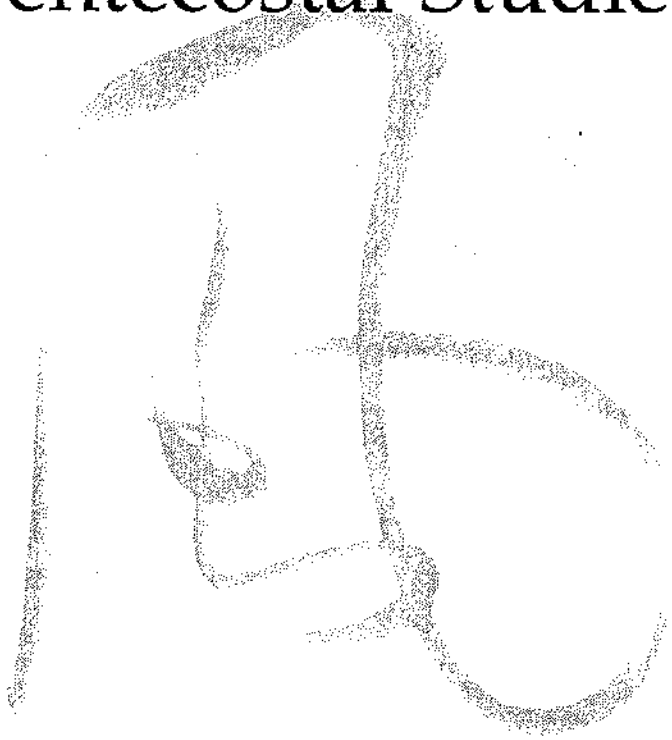
Asian Journal of Pentecostal Studies



Volume 10, Number 1 (January 2007)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 10, No. 1 (January 2007)

ASIAN JOURNAL OF PENTECOSTAL STUDIES is published twice per year (January and July) by the Faculty of Asia Pacific Theological Seminary, P.O. Box 377, Baguio City 2600, Philippines. Part or whole of the current and previous issues may be available through Internet (http://www.apts.edu/ajps). Views expressed in the *Journal* reflect those of the authors and reviewers, and not the views of the editors, the publisher or the participating institutions.

PARTICIPATING INSTITUTIONS: Educational or research institutions that are interested in participating in the *Journal* ministry are encouraged to write to the *Journal* office. The following are participating institutions of the *Journal*:

Asian Pentecostal Society, Baguio, Philippines (Dr. Joseph Suico)
Central Bible College, Tokyo, Japan (Dr. Koichi Kitano)
Korea LIFE University, Taejon, Korea (Dr. Yeol-Soo Eim)
International Theological Institute, Seoul, Korea (Dr. Sam-Hwan Kim)

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

(Continue on back inside cover)

Asian Journal of Pentecostal Studies

Volume 10, Number 1 (January 2007)

EDITORIAL

ARTICLES

[*AJPS* 10:1 (2007), pp. 1-2]

"A CENTURY PAST, A CENTURY FORWARD"

Two important events contributed to the production of this issue: Papers presented in the two meetings from the Asian Pentecostal Society (APS) held in Malaysia and the Asia Pacific Theological Association's (APTA) Theological Commission Forum in Singapore.

Last year's eighth annual meeting of the Asian Pentecostal Society in Malaysia brought several Pentecostal scholars from Asia and their counterparts from other parts of the world. The event in some ways was commemorative of last year's Azusa centennial celebration. Prof. David Daniels who is currently the president of the Society of Pentecostal Studies gave a paper on "Pentecostals and Peoplehood in the 21st Century: Probing the Past Proleptically." One of the questions Daniels asked in the paper was, "How is Pentecostal peoplehood being re/constructed during the early 21st Century?" Amos Yong of Regent University discussed "The what, whether, why, how, and wither of Asian Pentecostal Theology" (The Future of Asian Pentecostal Theology: An Asian American Assessment). Writing from a South African perspective, Mathew Clark reflects on contemporary Pentecostal leadership. In his paper, he argued for the need to affirm leadership values which are based on Scripture. Two Pentecostal scholars read papers from their respective field of discipline. Vincent Leoh, who is also the general superintendent of the Assemblies of God Malaysia presented a case study of David Yonggi Cho with a view to pneumatic preaching and eschatology. Lim Yeu Chuen provided an insightful analysis of the growth of Chinese churches in the Assemblies of God Malaysia. Wonsuk Ma, AJPS co-editor did his share by presenting a paper on Pentecostal worship.

The conference in Singapore held in August 2006 at the Theological Centre for Asia was an APTA Theological Commission Symposium. Three writers from the Asia Pacific Theological Seminary (APTS) wrote on leadership and missions. Paul Lewis gave a good exposition on the challenges in missions in the 21st century. Wayne Cagle who also serves as

president of APTS wrote on real-change leadership. David Hymes fulfilled the second and final part of his earlier paper in *AJPS* 9.2 on "Heroic Leadership in the Wilderness."

A word of appreciation is due to all the contributors of this issue who willingly agreed to share their articles with us. I would like also to give special recognition to Dr. Wonsuk Ma for the many years of hard work in making *AJPS* available to the reading public. Although he will be less involved in the editorial work of this journal, he is committed to remain active as a regular contributor.

Joseph Suico

[AJPS 10:1 (2007), pp. 3-23]

HEROIC LEADERSHIP IN THE WILDERNESS, Part 2

David Hymes

5. Miriam & Aaron

Aaron's divine appointment as the head of the tribe of Levi and the priesthood has a core component that resists general application. In Num 3.6 the Levities are to stand (עמד) before Aaron and serve him (אתו ושרתו). His family becomes a priestly dynasty that receives special treatment (Num 3.2-3). They have exclusive rights to ministry (שמר), while others are prohibited to approach (קרב). At the same time, there are some aspects within the narrative depictions of Aaron that can be applied without twisting basic exegetical principles, however they tend to be negative rather than positive.

In the book of Numbers, chapter 12 stands out.[1] Here it is both Aaron and Miriam that are contesting the singular authority of Moses with two complaints. It seems Miriam takes the lead in speaking against[2] Moses and

[1] Critical scholarship has tended to argue that the negative depictions of Aaron are earlier, while the later sources are more positive. The golden calf incident of Exod 32 would be another so-called earlier text. I have argued against the use of the standard source critical analysis in Num 12 and suggested reading it within the context of the so-called "old Tent of Meeting" tradition. See Hymes, "Numbers 12: Of Priests, Prophets, or "None of the Above," 17-25. The most exhaustive treatment of Numbers 12 is Ursula Rapp, *Mirjam: Eine feministisch-rhetorische Lektüre der Mirjamtexte in der hebraischen Bibel*, BZAW, no. 317 (Berlin: Walter de Gruyter, 2002), 31-193.

[2] Naomi G. Cohen, "דבר: An Enthusiastic Prophetic Formula," ZAW 99, no. 2 (1987), 220 argues that the formula b . . . rbd, used here "refers to the content of an 'enthusiastic' prophetic experience - i.e. that this is a *terminus technicus* for a specific type of the first stage of prophetic experience."

his Cushite wife in 12.1. while 12.2 focuses on Moses' monopoly of divine revelation.[3] Both of these complaints are heard by YHWH (12.2b וישמע יהוה). In 12.4-5 the three leaders are summoned to the "tent of meeting" (מועד אהל), not to be confused with the Tabernacle.

Several pericopes with events taking place at this "tent of meeting" form a thematic cluster that is called the "old Tent of Meeting" tradition: that is helpful in interpreting the leadership significance of this pericope. The primary texts are Exod 33.7-11; Num 11.14-17, 24-30; Num 12, but Tryggve Mettinger suggest that Deut 31.14-15; Josh 18.1; 19.51; 1 Sam 2.22; 2 Sam 6.17; 1 Kgs 8.4 may be added.[5] Erhard Blum includes some verses from Exod 34 along with Deut 34.10-12.[6] These texts have recurrent elements according to Blum:

> 1) Der Ohel Mo'ed: Ex 33,7-11 (A), 34,34f. (B); Nu 11,16 (C); Nu 12,4ff. (D); Dtn 31,14f. (E).
> 2) *Jhwhs* **Herbkommen** (ירד) in der Wolkensäule (הענן [עמוד]): Ex 33,9f. (A); 34,5 (B); Nu 11, 25 (C); 12,5.[10] (D); Dtn 31,14f. (MT. נראה statt ירד) (E).
> 3) Moses »face-to-face« - Umgang mit Gott: Ex 33,11 (A); 34,5ff.29b (B); Nu 12,8 (D); Dtn 34,10 (F)
> 4) Mose und die **Prophetie/Propheten**: Nu 11 (C); 12 (D); Dtn 34,10 (F).
> 5) Josua, Gehilfe (משרת) **und Nachfolger** Moses: Ex 33,11 (A); Nu 11,28 (C); Dtn 31,14f.23 (E)[7]

Mettinger enumerates the following:

> It is located outside of the camp. Its function is non-cultic. Neither sacrifice nor priests are named, nor is the Ark; rather, this Tent functions in connection with oracular consultations. A theophany takes place at the entrance to the Tent of Meeting; here the divinity descends (yārad), and the murky cloud (ʿānān) is the vehicle of communication. The theophany is concluded when the cloud "removed [sûr] from over the Tent." God is not constantly present in the Tent; rather, the idea represented is a sort of **rendezvous-theology**.[8]

[3] Rapp, *Mirjam*, 126

[4] See Erhard Blum, *Studien zur Komposition des Pentateuch,* BZAW, no. 189 (Berlin: Walter de Gruyter, 1990), 76-88.

[5] Tryggve N. D. Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies*, Coniectanea Biblica Old Testament Series 18, (Lund, Sweden: CWK Gleerup, 1982), 81.

[6] Blum, *Studien zur Komposition des Pentateuch,* 76.

[7] Blum, *Studien zur Komposition des Pentateuch,* 76.

As I argued back in 1998,[9] my contention is that, although the Num 11.14-17, 24-30 pericope includes the strong notion of prophecy and Num 12.6 specifically mentions prophets, neither Exod 33.7-11 nor Deut 31.14-15 highlight this arena. Instead, the texts deal with political realities. In Exod 33.7. 8, and 10 the pericope emphasizes that there were observers (יהוה כל־העם, כל־עם, כל־מבקש 2x), while in Exod 33.11, Joshua would not leave the tent site. These "public" acts affirmed Moses' unique leadership role. The pericope being written in a "frequentative" format sets the stage to understand "what customarily happened at the tent of meeting."[10] In Num 11.14-17, 24-30, it is not the prophesying, but the initiation of the designated elders that necessitated the congregating at the tent of meeting. The prophesying is described as a one time act (ויתנבאו ולא יספו) and therefore secondary to receiving a portion of the רוח. The very fact that Eldad and Medad can prophesy within the camp implies that the tent of meeting is not necessarily a prophetic loci. Moses' response to Joshua, "Are you jealous for my sake" (המקנא אתה לי) highlights the political nature of their actions. While the enigmatic phrase, "Would that all of Yahweh's people were prophets, and that Yahweh would put his spirit on them!" detaches prophesying from the tent. I would agree with Philip J. Budd's observation that "in both components - the elders and the activity of Eldad and Medad – there is evidently a concern that possession of the spirit should play its part in the professional institutions, represented by the elders, and in the charisma of men freely raised by God to declare word."" However, his conjecture that "for the Yahwist a leadership which has no place for the prophetic insights is doomed to be misled,"[12] goes too far. Wonsuk Ma answers this contention, "One can say the manifestation is purely symbolic rather than functional, since they are not to be prophets."[13]

[8] Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies,* 81-82.

[9] Hymes, "Numbers 12: Of Priests, Prophets, or 'None of the Above'," 22-24.

[10] Thomas W. Mann, *Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation*, (Baltimore: The Johns Hopkins University Press, 1977), p. 144.

[11] Philip J. Budd, *Numbers,* Word Biblical Commentary, Vol. 5, (Waco, Texas: Word Books, Publisher, 1984), 126-27.

[12] Budd, *Numbers*, 130.

[13] Wonsuk Ma, *The Spirit (רוח) of God in the Rook of Isaiah and Its Eschatological*

As a tent of meeting pericope, Deut 31.14-15 can also be categorized as involved in the political rather than the prophetic sphere. Here the purpose of the meeting at the tent is to commission Joshua as the new leader.

Returning to Numbers 12, the contention that Miriam and Aaron bring up deals with Moses being the one through whom Yahweh speaks. The issue is not prophetic authorization, since neither Miriam nor Aaron should be considered prophets per se.[14] The issue is Moses' unique leadership role which in its present literary context was meant to be highlighted as superior to the 70 elders, Miriam and Aaron. Even the justification for the punishment of Miriam places Moses in the role of father verses Miriam as child (Num 12.14).

Ursula Rapp has recently protested that I have viewed these tent of meeting texts too narrowly, focusing singularly on the "political." Rapp has correctly indicated that prophecy and specifically revelation (*Offenbarung*) does integrally relate to the leadership conflict in this pericope.[15] The issue should not be taken as an either/or, the revelatory is a function in both Mosaic leadership (which will be discussed below) and in the contentions of Miriam and Aaron.

The inappropriate challenge to Moses ultimately did not disqualify Miriam and Aaron from a continuance of their leadership roles. The recording of Miriam's death in Num 20.1, right before the critical "Waters of Meribah" (20.2-13) debacle is significant, since Aaron's death report[16] quickly follows

Significance, (Ph.D. dissertation, Fuller Theological Seminary, 1996), 89.

[14] Rita J. Burns, *Has the Lord Indeed Spoken only Through Moses? A Study of the Biblical Povtvait of Miriam*, SBL Dissertation Series 84 (Atlanta, Georgia: Scholars Press, 1987), 79: "Regarding the biblical portrait of Miriam as prophetess, I conclude that, although Miriam figures prominently in Num 12.2-9 as an oracular figure, her role there is not specifically a prophetic one. Neither is her activity which is described in Exod 15.20-21 specifically prophetic. When it is said, then, that Miriam was called a prophetess, it must at the same time be admitted that the title is probably anachronistic and hence does not shed much light at all on the portrait of Miriam in the scriptures."

[15] See Rapp, *Mirjam*, 162, where she writes: "Hymes kann allerdings diesen vermeintlichen Gegensatz zwischen politischem und prophetischem Interesse kaum begründen. Er behauptet, es gehe den AutorInnen um die alleinige Autoritat des Mose, die aber nichts mit Prophetie zu tun habe. Dem lässt sich nur der Textbefund entgegenhalten, denn die AutorInnen verbinden die politische Führung eben gerade schon mit der Frage nach Prophetie, was nur daran liegen kann, dass die Führung etwas mit Offenbarung bzw. ihrer Auslegung oder anders mit Toraauslegung und Toraautontat zu tun hat. So gesehen erhalt die Frage nach der Prophetie einen zentralen Ort im Konflikt um die Fuhrung Israels."

[16] On Num 20.22-29 as a "Death Report" rather than a "report of commissioning" for Eleazar, see Knierim and Coats. *Numbers*, 235.

the same pericope in 20.22-29. Both of these death notifications play a significant structural role in the narrative, as they follow the ritual for purification from death defilement in chapter 19.[17]

Miriam's death redactionally functions as a "warning to Moses and Aaron. Nevertheless both of them miss it."[18] What does this death report tell us about Miriam? Rita Burns has ventured the following suggestions:

> First of all, the fact that Miriam's death and burial were recorded at all is striking. Whereas other figures in the wilderness community (Hur, Eldad and Medad, Moses' wife and father-in-law, etc.) disappeared without mention, the notice of Num 20.1b seems to be at least an implicit witness that Miriam was a figure of some significance whose memory was valued in Israelite tradition.
>
> Secondly, the notice of Num 20.1b has all the appearances of being both an early and an authentic tradition. It is noteworthy that Miriam is the only member of the wilderness community whose death is recorded without being explicitly connected with divine punishment (cf. Num 20.2-13, 22ff.; 16; Deut 32.48-52).
>
> Thirdly, in placing this early notice of Miriam's death and burial in Numbers 20 (instead of with another reference to Kadesh) a late writer (editor) implicitly contributes to the tradition that Miriam was a leader of some import in the wilderness community. It can hardly be accidental that, in the texts as they now stand the deaths of Miriam, Aaron and Moses coincide with the last three stops on the wilderness journey.
>
> Finally, Marlin Noth has written that "a grave tradition usually gives the most reliable indication of the original provenance of a particular figure of tradition." If this is true (and, to my knowledge it has not been refuted in recent scholarship), then the notice which appears in Num 20.1b most likely indicates that the Hebrew tradition about Miriam had its starting point at Kadesh. At the very least, it can be said that early (and probably authentic

[17] See Milgrom, *The JPS Torah Commentary: Numbers*, 463-467, where he parallels the structure of chapter 21 with chapter 22. The theme, "failure of the leaders" is followed in chapter 22 with the failure of the people and their deliverance.

[18] Aaron Schart, *Mose und Israel im Konflikt: Eine Redaktionsgeschichtliche Studie Zu Den Wüstenerzählungen*, Orbis Biblicus et Orientalis, no. 98 (Freiburg, Schwiez & Göttingen: Universitatsverlag & Vandenhoeck & Ruprecht, 1990), 113. See also Rapp, *Mirjam*, 233.

> tradition firmly linked Miriam with Kadesh, an important shrine for the wilderness generation of Israelites.'"

Although the exact nature of Miriam's leadership role is hard to decipher, enough is given in the Wilderness narratives to indicate a powerful presence. On the other hand, it is not difficult to weigh the considerable role of Aaron as the anointed priest.[20] As has already been touched on, Aaron's special role in approaching YHWH was defended against the Levites, Korah and the 250 leaders in chapters 16-17. Beyond this, the crucial pericopes in Numbers are 20.1-13, which deals with the sin of Moses and Aaron and 20.22-29, Aaron's death report.

Jacob Milgrom maltes reference to the fact that Num 20.1-13 "has been regarded as one of the Gordian knots of the Bible."[21] One of the more intriguing puzzles in this pericope is the identification of the sin of Aaron, which leads to his demise. Num 20.24b indicates that "because you (plural) rebelled against my command at the waters of Meribah" (אתם־פי למי מריבה על אשר־מריתם, see also Num 27.14); while earlier in Num 20.12, we read: "Then YHWH said to Moses and Aaron, 'Because you (plural) did not believe me (האמנתם) to sanctify me (להקדישני) in the eyes of the children of Israel, therefore you (plural) shall not lead (תביאו) this assembly (הקהל הזה) into the land that I have given them.'" In the context of both of these verses Aaron's judgment seems to be based on his association with Moses and not a specific act on his part.[22] The Masoretic Text of 20.2-13, however is not so clean cut, and thereby has fostered coinplex source critical and redactional studies.'' The oscillation between the singular and plural number throughout the text shifts the onus from Moses to both Moses and Aaron.[24] Although Moses is the one that striltes the rock (20.11a), it is both Aaron and Moses that gathered the assembly (הקהל)[25] and spolte to them in a defamatory manner, "Listen, you rebels (המרים), shall we bring out water for you from this rock?" (20.10b).[26] It is more than ironic that Aaron and Moses have called the קהל rebellious, when in fact their words and deeds amounted to rebellion. Is it possible that part of the sin of Moses and Aaron involved an inappropriate accusation against the collective legal body? Is it not possible that the "not sanctifying" (√קדשׁ) YHWH before the בני ישׂראל involved the breach of the governance infrastructure of'the wilderness community? A breach that had no valid basis when Moses and Aaron had been charged with it in Num 16.3,[27] but now, they are guilty as charged. Furthermore, if

---

[19] Burns, *Has the Lord Indeed Spoken only Through Moses? A Study of the Biblical Portrait of Miriam*, 119-20.

[20] Daniel Fleming, "The Biblical Tradition of Anointing Priests, *JBL* 117, no. 3 (1998), 401-14, argues against the critical consensus that the "anointed priest" was a post-exilic adaptation of the anointing of kings. He evidences ancient Near Eastern parallels and also identifies "two dissimilar rites" of anointing as depicted in Exodus 29 and Leviticus 8.

[21] Jacob Milgroin, "Magic, Monotheism and the Sin of Moses," in *The Quest for the Kingdom of God: Studies in Honor of Geovge E. Mendenhall*, ed. H. B. Huffinon, F. A. Spina and A. R. W. Green (Winona Lake, IN: Eisenbrauns, 1983), 251. Milgrom's article gives an excellent review of the older Jewish interpretations along with modern scholarship. Johnson Lim, "A Fresh Perspective on a Familiar Problem," *Henoch* 19 (1997), 161-63 continues the summary of scholarship.

[22] William H. Propp, "The Rod of Aaron and the Sin of Moses," *JBL* 107, no. 1 (1988), 24. Propp, writing about what he understands as the P author, states, "evidently, he wrote Aaron into the story just enough to implicate him by association. Although Aaron does nothing wrong, the misuse of his own rod by his brother taints him as if by sympathetic magic, and thus Moses causes the death of Aaron. "Katharine Doob Sakenfeld, "Theological and Redactional Problems in Numbers 20.2-13," in *Understanding the Word: Essays in Honor of Bernhard Anderson*, ed. James T. Butler, Edgar W. Conrad and Ben C. Ollenburger, JSOT Supplement Series, no. 37 (Sheffield: JSOT Press, 1985), 133, states as the thesis of the article "that the relationship between Moses and Aaron is a focal concern of Numbers 20.2-13 and that a number of theological and redactional problems associated with the passage can at least be comprehended, if not solved, by keeping this focal concern at the forefront."

[23] See M. Margaliot, "The Transgression of Moses and Aaron – Num. 20.1-13," *JQR* 74, no. 2 (1983), 196-228, who attempts to deal with the text without making source critical divisions. Howcvcr, his harmonistic approach looses credibility when he proposes that the plural verbs in 20.4, 5 refer to Moses and YHWH rather than Moses and Aaron. (See, pages 203-4.)

[24] Plurals or both Aaron and Moses are referred to in verses: 2, 4, 5, 6 (although the first verb in the verse is singular the actual subject is both Aaron and Moses), 8aβ (Both Moses and Aaron are to speak to the rock!), 10, 12; the singular with Moses or specifically name on Moses as the referent is used in verses: 3, 7 (YHWH addresses only to Moses), 8aα (The second part commands both Aaron and Moses with a singular verb.), 8b (The bringing out water out of rock and giving it out to drink is in the singular.), 9, 11.

[25] I understand the קהל and the עדה to be basically synonymous in the book of Numbers. Both therefore should be understood as the collective governing body.

[26] Ohfink, "Original Sins in the Priestly Historical Narratives." 113-14, argues that the sin of Aaron and Moses is that of "lack of faith and trust," based on verses 10 and 12. Sakenfeld, "Theological and Redactional Problems in Numbers 20.2-13," 147-50; Eugene Arden, "How Moses Failed God," *JBL* 76 (1957), 50-52; and M Margaliot, "The Transgression of Moses and Aaron," 211-21, all find the sin of Aaron and Moses in the words that were spoken.

[27] Note the use of √קדשׁ and the combination of עדה and קהל in 16.3.

the intended rod that was supposed to be taken and made visible to the קהל was Aaron's rod of Num 17,[28] then the striking of the rock by Moses with this rod would have further implicated Aaron for allowing Moses to use it.

My contention, in terms of this paper, is to highlight a possible connection to the issue of leadership and this difficult pericope. I argue that the text reveals a specific case in which Moses and Aaron fail in their role as leaders. This failure was specifically related to the legally recognized collective assembly. In spite of the fact that throughout the narratives of Numbers, the קהל/עדה do not fare well, a defamation of the congregation, a breach of leadership hierarchy by Moses in terms of the use of Aaron's famous rod, and disobedience in the commanded details would cut both Aaron and Moses off.

Saltenfeld concludes her article on Num 20.2-13, which is based on source and redaction criticism, by highlighting what the P source is attempting to say:

> Whatever our modern opinions about the gravity of some specific action, P understood what transpired as disbelief and as a failure to sanctify God before the people. For God's chosen leadership, no sin could be tnore serious than that which by lack of trust impedes God's mercy to the community. The tragic and painful warning which P offers to Israel's leadership in the crisis of the exile echoes down through the ages and stands as reminder even to us today. For the sake of the people, God needs faithful leadership. Because God cares for the people, unfaithful leadership, especially any leadership which disdains or disparages the floclc, will not finally endure.[29]

6. Moses

There is no doubt that Moses is the primary leader of the בני ישראל throughout the narratives of Exodus, Leviticus, Numbers and Deuteronomy.

Benjamin Uffenheimer paints the picture of Moses and his leadership with unique brush strolces. He writes:

> The narrators of these stories picture Moses' life as an ongoing effort to educate and lead the people along a divinely ordained path, in accordance with directives communicated to

[28] Propp, "The Rod of Aaron and the Sin of Moses," 22-23.

[29] Sakenfeld, "Theological and Redactional Problems in Numbers 20.2-13," 151

> him from time to time by God. They seem to be occupied more with Moses' failures – which were numerous and frequent – than with his successes; but in the final analysis these failures add up to a monuinental success: an entire nation was subject to the rule of its divine king and opened its hearts to His words and His commandments. Balancing the narrators' inner fervor was a tendency to theological reflection, thanks to which they refrained from projecting Moses into the realm of the mythical and the superhuman, as happened so coininonly to the legendary heroes of other nations."[30]

The centrality of Moses' failures are incontestable, however, it would be wrong to view the stories as utilizing the classic *deus ex machina*, in some mechanical way. Ari Zivotofsky, for example offers a series of "preselection" stories (Exod 2.11-12, 13-14, 15-19; 3.1-4) in which Moses is depicted as the ideal candidate to lead the בני ישראל out of Egypt and through the wilderness. He understands that there is a common theme that can be pieced together from these texts, i.e., "Moses is consistently portrayed as not only caring and concerned for others, but also as willing and ready to act upon those feelings. He was the true Empath."[31] Zivotofsky is not alone in this type of analysis. George Coats earlier wrote concerning Exod 2.11-22 that the intention of the pericope was to describe:

> . . . the heroic Moses in order to depict his leadership as an event that unites leader and led in a very intiinate bond. The leader does not simply tolerate the people who live under his care. This shepherd of the sheep identifies with his people so that their suffering becomes his suffering, their cry for redemption his cry.[32]

[30] Benjamin Uffenheimer, *Early Prophecy in Israel*, trans. David Louvish (Jerusalem: The Magnes Press, The Hebrew University, 1999), 197.

[31] Ari Z. Zivotofsky, "The Leadership Qualities of Moses," *Judaism* 43, no. 3 (1994), 259.

[32] George W. Coats, "Moses as a Model for Ministry: An Exegesis of Exodus 2.11-22," in *The Moses Tradition*, JSOT Supplement Series, no. 161 (Sheffield: Sheffield Academic Press, 1993), 112. Also see his earlier article, George W. Coats, "The Birth Tale & the Midianite Tradition," in *Moses: Heroic Man, Man of God*, JSOT Supplement Series, no. 57 (Sheffield Academic Press, 1988), 49-53.

The birth story in Exod 2.1-10 may be even more proleptic. Scholarship has attempted to interpret this pericope based on the birth of Sargon of Akkad.[33] Putting to the side Brevard Child's view that the *Vorlage* of the story is "the common ancient custom of exposing the unwanted children,"[34] Coats proposes that this "birth-adoption tale" of Moses qualifies as a heroic tale because the child is identified with his people.[35] Furthermore, "the tale is heroic because of the mood of anxiety that threatens the birth of the child, a mood broken only by the careful planning of the child's family and, of course, the stroke of fortune which the audience can understand as the hand of God.'"[36] Moses therefore is ushered into the narrative as a leader of heroic proportions, called to save the בני ישראל.

It is this leader, with heroic potentials that stands out in graphic realism, when he is portrayed as repeatedly failing. Once again, Coats has captured well this aspect, the failure in Moses' ministry from the get-go, in Exod 5. He understands Moses' first attempt to accoinplish the task to deliver the בני ישראל as a gross failure,[37] one in which the people go as far as to bring a suit against him, therefore Moses and YHWH are viewed as having failed.[38] However, and this is the crucial element in Coats' proposition concerning Moses as a failure. He writes:

> When the failure occurs, the hero goes back to the drawing board and creates a new plan. And then he tries again. Indeed, the hero receives a new plan from the hand of God. When God's plan for saving the people fail, then God tries a new plan. The hero demonstrates the tenacity of God to pursue the plan of salvation despite repeated failures in the plan.'[39]

[33] Beginning with Hugo Gressmann, *Mose und seine Zeit* (Gottingen: Vandenhoed & Ruprecht, 1913), 1-16. See also the significant article by Brevard S. Childs, "The Birth of Moses," JBL 84, no. 2 (1965), 109-122. More recently James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (Oxford: Oxford University Press, 1996), 136-138, provides an important update.

[34] Childs, "The Birth of Moses," 110.

[35] Coats, "The Birth Tale & the Midianite Tradition," 47.

[36] Coats, "The Birth Tale & the Midianite Tradition," 47-8.

[37] George W. Coats, "The Failure of the Hero: Moses as a Model for Ministry," in *The Moses Tradition*, JSOT Supplement Series, no. 161 (Sheffield: Sheffield Academic Press, 1993), 116-122.

[38] Propp. *Exodus 1-18: A New Translation with Introduction and Commentary*, 259, on the other hand, views Moses' failure in Exod 5 as possibly caused by "Moses' inattention to his instruction."

[39] Coats, "The Failure of the Hero: Moses as a Model for Ministry," 120-21.

This pattern is heavily concentrated through Exod 10, but it takes on a paradigmatic stature for Coats. "This pattern of failure and renewed effort to gain success by approaching the issue from a new direction marks the entire history of God's efforts to save the people."[40] This then is the picture of Moses in the book of Numbers as well. His heroism is based on his empathetic care for the בני ישראל along with a cycle of failures and renewed efforts. The harsh stories of confrontation with all levels of governance, i.e., the עדה, tribal leaders/chieftains, the elders, the rebellious faction with Korah, some Levites, Dathan and Abiram, the 250 tribal leaders, Miriam and Aaron, all may be understood within this paradigm. The clash-point may not always be as dramatic as those already discussed. The intriguing Zelophahad's daughters episodes (Num 27.1-11; 36.1-12) are a case-in-point for a less volatile failure and regrouping process. The initial issue was "the question of the preservation of the father's name (chap. 27),"[41] which will be followed by "the question of property rights (chap. 36)."[42] Both of these issues had not been foreseen by Moses the leader and even more crucial, the second, in spite of the oracular decision (27.5ff.) had not been foreseen. The processing of a renewed plan based on oracular consultation was necessary in this harmonious inquiry.

An untapped area of research that may be applicable to the study of Moses' leadership is both Moses' laments and his intercessory prayers as presented in the Pentateuchal narratives. It is in light of Moses' first "on-the-job" failure (Exod 5) that he begins to lament and intercede (Exod 5.22-23). It may be argued that the lamenting and/or intercession are an important first step toward a renewed plan. The rubric here is that of a "loyal opposition," in contrast to a disloyal revolutionary. Coats, for example reflects on Moses' role in Exod 32-34 and writes, "the tradition presents Moses as a creative innovator who defends his people at the risk of the favor he holds with God. The basis of the relationship is, to be sure, a mutual *trust*. And out of the assumptions established by the trust, God apparently takes the audacious intercession as the work of a loyal devotee, a loyal servant."[43]

Two of what may be considered the most important verses to understand Moses' leadership as depicted in the book of Numbers are 12.3 and 12.6-8.

[40] Coats, "The Failure of the Hero: Moses as a Model for Ministry," 122.

[41] Katharine Doob Sakenfeld, "Zelophehad's Daughters," *Perspectives of Religious Studies* 14, no. 5 (1988), 40.

[42] Sakenfeld, "Zelophehad's Daughters," 40.

[43] George W. Coats, "The King's Loyal Opposition: Obedience and Authority in Exodus 32-34," in *The Moses Tradition*, JSOT Supplement Series. no. 161

The first, 12.3 "Now the man, Moses was exceedingly miserable more than any human being on the surface of the earth." I have followed Cleon Rogers in translating ענו as "miserable." He has subjected the word to an etymological, overall biblical usages and contextual investigation. He concludes that the "meaning of the word and its specific context make it appear that the best understanding of Num 12.3 is that Moses was saying that in light of the burden of the people and the complaint of his family he was the most 'miserable' person in the world."[44] Coats also finds the translation "meek" as problematic. He sees it as incongruous with the depiction of Moses when confronted by opposition to his leadership, especially in Numbers 16.[45] He argues that the root ʿnw connoted "responsibility or integrity,"" and it implies a loyalty to God in leadership. He concludes this study with three theological implications:

> (i) The legendary quality of leadership exemplified by Moses does not call for a deficiency of spirit and courage, a meek, retiring, unassertive leadership. It calls rather for a strong, effective, responsible leadership. (ii) That leadership is not a strong silent type. Rather, it involves articulation of needs among the led. (iii) Loyalty within the scope of such leadership belongs to God. But loyalty to God means loyalty in responsibility to the hero's people. Moses does not show his obedience to God by a meek acceptance of Miriam's punishment as the obvious will of God. To the contrary, his obedience emerges only when he stands face to face with God and defends his own.[47]

(Sheffield: Sheffield Academic Press, 1993), 73. For further study in this area see: Samuel E. Balentine, "The Prophet as Intercessor: A Reassessment," *JBL* 103, no. 2 (1984), 161-73; Samuel E. Balentine, "Prayer in the Wilderness Traditions: In Pursuite of Divine Justice," *HAR* 9 (1985), 53-74; Samuel E. Balentine, "Prayer for Justice in the Old Testament: Theodicy and Theology," *CBQ* 51, no. 4 (1989), 597-616; Samuel E. Balentine, *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue.* Overtures to Biblical Theology (Minneapolis: Fortres Prcss, 1993); Patrick D. Miller, Jr., *They Cried to the Lord: The Form und Theology of Biblical Prayer* (Minneapolis: Fortress Prcss, 1994), 262-280; Michael Widiner, *Moses, God and the Dynamics of Intercessory Prayer: A Study of Exodus 32-34 and Numbers 13-14,* Forschungc zum Alten Tcstainent, no. 2 (Tübingen: Mohr Siebeck, 2004).

[44] Cleon Rogers, "Moses: Meek or Miserable?" *JETS* 29, no. 3 (1986), 263. Rogers also explains the translation as "meek" as derived from the LXX prauj which has a broader semantic range. This combined with its usage in Zech 9.9 and the later development in Judaism, forged the notion: "Humility was a noble quality, and Moses was an important person in Judaism." N.B. Stephen B. Dawes, "Numbers 12.3: What was special about Moses?" *The Bible Translator* 41, no. 3 (1990), 336-340 argues for the traditional rendering. While Edgar Kellenberger, "Der Geplagte Mose: Pladoyer für ein nicht-moralisierendes Verstandnis von wn"[und prauj," *Protokolle zur Bibel* 6 (1997), 81-86, blames moralizinglspiritualizing tendencies in translations that enable them to follow the etymological and contextual evidence.

[45] George W. Coats, "Humility and Honor: A Moses Legend in Numbers 12," in *The Moses Tradition,* JSOT Supplement Series, no. 161 (Sheffield: Sheffield Academic Press, 1993), 89.

[46] Coats, "Humility and Honor: A Moses Legend in Numbers 12," 92.

Coats' etymology based translation seems somewhat weak compared to Roger's well-worked study, however the theological implications may be valid since they represent a broader contextual reading.

An important corollary is the dovetailing of the interpretation of 12.3 with the poem in 12.6-8. I have translated this poem before as:

A. Please[48] Hear my words!
  B. If there should be a prophet of yours, of Yahweh,[49]
    C. In a vision, I will make myself known to him,
      D. In a dream, I will speak to him.
        E. Not so my servant Moses,
        E'. In all my house, he is most faithful.
      D'. Mouth to Mouth, I speak to him,
    C'. In clarity[50] and not in riddles,
  B'. But he looks on the form of Yahweh.
A'. Why were you not afraid to speak against my servant Moses?

[47] Coats, "Humility and Honor: A Moses Legend in Numbers 12," 98.

[48] Timothy Wilt, "A Sociolinguistic Analysis of NĀʾ)," *VT*, 46, (1996), 237-255, has argued that the particle nāʾ "is indeed a politeness marker" that should be translated by the English "please." However, in the case of šimʿû nāʾ in Numbers a difference is noted. He writes, "all the Numbers speech situations, that na4) is being used by a divine or political superior that normally would not use na4) in addressing his subjects, na') seems to be used sarcastically. . . ." pp. 254-255.

[49] This line which reads אִם־יִהְיֶה נְבִיאֲכֶם יְהוָה, literally "if your prophet was Yahweh," is obviously corrupted. Although Freedman (David Noel Freedman, *Pottery, Poetry and Prophecy,* (Winona Lake, Indiana: Eisenbrauns, 1980), 167. Originally, "Early Israelite Poetry and Historical Reconstructions," *Symposia Celebrating the Seventy-Fifth Anniversary of the Founding of the American Schools of Oriental Research (1900-1975),* ed. Frank Moore Cross (Cambridge, Massachusetts: American Schools of Oriental Research, 1979), 237, has attempted to understand it as a broken construct chain without amending the text, Ehrlich through Levine (ibid., 329-331) has been followed. Here then the "suffixed noun nebîʾakem" is viewed as "an anticipatory genitive."

[50] I have followed F. M. Cross' emendation of harmw to harmb, with the support of 4QNum[a], 4QNum[b], G and Syr. in his *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*, 204.

This poem centers on the revelatory levels that are found in the prophetic, differentiating the degrees of revelation. Line B which I have translated, "If there should be a prophet of yours, of Yahweh" is most interesting. It may be contextually presumed that the prophets mentioned are Miriam and Aaron." However, I would argue that Miriam and Aaron are instead represented by the second person, masculine plural suffix, i.e. "of yours." In this case, Miriam and Aaron are viewed as Israelite leaders who rely on their own community of prophets. In this way Miriam and Aaron's use of their own prophetic advisers are contrasted with the direct and deeper level of revelation that is imparted to Moses. There is insufficient evidence to fully develop the role in governance that this prophetic system implies.

It is however, quite obvious that Moses' capacity for prophetic revelation and its use in governance far exceeds these prophets. Yahweh's statement that Moses was his servant and that he was the most faithful one in Yahweh's house maltes the poem speak of Moses' unique authority. Kselman cites Akkadian parallels to Moses' loyal servanthood. He writes,

> First, a century before Moses, Canaanite vassals writing to Pharaoh could speak of themselves as loyal servants *(urad kitti)* of the suzerain. Second, a prayer inscribed on a Kassite seal describes the owner as a loyal servant (ardu kinu) of the god Lugalbanda.[52]

This means that Moses is the loyal servant of the "divine suzerain Yahweh."

However, the term servant inay well be attested more frequently as a title for a king. Antti Laato writes, "Another common title for the king in the Akkadian inscriptions is *(w)ardu*, "servant." It is often connected with the name of the god: "the servant of N.N." or with a suffix which refers to the divinity."[53] Moreover, the Ugaritic epic, Kirta utilizes the same epithet:

> Who will bear a child for Kirta,
> A lad for the Servant of El. (Column III, 48-49)
>
> Kirta awakes – it's a dream!
>
> The Servant of El – a vision! (Column III, 50-51)[54]

[51] Uffenheimer, *Early Prophecy in Israel,* 202, has, *I* believe, wrongly argued that the poem is dealing with "non-Israelite prophets, of whom the outstanding representative is Balaam."

