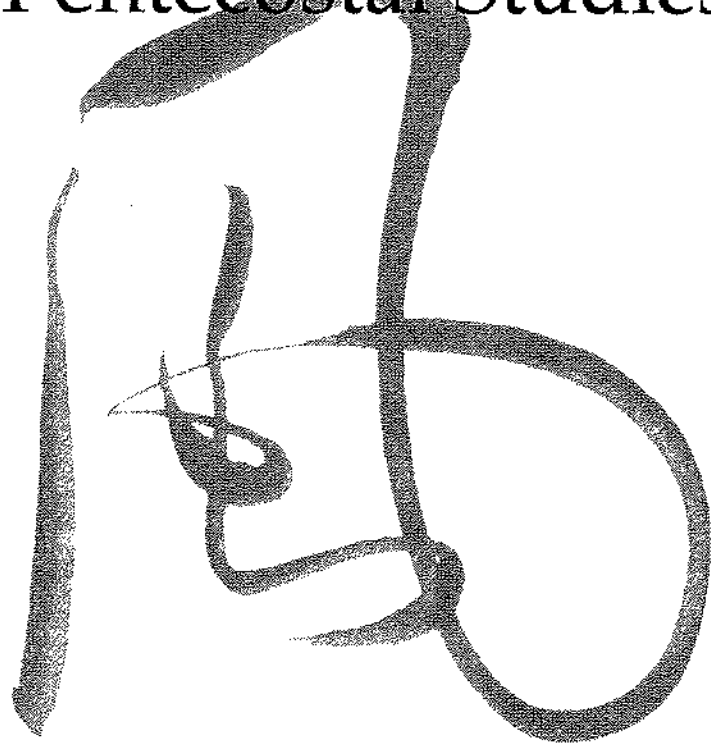
Asian Journal of Pentecostal Studies



Volume 11, Number 1-2 (2008)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 11, No. 1, 2 (2009)

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 the 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.

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

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Asian Journal of Pentecostal Studies

Volume 11, Numbers 1-2 (January/July 2008)

BOOK REVIEWS

*[AJPS 11:*1-2 (2008), pp. 1-21

"AJPS AFTER A DECADE

This issue of the *Asian Journal of Pentecostal Studies* sets another mile-stone. This journal has been publishing academically sound presentations of Asia and the Pacific Rim, and global Pentecostalism for a decade. It has been an exciting journey for many reasons. Two significant reasons are: First, as we look over the last ten years, some important essays and perspectives have been noted, that may not have been publically seen otherwise, and second, some developing Asian scholars have engaged in academic research and writing through the forum of this journal. We, the editors of AJPS, have been both honored and humbled to be a part of this endeavor.

For this issue, the journal has also gone through another transition. Dr. William W. Menzies and Dr. Wonsuk Ma were the founders of the Journal in January, 1998 (although the collection and editing of the initial articles started before that). Dr. Wonsuk Ma was the main editor of the journal until 2006 when for an issue he and Dr. Joseph Suico became co-editors. Dr. Ma at that time moved to Oxford, UK to then become the Executive Director of the Oxford Centre for Missions Studies. Dr. Joseph Suico took over as main editor of the journal and appointed Dr. Roli dela Cruz as Book Review Editor. Dr. Suico in mid-2008 notified those tied to the journal that he would be on leave for two years from Asia Pacific Theological Seminary and his editorial responsibilities. As I step into this new role, I am humbled to follow in the steps of such illustrious and industrious predecessors. I am especially appreciative of the ongoing help of the journal's Book Review Editor, Dr. Roli dela Cruz, and the support of the two immediate editors, Dr. Wonsuk Ma and Dr. Joseph Suico.

In this issue, we have three biblical studies—two from the New Testament by Dr. Craig Keener on a passage in the book of Acts and Roger Dutcher, a graduate student, on the book of Jude, and one from the Old Testament by Dr. Wonsuk Ma on evil and human response in the Old Testament. The subsequent articles originally were papers presented in the Asia Pacific Theological Association General Assembly which was held in TCA College, Singapore on September 8-

12, 2008. Dr. Mark Hutchinson discusses the issue of Academic Freedom in Pentecostal colleges especially in an Australian context. Dr. Paul W. Lewis studies the question 'Why have scholars left classical Pentecostal denominations?' and Dr. Shane Clifton presents a response to that paper. The paper from Dr. Jacqueline Grey was presented for the panel discussion, 'Gender and Racial Inequality in Pentecostalism.''

