing a deep-felt continuity with the past. Further, as an aspect of tradition, the Spirit's work can be seen in the saints of the past. Their writings, and sermons affect ethical behavior today as much as in the past. As there are Old Testament prophets, so also are there great people of faith in the history of the church. Their work has greatly impacted the church universal in their insights, and their fervor, as well as in their mistakes. It is through the work of the Spirit that a member of the community hopes to discern the Spirit's work through tradition and the saints.

The second aspect of the nature of the church is its synchronic nature. The members of the church are part of a local body which fellowships and reflects the Spirit's work corporately. The local body is the means by which the Christian participates in the rituals of the sacraments of initiate, water baptism, and of continued growth, the Lord's supper. These rituals with others are formative in the Christian life in that they help transform someone into a member of a local body, and with the whole community of faith historically and universally.[26] Likewise, accountability and authority is localized so that all should be ethically responsible. The church has three foci which is necessary for the development of the spiritual life of and within a church. Inwardly, the community of faith is where the Christian is nurtured and discipled, but also is held accountable for her actions. Further, the minister who is an extension of that local body, admonishes, exhorts, encourages and guides the church into a deeper walk with God, which includes a greater virtuous life. The Christian is a part of the community, participating, growing individually and corporately to edify the whole "body of Christ." The church must also look upward in worship. Worship in the church fosters unity, humility and spirituality. Perspectival changes take place within the corporate body of the church as they come together in worship. The form and function of worship is integral to the spiritual and virtuous development of the church body, individually and corporately. The church must also look outward in mission or witness. One function of the Baptism of the Holy Spirit, if not the function, is empowerment to witness. This focus and witness by necessity promotes a church "for others." Without this form of focus, the church truncates all access to the Spirit infused virtues which are prevalent within the Good Samaritan.

Furthermore, the individual and the church recognize that they are part of the church universal. The Church universal is the designation for all the redeemed by our Lord Jesus Christ. The unity of the church must rest solely on the lordship of God, his son, Jesus the Christ, and the Holy Spirit, that is the triune God. It is through the ministry of the Holy Spirit that there can be unity to the body of Christ (1 Cor 12:1-9). As Oscar Cullman emphatically states, "Apart from the Holy Spirit, no ecumenism is possible!"[27] This is the constant possibility even with the current diversity in Christianity. The church universal will transcend denominational boundaries, yet it will also exclude some from every "group" that bares the name Christian. For to be a Christian is a matter of ontological reality, not a matter of cultural or social disposition. It can also include those who are not part of a living or local Christian community of faith. In any case, God provides the unity through the Holy Spirit, and not necessarily through a human organization. This helps the Christian realize that the Christian and his ethics are part of a much greater whole. As part of a larger reality, the Christian must refuse to be limited to his own cultural-historical situation.

The Self

A pneumatological approach to virtue ethics is not only concerned with the Spirit's presence in the community, it also focuses on the Spirit's work in the individual self. Although the community is important, the self as a moral agent is still an integral part of ethical behavior as was clearly noted by Ezekiel (chs. 18, 33), and others. The self learns partially through the community and the Bible, but there are some independent aspects to the self. These will be discussed as synchronic and diachronic elements both internal and external to the individual.[28] One aspect is the moral development of the person which is diachronically internal. Lawrence Kohlberg, Eric Erikson, Fritz Oser, and James Fowler have demonstrated that the person develops through sequential moral stages.[29] For these developmentalists, humans develop through stages and in each stage different attributes or abilities evolve. Donald Capps in his reflection on the thought of Erikson, has proposed that the eight stages of Erikson (e.g., trust vs. mistrust) can correlate to the pre-Gregory the Great eight deadly vices and their corresponding virtues. The self in each stage has the possibility to either revel in virtue or fall into vice.[30] In each stage, the virtue can be cultivated in the individual by communities, discipleship, and the Bible. Kohlberg's work emphasizes the moral development of the individual, yet it is divergent in many ways from a Christ centered ethics. For instance, as opposed to Kohlberg's proposal, the Christian life does not seek or promote the moral autonomy of the self, nor is true justice possible apart from God.[31] Whether the developmentalists findings are accepted or not, they show the self in development and the growth of an individual, internally. This type of developmental process is likewise reflected in Wesley's view of sanctification. Sanctification is the constant awareness of sin, the need for movement away from sin, and the process of movement toward God.[32] This process is begun and completed by the Holy Spirit.

A synchronic internal aspect of the self is the ability to decide upon the present information and knowledge to formulate an action. The concept of the being preceding doing, implies a decision.[33] This is a semi-autonomous act of the self, whose source is the

will. It is not completely autonomous because of the natural limitations of the person, but autonomous in that each person is a free moral agent. This act of decision has ramifications upon the conscience. The conscience acts as the alarm that alerts the self of actions and attitudes which are incongruous with a certain mode of being (e.g., Rom 9:1). Any movement away from that which allows for unity of the self is contradictory to the conscience and ultimately to the self. Since the center of the conscience is Jesus Christ, whatever separates the self from Jesus acts contrary to the conscience.[34] The conscience is the seat for the receptivity of the Spirit's work to make a person more whole and holy. Yet, the conscience can be seared (I Tim 4:2), weak (1 Cor 8:7, 12), corrupted (Titus 1:15), and guilty (Heb 10:22). The remedy is drawing near to God through the "blood of Jesus Christ" (Heb 9:14, 10:22), which is only possible through the Spirit (1 Cor 12:3).

Further, ethical behavior can be immediately impacted by an I-Thou personal relationship with God, where the Spirit personally and forcefully communicates to the self and the self alters its ways. This demonstrates the external synchronic feature of the self. In Pentecostal circles, this is often adhered to especially with such phrases as "the Lord told me" or "thus saith the Lord." When divinely authentic, this is a viable means of immediate communication with God, and it can, and often does, have immediate and eternal effects. The Holy Spirit can and does immediately impact a life which becomes instantaneously transformed.

An important practical application of these concepts occurs in the diachronically external method of discipleship. The focal area where the virtues are purposefully developed and nurtured into the individual by others is discipleship. The priority of discipleship is noted by the prominence that is placed upon the verb "making disciples" among the participles in the Great Commission of Matt 28:19-20. Discipleship is the foundation for the imitation of Christ (1 Cor 11:1), to live in relationship with God. Discipleship also imparts a moral vision and a new hope which will guide a Christian into Jesus inspired decision-making.[35]

Although *conformitas Christi* (conforming to Christ) is logically prior to *imitatio Christi* (imitating Christ), both Christ's work in us and our response are necessary and desirable for proper discipleship. Ultimately, the self is to reflect and is to be as Christ, and his moral life, communally situated, becomes an extension of the trinitarian community.[36] This ethical development of the self by the infusing of the virtues happens through the penetrative work of the Holy Spirit directly and indirectly instantaneously and through time.

The Bible

A pneumatological virtue ethics does not replace the Bible with the immediate inspiration of the Spirit, but rather views the Bible with the community and the self as formative in the Spirit's virtues-directed work within the individual. It seems to me that if God "reveals" himself in the person of Jesus Christ, then God must have provided a means to preserve this salvation for humanity to receive God into their lives. The Holy Spirit by theological necessity provided this by the canon through the church by means of human

language, both written and spoken to communicate this message. The need for revelation, which emphasizes uniqueness, precludes the possibility for acceptable religious pluralism. This salvific message is recorded in the Old Testament (the inception) and New Testament (the incarnation), centering all history upon the character of Jesus Christ.

Furthermore, inasmuch as God is omniscient, I can only "know" truth in an I-Thou relationship with God. As God is all-knowing, I, as a new member of the trinitarian community, have access to this knowledge within the limitations of God's will, purpose, and relationship. It is in this setting that the gifts of word of wisdom and knowledge should be seen. Jesus as our example of what a human could and was supposed to be, "knew the minds of men" (John 2:24-5). Further, there are several occasions when Jesus foreknew events, like his own death (Matt 16:21, Mark 10:32-4, etc.), and he knew the thoughts of others (Luke 7:39-40, Matt 9:4 etc.). However, this experience for the Christian must never contradict scripture, since God's witness will never contradict itself.

God granted Jesus authority as Jesus exalted the Father (Phil 2). Thus, as Jesus is reflecting the authority and revelation of God, the Bible also reflects the authority as it reflects Christ. These writings which makeup the Bible were declared to be authoritative by the early church, and they are still seen as authoritative. It is presently declared authoritative to the individual: socially and historically--within a church, propositionally and doctrinally--within the truths expressed in the Bible, and existentially--within my own experience of God through the text.

The experience of God through the text takes three forms: the spoken word--preaching (or in some way the *kerygma*), the written word--the Bible, and the word experienced--mysticism. These all wrestle with each other and combine to awaken the Christian to God, while jointly preserving him from misleadings.

The role of biblical hermeneutics is to take these first century A.D. and earlier documents and interpret them in the light of today. If the message of the Bible in the given form is now culturally inadequate, and inadequate to me, does it not imply a neglect of God to have an adequate revelation, or vehicle for the continuance of this revelation? If there is something that both cultural anthropology and history should teach us, it is that people despite tremendous cultural differences are not fundamentally different from each other at the most basic level. People always have the same existential questions. They are all in a fallen state, they eat, drink, sleep, hope, dream, love, etc. So, there must be some correlation between the first century and twentieth century humanity (e.g., sin and God). However, it is important to realize that as much as hermeneutics and biblical interpretation are essentially cognitive, the Holy Spirit also works in the reader existentially, emotively, and, at times, intuitively through the text.

One misguided direction that many have taken to the Bible is that it is a law book. The Bible and its texts were never intended to set a line of demarcation for holiness. Rather the Bible was given to show the direction for which holiness should be employed in respect to the people. What was holy or Godly was dependent upon where the people were at the present time on a holy-unholy continuum. Thus, showing the need for

progressive revelation. For instance, as the Decalogue was adhered to by the first century Jews, then Jesus had to set up the new "order of holiness" in the Sermon on the Mount (Matt 5). Therefore, the Bible provides the guide toward God, but not the guidelines alone. It is only through the Spirit-led endeavor that the Bible "awakens" and shows its ethical foundations to the Christian.

How does the Spirit work with the Community, the Self and the Bible?

The Bible provides parameters and points to holy living, while guiding the way to God. As the community gives substance and practicality to ethics, the self in an I-Thou relationship with God, and through the parameters of the Bible, fleshes out its ethical behavior. In spite of the three mediating components, if it were not for the ongoing work of the Holy Spirit, the three would splinter: The Bible would became a book like any other, the community of believers would lapse into relativism, and the self would become uncertain and isolated. With the Spirit, humanity can be and act ethically with certainty, assurance and even joy, meanwhile tempered in the knowledge and grace that we are still learning and growing.

The ultimate source of virtue ethics is God. The relationship of self to this source is threefold. This is, in James McClendon, the three strand sense, which states that all three are necessary to make a coherent whole.[37] First, the self has an I-Thou relationship with God through the indwelling Spirit. Second, the self is in relationship to a Spirit-filled community, where individuals reflect the I-Thou relationship. Third, the self develops virtue only in the context of relationships, namely the community, God, and the past self. All, however, are authenticated by the self's reflection on the Spirit-inspired Bible. The self is informed by "virtue" synchronically by the immediate work of the Holy Spirit and diachronically by the Spirit's developmental work through life.

Outside of a relationship with God, the self follows the anthropomorphic line of moral development, such as proposed by Kohlberg. However, upon conversion (i.e. an I-Thou relationship with God) a new orientation for moral development occurs, the theocentric. Although this person is still in sin, he has established the new I-Thou relationship. In so doing the new moral development stages conflict with the old moral development stages and causes realignment toward Capp's virtues. Sin tries to bring vices into the forefront, but a continued I-Thou relationship with God via the Holy Spirit, sustained with the Bible and the Christian community, wars against it.

The self had been made incomplete from the fall. All virtues are natural in humanity, since the *imago dei* is humanity's (finite) capacity to relate to God (the infinite). A person's capacity toward the virtues is natural, but because of the broken relationship with God these virtues are now truncated. Therefore, fallen humanity has access to the virtues by nature of his inborn capacity, but, not to the proper extent without being in relationship in the trinitarian community. It is only in the Christian fullness of faith that the virtues can become complete.

The unifying point for the virtues is God mediated by the Holy Spirit. All eternal virtues flow out of him. God is where all infinite virtues meet. Different virtues are merely extensions of the unifying character of God. These virtues benefit the self, the community, and God, if in the proper context. The three are indivisible in terms of benefit, as the Spirit uses all three to train up and develop the children of God.

Virtuous action flows from the virtue, as the self is diachronically and synchronically informed. Actions are dependent upon a relational/ substantive virtue base. It is within the framework of discipleship that virtue is cultivated. Discipleship is developmental by nature and reflects the perceived nature of reality, made real in the I-Thou relationships.