[52] J. S. Kselman, "A Note on Numbers XII 6-8," VT 26 (1976), 503.

[53] Antti Laato, *The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55,* Coniectanea Biblica, Old Testament Series, 35 (Stockholm, Sweden: Almqvist & Wiksell International, 1992), 54.

The Kirta parallel is even more interesting because Kirta desires to have an heir and therefore needs to have a "new" wife. The Numbers pericope begins with a controversy over Moses' Cushite wife. However, the issue of an heir is not mentioned explicitly and therefore lacks any parallel. Also Kirta receives his communication from El via the medium of dreams and visions. It is tempting to wonder if a poleinic is behind the use of "servant" combined with the revelatory agencies of dreams and visions to say nothing of cryptic riddles.

In spite of the use of "servant" as a royal epithet, it is probably more prudent to be cautious as to its applications to Moses in this pericope. Donald B. Redford has focused more on the phrase "in all my house, he is most faithful" and questions its meaning. He writes,

> He-who-is-over-the-house" (i.e., the palace), if derived from a literal rendering of an Egyptian original, poses a conundrum, for the *hry-pr* was a much less important officer, and "vizier" with whom the title is often compared enjoyed an infinitely broader purview as head of the entire civil service.[55]

This argument would return to Kselman's contention that Moses is seen as a "loyal servant." These reflections should give pause to the simplistic application of "servant leadership" slogans that have not grappled with the biblical materials.

Overall the poem accentuates the "means" of divine revelation as the point of differentiation between others and Moses. The phrases: "my words," "in a vision," "I will make myself known to him," "in a dream," "I will speak to him," "mouth to mouth," "in clarity," "not in riddles", "he looks on the form of Yahweh," all focus on modes of divine self-revelation. The awkward phrase פה אל-פה exaggerates the issue by offering an unusual alternative to thephrase פנים אל-פנים in Exod 33.11. There the text adds an explanatory "as one spealts to a friend," making the point that Moses has a unique intimacy with God. Here also the issue is that Moses has this type of "deep" understanding that is not known by the prophets. The "form of Yahweh" (תמנת יהוה) that Moses sees is usually contrasted with other terms

[54] Translation by Edward L. Greenstein in Simon B. Parker, ed., *Ugaritic Narrative Poetry,* SBL Writings from the Ancient World Series, Vol. 9 (Atlanta, Georgia: Scholars Press, 1997), 18.

[55] Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times* (Princeton, New Jersey: Princeton University Press, 1992), 371.

so that Exod 33.20 is no longer problematic.[56] Yet, Moses'relationship with Yahweh is such that his leadership is given priority.

Rodney Hutton capitalizes on the servant rubric and writes:

> The picture of Moses as "chief steward" does not represent the vested interest of some narrowly defined social group, whether the priests, prophets, or royal administration. The analogy of the "chief steward" can result only from theological reflection, which in fact *refused* to allow Moses to be domesticated or co-opted by any single group or party. His authority is not simply unique: it is *singularly* unique and is identified with no institution - neither the " word of the prophet nor the "law" of the priest nor the "counsel" of the elder nor the "judgment" of the Icing. To come in contact with Moses was to come in contact with the very primal form of legitimation itself.[57]

It is exactly this singularity, the Mosaic uniqueness, that must inform any application of Moses' leadership experiences to modern day leadership. The narrative depictions of his failures and persevering to renew plans, his royal opposition in lament and intercession, and even the necessity of a revelatory factor in leadership may be applicable to the modern world. However, there is always a limit to the utilization of his singularity in leadership. In fact, the narrative may depict a Moses who tended to downplay this component. Uffenheimer, I believe, has misinterpreted Moses' difficult situation and his leadership style when he writes,

> In fact, the Bible by no means portrays Moses as a decisive, strong hero, exercising personal initiative. such properties figure only in the legend of his youth: his mediation between two quarreling Hebrews, his rebuking of the stronger of the two and his slaying of the Egyptian taskmaster. This impulsive streak reappears in Moses' reaction to the Golden Calf, when he destroys it and orders all its worshipers killed (Ex. 32:15-30). At all other times, Moses is always dependent upon the word of God. So much so that at times of crisis, when the people appeal to him for help, or when they mutter against him and rebel against his leadership, he is helpless and cries to God for help. The

[56] Gray, A *Critical and Exegetical Commentary on Numbers,* 126; Milgrom, *The JPS Torah Commentary: Numbers, 96.*

[57] Rodney R. Hutton, *Charisma and Authority* in *Israelite Society* (Minneapolis: Fortress Press, 1994), 34-5.

> miracles and wonders he performs are not the result of his own esoteric knowledge; they are generally preceded by a divine command, telling him what to do.[58]

The narrative characterization of Moses should not be viewed as a strong Moses that developed into a weak leader. Instead, the complex institutional infrastructure must first be taken into consideration. This infrastructure may have had a narratological purpose. In T. S. Frymer-Kensky's depiction of the בני ישראל, we may have a hint. She writes:

> These people who came out of Egypt had been "chosen" by performing an act of faith at a considerable risk to themselves. Lest we think that they were in this way (although not genetically) superior, the Book of Exodus immediately presents a "history" of the group which shows that they did not have the ability to sustain a life of trust. All of the events subsequent to the actual exodus reveal the people as insecure, unable to endure a life of risk and, in effect the people as insecure, unprepared for a life of freedom. The narrative portions of Exodus and Numbers are almost a case study of the evolution of such a group. The "plotline" demonstrates their initial lack of the qualities necessary for independence and their resultant ever-increasing dependence on their leader, along the lines of an authoritarian "cult." It dramatizes the crisis to which this led, but then details the subsequent steps that were taken to prevent the group from becoming and staying an authoritarian "cult."[59]

I would contend that if any equivocation is detected in Moses' leadership it is due to the characterization of the בני ישראל and the leadership that was necessary to prevent a cult-like dependency on an authoritarian leader. The complex institutional infrastructure provided a parameter for Moses to lead the בני ישראל. As Propp has suggested Moses' sin in the infamous Numbers 20.2-13 may have been an infringement on these parameters. He argues

> . . . the sin of Moses is striking the crag with Aaron's rod and addressing the people instead of displaying the rod and

[58] Uffenheimer, *Early Prophecy in Israel,* 204-5.

[59] Tikva Simone Frymer-Kensky, "Moses and the Cults: The Question of Religious Leadership," *Judaism* 34, no. 4 (1985), 446.

> commanding the rock to produce water... this rod was a monitory sign to the rebellious Israelites. It was also a symbol of the primacy of the tribe of Levi and in particular of the exclusive priesthood of the house of Aaron, which had just be confirmed in the Korah rebellion. In illegitimately employing the rod of Aaron, the Levite Moses disobeyed Yahweh and deserved death.[60]

Even, after this failure, Moses is able to regroup and plays a decisive role in the appointment of his successor in Num 27.12-23, showing his faithful and tenacious leadership.

7. Conclusion & Applications

1. Moses as a heroic leader is a difficult model that needs to be applied with caution due to his canonical role. He has been depicted as a "superhero," with a singular power that is not intended to be repeated. Furthermore, the social-political infrastructure as can be pieced together from the book of Numbers makes quick applications questionable.

2. Although Moses has been used to promote a "servant leadership" model, the meaning of servant in light of Numbers 12.6-8 is quite different. It refers to Moses' unique position as having a special or singular leadership position. It may be that the special needs of the people of Israel at that time, combined with the positive restrictions of a social-political infrastructure that gives us a picture of a weaker Moses.

3. Quite often in Fundamentalist and Pentecostal/Charismatic circles, leaders, if they have been "appointed" or "elected" into a leadership role/ office are viewed as being divinely authorized, but the fallibility of these leaders are not taken seriously enough. The book of Numbers and the Bible as a whole challenge such naive, Christian cultic-like notions. Numbers teaches, "All Leaders are Fallible!" Moses, Aaron, the tribal leaders, and even the עדה are all found wanting at one time or another. The importance of regrouping and renewing the plan in a tenacious manner is the lesson that Moses' leadership teaches.

4. Furthermore, when Moses and/or Aaron come under attack, they rely on divine affirmation rather than taking legal or even military actions via the עדה or judge/military tribal leadership. The demise of Korah, Dathan, Abiram and the 250 tribal leaders are a good case-in-point. It is divine intervention that both affirms the divinely appointed leaders and administers justice to the rebels. A corollary is that in cases when the עדה, בני ישראל, or

[60] Propp, "The Rod of Aaron and the Sin of Moses," JBL 107, no. 1 (1988), 26.

the Miriam and Aaron contest Moses' leadership or murmur, it is Moses as an empathetic leader that is shown in the narratives. Here Moses plays the role of the loyal opposition that intercedes on their behalf.

5. The book of Numbers attests to the importance of a deep and rich variety of leadership infrastructure. The עדה speaks volumes against a dictatorial model of leadership. It also checlts the tendency to develop an elite leadership group that does not take seriously the *hoi polloi*. Furthermore, the possibility that propheticisin was found even in the narratives of the wilderness wandering yields a grassroots check on a pyramidal leadership structure.

6. The importance of a revelatory element in leadership, although difficult to apply, is another factor in the presentation of leadership in the book of Numbers. Once again, the singularity of Mosaic revelation must be talten into account.

The importance of leadership in the book of Numbers is now clearly evident. The social-political infrastructure worlts with and at times against the singular leader, Moses. We may mistakenly think that it was just Moses who exhibited the heroic leadership in the wilderness narratives, but I contend that it was the whole community, the בני ישראל, failing and yet renewing their commitment to YHWH.

[*AJPS* 10:1 (2007), pp. 22-43]

THE FUTURE OF ASIAN PENTECOSTAL THEOLOGY: AN ASIAN AMERICAN ASSESSMENT*

Amos Yong

This essay discusses the what, whether, why, how, and whither of Asian Pentecostal theology. Hence the essay moves across five moments: description, problem identification, justification, methodological sketch, and constructive proposal. The author argues for the importance of Asian Pentecostal perspectives for the future of Pentecostal theology in particular and for Christian theology in general.

Five sets of questions frame the following discussion: the what, whether, why, how, and whither of Asian Pentecostal theology. I will take them up in order.

1. Whose Asian, which Pentecostalism? The *what* of Asian Pentecostal theology

Any answer to the query, 'What is Asian Pentecostal theology?' requires both a survey, however brief, of existing formulations and an attempt to unpack the qualifiers 'Asian' and 'Pentecostal' in the question. If we begin with the latter, the problem is that Asia itself is not a monolithic

* A previous version of this paper was presented to the joint meeting of the Asian Pentecostal Society and the African Pentecostal Society at Malaysia Bible College in Kuala Lumpur, West Malaysia, 13-14 September 2006. I am grateful for the invitation from the organizing committee for this meeting to participate in this meeting, and for the accommodations and hospitality provided for my son and I during our stay. Thanks also to Regent University School of Divinity, the Society for Pentecostal Studies, and the Potomac District Council of the Assemblies of God for their generous support that made my travel and participation possible. Finally, I am deeply grateful to Jonathan Tan, [Paul Lewis, and Sang-Ehil Han] for their feedback on various aspects of this paper. It is much improved because of their suggestions, but still flawed because of my stubbornness and fallibility.

region. The recent three-volumed *Asian Christian Theologies* documents that the varieties of Christian inculturation or contextualization in Asia has produced a diversity of theologies forged in dialogue with the many historical, social, cultural, political, philosophical, and religious movements and traditions of Asia.[1] So there are Aotearean theologies developed in terms of Maori, Samoan, and Pacific Islander categories of thought; Indian theologies responding to and interacting with the long history of religious pluralism of the Indian subcontinent; Burmese theologies influenced by the pervasiveness of folk Buddhism; Indonesian theologies shaped (almost literally) by its island topography and geography, somehow nourishing a certain mystical religiousness and consciousness; Filipino theologies informed by the quest for political independence, and by animistic and Muslim undercurrents; Thai theologies articulated as apologetic efforts against the Theravada Buddhist tradition; Vietnamese theologies absorbing and yet reacting to the Confucian-Buddhist synthesis and the recent history of Communism; Chinese theologies that have been more creation-centered, perhaps under the influence of the Confucian-Daoist worldview; Hong Kong theologies shaped under the long history of British colonization; Japanese theologies emergent from a long history of Confucian-Buddhist-Shinto convergence, and from the traumas inflicted on the national consciousness by the end of the second World War; and so on. Going down this road, there is no such thing as 'Asian theology'; rather there are only a wide range of Asian theologies, each localized in specific places and perhaps even times, none of which can lay the claim to represent the breadth of Asia in any meaningful sense.

No doubt in part for this reason, there has been the re-assertion that we must nevertheless find meaningful ways to speak about 'Asian theology'. What then are the general features of Asian life? Some have proposed that Asia is characterized by poverty, cultural diversity, and irreducible religious pluralism. The Asian Bishops have therefore suggested that Asian theology must be informed by a liberative praxis focused on the widespread poverty afflicting the masses of Asia, by a wide range of cultural experiences and sensibilities, and by a commitment to the interreligious dialogue.[2] Asian theologians of note operating at least in part within this

[1] John C. England, et al. (eds.), Asian Christian Theologies: A Research Guide to Authors, Movements, Sources, 3 vols. (Delhi: ISPCK and Clarentian Publishers, and Maryknoll: Orbis, 2002-2004).

[2] On the Asian bishops, see Thomas C. Fox, Pentecost in Asia: A New Way of Being Church (Maryknoll: Orbis, 2002), ch. 12; Peter C. Phan, In Our Own Tongues: Perspectives from Asia on Mission and Inculturation (Maryknoll: Orbis, 2003), pp. 213-14; and James H. Kroeger and Peter C. Phan, The Future of the Asian Churches: The Asian Synod and Ecclesia in Asia (Quezon City, Philippines:

overarching framework include individuals like Kosuke Koyama (Thailand and Japan), Aloysius Pieris (Sri Lanka), M. M. Thomas (India), Choan-Seng Song (Taiwan), Peter Phan (Vietnam), and Chung Hyun Kyung, Jung Young Lee and Anselm Min (Korea), among many others.

From the Pentecostal point of view, however, the trajectories opened up by these Asian theologians are less promising than apparent at first brush. Singaporean Pentecostal theologian Simon Chan, for example, has argued that these Asian theologians have focused too much on history and historical processes, resulting in an over-emphasis on immanence to the neglect of transcendence in theology.[3] Precisely because Asian religiosity and poverty have framed the discourse of Asian theologians, leading to the domination of theological themes like the cosmic Christ, God's suffering, and the God of the poor, Asian theology has not been able to engage what he calls the 'irreducible transcendent reality in the Christian faith'.[4] Further, these Asian Christian theologians have too uncritically accepted a modernism which demands secularization in terms of worldview, and demythologization in terms of biblical interpretation. Such moves sit very uncomfortably, Chan suggests, with Asian forms of thinking. The Daoist worldview, for example, locates human beings within a wider cosmological context even while it does not separate human embodiment from that wider environment.

Chan suggests a response along two lines. First, he proposes that a viable Asian Christian theology must include both social reform and evangelistic proclamation, both political action and supernaturalistic charismatic empowerment.[5] Second, he also suggests that the kind of 'body thinking' prevalent among cultures long informed by religious Daoism has a deep affinity with the Christian understanding of truth most clearly embodied in the life of Jesus and in the biblical narratives. Whereas 'liberal'

Clarentian Publications, 2002). For an example of a liberation theology emergent out of a multicultural and interreligious dialogue, see Michael Amaladoss, Life in Freedom: Liberation Theologies from Asia (Maryknoll: Orbis, 1997).

[3] Chan, 'The Problem of Transcendence and Immanence in Asian Contextual Theology', Trinity Theological Journal 8 (1999), pp. 5-18, and 'Problem and Possibility of an Asian Theological Hermeneutic', Trinity Theological Journal 9 (2000), pp. 47-59.

[4] Chan, 'The Problem of Transcendence and Immanence in Asian Contextual Theology', p. 8.

[5] I myself am ambivalent about Chan's use of 'supernaturalism' as it in turn perpetuates the baggage of Enlightenment dualism. My own proposal is for a triadic-trinitarian construct that goes beyond the natural-supernatural dichotomy; see Yong, The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology (Grand Rapids: Baker Academic, 2005), §7.3.1.

Asian Christian theologies may provide astute social analyses of the pervasive poverty which characterizes the Asian situation, they fail to offer religious and spiritual answers that concretely engage the masses of Asia.[6] On the other hand, unexpectedly, a theological hermeneutic based on the good news of the incarnation remains plausible in modern Asia since it opens up the possibility of meeting the spiritual needs of people in terms with which they may resonate from the perspective of Asian religious traditions.[7] In this case, a deeply evangelical reading of scripture in Asia would not necessarily be either exclusive of Asian sensibilities or opposed to making connections with Asian religious perspectives.

In these essays, however, Chan seems to be writing more as an evangelical theologian addressing evangelical theological audiences than as a Pentecostal to his fellow Pentecostals.[8] Have other Pentecostal scholars and theologians begun to ask the question about Asian Pentecostal theology, and if so, what matters have been put on the table for discussion? In the inaugural issue of the *Asian Journal of Pentecostal Studies*, the lead article by journal co-editor was Wonsuk Ma's 'Toward an Asian Pentecostal Theology'.[9] While trained in the Hebrew Bible, Ma has nevertheless been at the forefront of thinking about the Pentecostal theological enterprise. Central to Ma's proposal was to argue for the importance of the Asian Pentecostal theological project given the assumption that the task of Asian Pentecostal theology is to serve as a bridge between divine revelation (in this case, understood in terms of Pentecostal truths and distinctives) and

[6] Thus it has been said, 'Although the Korean liberation theology known as Minjung theology has espoused the concerns of the poor and oppressed, it is to the Pentecostal churches that the poor and oppressed (the minjung) flock for relief'; see Allan Anderson, 'The Contribution of Cho Yonggi to a Contextual Theology in Korea', IPT 12:1 (2003), pp. 85-105, quotation from p. 103.

[7] So evangelical theology would be inclusive of both contextual perspectives and religious and pragmatic readings of the Bible, rather than having to opt for either one or the other (as Moonjang Lee seems to suggest); see Lee, 'Asian Biblical Interpretation', in Kevin J. Vanhoozer (ed.), Dictionary for Theological Interpretation of the Bible (London: SPCK, and Grand Rapids: Baker Academic, 2005), pp. 68-71.

[8] Remember that Chan teaches in an evangelical context and has engaged evangelical theology, especially in his Spiritual Theology: A Systematic Study of the Christian Life (Downers Grove: InterVarsity Press, 1998). On the other hand, of course, Chan is equally at home writing to Pentecostal theological colleagues, as seen in his Pentecostal Theology and the Christian Spiritual Tradition (JPTSup 21; Sheffield: Sheffield Academic Press, 2000).

[9] Wonsuk Ma, 'Toward an Asian Pentecostal Theology', Asian Journal of Pentecostal Studies 1:1 (1998), pp. 15-41.

the human situation (in this case, understood in terms of the Asian context in general and the spiritist and animist layer of Asian religiosity in particular).

Two responses to Ma's essay have subsequently been published in the same venue. In the next volume, Reuben Gabriel pointedly notes that spiritism alone does not exhaust the Asian context, but he does not proceed to further elaborate on what these other features of the Asian context might be.[10] Gabriel's response is followed by Mathew Clark's.[11] From his South African perspective, Clark suggests common experiences and challenges between the Asian Pentecostal and the African Pentecostal contexts, including a holistic worldview, the issue of ancestor veneration, the pervasiveness of indigenous religious traditions and the accompanying threat of syncretism, and the need to formulate local ethical stances and postures. On the other side, there are also differences, particularly in terms of modernization and development trajectories, and the available missional, ministry, and educational resources (these are more scarce in the African situation). Clark concludes with a call for Asian and African Pentecostal partnership toward the construction of 'a truly global Pentecostal theology'.[12]

Nevertheless, even with these initial proposals, Asian Pentecostal theologians cannot avoid grappling with both qualifiers. Practically speaking, insofar as Pentecostalism in Asia has exploded in places like South Korea, for example, it is to be expected that Asian Pentecostal theology will be most developed among Korean Pentecostals.[13] At the same time, insofar as Pentecostalism is also growing throughout the rest of the Asian continent, there is gradually emerging a wide range of Asian Pentecostal theological voices, including those informed by the experiences of Korean women (like Julie Ma), Indian (and Dalit) Pentecostals (like Paulson Pulikottil), the Filipino Roman Catholic charismatic movement (like Lode Wostyn), and the rural Chinese churches (like Deng Zhaoming and Edmond

[10] Reuben Louis Gabriel, 'A Response to Wonsuk Ma's "Toward an Asian Pentecostal Theology,"' Asian Journal of Pentecostal Studies 2:1 (1999), pp. 77-85.

[11] Mathew Clark, 'Asian Pentecostal Theology', Asian Journal of Pentecostal Studies 4:2 (2001), pp. 181-99.

[12] Clark, 'Asian Pentecostal Theology', pp. 198-99.

[13] Ma is a Korean Pentecostal theological educator. Other Pentecostal theological works are appearing among Korean Pentecostals, including Ig-Jin Kim, History and Theology of Korean Pentecostalism: Sunbogeum (Pure Gospel) Pentecostalism (Zoetermeer, The Netherlands: Boekencentrum, 2003), and Sung-Hoon Myung and Young-gi Hong (eds.), Charis and Charisma: David Yonggi Cho and the Growth of Yoido Full Gospel Church (Milton Keynes, UK, and Waynesboro, Ga.: Regnum Books International, 2003).

Tang), among many others.[14] And once we begin to look across the Asian continent, the question of the meaning of 'Pentecostal' will press inexorably upon us. The demographers and statisticians of the *New International Dictionary of Pentecostal and Charismatic Movements* have constructed three categories: classical Pentecostals are those churches and movements connected to the Azusa Street revival; charismatics are those in churches and movements connected to the renewal movement in the mainline, Roman Catholic, and Eastern Orthodox churches in the 1960s-1970s; indigenous charismatics and pentecostals, however, comprise the largest group of pentecostal- and charismatic-type of Christians worldwide in terms of their practices of tongues-speaking and embrace of other charismatic manifestations.[15] Many Indian, Chinese, and Japanese charismatic-type churches fall into this third category. But the question is whether or not these indigenous Indian, Japanese, and Chinese churches would really fit theologically as 'Pentecostal'?[16]

Now if we proceeded to understand Pentecostalism inclusively and broadly, then we would need to provide some sort of account for this wide range of Pentecostal-type phenomena. Among the Bible Mission churches in Andhra Pradesh, India, for example, indigenous and Hindu cultures combine in charismatic Christian contexts to produce not only Bhakti-style liturgies but also a guru-mentality that elevates the anointed man-of-God as a charismatic leader. Charismatic gurus like Mungamûri Dçvadâs (ca. 1885-1960) claimed to receive revelations from the Holy Spirit through dreams and visions, even as these messages were confirmed through the gift of healings.[17] In the Spirit of Jesus Church and the Holy Ecclesia of Jesus church in Japan, on the other hand, we have ritual chants invoking the presence and activity of God that is phenomenologically analogous to the chanting of the Nembutsu and sutra recitation in Japanese Buddhism.

[14] See, e.g., Allan Anderson and Edmond Tang (eds.), Asian and Pentecostal: The Charismatic Face of Christianity in Asia (London: Regnum International, and Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2005), and the contributions to the Asian Journal of Pentecostal Studies (1998-).

[15] See D. B. Barrett and T. M. Johnson, 'Global Statistics', in Stanley M. Burgess and Eduard M. Van Der Maas (eds.), The New International Dictionary of Pentecostal and Charismatic Movements (Grand Rapids: Zondervan, 2002), p. 284.

[16] Luke Wesley, The Church in China: Persecuted, Pentecostal and Powerful (Baguio City, Philippines: AJPS Books, 2004), illuminates the difficulties attending this question vis-à-vis the churches in rural China.

[17] See P. Solomon Raj, A Christian Folk-religion in India: A Study of the Small Church Movement in Andhra Pradesh, with a Special Reference to the Bible Mission of Devadas (Frankfurt and New York: P. Lang, 1984).

Further, in these and other charismatic churches in Japan, traditional burial practices honoring the ancestors are Christianized and legitimated both at the biblical and the theological level, especially with regard to the idea that salvation extends as well to the spirit world.[18] Last (for our purposes) but not least is the Prayer Mountain movement in Korea which builds on indigenous Korean religious beliefs and practices related to sacred mountain sites. When set within the wider matrix of Korean religious history, charismatic leaders have been likened to shamanic healers even as charismatic spirituality has been compared with popular expressions of Korean Buddhism and Confucianism.[19]

To be sure, any Asian Pentecostal theology can choose to either ignore these phenomena, or to articulate an apologetic as to why these should not be included in its theological construction. In fact, some would argue that the kind of phenomenological classification deployed by the *New International Dictionary* does not provide a sufficiently common theological platform so that we can or should include these movements in any attempt to develop an Asian Pentecostal theology. From this more evangelically oriented perspective, Asian Pentecostal theology should be more closely disciplined by classical Pentecostal theology, albeit lifting up the importance of the Holy Spirit, the gifts of the Spirit, supernaturalism, and worship spontaneity, all of which are more relevant in the Asian context.[20]

2. Between the local and the global: The *whether* of Asian Pentecostal theology

I want to pursue this more evangelically informed criticism further in this section because I believe it impinges on part of the debate among Pentecostal theologians about how to understand the Pentecostal theological enterprise in particular as well as the task of Christian theology in general. If the previous section raised the question of *what* Asian

[18] See Mark Mullins, Christianity Made in Japan: A Study of Indigenous Movements (Honolulu: University of Hawai'i Press, 1998), and Makito Nagasawa, 'Makuya Pentecostalism: A Survey', Asian Journal of Pentecostal Studies 3:2 (2000), pp. 203-18.

[19] As suggested by Boo-Woong Yoo, Korean Pentecostalism: Its History and Theology (Frankfurt and New York: P. Lang, 1988), and Harvey G. Cox, Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century (Reading, Mass.: Addison-Wesley, 1995), ch. 11.

[20] As articulated, for example, by Hwa Yung, 'Endued with Power: The Pentecostal-Charismatic Renewal and the Asian Church in the 21st Century', in Simon Chan (ed.), Truth to Proclaim: The Gospel in Church and Society (Singapore: Trinity Theological College, 2002), pp. 57-76.

Pentecostal theology might be given its many local variations, here the counter-question is taken up: *whether* or not the qualifier of 'Asian' in and of itself undermines the coherence of a Pentecostal theology. As this has been part and parcel of the question evangelical theologians have wrestled with, I will unpack this problematic in dialogue with evangelical theology.

To begin, evangelical theology is about the *evangelion*, the good news. Soteriologically, the heart of the gospel as evangelically conceived has historically revolved around the substitutionary atonement of the cross of Christ for the sins of humankind.[21] This conviction empowers the evangelical proclamation of the forgiveness of sin – as St. Paul puts it, 'since all have sinned and fall short of the glory of God' (Rom. 3:23)[22] – and the possibility of salvation to all persons. Hence the politics of identity has never been a central feature of evangelical theology. After all, if the assumptions are that none are righteous, not one, and that the gospel is hence equally for to all persons regardless of race, ethnicity, gender, class, sexual orientation, etc., then evangelical theology itself is universally viable and applicable, without any need for qualifiers such as Asian or American.

Similarly, of course, Pentecostal theology follows evangelical theology on this issue. Many Pentecostals assume the substitutionary theory of the atonement, the universality of sin, and the conviction that the salvation of the world rests on the person and work of Jesus: 'I am the way, and the truth, and the life. No one comes to the Father except through me' (Jn. 14:6), and 'There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved' (Acts 4:12). In this scheme of things, it matters little that people are red or yellow, black or

[21] The World Evangelical Alliance's Statement of Faith includes the following affirmations: 'We believe... Our Lord Jesus Christ, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His Personal return in power and glory...The Salvation of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit..'. (see http://www.worldevangelical.org/wea/statement.htm; emphases original). While this penal substitutionary view of the atonement will remain dominant within evangelical theology for the foreseeable future, there are signs both that other theories of the atonement are gaining a hearing and that the penal view is itself being creatively reappropriated – e.g., Mark D. Baker and Joel B. Green, Recovering the Scandal of the Cross: The Atonement in New Testament and Contemporary Contexts (Downers Grove: InterVarsity Press, 2000); J. Denny Weaver, The Nonviolent Atonement (Grand Rapids: Eerdmans, 2001); and, Hans Boersma, Violence, Hospitality and the Cross: Recovering the Atonement Tradition (Grand Rapids: Baker Academic, 2004).

[22] All biblical quotations are from the New Revised Standard Version unless otherwise noted.

white, since anyone who believes in Jesus, regardless of race, ethnicity, gender, class, sexual orientation, etc., will have everlasting life (Jn. 3:16b).

On the flip side, this universalizing logic of evangelical and Pentecostal theology contains within itself an individualizing trajectory. The atoning death of Christ opens up to the possibility of each individual entering into a personal relationship with God through Jesus Christ. And since God is no respecter of persons, neither does the gospel privilege the categories of race, ethnicity, gender, class, and sexual orientation. This assumes, of course, that we as individuals are sinners, and that sin is also no respecter of persons. Paradoxically, then, while this universalizing-individualizing logic of evangelical and Pentecostal theology converge to undermine all other identity qualifiers except those of saint and sinner: all people are either sinners in need of the gospel or saints whose sins have been covered precisely through their reception of the gospel. In this evangelical and Pentecostal scheme, qualifying the good news in terms limited to Asia (or any other category) confuses the nature of the gospel at best and needlessly limits its scope at worst.

Finally, the methodological insistence on Scripture as the norming norm also illuminates the superfluity of Asian or other qualifiers to evangelical and Pentecostal theology. At least as historically conceived, evangelical theology has long featured a robust doctrine of Scripture as the word of God which judges rather than submits itself to other epistemic authorities, whether that be modern rationalism, liberal experientialism, unquestioning 'traditionalism', or an infallible magisterium.[23] The result has been a transformation, especially in the last century, of the Reformational *sola scriptura* into a distinctively articulated doctrine of scriptural inerrancy which continues to serve as the theological, epistemological, and hermeneutical foundation for much of conservative evangelical theology.[24] In this methodological framework, evangelical theology is essentially and inherently *biblical*, thus dispensing with the need for other qualifiers.

[23] None of these 'isms' are unambiguous, of course, even as each is intertwined with the others at some level. Putting things this way, however, captures some sense of evangelical self-perception vis-à-vis the wider ecumenical discussion of authority in theological method.

[24] Reflecting developments from the publication of The Fundamentals to the 'Chicago Statement on Biblical Inerrancy' (1978), many conservative North American evangelicals -- e.g., from Norman L. Geisler, Inerrancy (Grand Rapids: Zondervan, 1980) to James R. White, Scripture Alone (Minneapolis: Bethany House, 2004) – have seen and continue to see both sola scriptura and the doctrine of inerrancy as central for evangelical theology. Yet the World Evangelical Fellowship's statement of faith is silent about both matters, preferring the more accepted (even ecumenical) language of, 'the Holy Scriptures as originally given by God, divinely inspired, infallible, entirely trustworthy' (http://www.worldevangelical.org/wea/statement.htm). For more progressive evangelical views of scripture, see William J. Abraham, The Divine Inspiration of Holy Scripture (Oxford: Oxford University Press, 1981), and, more recently, Telford Work, Living and Active: Scripture in the Economy of Salvation (Grand Rapids: Eerdmans, 2002).

Similarly, Pentecostal theology's biblicism in many ways emerged out of the fundamentalist hermeneutic of the early twentieth-century. The difference was that while the fundamentalists insisted that the charismatic manifestations were limited to the apostolic period, Pentecostals were convinced that the gifts of the Holy Spirit had continued throughout the history of the Church (albeit sporadically at times), and had been especially infused in these days to empower the Church to take the gospel to the ends of the world. Yet both fundamentalists and their distant Pentecostal cousins believed in a biblically centered Christian theological enterprise. To even entertain the possibility of an *Asian* theology, for example, is to invite the whole range of confusions attached to the subjective experiences of interpreters defined first and foremost by other factors rather than by the biblical revelation.

From a pragmatic point of view, it is clear that the Pentecostal commitment to the Great Commission flows out of the biblical injunction to 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you' (Matt. 28:19-20a). In this framework, what is important is that 'all nations' are converted from sin and discipled according to the way of Jesus Christ. Insofar as the Christian theological enterprise emerges from out of the practices of the church, Pentecostal theology also emerges out of this commitment to 'Go into all the world and proclaim the good news to the whole creation' (Mk. 16:15). Adding 'Asian' or any other categorical qualifier to Pentecostal is incidental and irrelevant at best and distracting and confusing at worst since local features are subsumed under the universal needs of all human beings. For Pentecostals, then, there may be both puzzlement and resistance to the very exercise of discussing the task of an Asian Pentecostal theology.

3. The local is the global and vice-versa: The *why* of Asian Pentecostal theology

If the foregoing is correct, then there are at least two major conceptual roadblocks to the construction of an Asian Pentecostal theology. On the one side, the very illusion of a meaningful notion of 'Asian' is exploded by the fact that there is not one but rather there are many forms of Asian

identities (the *what* question); on the other side, the many forms of Asian identities are not theologically significant when considered against the backdrop that all Asians are nevertheless sinners in need of the gospel (the *whether* question). Unless viable responses are forthcoming to these question, the task of Asian Pentecostal theology threatens to either dissipate into many different Asian Pentecostal theologies or to evaporate altogether as it is subsumed under the rubrics or either Pentecostal theology *simpliciter* or Christian theology in general.

Why then proceed with the articulation of an Asian Pentecostal theology? I suggest that one answer to this question helps us to begin responding also to the *what* and the *whether* questions that are still on the table. In brief, the response derives from the conviction that on the Day of Pentecost, the Holy Spirit was poured out 'upon all flesh' (Acts 2:17). More particularly, the manifestation of the Spirit's outpouring on all flesh was that there were 'devout Jews from evernation under heaven living in Jerusalem...[and] each one heard them speaking in the native language of each' (Acts 2:5-6). Allow me to unpack three implications of this text in response to the question, *why* Asian Pentecostal theology.

First, I have elsewhere argued that Acts 2 is central to the universal vision of the church and the kingdom of God which extended far beyond the Jewish self-understanding of a religion centered in Jerusalem.[25] The universality of the gospel is not only announced at the beginning of Luke (2:31-32) and of Acts (1:8), but is also prefigured in the fact that the many tongues understood on the Day of Pentecost are derived from the ancient Jewish table of nations and therefore represent all the peoples of the world.[26] But at the phenomenological level, it is not just the translatability of the gospel which is miraculous, but the fact that strange tongues can indeed be vehicles of the gospel and can declare the wonders of God (Acts 2:11). And given the interconnections between language and culture, the Pentecost narrative both celebrates the divine affirmation of many tongues, and announces the divine embrace of the many cultures of the world. This does not mean that entire cultural traditions are to be uncritically accepted

[25] See Yong, '"As the Spirit Gives Utterance...": Pentecost, Intra-Christian Ecumenism, and the Wider Oekumene', International Review of Mission 92:366 (2003), pp. 299-314, and Spirit Poured Out on All Flesh, ch.4.

[26] On this point, see James M. Scott, 'Acts 2:9-11 – As an Anticipation of the Mission to the Nations', in Jostein Ådna and Hans Kvalbein (eds.), The Mission of the Early Church to Jews and Gentiles (Wissenschaftliche Untersuchungen zum Neuen Testament 127; Tübingen: Mohr Siebeck, 2000), pp. 87-123, and Dean Philip Bechard, Paul Outside the Walls: A Study of Luke's Socio-Geographical Universalism in Acts 14:8-20 (Analecta Biblica 143; Rome: Editrice Pontificio Istituto Biblico, 2000), chs. 3-4.

or that every aspect of any particular culture is divinely sanctioned. Rather, languages and cultures need to be discerned, and their demonic elements need to be confronted and purified so that if there is any truth, goodness, or beauty in them, such may be redeemed. Hence the outpouring of the Spirit on all flesh preserves, validates, and even in this sense redeems the many tongues, languages, and cultures of the world, including those of the regions, nations, and peoples of Asia. The question of *why* Asian Pentecostal theology thus receives the answer: because the Pentecost narrative in Acts 2 invites Asian Pentecostals in particular, and Asians in general, to declare and testify in their own tongues and languages about the wondrous works of God.

If Acts 2 provides exegetical legitimation for Asian Pentecostal theology, then at a second level the 'reenactment' of Acts 2 at the Azusa Street revival in Los Angeles, 1906-1908, serves to remind Pentecostals in Asia and elsewhere that the outpouring of the Spirit on all flesh was not just a one-time occurrence in the first century, but a promise for all subsequent generations, 'for all who are far away, everyone whom the Lord our God calls to him' (Acts 2:39b), even to the present time and beyond. Even if Azusa Street is not understood as the fountainhead of modern Pentecostalism, it nevertheless represents at least one local expression of the modern Pentecostal revival.[27] And in the Azusa Street context, there is widespread consensus that the manifestations of the Spirit were the same as those recorded in the Acts narrative: whereas sons and daughters were said to prophesy in the first century, men and women were co-laborers in the 'harvest field' of Azusa Street and the Pentecostal revival in the twentieth century; whereas dreams and visions were characteristic of the first century Christian experience, so also would dreams and visions would be prominent features of the modern Pentecostal movement; whereas slave and free were empowered to prophesy by the Holy Spirit in the early church, so also were whites and blacks brought together at Azusa Street, miraculously in an era of Jim Crow laws.[28] Most importantly for our purposes, just as the Day of Pentecost described in Acts includes the languages of those from many tribes, peoples, and nations, so also did modern Pentecostalism almost instantaneously become a global movement involving individuals and

[27] Scholars like Allan Anderson, An Introduction to Pentecostalism: Global Charismatic Christianity (Cambridge: Cambridge University Press, 2004), ch. 9, argue for that Pentecostalism has multiple 'points of origin' during the first decade of the twentieth century.

[28] The most recent and exhaustive history of Azusa Street is Cecil M. Robeck, Jr., The Azusa Street Mission and Revival (Nashville: Nelson, 2006), ch. 4.

people groups from every continent.[29] So to the question of *why* Asian Pentecostal theology a further answer stipulates: because the gift of the Holy Spirit according to the pattern of Acts 2 has been experience by Asian Pentecostal Christians and they are, in turn, not just invited but required to give account of this in their own tongues and languages.