It is our hope that as the journal enters its second decade that it will continue to provide a venue for Asian Pentecostal research and dialogue in a global context which will be a benefit to the church as a whole.

Paul W. Lewis, editor

[AJPS 11:1-2 (2008), pp. 3-14]

BETWEEN ASIA AND EUROPE: POSTCOLONIAL MISSION IN ACTS 16: 8-10

Craig S. Keener

Although some observers in recent centuries have misunderstood Christianity as a European movement, first century observes could not have easily imagined this misconception. Instead, they viewed Palestine (and its larger province of Syria) and what we call Asia Minor as parts of Asia. Moreover, the one scene in which Acts could possibly describe the entrance of the gospel into Europe shows it originating from western Asia. The traditional division of continents has always been arbitrary (Greeks counted themselves as in Europe and distinguished themselves from "Asian" peoples to their east and later "Africa" to their south). Nevertheless, the division appeared significant to the many people in the Roman Empire who accepted Greek categories, and Greeks treated the Troad as the traditional entry point into Asia (the world to the west of the Greek homeland).

Although Luke does not explicitly use the language of Europe or Asia here, even a minimally culturally literate Greek audience would understand Troas' strategic role in these boundaries. This site further evoked both the legendary conflict between the Achaians and Troy and the Persian conquests of Alexander, both of which Greeks conceptualized as "European" invasions of "Asia." By contrast, Rome detested "Asian" religions like Judaism. It is thus possible that Luke's original audience[1] would envision a reverse movement of an Asian faith into Europe in what we might today call "anticolonial" terms.' Although the Alexander allusion remains less than certain, for an audience in the Roman Empire the "Asian" geographic provenance of the gospel would be beyond dispute.

'I envision his ideal audience as from somewhere in the Greek-spealung eastern Mediterranean world, probably especially in the north or west Aegean region. If the audience is from the eastern Aegean, they would view themselves as part of "Asia."

'scholars emphasizing "postcolonial readings" should find fertile soil for exploration in this passage.

1. Troas' Importance and Location

After a long journey from the interior of southern Asia Minor, Paul and his companions reached Alexandria Troas. Because Troas was not far from the coast, their "descent" to it in Acts 16:8 is aptly phrased.[3] Although not yet certain of where to proceed, they probably entered Troas deliberately (16:8). It had a large artificial harbor that made it strategic for travel between the east and the west.[4] This strategic location suggests that Paul and Silas may have hoped to sail from there; it was not likely a destination reached merely accidentally from their previous locations (16:6-8).[5] That is, the missionaries probably did not intend Troas as their final destination.

Although Alexandria Troas in Paul's day was still overshadowed by the reputation of the nearby Troy (Ilium) of the legendary past, it was hardly forgettable on its own merit. In the Hellenistic and Roman periods, Alexandria Troas constituted the largest city in the Troad, the region of Troy.[6] Most of the city remains unexcavated, but it is thought to cover over 1000 acres, its ancient walls once five miles around.[7] The limited archaeological data support the closeness of Strabo's estimate for the walls, and some, estimating 100 persons per acre, have surmised 100,000 inhabitants. This estimate may well be too high, but clearly it was a significant city.[8]

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[3]C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (2 vols.; Edinburgh: T. & T. Clark, 1994-1998), 771.

[4]E.g., Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary (AB* 31; New York: Doubleday. 1998), 579.

[5]Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History* (ed. Conrad H. Gempf; WUNT 49; Tiibingen: J. C. B. Mohr [Paul Siebeck], 1989), 112 (esp. 112-13 n. 29).