Conclusion

It is important that Pentecostals articulate an adequate ethic. One purpose of this essay is to promote the necessity for future dialogue within Pentecostalism, and Christianity as a whole, on the role of the Spirit in the ongoing ethical life of a believer. It is important that Pentecostals come to a deeper understanding of Christian ethical life through the dialogue. Further, Pentecostal ethics can not be divorced from the work of the Spirit through the baptism of the Spirit or *charismata* within a person's life. Thus, a ramification is the need for a more fully thought-out expression of the fruit of the Spirit (i.e. virtues) in relation to the gifts of the Spirit and the baptism of the Spirit. In other words, Pentecostals need to ask the question: what is the relationship between the empowerment for witness often accompanied by the charismata and the ethical life of the believer? I am convinced that there is a relationship, but what becomes apparent from 1 Corinthians (especially 12-14) and other texts of the New Testament is that the "demonstration" gifts (e.g., tongues, interpretation) were operating regardless of the ethics practiced in the lives of the believers. Then, what is the nature of this relationship and how does it influence the ongoing life of the believer?

One aspect of a Pentecostal ethic is the awareness of the immediacy of the Trinity's role within the ethical behavior of the believer. Although orthodoxy is aware of the three persons of the Trinity's joint role within a person, in theological discourse it is the Holy Spirit who mediates the virtues from God to humankind. This mediatory work of the Spirit works through three avenues: the Bible, the community and the self. None of these three are final authorities within themselves, and each by the Spirit's authentication certifies the others to the believer. The interrelationship of these three provides the checks and balances needed within the life of a Christian. In fact, these three are inseparable, and necessary to a believer's ethical walk, otherwise a believer who overemphasizes one avenue above the others will fall into solipsism, collectivism, or biblicism, each of which will ultimately be detrimental to Christian faith and practice. It is through the Spirit's work immediately in the self, through the community and by the Bible that the believer is led into a greater ethical life. Further, it is important to keep in mind the diachronic and the synchronic aspects of the self and the community, and the parameters of the biblical text. It is not enough to be aware of the three. A person must also be aware of the historical, present and divine, and thus future, aspects of all three avenues. Christians base their ethical decisions upon the foundations of the past, looking with a divine

expectation for the future in order to better abide in the present. However, in spite of one's access to the virtues, a person fails and falls into vice, so that final aspect that echoes from a Christian virtue ethic is that "God forgives."

Footnotes

1. This essay is a revision of a paper of the same title presented at the November 1992 Annual Meeting of the Society for Pentecostal Studies held in Springfield, Missouri, USA on the campus of the Assemblies of God Theological Seminary.
2. E.g., Murray Dempster, "The Church's Moral Witness," *Paraclete* 23/1 (1989), pp. 1-7; and Eldin Villafañe, *The Liberating Spirit: Toward a Hispanic American Pentecostal Social Ethic* (Lanham, MD: University Press of America, 1992).
3. The "how" of the Holy Spirit's work in the person has been a greatly neglected area of study, James Loder, *The Transforming Moment*, 2nd ed. (Colorado Springs: Helmers & Howard, 1989), pp. 16-21.
4. A similar problem was noted when groups overemphasize a certain aspect of theological authority without proper balance, (i.e., Roman Catholic toward authoritarianism, Eastern Orthodox toward traditionalism, and Protestantism toward biblicism). Hans Küng, *Theology for the Third Millennium*, trans. Peter Heinegg (New York: Anchor, 1988), pp. 47-63.
5. Edward Leroy Long, Jr., *A Survey of Recent Christian Ethics* (New York: Oxford University Press, 1982), p. 101.
6. James Drane, *Becoming a Good Doctor* (Kansas City: Sheed and Ward, 1988), p. 162.
7. Alsdair MacIntyre, *After Virtue*, 2nd ed. (Notre Dame: University of Notre Dame Press, 1984).
8. H. Richard Niebuhr, *The Responsible Self* (New York: Harper & Row, 1963); MacIntyre, *After Virtue* and other works; Stanley Hauerwas, *A Community of Character* (Notre Dame: University of Notre Dame Press, 1981) and other works; and many others including Philippa Foot, *Virtues and Vices and Other Essays in Moral Philosophy* (Berkeley: University of California Press, 1978); Gilbert Meilaender, *The Theory and Practice of Virtue* (Notre Dame: University of Notre Dame Press, 1984) and Michael Slote, *From Morality to Virtue* (New York: Oxford University Press, 1992).
9. James Feibleman, *Understanding Oriental Philosophy* (New York: Mentor Book, 1976), pp. 79-174, especially pp. 172-74.
10. H. G. Creel suggests that Confucian thought is fundamentally utilitarian, H. G. Creel, *Chinese Thought from Confucius to Mao Tse-tung* (New York: Mentor Book, 1953), pp. 39-44, 75-6.
11. There is a great amount of literature on modern communist thought in China, and modern Chinese materialism. An interesting perspective on modern Chinese

thought in Asia from a business/economic perspective is found in John Naisbitt, *Megatrends Asia* (New York: Simon & Schuster, 1996), pp. 58-72.

12. Paul Philibert, "The Motors of Morality: Religion and Relation," in *Moral Development Foundations,* ed. Donald Joy (Nashville: Abingdon, 1983), p. 106.
13. Philippa Foot, "Goodness and Choice," in *Virtues and Vices and Other Essays on Moral Philosophy*, pp. 132-47; see also Sarah Conly, "Flourishing and the Ethics of Virtue," in *Midwest Studies in Philosophy Volume XIII Ethical Theory: Character and Virtue*, eds. P. French, T. Uehling, H. Wettstein (Notre Dame: University of Notre Dame Press, 1988), p. 86; and Edmund Pincoffs, *Quandaries and Virtues* (Lawrence: University of Kansas Press, 1986), pp. 6-7, 97-99.
14. Aladair MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame: University of Notre Dame Press, 1988).
15. Hauerwas, *A Community of Character*; James McClendon, Jr., *Ethics: Systematic Theology*, vol. 1 (Nashville: Abingdon, 1986); and Meilander, *The Theory and Practice of Virtue*.
16. James Gustafson, *Ethics from a Theocentric Perspective*, vols. 1 and 2 (Chicago: University of Chicago Press, 1981, 1984).
17. Gilbert Meilander, "Virtue in Contemporary Religious Thought," in *Virtue -- Private and Public*, ed. Richard John Neuhaus (Grand Rapids: Eerdmans, 1986), pp. 7-8.
18. There has been some discussion as to whether the virtues are essentially or volitionally a part of God's nature. In either case, God still is the source of virtue.
19. Paul's list of the fruit of the Spirit are virtues, but this list is not necessarily a complete one.
20. E.g. Joseph Fletcher, *Situational Ethics* (Philadelphia: Westminster, 1966) and Reinhold Niebuhr, *An Introduction to Christian Ethics*, paperback ed. (New York: Seabury, 1979).
21. Robert Bellah, et al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).
22. Jürgen Moltmann, *The Trinity and the Kingdom* (San Francisco: HarperCollins, 1991), pp. 69-96.
23. A good survey on the recent work on the social model of the Trinity is John O'Donnell, "The Trinity as Divine Community," *Gregorianum* 69 (1988), pp. 5-34.
24. See note 11; also see John Howard Yoder, *The Priestly Kingdom* (Notre Dame: University of Notre Dame Press, 1984), pp. 63-72.
25. Thomas C. Oden, *After Modernity--What?* (Grand Rapids: Academie Books, 1990), and Clark Pinnock, "Tradition can Keep Theologians on Track," *Christianity Today* 27 (Oct. 22, 1982), pp. 24-7.
26. The pioneer work on the transformational aspects of ritual is Victor Turner, *The Ritual Process* (Chicago: Aldine, 1969); see also Daniel Albrecht, "Pentecostal Spirituality: Looking through the Lens of Ritual," *Pneuma* 14 (1992), pp. 107-25; Eliot Deutsch, "Community as Ritual Participation," in *On Community*, ed. Leroy Rouner (Notre Dame: University of Notre Dame Press, 1991), pp. 15-26; and Tom Driver, *The Magic of Ritual* (San Francisco: Harper, 1991).
27. Oscar Cullman, *Unity through Diversity* (Philadelphia: Fortress, 1988), p. 16.

28. On the importance and the neglect of the internal and external division of the Holy Spirit's activity in the person see William Alston, "The Indwelling of the Holy Spirit," in *Divine Nature and Human Language* (Ithaca: Cornell University Press, 1989), pp. 239-52.
29. Some of the major works of these developmentalists are: Eric Erikson, *Identity and the Life Cycle* (New York: International Universities Press, 1959); idem., *The Life Cycle Completed: A Review* (New York: W. W. Norton, 1982); James Fowler, *Stages of Faith: The Psychology of Human Development and The Quest for Meaning* (New York: Harper & Row, 1981); Lawrence Kohlberg, *The Philosophy of Moral Development* (San Francisco: Harper & Row, 1981); idem., *The Psychology of Moral Development* (San Francisco: Harper & Row, 1984); Fritz Oser, "Religious Dilemmas: The Development of Religious Judgment," in *Moral Dilemmas*, ed. Carol Gibb Harding (Chicago: Precedent, 1985), pp. 175-90; Note that Reuven Feuerstein agrees with the process of development, but he does not think that there are separable stages rather there is a more organic progression, Howard Sharron, *Changing Children's Minds: Feuerstein's Revolution in the Teaching of Intelligence* (London: Souvenir, 1987).
30. Donald Capp, *Deadly Sins and Saving Virtues* (Philadelphia: Fortress, 1987), and *Life Cycle Theory and Pastoral Care* (Philadelphia: Fortress, 1983).
31. Craig Dykstra, *Vision and Character: A Christian Educator's Alternative to Kohlberg* (New York: Paulist, 1981).
32. Donald Joy, "Toward Christian Holiness: John Wesley's Faith Pilgrim," in *Moral Development Foundations*, ed. Donald Joy (Nashville: Abingdon, 1983), pp. 207-32; This is not to say that Wesley would have suggested that sanctification was a natural process from birth, rather his progressive view of sanctification is a similar process to the moral developmentalists.
33. Soren Kierkegaard and the existentialist movement emphasizes (and many say overemphasizes) the role of decision in the self.
34. Dietrich Bonhoeffer, *Ethics* (New York: MacMillan, 1955), pp. 242-45.
35. Joe Trull, "The Right Thing to Do: How Do You Decide?" *Theological Educator* 45 (1992), pp. 74-6.
36. L. Gregory Jones, *Transformed Judgement: Toward a Trinitarian Account of the Moral Life* (Notre Dame: University of Notre Dame Press, 1990), pp. 121-58.
37. James McClendon, *Systematic Theology: Ethics* (Nashville: Abingdon, 1986), pp. 62-7; although he does not necessarily suggest these three avenues.

BOOK REVIEW

Pentecostalism in Context: Essays in Honor of William W. Menzies, eds. Wonsuk Ma and Robert P. Menzies. JPTSup. 11. Sheffield: Sheffield Academic Press, 1997. Pp. 373. $19.95. Paper.

With the spiritual revival sweeping through Pentecostal circles throughout the world, another revival is occurring in these same circles--scholarly pursuit. For years Pentecostalism has been stigmatized by tired old cliches such as "an experience in search of a theology." Happily, over the past few decades we have caught, with increasing detail, glimpses of the beautiful union between Pentecostalism and scholarship.

In honor of his sixty-fifth birthday, the contributors to this Festschrift offered this collection of essays to William W. Menzies. The volume is an appropriate tribute to one who has personified both Pentecostalism and scholarship in all their splendor. Foremost as a Christian and as a scholar, Dr. Menzies' influence upon modern day Pentecostal thinkers cannot be underestimated.

As with any collection of essays, giving a detailed analysis of each within the context of a review such as this is impossible. Therefore, I will only note the subject matter of each essay with an occasional reference to my own particular interests, leaving the detailed analysis to the potential readers. After a retrospective bibliography of Dr. Menzies' works by his son Glen and a biographical reflection offered by Stanley M. Horton, the volume is broken into three sections, "The Biblical Context," "The Theological Context," and "The Missiological Context."

Part one consists of four essays. Gordon D. Fee offers a provocative look at Paul's theology of Glossolalia providing needed and insightful remarks on the public discourse of glossolalia and recasting the traditional "message in tongues" as words about God, not from God. This is essential reading for all Pentecostal pastors and teachers. Walter C. Kaiser, Jr. discusses the important role that the Holy Spirit played in the regenerative experiences of all pre-Calvary believers. Arguing from the perspective of the strong unity between the Old and New Testaments, Kaiser emphasizes it is the same Spirit in the Old Testament that operates in the New Testament. Robert P. Menzies, another son of the honoree, explores the relationship between Spirit-baptism and spiritual gifts. Is Spirit baptism a prerequisite to the functioning of the gifts? After exploring various positions and the biblical evidence Menzies concludes that Spirit-baptism is the "gateway" to a special cluster of prophetic type gifts associated with special revelation and inspired speech. Roger Stronstad's essay uses Luke-Acts to build a case for the prophethood of all believers. Stronstad emphasizes the unifying aspects of Pentecostal/Charismatic renewal and bemoans the individualistic and sensationalistic elements of all too much contemporary "prophecy."