Within this exegetical and historical frame of reference, I suggest a further theological and philosophical rationale for the *why* of Asian Pentecostal theology. Whereas critics of an Asian Pentecostal theological enterprise have insisted that either the 'Asian' disappears in the many local or regional instantiations (the global is the local) or the 'Pentecostal' is subsumed under the more generally evangelical or Christian category (the local is the global), I propose that Asian Pentecostalism is both local and global, albeit in important mutual respects. On the one hand, the category of 'Asian' is constituted by various regional constructs, but that it nevertheless constitutes a coherent category when understood in global context, alongside non-Asian voices and perspectives. Similarly, 'Pentecostalism' constitutes a coherent category when understood in broader Christian context, alongside non-Pentecostal voices and perspectives, even if Christian faith is itself constituted by various traditions, including Pentecostalism. In other words, following the logic of Acts 2 and Azusa Street, the one outpouring of the Holy Spirit is manifest in the many tongues; similarly, the project of Pentecostal theology is itself expressed in the many languages of the world, including those emanating from the regions of Asia. Put philosophically, following Whitehead, if the many are constituted by the one and are increased by the one,[30] then Pentecostal theology is itself constituted, at least in part, by Asian Pentecostal theology and increased by it, even as Asian Pentecostal theology is itself constituted, at least in part, by Indian, Chinese, Japanese, etc., Pentecostal theologies and increased by them.

4. Interpreting many tongues: The *how* of Asian Pentecostal theology

Assuming the *why* question has been satisfactorily answered, at least

[29] On this point, see Karla Poewe (ed.), Charismatic Christianity as a Global Culture (Columbia, SC: University of South Carolina Press, 1994); Walter Hollenweger, Pentecostalism: Origins and Developments Worldwide (Peabody, Mass.: Hendrickson, 1997); and Allan H. Anderson and Walter J. Hollenweger (eds.), Pentecostals after a Century: Global Perspectives on a Movement in Transition (JPTSup 15; Sheffield: Sheffield Academic Press, 1999).

[30] Alfred North Whitehead, Process and Reality: An Essay in Cosmology (New York: Harper & Row/Harper Torchbooks, 1960), p. 32.

tentatively, the question of *how* to do Asian Pentecostal theology now presses itself upon us. This is essentially a question about theological method. More specifically, it is a question about how to go about doing Pentecostal theology in the Asian context.

Elsewhere, I have argued the hypothesis that theological method involves a dialectical trilogue – a three-way conversation – between interpretation of the biblical text, interpretation of what the Holy Spirit is doing in the world, and interpretation of the various contexts in which theology is being undertaken.[31] For the purposes of doing *Asian* Pentecostal theology, the focus necessarily needs to be on what we discern the Holy Spirit is doing in and through the churches in its many situations throughout the Asian continent. (Even for Pentecostal theology in general, there needs to be contextual analysis and situatedness. There is no such thing as non-local theology. As I have argued above, the local is the global and vice-versa. The key is whether or not the locality of any theological enterprise is admitted up front, rather than a pretense being put forward, perhaps out of ignorance or carelessness, that those are universal claims *simpliciter*.) I now want to suggest the further hypothesis that the task of Asian Pentecostal theology is to reflect on the experiences of Asian Pentecostal Christians as they attempt to discern what the Holy Spirit is doing in and through the church in their various contexts in light of the received biblical and theological traditions. Along these lines, allow me to sketch three trajectories of inquiry for Asian Pentecostal theology.

First, Asian Pentecostal theology emerges out of the experiences of Asian Pentecostal Christians, and therefore pays close attention to what is happening "on the ground." At this level, Asian Pentecostal theology attempts to make sense of all that is happening in their churches: lives are being transformed; bodies are being healed; the gifts of the Holy Spirit are being manifest; and people are reconciled to one another and, most importantly, to God. Historically, Pentecostal theology in general has focused on this level of Pentecostal experience.

At a second level, however, Asian Pentecostal theology needs to address the social and political realities within which Asian Pentecostal Christians live and move. I wonder, for example, about bringing Pentecostal experiences, perspectives, and theological resources to bear on the following issues and questions (listed in no particular order):

[31] See Amos Yong, Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective (Aldershot, UK, and Burlington, Vt.: Ashgate, and Eugene, Ore.: Wipf & Stock, 2002). Of course, this is itself a contextual hypothesis, formulated in dialogue with the discussions on methodology and hermeneutics in the wider theological academy.

- What about a Pentecostal theology of *shalom* in the context of relations between North and South Korea, especially in light of the North's alleged nuclear capacities?
- What about a holistic Pentecostal soteriology in response to the Bandar Aceh tsunami, or even for perennially flooding Bangladesh?
- What about Pentecostal theologies of race, justice, and liberation among the Dalit Pentecostal churches of India, or among other communities impoverished by corrupt governments or globalizing market forces?
- What about a Pentecostal theology of exile in the Himalayan context of Tibet, the political context of Taiwan, or among the refugee communities displaced by the wars in Southeast Asia?
- What about a Pentecostal theology of the land for indigenous Malays, Hmong (of Laos), Chin (of Myanmar), or Sherpa (of Tibet and Nepal)?
- What about a Pentecostal theology of technology for upwardly mobile Chinese, Japanese, South Koreans, and Singaporeans who are now working in the hi-tech industry, or a Pentecostal theology of medical technology which is increasingly accessible to Asian Pentecostals?
- What about a Pentecostal theology of dialogue and hospitality in Roman Catholic Philippines, in Muslim dominated regions like Pakistan and Indonesia, where there are Buddhist and Hindu insurgent (fundamentalist) groups like Sri Lanka and India, and in pluralistic countries like Malaysia?
- What about Pentecostal theologies of suffering (*dukkha*), compassion, or of meditation, all dominant themes in the various Buddhist traditions of Asia?
- What about a Pentecostal theology of the ancestors in light of the filial piety central to the Confucian tradition?
- Last but not least, what about Pentecostal cosmologies that can engage, critique, and provide alternatives for the animist and other worldviews suggested by the religious traditions of Asia?

May I further venture a third trajectory of Asian Pentecostal theological reflection, one that is not circumscribed geographically by the Asian continent? In a globalizing world, 'Asia' is a fluid category, identified not only by geography but also by phenotype (biology), culture, language, and relationships.[32] In this global context, Asian Pentecostal theology is

[32] Thus R. S. Sugirtharajah talks about 'shifting identities' as a marker of 'Asianness' and even 'orientalism'; see Sugirtharajah, Asian Biblical Hermeneutics and Postcolonialism: Contesting the Interpretations (Maryknoll: Orbis, 1998), ch. 5.

an enterprise that all Asians may have a stake in, even those who do not reside on Asian soil. My own experience as a one-point-five generation Chinese American (born in Asia but raised in and naturalized as a citizen of the USA) is a case is point.[33] My firsthand experience of Asia is increasingly further removed as the years go by, but I nevertheless also have a growing commitment to doing theology as an Asian American Pentecostal theologian.[34] From this limited Asian American perspective, then, the following theological tasks further suggest themselves:

- What about a Pentecostal theology of migration and immigration, one that addresses also the refugee experience?
- What about a Pentecostal theology of multiculturalism which can grapple with the complexities of the experiences of the different – first, one point five, and second – generations?
- What about a Pentecostal theology of contextualization that is sensitive to the similarities and differences of inculturation east and west, in Asia and in America?
- What about a Pentecostal theology of politics and nation-building that addresses minority-group experiences in engaging the issues related to democracy, citizenship, and political responsibility?
- What about a Pentecostal theology of globalization that is sensitive to the economic, political, and ideological trends that shape the processes that intertwine east and west, Asia and America, along with the rest of the world?

This list of theological research projects is by no means meant to be exhaustive. Further, they are also not meant to essentialize either Asia or Asian America; in fact, I see that both lists are equally applicable within and outside of the Asian continent. The tasks proposed in either list could be engaged by Asian-based and non-Asian based Asian Pentecostal theologians, even as the results developed from projects engaging either list could also be relevant both within and outside the specifically Asian and even Asian Pentecostal contexts. More important, however, is the

[33] One-point-five and second generation Asian American theologians are not an anomalous group; see Peter C. Phan and Jung Young Lee (eds.), Journeys at the Margin: Toward an Autobiographical Theology in Asian-American Perspective (Collegeville: Liturgical, 1999), and Fumitaka Matsuoka and Eleazar S. Fernandez (eds.), Realizing the America of Our Hearts: Theological Voices of Asian Americans (St. Louis: Chalice, 2003).

[34] See Yong, 'Asian American Religion: A Review Essay', Nova Religio: The Journal of Alternative and Emergent Religions 9:3 (2006), pp. 92-107.

question that many are sure to ask: are not many of these research projects far beyond what Asian Pentecostal theologians have traditionally undertaken, and rather unrelated to more usual, even urgent, tasks of Asian Pentecostal theology? Perhaps Simon Chan might counter that this research program for Asian Pentecostal theology differs little, if at all, from those undertaken by more mainline Protestant and Roman Catholic theological traditions.

I wish to suggest three brief responses to this critical question. First, theology is not only a descriptive enterprise for Christian beliefs, but is also a prescriptive exercise for the sake of Christian practices. It has long been known that Pentecostal Christians are pragmatists in terms of testing their beliefs by the fruits that are produced.[35] Since I am hard pressed to think that Pentecostal Christians worldwide and in Asia and elsewhere do *not* confront these experiential realities, I think that Pentecostal theologians need to reflect on these realities in order to provide a theological grammar that can shape and orient Pentecostal Christians in ways that better enable them to engage the complexities of an increasing globalized twenty-first century. In short, if these are the kinds of realities confronting Pentecostal Christians, then Pentecostal theologians neglect their vocation if they do not address these issues.

Second, I am convinced that it is part of the vocation of Pentecostal theology worldwide to mediate conversations and to do so by interpreting the many languages and discourses of various traditions, peoples, disciplines, and research projects to each other. In this sense Pentecostal theologians should not be only conduits of the spiritual gift of the interpretation of tongues, but should also embody that mediating posture amidst the many conversations theologians are engaged in. In other words, I am inviting Pentecostal theologians in general and Asian Pentecostal theologians in particular to step out of our comfort zones so as to be active participants at the global theological roundtable. The key to this involvement, however, is that Pentecostal theologians engage in that discussion from out of the strength of their own identities as Pentecostals, rather than only on the terms set out by the existing conversation. In order for dialogue to be genuinely reciprocal, all parties have to contribute to both to establishing the terms of the conversation and to its ongoing evaluation.

Finally, I am convinced that Pentecostal engagement in these projects will benefit not just Pentecostal Christians but also the wider Christian church and the wider theological discussion. In fact, I see no reason why

[35] On Pentecostal pragmatism, see Grant Wacker, Heaven Below: Early Pentecostals and American Culture (Cambridge, Mass.: Harvard University Press, 2001).

the benefits of a holistic soteriology or of a theology of technology or of a theology of politics will be limited to only Christians. Rather, these kinds of theological undertakings will shape Christian practices that in turn benefit those outside the church as well. In that sense, the Asian Pentecostal theological vocation casts an increasingly wide beneficial net: from Asian Pentecostals to Asian Christians to Asians in general, and then extended beyond the Asian world.

5. Performing Pentecostal hospitality: The *whither* of Asian Pentecostal theology

So where do we go from here? I suggest that one way forward is the articulation of an Asian Pentecostal theology of hospitality.[36] The advantages of such a framework include the following. To begin, inasmuch as Pentecostal theology is never merely abstract or speculative but always already grounded in the church's experiences of the Spirit, so also is an Asian Pentecostal theology of hospitality both a descriptive task and a performative activity. A theology of hospitality cannot be merely *about* hospitality, but has to emerge from out of the practices of hospitality and the interactions between guests and hosts. It is precisely such a Pentecostal theology of hospitality which is capable of sustaining the work of Pentecostal theology both in Asia and in the Asian diaspora. With the advent of globalization, Asian Pentecostalism is now not only an Asian phenomenon, but a worldwide set of fluid and dynamic practices and relationships. An Asian Pentecostal theology of hospitality serves in this global context to orient, shape, and empower Pentecostal theological engagement across the plurality of geographic, political, social, class, ethnic, race, and religious boundaries which characterize not only the experiences of Asian Pentecostals worldwide but also the emerging face of the postmodern theological conversation.

More important, if dialogue, relationality, and mutuality are important virtues to be cultivated for doing theology in a postmodern, postcolonial, and post-Christendom world, then a theology of hospitality is precisely what is needed to provide a *biblical and theological* rationale for such a posture rather than allow it to be driven merely by political correct concerns.[37] By this, I mean that a theology of hospitality is first and

[36] The following sketch anticipates the more robust argument in Yong, The Welcoming Spirit: Pentecost & Christian Practices in a World of Many Faiths, the Annual Lectureship of Asia Pacific Theological Seminary, Baguio City, Philippines (forthcoming, January 2007).

[37] I have sketched the biblical elements of such a theology of hospitality in my

foremost theologically rooted. To be sure, there are social, political, and ideological pressures exerted on Christian theological practices today calling for dialogue rather than proclamation. My claim, however, is to understand the dialogical imperative as driven by theological and, more precisely, pneumatological considerations.[38] I suggest, following Pentecostal theologian Jean-Jacques Suurmond, that the outpouring of the Spirit on all flesh opens up and invites us to new dialogical opportunities previously not possible.[39] The gift of the Spirit enables both the miracle of hearing and understanding strange tongues, as well as the miracle of interpreting and communicating in other languages. In other words, the presence and activity of the Spirit enables the kind of encounter between strangers – mediated through table fellowship, guest-host interactions, and mutuality-reciprocity relations – that fosters listening, understanding, conversation, dialogue, proclamation, and, finally, conversion. These elements were, of course, central to the evangelistic activities of the early church as recorded in the book of Acts. A theology of hospitality grounds the Pentecostal witness present in hosting certain theological conversations on the one hand, and also empowers the Pentecostal listening that is required when being guests at other theological venues on the other.

Finally, I wish to speak candidly about why Asian Pentecostal theologians should take the lead in developing and articulating such a theology of hospitality appropriate to the tasks of Christian theology in the twenty-first century. Increasingly, Asia and its various constituencies are becoming major players on the world stage. The face of the church has now also been shifting from the west to the southern and eastern hemispheres of the globe.[40] What about the theological task itself? Are not Asian voices more essential than ever to the health and vitality of the theological conversation? If so, perhaps this is the time for Asian Pentecostal theologians to take their place at the discussion table, and this involves both hosting moments of the conversation as well as being guests at appropriate junctures. I think Asian Pentecostal theologians can now speak not only for and to Asian Pentecostals, but also for and to other

'The Spirit of Hospitality: Pentecostal Perspectives toward a Performative Theology of Interreligious Encounter', Missiology, forthcoming.

[38] See David Lochhead, The Dialogical Imperative: A Christian Reflection on Interfaith Encounter (Maryknoll: Orbis, 1988).

[39] Jean-Jacques Suurmond, Word and Spirit at Play: A Charismatic Theology (John Bowden, trans.; Grand Rapids: Eerdmans, 1994), pp. 198-203.

[40] E.g., Philip Jenkins, The Next Christendom: The Coming of Global Christianity (Oxford: Oxford University Press, 2002).

Pentecostals and even the world church. In short, as Asian Pentecostal theology continues to mature, its contributions will be relevant beyond Asia and beyond Pentecostalism, indeed to the church ecumenical, and even to theological conversations at the boundaries where the church meets the many faces of the world.

[*AJPS* 10:1 (2007), pp. 42-61]

CONTEMPORARY PENTECOSTAL LEADERSHIP: THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA AS CASE STUDY

Mathew Clark

1. Introduction

The notion and discussion of "leadership" has been a major and enduring theme in politics and commerce since the 1990's. That this would have side-effects in Christian deliberations, and particularly in the dynamic situation that is Pentecostal-charismatic Christianity, was inevitable. The influence of leadership *gurus* such as Maxwell (whose leadership experience began in the church), the growth of the so-called *New Apostolic Paradigm* of leadership, as well as the tendency for larger churches to operate in similar paradigms to commercial enterprises, have all given stature to this theme.

In South Africa the largest Pentecostal church, the Apostolic Faith Mission of South Africa (AFM), adopted a Constitution in October 2000 (AFM 2000) in which the theme of leadership became overt and dominant. The Executive Council was renamed the *National Leadership Forum*, and the Regional Councils were renamed *Regional Leadership Forums*. The senior local pastor of each assembly is now termed the *assembly leader*, whereas previously all accredited ministers and part-time ministers were simply referred to as *workers* The largest representative body, called the Workers Council and which met annually, now became known as the *General Business Meeting* and convenes only tri-annually. Whereas it previously consisted of every accredited minister together with delegations from every local assembly board, it now consists of a significantly smaller group. Most of its powers have been removed and given to the National Leadership Forum, while the day-to-day running of the church as a denomination is the task of the four *National Office Bearers* (President, Vice-president, General Secretary and General Treasurer) who enjoy significant executive authority of their own.

The notion behind this change was that the "real work" of God in the church was the result of anointed and visionary leadership, the influence and effect of strong leaders who would fulfil the role of apostles, "fathers" and mentors in the church. The unspoken implications were that ministers and Christian workers who were not such anointed and visionary leaders would find their (lesser?) role as followers under the mantle of the "anointed" leaders.

According to the consistent theology of this paradigm, God raises up such leaders, their leadership becomes self-evident, and there is no real place for a democratic practice of electing leaders. Ideally, leaders would be "recognised" for their capabilities and vision, indeed it would be impossible to overlook and deny it, such would be its impact. In practice the AFM has retained an election process for electing national leaders. This process is also influenced by the generally unspoken need to ensure that the four office-bearers of the church always represent the significant ethnic groups within the church. There is also a process for electing leaders within at least those Regional Leadership Forums which are constituted geographically. Official regional forums could now also be constituted non-geographically, consisting theoretically of local churches that share a peculiar ministry philosophy. The real leaders of such regions until now have been *ex officio* leaders, normally the senior pastors of urban mega-churches, who network with a number of local assemblies nation-wide that look to them for leadership and mentorship.

Since the most powerful body in the AFM is the National Leadership Forum, the actual process of church governance in the denomination is a hybridised form of the New Apostolic Paradigm crossed with the Presbyterian system of government. The Forum consists of four elected persons (the National Office Bearers, who are ethnically representative) plus a body of ministers of whom some are elected (from geographical regions) and others are not – at least, not in any meaningful sense (from non-geographical "networks"). This leads to some inconsistencies, in that the some leaders need to give hearing to their democratic base (allowing politics, demagoguery and populism to play a role), while others enjoy an unquestioned authority based on their role in large urban churches – a role not necessarily uninfluenced by politics, demagoguery and populism.

I was inspired to undertake this paper by the courageous contribution of Cecil M. Robeck (2004) "An emerging magisterium? The case of the Assemblies of God," an article that held up the final publication of the collection in which it appeared because of the church politics involved. That paper and this present contribution show that the tensions between the so-called "intellectual" arm of Pentecostal ministry and the "executive" arm are never far below the surface. Indeed, as in secular society, they are

arm are never far below the surface. Indeed, as in secular society, they are probably natural enemies of and irritants to each other. I have been an interested observer of the dynamics of leadership in the AFM since the day the 2000 Constitution was adopted, and after 5 years of its implementation believe that the time has come to evaluate its implementation from a theological perspective.

The methodology of this paper is consistent with that of systematic theology, in the sub-discipline of ecclesiology. This will also be an exercise in narrative theology, a method frequently used in contemporary systematic theology and ethics, as defined by Fackre 1983:343, Metz 1980:207-208, and Cone 1975:90-91. It is not an attempt at Practical Theological research, where quantitative or qualitative research methods might be expected: this is not data-gathering but an evaluation and comparison of philosophies and values.

2. The Influence of Significant Personalities in the History of the AFM

The use of the term "leader" can be rather loose, with one person's leader being another person's demagogue. In this section the preferred term is "significant personalities", since the people discussed here made their mark on the AFM for good or for ill, or both. The following summary is derived from data obtained from Chikane 1988, Burger 1990, Anderson 1992, and Burpeau 2004, as well as from my own 33 years of ordained ministry in the AFM as pastor and teacher.

2.1 J G Lake

John Lake was the founder of the AFM in South Africa in the sense that under his ministry the denomination was formed and the existing Zionist churches led by P L Le Roux became part of the new movement.

The positive contribution of Lake to leadership was his powerful healing ministry, his selfless care for the emerging ministers of the movement, and his ability to interact with secular leadership outside of the AFM.

The negative aspects of his leadership were his poor relationship with his fellow-worker Thomas Hezmalhalch, and the sufferings inflicted on his family through his absolute commitment to the ministry of the AFM. Some have argued that his own prejudices encouraged the racial split that eventually took place in 1919 – however, I would contend that he was not in South Africa long enough for that to be the case, and that sufficient prejudice could be found in the country without needing encouragement from outside.

2.2 P L Le Roux

Le Roux was the undoubted leader of the AFM from the time of

Lake's departure until his own death. A former student of Andrew Murray, he managed to incorporate in his ministry sober teaching, mature leadership and dynamic Pentecostal vision. During this period the AFM became established as a Pentecostal denomination.

The saddest episodes of his leadership were the eventual withdrawal of a large portion of the African membership of the AFM (many his own Zionist converts that had joined the AFM with him) in 1919, and the *Latter Rain* schism of 1928.

2.3 Elias Letwaba

Elias Letwaba was one of the first Black leaders of the AFM, a man whose ministry in the northern parts of the country led to the establishment of a large African church. Letwaba was a humble man who accepted the racial indignities imposed upon him by the White church leaders.

His influence in the church was his powerfully charismatic evangelistic ministry, and the (mostly ignored) fact that it was his vision that established the first Bible School in the AFM in 1930, Patmos Bible School, for the training of African pastors. The first "official" (White) training established was not launched until 2 decades later, delayed by anti-intellectual sentiment in the White church.

2.4 Mrs. Fraser

This formidable person led a large number of AFM members into conflict with AFM officials on the issue of Holy Spirit-inspired prophecy. Eventually the conflict led to a schism in which the Latter Rain movement found its expression in South Africa in 1928. Her women followers wear blue dresses and until today are known as *Blourokkies* (Blue Dresses) by the general and Christian public.

The single positive contribution of this person to the AFM was an awakened re-emphasis upon the work and presence of the Holy Spirit in church and ministry, together with the caution that such work and presence can never be assumed (as the Latter Rain people were assuming) outside of the parameters spelled out in the Scriptures.

2.5 J T du Plessis and G R W Wessels

These two strong personalities are considered together because their joint influence shaped the AFM for at least two decades – the 1950's and 1960's. Both were men of powerful ministry and undoubted leadership influence. Their major contribution was to soften the sectarian image of the AFM within the Reformed-dominated religious world of South African Afrikanerdom.

Du Plessis is seen as the father of the so-called *New Order* in AFM liturgy and style of being "church." He was a strong proponent of theological education for ministers, of a less extrovert Pentecostal liturgy, and of closer relationship with the other Afrikaans churches. Under his influence many church services became quieter and more "respectable", churches were built to look like Reformed church buildings, many even incorporated large pipe-organs. The annual conferences, while he was General Secretary of the movement, became more staid, the music more professional and less populist, the preaching less extrovert.

Wessels' influence on the AFM paralleled du Plessis's, but more especially in the area of politics. He was a powerful, popular and influential preacher in the AFM who, while Vice-president of the church, was approached by the ruling National Party to accept a seat in the Senate of the South African parliament. Their aim was apparently to win the growing Pentecostal vote among Afrikaners, his to help the government resist the advance of "godless communism". Where du Plessis promoted a religious social merging of Afrikaner Pentecostals with their Reformed peers, Wessels helped the AFM become a church with unswerving loyalty to Afrikaner Nationalist aspirations. At this time many spoke of the AFM as the "fourth Afrikaans church" after the 3 Reformed churches (despite its large Black, Coloured, English and Indian membership).

The influence of these men is still evaluated ambivalently within the movement. The effect of Wessels' political involvement was to alienate the non-Afrikaner membership of the movement, as well as those Afrikaners who did not support the National Party. This led to a eventual radicalisation of some younger Black pastors (e g Frank Chikane), the eventual loss of most of the English membership, and a major schism of Afrikaner members who (among other grievances) did not support his politics. However, it also led to the AFM being allowed to register as a religious denomination (as opposed to its registration under the Companies Act in 1908) with all the benefits this brought to its public ministry. These included access to the state-controlled airwaves, entrance to ministry in the security forces, hospitals and prisons as chaplains and lay-workers, etc.

The effect of du Plessis's vision for the AFM was to give overtly religious impetus to those who disliked the political direction the church was taking, since many of them were also sceptical of his liturgical and church-government programme. du Plessis was ruthless in dealing with those who disagreed with him, and the tension between his New Order and the inevitable Old Order reaction dominated discussion in the AFM for close on 20 years. In 1958 a major schism occurred in the AFM in which members disgruntled by both the liturgical and political developments in the church left to form the Pentecostal Protestant Church.

2.6 F P Mõller

F P Mõller served as President of the AFM for 22 years, retiring in 1988. He entered the AFM as a young man in the early 1950's, and was educated above average in terms of the membership of the church. He soon added two doctoral qualifications in Theology to his PhD in Psychology, and by his retirement was the unquestioned arbiter on most issues within the church. In his earlier years as President he was somewhat overshadowed by the towering personality of J T du Plessis, and he never really convinced many die-hard Old Order ministers of his own Pentecostal credentials. However, during the last decade of his leadership there were few who could or would raise their opinions to counter his. Under his leadership theological education was established as normative in the AFM, the harsh legislation with regard to divorce in the ministry was considerably softened, and his (often unique) *Dogmatics* became the standard work on doctrine within the church.

His leadership provided some dark moments for the church. The Executive Council at his initiative took a large loan in foreign currency, hoping to benefit from the differential in interest rates between Europe and S Africa. The collapse of the S African currency soon left the church in massive debt, leading to the closest thing to a popular revolt among ministers that Mõller ever experienced. His support for the National Party government continued the alienation of Blacks and non-Afrikaners from the church. And some of the peculiar elements in his *Dogmatics* still bedevil attempts by one AFM seminary to attract students from other Pentecostal groups. However, it is indubitable that during the time of his presidency the AFM matured as a church. By the time of his retirement the church, in its general culture, had become too large and mature to be directed or moved by any one personality. Elections at all levels were less fiercely contested, theological training provided a more confident and secure type of minister, and most "waves" that broke on the shores of the church were treated with sufficient scepticism for them never to be able to shake the entire church. He was probably the last modernist leader of the denomination, retaining a principled stand on most issues as opposed to a primarily populist or pragmatic approach.

2.7 Frank Chikane

Frank Chikane, like G R Wessels, influenced the AFM primarily because of his socio-political awareness and involvement. Chikane's experience of his church indicated the depth of racial division within the church, when the Afrikaner nationalist leadership of the church assumed that involvement in or support of any other ideological direction than the Afrikaner nationalist cause was just cause for disciplinary action. Whereas previous dissenters from this simple assumption had left the church (e g the Black Zionists in

1919 and the White non-nationalists in 1958), Chikane remained committed to the church and to confronting its dominant Afrikaner ethos.

Chikane eventually became the unchallenged leader of the Black church, and at the time of racial unity in the AFM in 1996 was elected by the total church as Vice-president of the Apostolic Faith Mission of South Africa.

2.8 Other Persons and Tendencies

Two non-South Africans also had their effect on the church. Shortly after the schism of 1928 caused by the *Latter Rain* movement, Donald Gee visited the country. His solid teaching and gentlemanlike demeanour were a strong contrast to the often raucous denunciations of the *Blourokkies*, and to him can be attributed the eventual stabilisation of the denomination within more acceptable parameters of being Pentecostal.

William Branham's visit in the early 1950s impacted both the denomination and the nation. The miraculous aspects of his ministry were undeniable, and he gained numerous followers in the country. However, when some of his followers pronounced him to be an infallible prophet of God, and urged that his non-Trinitarian views be adopted by the wider church, the leadership and membership of the AFM turned from him.

During the 1950s and 1960s the culture of "crusade evangelisation" became strong in South Africa. Within the AFM a number of personalities made their name as tent-evangelists, notably Rassie Erasmus, Philip Gerber and (much later and on the fringes of the AFM) Nikkie van der Westhuizen. Many preachers and members who identified with such extrovert and often frenetic forms of Pentecostalism associated themselves with these persons, creating various sub-cultures within the church. This movement also provided something of a counterweight to the New Order tendencies. The spectacular moral failure of many of the more notable evangelists undermined any permanent influence they might have had. Perhaps the most lasting effect they had was reinforcing the notion among Pentecostals that the ideal church service was a "crusade convention" service – what Afrikaners called *konferensie*. When the Faith Movement arrived in Johannesburg in 1979 and established itself by means of a year-long crusade-type convention, its manner of doing liturgy appealed strongly to this sentiment among Pentecostals.

3. Trends since 1970

3.1 Old and New Order

The liturgical and church-order debate around the New Order and Old Order was settled in the AFM in the early 1970s, not so much by the victory of the Old Order but by the dissipation of the New Order. Much of what the

New Order stood for in terms of a higher sense of social standing and worth among Pentecostals became social reality anyway, as Afrikaners became socially upwardly mobile in the 1960's. However, liturgically the New Order failed, and is found only in remnants in the AFM, some of whom have adopted a "seeker-sensitive" approach to ministry. It's failure in this area can be attributed to a few factors: the retirement of its tireless advocate J T du Plessis; the powerful "old-time Pentecostal" ministry of Paul Schoch at the AFM General Conferences of 1970 and 1971; and the eruption onto the scene of the Faith Movement, whose extrovert liturgies rapidly became, if not the norm, at least the ideal among many Pentecostal assemblies.

3.2 Sentiments Toward Decentralisation

During the "reign" of F P Moller and J T du Plessis, the AFM became an extremely centralised church. On paper a Presbyterian system of church government was in place, but in reality more and more influence was concentrated in the hands of a few people. Few could compete with Moller's erudition, and du Plessis's determined personality was often too strong to resist. However, the massive misreckoning of the foreign loan debacle in the 1980s led to ever-louder insistence among the rank-and-file pastorate for decentralisation of power in the church. Apart from some cosmetic moves, this was never really achieved in any meaningful way until 2000, where the same constitution that lauded the right of "anointed leaders" to be unshackled from central oversight (beyond the collegial) also gave to local assemblies the right to develop their own local church policies.

At the same time the 2000 constitution recognised the right of individuals, assemblies and regions to pursue their ministry according to differing "ministry philosophies." The denomination thereby simply acknowledged on paper what existed in fact: there was no longer such a thing as a typical AFM pastor, AFM assembly or even AFM region. Varying philosophies were thus accommodated in the broader church: seeker-sensitive, Faith paradigm, Presbyterian, classical Pentecostal, and anything in between.

3.3 Nationalism and Eventual Church Unity

The commitment of Moller and du Plessis to Afrikaner Nationalist politics – including the policy of Separate Development better known as *Apartheid* – was left largely unchallenged in the White church after the departure of most dissenters in the schism of 1958. However, it was not unchallenged in the so-called "daughter churches" or "mission churches", the Black, Coloured and Indian sections of the AFM. These had developed since 1919 as separate institutions, and while eventually they had parallel governing institutions to the White AFM (each had its own Workers Council,

Executive Council and regional councils) they were very much dependent on the White church. In fact, the Missions Superintendent of the AFM was usually *ex officio* the chairman (therefore President) of the daughter churches' Workers and Executive councils.

A growing sentiment of criticism of this racial division in the AFM became an influential groundswell as Black nationalism began to challenge its Afrikaner counterpart. Probably the most significant personality to emerge at this time was Frank Chikane, whose objections to the face of apartheid in the church eventually led him to the stage of national politics: firstly as General Secretary of the SACC, and latterly as the Director General within the office of the President of S Africa. After being debated at AFM Workers Councils for over a decade, racial unity became a reality in the AFM in 1996, probably more as a recognition of political realities in post-*apartheid* S Africa than as a genuine Christian concession by the White membership.

3.4 The Emergence of the New Apostolic Paradigm

In the 1990s some influential AFM pastors began to take notice of the rapid growth of the Assemblies of God in Australia. One of these pastors was Bert Wort, acknowledged as the mentor of the president of the AFM who followed F P Moller, Isak Burger. The AOG in Australia, particularly through the articulate contribution of David Cartledge, ascribed its growth to the adoption of what Peter Wagner termed "the New Apostolic Paradigm". The sentiment soon became established in influential circles in South Africa that individuals and churches, "released" from the "bonds" of restrictive Presbyterian-style church government, could freely follow their anointing and vision and accomplish great things for the Lord. This sentiment was fuelled by pressure to decentralise after the foreign loan debacle, as well as the apparent success of mega-church pastors in the urban centres of South Africa. For many the unfettered and prolific ministry of the leaders of the larger Faith-churches was an ideal they aspired to, and soon there was growing pressure to take the New Apostolic Paradigm seriously as an option within the AFM.

The first church leader to take serious strides in this direction was Ronnie Naidoo. As chairman of the Indian section of the AFM before unity, this influential man had presided as moderator over a growing Indian Pentecostal community, been instrumental in establishing meaningful theological training for its pastors, and become personal mentor of many pastors and local churches that were planted under his chairmanship. In the mid-1990s he became convinced that the office of apostle should be once again officially recognised in the AFM, and was personally ordained by a local representative of the Apostolic movement (Andre Pelser) as Apostle Naidoo -- a title that appears on his letterheads and business cards. As a

member of the Committee for Doctrine, Ethics and Liturgy of the AFM, as well as of its Executive Council, Naidoo found regular opportunity to express his views on this matter.

The 2000 constitution was therefore adopted by a denomination that was in many ways in a post(-modern?) situation: post-apartheid, post-centralised, post-Afrikaner nationalist, post-New Order, post-classical Pentecostal, post-racially divided.

4. The Implementation of the AFM's 2000 Constitution

In October 2000 the Workers Council adopted the new constitution for the Apostolic Faith Mission of SA. The immediate factors leading to the compilation and acceptance of this constitution were:

1.) The influence of the Australian AOG, especially its significant numerical growth. This was attributed to the adoption of the New Apostolic Paradigm in which the senior pastor of the Hills mega-church in Sydney was recognised as the "anointed vision-bearer" for Australia. The mentor of the AFM of SA's president was particularly influential in emphasising the potential value of this paradigm for the AFM.

2.) A few leaders of urban mega-churches in the AFM had become restless in their relationship with the structures of the AFM. They insisted that they found the collegial Presbyterian system stifling of their initiatives and vision. Some had even held back the financial contributions for which their assemblies were responsible to regional and central bodies, on the grounds that these funds were not managed according to their own ministry philosophies. This was not a new trend in the AFM, various more-or-less "successful" pastors had expressed such sentiments during the history of the movement. This was the first time, however, that they were given a serious hearing and public exposure by a more sympathetic church leadership that was keen to maintain the unity of the AFM.

3.) There was a growing sense in the denomination that the grouping of local churches into geographical regional councils was too arbitrary. Many felt that that a networking option should be extended to those local churches which desired to be linked together on the basis of commonality of ministry philosophy. In effect this meant that some large urban churches gathered a group

of local assemblies around themselves either as a partnership, or as a "covering" of the local pastor by a "father" or "apostolic figure", or both.

4.) The aspect of the New Apostolic Paradigm that had received particular emphasis in the AFM was its emphasis on the role of mentors, "father" figures and "apostolic personalities." It was felt by many that local church leadership needed to operate under the care and direction of such figures, and that only a few personalities in the church were able to fulfil such a role.

5.) After the racial unity of the church was achieved in 1996 it was noted that the Annual Workers Council had become unwieldy. If every person who could be delegated by local churches and ministries were to attend, it would be in excess of 2000 delegates – in reality, it was never much more than 1200 that did attend. The language of communication and record was also English, which was the first language of less than 5% of pastors in the church. It was felt that a decentralised church with a streamlined Workers Council which met less regularly would be more credible than a large annual meeting in which many were reluctant to participate because of a lack of proficiency in English. Since many of the more influential leaders lacked this proficiency, this became a major issue.

6.) The denomination had developed a number of standing committees over the years, some directly involved in ministry (which had become elaborate departments such as a missions department) and others which met for specialised issues – such as the Committee for Doctrine, Ethics and Liturgy. Many felt that the consistent application of the New Apostolic Paradigm, as well as the pressure to decentralise, made such committees and departments obsolete. Their work could best be done by the "anointed leadership" (in consultation with whomsoever they desired, if they felt they needed advice) and in the context of the various networks.

The 2000 Constitution was negotiated over various forums and presented in 1999 to the Workers Council as a draft resolution. Various suggestions were made for its modification, many of which diluted the more radical implications of the New Apostolic Paradigm. During the 2000 Workers Council many ministers of the church had serious reservations about the intent and impact of such a resolution, especially some of the African leaders such as Frank Chikane who saw it as a major divergence from the collegial

ethos of the AFM. Most theologians in the church were also basically sceptical of the "apostolic" themes, whereas many appreciated the emphasis on local church autonomy. After an impassioned plea by the President, Isak Burger, and the reticence of the African leaders and academics in the face of that plea, the constitution was adopted and became applicable from 1st October, 2000.

The implementation of this constitution had the following immediate implications and effects:

1.) All workers within the church found themselves categorised as "leaders" and/or part of "leadership forums." This was true of the elected office-bearers of the church, the Executive Council, the regional councils, and local church boards. What had been a buzzword now became a crucial aspect of the denomination's self-understanding.

2.) The philosophy of church leadership within the denomination became a hybrid (or paradox) of democratic Presbyterian thinking (national office-bearers and geographical regional leaders and their committees were elected by delegates) and New Apostolic thinking (leaders of the new non-geographical networks were assumed to be the anointed leaders whom the other "lesser" leaders in those networks had chosen to recognise as their mentors or "anointed covering.") Once gathered in the National Leadership Forum, both types of leaders appear to be regarded as authentic.

3.) In the application of leadership, there has been a clearly visible emphasis on the vision, authority and privileges of leaders rather than on their commitment to faithful and sacrificial service to those they ostensibly lead and mentor. This has become clear in the reluctance of particularly the non-geographical network leaders to be of assistance when local churches under their leadership suffer discipline issues or doctrinal problems. The chequered history of the Shelly Beach assembly, which experienced numerous disciplinary problems in the early 2000's and which was sadly neglected by the leadership of the non-geographical network it had chosen to join, is an example of this.

4.) Some mega-church leaders instituted a headhunting policy, targeting medium and large local churches in particular,

persuading them to join their networks. This led to these churches deserting the geographical regions in large numbers, leaving many such regions with one or two financially viable (White Afrikaans) assemblies and a large number of impoverished (Black) churches.

5.) The impact of the previous point was the re-establishment of racial divisions within the church, but now on an ostensibly voluntary basis. Many medium and large local churches simply abandoned the challenges of regional racial unity in favour of joining networks consisting primarily of White Afrikaans churches.

6.) The face of church government in the AFM has changed from being primarily collegial and Presbyterian to becoming authoritarian and Episcopalian. Whereas beforehand the elected leadership was to a large extent (even if only in ideal) considered to exist to give expression to the wishes of those who elected them, the explicit intention of the New Apostolic Paradigm has been to harness the membership into the visions and causes of the leadership.

7.) The pastors of smaller to medium local churches accepted an implicit insult to themselves when adopting the 2000 Constitution. The unspoken message was that they had neither importance nor influence in the denomination beyond what they could discover under the umbrella of some visibly "anointed" figure. This was articulated by the President in his address to the Council in 2000: "I used to listen to numerous advisers, but now I have decided to only pay attention to those who can demonstrate to me what they have achieved as leaders..." In its context, this was a clear statement that urban mega-church leaders would be preferred advisors to the President, a partiality that previous Presidents of the AFM had gone out of their way to resist.