[6]Stephen Mitchell, "Archaeology in Asia Minor 1990-1998," *Archaeological Reports* 45 (1998-1999): 125-92 (here 138). On Troas, see further Clyde E. Fant and Mitchell G. Reddish, *A Guide to Biblical Sites in Greece and Turkey* (Oxford: Oxford University Press, 2003), 331-335; E. M. Blaiklock, *Cities of the New Testament* (Westwood, *NJ:* Fleming H. Revell Company, 1965), 35-38; Paul R. Trebilco, "Asia," 291-362 in *The Book of Acts in Its Graeco-Roman Setting* (ed. David W. J. Gill and Conrad Gempf; vol. 2 in The Book of Acts in Its First Century Setting; Grand Rapids: Eerdmans, 1994), 357-59; more extensively, Peter Frisch, ed., *Die Inschriften von Ilion* (IGSK vol. 3; Bonn: Rudolf Habelt, 1975). For other towns in the Troad, see Pliny *N.H.* 5.33.125-27.

[7]Fant and Reddish, *Sites,* 333.

[8]Colin J. Hemer, "Alexandria Troas," *TynBul* 26 (1975): 79-112 (here 87-88).

Although the city bore the name "Alexandria" after its founding in the fourth century BCE, the emperor Augustus officially titled it "Colonia Augusta Troas" or "Colonia Augusta Troadensium" (CZL 3.39),[9] recalling the grandeur of its past. "Troas" was thus Alexandria Troas's preferred official title in this period.

2. Troas' Association with Troy

When an ancient audience heard of Paul's stay in Troas, they would recall earlier Troy. Although they were often confused in antiquity, the Roman colony of Troas was distinct from the site of ancient Troy, still inhabited as the town of Ilium. Colin Hemer notes that Troas could never "escape the historic and civic prestige of Ilium" to the north, "which continued to hold the primacy in a religious league of confederate cities."[10]

Educated persons recognized that Ilium, not Alexandria Troas, was the site of Homer's tales (Pliny N.H. 5.33.315). Ilium itself was not small. Archaeologists have observed 47 blocks of Roman Ilium, most of them 360 Roman feet north-south by 180 Roman feet east-west. Nevertheless, the ties between the two "Troys" were significant; for example, over two centuries earlier (c. 216 BCE), Troas sent a relief force of 4000 that delivered Ilium from the attacking Gauls.[11]

Despite its distance of ten or fifteen miles south-southwest from Homer's Troy,[12] the continuity between later Troas and its nearby, famous past endured in popular thought.[13] This Roman colony held the name precisely to recall this past. In fact, Rome traced its founding to Trojans (especially in Virgil's *Aeneid)*, and some cities in Phrygia claimed that

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[9]Hemer, *Acts in History*, 179.

[10]Hemer, "Alexandria Troas," 94, also noting that in the first century it appears that Ilium freely produced coins, but Troas did not. The wealthier part of the late Roman city apparently faced the Dardanelles (Mitchell, "Archaeology," 138).

[11]Hemer, "Alexandria Troas," 88 (citing Polybius 5.111.3-4).

[12]From the map in Hemer, "Alexandria Troas," 86 (plus a comment on 92), Ilium appears fewer than ten miles north of Alexandria Troas.

[13]With regard to continuity in Ilium itself: some supposed that the Palladium (Athena's image) might have remained in later Ilium, unless Diomedes and Odysseus actually succeeded in carrying it off (Appian *Hist. rom.* 12.8.53; despite the city's destruction!)

Phrygian heroes in the Trojan War had founded them.[14] Troas would naturally evoke the same connection, especially for an audience outside the Troad. Some believed that the fallen heroes of the Trojan War still lived in the area of Troy.[15]

Greeks recognized Troy as the subject of their most famous and widely read epic, the *Iliad*,[16] and allusions to the story pervaded Greek literature.[17] Well over a millennium after the purported time of its fall, educated people at banquets might take turns reciting the final leaders of Troy (Athen. *Deipn.* 10.457F); those who thought of Troy in their own day typically associated it with its past suffering (Athen. Deipn. 8.351a).[18] Linked with the famous past, both Alexandria Troas and Troy remained popular destinations for ancient tourism.[19]

Given the ancient Greek association of the Troad with the Greek point of entry into Asia, Greeks familiar with the Iliad (Greeks' most popular work) and the famous conquest of Asia by Alexander of Macedon (treated below) would view this as a strategic geographic point in the narrative.[20] But whereas the traditional Greek story line was a military invasion of Asia (under Alexander spreading Greek civilization),[21] here messengers of what would be perceived as an Asian faith bring that faith to Europe.