In Part Two Simon Chan wrestles with the topic of tongues as the initial evidence of Spirit-baptism. To this discussion Chan proposes for further exploration that: 1) we rethink the definition of Spirit-baptism beyond that of exclusively "power for service," and 2) we make clearer the distinction between tongues as evidence and tongues as prayer. Peter D. Hocken's essay reflects upon the relationship between Pentecostalism and Evangelicalism. He proposes that the resources and wisdom of the whole Christian tradition are necessary for a theology that fully appreciates the richness of the Holy Spirit. Cecil M. Robeck, Jr. provides a very intriguing historical overview of the relationship between the American Assemblies of God and ecumenism. Robeck leaves his reader to speculate with him, "what if" the Assemblies of God had not withdrawn from the ecumenical movement and, instead, exerted its Pentecostal influence and witness. Russell P. Spittler provides a fine contribution to this volume by way of a bibliographic essay linking spirituality with New Testament studies. The contents provide students, pastors and scholars alike with many essential entries to their reading lists. Benjamin Sun's essay argues that the Holy Spirit is the missing key to the implementation of the doctrine of the priesthood of the believer. Sun's thesis is that the laity is the essential component to the dynamic growth and development of the Pentecostal and Charismatic movements. Del Tarr addresses the Pentecostal academy and admonishes Pentecostal academicians to practice their Pentecostal theology and allow the supernatural power of the Holy Spirit to be blatantly evident in the classroom and in their own lives. Miroslav Volf's essay probes the relationship between the Gospel and culture. His premise is that the Christian must change the culture as one who is inside and not as an outsider looking in.

In Part Three Li Yue Hong investigates the correlation between the rapid acceptance of Christianity and the breakdown of Confucianism in China. Li contends that Confucianism's foundation has been eroded by the many waves of cultural and political movements, while Christianity has miraculously been spared public hostility. Julie Ma compares the worldviews of the animistic Kankana-ey tribe of the Philippines and that of twentieth century Pentecostals. Ma suggests that the shared consciousness of the spiritual world can give Pentecostals an inroad to the Kankana-ey. Yet, this common ground must be solidified with the truth claims which only Christianity can provide. Wonsuk Ma's essay considers the similarities between the Spirit of God upon the ancient Israelite leaders and the Igorot mountain tribes of the Philippines. In both cases the Spirit's function is authentication and empowerment. Gary B. McGee provides a historical look at Pentecostal missions strategy examining the role of signs and wonders as important components in the strategies of world missions. Cornelis van der Laan concludes the volume by recounting the important work in China of Elize Scharten and the Dutch Pentecostal Missionary Society.

Readers of this work may find themselves enriched on many different fronts. Most significant for this reviewer were the following points: 1) it is refreshing and exciting to see the fire level of Pentecostal scholarships by younger, international scholars along with essays by better known, established names in Pentecostal studies; 2) the global impact of the Pentecostal message, both historic and present serves as an important inspiration for all those in the ministry regardless what level, pastors, missionaries,

teachers; and 3) a close reading of the biblical and theological essays reveals that while much has been accomplished in the unification of scholarship and Pentecostalism, a number of unresolved issues still preclude the clear and precise articulation of a singular Pentecostal theology.

Todd S. LaBute
Milwaukee, WI, USA
Todd S. LaBute pastors in Milwaukee, WI, U.S.A.

Toward an Asian Pentecostal Theology[1]

Wonsuk Ma

Wonsuk Ma is Academic Dean of Asia Pacific Theological Seminary and teaches Old Testament.

In the past two decades, the validity of Asian theological reflections has been forcefully argued not only by liberal theologians, but also Evangelicals.[2] As a result, a consensus has emerged through critical Asian theological reflections for the legitimacy of Asian theology. However, the question remains: How shall we construct such a theological framework? Meanwhile, the century-old Pentecostal movement is experiencing several paradigm shifts in theological reflection. Case in point, various theological concerns were raised in two recent conferences: Brighton Conference of World Evangelization (1991)[3] and Globalization of Pentecostalism Conference in Costa Rica (1996). In particular, the stance on constructing a Pentecostal theology was convincingly argued by participants from various parts of the world and traditions. Despite this progress, there are many basic unsettled issues in doing Pentecostal theology, let alone Pentecostal theologies related to specific contexts. As an example, the exact nature of the baptism in the Spirit, the primary Pentecostal distinctive, continues to be hotly debated.

Since both Asian and Pentecostal theologies are still in their formative stages, it is not surprising to note the variety of questions related to an Asian Pentecostal theology, that surface such as: Is it necessary?; If so, then why?; Is it feasible?; Are there areas which Asian theology would not be able to address; i.e. What are its limitations?; If the construction of an Asian Pentecostal theology is justifiable, how should we approach it, especially in the light of the existing path which Asian theology has taken?

Consequently, this paper intends to probe the possibility of doing theology from an Asian Pentecostal perspective. The main concern is what positive value such a theological reflection would have, particularly within the context of a broader Asian theology. The present discussion is meant to raise awareness among Asian Pentecostal thinkers concerning their unique capability and calling to engage in theological reflections within their local context. Secondly, this discussion will include an attempt to explore ways to effectively communicate some theological reflections in relevant ways to Asian recipients. With this in mind, the discussion will progress from theology in general, to Asian theology, and then finally to an Asian Pentecostal theology. In addition, several pertinent elements of Pentecostal theology will be incorporated in the first two segments of the discussion.

1. Theology

Simply defined, theology is a process which takes the divine truth, the revelation of God, and applies it to a specific human setting. By doing this, theology allows God to speak to human beings. The process can begin from either end: divine truth or human needs. With

this simple definition,[4] one can easily recognize three critical elements in theological reflection.

1.1 The Elements

There are two primary sources in the theological process. The first element is a divine source (D): God's revelation. God reveals not only who He is, but also what His will is in two venues. One is through His words. This includes the written revelation, the Scripture, as well as revelation through experiences. Through contemporary events, God continues to reveal His character and will. The other is God's revelation in history, or in deeds. The history of Israel is viewed as God's revelation of his salvation history (e.g., Acts 7:2-50; 1 Cor 10:1-5). Ideally, this divine source is to serve as the subject of any theological endeavor. The prime task is to interpret these divine messages. In the case of scripture, this takes careful exegesis of the texts. Knowing that the texts were given to ancient people, the first work of the exegete is to find out "what it meant to them, then and there," before one can interpret it in the present situation, "here and now."

The second element is a human source (H): contemporary human setting. After the interpretation of the ancient text, the message should be "redressed" with contemporary settings in mind. Different social, cultural, and religious settings present different human needs. The key word in this process is "relevancy": how to make God's message applicable to contemporary people. As the human setting is viewed through God's word, this functions as an object of the theological process. This human group also serves as the addressee for any theological communication. These first two can also be termed the text and the context, respectively.

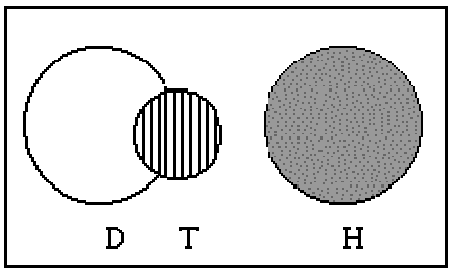
The third element is an agent mediating the two sources. This theologizer (T) is a human instrument bringing the two elements together so that God's message becomes relevant for contemporary hearers. The theologizer must be part of the two worlds: the divine and human. He or she must be a believer in God in terms of word and deed. Non-believers cannot truthfully do theology, on behalf of believers. This, of course, also assumes that the theologizer is a contemporary member of a given society.[5]

1.2 Models

Theoretically, there are three possible models, depending on the various dynamics influenced by the three elements.

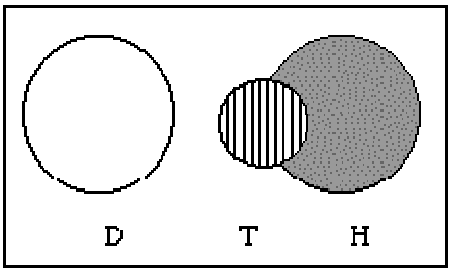
1.2.1 Emphasis on the Divine Element

The conservative theological camp often represents this model. Normally, there is a strong emphasis on the biblical authority. And the goal is naturally to bring humans to terms with the reality of the divine realm. The theologizer takes the role of a



proclaimer, as we often see from the Old Testament prophets. Hence, the primacy of the divine truth is clearly manifested. As a weakness, however, it tends to be detached from human needs and quests. As a result, theology exists for theology's sake, rather than making God's truth relevant for Christian recipients.

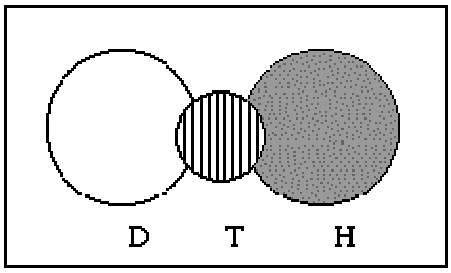
1.2.2 Emphasis on the Human Element



In many ways, this approach represents the opposite of the above discussion. Usually, the liberal Christian camp popularizes this approach. God and His revelation are seen as change agents of the human situation. Human needs, whether physical, political, cultural, or economic, become the beginning point of a theological journey. For instance, liberation theologians see the Bible, especially the Book of Exodus, as providing a divine paradigm for, and even an endorsement to, efforts to "liberate" human beings from any form of oppression. Even the use of force is justified in liberating the oppressed. These advocates think that theology provides a legitimate ground for such actions. This approach has succeeded in making God's message directly involved in human affairs. Despite this, as often observed, God's words are sometimes forced to mean more than they originally intended. In this case, the theologizer may assume a position similar to that of a priest, representing the needs of the people to God.

1.2.3 The Ideal Model

The ideal model is obviously, one in which the theologizer is personally involved in both elements: divine and human. The theologizer first ought to establish an intimate relationship with God. In the Bible, this is often referred to as a call for service. In Isaiah, for instance, the prophet was allowed by divine providence, to witness what was taking place in the heavenly realm (Isa 6:1-2). In this crisis experience, he not only experienced strong conviction of God and His sovereignty (vv. 1-4), and an urgency to communicate God's plan to his own people (vv. 8-9), but also a divine commission from God himself (vv. 9-10). This experience and conviction sustained the prophet's challenging ministry, but also caused his message to be truthful to God's intention. Of course, one should not conclude, that the prophet had a single crisis experience. The initial spiritual experience may well have resulted in a subsequent and on-going relationship with God.



The theologizer should also be a member of the society which forms the theological context of the addressees. He or she must be an active member of both time and place, a participant in social issues and struggles. If the theologizer is an outsider, he or she should not only understand the settings, issues, and struggles, but also have sympathy with the

people who are in the community. This often takes place either by participation in or through meaningful relationships with members of the community. The theologizer is intimately involved in the divine and human realms.

2. Asian Theology

There has been a growing consensus for the validity of an Asian theology or theologies. For Asian theology, the two primary sources remain unchanged. However, the nature of the human element or the context is radically different from the "traditional" western theology. This "cross-cultural nature" also necessitates another dimension in theologizing: communication.

2.1 Asian Theological Elements

2.1.1 Divine Source

It seems the divine side of the theological sources remains unchanged, even though the work is done for an Asian audience. However, a careful observation will prove, that even this requires a close examination. Of course, God’s words do not change. It is rather, human perceptions of God’s revelation are transitory. Asian should remember that the revealed words were given to Orientals (Hebrews for the Old Testament, and primarily Jews for the New Testament). Since God uses human thought mechanisms, His revelation assumes a close affinity to Oriental worldviews. In a way, God’s revelation has already been "contextualized" to various human settings. Historically, then God’s revelation has been "contextualized" into the western worldview. Therefore, in Asia, Christianity is viewed as a "western" religion, in spite of its distinct Oriental origin. So, Asian theologizers ought to "recover" the scripture in the Oriental context to best accommodate their psychology.

2.1.2 Asian Context

Probably the most critical segment is the human setting, which forms the context for the theological process.[6] This can be roughly divided into two groups. The first contains the more traditional elements: "Traditional Asian culture" is a convenient expression. This includes uniquely Asian worldviews, thought patterns, family systems, traditional social structures, and religions. Prevailing animistic influences in Asia make theological reflection far different from that done in the West. We should also remember, that all major religions, as well as new ones, come from this part of the world. At the same time, one should not expect a universal Asian culture. Plurality characterizes the vast differences in culture and religion among Asian communities.

The second is the contemporary setting. Rapid change characterizes Asian society, although the nature of change can be radically different from one place to another. For instance, the current political issues in Mongolia are unlike the Indonesian issues. Rapid urbanization in many Asian countries not only changes skylines but also brings new life styles. Harvey Cox argues that this uprooted mass have been drawn to Pentecostalism out

of their social and cultural dislocation.[7] The changes in social, political, and economic realms all require careful consideration in the theological endeavor, if theology is going to serve the people.