5. The AFM after 5 years of the 2000 Constitution

It is now just over 5 years since the 2000 Constitution was implemented. This is sufficient time for significant trends and effects to become clear. I offer the following as a critique of developments during this period:

1.) The AFM's own statistics show that the "real work" of the church is being done in smaller churches under less significant leadership. This is true if by "real work" is intended the salvation

of sinners, their baptism in water, and their baptism in the Holy Spirit. Probably the most significant mega-church in the AFM, and the one in which teaching on leadership is a major activity, is the *Mosaiek* church in Johannesburg. With membership in excess of 4000, a fulltime leadership team of a dozen ordained ministers, and an annual budget in excess of R12 million, the leaders state that about 100 people per year experience salvation in *Mosaiek*, directly from an "un-churched" state.[1] This would be about the same number of such people who would be saved in total in any 10 small churches in the AFM of less than 100 members. The comparison becomes even more invidious in the case of *Mosaiek*, since its adoption of the Willow Creek seeker-sensitive ministry philosophy relegates baptism in water and in the Holy Spirit to non-crucial issues, which is certainly not the case in the small churches.

2.) The ambivalence surrounding the role and authority of the National Office Bearers has never been resolved. How are they to be viewed: as charismatically-endowed "apostolic" figures or as elected officials? With what authority do they speak: may they be viewed as impartial spokesmen of the Holy Spirit, or do they need to continually probe the sentiments of the church with a view to acceptance? The manner in which the discussion in the denomination concerning the "generational curses" was approached highlights this ambivalence. At the Seminar on Generational Curses called by the National Office Bearers in March 2004 at Kempton Park, while privately agreeing with local theologians that the teaching on such curses was theologically insupportable, all four office-bearers independently told the theologians: "Yes, to you it is clear-cut, but we have to deal with the matter as leaders..." This response intimates that considerations other than those of principle governed the response of these leaders.

3.) The fact that by unspoken agreement the National Office Bearers should reflect the major ethnic groups that constitute the membership of the AFM further bedevils the issue. Are the office-bearers the most capable or competent leaders, or the merely most appropriate in terms of racial sensitivity? If there is any connotation

[1] These figures were given to me independently and separately by two of the pastors of that church, Dr Johan Geyser (senior pastor and assembly leader) and Dr Gert Basson.

How can any such Christian, least of all contemporary Pentecostal leaders, have become so blind to the essentiality of humility as the core value for any follower of Jesus Christ? Many Pentecostal and charismatic leaders seem to play lip-service to the ideal, consulting PRO's who advise them on how to project a humble image, what Watkins refers to above as "talk that marks those traits instead of action."

Johnson & VanVonderen have attempted to challenge the abuse of assumed spiritual authority.

> There are spiritual systems in which what people think, how they feel and what they need or want does not matter. People's needs go unmet. In these systems, the members are there to meet the needs of the leaders: needs for power, importance, intimacy, value – really *self*-related needs. (Johnson and VanVonderen 1991:23)

I do not believe that the leadership of the AFM has yet become abusive in this sense. However, I do believe that a paradigm and ethos that emphasises leadership, especially apostolic leadership, will always tend eventually to dwell and hinge upon the prerogatives, dignity, power and authority of leaders rather than upon the needs of the so-called led. Church history has shown this to be the case over and again e g the Zwickau prophets of the 16th century and Irvingism in the 19th and 20th centuries.

What suggestions can be offered to help the AFM orient itself in the light of the weaknesses of the present paradigm? I would (humbly?) offer the following:

> 1.) The current leadership of the denomination needs to call a national convention on church government, ethos and paradigm. This could begin with informal discussions e g among academics and leaders and between academics and leaders, and eventuate in a forum in which the debate can be widened and publicised in a meaningful and participative manner.
>
> 2.) The wider denomination needs to publicly and meaningfully recommit itself to establishing a Biblically exegetical and deductive approach to Christian leadership and service, as opposed to the populist and glitzy presentations that have tended to mar the church scene and which usually reinforce the power and authority aspects of spiritual leadership as opposed to humility and service.
>
> 3.) A constitutional debate needs to be initiated culminating in a fully representative business meeting of all workers, departments and assemblies in the AFM in which a revised constitution might be debated and adopted in which "leadership" as a theme is replaced by collegiality and service.
>
> 4.) The small and medium church workers, who are mainly underpaid and humble, need to be reaffirmed as valuable in their own right, since it is they who are presently bearing the major part of the ministry of the Kingdom of God. These people often need as much help and equipping as they can acquire, and have already demonstrated that they have that most essential element of Christian leadership: a humble and a servile heart. In the face of the insults heaped upon them by a constitution that has elevated publicly-visible and assertive leaders who usually demand their dignity be respected, these small church leaders have remained loyal and faithful to their denomination, prepared to loose all dignity, affluence and influence as they humbly continue to serve the Lord who called them and those whom they draw into the benefits of His Kingdom. Here are the true heroes of the faith.

This paper is being presented at a conference in Asia in which non-Western Pentecostals are deliberating about the first century of Pentecostalism and the new century that lies ahead. I am well aware that the leadership values which are natural to myself as a White westerner are those of the liberal Anglo-Saxon school, where leaders are normally subjected to the ongoing scrutiny of their followers and rapidly replaced when they fail to provide the service expected. Authoritarian leaders (such as Margaret Thatcher) are permitted as long as they deliver – when they appear to become too arrogant and demanding, they are usually soon removed.

I am also well aware that in many parts of Asia, Africa and Latin America this culture of leader-critique is not so evident. It is often considered disloyal, indeed even treasonous, to criticise the conduct and prerogatives of leaders.

What liberal westerners make of leadership, and what non-westerners from cultures that express a greater respect for leaders make of it, needs to be sidelined in any meaningful theological debate on leadership in the Pentecostal movement. Pentecostal scholarship and current leadership need, in partnership, to search the Scriptures to discover what the God of the Scriptures, and the Spirit which breathed into existence both the Scriptures and the Pentecostal movement, have to say on this matter. What is clear is that, if we wish to maintain our witness to Jesus Christ in the century that lies ahead, we need to brush up a public image of Pentecostal Christianity already tarnished by leadership failures. We need to affirm leadership values

which are based on Scripture. If we do this we might even discover that, in God's work, leaders are actually not so very important after all.

Bibliography

AFM 2000. *Constitution of the Apostolic Faith Mission of South Africa, a church incorporated in terms of the Apostolic Faith Mission of South Africa (Private) Act 24 of 1961, as amended 1 October 2000.*

Anderson, A H 1992. *Bazalwane: African pentecostals in South Africa.* Pretoria: Unisa.

Burger, I vd M 1990. *Geloofsgeskiedenis van die Apostoliese Geloof Sending van Suid Afrika.* Johannesburg: Evangelie Uitgewers.

Burpeau, K P 2004. *God's showman: a historical study of John G Lake and South African / American Pentecostalism.* Oslo: Refleks.

Chikane, F 1988. *No life of my own.* Braamfontein: Skotaville Publishers.

Cone, J H 1975. *God of the oppressed.* New York: Seabury Press

Fackre, G 1983. Narrative theology, *Religion in Life* 37, 340-355.

Johnson, D & VanVonderen, J 1991. *The subtle power of spiritual abuse: Recognising and escaping spiritual manipulation and false spiritual authority within the church.* Minneapolis: Bethany House.

Ma,W & Menzies R P 2004. *The Spirit and spirituality: Essays in honour of Russell P. Spittler.* London: T&T Clark.

Metz, J B 1980. *Faith in history and society: Towards a practical fundamental theology.* London: Burns and Oates

Robeck, C M 2004. "An emerging magisterium? The case of the Assemblies of God" in Ma & Menzies 2004, pp 212-252.

Watkins, S 2006. "Ken Lay still isn't listening: Enron's whistle-blower responds to the verdict." *Time*, 5th June 2006, p 45.

[*AJPS* 10:1 (2007), pp. 63-77]

REAL CHANGE LEADERSHIP IN TWENTY-FIRST CENTURY MISSIONS CONTEXT

Wayne Cagle

1. Introduction

Jon R. Katzenbach in *Real Change Leadership* (Katzenbach 1995) defines what is meant by major change as situations in which corporate performance requires people throughout an organization to learn new behaviors and skills. These new skills promote better and better performance in shorter and shorter time frames. Positive major change focuses on growth, innovation and skill development of people. Real change leadership requires that change is people intensive and performance oriented.

> Common characteristics of real change leadership include, commitment to a better way, courage to challenge existing power bases and norms, and the care of the people in the organization, how they are treated and enabled to perform. (Katzenbach 1995).

Real change leadership can be found in various kinds of leadership teams and corporate headquarters leadership and management. Katzenbach's definition of real change leadership is:

> The process whereby individuals who lead initiatives that influence dozens to hundreds of others to perform differently—and better—by applying multiple leadership and change approaches (Katzenbach 1995).

Real change leadership is different from mid-level managing of the past. Those involved are younger, diverse in gender and race and dress more casually. They are willing to do more real work and not just delegate.

They are willing to make decisions that go beyond their comfort zone and could put their careers at risk. They work with, through, and around those above them. They believe they have the skill sets to survive beyond their current situation. They desire to get the most out of everyone and focus on emotions and feelings as well as facts and analysis. The basic mind-set for the real change leader is: do it, fix it, try it, change it, and try again, because no one person knows best. He desires to get the best from those working with him. He believes that people are the critical resource. He believes in accountability. He believes that personal growth and satisfied team members are more important than promotions and numbers (Katzenbach 1995). According to Katzenbach, there are some assumptions that real change leadership must discard, such as "a few good men" can determine what is best for all, climbing up in the hierarchy for reward and security, and leveraging your time by delegating and directing other people to increase your achievements (Katzenbach 1995).

Real change leadership invests time in groups or in one-on-one meetings to develop the leadership capacities of others. There are several important aspects of real change leadership that I want to deal with in this presentation. The first is Team Building.

2. Team Building

2.1 Definitions and Characteristics of Effective Teams

Jon Katzenbach and Douglas Smith in their book, *The Wisdom of Teams,* give a definition of a team:

> A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable (Katzenbach & Smith 1993).

Teams are able to accomplish much more with their combined efforts than the abilities of individual team members alone. Katzenbach and Smith draw the distinction that teamwork and teams are not the same. Performance is the main objective of a team, and the team becomes the means, not the end (Katzenbach & Smith 1993). They also draw a distinction between a working group and a team. The distinction, again, is on performance. A working group relies on individual contributions for group performance; whereas, a team produces far more than what individual members could achieve alone in their individual roles. Working groups thrive in hierarchical

structures where they come together to share information, perspectives, insights, trying to help each person do his/her job better. The emphasis is always on individual performance goals and accountability, and members do not take responsibility for results other than their own. Nor do they try to develop larger contributions based on working together. A team has a clear purpose and common goals of performance. Teams require individual and mutual accountability, and therefore, greater risks as peers take responsibility for each other. Real teams require trust, interdependence, mutual accountability and hard work (Katzenbach & Smith 1993).

Glenn Parker in *Team Players and Teamwork,* gives his definition of a team:

> A team is a group of people with a high degree of interdependence geared toward the achievement of a goal or completion of a task...they agree on a goal and agree that the only way to achieve the goal is to work together (Parker 1990).

Parker describes the effective team in terms of having an informal, comfortable atmosphere, allowing all to participate in discussions where members listen to each other, most decisions are reached by consensus—everyone in general agreement with allowance for disagreement, but with comfort—no sign of avoiding conflict. There will also be the freedom to express ideas, feelings, or problems of the group's operation with clear assignments made and accepted and very little struggle for power. In effective teams, the chairperson does not dominate—group does not overly defer to him/her and leadership shifts from time-to-time depending on issues. (Parker 1990).

According to Parker, the wave of the future in teamwork is in teams composed of people from different work areas. These are the most difficult teams to build, but the results are potentially greater than from teams in a single work area (Parker 1990). We find this encouraging because these are the types of teams we are a part of in our theological and ministry training institutions.

2.2 Team-Player Styles

Parker has developed four types or styles of team players. Each style contributes to the success of the team, but in different ways. This means that each person has the ability to be an effective team player and must be valued for his/her contribution. Here are the four styles:

1.) A Contributor: He is a task-oriented team member. He provides the team with good technical information and data.

He pushes the team to set high performance standards while using resources wisely. A person's expertise is usually the main reason he is hired and promoted. Therefore, to share the very thing that determines his value means he is making a significant contribution as a team player. A contributor desires to see a task successfully completed. He can become impatient with other team members who are not as task oriented. He is dependable, responsible, organized and efficient. The negative aspects of this team player are that he can be data-bound, uncreative, shortsighted, compulsive and a perfectionist.

2.) A Collaborator: She is a goal-directed team member. She sees the vision and ultimate goal. She constantly reminds the team to stay on track and stays focused on the goal. Her commitment is to the team goals. She sees the big picture as well as the current task and how it fits into the larger context. She helps the team clarify its immediate task. As a committed team player, the collaborator is willing to work toward goals and complete tasks even though she may not agree with them. She is cooperative, flexible, confident, conceptual, open, visionary and imaginative. The negative aspects of this team player are that she can be overcommitted, insensitive, over-involved, and overambitious.

3.) A Communicator: He is the team member who gives emphasis to team process—how the team will complete its tasks and reach its goals. He is the interpersonal "glue" that helps the team to function effectively. He helps create a positive climate by helping people on the team get to know and feel comfortable with each other and work together. Communicators encourage others to participate. Listening, communicating, disagreeing, processing are all parts of teamwork. The communicator is a catalyst who facilitates the team. He has a "can-do" attitude. He is described as an energy-giver and he spreads that energy to other team players. He is supportive, encouraging, relaxed, tactful, helpful, friendly, patient and spontaneous. The negative aspects of this team player are that he can be aimless, placating, impractical and manipulative.

4.) A Challenger: She is willing to be candid, open, and honest in order to preserve the direction of the team. She may appear to be a negative member of the team since she expresses opposition to prevailing thinking and even opposition to the team leader. But the effective challenger opposes team direction when it is for the good of the team. The culture of many organizations discourages the expression of negative views, but speaking out can be an indication of a team player's strength. She is willing to disagree for the team's benefit. Often she will make other team members feel uncomfortable. She pushes the team to be more creative, to not be bound by the past or other restrictions. She asks the team to set aside the negative phrases such as, "That's not our job," "We tried that last year," "It's not in the budget," "The boss won't buy it." The mark of an effective challenger is knowing when to stop pushing. When all the issues have been discussed and genuine agreement reached, the challenger supports the consensus and works toward its implementation. She is candid, ethical, questioning, honest, truthful, outspoken, adventurous and brave. The negative aspects of this team player are that she can be rigid, arrogant, self-righteous, contentious and nit-picking (Parker 1990).

3. Empowerment

Let us take a look at Warren Bennis' definition for empowerment:

> Empowerment means removing bureaucratic boundaries that box people in and keep them from making the most effective use of all of their skills, experiences, and energies. It means allowing them to develop ownership over parts of the process that are uniquely their responsibility, while at the same time demanding that they accept a share of the broader responsibility and ownership of the whole process (Ming 1999).

Blanchard, Carlos and Randolph in *Empowerment Takes More Than a Minute*, stress that empowerment starts with the belief system of top management and has a sense of ownership at its core. Empowerment is a values-driven issue and unless it starts at the top, it's going nowhere. According to these authors, people already possess power through their knowledge and motivation. Empowerment is simply letting this power out! Rather than leaders becoming fearful of loss of power as they empower others, their job simply changes. Rather than a leader directing, controlling and supervising, he instead coordinates efforts, acquires resources, does strategic planning, coaches and helps people become more effective. "Now you work for them rather than them working for you" (Blanchard, Carlos, and Randolph 1996).

They give three keys to empowerment. The first key is to share information with everyone. Sharing sensitive information is a way to show people that you trust them, and trust is crucial for empowerment. The second key is to create autonomy through boundaries. These boundaries are the values, goals and organizational systems of an organization. Each person can then see his role in the overall vision and goals. When everyone can see the big picture, then each person can define the little picture which fits into the big picture. Each person can feel that his contribution is valuable and the vision becomes alive. Procedures become streamlined, values are clear, and decision making is easier. The third key is to replace the hierarchy with self-directed teams. Each one participates in planning, performing and managing the work. Teams function in the way that only managers did in the past and do them better. Managers become facilitators, coaches and trainers. People work as associates with the opportunity to utilize their abilities, grow, develop and become all that they can be. And the organization becomes all it can be as well (Blanchard, Carlos, and Randolph 1996).

3.1 The value of Missions Statements

Mission statements record the overall purpose of an organization or ministry. It is the "big picture" (Barna 1996). Mission is the reason for being. According to Peter M. Senge in *Leader to Leader*, a truly motivating organization has a mission that will never fully be achieved. The mission gives direction and tells why people are working together and how they will contribute to the world. Mission is the true source of power in an organization. Being truly mission-based means that the mission is more important than the leader (Hesselbein and Cohen 1999).

An effective vision must be easy to communicate, and general enough to allow for individual initiative. It must be focused enough to be able to use it to guide decision-making. It must be attainable. It must appeal to leadership, employees, customers, and stockholders. It must convey a picture of what the future will look like (Kotter 1996). A mission could also be called "a great hope held in common." A mission for an organization has the power to move people to action and attracts commitment. The right mission creates meaning in the lives of those who commit to being a part of it. As Nanus points out in *Visionary Leadership*, once people buy into the mission, they become empowered to take the actions necessary to advance the mission. And they know that their actions will be highly valued and considered productive by all those who share the same dream (Nanus 1992).

Commitment, however, is not a one-time occurrence. Real change leadership strives for performance improvements based on building new

skills and attitudes. It manages with more than one approach and gets commitment from all involved. (Katzenbach 1995). This is why it is vital that middle management and top leadership need to be in communication and lead from "the same page" so they are saying the same things in harmony with the mission. Fleshing out the mission in practical ways becomes the team mission and personal mission.

As a further impetus to empowerment, each member of the organization or team can use an instrument like the "Dimensions of Leadership Profile" which will help each one to discover his/her leadership strengths and weaknesses, (there are many other good inventories that can be used as well).

Mutual accountability is an effective factor in empowerment and team building. It has many levels. It is possible on a team to have accountability if you have a servant-leader. A leader starts with strength and over time holds power and control loosely, yet holds it, and slowly releases, teaching skills, commitment and accountability. The most important function of a team leader is to help the group move through the stages of development (Ming 1999). There is a vast difference between, "the boss holds me accountable" and "we hold ourselves accountable." Without accountability as a team, there can be no team. When people do real work together toward a common objective with accountability, trust and commitment follow. Chemistry, togetherness, good communications, good feelings are all important, but it is performance which shapes teams more than anything else (Katzenbach and Smith 1993).

4. The Learning Organization

4.1 The Five Disciplines

Peter M. Senge in *The Fifth Discipline*, states that the organizations that will excel in the future will be organizations that discover how to tap people's commitment and capacity to learn at *all* levels of the organization. These organizations he refers to as "learning organizations" (Senge 1990). He uses the word "discipline" to denote the development of certain skills or competencies which are more personal in nature than the usual management disciplines such as accounting. Each discipline concerns the way a leader thinks, what he wants, how he interacts and learns from others. It is a new and innovative idea to think that organizations can be built and enhanced by developing new disciplines. Senge dedicates his book to the fifth discipline which in essence is systems thinking. These five disciplines include:

They give three keys to empowerment. The first key is to share information with everyone. Sharing sensitive information is a way to show people that you trust them, and trust is crucial for empowerment. The second key is to create autonomy through boundaries. These boundaries are the values, goals and organizational systems of an organization. Each person can then see his role in the overall vision and goals. When everyone can see the big picture, then each person can define the little picture which fits into the big picture. Each person can feel that his contribution is valuable and the vision becomes alive. Procedures become streamlined, values are clear, and decision making is easier. The third key is to replace the hierarchy with self-directed teams. Each one participates in planning, performing and managing the work. Teams function in the way that only managers did in the past and do them better. Managers become facilitators, coaches and trainers. People work as associates with the opportunity to utilize their abilities, grow, develop and become all that they can be. And the organization becomes all it can be as well (Blanchard, Carlos, and Randolph 1996).

3.1 The value of Missions Statements

Mission statements record the overall purpose of an organization or ministry. It is the "big picture" (Barna 1996). Mission is the reason for being. According to Peter M. Senge in *Leader to Leader*, a truly motivating organization has a mission that will never fully be achieved. The mission gives direction and tells why people are working together and how they will contribute to the world. Mission is the true source of power in an organization. Being truly mission-based means that the mission is more important than the leader (Hesselbein and Cohen 1999).

An effective vision must be easy to communicate, and general enough to allow for individual initiative. It must be focused enough to be able to use it to guide decision-making. It must be attainable. It must appeal to leadership, employees, customers, and stockholders. It must convey a picture of what the future will look like (Kotter 1996). A mission could also be called "a great hope held in common." A mission for an organization has the power to move people to action and attracts commitment. The right mission creates meaning in the lives of those who commit to being a part of it. As Nanus points out in *Visionary Leadership*, once people buy into the mission, they become empowered to take the actions necessary to advance the mission. And they know that their actions will be highly valued and considered productive by all those who share the same dream (Nanus 1992).

Commitment, however, is not a one-time occurrence. Real change leadership strives for performance improvements based on building new skills and attitudes. It manages with more than one approach and gets commitment from all involved. (Katzenbach 1995). This is why it is vital that middle management and top leadership need to be in communication and lead from "the same page" so they are saying the same things in harmony with the mission. Fleshing out the mission in practical ways becomes the team mission and personal mission.

As a further impetus to empowerment, each member of the organization or team can use an instrument like the "Dimensions of Leadership Profile" which will help each one to discover his/her leadership strengths and weaknesses, (there are many other good inventories that can be used as well).

Mutual accountability is an effective factor in empowerment and team building. It has many levels. It is possible on a team to have accountability if you have a servant-leader. A leader starts with strength and over time holds power and control loosely, yet holds it, and slowly releases, teaching skills, commitment and accountability. The most important function of a team leader is to help the group move through the stages of development (Ming 1999). There is a vast difference between, "the boss holds me accountable" and "we hold ourselves accountable." Without accountability as a team, there can be no team. When people do real work together toward a common objective with accountability, trust and commitment follow. Chemistry, togetherness, good communications, good feelings are all important, but it is performance which shapes teams more than anything else (Katzenbach and Smith 1993).

4. The Learning Organization

4.1 The Five Disciplines

Peter M. Senge in *The Fifth Discipline*, states that the organizations that will excel in the future will be organizations that discover how to tap people's commitment and capacity to learn at *all* levels of the organization. These organizations he refers to as "learning organizations" (Senge 1990). He uses the word "discipline" to denote the development of certain skills or competencies which are more personal in nature than the usual management disciplines such as accounting. Each discipline concerns the way a leader thinks, what he wants, how he interacts and learns from others. It is a new and innovative idea to think that organizations can be built and enhanced by developing new disciplines. Senge dedicates his book to the fifth discipline which in essence is systems thinking. These five disciplines include:

5.) Personal Mastery which means a commitment to lifelong learning. A leader committed to personal mastery continually clarifies and deepens his personal vision, focusing his energies, develops patience, and sees reality objectively. Personal mastery means the leader keeps himself "up-to-speed," to be the best in his skill. A leader accepts responsibility for developing himself. Evaluation starts with himself first before moving on to others (Ming 1999).

6.) Mental Models means the mental images and assumptions that influence how the leader sees the world and how he takes action. A leader must scrutinize his mental models and through interaction with others be willing to change his thinking. This calls for transition, reframing and rethinking old assumptions to gain new insights.

7.) Building Shared Vision means that great organizations are ones that have great goals, values and missions that have been shared throughout the organization and each person in that organization shares ownership of the united vision. An "imposed" vision will never gain the loyalty of a shared vision. People learn and commit not because they are told to, but because they want to. A leader's personal vision that doesn't get translated into a shared vision will never galvanize an organization. Building an organization around a charismatic leader or around crisis only succeeds temporarily. One of the keys in producing a shared vision is creating shared "pictures of the future" that will gain genuine commitment. Even a heartfelt vision cannot be dictated! Each person must have ownership.

8.) Team Learning—Only teams that are truly learning can produce extraordinary results as a group, as well as individual members grow more rapidly than would be possible individually. Team learning happens through the process of team building discussed earlier in this paper. Dialogue is an important tool in team learning. Defensiveness can undermine learning. Teams are the fundamental learning units in modern organizations. Unless teams learn, the organization cannot learn. Teams must learn with and from one another. Mentoring is an aspect of this and starts first within the team.

9.) Systems Thinking means integrating the disciplines and fusing them to become a whole in theory and practice. Instead of following fad changes or the latest innovation, systems thinking interrelates the disciplines, enhances them, and becomes greater than the sum of the parts (synergy). Vision without systems thinking can become just a nice picture of the future with no understanding of what must be mastered to move from the present to the future goals. Systems thinking needs the disciplines of personal mastery, mental models, shared vision, and team learning to realize its potential. Building shared vision promotes commitment to the long term. Mental models focuses on the openness needed to overcome our faulty ways of seeing the world. Team learning develops the skills of groups of people to see the larger picture beyond individual perspectives. Personal mastery gives personal motivation to continually learn. Systems thinking is the heart of the learning organization (Senge 1990).

Great churches, institutions, and organizations must have leaders who see all the parts at once and how they fit. Change happens individually and corporately. We must constantly ask ourselves, "Do the parts fit?" The model has all the parts. If any part doesn't fit, we kill it so we don't dissipate our resources. The old paradigm in systems thinking was loyalty to the denomination, for example. The new paradigm should be a denomination with new paradigms. This means there will be multiple alliances and loyalties, but no longer exclusivity. There will be multiple networks. Our Pentecostal forefathers were more twenty-first century thinkers than we are. There were multiple outcomes they were reaching toward instead of a single hierarchy. A ministry or an organization must evaluate the parts that make it up. Do they fit? Do they make a whole? Do they fit the vision and values? Is it just a "program"? Does the ministry or organization simply wear out leaders? The five parts of a system are: labor, capital, organization, management, and customer. All are healthy until they are out-of-balance. Finances go down, management grows and becomes micro-management, policies grow to manage, customer concerns are forgotten, and the end concern is about debt (finances). We create cultures that disconnect around us (Ming 1999).

4.2 Organizational Learning Disabilities

According to Senge, organizations can have learning disabilities. Among these are the disability ideas that "I Am My Position" in which a leader confuses his own identity with his job. He doesn't realize that his lack of interaction with others can produce disappointing results overall. "The Enemy Is Out There" is also faulty thinking. By blaming others or "them" or "the enemy" we never deal with the problems "in here" and make needed changes. "Taking Charge" can be another disability so that we are actually reactive. True proactiveness endeavors to see how we contribute to our own problems. "Fixation on Events and Crisis" where we place our energies in solving the big event or crisis detracts us from the slow, gradual processes which threaten our survival. A case in point is the illustration which became apparent about 8 years ago in which 17 out of 20 Assemblies of God churches in the United States were either at a plateau or declining (did not include ethnic, Hispanic churches). Three of the 20 churches were

growing. Two of those were growing through transfer growth from denominational churches. Only one was growing by conversion growth. What we were doing was not working. The Assemblies of God must adjust in order to fulfill the mandate of Christ.

Our busyness is another disability in that, like the "Boiled Frog," we do not take time to reflect and pay attention to the subtle as well as the dramatic changes. The delusion of "learning from experience" is that we never directly experience the consequences of many of our important decisions. Cycles are hard to see close at hand. Unfortunately, others, years and decades later, reap the consequences of our decisions. "The Myth of the Management Team" is another disability that can delude us when we appear to be a team. Complex issues become the critical factor in proving a real team. Can difficult questions be asked? Blocking out any new understandings that seem threatening can eventually destroy us (Senge 1990).

Systems thinking is a discipline that sees wholes, interrelationships, and patterns of change. It is the conceptual cornerstone underlying learning organizational disciplines. All of the five disciplines are concerned with a shift of mind—from seeing parts to seeing wholes, from seeing people as victims of circumstances—to seeing them as participants in shaping reality, from reacting to the present—to creating the future. Systems thinking is how learning organizations think about their world. Real change leadership must adopt systems thinking. They must become coaches, mentors and skill builders, not just problem solvers.

The learning organization is a safe place for people to create visions, commit to the truth, and challenge the status quo. Traditional organizations foster management,
organization and control. Learning organizations foster vision, values and mental models. The healthy organization will be able to use systems thinking to bring people together to develop mental models for facing any situation that arises (Senge 1990).

Can we use systems thinking in our educational institutions? Yes! Do the factors of geography, small numbers of personnel, multiple racial and language barriers, and lack of adequate finances need to keep us in isolation and prevent team building? No! In the natural way of thinking, it may seem quite difficult, if not impossible to use systems thinking in Asia Pacific institutions. "But with God, all things are possible" (Matthew 19:26 NIV). We need connectedness. Can we assist one another more frequently? Can we make better use of personnel? Could we remove the perceived barriers between missionary and national leadership? Could national leaders be trained to be mentors and fill the leadership opportunities left vacant by lack of missionary personnel? Are we taking full advantage of alliances

and consortiums? What steps would need to take place to bring all the parts together to truly create synergism?

4.3 Corporate Culture in Relation to Team Culture

In *Corporate Culture/Team Culture,* Sherriton and Stern endeavor to show that since an organization's culture is its habitual way of doing things, unless organizational culture is changed, team building cannot ultimately be successful. There must be a conscious effort to assess change in the organizational culture that will in turn support teams and teamwork. The ideal for this change is from the top down, but it is also possible to have change from the middle. There needs to be a corporate change strategy which will in turn support teamwork (Sherriton and Stern 1997).

The requirements for organizational culture change to move toward team-based culture include the conscious decision to do it, a proactive planned approach, agreement and commitment, and building teams to work on culture change. There will always be organizational cultural barriers to be overcome (Sherriton and Stern 1997).

Often senior leaders feel powerless to change their environment because they feel it has to come from the CEO (President, Director, "boss"). Managers, too, underestimate their power to create change in the subculture. Regardless of position, a leader does have the power to create change in his environment. We can create change through interdependence, learning new lessons, taking a proactive instead of reactive stance on challenges, and become a model to followers of what we hope to see happen organizationally.

Leaders in organizations undergoing cultural change must manage differently. They become more collaborative, delegate more, empower their team, and reward new behaviors. Team members also share in the culture change by also being more collaborative, communicating across traditional boundaries, and by being willing to take more responsibility to become real team players. Getting past the "We've always done it this way" culture bog is a major achievement. The real change leader's role in all of this, whether senior or middle manager is to: define and agree on new role and behaviors of the leadership team which will support culture change, be consistent in communication to
the organization and team members on culture change and progress, monitor your own behavior and impact, be aware of your power to influence positively and negatively, and celebrate successes that link to the new culture (Sherriton and Stern 1997).

What are some ways that leaders can help people in their organizations feel the need for change and accept it more readily?

1.) Create a sense of dissatisfaction with the status quo by helping people own a problem—not a solution. "We've got a problem," reality will help people to be open to change.
2.) Let people share in the planning for change and forewarn the group of coming changes. Then, begin by making small changes
3.) Be personable; exhibit a spirit of humility. Use the word, "we" to identify with followers.
4.) Win and hold their respect by being trustworthy.
5.) Express personal interest in others as individuals, and be honestly interested.
6.) Keep a sense of humor, but don't make fun of others.
7.) Change is like a seed. You plant it, water it, and wait for development. Every significant Old Testament and New Testament leader was a change agent (Ming 1999).

Conclusion

Ten years ago, in a paper presented in Phuket, Thailand, I stated: ...we are in the midst of very uncertain times to say the least. We can expect more and more disasters but also some momentous fulfillments. One thing for certain is that it will not be business as usual. I believe we are somewhere between the "same game with new rules," and the

> new game with new rules." Ross Perot said, "People cannot be managed. Inventories can be managed, but people must be led." It doesn't get any easier, but we must continue to find ways to lead rather than just manage (Wayne Cagle 1996).

Many of the ministry and educational opportunities we have been involved in would have been missed without vision and goal setting. Some of these came about because God dropped them in our laps. Our overall vision has never been far from our hearts and minds. All of our missionary efforts, commission work, program creation, including training and Theological education, exist to keep us on target.

There is an old Eskimo proverb, "*Only the lead dog sees the landscape.*" One of the responsibilities of leadership is to make sure we are out in front, leading, seeing the landscape, making midcourse corrections, helping to navigate turns in the road.

Ten years ago, team building did not play a very large part in our thinking. It didn't seem practical. Now it is essential. Team building and teams have become one of the vital new paradigms of the twenty-first century. It appears that the dominant form of governance and management in our times is accountability rather than control. Bureaucracy was a

twentieth century trend. Tomorrow, it will be extinct. Today is the age of teamwork, empowerment, and systems thinking in organizational life.

Change itself is changing. Instead of slow evolutionary change, today we experience random episodic change. By the time we adjust to the changes, the world has changed again. Real change leadership will require the ability to think strategically rather than "plodding" on in the worn path of the status quo.

Empowerment, shared vision, and systems thinking will continue to be essential elements of the navigational or mapping qualities of twenty-first century leadership but new paradigms will continue to sweep in from the oceans of change and break upon our day-to-day operations and procedures.

I am optimistic about our theological and educational institution's possibilities of making the transition from functioning enterprises to cutting-edge training programs. I believe God is calling us to stretch, learn, and grow. It will continue to be challenging, and perhaps painful, as we push the limits and stretch the structures to become the paradigm that allows the future to be all that God intends. God help us to never give up!

REFERENCES

Barna, George. 1996. *Turning Vision Into Action.* Ventura, California: Regal Books.

Blanchard, Ken, John P. Carlos, and Alan Randolph. 1996. *Empowerment Takes More Than a Minute.* San Francisco: Berrett-Koehler Publishers.

De Pree, Max. 1997. *Leading Without Power.* San Francisco: Jossey-Bass Publishers.

Easum, William M. 1/5/2000. "The Church of the 21st Century." An Unpublished Paper. http://www.easum.com/by bill/church21.htm.

Hesselbein, Frances, and Paul M. Cohen, eds. 1999. *Leader to Leader:* Enduring Insights on Leadership from the Drucker Foundation's Award-*Winning Journal.* San Francisco: Jossey-Bass Publishers.

Hurst, Randy. 1999. "Synergy in Missions." An unpublished paper. Division of Foreign Missions, Assemblies of God.

Katzenbach, Jon R, and RCL Team. 1995. *Real Change Leaders.* New York: Random House, Inc.

Katzenbach, Jon R, and Douglas K. Smith. 1993. *The Wisdom of Teams.* Boston, Massachusetts: Harvard Business School Press.

Kotter, John P. 1996. *Leading Change.* Boston, Massachusetts: Harvard Business School Press.

Melvyn Ming. 1999. Lecture Notes given by Dr. Melvyn Ming as copied by Wayne and Judy Cagle during the October 1999 Doctor of Ministry Seminar, Assemblies of God Theological Seminary.

Nanus, Burt. 1992. *Visionary Leadership.* San Francisco: Jossey-Bass Publishers.

Parker, Glenn M. 1990. *Team Players and Teamwork.* San Francisco: Jossey- Bass Publishers.

Senge, Peter M. 1990. *The Fifth Discipline.* New York: Bantam Doubleday Dell Publishing Group, Inc.

Sherriton, Jacalyn and James L. Stern. 1997. *Corporate Culture/Team Culture.* New York: Amacom American Management Association.

[*AJPS* 10:1 (2007), pp. 78-90]

AN ANALYSIS INTO THE GROWTH FACTORS OF THE CHINESE CHURCHES IN THE ASSEMBLIES OF GOD MALAYSIA

Lim Yeu Chuen

1. Introduction

In the last decade there has been a phenomenal growth among the Chinese ministries in the Assemblies of God Malaysia. The growth statistics among the Chinese work seems to have surpassed the historically predominant English work. This is not to say that they have outnumbered the English work in term of churches or adherents. The growth pattern herein discussed has to do with the number of new souls saved, the growing numbers of Chinese works started and the growing spiritual expression and maturity.

So far, there has been no hard statistical data available to verify this phenomenon, but it is an acknowledged reality. What is intriguing is the fact that the Assemblies of God Malaysia started originally as a Chinese movement. Then growth of the Chinese work was overtaken by the English movement, and now in the last decade they are surpassing the English work. What happened to the Chinese work in the lean years of growth? What were the reasons that account for the Chinese resistance to the Gospel? What are the factors that contributed to the current growth pattern in the Chinese work?

2. Understanding the Context

Let us begin with a general backdrop that would introduce the social historical context which provides the background in understanding the Chinese work in Malaysia. Who were the Chinese in Malaysia? Chinese came to the shores of Malaysia as early as the Ming Dynasty as trade

envoy led by Zheng He.[1] Since then, there has been a constant flow of Chinese traders and laborers from China. Due to the long historical diplomatic relationship between China and Malaysia, the focus of this paper will concentrate on the period of British colonization at the end of the eighteen century onwards.

Many of these Chinese laborers, or coolies as they were called who came over from China, were men. Due to the harsh realities, many men left their families back in the homeland to seek for better life opportunities. Some were brought because labor recruiters back home promised them a better future in some distant land. Some landed in Malaysia by force because they were deceived by the labor recruiters. They came to find subsistence. Religious matters and other issues were not their concern.

They had to deal with many challenging social circumstances and struggles with various existing communities. Among the Chinese themselves there were issues like the differentiation between the "straits born" Chinese and the immigrant Chinese. The dialect and clan issues brought questions of relationships and industrial privileges. The "straits born" Chinese were those who had came earlier and had become British subjects. They were more educated and intelligent.[2] They were deemed to be a more permanent Chinese population in the Straits Settlement. The Chinese migrants were clannish. Spatial relationships among the Chinese migrants themselves were segmented along dialect lines in their own enclaves.[3] The immigrant Chinese lives were harder as the "straits born" had some favor with the British authority. During this period the British strategy was to divide and rule. At the same time, they were increasingly interfering into Chinese matters. This interference raised suspicion among the Chinese towards the British. The Chinese began to develop a way to protect themselves. They organized themselves in *kongsi, hui dang* and *secret societies*. This structure helped the "strait Chinese" who were generally in control in obtaining cheap laborers.[4] These organizations were vital links to job opportunities and social security in a foreign land for migrants.

In general the Chinese worked harder and were more proficient even in menial tasks.[5] For many Chinese migrants, their stay in Malaysia was

[1] Kong Yuanzhi, "Zheng He and the History of China-Malaysia Relations", *Journal of Malaysian Chinese Studies*. Vol. 5. (Kuala Lumpur, Center For Malaysian Chinese Studies, 2002) 1.

[2] Shinozaki Kaori, "Privileged Subjects? Unification of the Straits Chinese and Banishment Ordinance in 1890s, Singapore", *Journal of Malaysian Chinese Studies*. Vol. 5. (Kuala Lumpur, Center For Malaysian Chinese Studies, 2002) 60.