3. The Troad, Europe and Asia

One nuance associated with Troy was that it guarded the Hellespont, since at least Homeric times the Greek boundary between Asia and Europe

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[14]Stephen Mitchell, *Anatolia: Land, Men, and Gods in Asia Minor* (2 vols.; Oxford: Clarendon Press, 1993), 1:208.

[15]Especially emphasized in Philostratus *Hrk.* 2.11; 11.7; 18.1-2; but the local tradition of Hector's appearances appears in Maximus of Tyre 9.7.

[16]Philostratus *Hrk.* 25.13, complains that Homer departs from this stated subject after *Il.* 22. Homer's *actual* explicit theme in the *Iliad* is the conflict between Agamemnon and Achilles (*Il.* 1.6-7) and how Achilles' stubborn anger led to many deaths (1.1-5).

[17]E.g., Lucian *Prof. P.S.* 20.

[18]In Dio Chrys. *Or.* 33.8, the actor apparently would have acted out Troy's fall, to the displeasure of his audience in Ilium; Troy was among the most prominent cities to fall in Lucian *Charon* 23.

[19]Detlev Dormeyer and Florencio Galindo, *Die Apostelgeschichte: Ein Kommentar fur die Praxis* (Stuttgart: Verlag Katholisches Bibelwerk. 2003), 245.

[20]Believers in Troas itself might envision this less so, since their local experience would not be limited to their knowledge of ancient traditions.

[21]In reality, fusing Greek and Asian cultures.

(e.g., Varro 7.2.21).[22] Greeks crossed via the Hellespont into "Asia" (e.g., Polyb. 4.46.1), as Persians did into "Europe" (Lysias Or. 2.28, §193). But whereas the Greeks invaded Asia in the eras of the *Iliad* and (from Macedonia) of Alexander,[23] now the gospel comes from Asia to Greece, Macedonia and the rest of Europe. Greek and Roman literature normally portray movements from Europe to Asia as more positive than the reverse; Jewish people, however, would think differently, as would those adopted into and committed to a Jewish movement.

Greeks and Romans viewed the legendary Trojan War as a clash between Europe and Asia.[24] Thus, for example, a Roman tragedy could have a Trojan lament the loss of "mighty Asia's" pillar.[25] For some, this war became a prototype of the continuing clash between Greek and eastern cultures.[26]

In more recent history, Greek intellectuals similarly viewed Alexander's crossing the Hellespont as marking his entrance into Asia from Europe.[27] Thus the war between Alexander and Persia was between "Europe" and "Asia,"[28] and some alleged that Alexander struck his spear into the ground to claim Asia as his conquest (Ps-Callisth. Alex. 1.28). Thus Roman observers claimed that Alexander conquered Asia but never attempted to conquer

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[22]Between Macedonia and the part of the world including Syria (hence Judea), Phoenicia and Egypt in Pausanias Geog. 1.6.5. On western Turkey as the boundary for Asia, see e.g., Hilary Le Cornu with Joseph Shulam, A Commentary on the Jewish *Roots* of Acts (Jerusalem: Nitivyah Bible Tnstruction Ministry, 2003), 78.

[23]Although Demosthenes Philip. 3.31 complained that Macedonians were not only barbarians but even unfit as slaves, subsequent Hellenistic civilization treated both Macedonians and the "hellenized" ruling class in Asia as culturally Greek.

[24]Virgil *Aen.* 7.224; Ovid Am. 2.12.18; Apollodoms Epit. 3.1; Maximus of Tyre 35.4; Menander Rhetor 2.13, 423.17-19; Philostratus the Elder *Imagines* 1.1. One could even depict the mythical flight of Jason and Medea from Colchis, from the generation preceding the Trojan War. as Europe opposing Asia (Valerius Flaccus 8.396).