These unique Asian contexts present enormous challenges for the theologizer. At the same time, we need to recognize that this can provide surprising and creative vehicles to convey God's truth. This is particularly true because the biblical worldview shares many commonalties with contemporary Asian thought patterns and cultures.

2.1.3 Communication

This is an additional dimension required in Asian theology. This does not mean that traditional western theology does not require a communicational dimension. For two reasons, however, the significance of this dimension in western theology is less obvious. First, western culture has been "Christianized" or rather Christianity has been "westernized,"[8] so in effect, the perceived cultural distance between the divine theological source and the human setting is minimal, if not non-existent. Second, as a consequence, in the west, the addressees of the theological message are found in the pew rather than in the market place. Theology is for church use, and one assumes that every one is found in this sphere. Language found in the scripture is commonly used in daily life, at least until recently. The falsity of these assumptions is apparent, but the perceived need for careful consideration on the communication process is deceptively minimal.

On the contrary, Asian theologians do their work not exclusively for church use, or for in-house consumption.[9] Asian theology needs to find a way to bring its theological fruits to the vast non-Christian world.

This process requires at least two considerations: the identification of the addressees and the method of communication. The identification of the target audience (A) and their life context is done by examining the human element, since the contexts for theologization and communication are identical. The method of theological communication, however, necessitates a careful selection of proper language, symbols, and forms. Assuming a considerable amount of theological communication is addressed to non-believers, it is necessary for the communicator to avoid obvious Christian expressions and terms, rather culturally indigenous language must be employed. This also requires the communicator to employ communication methods that are familiar to Asian thinking patterns. Intuitive presentation is preferred to logical reasoning. Story telling is a prime mode in communicating theological messages to Asians. One comments of its effectiveness among folk-Muslims in Africa, whose worldview shares many similarities with Asians:

> . . . an approach called "storying" is reaping solid results among the 204,000 Kotokoli people in Togo. Stroying involves going through the Old Testament orally with Muslims. . . . The approach is especially helpful in reaching tribal people who cannot read and write, and has also served to break down barriers.[10]

The "storying" approach, in this particular case, has the effect that new converts "remain in their culture and with their families."[11]

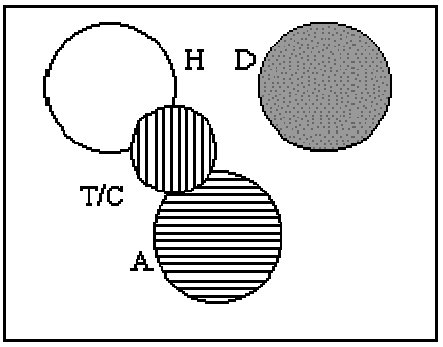
2.1.4 An "Asian" Theologizer

This all amounts to a great responsibility for the theologizer. And often the theologizer assumes the communicator's role (T/C). First of all, the theologizer needs to be part of the two sources, as discussed above. Then the perceived "cross-cultural" nature of the theological task requires a critical role for the theologizer. In addition to being a believer in God in terms of His revelation in words and deeds, he or she must be Asian in context and perspective. This immediately identifies the theologizer with an Asian living in Asia. But more importantly, he or she must possess Asian intuition, thinking pattern, values, and perspectives shaped by the shared Asian culture. The theologizer must be living in the Asian social, political, economical, and cultural context. He or she must exhibit sympathy with the Asian contexts which are often represented by suffering and oppression. This does not necessarily mean that all Asians possess such qualities, nor that non-Asians are not qualified to participate in theological activities in this region. In truth, being born and raised within the context more often than not makes one less sensitive to the significance, needs and settings. For this reason, non-Asians, widely exposed to the needs and contexts may have a better sense of necessity for theological articulation. The issue is the theologizer's awareness of, and involvement in, the Asian context.

2.2 Possible Models

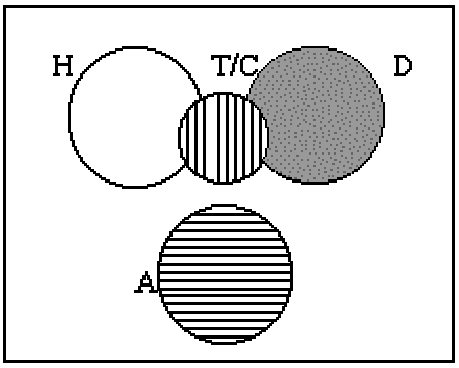
Having three primary elements with an agent (a theologizer), one can have numerous possibilities. One set of the three possibilities is that the theologizer can align him/herself with one of the three variables while paying less attention to, or even neglecting, the remaining two. Another possibility is the second set of three combinations. The scenario is when the theologizer is aligned to two elements, while paying less attention or neglecting the remaining one.

2.2.1 Emphasis on the Human Source and the Target



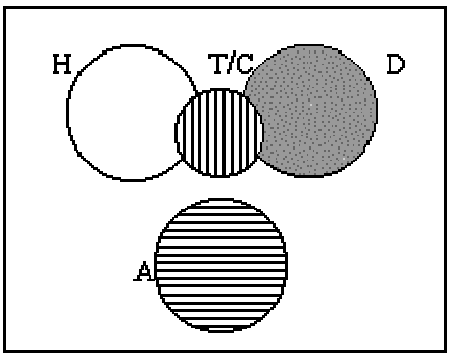
Obviously, this demonstrates a great interest in the human realm of the theological task. Contextual relevance can be seen to be important in doing theology and in communicating its message. This often results in the negligence of the divine source. In some cases, the primacy of the human setting can distort the scripture to mean what the audience wants to hear. In a worst case, the communicated "Christian" message may be, in truth, a message of traditional religious beliefs with a Christian outlook. One should not forget that in any theological task, the divine revelation is the ultimate source.

2.2.2 Emphasis on the Divine Source and the Target



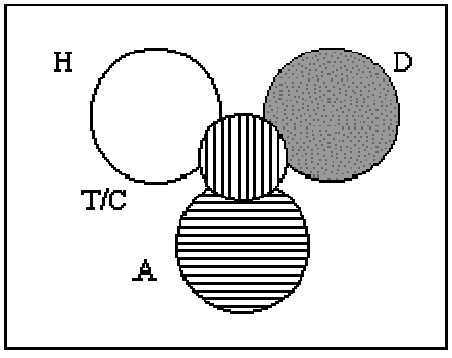
This case presents a setting, whereby the divine revelation is taken seriously. The theologizer/communicator is also careful in communicating the "then and there" biblical messages in a familiar cultural mode to the hearers. This model without doubt succeeds in telling the truth in a relevant way. However, as the human theological context is somehow overlooked, the divine revelation may not be able to "speak to the situation" even if the language and mode is culturally relevant. One example is from the ancient biblical stories that are retold with Asian symbolism and equivalence. David can be a boy watching carabaos (Asian water buffaloes) in a muddy rice field, or Jesus rebukes a mango tree. It takes creative imagination. Yet the traditional message fails to interact with contemporary Asian situations.

2.2.3 Emphasis on the Divine and Human Sources



This model neglects the communication process and the target. Much emphasis is given to traditional theological thinking, and relevant issues are well addressed in the light of God's revelation. Earlier works on Asian theology tend to fall into this category. The seminal work by Veitch illustrates this approach. He first assumes that the climax of the New Testament is the resurrection of the Lord and that the entire New Testament is written in the light of this event. Then, he continues, that we, Asian Christians, need to constantly ask a question, "What does it (the resurrection of the Lord) mean for the majority of mankind (*sic*) who live in Asia?"[12] In this otherwise excellent proposal, he assumes that theology in Asia takes place among "us" (or "we"), that is, within the church. He failed to see another critical dimension in doing Asian theology.

2.2.4 The Ideal Model



The ideal situation is, of course, that all three elements are organically integrated into the theological process. This can happen, as the theologizer/communicator is not only aligned equally to the three elements, but also part of them. In reality, however, the role of the

theologizer/communicator may be shared by a few individuals. For instance, the recently launched Asia Bible Commentary series under the sponsorship of the Asia Theological Association assigns a team of three for each book. An exegete or biblical scholar will work with the ancient text in its given context and hearers in mind. Then a theologian or missiologist will theologize the exegeted exposition "in the light of the interpretation by the Church universal and the plurality of issues in the Asian context."[13] Lastly, "a practical theologian with pastoral experience or a competent pastor will add pastoral insights."[14] This may not strictly correspond to the communicational dimension in our discussion. However, the fact that an experienced pastor, presumably Asian, is expected to make contextually relevant applications and communicate them in culturally acceptable forms is an important consideration. In any case, the role of the theologizer/communicator is extremely critical. He or she must have an equal sympathy of, and commitment to, all three elements and their dynamics. If the theologizer/communicator is not within the community, i.e., non-Asian, he or she ought to have an incarnational relationship in the Asian context, as well as in the communication procedure.

3. AN ASIAN PENTECOSTAL THEOLOGY

Having briefly considered various critical issues and elements pertaining to theology and Asian theology, it is then necessary to add the final element to our journey of theologization. It is perhaps in order to discuss briefly the validity of doing an Asian Pentecostal theology.

3.1 The Needs

Do we really need an Asian Pentecostal theology, or a Pentecostal Asian theology? What is an Asian Pentecostal theology hoping to fulfill which a more generic Asian theology cannot achieve? How would Asian Pentecostal theology enhance the human understanding of God, among Asians as well as in the whole world? What will an Asian Pentecostal theology contribute to the expansion of God’s kingdom?

The first thing to consider is if an Evangelical Asian theology suffices to meet our theological needs. If not, then one needs to probe where that theology fails. A more specific question will be if Asian Evangelical theology is adequate to address inherent spiritual/pneumatic concerns. With a more keen awareness of the spirit world, Asians have numerous "spiritual" questions, such as bad dreams, traditional omens, *feng-shu*, etc. Concerns of average Asians are non-Christian in nature. It is unlike the West, where theology is primarily addressed to people in the church. In Asia, theology should be adequate to address non-Christian multitudes as well. In the past, especially in the Christian circle, these concerns have been single-handedly condemned as superstition, and thus not worthy of mentioning, let alone trying to resolve the concerns. It is then conceivable that many Christians have two allegiances, as the standard theology is not capable of helping Asians in these "spiritual"[15] problems.

An equally probing question that will help us to determine the validity of an Asian Pentecostal theology is: What distinct contribution has Pentecostal theology made to the wider theological world in the past, and presumably in the west? Once we can identify deficiencies of traditional theology and the distinct contribution of Pentecostal theology, there are at least two theological worlds from which Asian Pentecostals can draw their clues.

3.1.1 The Historical Significance

The Pentecostal movement emerged from a distinct social, intellectual and religious environment in Europe and America, tailored to serve the distinct needs of the time. Menzies lists factors, such as: "theological bankruptcy" in the midst of humanistic intellectualism, and a tension between liberal Christianity with its social gospel and the opposite conservative camp characterized by Fundamentalism.[16] From the very beginning, Pentecostalism has been the religion of the lowly, including the poor, racial minorities, women, and uneducated. It shook the complacent and optimistic mainline Christianity in America. The Pentecostal spiritual awakening, in a way, prepared the society for the coming harsh times including the war years and the depression. This eschatological movement looked forward to the coming of the Lord, as earthly hope seemed an impossibility.

In Asia, Classical Pentecostalism became a relatively later phenomenon, compared to other major Christian groups: Roman Catholics, Anglicans/Episcopals, Presbyterians, Methodists, Lutherans, and other denominations. This creates a number of implications. Being a part of a post-World War II movement, Pentecostal missionaries were not directly linked to colonialism, as other groups were identified in this respect.[17] If the colonial history is one of the "Critical Asian Principles" for any Asian theological attempt,[18] the post-colonial nature of Pentecostalism obviously has an advantageous appeal to Asians.

This also implies that, issues that Asian Pentecostals face today are different, from those that Western Pentecostalism faced in its formative stage. For instance, the early, immediate eschatological expectation in the West is not apparent among Asian Pentecostal churches. This can be traced to two possible sources: 1) Western Pentecostalism had lost its original eschatological emphasis by the time it was introduced to Asia; and/or 2) Pentecostal messages were preached to the nations that recently came out of war after being colonized. In the midst of national struggles, the Pentecostal missionaries brought a message of God’s power and hope to meet the contemporary needs of the people. This resulted in a more "this-worldly" message than an earlier "other-worldly" one. Another example, maybe of less prominent attention is the issue of speaking in tongues. One can argue that the issue had been resolved or at least debated enough, and the Asian Pentecostals assumed the consequence of the western debate. However, it is possible that the Asian social and religious settings and needs require Asian Pentecostals to concentrate on more pressing issues, such as God’s intervention in daily lives, in the midst of acute poverty. The lesser emphasis on eschatology and a more context-sensitive Pentecostalism in Asia have assumed a different profile, than the

western Pentecostal churches. For instance, earlier messages of Yonggi Cho to the suffering masses after the devastating Korean War were constructed around two emphases: 1) God's power to heal and solve human problems through the Holy Spirit; and 2) Human faith in God's miracle power. He is in fact a product of the miracle-faith principles. This combination resulted in a message of hope even in this world. The "can-do" spirit is the immediate consequence.[19]

3.1.2 The Theological Significance

The rise of the modern Pentecostal movement created a powerful theological stir. Christians and secular media bluntly ridiculed its radical theology and practices. Yet, its important theological contributions are readily recognized. Several of them stand out.