[3] Tim Bunnell, *Malaysia, Modernity and the Multimedia Super Corridor: A Critical Geography of Intelligent*(London: RoutledgeCruzon, 2004), 36.

[4] Kaori, 62.

transient in nature. Except for work, other things did not concern them. A phrase they often used to express their aspirations in the colloquial Malay language was, "sudah cari makan balik tiongsan," which means "after having earned enough I will go back to China."

3. The Homeland Context

Why did the Chinese migrate? What were some of the homeland issues? China is a vast country with a very dense population. Historically, it was marked by political factions and feudalism. The difficult life situations back in the homeland due to political unrest, famine, oppressive living conditions and social systems are reasons for the migrations.

The feudalistic social system was notoriously oppressive. The general populace were peasants and most of the land owners were rich and oppressive feudal lords. They were forced to make unreasonable payments for the use of the land. Constant flooding, due to the overflow of the *Huang He* (Yellow River), aggravated the misery of the peasants. As a result, there was constant famine and living realities were harsh. Then came the Western intrusion and the perpetrators of the large opium trade into China. Opium made the living realities even worst.

The Chinese were greatly affected by Western intrusion into China. Diplomatic relationships with the West were not pleasant. The many episodes of arrogance and disregard for the Chinese authorities are well documented. Wolfgang Franke and K. M. Pannikar in each of their books highlighted many of these inopportune episodes and they draw the reader's attention to the Chinese and Asian views on these matters.[6] Stephen Neill feels that Pannikar has not been too objective on the issues and somewhat "anti Christian animus." I would choose to defer from Neill's observation of Pannikar. He perceived history from Asian lenses. I would further disagree with Neill's assertion that Westerners were notorious for their excessive behaviors. "At no point have the foundations of Asian life been touched; the thoughtful and educated classes have considered the Gospel, and, for all their respect for the person of Jesus, have rejected it as a way life."[7]

[5] William J McCord, *The Dawn of the Pacific Century: Implications for Three Worlds of Development* (New Jersey: Transaction Pub. 1996) 104.

[6] Wolfgang Franke, *China and the West*, Trans. by R. A. Wilson (Columbia: University of South Carolina Press), 1968. An Asian perspective on this matters can be read in the book by, K. M. Panikkar, *Asia and Western Dominance*(Kuala Lumpur: The Other Press, 1993).

[7] Stephen Neill, *A History of Christian Missions* (Middlesex: Penguin, 1973) 560-561.

For this paper, I would like to highlight several issues in China that are believed to have directly impacted the Chinese migrants to Malaysia and the effect this had on their response to Christianity. Starting with a brief introduction of the West into Asia, Kosuke Koyama described the Western diplomatic stance since its inception as a "Gun and Ointment" diplomacy.[8] This stance was seen in the historical episode of the "Opium War." The "Opium War", in 1840-42 was the Chinese retaliation to the British acts of aggression and covetousness to maintain their diminishing trade balance.[9] The British brought opium to the Chinese and when the Chinese government attempted to oppose the import of this dangerous commodity, it led to much animosity and confrontation which resulted in the "Opium War". It goes without saying that the military superiority and might of the British had given them the upper hand. After the Chinese were defeated, they were further humiliated by the British through a series of "Unequal Treaties." The first of the many unequal treaties the Chinese had to sign was the "Treaty of Nanking." The Chinese had to cede Hong Kong, Canton, Amoy, Fuchou and Ningpo and Shanghai to be open for trade. What the British started, other foreign powers followed suit which led to a series of unequal treaties with France, the United States, Russia, Belgium and other countries.[10] Then in 1858, the British and French forced the Chinese to sign the "Treaty of Tientsin" to make further concessions which led to the sacking and destruction of the Imperial Palace in Peking. [11]

What was more startling was that the Christian missions in China got entangled with the atrocities of the foreign powers. It was obvious the missions during the turbulent "Opium War" came under the protection of the foreign powers, though there was nothing in the Treaty of Nanking that mentioned any concession to the missions. The French in 1846 forced the concession of tolerance of Christian Religion and the missionaries. Later treaties forced the Chinese to make further concession to allow free movement of the missions throughout China.[12] Franke cited an example of the deadly association between the opium trade and Christian mission.

[8] Kosuke Koyama, *Waterbuffalo Theology* (London: SCM. 1974) 46-61.

[9] *The Opium War*, by The Compilation Group for the "History of Modern China" series (Hawaii: University Press of the Pacific, 2000).

[10] Franke, 68.

[11] J Y Wong, *Deadly Dreams: Opium and the Arrow War (1856-1860) in China* (Cambridge:Cambridge University press, 2002) 414-415.

[12] Ralph R. Covell, "China", Evangelical Dictionary of World Missions, ed. A. Scott Moreau (Grand Rapids, MI: Bakers, 2002) 178-179. Franke, 76-77.

> In that year a ship belonging to Jardine, Matheson & Co. sailed into the region north of Amoy with the well-known missionary Dr. Karl Guzlaff on board as interpreter. From one side of the ship, Dr. Guzlaff distributed Christian tracts to the Chinese, while opium was unloaded from the other side.[13]

All these demands and unequal terms imposed on the Chinese led to resentment towards the foreign powers and suspicion of Christian missions. The later periods were marked by clashes of the Chinese with the foreign powers and with Christian missions which led to the Boxer Rebellion. The 1900 Boxer Rebellion was an anti-foreign movement.[14] It is no doubt that missionaries worked hard to bring the Gospel to China. All these social political turbulences unconsciously undermined the preaching of the Gospel.

Driven by these social political dysfunctions and confrontations with foreign powers and atrocities fueled the Chinese towards nationalism. The Boxer Rebellion was described as a last attempt of the Chinese to throw off the foreign yoke and return to Chinese culture.[15] Life had never been easy. Apart from facing the issues of foreign powers, they also had a hard time in their own cultural milieu facing their own oppressive feudalism.

It was in these circumstances and hardships that the people looked for hope outside of China. During this period, many peasants hardly had a decent meal. To have a bowl of "*bai mi fan*" or white rice was a luxury. China suffered internally and people despaired. One option was to migrate. The migrants who came over to Malaysia carried and possibly internalized within them all the social and historical baggage.

4. Pentecostal Missions and the Chinese Community

As Pentecostals, we recognize the role of God in any Church growth movement. In every episode of Church growth in history, God acted in a particular context. God in His great wisdom masterfully utilizes the best of

[13] Franke, 77.

[14] Pannikar, 147-150, Covell, 76-77, Leung Ka-Lun with contributions from Xu Ru Lei, "China", Trans. Tung Lun-Hsien, and The China Group, trans. by Dufresse Chang, *A Dictionary of Asian Christianity*, ed. Scott W. Sunquist and others (Grand Rapids, MI: Eerdmans, 2001) 141-145. Edmond Tang, "East Asia", *Introduction to Third World Theologies*, ed. John Paratt (Cambridge: Cambridge University Press, 2004) 78.

[15] Peter Harrington, *Peking 1900: The Boxer Rebellion* (Oxford:Osprey Pub., 2001)7-10.

the historical, political and social circumstances and resources to accomplish His sovereign purposes. The thrust of the paper will be to look for the fingerprints of God through the historical, political and social context in the growth of the Chinese work in the Assemblies of God Malaysia. In this paper, the terms Chinese, Tamil or English works are used in reference to the works of the Assemblies of God Malaysia.

The missionary efforts in Malaysia commenced among the Chinese in 1934.[16] This was the official date adopted as the first Chinese work was successfully established under Carrie P. Anderson.[17] As such, many consider her to be the first missionary to Malaya. In a report written by Lula Ashmore Baird in July 1951, she mentioned Katherine Claus and Esther Johnson as the first missionaries to Malaya. She even mentioned that a work was started in Ipoh where Katherine Claus resided. The work was given away due to lack of workers to continue the work.[18]

The fact that Jin Huat overlays the readiness of the Chinese people to the missions effort of the Assemblies of God against the backdrop of the John Sung revival meetings is suspect. He was right that the Malaysian Chinese work were the centers (Singapore, Penang, Kuala Lumpur) where other English works and Chinese works spread throughout the country.[19] Derek Tan asserts that most of the mission efforts were confined to Kuala Lumpur for a period of nineteen years. There were some extended efforts of outreach in surrounding nearby villages. He also details that these pioneering efforts were limited to the Chinese populace.[20] The first period of Assemblies of God missionaries who came was pre-World War II. When the war broke out the missionaries were instructed to repatriate.[21] Then there was only the Chinese work in Kuala Lumpur. During this period, a group faithfully met in various borrowed locations. Some were scattered due to the circumstances of the war.[22] After the war when the missionaries

[16] Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004) 129. The 30th Anniversary, Souvenir Publication of the Kuala Assembly of God Church, an archival resource of the National Archive Center of the Assemblies of God Malaysia.

[17] Lula Ashmore Baird wrote a report in July 1951. The date Carrie P. Anderson started the work in 1933. This report is found in the Asia Pacific Resource Center located in Baguio, Philippines.

[18] Lula Ashmore Baird report July 1951.

[19] Tan Jin Huat, "Pentecostals and Charismatics in Malaysia and Singapore", *Asian and Pentecostals: The Charismatic Face of Christianity in Asia,* Anderson and Tang eds. (Baguio City: Regnum & APTS Press, 2005) 286-287.

[20] Derek Tan, "The Assemblies of God", *Christianity in Malaysia: A Denominational History,* Hunt, Lee and Roxbourough, eds. (Petaling Jaya: Pelanduk Publications,

came back, they sought out the former members and began reconstruction work. More missionaries came over after the war. During this period, more works were started. The influx of missionaries to Malaysia was a result of the closed door in China. The Penang work was started in 1953 by Evelyn Iris Hatchett. She had English Sunday schools and a Cantonese Service. [23] The work among the Chinese was hard and slow. In 1959 Lula Baird moved to Ipoh and started a Cantonese work.[24] Then Raub was started in 1960, again with a Chinese congregation.[25] During this period many children attended Sunday schools and youth were exposed to the Gospel message. The English work in no time overran the Chinese work. What were the factors that made the Chinese work difficult and the lack of growth? Why were the Chinese so resistant to the Gospel?

5. The Chinese Work and Their Early Setbacks

In response to this inquiry, I would like to present the factors that account for the seemingly lethargic Chinese work. As mentioned previously, Chinese migrants brought with them the emotional and historical baggage. The struggles of the Chinese did not end after emigrating from China. Many Chinese landed in Malaysia. Others landed in Indonesia and many other places as far as America during the large Chinese Diaspora of 1910-1911. Many of them also landed in Malaysia, others landed in Indonesia and many other places as far as America. In Malaysia, most of them worked in the tin mines and on plantations.[26] Not long after their arrival, the Great Depression of 1930s hit Malaysia, and thousands of Chinese were unemployed. Khoo Kay Khim, a Malaysian historian, estimated during the depression about half a million Chinese were unemployed. Many turned to begging and sleeping days and nights on five foot ways and verandahs.[27] Many actually struggled for a living by being hawkers for their livelihood. Not long after the depression, Malaysia suffered the Japanese invasion of World War II. It was not until in the last 20 years that the general Chinese populace in Malaysia achieved better economic viability.

1992) 229.

[21] Baird, 81-85.

[22] The 30th Anniversary Souvenir Publication.

23 Derek Tan, 233.

[24] Baird, 124-131.

[25] Barid, 133-137

[26] Kaori, 62

[27] Khoo Kay Khim, "The Great Depression: The Malaysian Context," *The History*

The Chinese in their struggle had very little energy or interest in religion. The obvious exigencies were bread and butter issues. Many of those cheated by the labor recruiters were bitter with the circumstances they were in. Many had families back home in China. Religious talk and commitment was a luxury many could not afford. This accounts for the Chinese pragmatic attitudes toward their gods.

The historical baggage from their homeland and the entanglement of Christian missions with foreign powers were viewed with suspicion. They were frustrated, angry and confused over the relationships with the Christian missions. How did the message the Christians preached correspond with the realities they observed? How does one respond to a message of love when the messengers are involved with the people who humiliate your country and exploit your people? They were demeaned and humiliated by the foreign powers. Any collaboration with them would be a betrayal. Chinese felt that to embrace Christianity was tantamount to an act of treason toward their people and their nation. Betrayal is a very shameful and contemptible act in Chinese culture. People caught in an act of treason are called "Zhou Kou" or "running dog" in the community. They will be ostracized and denied communal protection.

There is also the implication that when a Chinese person accepts Christianity, the Chinese community loses a person. Converts are forbidden to participate in many communal and cultural activities and duties like the wedding and funeral rites by the missionaries. They follow foreign ways and disregard many Chinese traditions. During this era, whether it was a conscious or unconscious, missions' effort were often conducted with the "noble savage" theological undergirding.[28] Contextualization was a word not known during this time. The missionaries did and thought what they knew and understood; their intent was to be faithful to the Lord. Not faulting the missionaries then, many of their instructions on cultural matters were potentially explosive, and in hindsight rather naïve or insensitive.

This sense of feeling was further intensified by the clannish structure of the migrant community. The spatial relationships between migrants of different dialects were reasonably distinct. "As migrants they were sensitive to economic opportunities. . . to compete in the new environment, they organized their clan, dialect or occupational associations as the central

of South-East, South and East Asia: Essays and Documents, ed. Khoo Kay Khim (Kuala Lumpur: Oxford University Press, 1977) 82-83.

[28] David J. Bosch, *Transforming Missions: Paradigm Shifts in Theology of Missions* (Maryknoll, Orbis Books, 1992, 288-289. Jane Samson, "Ethonology and Theology: Nineteenth-Century Missions Dilemmas in the South Pacific", *Christian Missions and the Enlightenment*, ed. by Brian Stanley (Grand Rapids, MI: Eerdmans, 2001) 99-122.

component of social organizations."[29] They even fought against one another over the matter of economics and survival.[30] Accepting Christianity would disjoint one's fraternity with the communal clan. Under such a harsh environment, clan fraternity was very vital for survival and subsistence. It is not easy for one to risk the possibility of loosing one's livelihood for the sake of a "suspect" foreign religion.

Confucian family structure also deepens the sense of reluctance of the Chinese to respond to the Gospel. The acceptance of the Gospel would be equal to rejection of parents and forefathers. Any affront that undermines the teaching of filial piety are met with dire consequence. One can recall the Matteo Ricci "Rite controversy" which led to the ousting of missions from China and persecution of the Christians in China. Filial piety is a very sensitive issue in a Chinese community.[31] Any breach of filial piety is a dishonor to the person as well as to the family. The act will disgrace the family and cause them "loss of face" which is very important to a Chinese. The family will be shamed in the community.[32] If a person has been found to have accpeted Christianity, heavy persecution will follow.

The multiple dialects of the Chinese did not make the missionaries' efforts an easy one. Entering a cross-cultural context was already challenging. To deal with multiple dialects was even more difficult. Even with their best foot forward, communication of the Gospel to the Chinese was a mammoth effort on the part of the missionaries. The result may not have been exponential, but it was sure and steady. There were communication challenges. There were Bible women who came over from Hong Kong who were only effective among the Cantonese community. Even the missionaries who learned Chinese were largely Cantonese speaking. Thus, much of the effort and Chinese works were confined to the Cantonese community.

The Chinese communities are very industrious and forward-looking. They had their private agendas. Many parents were willing to send their children to Sunday Schools with the underlying motive that their children

[29] Voon, 93.

[30] Kaori, 62.

[31] Hwa Yung, *Mangoes or Bananas? A Quest for an Authentic Asian Christian Theology*(Oxford: Regnum, 1997) 124-128. Wolfgang Kubin, "Only the Chinese Understand China: The Problem of East West Understanding", *Chinese Thought in a Global Context: A Dialogue Between Chinese and Western Philosophical Approaches*, Karl-Heniz Pohl (Lieden: Brill Academic Pub, 1999) 37-39.

[32] William K. Gabrenya, Jr. and Kwang-Kuo Hwang, "Chinese Social Interaction: Harmony and Hierarchy on the Good Earth", *The Handbook of Chinese Psychology*, ed. By Michael Harris Bond (Oxford: Oxford University Press, 1996) 318-219.

will pick up the English language. Other children were forewarned about conversion issues, especially, with the instruction that they must never be baptized. To the Chinese, when a person takes water baptism there is a spiritual symbolic reference point of no return. Thus, many came to Church but were not ready to make commitments to Christ.

During the war era, the work was left to run on its own. Like sheep without a shepherd they began to wander away. When the missionaries returned after the war to restart the work, they managed to find some scattered sheep and their works were restarted again. The break in the momentum had a definite setback on the momentum of the Chinese works. Needless to say, the amount of energy needed to reinitiate the inertia to start the works again was great.

In 1960, the Bible Institute of Malaya (BIM) was started;[33] the irony was that the medium of instruction was English. Chinese workers who needed training still had to go to Hong Kong for their training. Limited as it was, that was almost the only place where Chinese Christian workers could get their training. The training in Hong Kong was in Cantonese; this would mean that the outreach could only be effectively carried to a particular dialect group, which again was another limitation. Those trained (in BIM) were more proficient in English. So the starting of BIM became the catalyst for the proliferation of the English work. Due to cheaper cost to be trained locally and in English, and also the fact that the missionaries were more efficient in English work, the natural outcome was that the English work grew faster than the Chinese work.

There were attempts by BIM to try to start a Chinese training program. Due to poor response, the effort was abandoned. The Chinese work was already struggling to reach the Chinese people. Those in the Chinese work were still struggling to make a living. Church efforts to send workers to be trained in Hong Kong were costly. Many were still sent to BIM and with the missionaries' help many also started English works and Chinese works were then relegated to be a department in the Church.

6. The Chinese Movement Recovery

The Chinese work did have some setbacks, but the picture was not totally gloomy. There were pockets of growth in her history; the most significant, yet controversial one, was the ministry of Kong Duen Yee, a Hong Kong actress. Her evangelistic itinerary across the Malay Peninsula did result in many conversions as well as controversies. The most celebrated

[33] The minutes of the Field Fellowship Conference of the Malayan Assemblies of God, dated October 16, 1959 (National Archive Center of the Assemblies of God Malaysia).

controversy was centered on the conversion of a Taoist priest in Kuala Lumpur in 1963. She had also doctrinal excess issues. Because of the controversy, the Assemblies of God Malaysia withdrew their association with her. [34] This is a classic case of "power encounter" borrowing from John Wimber's terminology.

The phenomenal growth of the Chinese work, in the author's opinion, was a gradual one, reaching to a "critical mass" which led to an unprecedented growth pattern in the last decade which attracted the attention of the people. Throughout this period, up until the last decade, there was a steady stream of growth. There were growing, maturing and outstanding ministerial workers who provided good leadership for the Chinese work.

The growing pool of Chinese ministerial workers was largely due to the restarting of the Chinese Department in Bible College of Malaysia (BCM, formerly was called Bible Institute of Malaya) in 1980. However, between 1968 and 1972, several students were able to do their studies in Chinese under the direction of Rev David and Alice Nyien. [35] Since the inception of the Chinese Department in BCM a steady stream of ministerial workers were graduated annually. Through the years, growing leadership and widening participation of the Chinese programs which helped to propel the Chinese works forward. Young enthusiastic graduates began pioneering works and affected a momentum of growth within the Chinese movement. At the same time, the Chinese work as departments in English churches grew in tandem with the rest of the Chinese movement.

As BCM progressed in the training curriculum, it further strengthened the local leadership of the Chinese work. Extending her training programs through extension centers also helped to further develop a new level of lay leadership. BCM also helped the Chinese ministers to upgrade themselves academically.

There was also a growing availability and access to Christian Chinese literature. This made it easy to obtain literature for evangelism purposes. Literature is a unintrusive way of presenting the Gospel to non-Christians. It is interesting that the Chinese movement is seemingly more advanced in using digital, multimedia and electronic methods to present the Gospel.

As the Chinese migrants were industrious and enterprising, their economic viability grew progressively in the passage of time. Malaysia as

[34] Tan Jin Huat, 289.

[35] The official Bible College Website, http://bcm.org.my/ (access 10 Jan 2006), *The Newzette* which is an official communiqué of the school had also its first Chinese translated copy for distribution also in 1968. Which affirm the effort of the school starting the Chinese program (Source found in the National Archive of the Assemblies of God Malaysia).

a nation has been experiencing a rather consistent economic growth, except for a short setback in 1975, 1985 and the present struggle since 1997. Overall, the Chinese community came out of these situations reasonably well. These economic blessings helped the Chinese community to take a more relaxed and settled lifestyle. Education which used to be a luxury became accessible and education led them to a new sense of openness to the Gospel.

The communal and dialect groupings began to disintegrate and this freed them to socialize and the burden of clan identity was no longer as daunting. Filial piety still is the underlying social foundation of the Chinese community; its importance has not waned. However, the broadened mindset and perspective through education, media influence and the changing social outlook has given the Chinese a new perspective and a more tolerant outlook on life and religion. This made the people more open and ready to accept the Gospel.

In the past, one of the contributing factors to the resistance of the Gospel was the parents. Connected with the filial piety tension, many have deferred their decision for the Gospel and water baptism out of respect for the parents or grandparents. As the older generations slowly passed off the scene there is a diminishing sense of obligation. More and more of the new generation who are open are beginning to put less of these obligations on their children.

Connected to this was the readiness of the Chinese works to contextualize. In the last decade, the many efforts to contextualize the Gospel to and through Chinese cultural nuances are amazing. We have Christian "ang pow" which is used for auspicious occasions and Chinese New Year, "moon cakes" for mid-autumn festival, Chinese wedding gowns and many others. These contextualization efforts help the Chinese to have a closer affinity to Christianity.

As time and ministry progressed, the many children who came to the Sunday Schools have made a commitment to the Lord inspite of persecution. Many of them have good testimonies which speak well to their immediate family and community. Many also have grown to take up leadership in their churches. As the Gospel touches lives, these people touched by the Lord move upward in social mobility. The upward social mobility of the member also helps the Chinese work to be able to take on more creative and progressive efforts to share the Gospel and become more financially stable. These social achievements help them to be more influential in their work place and community. These good testimonies become a wonderful and powerful bridging opportunity for the communication of the Gospel.

In the last five years, many Chinese members have become involved in the "Happy Men" ministry. This is really the Chinese arm of the Full Gospel Business Men's ministry. Those who got involved in this ministry

are very committed and enthusiastic. They have been very active in evangelism. They are well organized and they readily accept invitations from Chinese churches to share their testimonies and the Gospel. These men have impacted the Chinese work with their enthusiasm and commitment. Through their ministries many Chinese have accepted the Gospel.

The opening of diplomatic relationships with China and the exposure of the Church in China was an eye opener to both the Chinese churches and the Chinese community in Malaysia. It was a very powerful message to the Chinese Christian community that they are not alone. It really inspired and motivated the Malaysian work to move forward. It also opened the Chinese work to a whole new arena of missions. The Chinese work began to flex her spiritual muscles. It provided a whole new dimension of faith expression for the Chinese. These dynamic intersections of events locally and in China have indirectly brought excitement to the local Chinese work.

7. Conclusion

The growth potential of the Chinese work is best described by the term "the sky is the limit." Seeing the fingerprints of God in the Chinese work has been very inspiring.

Learning and observing how God uses history and circumstances to shape the outcome of a movement is very comforting and enlightening. While as a Pentecostal movement we essentially recognize the divine part in the history of a movement, we must be also anticipate how God uses social circumstances to drive a movement. If we are due diligent in reading the "kairos" time that God has brought to us as a movement, partnering with God in these "kairos" moments will bring to the movement a limitless possibility and potentiality. History often serves as a reminder that along the passage of time there are snares and pitfalls which can so easily beset us. Therefore, it is important for leadership to be constantly vigilant and reflective on trends and issues that confront the movement.

[*AJPS* 10:1 (2007), pp. 91-99]

PENTECOSTALS AND PEOPLEHOOD IN THE 21ST CENTURY: PROBING THE PAST PROLEPTICALLY[1]

David Daniels

As Pentecostalism becomes the majority religion in myriad countries and/or a political force with which to reckon, alarm goes off about how Pentecostals will operate in the public arena. Debate rages between scholars ranging from the David Martins, Cheryl Sanders, and Paul Giffords about whether Pentecostals will be authoritarian or democratic, patriarchical or egalitarian, and capitalistic or socialistic. An underdiscussed component to this debate is the ways that Pentecostals will construct their racial/ethnic identities or peoplehood. Will Pentecostal identity employ inclusionary or exclusionary tactics in its construction of peoplehood?

As an historian, this conversation by Pentecostal peoplehood could be advanced through studies of contemporary Pentecostal life, especially in regions marked by racial/ethnic tensions such as Great Britain, Brazil, central Africa, United States or Japan or racial/ethnic harmony such as Belize. As an historian, this paper searches for moments in the past where Pentecostal history anticipated a trajectory in the Pentecostal present or future related to peoplehood or identity formation, a trajectory about constructive ways the Pentecostal peoplehood was imagined.

As we celebrate the revivals in Wales (1904-5), India (1905-7), United States (1906-9), Korea (1905-7) and other countries which participate in the emergence of global Pentecostalism a century and more ago, I would like to focus on the influential, international Pentecostal newspaper, *Apostolic Faith* (Los Angeles), to explore how the writers collectively who were

[1] This paper is a major revision and expansion of my article, "*God Makes No Differences in Nationality:" The Fashioning of a New Racial/Nonracial Identity at the Azusa Street Revival."*

published in the paper anticipated a trajectory of Pentecostal peoplehood that supply a useable history for the Pentecostal present and future.[2]

The *Apostolic Faith* (Los Angeles) paper offered all races the opportunity to practice wearing a new racial identity or form peoplehood. Readers and participants in the emerging global movement could try on a novel identity that was fashioned out of the new charismatic experiences of the global Pentecostal Revival. Far from being full designed, the identity was a work-in-progress, being crafted during the glow of the Revival. They could imagine this new identity or in some cases model this Pentecostal peoplehood within certain sites of the emerging global movement. The peoplehood that the readers and participants imagined reflected a racial vocabulary, symbolism, and vision that differed drastically from the dominant society. It was an identity that looked beyond the racial divide of the era advanced by colonialism and segregation.

"The 'color line' was washed away in the blood" emerged as a radical and bold image that the U.S. Pentecostal pastor Frank Bartleman later attached to the Azusa Street Revival of 1906-9 and painted in the minds of Pentecostals globally. His image captured the social and religious possibilities inherent in the identity-making process of the Revival. As a word- picture, it reflected the significance of the Azusa Street Revival and embodied the aspirations of Christians envisioning a racial identity that rejected the racial symbolics of the era by imagining racial relations beyond the color line that separated the races in various empires and countries of the early 20th century.[3]

1. Pentecostal Geography of Race

An analysis of Pentecostal spatiality (geography) embedded in *The Apostolic Faith* (Los Angeles) harbors clues to the contours of the imagined racial identity or peoplehood of early Pentecostals. Such an analysis sketches how Pentecostals "mapped themselves onto the racial and ethnic terrain" of western discourses of identity. For discourses of identity, territoriality is key, focusing on the land which a group possesses connections with socially, politically, historically, or symbolically. For Pentecostal peoplehood, territory is symbolic and historical. The writers published in the *Apostolic Faith* (Los Angeles) paper by recognizing each

[2] Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004); *The Apostolic Faith* (Los Angeles) in *Like As of Fire*, collected by Fred T. Corum and Rachel A. Harper Sizelove, republished by E. Myron Noble (Washington, D.C.: Middle Atlantic Regional Press, 2001).

[3] Frank Bartleman, *Another Wave Rolls In! (What Really Happened at Azusa Street)* (Monroeville, PA: 1970 rrint), 55.

other as being part of the same movement imagined a Pentecostal geography on which they were all located. The published articles and correspondence published in the paper mapped a Pentecostal geography in which to organize the movement spatially. Earlier this year, the planners of the Azusa Centennial contended that Los Angeles and 312 Azusa Street were major sites on the Pentecostal global map. Scholars such as Allan Anderson offer other sites within the Pentecostal geography as historical connections to territory for Pentecostals.

Within the *Apostolic Faith* (Los Angeles) paper, the world was mapped linguistically. The paper focused on organizing the people of the world around their languages. The linguistically mapped world of the *Apostolic Faith* (Los Angeles) paper refused to privilege the languages of the European empires that dominated the world system and that were used in commerce and taught in schools throughout the colonies and the West. The linguistically mapped world of the *Apostolic Faith* (Los Angeles) paper countered the colonial map and its related racial order. The linguistically mapped world of the *Apostolic Faith* (Los Angeles) paper organized its geography around the languages of "India, China, Africa, Asia, Europe, and the islands of the Sea" in general terms and specially the recognized languages of Spanish, "Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu...Hindu and Bengali...Chippewa." Interestingly, specificity is granted to Asian languages by citing over four languages and to African languages where, in other listings, Cru (Kru), Zulu, and Ugandan are noted. In the linguistically mapped world imagined by the *Apostolic Faith* (Los Angeles) paper Asia and Africa are on par with Europe and North America geographically and racially. The linguistic mapping of the world provided a means to view humanity in terms other than race. Possibly, glossolalia or zenolalia predisposed Pentecostals to map the world linguistically and challenge the racial order with their Pentecostal geography.[4]

The Pentecostal geography offered an alternative to the dominant ways that the European empires mapped the world. The imperial maps organized the world by the triology of races (Causasoid, Mongoloid, and Negroid). As if with a color-coded scheme, the world was painted shades of white, yellow, and black. Other imperial maps expanded the triology to eight racial categories: four European races (Alpine, Mediterranean, Nordic, and Semitic) and four non-European races (Ethiopian, Mongolian, Malay, and American). While other imperial maps organized the world into 40 races based on nationalities such as Irish, Italians, Syrians, Greeks, Hungarians, Poles, Serbo-Croatians, Japanese, Filippinos, Mexicans, and

[4] *The Apostolic Faith* (Los Angeles) 1:4:1; 1:1:1; 1:1:6, 3.

Negroes. These imperial maps always ordered the racial groups hierarchically, privileging first the Anglo-Saxon and Germanic peoples among the Europeans and the Europeans over the non-Europeans.[5]

Related to the linguistical mapping of *Apostolic Faith* (Los Angeles) paper was the mapping of the world in terms of nationalities instead of races. The *Apostolic Faith* (Los Angeles) paper mapped the world around the Book of Acts, the Pentecost text, in terms of languages, as noted above, and nationalities. In Acts 17:26 proclaims "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth...." Within the discourse of the *Apostolic Faith* (Los Angeles) paper, this text is recast to refer to nationalities instead of nations, recognizing that "All classes and nationalities meet on a common level," placing all nationalities and classes on equal footing before God and each other. Nationalities that were listed as being present at the Azusa Street Revival went beyond the black-white racial schema of the United States by citing the Chinese, Mexicans, Ethiopians, North American Indians, and others. By rejecting the hierarchy of nationalities, the geography of *Apostolic Faith* (Los Angeles) paper contended that the equality of nationalities corresponded to the geography of the linguistical map with its equality of languages (people). Various articles re-enforced this angle by saying in the words of one writer: "God makes no difference in nationality."[6]

Central to the early Pentecostal geography is the mapping of Pentecostalism as a multi-national, multi-racial, multi-ethnic global movement. The *Apostolic Faith* (Los Angeles) paper gave a sense that Pentecostalism covered the globe. The focus was on the arrival of Pentecostals on the various continents. Obviously, questions about the durability of the Revival in the different countries would require a temporal (historical) rather than a spatial assessment. Pentecostal geography promoted the movement as having escaped the blending of territory and faith which exemplified Lutheranism in Nordic and Germanic countries, Presbyterianism in Scotland and Northern Ireland, and Waldensianism in Italy. Pentecostal geography disentangled race/ethnicity from territory and faith.

Nearly a decade after the Azusa Street Revival, for instance, William Joseph Seymour, the leader of the Revival and contested founder of global Pentecostalism, wrote that "God's design in raising up the Apostolic Faith Church in America was to evangelize over these lands. As proof hereof we have seen since 1906 that time of extraordinary work of God extending

[5] David R. Roediger, *Working Toward Whiteness: How America's Immigrants Became White* (New York: Basic Books, 2005).

[6] *The Apostolic Faith* (Los Angeles) 1:5:1; 1:1:3.

throughout all of the United and Territories, and throughout the whole world."[7]

Early Pentecostal geography allowed Pentecostals to visually recognize and embrace the variety of races (and ethnicities) as equals. It imagined a peoplehood defined linguistically as well as in terms of nationalities with both espousing equality.

2. Leveling the Hierarchy of the Races

The hierarchically mapped world of European colonialism and North American capitalism marketed a robust rhetoric of racial superiority and inferiority where the racial minority (numerically or politically) or colonized were deemed inferior to the racial elite or colonizers. This rhetoric with its dominance-subjugation aggregated various privileges with racial or ethnic difference.

The early Pentecostal geography or mapping using the categories of language and nationality supplanted race in order to imagine a Pentecostal peoplehood. Pentecostal peoplehood as imagined in the *Apostolic Faith* (Los Angeles) paper supplied the Pentecostals with an identity that transcended the exclusionary strategies of the superior/inferior schema and envisioned inclusionary strategies of racial equality, seemingly without employing a particular racial or ethnic identity for all to assume. By questioning the "dominance-subjugation dichotomy," Pentecostal peoplehood disaggregated the alignment of privilege with racial and ethnic difference.

The disaggregation of privilege and racial difference or the disavowal of the exclusionary practices of the superior/inferior schema promoted different "races" sharing power and exchanging culture since all peoples were equal. Pentecostal peoplehood reflected new racial arrangements in various countries by challenging the racial hierarchies of colonialism.

The symbolic and social impact of the Pentecostal peoplehood differed depending upon where the races would have been slotted in the racial hierarchy. For the African diaspora in North America, the *Apostolic Faith* (Los Angeles) paper advocated their equality with the European race(s) and lodged them as equals on the racial landscape. For the Spanish diaspora in the Americas, especially those who were interracial and multi-racial such as the Mexicans and Puerto Ricans, they also found an advocate for their equality within a flattened hierarchy. For Asians in Asia and their various diasporas, a similar advocacy occurred within *Apostolic Faith* (Los Angeles)

[7] W. J. Seymour, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, Cal. 1915 with Scripture Readings* (Los Angeles, CA: privately published, 1915), 12.

linguistically mapped world of peoples might fail to achieve the needs of the contemporary Pentecostal identity, there is something important about having inclusionary practices that reject hierarchies of race and color within the Pentecostal construction of peoplehood.

For instance, inclusionary strategies within Pentecostal peoplehood would transform relationships between Pentecostals who are Korean, Okinowan, and Japanese majority and live in Japan or Pentecostals who are of African, Asian, and European descent and live in Canada or Pentecostals of Spanish, Amerindian, and African descent who live in Brazil as well as Pentecostals in various other countries where racial, ethnic, and color differences become translated in differences in privilege and power.

How do contemporary Pentecostals build upon the advantages of the early Pentecostal peoplehood that was imagined in the *Apostolic Faith* (Los Angeles) paper in which linguistic reasoning and discourse allowed early Pentecostals conceptually to recognize and embrace a variety of races and ethnicities as equal without erasing differences and grant them permission to cross boundaries erected by hierarchies of race, ethnicity, and color in order to worship and work together in the ministry?

Pentecostal peoplehood could reject popular perceptions that hierarchies of race, ethnicity, and color are unavoidable and conflict between the groups related to these hierarchies are inevitable by embodying alternative path. Pentecostal peoplehood could demonstrate how conflicts based on race, ethnicity, and color can be mediated, managed, and possibly resolved.

Although, early Pentecostal geography by linguistically mapping the peoples of the world was able conceptually to transcend race, ethnicity, and color, contemporary Pentecostals must decide what type of discourse and rhetorical strategies to employ in order to fashion Pentecostal peoplehood in the early 21st century. Should a contemporary Pentecostal peoplehood entail the transcending race, ethnicity, and color where racial or ethnic particularity is marginalized or erased? Or should a contemporary Pentecostal peoplehood transcend race, ethnicity, and color by embracing particularity in an inclusionary manner rather in an exclusionary way, opening up the particularity of race, ethnicity, and color to the cultures of other peoples? Or should a contemporary Pentecostal peoplehood embrace multi-identities drawn from various races and ethnicities in which specific Pentecostals live and worship? Or should a contemporary Pentecostal peoplehood exhibit a hybridity of the cultures within particular countries and regions in which specific Pentecostals reside and travel? Or should a contemporary Pentecostal peoplehood exhibit a hybridity of races, ethnicities, and colors through the practice of inter-racial, inter-ethnic marriage and formation of a "mixed blood," multi-racial/ethnic group?

Among the current choices are seemingly: non-raciality, anti-racism, multi-raciality, pluri-raciality, and an acculturating raciality. Whether through a single path, which might be improbable, or multiple paths, Pentecostal peoplehood demands the racial/ethnic transformation and the formation of a transcending identity.

As Pentecostalism becomes the majority religion in myriad countries and/or a political force, Pentecostals have an opportunity to advance peace in the world through the way imagine and fashion an inclusionary form of peoplehood a century after the advent of global Pentecostalism.

[*AJPS* 10:1 (2007), pp. 101-115]

ESCHATOLOGY AND PNEUMATIC PREACHING WITH A CASE OF DAVID YONGGI CHO

Vincent Leoh

1. The Pentecostal Preacher in God's Eschatological Kingdom

The anastatic strand defines the Pentecostal preacher as an empowered witness not just in a particular historical era, but more significantly, in God's eschatological kingdom. Eschatology as a resource for Pentecostal preaching has fueled the dynamism of the movement and to a certain degree has given a distinctive quality to its preaching.

1.1 Theories of Eschatology and Eschatological Preaching

Liberalism and the Social Gospel movement in the nineteenth century and current secular humanism tend to ignore eschatology. Systematic and biblical theology often produces a "de-historicized eschatology and de-eschatologized history."[1] This has led to an unhealthy dualism, a form of "two realms" thinking which denies any continuity between eschatological hope and historical existence.

There has been a rise of eschatology as a dominant motif in Christian ethics and theology in recent years. Moral theologians like Pannenberg, Moltmann, Braaten, and Ogletree have made important contributions in relating eschatology and ethics in their works. They have directed attention to eschatology as a key to the foundations of Christian ethic. Moltmann's

---

[1] James Merrill Childs, Jr., "The 'Imago Dei' and Eschatology: The Ethical Implications of a Reconsideration of the Image of God in Man within the Framework of an Eschatological Theology" (S.T.D. dissertation, Lutheran School of Theology at Chicago, 1974), pp. 258, 349, 350.

famous claim is "from first to last, and not merely in the epilogue, Christianity is eschatology, is hope."[2]

There are four distinct schools of interpretation in the millennial approach (one thousand years rule of Jesus Christ on earth) to eschatology: postmillennialism, premillennialism, amillennialism, and dispensationalism. Most Pentecostals are of the futurists premillennial school that holds to the belief that the personal return of Jesus would be before the "tribulation" and the millennial reign of Christ. Premillennial eschatology emphasizes evangelism while faithfully awaiting the end.