[35]Seneca *Troj.* 6-7.

[26]From an ethnocentric Greek perspective (which classified the non-hellenized as "barbarians"), the Trojan War was a war of "Europe" against "barbarians" (Philost. *Hrk.* 31.2). This war became the prototype of any subsequent wars between Greeks and barbarians, particularly those across the Hellespont (Philost. *Hrk.* 23.12: cf. 23.16).

[27]Polybius 3.6.4; Menander Rhetor 2.17, 444.4-5. Cf. Alexander's alleged critique of his father's ambition to cross Europe to Asia (Plutarch ***Alex.*** 9.5, complaining that he was too drunk even to move between couches).

[28]Quintus Curtius 4.1.38.

Europe (including Italy; Livy 9.16.19), or noted that the Macedonian empire controlled large parts of Europe and most of Asia in its heyday (Livy 31.1.7).[29] Some Greeks viewed Alexander's invasion of "Asia" against the Persians as a deliberate reminiscence of Achilles' fight against Troy. Tradition insisted that Alexander himself (who viewed himself as a second Achilles) recalled this comparison, invoking the spirit of Achilles against the Persians.[30] "Alexandria" Troas bore Alexander's name (although Luke omits "Alexandria"), and tradition claimed that the city was founded in 334 BCE, i.e., during his lifetime.[31]

Greeks and Romans counted Persia as "Asia,"[32] Persian attacks on Greece as Asian designs on Europe,[33] and their defeats after invading Greece as Europe's conquest of Asia.[34] Because Greeks and Romans often encountered Asian kingdoms in periods of the latter's weakness, Asia sometimes received the unfair caricature[35] of cowardice as against Europe and Africa, which they claimed proved harder to subdue (Appiaa *Hist.* rom. pref. 9).[36] (Romans knew better than to believe the caricature when applying

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[29]Livy elsewhere couples Greece and Asia (37.53.7; 38.48.3; 38.51.3) and contrasts Asia (esp. Asia Minor) with Europe (esp. Greece; 34.58.2-3; 37.53.13; 37.54.20).

[30]Plutarch ***Alex.*** 15.4; Philostratus ***Hrk.*** 53.16. He allegedly took a sacred shield from the Trojan temple of Athena (Arrian ***Alex.*** 6.9.3).

[31]Hemer, "Alexandria Troas," 81; cf. Menander Rhetor 2.17, 444.8-9. The tradition has been questioned; cf. F. F. Bruce, ***The Acts of the Apostles: The Greek Text with Introduction and Commentary*** (Grand Rapids: Eerdmans, 1951), 311; see also Pliny ***N.H.*** 5.33.124.

[32]E.g., Aeschylus ***Pers.*** 73 (they ruled Asia; Greece, by contrast, is in Europe, ***Pers.*** 799); Aelius Aristides ***Panath.*** 13, 157D-158D.

[33]Lysias ***Or.*** 2.21, §192; 2.28, §193; Cornelius Nepos 1 (Miltiades), 3.4; 17 (Agesilaus), 2.1; Philostratus ***Hrk.*** 28.11.

[34]Thucydides 1.89.2 (Persians retreating from Europe); Valerius Maximus 6.9. ext. 2; Cornelius Nepos 2 (Themistocles), 5.3.

[35]Yet even Xenophon, whose ***Anabasis*** demonstrated Persia's military weakness (providing the groundwork for Alexander's later invasion), respected Persia's glorious past (fictionalized in his ***Cyr.***).

[36]"Barbarian" Asia opposed Greece's greater glory (Valerius Maximus 4.6. ext. 3). The frequent exclusive prejudice for classical rather than ancient Near Eastern foundations for modern western civilization (e.g., Max Weber, ***The Agrarian Sociology of Ancient Civilizations*** [trans. R. *I.* Frank; London: New Left Books, 1976]; see Guy Oakes, "On Max Weber's ***Agrarian Sociology of Ancient Civilizations," British Journal of Sociology*** 28 [2, June 1977]: 242-43) follows too readily the classical Greek division of the world.

it to their dreaded Parthian rivals, however.)[37] Yet when Gauls crossed the Hellespont to invade the Troad, Alexandria Troas' inhabitants fought back (Polyb. 5.111.1-7), providing a good warning to Europe's "barbarians" not to invade "Asia" too eagerly (5.111.7).