First, the movement introduced to the theological world, a fresh emphasis on the person and work of the Holy Spirit. Traditional theology including Reformed Theology has elaborated on the theology of God, the Father, and the Son, but almost neglecting to develop a balanced Pneumatology. In the beginning, Pentecostal writings were modest in form, generally in sermons, Sunday School material, articles of church newspapers, or magazines. This does not preclude the occasional appearance of critical theological discussions in Pentecostal circles. However, serious Pentecostal academic works on the person and work of the Holy Spirit sharply increased in volume around the early 80's at least in North America.[20] In the meantime, some Evangelicals have been motivated to write on the person and work of the Holy Spirit, some times in the form of criticism against Pentecostal beliefs.[21]

The second theological contribution is the "democratization of theology," for the lack of a more suitable expression. Much of the traditional theology and worship were carried on by selected religious specialists, namely clergy and trained theologians. Lay, and especially female, participation was minimal. The eruption of the Pentecostal movement single-handedly challenged this stereotype. The experience of God's power in the baptism of the Spirit was taken as God's. [22] With the divine commission through the "anointing" of the Spirit, human or organizational approval and commission had relatively less significance among the early Pentecostals. Many early Pentecostal preachers and missionaries did not even have Bible school training. Ministry was "democratized" by elevating lay people to the level of priests. In this process, particularly notable is the active women's role in the movement. Early Pentecostal pioneers included many women.[23] Nevertheless, through the institutionalization, women's role became either limited[24] or indirectly discouraged.[25] However, a significant number of women contributed to missionary activities. Cavaness recently notes that in at least six Asian national Assemblies of God bodies, women either became the first Pentecostal missionaries or played a vital role in the formation of the national Assemblies.[26] Another "democratization" comes in the area of worship. The active participation of the congregation (laity) in worship was truly encouraged and actually practiced in many areas. Laying on of hands by the congregation became a daily scene. Manifestations of the Spirit included being "slain in the Spirit," prophesying, and speaking in tongues in public worship. These were some avenues, where the congregation actively partook in

worship. However, most significant, as far as theologizing is concerned, is the practice of "testimony." Here, regardless of church position, sex and education, members freely shared their experiences with God. This is where "personal theology" was constructed and expressed to the wider body. In this, the laity was encouraged, not only to formulate their personal theological interpretation of daily experiences, but also to take an active part in constructing a wider Pentecostal theology.[27] This makes Pentecostal theology distinctly "people's theology," versus the traditional elite theology.

The third theological contribution, closely related to the previous points, is the restoration of the aspect of God's immanence. Religion has a tendency to set deities as far apart from the human level as possible, so that their "other-worldliness" and consequently their supremacy will be enhanced. This sets the deities beyond the reach of the laity. In the process, the prominence of the religious specialist, whether Shaman, medium, witchdoctor, priest, minister, or pastor, increases. Consequently, hierarchy and institutionalization among the religious specialists further develops. A similar phenomenon occurs in the divine realm, as well. An increasing number of "middle class" deities are uncovered to mediate the mundane human concerns, which are too insignificant to call for the attention of the supreme deities. In some religious systems, mechanical divine decrees and laws rule the believers' life and concerns. Christianity is not an exception. God is made incresingly transcendental by diligent theologians and communicators (in many cases, preachers). God is often an unreachable, obscure, and abstract being somewhere "up there." It is revival movements that bring afresh the immanent aspect of God to the Christian community. In this sense, the Pentecostal movement is historically a revival movement. Suddenly, "this worldly" ("down here") concerns enter into public worship. Daily problems are regularly expressed such as sicknesses, financial problems, relational conflicts, family problems, business concerns and every imaginable "earthly" issue. This is done in anticipation of God's direct intervention in human situations. Pentecostalism narrowed the distance between God and us.

The fourth theological contribution is again related to the immanent experience of God: the experiential dimension of religious life. Traditionally, theology has been a cognitive and intellectual undertaking. This can be traced to Hellenistic reasoning and modern scientific research. Even in Christianity, "decent" worship, frequently found in so-called high churches, comprises of liturgy, order of worship, choir, hymns, homily, and well-worded prayers. God has been set so far apart, any communication with him requires proper rules and orders. Any experiential expectation, especially with the emotional aspect of human existence, has not been a part of the standard Christian life. The Pentecostal experience has challenged these stereotypes from the very beginning. The core of the message is human experience with the Spirit, called the "baptism in the Spirit." The consequence of this experience ranges from a deep spiritual conviction, speaking unknown tongues almost uncontrollably, being slain in the Spirit, sobering repentance, shaking, laughing, jumping, and many other expressions. With the freedom to exhibit overwhelming emotions, Pentecostal worship seems chaotic to outsiders. However, only those who have these experiences can understand and appreciate the dynamic and overarching control of the Spirit in the seemingly chaotic situation.

There are still other contributions of theological significance, which the Pentecostal movement has brought to the theological world. The eschatological emphasis is directly linked to the prevailing understanding of tongues and Spirit baptism. Also a distinct Pentecostal hermeneutics has emphasized the narrative material of the Bible. The present popularity of narratology can in part be traced to the Pentecostal movement.

3.1.3 The Missiological Significance

The early Pentecostal pioneers perceived the eschatological significance of the baptism in the Spirit. It was often labeled as the "Latter Rain" in comparison with the first Pentecost recorded in Acts 2. The outpouring of the Spirit signified, for them, the imminent return of the Lord. This gave such urgency to spread the Gospel, that even preparing church buildings was not perceived as necessary. True significance was found in Acts 1:8, the Pentecostal experience was understood to be an empowerment for witness even to the uttermost part of the world. All the available means were utilized spanning from radio ministry, traveling evangelistic teams, tent meetings, production and distribution of tracts and small magazines, and crossing the ocean with one-way ticket. It was all to convert the heathen at home and in foreign lands.[28]

Speaking in tongues gained a special significance in foreign missionary work. In the beginning, tongues were understood as a missionary language gift, to give ability to preach in a foreign language that one has not learned.[29] Soon, they found out that this was not the case. However, this initial misinterpretation did not affect their missions zeal and commitment. Many early Pentecostal missionaries were not properly trained in the Bible and theology. But their strong commitment, earnest expectation of God’s miracles and healing, and their endurance won them many legacies.[30] "Signs and wonders" became the hallmark of the Pentecostal missionaries.

3.1.4 New and True Ecumenism

The congregation of the Azusa Street Mission was composed of the lowly and "colored people and sprinkling of whites,"[31] and this was a radical demonstration of God’s power. The work of the Spirit brought down the racial, denominational, and social barriers.[32] However, this powerful work of inter-racial unity was quickly marred by the human spirit of division.[33] Often, the racial issue, rather than a theological difference, played a key role in the subsequent schisms among Pentecostal groups.[34] This was unfortunate, even to justify the phenomenal growth and influences of white Pentecostal groups including Assemblies of God, Church of God, Foursquare Church and others.[35] In this sense, the recent abolition of the white Pentecostal association is truly a miracle.

It is an encouraging providence of God, therefore, that there arose a stream of Pentecostal ecumenical activists, such as David DuPlessis,[36] Vinson Synan, Cecil M. Robeck, Jr., Simon Chan and others. These ecumenists have constantly called for the breaking of dividing walls as seen in denominationalism, racism, sexism, and clergy-lay dichotomy. It is commonly spoken of that true ecumenism can take place only by participation in two areas: 1) social works; and 2) in the ministry of the Holy Spirit. The Holy Spirit is the

only true unifying force, motive, and agent. Therefore, it is critical for Pentecostals, especially among the Classical Pentecostals, to recognize that the work of the Spirit is far larger than the previous Pentecostal boundaries. When Pentecostals failed to recognize that the Pentecostal message was meant to be a gift to all of Christianity, another form of "cross-denominational" Pentecostal outpouring took place, i.e. the Charismatic Movement. Pentecostals should outgrow their narrow denominationalistic attitude, and rather become heralds and messengers of the unity of God's people in the Spirit!

3.2 The Theological Elements

An Asian Pentecostal theology inherits the identical set of the theological elements. However, each element assumes an added significance. It appears that notable difference is found in the divine element (text), the human element (context) and the theologizer.

3.2.1 The Divine Element: Pentecostal Truth/Distinctives

A Pentecostal theology by nature has an added dimension to an Evangelical pneumatology. Pentecostals tend to emphasize the radical aspect of the person and work of the Holy Spirit. This includes miracles, healings, baptism in the Spirit, and the spiritual gifts normally found in 1 Cor 12:4-11. We should also remember that this Pentecostal theology is Asian. Then a standard theological question an Asian Pentecostal should constantly ask, to borrow Veitch's proposal for Asian theology,[37] is "What does the intervening work and coming of the Spirit mean to us as Asians?" However, theology is more than finding a meaning; it is transforming. Hence, we should further ask questions concerning, "What changes can the Spirit make in our lives, in particular with our Asian struggles?" Also considering the missiological significance of the Pentecostal blessing, one needs to ask: "How does this conviction require us to live and act?"

One further consideration is the role of the Pentecostal experience in doing theology in Asia. The conviction and understanding of Pentecostal truth is essential. This should not merely be an acquired knowledge, but a first hand encounter with the Spirit. Hence, one can say that the divine element in Pentecostal theology has a complementary experiential factor.

3.2.2 The Human Element/Context

The human element in an Asian Pentecostal theology is identical to that in an Asian theology. The unique cultural plurality and contemporary changes should be taken into consideration. However, in Asian Pentecostal theology, one should pay a special attention to the rich Asian perceptions of the spiritual world. Unlike the western world, many Asian societies hold the fundamental animistic beliefs in one way or another. Malevolent spirits are believed to cause sickness, misfortune, and disturbance especially in dreams. Many of the "high religions" of Asia also provide a fertile ground for awareness of spiritual beings. This has a direct bearing on the Asian Christian's religious experiences and our interpretation of them.

Also pertinent is the spiritual dimension of human struggle.[38] Modernization in Asia tends to neglect, just as its western predecessor, the spiritual factors in human life and suffering. Coupled with the native consciousness of the spiritual world, Asian Pentecostal theologians need to pay close attention to this.[39]

This spiritual environment and awareness among Asians provides not only a fertile ground for Christian theology, but also the risk of creating an animistic Christianity.[40] One example suffices to illustrate this concern. A radical theologizing attempt was recently presented by Hyun Kyung Chung in the 7th General Assembly of the World Council of Churches in Canberra, Australia. Accompanied by nine other Koreans as well as two Australian Aboriginal dancers, she performed a dance. Its main motif was to appease the "*han* spirits," who were oppressed and even killed unjustly. Consequently, they are filled with the *han*, bitterness and anger. She is quoted to argue that "we can feel, touch and taste the concrete, bodily historical presence of the Holy Spirit in our midst."[41]

3.2.3 The Theologizer/Communicator

The preceding discussions point to the critical role of the theologizer/communicator. First of all, he or she not only understands, and has allegiance to, the truth of God; but also is part of, or at least possesses sympathy with, the struggles and sufferings of Asians. Again, for being "Asian," I would apply that same principle as discussed above. Meanwhile, he or she should be sensitive enough to the Asian's awareness of the spiritual world, and its implications to the theological process. For Asian Pentecostal theology, it is naturally Asian Pentecostals who will undertake the job. For this theological task, the theologizer/ communicator should understand the spiritual dynamics in Asian thinking. For instance, the central concern of power among animists greatly influences how to formulate a theology for these Asians, and what Pentecostal theological element(s) should be emphasized.[42]

Then, must one be a Pentecostal in order to do Pentecostal theology? I would argue so, for the experiential significance. The impact of a personal Pentecostal experience is often so revolutionary that one's once-unshakable theological outlook can change radically. Substantial cases are numerous.[43] One may argue that "sympathizers" can participate directly in Pentecostal theology. The contribution of such theological reflections from outside will be helpful up to a certain point.[44] But as a non-Christian cannot do theology for Christians, Pentecostals should not expect non-Pentecostals to do theology for them.[45]

4. Then, So What?

Having discussed all the elements and procedures, what does that mean to us, especially to us, Asian Pentecostal educators of the Bible and theology? Here are some moderate proposals.