Eschatology as a resource for ethical decision-making has found various expressions.[3] Schweitzer's *consistent* eschatology is totally future—Jesus' death introduced an "interim ethic."[4] In contrast, C. H. Dodd's *realized* eschatology is totally present—the "eschaton" was fully realized in the coming of Christ.[5] Rudolf Bultmann maintains an *existential* approach to eschatology that sees eschatology as "the existential encounter with the realized now."[6] Jürgen Moltmann's *promissory* eschatology views the "parousia" as a future event that informs the present—eschatology is happening now as we live in the knowledge of the future of God.[7] The *inaugurated* ("Heilsgeschichte") eschatology of Jeremias, Kummel, and Cullmann combines present and future with an existing tension between the already and the not-yet. *Dialectical* eschatology as held by Barth,

[2] Quoted in Richard Bauckham, "Jürgen Moltmann," in *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, vol. 1, ed. David F. Ford (Oxford: Basil Blackwell, 1989), pp. 298, 299.

[3] This section on eschatological ethics is adapted from the following sources: Max Lynn Stackhouse, "Eschatology and Ethical Method: A Structural Analysis of Contemporary Christian Social Ethics in America with Primary Reference to Walter Rauschenbusch and Reinhold Niebuhr," (Ph.D. dissertation, Harvard University, 1964); Richard Lane Holcombe, "A Correlated Preaching and Teaching Program on Current Positions in Biblical Eschatology" (D.Min. field project report, Southern Baptist Theological Seminary, May 1984); Paul Simmons, "Eschatology as Resource of Ethical Decision"(Class notes, Southern Baptist Theological Seminary, Louisville, KY, Spring 1989). See also Millard J. Erickson, *Contemporary Options in Eschatology* (Grand Rapids: Baker, 1977).

[4] Albert Schweitzer, *The Quest of the Historical Jesus* (London: Adam & Charles Black, 1910).

[5] C. H. Dodd, *The Apostolic Preaching and Its Development* (New York: Harper & Row, 1964).

[6] Rudolf Bultmann, *The Presence of Eternity: History and Eschatology* (New York: Harper & Row, 1957).

[7] Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, trans. James W. Leitch (London: SCM, 1967), pp. 18-19.

Brunner, Reinhold Niebuhr and Althaus maintains a dialectical tension between time and eternity; it negates or demythologizes the future in favor of "realism" for action in the world. Scofield and Hal Lindsey have popularized *dispensationalist* eschatology where history is divided into seven dispensations with chronological schemes of events leading to the return of Jesus and an apocalyptic expectation of the end of the world and in-break of the transcendent Kingdom of God upon earth. The *reconstructionist* eschatology of Rushdoony and Gary North is triumphalist and postmillennial; it seeks the "Christianization of America" and the establishment of a theocratic nation before Christ's return.

Among contemporary ethicists, Thomas Ogletree offers a phenomenological account of human action which is related to community life and eschatological existence that is future-oriented or anticipatory.[8] Paul Ramsey holds that the eschatological-apocalyptic is presumed to be an aspect of Jesus' thought that is unacceptable to the modern mind.[9] James Gustafson, as a representative of the historical-eschatological method, is one who is highly sensitive to present and past history and the provisional functions of society, but opposes building ethics on eschatological statements.[10]

What has eschatology to do with preaching? McClure maintains that the preaching in the postmodern church is suffering under the implicit resignation of liberalist and neo-orthodox eschatologies.[11] He notes that preachers of the early nineteenth century were basically postmillennialists. However, in the late nineteenth century under the influence of Schleiermacher, Ritschl, Harnack, and others, liberal preaching and its optimistic historical and social progressivism replaced postmillennial preaching. Liberal and social gospel preachers stressed the continuity between history and the eschatological future. Most of these, by the 1920s, interpreted the Kingdom of God as an achievable ethical reality rather than a future eschatological event.

Eschatological preaching changed its emphasis at the turn of this century. Later, under the theological influence of a sobered Niebuhrian

[8] Thomas Ogletree, *The Use of the Bible in Christian Ethics* (Philadelphia: Fortress, 1983), p. 177.

[9] Paul Ramsey, *Basic Christian Ethics* (New York: Scribner's, 1950), pp. 24-25, 41; cf. Childs, "Imago Dei," p. 348.

[10] James Gustafson, *Ethics from a Theocentric Perspective*, 2 vols. (Chicago: University of Chicago Press, 1981).

[11] John McClure, "Preaching, Eschatology, and World View," *Journal for Preachers* 13 (Advent 1989), pp. 2-10 (7).

famous claim is "from first to last, and not merely in the epilogue, Christianity is eschatology, is hope."[2]

There are four distinct schools of interpretation in the millennial approach (one thousand years rule of Jesus Christ on earth) to eschatology: postmillennialism, premillennialism, amillennialism, and dispensationalism. Most Pentecostals are of the futurists premillennial school that holds to the belief that the personal return of Jesus would be before the "tribulation" and the millennial reign of Christ. Premillennial eschatology emphasizes evangelism while faithfully awaiting the end.

Eschatology as a resource for ethical decision-making has found various expressions.[3] Schweitzer's *consistent* eschatology is totally future—Jesus' death introduced an "interim ethic."[4] In contrast, C. H. Dodd's *realized* eschatology is totally present—the "eschaton" was fully realized in the coming of Christ.[5] Rudolf Bultmann maintains an *existential* approach to eschatology that sees eschatology as "the existential encounter with the realized now."[6] Jürgen Moltmann's *promissory* eschatology views the "parousia" as a future event that informs the present—eschatology is happening now as we live in the knowledge of the future of God.[7] The *inaugurated* ("Heilsgeschichte") eschatology of Jeremias, Kummel, and Cullmann combines present and future with an existing tension between the already and the not-yet. *Dialectical* eschatology as held by Barth,

[2] Quoted in Richard Bauckham, "Jürgen Moltmann," in *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, vol. 1, ed. David F. Ford (Oxford: Basil Blackwell, 1989), pp. 298, 299.

[3] This section on eschatological ethics is adapted from the following sources: Max Lynn Stackhouse, "Eschatology and Ethical Method: A Structural Analysis of Contemporary Christian Social Ethics in America with Primary Reference to Walter Rauschenbusch and Reinhold Niebuhr," (Ph.D. dissertation, Harvard University, 1964); Richard Lane Holcombe, "A Correlated Preaching and Teaching Program on Current Positions in Biblical Eschatology" (D.Min. field project report, Southern Baptist Theological Seminary, May 1984); Paul Simmons, "Eschatology as Resource of Ethical Decision"(Class notes, Southern Baptist Theological Seminary, Louisville, KY, Spring 1989). See also Millard J. Erickson, *Contemporary Options in Eschatology* (Grand Rapids: Baker, 1977).

[4] Albert Schweitzer, *The Quest of the Historical Jesus* (London: Adam & Charles Black, 1910).

[5] C. H. Dodd, *The Apostolic Preaching and Its Development* (New York: Harper & Row, 1964).

[6] Rudolf Bultmann, *The Presence of Eternity: History and Eschatology* (New York: Harper & Row, 1957).

[7] Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, trans. James W. Leitch (London: SCM, 1967), pp. 18-19.

Brunner, Reinhold Niebuhr and Althaus maintains a dialectical tension between time and eternity; it negates or demythologizes the future in favor of "realism" for action in the world. Scofield and Hal Lindsey have popularized *dispensationalist* eschatology where history is divided into seven dispensations with chronological schemes of events leading to the return of Jesus and an apocalyptic expectation of the end of the world and in-break of the transcendent Kingdom of God upon earth. The *reconstructionist* eschatology of Rushdoony and Gary North is triumphalist and postmillennial; it seeks the "Christianization of America" and the establishment of a theocratic nation before Christ's return.

Among contemporary ethicists, Thomas Ogletree offers a phenomenological account of human action which is related to community life and eschatological existence that is future-oriented or anticipatory.[8] Paul Ramsey holds that the eschatological-apocalyptic is presumed to be an aspect of Jesus' thought that is unacceptable to the modern mind.[9] James Gustafson, as a representative of the historical-eschatological method, is one who is highly sensitive to present and past history and the provisional functions of society, but opposes building ethics on eschatological statements.[10]

What has eschatology to do with preaching? McClure maintains that the preaching in the postmodern church is suffering under the implicit resignation of liberalist and neo-orthodox eschatologies.[11] He notes that preachers of the early nineteenth century were basically postmillennialists. However, in the late nineteenth century under the influence of Schleiermacher, Ritschl, Harnack, and others, liberal preaching and its optimistic historical and social progressivism replaced postmillennial preaching. Liberal and social gospel preachers stressed the continuity between history and the eschatological future. Most of these, by the 1920s, interpreted the Kingdom of God as an achievable ethical reality rather than a future eschatological event.

Eschatological preaching changed its emphasis at the turn of this century. Later, under the theological influence of a sobered Niebuhrian

[8] Thomas Ogletree, *The Use of the Bible in Christian Ethics* (Philadelphia: Fortress, 1983), p. 177.

[9] Paul Ramsey, *Basic Christian Ethics* (New York: Scribner's, 1950), pp. 24-25, 41; cf. Childs, "Imago Dei," p. 348.

[10] James Gustafson, *Ethics from a Theocentric Perspective*, 2 vols. (Chicago: University of Chicago Press, 1981).

[11] John McClure, "Preaching, Eschatology, and World View," *Journal for Preachers* 13 (Advent 1989), pp. 2-10 (7).

"Christian realism," neoorthodox preaching in the mid-twentieth century stressed the qualitative difference between history and the eschatological future. It bears an undercurrent message of historical resignation. The social and psychological preaching of the 1960s and 1970s revived elements of the liberal ethical hope for the future. Liberationist preaching, especially in the third world, nurtures a neo-Marxist utopian hope of achieving liberation in the eschatological future for the world's poor and socially marginalized people—through the "poor of God."[12]

Eschatology has also changed the definition of preaching. Rejecting the popular version of "preaching as event," Holmes suggests that end-time preaching involves a *process*—a dynamic onwardness rooted in revelation and continuing in life.[13] In its continuity it relates to something that is happening, not something that has happened. As such, the preacher of the Second Advent is always reaching out for the next sermon; no sermon can be viewed as finished when the formal proclamation has ceased.

Eschatological preaching gives meaning to the facts of ordinary life. Lischer writes,

> Eschatological proclamation continually reappropriates and reapplies the promise.... Our aim is to create sermons, the form of whose content enlivens hearers to the presence and the future of Jesus Christ. The rhetoric of the gospel maintains a balance between the promise that has been fulfilled and which is now sacramentally celebrated in the church, and the promise of further participation in God's future.[14]

The eschatological dimension of Christian ethics finds expression in at least two different approaches: a "this-worldly" orientation and an "other-worldly" orientation. The eschatological also influences the ethical in several ways: by judging, by insisting upon hope, by providing a lure or drawing power, by mystic participation in the here and now, and by the

[12] McClure, "Preaching, Eschatology, and World View," pp. 2, 4; see also T. Howland Sanks, "Liberation Theology and the Social Gospel Variations on a Theme," *Theological Studies* 41 (1980), pp. 672-73.

[13] Holmes, *The Last Word*, pp. 31-41, 49. The author listed the following attributes which should characterize end-time preaching. Eschatological preaching of hope is: revelational, cosmical, evangelical, celebrational, confessional, individual, corporal, situational, relational, dialogical, holistical, universal, and ecumenical (pp. 55-65).

[14] Richard Lischer, "Preaching and the Rhetoric of Promise," *Word and World* 8 (Winter 1988), pp. 66-79 (78, 79).

beauty of the eschaton or consummation as portrayed. Eschatology is therefore far too important for the Christian faith to be marginalized or ignored in preaching. As a prime symbol of hope it may function in Pentecostal preaching as a model for discipleship.[15]

1.2 The Place of Eschatology in Pentecostalism

Theologian Paul Tillich once noted that the best way to study a religion is to examine its conception of the end times. Indeed, eschatology is the foundation of Pentecostal ethics. The key to understanding the transformative ethics of Pentecostalism is located in their notion of eschatological hope.[16]

The view that the second coming of Christ is at hand has been an important component of Pentecostalism. Eschatology belongs to the essence of Pentecostalism and initially Pentecostals are eschatologically excited Christians.[17] In the beginning the message of Pentecostalism was the Second Advent: "[They] sing songs proclaiming that 'Jesus is coming soon'...prophecies call out that 'My time is near.'"[18] The reality of the soon return of Jesus affects daily living, to the extent that a common expression used by Pentecostals in making any future plans is "the Lord tarrying."

Early Pentecostal eschatology is a result of the Holiness movement's intense prayer, fasting, and heart-searching to ascertain God's thought for the closing of the Church Age.[19] Modern Pentecostal eschatology to a great extent echoes the imminent apocalyptic predictions that proved so popular in Hal Lindsey's *The Late Great Planet Earth*, and Tim LaHaye's

[15] Huibert Zegwaart, "Apocalyptic Eschatology and Pentecostalism: The Relevance of John's Millennium for Today," *Pneuma* 10 (Spring 1988), pp. 3-25 (25).

[16] See Leonard Lovett, "Black Holiness-Pentecostalism: Implications for Ethics and Social Transformation"(Ph.D. dissertation, Emory University, 1979), p. 113.

[17] See Zegwaart, "Apocalyptic," p. 3; Prudencio Damboriena, *Tongues as of Fire: Pentecostalism in Contemporary Christianity* (Washington, DC: Corpus Books, 1969), p. 82.

[18] Neitz, *Charisma*, pp. 56, 204, 205. Anderson suggests that at first the doctrine of tongues was subordinate to the millennarian message. Tongues was a means by which the message was confirmed, legitimated, and propagated (p. 90). When Jesus did not come immediately, the emphasis shifted and tongues became the more important doctrine. Later, other "signs" of Pentecost were cultivated, for example casting out demons and healing of the sick (Roger M. Anderson, *Vision of the Disinherited* [New York: Oxford University Press, 1979], p. 90).

[19] Carl Brumback, *Suddenly from Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), p. 7.

The Beginning of the End.[20] Lindsey's and LaHaye's reasoning are deductive in nature and are based on premillennial notions of the rapture, the great tribulation, the marriage supper of the Lamb, etc.[21] Pentecostal preachers therefore, by and large, take an interest in the signs of the *parousia*. Contemporary social and political events have been interpreted as sure signs of the imminent coming of Jesus Christ. They are, however, wary of any attempt to calculate the time of the *parousia*.

Pentecostalism, with its premillennial view of the future (at least at the beginning of the movement), along with other Fundamentalist groups, held a sectarian ethical stance against the values of the world.[22] There was unrelenting criticism of this present evil world. The focus then was on evangelism and the spiritual needs of the people. As it experienced upward social mobility and gained social acceptance, the movement has more or less adopted an accommodative posture. There has been more involvement in social activism to alleviate social ills. In sum, the eschatological vision of

[20] Bible scholars have pointed out that apocalyptic and apocalyptic eschatology are to be carefully distinguished from prophecy and prophetic eschatology. For Collins, the genre determines the form (John J. Collins, "Apocalypse: The Morphology of a Genre," *Semeia*14 [1979], pp. 21-59). For Klaus Koch, *The Rediscovery of Apocalyptic*, trans. Margaret Kohl (London: SCM, 1972), pp. 36-37, apocalyptic has been treated as a special case in the development of Israelite and Jewish traditions and one that is decidedly inferior to the tradition of classical prophecy. Other important works on apocalypse include: Leon Morris, *Apocalyptic* (Grand Rapids: Eerdmans, 1972); Paul D. Hanson, *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*, 2nd ed. (Philadelphia: Fortress, 1979); D.S. Russell, *The Method and the Message of Jewish Apocalyptic* (London: SCM, 1964).

[21] The "end-time" doctrine of the Assemblies of God is premillennial, but not necessarily dispensational. See Stanley Horton, *The Promise of His Coming* (Springfield, MO: Gospel Publishing House, 1967), p. 329; Menzies, *Anointed.* Hollenwager, *Pentecostals*, p. 415, G. T. Shepperd and D. W. Faupel maintain that large sections of Pentecostal bodies today have inherited dispensationalism from the early Pentecostals' former denominations. Other analysts have documented the symbiotic relationship between premillennialism, dispensationalism and the Pentecostal Movement. See C. Norman Krause, *Dispensationalism in America* (Richmond: John Knox, 1958); Clarence Bass, *Backgrounds to Dispensationalism*(Grand Rapids: Eerdmans, 1960).

[22] I do not here draw a strict distinction between Pentecostal premillennialism and Chiliasm. The latter holds that the Second Advent is close at hand, the Antichrist and his confederates are to be destroyed at Megiddo, Satan is to be bound for one thousand years during which is the Millennium, when the martyrs are raised in the first resurrection and reign with Christ at Jerusalem. See Lyford Paterson Edwards, "The Transformation of Early Christianity from an Eschatologized to a Socialized Movement" (Ph.D. dissertation, The Graduate Divinity School, The University of Chicago, 1919), p. 4.

current Pentecostalism is one of both judgment and promise for historical existence.[23]

The anastatic strand of Pentecostal ethics consists of the twofold significance of the pneumatic and the eschatological. How then does the pneumatic affect the eschatological in Pentecostal doctrine and preaching? Gary Burge, in his study of the Fourth Gospel maintains that the Spirit is the eschatological continuum in which the work of Christ, initiated in his ministry and awaiting its termination at his return, is wrought out.[24] John's futurist eschatology, then, is maintained by making the Spirit an interim figure present in lieu of Jesus until the consummation of the age.

It is the function of the Spirit to prepare the Church or the Bride of Christ for the coming of the Bridegroom. This eschatological presence of Christ in the Paraclete manifests itself in the ministry of the church. The eschatological impact is clearly evident in the ministry of preaching.

1.3 The Role of Eschatology in Pentecostal Preaching

Premillennial expectations and eschatological urgency formed an important part of the message of early Pentecotalism. The early Pentecostal preachers believed that they were preaching the end-time message, and the "latter rain" revival with its frequent charismatic manifestations is the eschatological sign of the cataclysm. Gee says, "their hearts glowed with the expectation and conviction that there was destined to be a last revival before the coming of the Lord, and that, for them, all earthly history would soon be consummated by the 'Rapture'."[25] The impact of apocalyptic movies like "A Thief in the Night," and "Distant Thunder," and popular messages based on the books of Daniel and Revelation added to the urgency apparent in Pentecostal sermons.

Although Bloch-Hoell disagrees with Gunnarson that Pentecostal preaching is *first of all* eschatological, he observes that the eschatological

[23] For a recent study, particularly in relevance to Asia, see Wonsuk Ma, "Pentecostal Eschatology: What Happened When the Wave Hit the West End of the Ocean," in *The Azusa Street Revival and Its Legacy*, eds. Harold Hunter and Cecil M. Robeck, Jr. (Cleveland, TN: Pathway, 2006), pp. 227-242.

[24] Burge, *The Anointed Community*, pp. 34, 35.

[25] Donald Gee, *The Pentecostal Movement* (London: Elim, 1949), p. 2, quoted in McClung, "Explosion, Motivation, and Consolidation," p. 163.

element is more dominant in Pentecostal preaching than in the majority of Christian churches.[26] Pentecostal eschatology expressed in preaching is vivid and inspiring faith and not just inherited dogma. Bloch-Hoell believes that eschatology is a consequence of the biblicism of the Movement, and it is also in accordance with the fancy for the extraordinary and perturbing. It may also be that the eschatological element in Pentecostal preaching was strongly motivated towards missionary activity. The imminence of Christ's return was emphasized in order to intensify the appeal to conversion or to home and foreign mission work.[27]

Even today, Pentecostal preachers easily tap springs of millennialist sentiment with an insistence on the imminent return of Christ in prophetic messages on the "last things." The language of premillennialism remains appropriate for a people who see not the betterment but the degradation of society everywhere. The Pentecostal minister who preaches energetically on sin and grace, salvation and perdition, utilizing the dramatic idea of the *parousia* for emotional stimuli, will get an enthusiastic response from the people. Thus, eschatology is easily, powerfully, and sometimes dramatically put to rhetorical use. However, although "the menace of the last Judgment is powerfully evoked...the frightening element does not dominate Pentecostal eschatology any more than eschatology dominates the entire Pentecostal message."[28]

The Pentecostal message with its premillennarian, pretribulationist, and antinomian tendencies was proclaimed with urgency and fervency from Pentecostal pulpits all over the world—in some instances, to the point of succumbing to the temptation of an eschatological irresponsibility which has not given enough importance and value to the reality of the present. Fulfillment of prophecy is usually tempered with warnings against false hopes, such as world peace, world government, military settlements, and other human utopian

[26] Bloch-Hoell, *Pentecostal Movement*, p. 154. Even then, he maintains that eschatology does not characterize the Pentecostal message to such an extent as it does within Adventism and Jehovah's Witnesses (p. 155).

[27] Bloch-Hoell, *Pentecostal Movement*, p. 88. McGee, "Assemblies of God Overseas Missions," p. 435 agrees that the premillennial expectancy of the Assemblies of God is an important foundation for the growth of the missionary movement which began in the 1960s.

[28] Bloch-Hoell, *Pentecostal Movement*, p. 156. Heiko A. Oberman, "Reformation, Preaching, and *Ex Opere Operato*," in *Christianity Divided*, ed. Daniel J. Callahan (New York: Sheed and Ward, 1961), pp. 223-239 quoted in Taylor, "The Resurrection," p. 129 develops his view of the sermon as an eschatological event. He holds that the Word of God, mediated through the action of the Spirit, opens the heart of the hearer to receive that word as promise or threat.

ventures.[29] Pentecostal preachers hold to the view that the resolution of human and other ethical problems is to be found only in the *eschaton*.[30] Holmes puts it succinctly,

> We preach hope, not for the development of man's abilities to achieve a better world, or for the development of his morals and ethics as the ultimate solution to his ills, but for the final intervention of God in human affairs.[31]

Pentecostal messages on the imminent return of Christ are often confirmed by spontaneous prophecies by certain members of the congregation.[32] Brunner almost could have been writing of such prophecies when he said, "one seemingly possessed by the Spirit will speak biblically reminiscent sentences or phrases in the vernacular, usually of exhortation and most often with eschatological and sometimes visional context and content."[33]

In Pentecostal eschatological preaching the life, death, and resurrection of Jesus Christ are interpreted by the preacher eschatologically, although the existential dimension is never totally absent. Several eschatological themes for preaching then begin to emerge in this kind of homiletical venture. Provisionality and hope for the new future in Christ begins to control how Pentecostals believe, think, and act in the historical present. This results in an emphasis on strict ethical behavior.[34] Certain eschatological images generate hope and are a real force for Christians as

[29] Cf. Robert Wuthnow, *The Restructuring of American Religion: Society and Faith Since World War II* (Princeton, NJ: Princeton University Press, 1988), p. 51.

[30] Stackhouse suggests that this is not unusual: "Eschatology is a necessary ingredient of every religiosity, for it deals with ultimate realities and values in contrast to the plethora of 'relative realities and values' qualified by religious attitudes and thought." Stackhouse, "Eschatology and Ethical Method."

[31] Holmes, *The Last Word*, p. 66.

[32] Prophecy here refers to the general Pentecostal practice of spontaneous exhortation for edification of the members of the congregation, but it may sometimes go beyond these mild exhortations to include the foretelling of future events such as the imminence of revival and other millennial events (Hollenweger, *Pentecostals*, p. 345).

[33] Quoted in Tom Craig Darrand, and Anson Shupe, *Metaphors of Social Control in a Pentecostal Sect* (New York: Edwin Mellen, 1983), p. 92.

[34] According to Burgess, *The Spirit and the Church*, p. 53, such reforming zeal based upon a conviction that the rapid approach of the end demands greater strictness than ever, was found among the desert fathers, the Novations, the

they locate the Christian life in a larger framework. The images effectively link the eschatological present to that which is not-yet.[35] The preacher of the Second Advent must therefore develop a sensitivity to the contemporary human situation and at the same time cultivate the languages of hope and judgment in addressing those situations and human needs according to the biblical message.[36]

With all the difficulties that attend a discussion of Pentecostal eschatology, there are several features that are identifiable: 1) the eschatological model provides the necessary categories to understand Pentecostal ethics and preaching; 2) it issues forth a statement of the ultimate goal in Pentecostal sermons with a view of the Christian life as an orientation toward the future and the sermon as never an end in itself; 3) it impacts the task of sermon preparation itself as the preacher gives himself or herself in diligent study and genuine fervor "till Jesus comes," and 4) it imbues the church with eschatological possibilities.[37]

2. A Model of Pneumatic Preaching: David Yonggi Cho

David Yonggi Cho was born in Korea on February 14, 1936. Raised as a Buddhist, he turned to Christianity when Jesus appeared to him and healed him of his tuberculosis. Growing up in very hard times during the Japanese occupation of Korea limited his potential for formal education; however, he graduated from Full Gospel Bible Institute (Assemblies of God) in 1958 and was ordained to the ministry in 1960. He received his law degree from the National College of Korea in 1968. Cho married Grace Sung-Hae Kim, daughter of Jashil Choi, in 1965. The couple have three children—Hi-Jae, Samuel, and Sung-Jae.[38]

Donatists, the Waldesians, the radicals of the Reformation, the Wesleyan revivalists, as well as modern Holiness Pentecostal/Charismatic churches.

[35] Moltmann, *Theology of Hope*, pp. 26-32.

[36] See Holmes, *The Last Word*, p. 107.

[37] See Stackhouse, "Eschatology and Ethical Methods," pp. 21, 22.

[38] Several biographies are available on Cho: Neil L. Kennedy,*Dream Your Way to Success: The Story of Dr. Yonggi Cho and Korea*(Plainfield, NJ: Logos International, 1980) and Karen Hurston, *Growing the World's Largest Church* (Springfield, MO: Charism, 1994). An abbreviated version is found in Young-hoon Lee, "Cho, David (Paul) Yonggi," *The New International Dictionary of the Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2003), p. 522. For a comprehensive bibliography of Cho, including his own publications, see Chang-soo Kang, "Resources for Studies of David Yonggi Cho," in *David Yonggi Cho: A Close Look at His Theology and Ministry*, eds. Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae (Baguio, Philippines: APTS Press, 2004), pp. 273-302.

Cho founded Yoido Full Gospel Central Church (FGCC) in May 1958 as a tent church with five members. The church joined the Korean Assemblies of God in 1962.[39] Unlike many of the dynamic larger churches that are built on the strong personal preaching ministry of an anointed person of God, the unrelenting growth at FGCC is based on a multiplication of home cells led by thousands of lay leaders, mostly women, thus making it "the smallest church in the world, as well as the biggest."[40]

Divine healings and miracles stimulate the phenomenal growth of the church. It had 300 members in 1961; 100,000 members in 1979; 250,000 members in 1983; and by 1987, over half a million. Last year, Peter Wagner listed it as having 700,000 members. Central Church is the hub of a multi-faceted missions program, a Church Growth International ministry organized to teach its growth possibilities to others, television ministry, and Prayer Mountain.

The Korean people, steeped in shamanism, emphasize health, wealth, fertility and success in their life ventures. Cho's preaching philosophy is "find a void and fill it!"[41] His messages confront human problems and meet human needs. His preaching formula, based on the threefold blessings in 3

[39] Boo Woong Yoo, "Response to Korean Shamanism by the Pentecostal Church," *International Review of Mission* 75 (January 1986), pp. 70, 71, 74 divided the over seventy Korean Protestant denominations into three types: 1) evangelical fundamentalism emphasizing evangelism, bible study, and church discipline; 2) social concerns emphasizing the struggle for liberation, human rights and social justice, and "Minjung" and "Han" theology; 3) Pentecostalism emphasizing church growth, the baptism of the Holy Spirit, speaking in tongues, prayer and fasting, and healing. According to Yoo, the Pentecostal church has a structure and worldview very similar to that of "Shamanism" (ancestral and nature or spirit worship) and Cho, in many ways, functions like a shaman, "mudang" or priest. See also his *Korean Pentecostalism: Its History and Theology* (New York: Peter Lang, 1988); David Barrett, ed. *World Christian Encyclopedia* (London: Oxford University Press, 1982), p. 441. The Pentecostal message within the Korean culture therefore contextually emphasizes health, fertility, success in life's ventures, healing, and deliverance from demonic spirits. Note: Shaman, in sociological usage is *not* a pejorative term. See Mircea Eliade, *Myths, Dreams, and Mysteries* (London: Harvill, 1960), p. 77; S. F. Nadel, "A Study of Shamanism in the Nuba Mountains," in *Reader in Comparative Religion: An Anthropological Approach*, eds. William A. Lessa and Evon Z. Vogt (New York: Harper & Row, 1965), pp. 464-79.

[40] Cho, *Successful Home Cell Groups*, p. 50.

[41] Cho, *More Than Numbers*, p. 136.

John 1:2 is salvation, health, and prosperity.[42] The three goals of preaching, for Cho, include conversion to Christ, building faith for a successful life, and motivation to serve God and fellow human beings.[43]

Cho's ministry also emphasizes the baptism of the Holy Spirit, speaking in tongues, physical healing, and casting out demons and evil spirits in the name of Jesus. In his preaching, he usually begins with the goodness of God; for him, that is the most important theology. His favorite subject on which to preach is faith, which is a "mystic reality" and can only be known and possessed by a person through the power of the Holy Spirit.[44] Cho's other preaching themes are the redemption and the blood of Jesus Christ, and foundations of a successful life.[45] His definition of a successful and prosperous life departs from connotations of western materialism and emphasizes the Oriental concept of fulfilling one's goal in life.[46]

Cho's preaching style basically follows the traditional deductive method.[47] He preaches topical sermons on Sunday and expository sermons at Wednesday's Bible Study and Friday's all-night prayer meeting at FGCC. Like Fosdick, Cho believes that preaching is counseling on a large scale.[48] Because he has turned his pulpit into a counseling place, he denies any attempt to become eloquent and actually repudiates any intention of ever becoming eloquent. The method of preaching, then, is to counsel the people to help them meet their needs.[49]

The most distinctive characteristic of Cho's preaching is his total dependence upon the Holy Spirit. He is truly "the pneumatic man." Through

[42] See Cho, *Salvation, Healing, and Prosperity*.

[43] Cho, *Successful Home Cell Groups*, p. 149.

[44] Cho, "Active Faith," pp. 121-125.

[45] These are reflected in the titles of the books that Cho has written.

[46] Strang, "Cho's Problem with Prosperity," p. 69. His message of success, and his method of visualization through the language of "dreams and visions" (positive thinking and positive confession) have come under heavy attack. See Cho, *The Fourth Dimension*; Kennedy, *Dream Your Way to Success*, p. 202; and Wilson, "Cho," p. 522.

[47] Cho reveals much of his personal style and practices in preaching in chapter 14, "Preaching to a Growing Church," in *Successful Home Cell Groups*.

[48] Harry Emerson Fosdick, *The Living of These Days* (New York: Harper & Row, 1956), p. 94; see also Donald Capps, *Pastoral Counseling and Preaching: A Quest for an Integrated Ministry* (Philadelphia: Westminster, 1980).

[49] Cho, *Successful Home Cell Group*, p. 156. This does not mean that he opposes any attempt to better oneself in communication skills. He says, "if the message of the gospel of Jesus Christ is important enough to speak, it is important enough to speak it well."

his intimate fellowship with the Holy Spirit, he is able to consistently experience the anointing when he preaches.[50] Typical of a Pentecostal, he recognizes that without the anointing of the Spirit, all sermon preparation, human eloquence, and communication skills will not bring results. For Cho the Holy Spirit is more than an uncertain power, an impersonal force, or an unknown symbol, and the anointing of the Spirit is more than conversion or baptism in the Spirit. Rather, the Holy Spirit is a *Person* who desires to have intimate fellowship and communication with God's people. He is a living reality, to be loved and worshipped like the Father and the Son. The "communion with the Holy Spirit" is a central concept in Cho's preaching and spiritual effectiveness. Such communion means three things: fellowship, partnership, and distribution.[51]

The partnership metaphor, with the Holy Spirit as the Senior Partner and the believers as junior partners, is Cho's favorite way of describing his relationship with the Spirit. Cho writes of his preaching practice,

> Every time before I go to preach, I always say, "Dear Holy Spirit, I welcome you, I recognize you and I love you. I depend upon you. Dear Holy Spirit, let's go! Let's bring the glory of God to the people!" When I start to preach, I say in my heart, "Dear Holy Spirit, now I'm starting. Let's go! Supply all the knowledge and wisdom and discernment, and I'm going to give it out to the people." After finishing the sermon, I will sit down and say, "Dear Holy Spirit, we did a wonderful job together, didn't we? Praise God!"[52]

When the Holy Spirit has been given his rightful place in one's life and ministry, the anointing will follow. Anointed preaching will then result in conversions, healings, and miracles. Ultimately, the fruit of the Holy Spirit in a person is a morally upright life. [53]

[50] Cho, *Successful Home Cell Group*, pp. 145, 146.

[51] Cho, *Successful Home Cell Group*, p.122. See also Wonsuk Ma, "The Effect of His Sermon Style for Church Growth on the Development of Theology, " in *Charis and Charisma: David Yonggi Cho and the Growth of Yoido Full Gospel Church*, eds. Sung-hoon Myung and Yong-gi Hong (Oxford. Regnum Books, 2003), pp. 159-71.

[52] Cho, *Successful Home Cell Group*, p. 122.

[53] Julie C. Ma, "'A Close Encounter with the Transcendental': Proclamation and Manifestation in Pentecostal Worship in Asian Context," in *Asian Church and God's Mission*, eds. Wonsuk Ma and Julie C. Ma (Manila: OMF Lit., 2003), pp.

The Holy Spirit is the most important person for Cho, both in the pulpit, and more so in his daily life. According to Cho, his walk with the Spirit is so close that "now I feel the presence of the Holy Spirit so intimately that, when the Spirit speaks, I understand."[54] Such intimacy is cultivated through much prayer and fasting. Cho spends at least one hour with the Holy Spirit the first thing every morning. Personal prayer is a dialogue where one should expect to hear, not just speak.[55] Through this inner dialogue with the Spirit, God reveals his plan to his people, both general and specific. Cho's Spiritconsciousness is also developed through his regular personal practice of speaking in tongues.[56]

Knowing the excesses that exist in his Pentecostal background, Cho urges for a balance of reason and spirituality. He based this on the New Testament models where John represents the experiential and the emotional while Paul represents the theological and rational aspects of faith. Both are needed. Cho writes, "Spirit without Word causes fanaticism. Word without Spirit causes 'stagnaticism.' A proper balance of both will cause dynamic church growth."[57]

Cho's eschatology reflects basic premillennialism: "The Kingdom of God is future, but it is present. It is not of this world, but it affects this world. It can be entered into at the present time, but there is a future fulfillment."[58] He believes that the time is coming when the Anti-Christ will be manifested and the world will experience great tribulation. Yet the Church, as God's last hope for the world will be empowered to preach the gospel to all nations before the end of the age.[59]

3. Summary

Pentecostal preaching can best be understood within a framework of the anastatic. The fervency ignited by the Holy Spirit and the urgency sparked by premillennial expectancy provide a powerful impetus in preaching. Ethical considerations call for a balanced approach.

27-145 describes Cho's ministry as an encounter between God's transcendence and immanence.

[54] Cho, *Successful Home Cell Group*, p. 129.

[55] Cho, *More than Numbers*, pp. 104, 105.

[56] Cho, *Successful Home Cell Group*, pp. 131-134.

[57] Cho, *More Than Numbers*, p. 139.

[58] Cho, *More Than Numbers*, pp. 79, 80.

[59] Cho, *More Than Numbers*, pp. 124, 126.

Pneumatic preaching and ethics are carried out in the context of empowerment. It involves a "reason-revelation" dialectic in the preparation and sermon delivery processes, the anointing of the Spirit, and the results of Pentecostal preaching. Eschatological preaching and ethics are accomplished within a "present-future" dialectical tension. A positive look at Cho's ministry highlights the vital role of the "communion of the Holy Spirit" in pneumatic and eschatological preaching.

[*AJPS* 10:1 (2007), pp. 116-134]

CHALLENGES IN MISSIONS IN THE 21ST CENTURY

Paul W. Lewis

1. Introduction

Missions as a discipline has changed dramatically in the last hundred years, especially for the evangelicals and Pentecostals. In the early 20th century, while missiologists themselves such as Roland Allen and Alice Luce were making inroads into missiological thinking, missionaries frequently had to transverse very difficult terrain and go great distances in order to go to their place of ministry. Further, the prominent role was the work of the pioneer going to countries or provinces where the gospel had not been preached before. From the mid-20th century toward the end of the 20th century, missiologists such as David Hesselgrave, Melvin Hodges, Donald McGavran, and Morris Williams (especially for the US AG) emphasized the developing partnership with the local 'indigenous' churches and the role of church planting. The emphasis was on the development of the church in various cultural areas and then 'partnering' with them and their members to evangelize the lost. From the end of the 20th century to the present another shift has taken place. This movement was noted by David Bosch as a 'shifting paradigm.' This essay presupposes this shift and focuses on the challenges found in missions in the future.

There are several aspects of this paradigm shift that I would like to highlight here; some will be described at length later in this essay. First, there are very few countries in the world that do not have some form of an 'indigenous' church. As such, the current missionary is not reaching a nation or people typically as a traditional pioneer, but rather reaching a town or area that does not have a church (or more typically that type of church). This move is from the 'pioneering' role to the 'facilitating' role as

the primary role of contemporary missions agencies.[1] Second, as such, the nature of partnerships with the national church, both within the nation of labor and in other fields of work has changed as the national churches have not only come of age, but they have also surpassed the traditional missionary sending countries in numbers of Christians (e.g. Jenkins 2002; Yung 27) and prominent theological perspectives.[2] Third, the natural developments of modernization have further changed the missiological landscape. Travel, communications, and affluence are dramatically different in many countries of the world than was the case just 50 years ago. As such, missionaries find themselves less then a day's travel from home (to return home at will), able to communicate quickly by telephone or internet, and able to buy food and other items that they are familiar with comparative ease. Thus, creating a very different mentality with the modern missionaries (including Asian missionaries—Pickard 43) , who do not have to really leave home the way the missions pioneers did—taking their coffin with them, and saying final 'goodbyes' before setting off for the field. Further, it is not uncommon to have missionaries shift fields multiple times during their missionary career, something that was less prominent in the past (although with notable exceptions—e.g. C.T. Studd). Fourth, and related to the third, the social dynamics of this globalization and somewhat related urbanization have impacted the 'missions fields' themselves. Some of the dynamics of which will be discussed below. Fifth, the rise of the mega-churches and the related functions of these churches (such as short-term missions trips) have likewise changed the face of contemporary missions. The impact of which while prominent is still on the rise. Sixth, the contemporary missiological emphasis to look into options on how to be a 'missionary' in a non-traditional missionary context, such as in a restricted access nation (RAN), and using non-traditional methods, such as business (e.g. a Great Commission Company). Seventh, with the prominent rise of Pentecostal/Charismatic Christianity (e.g. Guthrie 139-45), there are natural issues that will develop in its wake (one which will be discussed below). These and other factors such as the role of social concern in a holistic

[1] Note that this is not to say that all have embraced this change. Some agencies have pulled their missionaries from 'reached' areas to focus on 'unreached' (pioneer) areas (e.g. Shibley 175-9), while other agencies still use the pioneer rhetoric while functionally espousing a 'facilitating' role. This is also a problem when in the missions field the 'facilitating' model is in place, yet the prominent model presupposed by the supporters and fund raising is the 'pioneering' model.