Culturally, Asia Minor was increasingly Hellenized and Romanized; but symbolically, its heritage, epitomized especially by Troy and the wider ancient empire of Persia, could be treated differently. After the hellenistic cultural revival of the second century, those who wove legends reported the enduring hatred toward Troy of the Greek hero Achilles' ghost, still hovering near Troy (Philost. *V.A.* 4.11; *Hrk.* 56.6-10) and the continuing Greek perception that Troy was hostile territory (Philost. *Hrk.* 53.13).[38] Scholars have argued that the location of the Protesilaos cult on the Hellespont suited that hero's role of avenger of non-Greek incursions against Greeks, guarding Europe from barbarian Asia.[39]

4. Between Asia and Europe?

Some doubt that we should overemphasize the division between Asia and "Europe" here, since the Greek language was dominant in both Macedonia and most of urban Asia Minor, and Philippi and Troas were both Roman colonies.[40] A stronger reason to doubt the distinction's relevance here is that Luke does not mention it; the context applies the title "Asia" only to the Roman province in the narrowest sense (16:6), and the title "Europe" appears nowhere in the New Testament.[41]

We should also keep in mind the serious danger of understanding these categories anachronistically. For example, Asia Minor and Greece belonged to the shared cultural sphere of the Hellenistic fusion of Greek and "Asian" civilizations; northern Europe, by contrast, was entirely outside the Hellenistic cultural sphere (though not unknown to them), like China or

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[37]See comment below.

[38]Pliny N.H. 5.33.125 reported an earlier monument to Achilles near his tomb in the Troad: cf. Philostratus *Vit. Apoll.* 4.11.

[39]Jennifer K. Berenson Maclean and Ellen Bradshaw Aitken, *Flavius Philostratus: Heroikos* (Atlanta: Society of Biblical Literature, 2001), lix. Still, Philostratus also recognizes the continuing power of the hero Hector *(Hrk.* 19.3-7, esp. his help in 19.4 and vengeance in 19.5-7).

[40]See Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 486.

[41]Hemer, "Alexandria Troas," 99-100.

African Meroë. (In fact, northern Europe, such as Germany, was in a sense less in their sphere of valuable trade than India[42] and China,[43] though less distant and affording more direct contact.)[44] Cultural spheres varied from one period to another, and cannot be identified with traditional continental divisions, which simply reflect 'ancient Greek geographic prejudices.[45] The ancient Jewish population, central to the biblical story, by this period spanned both Roman and Parthian empires, thoroughly ignoring old Greek categories.

Having acknowledged these caveats, however, it remains the case that most Roman and urban eastern Mediterranean audiences would readily recognize the symbolic historic division between civilizations represented by the movement from Troas to Macedonia. Although the phrase "Asia" by itself in 16:6 does not imply "Europe" as a contrast,[46] I suspect that few members of Luke's audience, familiar with the most prominent stories of Greek culture, would fail to think of Asia and Europe when hearing of Troas and Macedonia in 16:8-9.

That Luke's culturally literate ideal audience would know such divisions is certain. Greeks divided the world into Asia (the civilizations to their east with which they had once fought bitter conflicts), Europe, and often (on the south of the Mediterranean sea) Africa; the distinction continued in later

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[42]For trade connections, see e.g., Pliny N.H. 8.4.7-8; 9.54.106-9; 12.8.17; 12.41.84; Mortimer Wheeler, *Rome Beyond the Imperial Frontiers* (Westport, CN: Greenwood Press, 1971; London: G. Bell & Sons. 1954). 115-71; Hans-Joachim Drexhage, "India, trade with," 6:773-777 in *Brill's New Paully*; Lionel Casson, *The Ancient Mariners: Seafarers and Sea Fighters of tlie Mediterranean in Ancient Times* (2nd ed.; Princeton, NJ: Princeton University Press, 1991), 199, 204-6; for religious and philosophic connections, e.g., Juvenal *Sat.* 6.585; Philostratus *Vit. Apoll.* Bks. 2—3; for political connections, e.g., Suetonius *Aug.* 21.3. For a fuller treatment, see comment on Acts 1:8 in my forthcoming Acts commentary.