4.1 The Primacy of the Divine Source

A Pentecostal's strong conviction comes from his or her experience with God's power in the Spirit. This often has been an object of scorn by mainline Evangelical Christianity. However, it is the experiential aspect of the Spirit which makes Pentecostals who they are. One laments the "Evangelicalization of Pentecostalism" in recent years, presumably as the Pentecostal groups are identified with the Evangelicals.[46] The movement of the Pentecostal groups towards the Evangelical churches brought the long-awaited recognition, as a "decent" Christian group. However, this, coupled with other factors, has caused the Pentecostals to be less appreciative of their distinctives, and consequently to lose some of them.[47]

The significance of the Pentecostal message can best be preserved and enhanced, only when Pentecostals remain truthful to their distinct beliefs and practices. This should be preached in the pulpit, not for the sake of the distinctives, but for the maximum contribution to the church at large and for the blessing of the people. What happens, however, in a local church has much to do with the Bible school training which the pastor has received. Pentecostal Bible schools and seminaries should not exist to compete with other Evangelical schools. Rather, they exist to train people to spread the Pentecostal blessing, in addition to traditional Evangelical theology.

In any theology, the primacy of the text should always be stressed and established, in spite of the critical role of the contemporary settings. The divine source is the subject of theological work. When the context takes a priority, the context often determines the selection and interpretation of the text(s). This generally results in an unbalanced emphasis on the setting. *Han* theology, *minjung* theology, buffalo theology, and liberation theology are but a few examples.

Also critical is the historical and theological significance of the Pentecostal movement in the West. We Asian Pentecostals, then, need to ask questions such as, "Then what historical significance do we find in an Asian Pentecostal movement?" And "What implications does theological significance in the West provide the Asian Pentecostal church, and how do we apply them in our settings?" Every Christian movement has its own historical and theological mandate. It is particularly important to ask, "How does our Pentecostal conviction compel Asian Pentecostals to witness of Christ to fellow Asians?" and "How can we achieve this missiological mandate?"

4.2 The Critical Significance of Asian Context

What does it mean to be an Asian Pentecostal theologian? It calls for the uniqueness and critical role of the context/addressee. His or her mandate is to be faithful to the truth of God and to the struggles of fellow Asians. However, it is an irony that, while western seminaries are adding new courses and majors in Asian cultures, religions, and the church, Asian Bible schools and seminaries are merely communicators of the western theology. This is simply wrong. Schools are here not to duplicate western theology, but to train Asians who will in turn bring God's revelation to the human setting and struggles in Asia. If we put much emphasis on Israel's history, but neglect issues surrounding us, such as poverty, corruption, street children, the sex industry, oppressive rules, human rights

issues, devastating environmental concerns, rising price, etc., are we doing our job right? Asian Bible schools and seminaries must make a conscious effort to make God's truth relevant to Asians, but not necessarily, let's say, to American Christians. This should be reflected in a school's philosophy, objectives, curricula, faculty training, and literature. Theologians, Bible school teachers, and pastors should pay close attention to the local issues like "the Holy Spirit as the Mother God" once popular in the Cebu area of the Philippines, as much as they do to Luther's reformation theology.

4.3 The Central Role of the Theologizer/Communicator

The critical role of the Asian Pentecostal theologizer/ communicator has been repeatedly stressed. Then who are they? They are Bible school teachers, pastors, and theologians in Asia. These front-liners not only face a challenging living environment in which theologizing takes place on a daily basis, but also are affected by their cultural and religious traditions. There is a strong potential for a "corrupted" theology of the S/spirit, because of their awareness of, and possible involvement in, animistic practices. It is also true that there are numerous "folk Pentecostal" groups in the Philippines, Indonesia, and other Asian counties.[48] Also the arrival of new Pentecostalism, such as the Toronto Blessing and Third Wave movement, poses another challenge. In truth, every Pentecostal Christian participates actively in the formation of his or her Pentecostal theology, and this rather "democratized" nature of the Pentecostal theological activity can complicate the situation.

In the area of communication, probably Pentecostalism, among modern Christian traditions, possesses elements and forms which are either close to, or easily identified with, Asian values and ways. Story telling, a popular Asian medium of communication and preservation of traditions, is also a common form through which Pentecostals have formulated their theology. Asian Pentecostals should take full advantage of this effective means of communication which is well attuned to Asian culture.

4.4 A Need for Theological Platforms

Now, let us say that a young Asian Pentecostal Bible school teacher formulates a theology on any given topic. Suppose it might be a simple comparison of a biblical theme and a cultural practice or a real life struggle.[49] He or she does this as a practicing Pentecostal, by taking God's expectant intervention to a human setting. Would this theologizer/communicator just preach his or her theological reflection on Sunday, and that's it? We need a good academic platform in which Asian Pentecostal theological reflections are published. This will function as a place of sharing. Such an academic publication will encourage creative and experimental theological reflections. This will also promote dialogue among Pentecostals, as well as with the wider Christian world in Asia. The wide spread of the Pentecostal movement in Asia and the formative nature of Pentecostal theology in general, urgently call for a good theological platform. However, such a publication should not purport to be a duplicate of western Pentecostal journals! There are already a few young Pentecostal organizations such as Asia Pacific Theological

Association and Asia Charismatic Theological Association. Who knows whether God is preparing them for such a time as this?

Having stressed the aspects of a micro, or in this case local, Pentecostal theology/theologies, where are we going from there? The ultimate goal of constructing local theologies, let's say, "Igorot Pentecostal theology of land," etc., is not to create theological regionalism (or provincialism). Nor is the Asian church called to Asianize Christianity, even though we may have to de-westernize traditional theology. It is rather to take part in formulating a healthy macro Pentecostal theology, so that ultimately Pentecostal theology will make a contribution to, and enrich, sound Christian theology.

Footnotes

1. An earlier version was presented at the Asia Pacific Theological Association General Assembly, Manila, Philippines, on Sept. 17, 1996. It was also published in *Cyberjournal for Pentecostal/Charismatic Researc*h [http://www.pctii.org/cybertab.html] 1 (1997). Because of the specific original audience, the paper, including footnotes, contains many references to the Assemblies of God. Suggestions by Harold D. Hunter in the process of the present revision are gratefully acknowledged.
2. For instance, Kosuke Koyama, *Waterbuffalo Theology* (Maryknoll, NY: Orbis, 1974), and Donald Leroy Stults, *Developing an Asian Evangelical Theology* (Manila: OMF Literature, 1989), respectively. A consistent effort of Yeow Choo Lak has resulted in a series of collected papers with such titles as *Doing Theology with the Spirit's Movement in Asia*, ATESEA Occasional Paper 12, eds. John C. England and Alan J. Torrance (Singapore: ATESEA, 1991).
3. Selected papers presented by Pentecostal/Charismatic theologians were published in *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelization*, Harold D. Hunter and Peter D. Hocken, eds. (Sheffield: Sheffield Academic Press, 1993).
4. As far as the present discussion is concerned, the construction of a logical and systematic presentation of various categories such as God, the Bible, Christ, Human Beings, etc. is not in view.
5. Shoki K. Coe, "Foreword," in *The Human and the Holy: Asian Perspectives in Christian Theology*, eds. Emerito P. Nacpil and Douglas J. Elwood (Quezon City, Philippines: New Day, 1978), p. iii, identified only the first two elements by calling the theological task a "double wrestling."
6. See for a detailed discussion, Julie Ma, "Pentecostal Challenges of East and Southeast Asia," a paper presented in Globalization of Pentecostalism Conference in San Jose, Costa Rica, June, 1996, which will be included in a future volume by Regnum/Paternoster.

7. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison Wesley, 1995), p. 104.
8. E.g., Kazuo Muto, "Christianity and the Notion of Nothingness," *Japanese Religions* 21 (1996), pp. 199-201.
9. This point was made by Masaaki Sasaki in a private conversation in Baguio, Philippines in May, 1990.
10. "Regional Overviews: Middle East/Muslim World," *Mission Today 96: An Annual Overview of the World of Missions* (Evanston, IL: Berry Publishing, 1996), p. 88.
11. "Regional Overviews," p. 88.
12. James A. Veitch, "Is an Asian Theology Possible?" in *The Human and the Holy*, p. 226. The article was originally published in *Scottish Journal of Theology* 28 (1975), pp. 27-43 and subsequently in *Southeast Asia Journal of Theology* 17 (1976), pp. 1-14.
13. Bruce J. Nicholls, "Asia Bible Commentary: A 10-Year Project Sponsored by Asia Theological Association," a paper distributed at ATA General Assembly, July 19-22 in Bangkok, Thailand, p. 1.
14. Nicholls, "Asia Bible Commentary," p. 1.
15. Rodney L. Henry, *Filipino Spiritual World* (Manila: OMF Literature, 1989). Also Charles Kraft and M. G. Kraft, "The Power of God for People Who Ride Two Horses," in *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today? A Biblical Look at How to Bring the Gospel to the World with Power*, eds. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal, 1993), pp. 345-56.
16. A brief, but useful background is found in William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), pp. 17-33.
17. For instance, the Roman Catholic Church in the Philippines, the Dutch Reformed Church in Indonesia, and the Anglican Church in India are usually viewed as part of the colonizers.
18. See Emerito P. Nacpil, "The Critical Asian Principles," in *What Asian Christians Are Thinking: A Theological Source Book* (Manila: New Day, 1976), pp. 3-6.
19. A popular Christian song probably originated from the circle, with words, "We can do. It can be done. Then let’s do it. . . ."
20. For other theological contributions of Pentecostalism, see Wonsuk Ma, "Pentecostal Biblical Studies: Yesterday, Today and Tomorrow," a paper presented in Globalization of Pentecostalism Conference, San Jose, Costa Rica, June, 1996, which will be published in a future volume by Regnum/Paternoster.
21. An example is Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, MI: Eerdmans, 1970). More constructive contributions came from scholars such as James D. G. Dunn, *Baptism in the Spirit: A Re-examination of the New Testament Teaching on the Gifts of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970); Colin Brown, *Miracle and the Critical Mind* (Grand Rapids: Eerdmans; Devon, UK: Paternoster, 1984).

22. "Anointed to Serve" is the title of William W. Menzies' book, reflecting this understanding.
23. For a brief editorial comment on the subject, see Edith L. Blumhofer, "Women in American Pentecostalism," *Pneuma* 17 (1995), pp. 19-20.
24. For instance, in most Pentecostal denominations except Foursquare Church, women are not included in top executive positions in North America as well as in Asia, with rare exceptions. Only recently, the Assemblies of God, U. S. A. has appointed a woman executive board member for the first time in its history. See Deborah M. Gill, "The Contemporary Status of Women in Ministry in the Assemblies of God," *Pneuma* 17 (1995), pp. 33-36.
25. E.g., Barbara Cavaness, "God Calling Women in Assemblies of God Missions," *Pneuma* 16 (1994), pp. 49-62.
26. A conversation with Barbara Cavaness at the School of Mission of the Division of Foreign Missions, Assemblies of God, U. S. A., July 12, 1996, Springfield, MO.
27. Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, JPTSup. 1 (Sheffield: Sheffield Academic Press, 1993).
28. For various missiological discussions, see the entire issue of *Pneuma* 16/1 (1994).
29. A good example is found in Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions*, 2 vols. (Springfield, MO: Gospel Publishing House, 1986, 1989). For the missiological understanding of tongues, see Gary B. McGee, "Popular Expositions of Initial Evidence in Pentecostalism," in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, MA: Hendrickson, 1991), pp. 119-30.
30. One example is the life and story of Elva Vanderbout (later Mrs. Soriano) among the Igorots of the northern Philippines, Inez Sturgeon, *Give Me This Mountain* (Oakland, CA: Hunter Advertising, 1960).
31. "Weird Babel of Tongues," *Los Angeles Daily Times*, April 18, 1906, p. 2.
32. One example is found in the testimony of Vicar A. A. Boddy of Sunderland, England after his visit to the Azusa Mission, Los Angles, "We (Boddy, and two of Azusa Mission representative, Mrs. Jennie Moore Seymour and Mr. J. A. Warren) knelt, three of us, in prayer near the altar. . . . Two coloured friends and a white brother from distant Sunderland praying together in Azusa Street Mission!" *Confidence: A Pentecostal Paper for Great Britain*, Oct. 1912, 233-4 quoted by Douglas J. Nelson, "For Such a Time as This: A Story of Bishop William J. Seymour and the Azusa Street Revival, A Search for Pentecostal/Charismatic Roots" (Unpublished Ph.D. dissertation, University of Birmingham, 1981), pp. 252-53.
33. An extensive study on William Seymour of the Azusa Mission, see Nelson, "For Such a Time as This." Excellent short articles related to the early Pentecostal movement are found in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988).
34. Parham was particularly disturbed by the mingling of black and white worshippers, and noisy and indecent style of worship, James R. Goff, Jr., *Fields White unto Harvest: Charles F. Parham and the Missionary Origin of Pentecostalism* (Fayetteville, Ark.: University of Arkansas Press, 1988), p.131.

The accusation is also expressed in an announcement made by Mr. W. R. Quinton, an assistant of Parham of a new meeting in Whittier: the new services will be dignified with no connection with "trances, fits and spasms, jerks, shakes and contortions. . . the religious anarchy, which marks the Los Angeles Azusa street meetings. . . ," "Apostolic Faith People Here Again," *Whittier Daily News*, Dec. 13, 1906, p. 1.