[2] This is most notably seen in the non-Western Anglican bishops leading and succeeding in opposing Western Bishops in Lambeth in 1998 on the issue of homosexuality—e.g. Jenkins 2006; Yung 26-8.

gospel (e.g. Yung 29, 31-2) have a major impact on the current missions scene. The challenges of missions in the 21st century are thereby different from just a hundred or even fifty years ago.

It is not the purpose of this essay to make an exhaustive list of challenges that missions work finds itself in, rather I intend to highlight and discuss some of these challenges especially in reference to East Asia. My wife, an Indonesian Chinese and I previously worked in US home missions with International students in North America for four years, thereafter with our family we lived and worked in a RAN for 11 years; since then our family has been living in the Philippines. It is from this background that I will reflect on this topic and outline some key challenges that I have noticed over the last several years.

2. Globalization and Urbanization

As noted over 15 years ago in *Megatrends 2000,*[3] John Naisbitt and Patricia Aburdene highlighted the developing role of globalization and urbanization. Numerous other works have further emphasized this aspect in respect to missions (e.g. Escobar; Guthrie 157-66; Thomas 369-72; Woodberry 318). Today over 50 percent of the world's populations live in urban areas. (Nüesch-Olver 373) Urbanization can be seen in that one could fly from Beijing, to Kuala Lumpur, Bangkok, Los Angeles, or Manila, and eat at McDonalds, have a coffee at Starbucks, or even buy the latest U2 album from any of these places. Yet in these same cities, it is not uncommon to find multiple languages spoken from people from many nations. However, English can be used in the airports, and even while shopping at many places.[4] Coke and Coke Light (although called Diet Coke in some countries) can be consumed. The internet, satellite television, and other forms of communication has created a 'second oral culture' (Ong 135-8), but one that is universal. Through CNN, BBC World, or DW (Deutsche Welle), news from around the world can be immediately brought into our homes in real time. This globalization has brought both great

[3] Naisbitt and Aburdene, 1990, 118-53; Early discussions about the developments that lead to issues of globalization and related issues were foreseen by Alvin Toffler (1970; 1980).

[4] This is the main reason why some missions agency have their missionaries learn English, both so they can communicate with fellow missionaries from other countries (from a different language group) and in order to travel and learn the language of the place of work (note that most language schools are geared for a English-local language set up).

opportunities and serious problems in its wake.

Whereas there has been a 'uniformity' that has developed globally through the urbanization of the world, there has conversely developed a growing distance between the cities and the rural areas. This disparity has exacerbated the divide between the wealthy and the poor. It is not uncommon to have the average farmers working for an annual wage that is considered to be a bimonthly wage at a low-level factory job of the cities. This has fed into a major influx from rural areas into the cities. For instance, in China, some watchers (e.g. Naisbitt 1996, 164-6; Sun) estimate that there was at least 100 million people of the 1.2 billion population by 1996 that had left the farms for the cities in search of employment (a much higher figure is true today). Which has an impact on both the farms with its loss of farming personnel and the cities with this massive influx of unskilled labor (with are large percentage as functionally illiterate); creating a situation of overwhelming unemployment (estimated to be about 268 million in China by 2000—Naisbitt 1996, 165; See also Sun). The issues of massive unemployment and poverty have further complications in missions. Certain cities (e.g. Tokyo, Hong Kong, Singapore) are both wealthy and expensive to live in, so missionaries from other Asian countries will find themselves dealing with budgets far beyond their home countries' norm in order to work in these places. (Pickard 49) So the disparity is not just within a country, but also among neighboring countries and within the Asia Pacific region.

This disparity is not just a separation between the 'haves and have nots.' It has become a divide of cultural proportions. It is not uncommon to have the urban dwellers to have more in common with urbanites from other countries than the farmers in their own country. For instance, an educated business person in Kunming, China or Bangkok, Thailand may be able to converse in some English (due to travels and internet) and will be versed in technology, automobiles, etc., speaks the national or at least the provincial language, and is used to the 'fast' pace of life, while the farmer in their own province may live in a village without water or electricity, nor have one car in that village, and the spare time of the farmer is spent talking, eating and dancing together with other villagers while speaking their local dialect. So in such cases, the urban believer finds himself/herself having to operate in a 'cross-cultural' capacity in presenting the gospel in ways not usually recognized, perhaps as big a chasm to cross as ministers/ missionaries from other countries.

Globalization has also brought out the issue of identity. Many have noticed that with the 'globalization,', there has been a similar rise of ethnic

or national identity (Naisbitt and Aburdene, 1990, 118-53). This can readily be seen in the French language question in Quebec and the splintering of the former Yugoslavia. In Asia, this ethnic (and/or religious) issue can be readily seen in Fiji, Sri Lanka, Ambon, and Timor, yet it is pervasive in the reinstitution of local dialects, customs, and self-designations. In many cases, this has developed into forms of 'fundamentalism' which are found in Hinduism in India, in Islam throughout Asia, and other religious and cultural ideological positions. The impact of globalization, urbanization and raising self-identity has and will continue to play a major role in the role of missions in this century. For instance, among the Hui Muslims in China, they commonly believe that if they become Christian then they will lose their Hui cultural heritage, in other words, their identity. So their identity plays an important role in their reception to the gospel in their context. (Gladney 1996; 1998)

3. The Changing Face of (Macro-)Partnerships

In the second missiological period from the mid-20th century to the end that century, the goal tended to be the development of 'partnerships' with either local churches or local believers (the difference tending to be based on denominational polity and missiological philosophy). However, the contemporary growth of missions from the majority world has created different dynamics than previously. First, it is not unusual to find missionaries from multiple nations but from the same denominational background working in the same field. Yet, in spite of doctrinal agreement, due to having a more congressionalist model (in certain denominational groups – i.e., A/G) without a central international headquarters, the missiological differences tend to separate and disperse efforts, so there is no concerted work. So, it is not uncommon to find multiple missionaries from the same denominational background from various countries working in the same city, but without cooperation or fellowship. Further along the same lines, when one group espouses the Indigenous Church Principle (ala Melvin Hodges), what should their response be when other missionaries 'dis-indigenize' the church, especially coming from the same denominational background? (Carter 1998, 75)

Second, with the raise of independent missionaries from mega-churches (some being independent churches) the emphasis tends to be on 'networking.' The usage of this term has caused confusion, since a clearly developed typology of 'networking' has not been utilized. This term meaning anything from 'networking' for referrals, and having a personal contact

(not necessarily friendship) to detailed partnership and full disclosure. This is especially a concern in a RAN where security issues are important.

Third, related to this is that there has been rhetorical statements about the possibility of Asians reaching Asians. Whereas there are some times this can be true, basically Asians like non-Asians have the same difficulties in working cross-culturally (the M1, M2, M3 model ala Ralph Winter). Further, some Asians are not received in certain recipient countries in the same ways as Western missionaries. (see Pickard 47; Wisley, 163) On the other hand, in some Asian RANs, Asians can do things that Westerns can not because of the ability to 'blend in.' This means that not only must we be mindful that any particular sending country or group will not be able to meet all the needs, neither will any sending nation, church or culture be able to reach all segments of all societies.

Fourth, probably the most difficult subject in developing these multi-lateral partnerships is the role of money. It is not uncommon to have monies solicited from wealthier nations for the support of missionaries from a second nation going to a third (called by some the 'internationalization of mission'—Woodberry 326). Whereas in and of itself this may not be a problem, however, the sending church although perhaps incapable of fully supporting the missionary must be an active part. The tendency is that church people have a stronger commitment to pray and go themselves if they also give. The real problem is the improper use of money which leads to foreign dependence by the national church and believers (e.g. Pickard 49; Roembke 167-186; Thapa and Knoble). Further, besides the issue of foreign dependence which has been shown to cause problems,[5] there is the issue of their witness since there can be a perception by the local non-Christian community that a person converts for money not because of other reasons (Thapa and Knoble 485).[6]

Fifth, with new missions agencies developing, from countries to mega-churches, there is a tendency to 'hear from the Lord ourselves.' Previous missiological mistakes and the history or contemporary situation are not taken into account. As such, there develops a frustration on the part of the veteran groups, either through the new groups not listening and repeating mistakes independently thereby wasting funds, energy etc. or the new groups 'doing their own thing' and causing veteran missions members to

[5] Note for example the 1966 forced pull-out of the missionaries from Burma, those Burmese ministers who were paid from foreign sources tended to seek other employment, whereas those who were self-supporting continued to work and the church has grown; (see Oo).

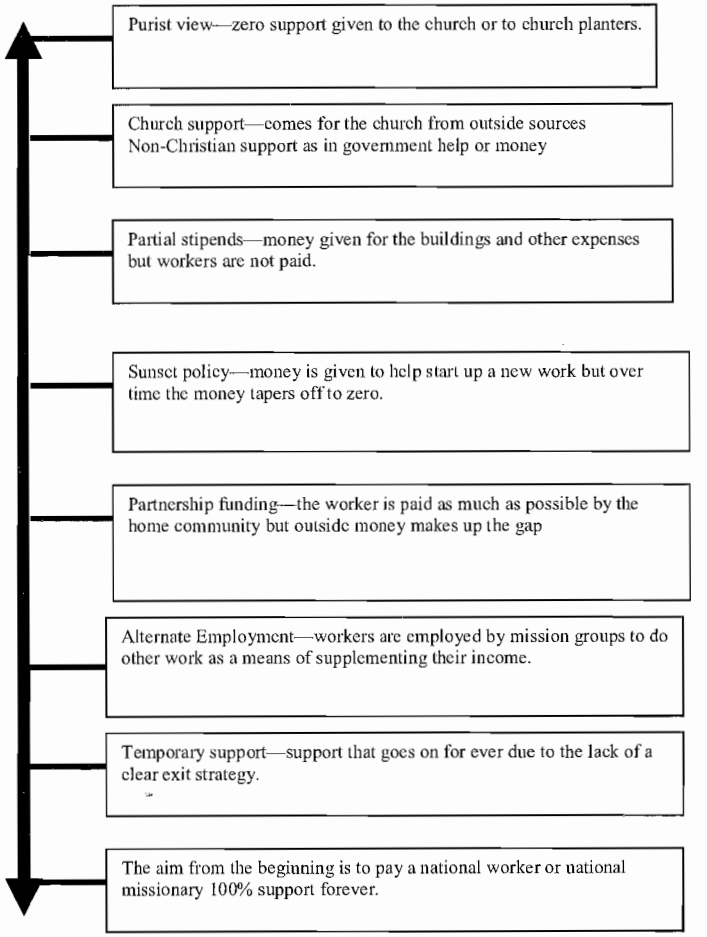
[6] More on the problem of money in concrete situations see below.

be expelled (e.g. a member of a new group who went track bombing in a RAN causing a member of a veteran group to be deported); thus, the problem of neither partnering by learning missiological history or by partnering today with others.

Part of the difficulty in understanding the dynamic of 'partnership' is that the term 'indigenous' has had a variety of definitions.[7] By implication, the definition of this term will likewise vary the actual understanding when a missionary uses the term 'partner.'

[7] See figure 1; This table was developed in a seminar that I attended in Chiangmai, Thailand on Oct. 3-7, 2005 with Alan Johnson on the topic of Advanced Missiology. The participants were able to identify a typology of 8 levels concerning the definition of 'indigeneity' especially in regards to money.

Fig 1: From the Self-supporting 'Indigenous' model to the National Worker 'Indigenous' model



4. Local Partnerships

Frequently, the older agencies have a mentality of seeing the 'national church' as either a child or an adolescent. (Pickard 50) However, it is increasingly the case that the national leadership is not just 'called' but is also highly educated and more than capable. From the national leadership perspective, there is a tendency that what a minister in his or her sending country would not preach or teach at their home because they were not qualified in an area, they feel free to preach or teach on the 'missions field' since it does not have to be same quality (this is implied and not stated). Furthermore, David Livermore has noted that "more than half of the national pastors were frustrated that the North American pastors talked about successful American churches with little awareness of many far bigger churches elsewhere." (461) Demonstrating both a lack of awareness of their own inadequacies for the task and an implied superiority. Likewise, these teachers assume since they are teaching the Bible they do not have to deal with other cultural elements such as the need for relationships and illustrations to clarify and legitimize what is taught. (Livermore 458-66) The problem is that the national churches and the ministers have 'grown up' while the visiting ministers still operate as if they are 'children.' More often than not, this problem does not necessarily stem from the missionaries or agencies themselves, but rather with the short-term personnel who come to teach in bible institutes, colleges or seminaries or to preach in seminars, conferences or churches. On the flip side, it is likewise not uncommon for certain ministers to become highly regarded in a country of ministry, only to have little if not negative notoriety in their home country.

This partnership should not be found only in funding or training, but also in the very decision-making process. The direction needed for future work and the strategies involved must be worked out jointly (note that that tendency is actually for the sending missions agency or the national church to 'call the shots'). (Pickard 50; Thapa and Knoble 484) This partnership should also be in regards to contextualization. A joint operation between the national church and the missionaries (the inside and outside views) are needed to be able to more clearly separate contextualization from the extremes of syncretistism or irrelevance. (Guthrie 101-111; Yung 32-34)

The discussion of the issue related to local partnerships can likewise been seen in what I will call the Colonial, Post-colonial and Contemporary era of missions. In the colonial period, the missionaries while pioneering were also on the side of power and exploitation (although not necessarily true, still perceived this way), and tended to see the national believers as

infants needing much help. Christianity was frequently equated with the powerful, the colonial powers and with money.[8] More recently, many of the older missions agencies find themselves in the 'post-colonial' era where there is an apologetic element to serving in the mission field, but there is still a sense of 'I am doing this for you.' Whereas Christianity is not necessarily seen as on the side of power, there is still as sense that the missionaries are seen as maintaining power, while articulating partnership and even being apologetic, but not listening to the 'true needs' of the field.[9] While, the 'contemporary' missionaries tend to see the local believers as peers, tend to listen (if they have a handle of the language), and tends to be more concerned about the use of money (especially those from North America) since they are afraid that the 'post-colonial' generation has inadvertently created an 'economic colonialism.' (see Livermore 458-66; Thapa and Knoble) Whereas new agencies tend to follow the 'contemporary' model, partially out of lack of funds and needing to maximize efforts and learn from the national leaders, older agencies find a clash of paradigms within their ranks.

One prominent issue has come to the surface concerning partnerships with nationals within some of the RANs. There are governmentally sanctioned churches (usually with theological or practical restrictions) and underground churches. So the question is 'which is the indigenous church to 'partner' with?' For some the official church emphasizes government approval but at the cost of not preaching certain things and not addressing certain issues, whereas the underground church is freer in this regard, but due to the lack of training they tend to be borderline (if not outright) heretical or cultish. Further, the question is whether there can be a true partnership since full-disclosure may not be an option for security reasons. How to maintain a legitimate partnership without sacrificing the safety of the missionaries and their agency, and putting the nationals themselves at risk?

5. The Rise of Short-Term Missions

In recent years, there has been a rise of short-term missions trips, not only from the traditional senders of North America and Europe, but many other nations such as South Korea, Singapore and Malaysia are also

[8] This can still be seen in some circles, although the true 'colonial' period is past (Bonnie Lewis 2004).

[9] The 'post-colonial' mentality therefore tends to overvalue or devalue the Western home countries (Livermore 463-4); Beth Grant follows a similar construction in reference to India (Grant).

participating.[10] As a whole, whereas there has not been a major increase in long-term missionaries, there has been a dramatic increase in short-term missionaries. (Mays 312-4) Issues of training and purpose are correspondingly important. In many cases, the training for the short-term personnel is non-existent or slight. As a legitimate need of short-term missions, the appropriate training—cultural awareness and sensitivity, spiritual guidance, clear articulation of the purpose—is needed.

For the majority of the time, the short-term missions trip is for the person going and not the field itself. This is not to minimize the importance of this trip. However, for most participants the end result of a missions trip is another missions trip. (Mays 312-3) Over the years, I have seen many such short-term missions teams travel to different countries, without working with a local church or missionary, so ending up creating more problems for the work there (e.g. a California church that built a Kingdom Hall in Mexico). Furthermore, David Mays has noted that some estimate an annual pilgrimage from the US of over a million short-term missions trips participants to an order of over 1 billion US dollars. (312) With these issues in mind, short-term trips must be intentional in its purpose. Some legitimate purposes for a short-term missions trip is for 1. seeing the needs first-hand to inspire prayer and giving; 2. to 'test the waters' to see about a long-term calling; 3. to help facilitate the long-term work of missionaries or churches in the areas (such construction teams and disaster relief); and/or 4. to come from an American or affluent context to 'consciencize' them to the majority worlds issues of poverty, hunger and other social issues to inspire action. (Freire; Johns) There are other possible purposes (e.g. discipleship of the youth—Mays 312), but each church, agency and group must prayerfully consider if these maximizes resources for the goal of missions.

Unfortunately, the tendency is not only to use missions support for short-term trips, but to include everything from evangelistic literature, to Sunday school outreaches, and home missions endeavors as part of the 'missions budget.' The effect is that the amount of money for the long-term missionary and related items is diminishing in proportion to short-term trips moneys and monies for home missions.[11]

[10] See Guthrie 85-92; and earlier Kane 371-84; On the trend in Asia see Castillo 99; and Pickard 43, 45.

[11] May 306-10; Wisley 162; Woodberry 329; Note that in one brochure that is on my desk which is emphasizing the need to support US home missions, it states that the US is the 3rd most 'unreached' country in the world. Is that accurate? I wonder what those from Indonesia would say about that. Further, what is their definition of 'unreached?

One of the problematic issues related to what was stated above, is the tendency for these short-term teams to stem from mega-churches or independent churches. While in and of itself this is not a problem, there is the issue that unless purposeful, these teams are not tied to those on the ground or are tied to 'networked' missionaries. Unfortunately, many missionaries who are 'networked' are more gifted in 'networking' than church planting, discipling or other typical missionary activities. It does bring up the areas of effectiveness. How can an independent church be able to 'legitimatize' the ministry of a missionary or a national without being a part of an agency? Further, there is a need for appropriate training and setting realistic expectations with teams from these groups. (Woodberry 328) This training should include an appreciation for the 'long-term' mentality of the missionaries and churches where they work. The natural bent is to emphasize the 'short-term' mentality which equates with quick results and instant numbers, but this can be counter-productive or very detrimental in the field of labor (especially in a RAN).

6. Focus on Restricted Access Nations

In recent years, there has been a rise of emphasis of missions work in RANs (also called Creative Access Nations—CANs). Whereas this has typically been discussed in terms of 'finishing the task' or the last frontier, there is also a 'mystique' in focusing on some of these countries (e.g. China). As such, some of these nations probably have more missionaries (although under different guises) than in any other time in history, including the colonial period. RANs provide both the importance of trying to go to the 'uttermost parts of the earth' and a different set of issues than found by missionaries in other countries.

One key area is the usage of money within the work of a RAN. There have been several times that I have found out that in the RAN in which I lived, money was given to the 'church.' Unfortunately, there was no cultural sensitivity or wisdom in its distribution. In one case, a 'pastor' solicited funds from 3 ex-pats (i.e. missionaries) saying that they needed to raise 50 percent from outside sources to build their church (a local policy), only to have all 3 each give the entire amount requested (totally 150 percent). Or for a well-meaning group, knowing that Bibles were purchasable within the country, gave a underground pastor a huge amount of money (more than he had seen in his whole life) to buy Bibles, only to have he and his family flee with the money to another part of the country to live off the money and have a ministry. Or of a Chinese worker at an orphanage who with ex-pat

contacts was raising money for each orphan, however, it was known to those close to the situation that each orphan had 4-5 supporters and the money went to two personal houses (note also that the Chinese who knew too much were fired). Whereas there is little doubt that there needs to be financial help for these churches, accountability and cultural appropriateness likewise needs to be emphasized. (see Thapa and Knoble)

With the rise of RANs as missions fields, the role of tentmaking has equally grown in prominence. (e.g. Gibson; Yamamori) Whereas as traditionally the emphasis was on the role of medical services or teaching English, various other venues such as teaching other subjects, professionals of various types, and other humanitarian efforts are increasing, (Pickard 46) and is becoming increasingly possible from within an Asian context. (Castillo 98; Donahue 76-7; Pickard 43, 46-7) Whereas tentmaking is a viable method of world evangelism, there are several potential pitfalls that need to be avoided like not having time, cultural awareness or language ability to 'witness' to local people, or having no support or fellowship network. (see Gibson 63-79)

The role of business or developing a 'Great Commission' company is currently a major topic in working within a RAN (Rundle and Steffen; Silvoso), although not a new one (the Moravians for one used this model previously—Danker). There is little doubt that using business to provide an inroad into a RAN has a strong potential; it should also be noted that there are also some strong issues that need to be addressed up front. First, most RAN governments watch the companies carefully and note taxes and revenues, as such the tendency to get a 'business visa' without the work involved will frequently lead to canceled visas or strong surveillance. Second, the need to appropriately balance a business with the Lord's work is not easy since the tendency is to either run the business without much ministry or to focus on the ministry and causing an integrity if not a visa issue. One possible way to deal with this is to have a team working together, at least one focusing on the business while others focusing on the ministry; so both can be emphasized. A third possible problem is that if the missionary is with a sending agency, some agencies use financial approvals as a means of guiding and guarding the agency's philosophy and accountability. If the business makes a profit, then it is possible that the missionary can self-fund projects without agency input. A fourth difficultly is that depending on the country and the local situation, a large sum of money may be needed upfront in order to officially start the company. So unless this capital is initially secured, then the potential of this avenue to enter a RAN is limited if not impossible.

7. The Marginalizing of the Christian Perspective

The tendency in modern literature and philosophy is to minimize the 'lostness' of humanity. Sin is no longer something to oppose, rather it is a syndrome to empathize with. (Mays 304-6; Woodberry 326-7) This is most notably seen with the rise of discussions concerning pluralism and the world religions.[12] This is especially true for the Western world, but within the Postmodern fragmentation and the demise of Christendom, Asia has found itself as willing vessels to imbibe the Postmodern framework with its multiplicity of perspectives and realities (or truths). (Paul Lewis 2000; 2002)

Related to the issue of the marginalizing of the Christian perspective is the search for relevancy.[13] The relevancy of the missionary model as well as the message is utmost in the minds of the current missionary. Whereas issues of contextualization are ongoing in debates and diverse in responses, the issues related to relevancy are in many ways harder to define and broader in responses. However, as an observation there seems to be a confusion (at least from the Western missionaries) merging effectiveness with efficiency. As such, I would likewise suggest that there is a tendency to equate relevancy with productivity. The problem is that productivity within a missionary enterprise tends to quantify people; perhaps feeding into the marginalization in the dehumanizing element of the search of relevancy. This is likewise seen in the current trend for some churches to evaluate missionaries by having forms filled and periodically submitted; frequently setting high standards, unrealistic expectations and unfair comparisons based upon their own or other fields 'results.' (e.g. comparing work in a RAN with those of a Catholic 'free' country) (Mays 310-2)

8. Animism and Pentecostalism

I would like to suggest that one of the major issues in the next decade will be the problem of people from an 'animist' background that become believers. Previously such new believers were guided in discipleship and training to understand the Christian worldview and perspective, typically with an emphasis on Evangelical standards of Bible training, appropriate education etc. However, with the development of the 'third wave' theology,

[12] From a more moderate Pentecostal perspective see Yong; while on a more conservative Pentecostal perspective see Carpenter 119-30.

[13] David Bosch varies missiological models with the attempt to be relevant. Bosch 349-510.

which gives greater theological latitude without the traditional biblical/ theological parameters of classical Pentecostal belief, the issue of animist believers becomes astute. A believer from the animist background can now comfortably accept the Christian 'points of contact' while safely maintaining the animist worldview. Further, prominent contemporary Charismatic/third wave beliefs such as 'territorial spirits' and 'generational curses' adapt readily to this animist worldview. As such, these believers find themselves expressing animist perspectives with a Christian and Pentecostal veneer.[14] This form and potential for syncretism will undoubtedly be a major challenge for the near future.

9. Conclusion

Whereas there is little doubt there will be many challenges in missions in this century that have not been discussed here, I have highlighted these as important for their impact and role in contemporary and future missions. The issues related to globalization and urbanization; the changing face of partnerships; the issues related to local partnerships; the rise of short-term missions; the needs of the Restricted Access Nations (RANs); the questions of marginalizing and the relevancy of the Christian message; and the issue of Animism related to Pentecostalism will all be challenges within this new century. While this list was not meant to be exhaustive; it was meant to promote discussion and thinking. Further, as these trends develop it is important for missionaries, missions agencies, churches and leaders intentionally and prayerfully look into these and other similar challenges and plan for the future work to do all we can to win the lost until He returns.[15]

[14] Hinted at by Henry and Ma, but not in these terms.

[15] I would like to thank David Hymes and Eveline Lewis for making comments on earlier form of this manuscript, and for the rest of the faculty of APTS, Alan Johnson and the seminar participants at Chiangmai, Thailand (Oct 3-5, 2005), and my fellow missionaries (especially in the RAN) who have discussed with me these and related issues over the years.

Bibliography

Araujo, Alex. 2000. "Globalization and World Evangelism." In William Taylor, ed. *Global Missiology for the 21st Century.* Grand Rapids: Baker Academie. 57-70.

Bosch, David.1991. *Transforming Mission.* Maryknoll, New York: Orbis Book.

Carpenter, Harold. 1999. *Mandate and Mission: The Theory and Practice of Assemblies of God Missions.* Springfield, MO: Central Bible College Press.

Carter, John. 1998. The Indigenous Principle Revisited: Towards a Coactive Model of Missionary Ministry. *Asian Journal of Pentecostal Studies* 1 #1: 73-82.

Castillo, Met. 1990. "Issues and Trends in Christian Missions in Asia." In *World Missions: The Asian Challenge.* Evangelical Fellowship of Asia. 94-9.

Conn, Harvie. 1993. "Urban Mission." In James Phillips and Robert Coote, eds. *Toward the 21st Century in Christian Mission.* Grand Rapids: William B. Eerdmans Publishing Company. 318-37.

Danker, William. 1971. *Profit for the Lord.* Grand Rapids: William B. Eerdmans Publishing Company.

Donahue, Robert. 2005. "Some New Directions in Missions." *The Mediator* 6 #2: 73-78.

Escobar, Samuel. 2000. "The Global Scenario at the Turn of the Century." In William Taylor, ed. *Global Missiology for the 21st Century.* Grand Rapids: Baker Academie. 25-46.

Freire, Paulo. 1970. *Pedagogy of the Oppressed.* New York: Herder & Herder.

Gibson, D. 1997. *The Tentmaker Trap.* Hamilton, Canada: WEC International.

Gladney, Dru. 1996. *Muslim Chinese.* 2nd ed. Cambridge: Harvard University Asia Center.

Gladney, Dru. 1998. *Ethnic Identity in China.* Fort Worth, TX: Harcourt Brace.

Guthrie, Stan. 2000. *Missions in the Third Millennium.* Carlisle, UK: Paternoster Press.

Henry, Rodney. 1986. *Filipino Spirit World.* Manila: OMF Literature.

Jenkins, Philip. 2002. *The Next Christendom: The Coming of Global Christianity.* Oxford: Oxford University Press.

Jenkins, Philip. 2006. "Reading the Bible in the Global South." *IBMR* 30 #2: 67-73.

Johns, Cheryl Bridges. 1993. *Pentecostal Formation: A Pedagogy among the Oppressed.* Sheffield, UK: Sheffield University Press.

Kane, J. Herbert. 1978. *Understanding Christian Mission.* Grand Rapids: Baker Book House.

Lewis, Bonnie Sue. 2004. "The Dynamics and Dismantling of White Missionary Privilege." *Missiology* 32: 37-45.

Lewis, Paul. 2000. "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics." *The Spirit & Church* 2: 95-125.

Lewis, Paul. 2002. "Postmodernity and Pentecostalism." *Africa Journal of Pentecostal Theology* 1: 34-66.

Livermore, David. 2004. "AmeriCAN or AmeriCAN'T? A Critical Analysis of Western Training to the World." *EMQ* 40 #4: 458-66.

Ma, Julie. 1996. "Ministry of the Assemblies of God among the Kankana-Ey Tribe in the Nothern Philippines: A History of a Theological Encounter." Ph.D. diss.: Fuller Theological Seminary.

Mays, David. 2006. "Six Challenges for the Church in Missions." *EMQ* 42: 304-15.

Naisbitt, John. 1996. *Megatrends Asia.* New York: Simon & Schuster, 1996.

Naisbitt, John and Patricia Aburdene. 1990. *Megatrends 2000.* New York: William Marrow and Company, Inc.

Nüesch-Olver, Delia. 2006. "Missiological Challenges in the Twenty-first Century." *EMQ* 42: 372-7.

Oo, Saw Tint Sann. 2004. "The Indispensable Mission: The History of the Assemblies of God Theological Education in Myanmar." Th.M. Thesis: Asia Pacific Theological Seminary.

Ong, Walter. 1982. *Orality & Literacy: The Technologizing of the Word.* London: Routledge.

Pickard, David. nd. "Challenges Facing Asian Missions." In Met Castillo and Katie Sisco, eds. *Into the 21st Century: Asian Churches in Mission.* Evangelical Fellowship of Asia. 41-50.

Roembke, Lianne. 2000. *Building Credible Multicultural Teams.* Pasadena, CA: William Carey Library.

Rundle, Steve and Tom Steffen. 2003. *Great Commission Companies.* Downers Grove: InterVarsity Press.

Silvoso, Ed. 2002. *Anointed for Business.* Ventura, CA: Regal Books.

Sun, Changmin. 2000. "The Floating Population and Internal Migration in China." In *The Changing Population of China*, ed. Peng Xizhe and GuoZhigang, 179-191. Oxford: Blackwell Publishers.

Thapa, Tirtha, and Stephen Knoble. "Western-National Church Partnerships: Are they Really a Good Idea?" *EMQ* 40 #4: 480-5.

Thomas, Norman. 1993. "Church-State Relations and Mission." In James Phillips and Robert Coote, eds. *Toward the 21st Century in Christian Mission.* Grand Rapids: William B. Eerdmans Publishing Company. 363-74.

Toffler, Alvin. 1970. *Future Shock.* New York: Bantam Books.

Toffler, Alvin. 1980. *The Third Wave.* New York: Bantam Books.

Wisley, Thomas. 1990. "Missions in Restricted Access Nations." In *World Missions: The Asian Challenge.* Evangelical Fellowship of Asia. 153-66.

Woodberry, J. Dudley. 1999. "Toward the 21st Century: Educating People for God's Mission." In Paul Varo Martinson, ed. *Mission at the Dawn of the 21st Century.* Minneapolis: Kirk House Publishers. 315-32.

Yamamori, Tetsunao. 1987. *God's New Envoys.* Portland, OR: Multnomah Press.

Yong, Amos. 2003. *Beyond the Impasse: Toward A Pneumatological Theology of Religions.* Grand Rapids: Baker Academic.

Yong, Amos. 2000. Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religion. JPT Supplement Series 20. Sheffield: Sheffield Academic Press.

Yung, Hwa. 2004. "Strategic Issues in Missions—An Asian Perspective." *EMQ* 40 #1: 26-34.

[*AJPS* 10:1 (2007), pp. 136-152]

PENTECOSTAL WORSHIP IN ASIA: ITS THEOLOGICAL IMPLICATIONS AND CONTRIBUTIONS[1]

Wonsuk Ma

1. Introduction

The growth of Pentecostal Christianity in the second half of the twentieth century, particularly in non-western continents, has been the object of a stream of studies from a variety of perspectives: theological, sociological, historical, psychological, contextual and missiological. The publication of *World Christian Encyclopedia* by David Barrett (1982 and 2001) and his annual updates in *International Bulletin of Missionary Research* have continually provided a trajectory of the global Christian movement, including Asian Pentecostal churches. Also in the last decade or so, studies on Asian Pentecostalism have progressed remarkably. The launching of the *Asian Journal of Pentecostal Studies* signaled serious academic reflection among Asian Pentecostals, and the publication of its supplement series is another important development in Asian Pentecostal studies. The formation of the Asian Pentecostal Society in 1998 was another important step towards networking among emerging Asian Pentecostal minds.

Pentecostal worship in Asia is an incredibly complex subject. It is in fact a contextualization process on a daily basis, as several important elements shape how one congregation worships in a given location and context.

The first element is the spiritual and theological tradition of Pentecostalism as it was introduced to them. Interestingly, although it is

[1] The first draft of this study was presented at the 40th International Ecumenical Seminar, Strasbourg, France, on July 5-12, 2006. I wish to express my gratitude to Dr. Kenneth Appold, the Director of the Ecumenical Institute, Strasbourg, France, A revised version is to be published under the same title in Siga Arles, ed., *Theological Education Bridging the Ecclesial and Academia: Essays in Memory of Rev. Derek Tan* (Singapore: Asia Theological Association, 2007).

claimed that North America is the source of the tradition, it is not that simple. For example, in many parts of Asia, understandably North American, often Azusa Street Mission Pentecostal missionaries brought the new message. But, in some areas, European Pentecostal missionaries from England and Finland were active, while in Korea, the first group of national workers, who worked under the first North American Pentecostal missionary, was trained in Japan.

Second, the local spiritual milieu greatly alters the original form of spirituality. Whether it is Christian or not, Asia is rich in spiritual awareness and every Asian religion has a good dose of spiritual beliefs and practices. This explains why Chinese Christians practice different forms of spirituality, including worship, from let's say, an Indian counterpart. This has, in part, to do with the religio-cultural soil of a given location. For another example, a powerful revival took place in Korea in 1904-1907, prior to the arrival of the first Pentecostal missionary, and several forms of spiritual exercises had already been shaped. These include the daily early morning prayer meeting, unison prayer in loud voices, repentance as the mark of the Spirit's presence, and others.

The third is the changing social context of the congregation shaping their spiritual tradition, which in turn influences how they worship. Political, economic, and social situations easily condition one's prayer, selection of songs, and even the mood of worship. Affluent Singaporean Pentecostal worship is radically different from how people in a Chinese house church network worship and this can be explained by their social context, among others. What I try to illustrate here is the diversity in Pentecostal life and worship in Asia.

In spite of the formidable nature of this study, I will attempt to deduce a set of common features of Pentecostal worship in Asia in the following way. First, I am selecting an Asian Pentecostal church that may provide a reasonable model for Asian Pentecostal worship. Through a descriptive presentation, an example of Pentecostal worship in Asia is introduced. This church or its particular worship service we are going to observe is, by no means, a perfect example or representation of Asian Pentecostal churches, but nonetheless, it will serve as the starting point for our discussion. Then secondly, based on an observation of the sample Pentecostal worship, as well as many other Pentecostal churches that I have observed, several characteristics will be discussed. In this process, we will use Albrecht's illuminative study.[2] Also coming into play in this

[2] Daniel E. Albrecht, "An Anatomy of Worship: A Pentecostal Analysis," in *The Spirit and Spirituality: Essays in Honor of Russell P. Spittler*, eds. Wonsuk Ma and Robert P. Menzies (London: T. & T. Clark, 2004), pp. 70-82.

general characterization is the socio-religious context of Asian Pentecostals. Any unique features of Asian Pentecostal worship, particularly in comparison with non-Pentecostal churches, surrounding this sample church will be discussed. Interwoven with the characterization are the theological presuppositions and, often implicit, theological motivations that produce certain distinct features of Asian Pentecostal worship. Also in discussion is the contribution of worship experience to the formation of Asian Pentecostal theology. Thirdly, I will move to the correlations between worship and theology, with a concluding proposal for the healthy future of Asian Pentecostalism.

2. A Visit to All the Gospel Church, San Fernando, La Union, Philippines (June 4, 2006)

San Fernando (population: 115,605 in 2002 projection),[3] a port city by the South China Sea in the archipelago of the Philippines, is a major financial, political and commercial center of what is called Region I (estimated population for 2005 as 4,481,820),[4] an administrative region comprising several provinces predominantly speaking the Ilocano dialect. This region is also known for its strong presence of the Roman Catholic Church and Aglipayan (Philippine Independent Church), the national version of the Catholic Church.

Established in January, 1988 in a rented second floor of a deserted commercial building, the All the Gospel Church has steadily grown under the leadership of Rev. Conrado Lumahan. He currently serves not only as Senior Pastor of this church and its 20 daughter churches in nearby towns and villages, but also as Superintendent of the Northern Luzon District Council of the Philippines Assemblies of God, the largest Protestant denomination in the country. He received a good theological education, which is a growing trend among Asian Pentecostals, through Asia Pacific Theological Seminary, a premier Pentecostal school in Asia. He has finished the Master of Divinity and Master of Theology degrees and is presently studying toward the Doctor of Ministry degree from the same school.

They have two Sunday morning worship services at 9:00 and 10:30 a.m. More people (around 150) attend the first service than the second one (around 120). I normally participate in the second worship service, partly

[3] City of San Fernando, "Baseline Profile" (http://www.sanfernandocity.gov.ph/quick.html), Access: June 23, 2006.

[4] National Statistics Office, "Summary of Projected Population by Region, by Single-Year Interval, Philippines: 1995-2005" (http://www.census.gov.ph/data/sectordata/poproj09.txt), Access: June 23, 2006.

because this one has less time constraints (especially when I preach). By the time the first gathering is about to end, early comers for the second one experience the highlights of the first service.

Their Sunday morning service began with what is called "worship," that is singing with a call to worship. After a short prayer inviting God's presence among them, a group of musicians and singers lead more than a half-an-hour segment. One can hardly see any clergy as being a part of this section. The songs are highly "contemporary," such as the music by Hill Song of Australia. The atmosphere is lively and the music is loud with electric guitars, a keyboard and a drum set. Incidentally, all the music team members are either in their teens or twenties, with one leader perhaps in his early thirties. There is no traditional church music instrument such as a piano and organ; and several young girls dance with cymbals in their hands. There is no hymn book, and songs are projected through an overhead projector. Most of this time, the congregation not only stands, but also clap and raise their hands, and some even dance. Between songs, often a spontaneous prayer and praise burst forth and the whole congregation freely joins in with their own prayers in a loud voice, and the leader seems to guide the congregation through this process. During the singing session, the auditorium becomes filled with young and old members and visitors. After many fast and lively songs, toward the end, a little slower song is introduced to calm the heightened atmosphere, evidently to prepare the audience for reflection and listening to the Word of God. This celebrative session comes to an end with a loud round of applause and shouts of "Amen."

The second portion of the service began with the pastor giving a welcome remark and a report on the recent missionary trip to Malaysia and Cambodia. His report is met by an excited response from the audience; he also makes several announcements. And, just before he proceeds to his preaching, he acknowledges the presence of new members.