35. This does not necessarily mean that the white Pentecostals did not have ecumenical corporation. See Cecil Robeck, Jr., "The Assemblies of God and Ecumenical Cooperation:1920-1965," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, JPTSup. 11, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 107-50.
36. David DuPlessis, *A Man Called Mr. Pentecost* (Plainfield, NJ: Logos International, 1977).
37. Veitch, "Is an Asian Theology Possible?" p. 226.
38. A good example is a question recently raised by an American Pentecostal missionary in the Philippines who posted, "Is traditional western theology adequate to answer some non-western questions, such as ‘what do we do when there is a drought, and people expect God to be able to bring rain?’" It is almost amusing to read various responses to it, from one extreme to another. However, the Mandate forum has a restricted access (Bob Braswell as the forum coordinator and his e-mail address is bb@xc.org), and archival material is available to subscribers.
39. In the west, the Third Wave movement has championed the spiritual implications of human suffering. E.g., Charles H. Kraft, "Two Kingdoms in Conflict" and "Dealing with Demonization," in *Behind Enemy Lines: An Advanced Guide to Spiritual Warfare*, eds. Charles H. Kraft, Tom White, and Ed Murphy (Ann Arbor, MI: Vine Books, 1994), pp. 17-29, 79-120 respectively.
40. Charles H. Kraft’s "deliverance ministry" was recently attacked as an "animistic Christianity," e.g., Robert J. Priest, Thomas Campbell, and Bradford A. Mullen, "Missiological Syncretism: the New Animistic Paradigm," in *Spiritual Power and Missions: Raising the Issues*, Evangelical Missiological Society Series, 3, ed. Edward Rommen (Pasadena, CA: William Carey Library, 1995), pp. 9-87; and Kraft’s response appeared in the same volume, "‘Christian Animism’ or God-Given Authority?" pp. 88-136.
41. Cox, *Fire from Heaven*, pp. 213-8, especially p. 217. Chung’s theological approach is elaborated in Chung Hyun Kyung, "‘*HAN-PU-RI*’: Doing Theology from Korean Women’s Perspective," in *Frontiers in Asian Christian Theology: Emerging Trends*, ed. R. S. Sugirtharajah (Maryknoll, NY: Orbis, 1994), pp. 52-62.
42. For instance, recently Julie Ma, "Ministry of the Assemblies of God among the Kankana-ey Tribe in the Northern Philippines: History of a Theological Encounter" (Unpublished Ph.D. dissertation: Fuller Theological Seminary, Pasadena, 1996).
43. Jack Deere, a Baptist theologian once teaching at Dallas Theological Seminary provides a parallel experience, Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids, MI: Zondervan, 1993), and in a similar way, Charles H. Kraft,

Christianity with Power: Your Worldview and Your Experience of the Supernatural (Ann Arbor, MI: Servant Books, 1989), pp. 1-9.

44. One fine example is Jürgen Moltmann's many works, e.g., *The Church in the Power of the Spirit* (London: SCM, 1977).
45. Cox points out that Pentecostalism is misrepresented by such non-Pentecostals or even shamanistically-oriented theologians, since "only two of the many hundreds of Pentecostal denominations in the world belong to the World Council of Churches," *Fire from Heaven*, p. 215. From this aspect, the on-going dialogues of Pentecostals with the Roman Catholic Church, World Council of Churches, and the Reformed Church should be encouraged. It is also noted that some Pentecostal groups have joined their National Councils of Churches. Chung's case clearly demonstrates that anyone without the distinct Pentecostal experience is simply not qualified to do Pentecostal theology.
46. One time, Thomas F. Zimmerman, a former general superintendent of the Assemblies of God, U. S. A. was the president of the National Association of Evangelicals.
47. This is not only North American phenomenon. A former chief executive of Costa Rican Assemblies of God shares the same sentiment. One time, he was grieved to find out that less than 50% of the Costa Rican Assemblies of God people had experienced the baptism of the Spirit which is viewed as the most distinct mark of the denominational doctrine.
48. Cox ponders a possibility of "Pentecostal shamanism," *Fire from Heaven*, p. 225.
49. One example, presumably by a non-Pentecostal Asian theologian, is found, Peter K. H. Lee, "Dancing, *Ch'i*, and the Holy Spirit," in *Frontiers in Asian Christian Theology: Emerging Trends*, pp. 65-79. Another, by a Pentecostal, is, Wonsuk Ma, "The Spirit of God among Leaders of Ancient Israelite Society and Igorot Tribal Churches," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, pp. 291-316.

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ACTS 10: A GENTILE MODEL FOR PENTECOSTAL EXPERIENCE

LIM YEU CHUEN

INTRODUCTION

One of the doctrinal heritages of the classical Pentecostals has been Spirit-baptism. Concomitant to this doctrine of Spirit-baptism is the position on the initial physical evidence of speaking in other tongues as the Spirit gives the utterance.[1]

Historically, this issue has been one of the central foci of theological exchange between Evangelicals and Pentecostals. Germinated from this exchange has been the rejuvenated interest in the study of Luke-Acts. The central issue is whether Luke was a theologian or merely an historian? Is there a possibility of a distinct Lukan theology? Can we find didactic models in scripture to support our historic doctrine of Spirit-baptism and the doctrine of initial physical evidence of speaking in tongues. More pointedly, can we secure our historical positions by turning to Luke-Acts?[2]

Among Pentecostals themselves, there has been a mixture of perspectives on the above concerns. The classical Pentecostals hold firmly to the necessity of the doctrine of initial physical evidences of

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[1] For instance, the 7th and 8th of the Fundamental Truths of the Assemblies of God.

[2] The classical Pentecostal usage of Acts and its five incidents to defend its normative position of the initial evidence of tongues has been challenged by Evangelicals like James G. Dunn; D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids, IM: Baker, 1987); John Stott, *The Baptism and Fullerness of the Holy Spirit* (Downers Grove, IL: Inter-Varsity, 1964); Frederick Dale Bruner; Gordon Fee and others. See below for further bibliographic information.

speaking in tongues. However, we sadly have to admit to the fact that our past apology for our position has been rather weak and our quest for a viable defence has been lethargic. Resulting from this theological weakness, groups of neo-Pentecostals and Charismatics have emerged and created a watershed in the Pentecostal position of initial physical evidence of speaking in tongues.[3] Most of these neo-Pentecostals do not necessitate speaking in tongues as initial evidence of baptism in the Holy Spirit.[4]

This "uncertain syndrome" has clearly affected many of our present Assemblies of God ministers. Many essentially pay lip service to the doctrine of initial evidence of speaking in tongues but pragmatically tend to avoid it. It is this concern to which this paper is addressed. The focus of this paper is a quest for the evidences in Luke-Acts to affirm the sign value of glossolalia as normative initial evidence for Spirit-baptism. To do this, the writer will endeavour to prove Luke's theological use of, and didactic intent for, the Jewish-gentile model as support for the doctrine of initial evidence of speaking in tongues as normative to the baptism in the Holy Spirit.

I. SURVEY OF PAST AND PRESENT SCHOLARSHIP

A brief survey of past scholarship will enable us to have a better grasp of the materials to appraise the present theological arena on this issue. The past treatment of Luke by most Evangelicals has been as an historian. Much of the theology of the Spirit of Pentecostals on initial evidence of speaking in tongues finds its anchorage in Luke-Acts. Thus, in the past Evangelicals have largely dismissed the possibility of using the historical narratives of Luke for normative theology. Fee, further stress that unless we can prove didactic intent, narratives cannot be viewed as normative theology.[5]

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[3] This views can be seen in some of the key figures of the movements, like Don Basham, *A Handbook on the Baptism in the Holy Spirit* (Springdale, PA: Whitaker, 1969) and Dennis J. Bennett, *Nine O'clock in the Morning* (Plainfield, NJ: Logos, 1970).

[4] Cf. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), pp. 319-320.

[5] Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*, rev. ed. (Michigan: Academia, 1993), pp. 94-112. In his recent book, Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991) reiterates his position on Luke-

The table was turned when recent scholars by way of redaction criticism began to view the gospel writers as being theologians in their own right.[6] I. H. Marshall masterfully recaptured the value of Luke as both a theologian and an historian.[7] This marks the moment of renewed hope for the possibility of developing a Pentecostal theology.

This hope was further fortified by the scholarship of Roger Stronstad, who strongly and ably argued for a distinctive Lukan theology. He skilfully established the charismatic activity of the Holy Spirit from the Old Testament to Luke. Stronstad refers to the charismatic activity of the Spirit as an empowerment for service.[8] Evangelical scholar David Hill has also alluded to the activity of the Spirit in Acts to inspired speech and prophecy.[9] Robert Menzies in his doctoral dissertation has thoroughly and ably affirmed the nature of the Spirit's activity in the Lukan theological mindset in terms of the Spirit of prophecy and inspired speech.[10]

Alongside these positive new developments in the Pentecostal theological framework, other developments were taking place within evangelicalism. During this period of development, Evangelical scholars like James G. Dunn and Frederick Dale Bruner eloquently argued that the infilling of the Spirit at Pentecost and other experiences in Acts has to do with conversion-initiation and not subsequence.[11] An intense exchange of

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Acts.

[6] Martin Dibelius, *Studies in the Acts of the Apostles*, trans. Mary Ling and P. Schubert (London: SCM, 1965); Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Philadelphia, PA: Westminster, 1971). Both of these scholars concede to Luke as a theologian but their problem is the tendency to discredit the historical reliability of Luke as a historian.

[7] I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids, MI: Zondervan, 1989).

[8] Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984).

[9] David Hill, *New Testament Prophecy*, New Foundations Theological Library (Atlanta: John Knox, 1979), pp. 94-109.

[10] Robert P. Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts*, JSNTSup. 54 (Sheffield: JSOT Press, 1991).

[11] James D. G. Dunn, *Baptism in the Holy Spirit: A Reexamination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM, 1970) and *Jesus and The Spirit: A study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM, 1975); F. D. Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament* Witness (Grand Rapids, MI:

opinions contra to Dunn's position was attempted by Howard M. Ervin.[12] Since then many Pentecostals have responded to Dunn's position.[13] Fee, in an article in *Pneuma*, dealt with the issue of subsequence. He seems to empathize with the Pentecostal experience but he calls for the necessity of establishing a clear hermeneutical framework.[14]

Concluding from the brief discussions above, the writer observes the closing of the Evangelical-Pentecostal schism. The classical distinction between Pentecostals and Evangelicals is becoming rather hazy. With the conceding of Evangelicals to the possibility of a distinctive Lukan pneumatology, the Lukan emphasis of the Spirit as empowerment for service and the restoration of inspired speech and prophecy as argued by Menzies[15] is gaining a fair hearing. What is left to demarcate the Pentecostals and the Evangelical? Thus far, much of these studies have established clearly the nature of the prophetic activity of the Spirit. The question still remains: Is inspired speech normative in Spirit-baptism? What, then, is the nature of inspired speech at Spirit-baptism? The evangelical sees a wide spectrum of possibilities for inspired speech. It can range from preaching to speaking in tongues. In the classical language of Pentecostals the inspired speech in Spirit-baptism is the initial evidence of speaking in tongues. Thus the onus of our task is to establish the normativity of the initial evidence of Spirit-baptism. Can we from Luke-Acts find such evidences?

Eerdmans, 1970).

[12] Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, MA: Hendrickson, 1984)

[13] Among scholars who have responded to Dunn's position are Roger Stronstad and Robert Menzies. Stronstad suggests a clear distinction between Lukan and Pauline theology of the Spirit, *The Charismatic Theology*, pp. 1-12, while Robert Menzies in his responses to Dunn even suggests that Pauline pneumatology did not influence the non-Pauline sector of the early church until after the writing of Luke-Acts, *The Development*, pp. 17-21, 310-11.

[14] Gordon D. Fees, "Baptism in the Holy Spirit: The Issue of Separability and Subsequence," *Pneuma* 7 (1985), pp. 87-99.

[15] Menzies, *Development*, p. 309.

II. THE QUEST FOR A NORMATIVE MODEL FOR GLOSSOLALIA AS INITIAL EVIDENCE FOR SPIRIT-BAPTISM IN LUKE-ACTS

In an attempt to address the quest mentioned above, the writer would like to initiate a series of arguments to fortify the thesis. The primary focus of discussion and source of the writer will be Luke-Acts.