However, this portion of the service is dedicated to sharing the word of God. And typically, although not on this particular day perhaps due to time constraints, this portion is further divided into two periods: testimonies by several members of the congregation, normally not prearranged, and the proclamation of the word by the preacher. Pastor Conrado Lumahan reads almost the entire chapter of Acts 2. Noting that it is Pentecost Sunday, his message traces the appearance of God in the Old Testament through "fire," and then the presence of the "tongues of fire" on the day of Pentecost. Frequently repeated are words such as "fire," and "empowerment," and placing emphasis on the "empowering aspect" of the Holy Spirit in the lives of believers. The preaching was quite long, almost an hour. And yet, the response of the congregation was active with an

occasional "Amen," as well as various expressions, such as the nodding of their heads in agreement and clapping their hands. In fact, toward the end of the sermon, the audience enthusiastically responded in unison with "Amen." The sermon is concluded with the entire congregation standing and joining in the pastor's prayer for the baptism in the Holy Spirit with the sign of speaking in tongues. The prayer eventually turns into a communal prayer as the audience is divided by threes and fours and prays for one another, particularly for the baptism in the Holy Spirit.

At other times, the church has a long "altar service," when people are invited to come forward for prayer, often to respond to the message just preached. In addition, people come forward for prayer for healing, baptism in the Spirit, and for various other needs. The ministers lay their hands on the heads and offer special prayer, and this is often accompanied with expressed responses from the people, including sobbing, raising of hands, crying, or even "slaying in the Spirit." This is the time when various spiritual gifts are best exercised, such as a word of knowledge, speaking in tongues, interpretation, prophecy, healing, casting out of demons, etc. The entire congregation spends a good 20-30 minutes for this characteristically Pentecostal part of worship.

The next segment of the service may be termed a "koinonia" time. First, is the recognition of birthday celebrants; on this Sunday, about six or seven come to the front. After the congregation sings "Happy Birthday to You" (not necessarily a Christian song!), the pastor prays for God's blessings upon them. I recognized that this is not necessarily a "Pentecostal" feature as many Pentecostal churches do not have this part in their service.

Then, after the collection of offerings and tithes, the pastor pronounced a benediction through an elaborate prayer of God's blessings, along with a commitment to reach out to our own neighbors. What is also noted is his prayer for his members to speak in tongues in order to live a powerful Christian life. The facial expressions of the people indicate their enthusiastic reception of the prayer of blessing. The entire worship ends with a burst of applause and another time of joyous singing. The service lasts close to two hours.

3. Characteristics and Theological Reflection

In a number of ways, this worship service represents a typical Pentecostal worship. It contains all the three major "foundational clusters or rites: the worship and praise rite...the sermon or biblical-pastoral message rite, and the later response rite."[5] Also in agreement is all the "values,

[5] Albrecht, "An Anatomy of Worship," p. 78.

expressions, and sensibilities," some of which we will discuss. Several characteristics noted in the worship of All the Gospel Church, as well as in many other Asian Pentecostal churches, will be enumerated, particularly in comparison with traditional or evangelical churches in Asia. I will try to bundle them under several headings. For each, I will attempt to offer its theological rationale, as commonly held by Pentecostals, although seldom explicated.

3.1 Intensity and Liveliness

Perhaps the most striking element in Pentecostal worship is its intensity and liveliness, often represented by verbal expressions and body movements. In the worship we just observed, such characteristics are abundant in every segment of it. The "worship and praise" is characteristically intense and lively with plenty of body motions, lively music, dances, lifted hands, clapping of hands, and even jumping by some members. The message part is again lively, not only by the preacher's enthusiastic communication with constant motions and body movements (including walking across the pulpit), but also by the response of the congregation. The last part is much like a celebration which prompts more expressive response from the congregation.

When I first attended a small Pentecostal church in a Korean city, after having spent my early teen years in a small town, but in a large Presbyterian church, my first impression was of its "noisiness." They enthusiastically prayed loud, sang loud, and clapped their hands (which people in my previous church never did). For example, we were expected to be reverently silent during the preaching in the previous church; but, in the Pentecostal church, we were now expected to respond to particular segments of the message with a loud "Amen," "Hallelujah" or even with exuberant hand clapping.[6]

This intensity and liveliness may have come from at least two theological orientations. In Pentecostal worship, there is a high expectancy of experiencing God. Both "expectancy" and "experience" can immediately prompt enthusiastic responses. God is never abstract, but concrete; He is never static, but dynamic. And particularly to Asians, a deity is always acting, either bringing curses or blessings, thus constantly interacting with humans, deeply involved in human affairs. Many Asians coming from other religious backgrounds, although quite different in the case of the Philippines, may have gone though the process of functional substitution

[6] Albrecht, "An Anatomy of Worship," p. 78 calls this and similar oral or verbal expressions "sacred expletives."

in their Christian development. Their new God is to interact with his worshipers, listening to their prayers, responding to their worship and providing for their needs, which is quite different from the version of Christianity which western missionaries once propagated, except for Pentecostalism.

Another theological reasoning for this liveliness may have come from the restorationalist nature of Pentecostalism. With the Pentecostal's high regard for the scriptures and their literalistic interpretation, there is a sense that they are reaching all the way back to apostolic times, characterized by heroic faith and daily experience of God's miraculous power. This notion, like early Reformers, has made Pentecostals "odd" or "anti-cultural" to many contemporaries including Christians, and yet they remain consciously satisfied with their understanding of their unique locus in God's economy. One example may be found among Chinese Christians of some house church networks.[7] They are literally surrounded by forces of persecution, but their Christian outlook is amazingly positive, due to their self-understanding of being true people of God, and the understanding of God's unique calling, for example, as expressed in the highly publicized "Back-to-Jerusalem" missionary movement.

This feature has its own weaknesses which are already apparent. There is a simplistic popular notion that "louder worship" is a better one. In many rural Pentecostal churches, I have seen that, at the top of their shopping list is a powerful audio system, electric guitars and a drum set, even if the church does not have enough copies of their hymn book. A potential danger is that the loudness may become an empty shell, if hearts are not committed to meaningful worship. However, a more serious danger is that Pentecostals, already well used to loudness, may have lost their ability for meditation and reflective spiritual discipline. If this is true, then Pentecostalism, in spite of its lively forms, may indeed represent a religion of shallow spirituality. Also often mentioned are the possible emotional excesses of Pentecostal worship. While being given credit that the movement has rediscovered the importance of the affective dimension of human religiosity, emotions can become uncontrollable during a time of religious excitement.

[7] Whether they are "Pentecostal" is highly debated. For recent studies on the topic, see Luke Wesley, *The Church in China: Persecuted, Pentecostal and Powerful* (Baguio, Philippines: AJPS Books, 2004). There are three useful chapters in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, eds. Allan Anderson and Edmond Tang (Oxford: Regnum; Baguio: APTS Press, 2005) by Gotthard Oblau, "Pentecostals by Default? Contemporary Christianity in China" (pp. 411-38); Deng Zhaoming, "Indigenous Chinese Pentecostal Denominations" (pp. 439-68); Edmond Tang, "'Yellers' and Healers: Pentecostalism and the Study of Grassroots Christianity in China" (pp. 469-88).

Also to be guarded against is the "feeling-oriented expectation" of worshipers. Such an attitude can turn worship into a sort of religious entertainment, thus creating a theological environment where worshipers develop an expectation of "receiving" through the worship experience or simply an unengaged spectator attitude and forgetting that we are to offer ourselves as a living sacrifice.

3.2 Participatory Worship

The full participation of many (often lay) members of the church in various segments of their worship is quite noticeable. In fact, the psychological distance between the pulpit area and the pews is very narrow. This is an obvious contrast with the notion I had during my Presbyterian years, in that the pulpit was unapproachable for the "rest of us." This "open stage" nature of Pentecostal worship is evident in all the three major "rites." The worship and praise is marked not only by the group of musicians (most of them are on the stage) and singers primarily coming from the laity, but also the full and enthusiastic participation of the congregation blurs the demarcation between the leaders and the led. In the message "rite," the most significant democratized feature of ministry is the testimony time. As I elaborated elsewhere,[8] this session brings anticipation to the church, but also anxiety to the worship leadership. Although some members regularly testify about their experiences with or of God in their daily lives, there could be a visitor who comes forward to share his or her experiences. Often hosted by a lay leader, this time becomes an "open pulpit," and the "prophethood of all believers" is at its best in a corporate worship setting. As discussed below, this has an enormous implication to the theologizing process of Pentecostal beliefs in a local church context. Ministry for the altar service is not restricted to clergy. Lay leaders, friends, family members, or church members of those who have come to the altar area for a special prayer can come and join them. Often by laying their hands on the shoulders or even the head of their friends, they freely minister to them. The fellowship time is obviously celebrative and everyone joins in expressing their welcome to visitors and fellow members.

One significant theological foundation for such democratized ministry is the Pentecostal emphasis on the Holy Spirit's empowering role. Based on their cardinal scripture, Acts 1:8, Pentecostals believe that the primary

[8] Wonsuk Ma, "Doing Theology in the Philippines: A Case of Pentecostal Christianity," *Asian Journal of Pentecostal Studies* 8:2 (2005), pp. 215-33 (220-21).

role of the Holy Spirit in the believer's life is to empower them for service.[9] This is a considerable departure from Pauline pneumatology which stresses the Spirit's role in regeneration. As Peter rightly quotes Joel 2:28-29 to explain the advent of the Holy Spirit on the Day of Pentecost (Acts 2:17-21), the strong emphasis was on the "democratization" of the Spirit's endowment without regard to age, gender and social status. The modern Pentecostal movement has seen the same egalitarian nature of the Spirit's experience. With a strong link between the baptism in the Spirit and empowerment for witness, Pentecostal believers are literally "liberated" to serve the Lord and his church. This theological understanding widely opens ministry opportunities to people, clergy as well as laity, and that is what happens in Pentecostal worship.

Already strongly alluded to is the democratization of ministry. Against the ministerial scene where clergy monopolized in the established churches, the Azusa Street Mission, for instance, saw the ministry now fully open to the whole church. The Mission further overcame the strong social hurdle of racial division. The Azusa leader, William Seymour's leadership included not only male and female, but also white and African-Americans. In the Asian context, where social hierarchy is still recognized, be it by age, economic status, educational attainment, or social positions, clergy-laity has been clearly demarked. In some countries, such as Japan and Korea, even among Pentecostal churches, the clergy-laity demarcation is more evident than in the Philippines, for instance, primarily due to their own cultural contexts. Nonetheless, an increased involvement of laity in Christian ministry is quite obvious among Pentecostals. One example, in spite of the cultural surroundings, is David Yonggi Cho's revolutionary involvement of lay women leaders for his renowned cell group system. This liberation of ministry from the hands of a few elite (that is, clergy) to the mass of the church is a significant theological impact of Pentecostalism.

Also implicit is a general belief that the presence of the Holy Spirit is not necessarily assumed, or at least the presence is in varying degrees. One of the most common terms used by Pentecostals associated with worship is "anointing." Arguably based on the Old Testament usage,[10] but appropriated by Pentecostals, this term is used in how the preacher, song leader, musicians, singers, or the whole ambiance of worship "touches" individuals or if the Lord has "spoken" to worshipers. Normally liveliness and spontaneity are two ingredients of "anointed" worship. For this, worshipers are urged to "submit" themselves to the move of the Holy

[9] The most articulate theological treaty is by Roger Stronstad, *Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984).

[10] The closest is Isa 61:1.

Spirit, so that he will have full "freedom" to minister to his people. Inherent in this is also the conditionality of the presence and work of the Holy Spirit in a worship setting.

These theological contributions can also produce negative consequences if not properly guided. Prevalent among Pentecostal-charismatic churches, particularly among independent ones, is the casual attitude toward ministry.

3.3 Spontaneity

Spontaneity is another strong characteristic of Pentecostal worship.[11] In the worship of All the Gospel Church, this "improvisation" occurs frequently in all the three "rites" of the service. During the "worship and praise," although songs were pre-selected and the music team rehearsed previously, the leaders are prepared to be "led by the Spirit," a common expression among Pentecostals to refer to an unexpected urge to do something not planned at all. This sensitivity to the move of the Spirit is crucial in Pentecostal worship, and as a result, a singing segment can turn into a season of congregational prayer or corporate worship, often with individuals voicing their praises and thanksgiving to the Lord, or "singing in the Spirit." In the message segment, Pentecostal spontaneity is best seen in the testimonials. Anyone among the congregation may rise and share his or her experience with the rest of the church; this part is seldom prearranged. Even the preaching by the minister contains sufficient room for spontaneity. Most Pentecostal preachers preach from a set of outlines, seldom from a full text.[12] The altar service again is full of spontaneity, as this is not structured at all. It is often the case among Pentecostal churches that participants are dismissed as they wish, while others remain in prayer around the altar area. The fellowship time, which often extends even beyond the benediction, is another less organized part of worship. Humanly speaking, the pastor should be open to the changing scenes of human responses and be able to lead the congregation into a suitable mode of worship.

A couple of theological themes may have contributed to this distinct characteristic of Pentecostal worship. The first is the fundamental understanding of worship and the role of the Holy Spirit. As Albrecht

[11] This is also a "value" of Pentecostal worship that Albrecht includes (p. 76).

[12] Vincent Leoh, "Pentecostal Preaching: A Century Past, a Century Forward" (a paper presented at the 8th annual meeting of Asian Pentecostal Society, Kuala Lumpur, Malaysia, September 2006), p. 3 calls this "sanctified illiteracy."

rightly asserts, "For Pentecostals, worship is not strictly a human activity.... Believers expect God to come and meet with them. Pentecostals believe that God alone inaugurates such a meeting by God's gracious acts and presence."[13] This experience with the presence of God is made possible through the work of the Holy Spirit, according to common Pentecostal notion. And this is where the creativity of the Holy Spirit is manifested and Pentecostals are to leave "enough room" for his activity. Often a prayer is said to the Holy Spirit "to take full charge over the worship." Also the worshipers are prepared to be surprised by the Holy Sprit, as "God 'comes' to meet with God's people, that God listens and responds to worshipers"[14] and this takes place through the Holy Spirit. As people sense the move (or often said as "prompting") of the Holy Spirit, the whole congregation is to follow the move, and this requires sensitivity and spontaneity. The surprise role of the Holy Spirit in Pentecostal worship can best be epitomized by utterances, either in tongues (preferably followed by an interpretation) or as prophecies. Although absent in the worship we visited, this "interception" by the Spirit in worship is a distinct feature of Pentecostal worship. In common minds, any tightly prescribed order of worship which fails to leave room for such work of the Spirit is viewed as "grieving the Spirit," by not allowing him to minister to his people.

Closely related to the preceding discussion is the expectation of an encounter with God's presence throughout worship. In fact, "the personal encounter with the Holy remains at the center of Pentecostal spirituality and worship."[15] This expectancy naturally heightens the sensitivity of worshipers to what God speaks to individuals and to the collective gathering. Impressions in the heart, audible voice, dreams, visions, any scriptural passage or words of a song "that stand out" are all perceived as means of God speaking to his people. This dynamic view of God's word is in stark contrast with the static view of God's revelation, that is, the "closed" view of the word of God. However, this is not necessarily God's words "outside of the scriptures," as Pentecostals diligently measure any "revelation" by the written scripture. The high regard Pentecostals have toward the scripture has been a critical safeguard toward "private" interpretation of God's revelation. This "open" view of God's revelation is particularly relevant to Asian believers. Asian traditional religious traditions have oriented most Asians to the communication between humans and the divine. Although it takes different ritual procedures, almost every religion has a common belief

[13] Albrecht, "An Anatomy of Worship," p. 72.

[14] Albrecht, "An Anatomy of Worship," p. 74.

[15] Albrecht, "An Anatomy of Worship," p. 74.

in such experiences, and this prepares Asian Pentecostals to be more attentive to the revealing of the Lord.

What is observed in a Pentecostal worship service is the absence of written liturgy. Although Korean Pentecostal churches have adopted more liturgical elements, such as the Apostle's Creed or a responsive reading of the scripture as part of their Sunday worship, most Pentecostal churches have not incorporated any prescribed liturgy. As Hollenweger argues, Pentecostals do have rich liturgical components in their worship, but they are primarily non-verbal and unprescribed. For instance, spontaneous congregational response to certain points of a sermon by saying an "Amen" is a good case of Pentecostal liturgical practice. Body gestures such as raising hands during the praise time is also liturgical expressions.[16]

3.4 Experience of the Transcendental

The experiential aspect of Pentecostal spirituality has often been cited as one of the most distinct Pentecostal values.[17] At the Azusa Street Mission, for example, experience of God's presence and his working was their hallmark. It is true that every Christian tradition has an experiential aspect included in their religious life. What stands out in the Pentecostal tradition is more than cognitive awareness of God's being. It is rather a tangible encounter with the great God, and such an experience affects the whole human being including one's feelings and will power. This unique feature makes Pentecostalism a "religion with flesh and bones,"[18] that is, a religion that brings an encounter with God to the daily living of believers, and this experience is marked by its tangibility. In the worship of the All the Gospel Church, the impact of the divine encounter was expressed in various ways by the worshippers, and some parts of the worship in fact highlighted these tangible experiences, such as healing, repentance, and baptism in the Holy Spirit with an emphasis on speaking in tongues as a sign. Prayers are

[16] This oral tradition is part of what is called the "Black Root" of Pentecostalism. See the elaborate discussion of Walter J. Hollenweger, *Pentecostalism: Origins and Developments* Worldwide (Peabody, MA: Hendrickson, 1997), pp. 17-131, particularly illuminating is his discussion on Black Pentecostalism in the United States and African Pentecostalism.

[17] E.g., Russell P. Spittler, "Spirituality, Pentecostal and Charismatic," *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess, et al. (Grand Rapids: Zondervan, 1988), pp. 804-809 (804-805).

[18] Wonsuk & Julie C. Ma, "Jesus Christ in Asia: Our Journey with Him as Pentecostal Believers,"*International Review of Mission* 94 (Oct 2005), pp. 493-506 (498).

often offered for the healing of family members who are not present in the worship service, family problems (such as financial matters), relationship issues, and even for tuition payments for their children. We notice that the nature of God's work can be "natural" as well as "supernatural." God is believed to be not only good, but also capable, indeed answering their prayers in the "here and now."

Even communion, which Pentecostal churches celebrate every month, typifies this tendency. Pentecostals typically take a "low" theological view of the Lord's presence in communion, that is, the elements are received to symbolize or to "remember" the Lord's body and blood. However, it is often expected that through this experience physical healing takes place. Passages such as "By his wounds, you have been healed" (Isa 53:5; 1 Pet 2:24, NIV) is often recited by the minister to remind the congregation that communion is a special occasion with its powerful ritual elements when healing indeed takes place.

A few roots of such expectation can be cited. The first is the "primal" nature of Pentecostal religious values. This expression, coined by Harvey Cox,[19] may also indicate the Pentecostal ethos to bring back to the modern Christian life the spirituality and patterns of worship of the early church as recorded in the book of Acts. This restorative impetus is further enhanced by general Asian religious worldview which makes little distinction between the natural and supernatural. For example, Julie Ma convincingly demonstrates how such tangible demonstration of God's power, often in miraculous ways, has impacted many tribal groups in the northern Philippines, resulting in mass conversions. She partly contributes this movement to the similarities in the Pentecostal worldview and that of the tribes.[20] Thus, Pentecostalism has become a corrective of traditional Christianity which was characterized by its worldview with an "excluded middle."[21] As I argued elsewhere, Christianity in a non-western (or majority-

[19] 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), pp. 82-83, 88-89.

[20] Julie C. Ma, *When the Spirit Meets the Spirits: Pentecostal Mission to an Animistic Tribe of the Northern Philippines* (Frankfurt: Peter Lang, 2000), esp. pp. 167-232. Recently a similar study was published by Lalsangkima Pachuau, "Mizo '*sakhua*' in transition: Change and Continuity from Primal Religion to Christianity," *Missiology* 34:1 (Jan 2006), pp. 41-57, particularly pp. 51-53 for the incorporation of their worldviews into Christianity.

[21] Paul G. Hiebert, R. Daniel Shaw, and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids: Baker Books, 1999), p. 89.

world) setting may be inherently charismatic in type, if left without any theological interference from outside, especially from a western church.[22] The very fact that many "indigenous" forms of Christianity is of Pentecostal-charismatic varieties may attest to this, be it in Africa (such as African Initiate Church) or in Asia (Chinese house church networks, for example). This recovery of "primitive" elements of Christianity by Pentecostalism has also "renewed" the existing churches in the West as seen in the Charismatic movement during the 1960s.

The other contributing factors may also be found in the social context of Asia. In many Asian societies, suffering is the most urgent social context in which Pentecostal believers find themselves. Today, some political systems often oriented to a certain religious system pose a formidable challenge to Christians. Pentecostals, as the more vibrant form of Christianity, tend to attract hostile treatments from political, religious environments. Wiyono, an Indonesian Pentecostal, informs us that the most number of churches which militant Muslims burned, vandalized, or destroyed were Pentecostal-Charismatic ones.[23] Believers in house church networks in China or Pentecostal believers in some Middle Eastern countries may fall in the same category. Or, some political systems simply do not allow room for religious activities, and this applies to some churches in Vietnam, Laos, Bhutan, North Korea and others. However, the most serious daily challenge comes from suffering out of poverty. The Asian Development Bank has a quick summary of the current state: "Asia and the Pacific are still home to 900 million poor people—nearly one third of the region's population. South Asia alone has more than 500 million poverty-stricken people, twice as many as in the whole of Africa. Two-thirds of Asia's poor are women."[24] Such daily struggle has made people turn to religions which promise divine answers, and Pentecostal-Charismatic Christianity has presented the most attractive message. The nine-million strong El Shaddai Catholic Charismatic group in the Philippines exemplifies

[22] Ma & Ma, "Jesus Christ in Asia," p. 503.

[23] Gani Wiyono, "Pentecostals in Indonesia," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Oxford: Regnum; Baguio, Philippines: APTS Press, 2005), pp. 307-328 (319-320). For a more comprehensive study of the subject, see Harold D. Hunter and Cecil M. Robeck, Jr., eds., *The Suffering Body: Ecumenical and International Perspectives on the Persecution of Christians* (Waynesboro, GA: Paternoster, 2006).

[24] Asian Development Bank, "Fighting Poverty in Asia and the Pacific" (http://www.adb.org/Documents/Brochures/Fighting_Poverty/default.asp?p=poverty, 2006), accessed: June 26, 2006.

the flight of poverty-stricken masses to the miracle-performing God.[25] And David Yonggi Cho's message of God's blessing is another instance of such an approach.[26] The fundamental difference between the controversial prosperity gospel and what is preached in Asia may not necessarily be found in their messages, but in their motivations. The West preaches it for what people "want," while the majority world offers the prosperity message for what people "need." Such struggle of suffering brings people to God out of desperation and their resultant expectation for God's help in their daily sustenance. Considering that Pentecostalism is basically a religion of the "poor,"[27] their worship reflects this felt need.

There could be a few other features of Pentecostal worship that have theological implications. For example, the emphasis on and operation of spiritual gifts, and emphasis on evangelism and mission could be included in the list.

4. Concluding, Theologically...

Now, how Pentecostal worship in Asia interacts with their theological orientation is an interesting inquiry. There are several aspects of this discussion.

4.1 Worship as Theological Expression

What is the relationship between worship and theology? It is obvious that they are closely linked. First of all, theology informs how one worships, and Asian Pentecostals are not an exception. As I suggested, several theological underpinnings for each feature of Pentecostal worship in Asia, their theological orientation, although often implicit in articulation, contributes greatly to how Asian Pentecostals worship. Practically, what they believe makes who they are. In addition to the "received" theology from western Pentecostal hands, each socio-cultural context plays an important role in the process of theologization.

[25] For a recent study on miracles claimed by the El Shaddai group, see Katharine L. Wiegele, *Investing in Miracles: El Shaddai and the Transformation of Popular Catholicism in the Philippines* (Honolulu: University of Hawaii Press, 2005).

[26] For theological reflections on Cho's message, see Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae, eds. *David Yonggi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press, 2004).

[27] See the characterization of Pentecostals as the poor in Wonsuk Ma, "When the Poor Are Fired Up': The Role of Pneumatology in Pentecostal-Charismatic Mission," *Cyberjournal of Pentecostal and Charismatic Research* 15 (http://www.pctii.org/cyberj/cyberj15/Ma.html, Feb, 2006).

Secondly, the reenactment through various expressions of worship affirms, reinforces, and strengthens its theology. Worship is the formal and corporative platform where such process takes place. Due to the high relevancy to the worshipper's daily experiences, their theology is lived out as it is tangibly expressed and experienced in the worship context.

Thirdly, worship is also a place where theological revision, reinterpretation and even alteration take place. This can take place in various ways: 1) inclusion or choice (of certain songs, sermon topics, etc.), 2) emphases, 3) reinterpretation (particularly in a changing social context), and more seriously, 4) by omission. The decreasing message of the Lord's return, for example, is a case of the latter.[28]

4.2 Worship as Theological Formation

The "democratic" nature of Pentecostal worship promises a good possibility for the formation of "people's theology." How the worship leader selects songs for a given worship service and how the emcee for the testimony time offers "interpretation" for presented testimonies are all part of the corporate theologizational process. However, the most significant element of corporate theologization is the testimonial tradition. Here is my own assessment of the role of testimonies in the theologization process:

> Even in tribal churches in the Cordillera mountain region of the Philippines, old and young members stand or come forward to the pulpit to share their experiences with God. Sometimes this lasts more than an hour.... This tradition provides a place not only for participation in theology-making, but also a space for the rest of the congregation to reflect, evaluate, and commonly share, once accepted as genuine and valid, the theological experiences of one member as a community possession. This has made Pentecostal theology inevitably a "people's theology." The uniqueness of this feature should be understood in the context where theologizing has been left exclusively in the hands of theological and ecclesial elites in most Christian traditions. [29]

However, it is unfortunate that this unique Pentecostal tradition has not been practiced in some countries like Korea, perhaps due to cultural

[28] See Wonsuk Ma, "Pentecostal Eschatology: What Happened When the Wave Hit the West End of the Ocean," in *The Azusa Street Revival and Its Legacy*, eds. Harold Hunter and Cecil M. Robeck, Jr. (Cleveland, TN: Pathway), pp. 227-242.

[29] Ma, "Doing Theology in the Philippines," pp. 220-21.

reasons such as those in Korea. Also true is that in large Pentecostal churches, for obvious practical reasons, this practice is slowly disappearing. As a result, the theologization process is steadily shifting to the clergy's hands.

4.3 Who Is Behind the Wheel?

In spite of the revolutionary feature of the democratization of theologization, the most critical role is played by pastors. They are practically behind the wheel as worship takes place under their leadership, and also the message is proclaimed by them. They have a weekly opportunity to shape the theological orientation of their parishioners. Also, due to frequent contact with members, either through formal worship, house visitation, daily dawn prayer meetings (as in Korea) or house meetings (such as in China), the pastor has the best possibility for theological formation of his or her church.

The influence of the pastor for theological formation does not stop there. Often future Pentecostal and Charismatic pastors and Christian workers are raised up and trained in a local church setting. Obviously the pastor functions as the mentor for the future pastors and workers.

It is estimated that about 80% of pastors in the Philippines have never received any formal theological and ministerial training. It is plausible that the Pentecostal and Charismatic counterparts may be even less formally trained, at least for two reasons: 1) considering its general anti-intellectual tendency, and 2) some well known and successful pastors with little or no ministerial training themselves have served as powerful role models for many who are turning to a ministerial vocation. Also challenging is the pressure which a Pentecostal preacher would feel to address life's issues in his or her preaching and teaching. In spite of its advantage of relevancy, this approach may promote a consumerist tendency in the process of theological formation.

Now the challenge for the pastor is surmountable. One possible answer to this dilemma is a close partnership between the ever-increasing Pentecostal ministers and emerging theological minds in the Asian Pentecostal circle. Asia has already seen more than a dozen Pentecostal graduate schools, many national Pentecostal societies, academic journals and publications; and this is the time that scholars can begin to produce materials that are pastor-friendly in language and subject matter. By "translating" their existing scholar work into popular versions, pastors, lay leaders and Bible school students will greatly benefit from such contributions. Such partnership will bring churches and theological schools closer to the healthy future of Asian Pentecostalism.

BOOK REVIEW

Keith Warrington, *Discovering the Holy Spirit in the New Testanzent.* (Peabody, Massachusetts: I-Iendriclcson Publishers, Inc., 2005), paperback, x + 230 pp., ISBN: 1-56563-871-9, US$ 16.95.

This well written book on a survey of the I-Ioly Spirit in the New Testament is a welcome contribution to the store of lcnowledge about early Christian understanding of the Spirit of God. Keith Warrington writes in a non-technical way, and he is very concise and straight to the point in his presentation of the Spirit from every book of the New Testament. Exceptions to his treatment of every New Testament book are James, 2 Peter, and 2 and 3 John. However, 2 Pet 1:21 is discussed with 1 Pet 1:11. (198-9) In his preface, the author acltnowledges his indebtedness to Gordon Fee's work on Paul's understanding of the Spirit. Warrington also names Turner, Dunn, Menzies and Wenk as those who have influenced him in his view of the Spirit in Lulce-Acts. Furthermore, the writer of this book provides an average of three to five commentaries and books as selected bibliography for each book of the New Testament.

The format of the arrangement of materials in the book is consistenl and the setting of the individual books is briefly depicted in every chapter. Then, there is a bulleted points section called "What Does the Author Say about the Spirit?" in every chapter. Rut, because of his discussion of Matthew and Mark together, Warrington calls this section "What Do the Texts Say about the Spirit?" The Spirit verses in the Thessalonian Correspondence and the Pastoral Epistles are dealt with by one chapter each. (4) The bulleted points about the biblical author's understanding of the Spirit receive adequate exposition. Then an analysis of the meaning of the Spirit passages for the initial intended reader complements his exposition. After a selected bibliography for each chapter, the author provides a series of questions as a way of reflection and application of the materials discussed in each chapter. The approach is devotional in nature, and the insights and views of Warrington are beneficial. He lets the reader express and apply for himself or herself the significance of the work of the Holy Spirit upon their lives through the contemplative questions.

The presentation of the chapters is based on the canonical order of the books in the New Testament, so it is convenient to follow the author's arrangement of chapters. The approach of Warrington is not intended for the specialist and yet, he is very thorough. His book-by-book organization of materials and verse-by-verse style ofpresentation is systematically done. The themes in each book of the New Testament that are related to the subject of the Holy Spirit are sensibly articulated. The author's style of

writing is clear and the materials included in the book are well organized; the treatment of the passages discussed is reasonable. Warrington wrote *Discovering the Holy Spirit in the New Testament* for "the church leader and student of the Spirit" which entails "believers who are aware of the work of the Spirit in their lives and want to know more about him."(vii) The writer also assumes that the Spirit should be perceived according to the Jewish understanding. (1)

The author basically provides his own views on the interpretation of the texts that relate to the Holy Spirit. His manner of presentation makes him precise in his selected perspectives. Nonetheless, the material that he discusses becomes more interesting as he makes a careful attempt to avoid a one-sided standpoint. Warrington shortly presents other views and then he focuses on what he thinks is the proper interpretation of the text. This approach is admirable. A good example is his treatment of the concept of baptism with the I-Ioly Spirit and fire in the Synoptic Gospels as preached by John the Baptist. (6-9) The author correctly asserts that the verb "baptize" in connection with the Holy Spirit should be understood within the background of "watery connection." (6) Then he provides an exegesis of the Spirit baptism, stating that baptism in this case is "a metaphor, describing a powerful infusion of the Spirit into the life of an individual and must always be treated as such." (7) Warrington in this instance is able to put into a few words his understanding of the notion of Spirit baptism in the Synoptic Gospels.

Picking another example in the same context as that above, the writer identifies the popular view that the reference to "fire" in relationship with Spirit baptism "relates to the issue of judgment." (7) At this juncture Warrington synthesizes the Synoptic Gospels' perspective with Paul's in Rom 8:15-16 maintaining that "the Spirit functions as the one who sets believers apart to God, confirming that they are the children of God."(7-8) In connection with his exegesis of Mt 3:11, Mk 1:8 and Lk 3:16, his interpretation of the metaphor of fire is most remarkable. He uses a cross-referencing or inter-textuality in suggesting that the intended reader would have picked up the Exodus stories (Exo 3:2; 13:21-22) and the purifying fire message of the prophets (lsa 4:4; 29:6; and Zech 13:9). (Warrington's references, 8) And consistent to his approach, Warrington finally shows his proclivity that the first audience of Matthew would have perceived that Jesus is "superior to the sort of Messiah they were expecting." (8) The author's conclusion of this section is precisely the way he understands the Matthean intent. He maintains that from the start of his Gospel Matthew meant to depict Jesus as the greater and exalted one. Jesus "who not only is associated with the Spirit, and that from birth, also has the capacity to bestow the Spirit on others" which is "a prerogative that belongs only to

G o d (Num 11:29; Isa 42:1). (Warrington's references, 9)

Warrington has insightful thoughts, his views are plausible, and he is creative in his imagination. His discussion of the coining of the Holy Spirit in Acts 2, 10, and 19 where believers experienced tlie Spirit's infilling and spoke in tongues is a typical Pentecostal approach. (51-63) He is very insightful in highlighting "the manifestation of the Spirit in verbal communication, including prophecy, proclaiming tlie Gospel, and spealting in tongues." (51) His view that when Saul, who later became Paul, received the Spirit "he 'immediately' preached in the synagogues in Damascus, to tlie amazement of the people" (9:20-21) is most plausible. (59) The author's exegesis of the difficult Acts passage where Saul was filled with the Spirit and yet did not speak in tongues or prophesy is explained that he later had a Spirit manifestation through "verbal communication." Warrington is also imaginative in his interpretation of how "the Spirit inspires prophecy" and also "supports tlie proclamation of the gospel." (69-73) He creatively puts the fulfillment of Joel's prophecy in Acts: "The future event for Joel has become a present event for Luke." (70) Another imaginative understanding of the Spirit's support among the early believers in evangelism, is Warrington's idea that the examples of the Spirit's inspiration and support among the Spirit filled personalities in Acts would set an example for the original readers "to believe the promises conceriiing tlie supportive role of the Spirit and to engage in evangelism." (72-3)

The assuinptions that Warrington take for granted are commonly held. For example, he presupposes that there is "charismatic chaos in Corinth" and although if this is the case, the apostle Paul is still "affirming them in their giftedness." (99) This pair of assumptions is significant in his exegesis of the Spirit passages in 1 Corinthians. The author correctly sees the approach of Paul in the Corinthian problem as not to undermine them, but to correct their arrogance and egocentricity. Hence, Warrington focuses his exegesis of 1 Cor 12:27-31 arguing that the apostle continued to encourage the current practice of tlic gifts of the Spirit by the Corinthians. (103) Moreover, the author suggests that the greater gift for Paul is that which is more helpful for other believers in the congregation. (103) In addition, he maintains that the apostle Paul did not believe in hierarchical gifts; instead, the arrangement of the order of gifts in different New Testainent passages indicates how different gifts may have had specific significance in the early church's maturity. (104) Warrington's understanding of the gifts of the Spirit in 1 Corinthians is helpful in maintaining an encouraging attitude in the practice of charismata in the contemporary Pentecostal congregations.

Although the presentation of Warrington is generally clear and precise, the author mistakenly named Robert P. Menzies as Ralph P. Menzies. (2, 73)

Also, perhaps Warrington is unaware of a major work on Johannine pneumatology that is not included in his bibliography on John. Gary M. Burge's volume called *The Anointed Community: The Holy Spirit in the Johannine Tradition* has been in print since 1987 by Eerdmans, and I suggest it would be a good addition to his bibliography on John's understanding of the Spirit. There are a few ambiguous statements by the writer, and because of a lack of further explanation, some statements in his expositions are not clear. The point that he wants to argue is confusing wlieii lie claims that "The same people who are baptized with the Holy Spirit are also baptized with fire." (7) Warrington continues saying that: "There is no suggestion that one group of people are baptized with the Spirit and another with fire." (7) It would have been helpful if he had used another paragraph to clarify what he means here. Another statement is puzzling: "Tlius, Paul does not exhort them to be full of the Spirit, but rather to be continuously filled with tlie Spirit." (156) It is unclear if the writer is making a distinction between being "filled" and being "full" of the Spirit. His scholarly integrity though is admirable; if tlie text is not clear and there are several possible meanings, lie is not embarrassed to admit the difficulty.

Such a work as this which attempts a comprehensive survey is vulnerable to editorial mistakes. But overall, this book is a good reference work. It is handy in locating references about the Holy Spirit in the New Testament. The index of Bible references at the back of the book is most useful in finding the scriptural texts on the Spirit. The Greek words are transliterated in English. No prior knowledge of Christian pneumatology is required to understand the book's content. The Spirit passages throughout the New Testament that are considered and explained by Warrington make this work a practical textbook for undergraduate course in New Testainent pneumatology. The views of the writer are Pentecostal in inclination and his treatment of the Spirit passages in the Gospels, Acts and 1 Corinthians is notably coming from his Elim Pentecostal Church background. Warrington is much appreciated for providing a concise and yet thorough work on the Spirit of God in the New Testament, that is distinctly Pentecostal in perspective.

Warrington's *Discovering the Holy Spirit in the New Testament* is a recommended reading to anyone who is interested in lcnowing more about the New Testament's idea of the Holy Spirit.

R. G. dela Cruz

Asian Journal of Pentecostal Studies
P. O. Box 377
Baguio City 2600, Philippines

www.apts.edu/ajps

(Continued from front inside cover)

MANUSCRIPTS AND BOOK REVIEWS submitted for consideration should be sent to *Asian Journal of Pentecostal Studies*, P.O. Box 377, Baguio City 2600, Philippines (Fax: 63-74 442-6378; E-mail: APTS@agmd.org). Manuscripts and book reviews should be typed double-spaced. Manuscripts should conform in style to the 6th Edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. An additional style guide will be sent upon request. The *Journal* encourages contributors to submit an electronic copy prepared through a popular word processor mailed in a Windows-compatible disk or sent as an email attachment.

BOOKS FOR REVIEW: Send to the *Journal* office.

CORRESPONDENCE: Subscription correspondence and notification of change of address should be sent to the subscription office or email to: Joseph Suico (joseph.suico@apts.edu).

For the following areas, you may contact the following friends for subscription order and other inquiries:

For North America: Paul Elbert, Church of God Theological Seminary, Cleveland, TN 37320-3330, USA (Email: pelbert@alltel.net)

For Southeast Asia (except the Philippines) and South Asia: Woon Khang Tan, TMG International, DM01, Blok D. Suria Office, Jalan PJU 10/4A, Damansara Damai, 47830 Petaling Jaya, Malaysia (tanwk8@yahoo.com)

SUBSCRIPTION RATES: Annual subscription rates including surface mail are: P300 for the Philippines; US$15.00 for Asian countries; and US$20.00 for other countries, including Australia and New Zealand. For more details, see the Subscription/Order form.

THIS PERIODICAL IS INDEXED in *Religion Index One: Periodicals*, the *Index to Book Reviews in Religion*, *Religion Indexes: Ten Year Subset on CD-ROM*, and the *ATLA Religion Database on CD-ROM*, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Flr., Chicago, IL 60606, E-mail: atla@atla.com, WWW: http://www.atla.com/.

FINANCIAL ASSISTANCE for the current volume is provided by Boys and Girls Missionary Crusade, (U.S.) Assemblies of God, administered by the Asia-Pacific Regional Office (director: Russ Turney), Assemblies of God World Mission, Springfield, MO, USA.

Printed in the Philippines