A. Luke's Intentionality

Since the work of Marshall on Luke as a theologian and historian, the possibility of a distinctive Lukan theology has been firmly established.[16] Luke's theological intent with regards to pneumatology can be seen from the time of the infancy narratives. Luke projects an outburst of prophetic activity in his narratives.[17] The prophetic theme of the Spirit is carried through to Luke's companion volume, Acts.[18]

Lincoln has said that Luke obviously emphasizes the Spirit as the catalyst in the origin of the church. The Spirit energized the church for mission.[19] The extent of the mission of the church in Acts is seen in Acts 1:8. The phrase "to the end of the earth" presupposes a mission not only for Israel but also from Jerusalem to Rome.[20] Sugirtharajah may be right to say that one of the burning issues of the Lukan church is the matter of gentile missions.[21] This fervour for gentile mission is also seen in Luke's quotation of Joel's prophecy (Acts 2:17-21). The citation from Joel of phrases like "all flesh" and "whoever calls on the name of the Lord"

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[16] Haenchen, pp. 91-98, has proved Luke as a theologian in his own right. Stronstad, pp. vii-viii, has established a distinctive Lukan theology of the Spirit from Paul, which is pivotal for Pentecostal theology. Marshall, *Luke: Historian*, p. 19, sees Lukan theology essentially from the perspective of soteriology.

[17] This outburst of the activities of the Spirit in Luke-Acts has been established by Stronstad, pp. 36-38.

[18] Stronstad, p. 4, has demonstrated the homogeneity of Luke-Acts. Marshall through the perspective of soteriology manages to string Luke-Acts into a single volume, *Luke: Historian and Theologian*.

[19] A. T. Lincoln, "Theology and History in the Interpretation of Luke's Pentecost," *Expository Times* 96 (1985), pp. 204-205.

[20] Haenchen, p.144.

[21] R. S. Sugirtharajah, "Luke's Second Volume and the Gentiles," *Expository Times* 100 (1989), p. 179.

further supplements the above proposition of Lukan zeal for gentile mission.[22] Gathering from research, there is a consensus among scholars that these phrases reveal Luke's anticipation of a gentile harvest.[23]

Concluding from the above deliberation, it seems clear that Luke had a Jewish-gentile paradigm in his idea of the mission of the church. Is it possible then Luke intended to paint the two key Pentecost events in Acts to serve as a model for the church at large? Are the two events intended by Luke to serve as didactic material for the church with regard to Spirit-baptism?

B. Luke's Two Models of Pentecost.

Historically the first Pentecost has been unanimously accepted. However there is a growing recognition of the Cornelius account as the second Pentecost. The first began the Jewish Pentecost, the second the gentile Pentecost.[24] The importance of the second Pentecost is attested by the way Luke narrated the story at such great length. In fact, the reference of Peter's report to the Jerusalem council further highlighted the importance of the second Pentecost.[25] Therefore, the writer asserts that these two Pentecosts are pivotal to the overall plan of the book because of their emphasis. Luke could have chosen many other accounts to emphasize in his chronicle of the gentile mission. There were, in fact, gentiles that had already heard the Gospel before Cornelius. Thus, Luke's choice of the Cornelius account cannot be a mere arbitrary selection. The writer is of the opinion that Luke's choice was intentionally didactic and theological. Dibelius believed that Luke did not invent the Cornelius account but rather

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[22] Lincoln, p. 203.

[23] I. H. Marshall, *Acts*, Tyndale New Testament Commentaries (Grand Rapids, MI: Eerdmans, 1986), pp. 61, 82, views that Acts 1:8 envisions a larger fulfilment beyond the Jewish community. He also believes that the phrase "all that are far off" in Luke's eyes has a gentile expectation. See also Lincoln, p. 205, and Sugirtharajah, p. 179. Everett F. Harrison, *Acts: The Expanding Church* (Chicago: Moody, 1975), p. 51, sees the phrase "all who are far off" in two options, namely the Jews of the diaspora or in the universal sense referring to gentiles.

[24] Marshall, *Acts*, p. 194, based on his assumption of the two Pentecosts, alludes that the manifestation of the gifts is incidental. Cf. F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (Grand Rapids, MI: Eerdmans, 1986), p. 227.

[25] Harrison, p. 163

he edited it for an intention.[26] If Dibelius is right, Luke has intentionally edited the Cornelius account. We then have to ask the question why? Is Luke trying to portray something through these two Pentecost models? What is Luke trying to teach from these two accounts?

C. The Paradigmatic Similarity of the Two Pentecost

In our classical Pentecostal apology for the validity of the Spirit's baptism and initial evidence of speaking in tongues, we have followed Howard M. Ervin's five events that are recorded in Acts. The five events are: the first Pentecost (Acts 2); The Samaritan Pentecost (Acts 8); the Pauline Pentecost (Acts 9); the Cornelius Pentecost (Acts 10); and the Ephesian Pentecost (Acts 19). Could it be possible that, although Luke knows of the five events, he has intentionally edited the Acts 2 and Acts 10 account to portray his Jewish gentile connection and these two are to be a model for the universal church?

To substantiate this possibility, a proposed paradigmatic similarity of these two events are pivotal to our discussion.

DESCRIPTION	JEWISH PENTECOST	GENTILE PENTECOST
Commission of Expectancy	Acts 1:3-8	Acts 10:1-7; 30-33
Element of Faith	The disciples believed	Faith is seen in Cornelius: God fearer
Reception of the Spirit	Acts 2:1-13	Acts 10:44-48
Confirming sign of glossolalia	Acts 2:1-13	Acts 10:44-48
Peter's sermon	Acts 2:14-40	Acts 10:34-43
Prophecy	About Gentile Extension	Prophecy fulfilled

The similarities seen in these two accounts except for one or two minor differences of the sequence of events project the importance and connection of these two accounts. This may well be the missing link for the normative model of the doctrine of initial evidence of speaking in tongues for the baptism in the Holy Spirit.

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[26] Dibelius, p. 119.

D. Luke's Theological Genius in the Two Pentecosts

It has been widely recognized that the Cornelius account was the beginning of a breakthrough in the gentile mission. In fact, it was in Acts 11:1-18 that the gentile inclusion was officially accepted. Peter's entrance into Joppa ushers in a new phase of his missionary career. Why Peter, in the inauguration of the gentile mission and not Paul? Is not Peter the one who is reluctant to reach the gentiles? Is Luke using Peter to highlight the fulfilment of the prophetic utterance of Acts 2? Is Luke asserting his theological emphasis through the ministry of Peter? It seems that Luke is using Peter, one of the key apostolic representative, to lend credibility to his theological proposition. It also seems Luke could have used Peter and the Cornelius account to emphasize the prophetic connection of the charismatic activity of the Spirit.

To further substantiate the above allusion, Luke at the outset of the book uses Peter to facilitate his arguments.[27] This principle of editorial suggestion of by David L. Tiede can also be applied to Acts 2 and Acts 10. Peter was the apologetical spokesman for the inauguration of the first Pentecost and he was also the one who defended the gentile Pentecost in Acts 11. The reception of the Spirit in both Pentecosts was endorsed because they were identical.[28] Peter, inspired by the Spirit in the first Pentecost, prophesied the forthcoming extension of the Gospel to "all that are far off." This finds its fulfilment and continuation in the Cornelius account.

Not only were the Pentecosts identical, they served as a sign for the authentication of the reception of the Spirit. Dibelius was right to say that the Cornelius incident of "speaking in tongues" was a sign of divine confirmation.[29] Like most scholars, Dibelius saw that the sign of the

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[27] David L. Tiede, "Acts 2:1-47," *Interpretation* 33 (1979), p. 63, suggests that just as "Luke's first volume is structured upon an inaugural address by Jesus shortly after he has been anointed by the Spirit (Luke 4), so also the 'pouring out' of the Spirit community in Acts 2 is followed by Peter's address which serves as a keynote for the second volume."

[28] David Hill, pp. 96-97, argues that the second Pentecostal endowment is of the same character, evident by speaking in tongue and extolling God. See also Johannes Munck, *The Acts of the Apostles*, Anchor Bible (New York: Doubleday, 1973), p. 95, states that the speaking in tongues in Acts 10 and 11:15 is the same as in Acts 2 on the day of Pentecost.

[29] Dibelius p. 114

reception of the Spirit has to do with salvation.[30] Marshall said that the incident was an evidence of God's acceptance of the faith of the gentile and sealed that faith with the gift of the Spirit.[31] The irony here is that the scholars who take a position for the reception of the Spirit as a sign of reception of salvation would have to face the question of "is 'tongue' the initial sign for salvation or is 'tongue' the initial evidence for the baptism of the Spirit?" The logical construct would be if the Acts 2 reception of the Spirit has to do with salvation, tongues were an evidence of salvation, then it is normative for every one who receives salvation to speak in tongues.

The bones of contention among Evangelicals and Pentecostals are the question of the nature of the charismatic gift and the question of subsequence. Many Evangelicals have dismissed the similarity of the gift in these two Pentecosts. They have argued that the nature of the inspired speech in Acts 2 was a gift for proclamation. While the gift in the second Pentecost has to do with ecstatic utterance it does not deal with proclamation and understanding. Here they tend to inject the Pauline expression of glossolalia with Lukan glossolalia.[32] The error of Evangelical brethren is to read Pauline theology into Lukan theology. If Luke's perception of glossolalia is allowed to stand by itself, we may see Luke's true insight to glossolalia. This would then naturally lead us to the next question: What is Luke's view of glossolalia?

It must be noted at the outset of this discussion that that Luke uses glossolalia as the sign for the reception of the Spirit. Luke's perception of glossolalia is that of inspired speech. In salvation the work of the Spirit is internalized. How would the Evangelical perception of conversion-initiation be verified? Thus Luke views the reception of the Spirit as not only salvation but it is also subsequent empowerment evidenced by glossolalia. The Evangelicals make a great deal of the difference between glossolalia and *dialektos*. Hill argued that Luke employs the two term synonymously, whether the inspired utterance was understandable or not to the audience.[33] To the crowd in Acts 2, the people who spoke in tongues did not understand what they were saying, and they saw it as

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[30] Dibelius, p. 114

[31] Marshall, p.194

[32] Harrison, pp. 52-53, asserts that the "tongues in Acts 2 is a symbol of speech of communication of the gospel, while the Acts 10 glossolalia is concomitant with a highly emotional state and therefore not objective." See Marshall, *Acts*, p. 194

[33] Hill, p. 97

inspired utterance or glossolalia. This is equally true in the Cornelius account. William Neil contended in recognizing Luke as theologian and historian that we should not be too concerned with the difference between the natures of "speaking in tongues." In Acts it refers to the same ecstatic utterance.[34] Neil further went on to say that glossolalia in the life of the early church was a continuous experience, and this experience has not ceased in its subsequent history.[35]

In the issue of subsequence, Spirit-baptism has always been viewed by the Pentecostals as a distinct event. This is undoubtedly true. This fundamental truth which is the strength of the Pentecostal message is also their Achilles heel. Fee was right in saying that Pentecostals "tend to make the timing of the experience of significance to the experience itself, those who have opposed the Pentecostal position have also generally believed themselves to have dealt a crippling blow to Pentecostalism when they have argued exegetically against its timing."[36] The writer would concur with Fee's observation. Does subsequence necessitate a time interval between salvation and the reception of the Spirit? Can salvation and reception of the Spirit be a concurrent event and yet subsequent? The writer is of the opinion that the both events can happen in a single instance and yet be subsequent.

CONCLUSION

Gathering from the discussion the writer would like to submit that this paper is not exhaustive. The writer would be of the opinion that there are plenty of arenas for further research on this issue. However, we can see that there is clear evidence that the Jewish and gentile Pentecosts are pivotal to the Book of Acts. It is highly probable that Luke used these two accounts for a didactic purpose. The evidence is clear from the discussion that the central issue in the two accounts was the reception of the Spirit. The reception of the Spirit in the Cornelius accounts also marks the acceptance of the gentiles by God. The sign for the reception of the Spirit is verified by the manifestation of glossolalia. According to Luke's perspective, it is clear that the manifestation of glossolalia in the

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[34] William Neil. *The Acts of the Apostles*, New Century Bible Commentary (Grand Rapids, MI: Eerdmans, 1981), pp. 71-72.

[35] Neil, p.73.

[36] Fee, "Baptism in the Holy Spirit," p. 87.

two Pentecosts is inspired speech. Luke is not concerned with the way it was manifested, whether it was a known or an unknown tongue. Luke rather sees it as a sign of Spirit-baptism (the reception of the Spirit). Therefore, it is the writer's opinion that Luke in these two accounts undoubtedly has an eye on the sign value of glossolalia as an initial physical evidence of Spirit-baptism. In his Jewish-gentile emphasis he intends to show the approval of God towards the people who are saved as a universal church. Likewise Luke envisions that the outpouring of the Spirit in the two events serves as a normative model for Spirit-baptism with glossolalia as initial evidence.

CONTRIBUTORS

John F. Carter is President of Asia Pacific Theological Seminary and teaches Christian Education and Leadership.

David C. Hymes teaches Old Testament at Central Bible College, Tokyo, Japan.

Todd S. LaBute pastors in Milwaukee, WI, U.S.A.

Paul W. Lewis teaches Ethics at Xian University, People's Republic of China.

Lim Yeu Chuen pastors in Kuala Lumpur, Malaysia and teaches Theology at Bible College of Malaysia.

Wonsuk Ma is Academic Dean of Asia Pacific Theological Seminary and teaches Old Testament.

William W. Menzies is Chancellor of Asia Pacific Theological Seminary and teaches Theology and New Testament.

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