[43]E.g., Pliny N.H. 12.1.2: 12.41.84; Casson, *Mariners.* 198, 205-6: Lin Ying, "Ruler of the Treasure Country: the Image of the Roman Empire in Chinese Society from the First to the Fourth Century AD," *Latomus* 63 (2,2004): 327-39; Kevin Herbert, "The Silk Road: The Link between the Classical World and Ancient China," *Classical Bulletin* 73 (2, 1997): 119-24.

[44]Traders with the Roman empire reached even Annam (today's Vietnam) by the late second century, and others "traded with Malaya and Java" (Casson, *Mariners,* 205).

[45]For the danger of mixing apples and oranges by confusing cultural spheres with traditional Greek continental divisions, cf. Glenn J. Usry and Craig S. Keener, *Black Man's Religion* (Downers Grove, IL: InterVarsity, 1996), 41-44.

[46]"Asia" in 16:6 is the Roman province, not Greater Asia.

literature.[47] Some Greeks even divided the world into just Europe and Asia, including Africa in Europe.[48] Because of the subjects addressed by most writers, the division between Europe and Asia proved the most essential one in most texts.[49] Some treated this distinction as if it were as pervasive as that between Greek and barbarian (e.g., Ps.-Dion. Hal. Epid. 3.268) or between heaven and earth (Varro 5.5.31). The distinction was geographic (purely in terms of historic perceptions), not cultural; thus Asia included the cities that were traditionally Athenian colonies in Asia Minor, though Greece was part of Europe.[50] There can thus be no question that audiences in thc Roman Empire regarded Judea as part of Asia.

Romans, like Greeks, expressed both grudging respect for Asia (notably Parthia,[51] but also some great civilizations beyond)[52] and irrational xenophobia (such as Juvenal's oft-noted comparison of eastern "cults" like Judaism with the refuse of the Syrian river Orontes).[53] As one source points out, Romans expressed their own "Eurocentric chauvinism," as when Pliny the Elder calls Europe conqueror of the earth and "by far the loveliest portion of the earth" (N.H. 3.1.5).[54] Since they claimed descent from Troy, however, they owed some respect to their own "Asian" heritage.

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[47]E.g., Cicero *Rosc. Amer.* 31.103; Sallust *Jug.* 17.3; Pliny *N.H.* 3.1.3; Dio Chrysostom *Or.* 4.49.

[48]A view of some geographers noted in Sallust *Jug.* 17.3 (who treats Egypt as part of Asia, 17.4). The world's primary division in Philo Mos. 2.20 is Europe and Asia. although he writes from Alexandria. Some texts mention just the two, but perhaps because only these two are relevant to their point (e.g., Dio Chrysostom *Or.* 8.29). On the background and ancient understandings of the Europe/Asia distinction, cf. also Eckart Olshausen, "Europe/Europa," 5:206-210 in *Brill's New Paully*, especially 209.

[49]E.g., Aeschines *Ctes.* 250: Thucydides 2.97.6; Manetho *Aeg.* frg. 35.3; Livy 34.58.2-3; Appian *Hist. rom.* 11.9.56; 11.10.63; *Bell. civ.* 4.17.134; Menander Rhetor 2.10, 417.13-17 (on excellent governors in both. esp. 417.14).

[50]E.g., Appian *Hist. rom.* 11.2.6. Asia Minor was only a small part of greater Asia, which included, e.g., Scythia (Ptolemy *Tetrab.* 2.3.60).

[51]See e.g., Pliny N.H. 6.29.112—6.31.141. Still, Parthians were called "barbarians" (e.g., Dio Chrysostom Or. 72.3: Josephus *Ant.* 14.343; *War* 1.264).

[52]See comments on India and China above.

[53]Juvenal Sar. 3.62.

[54]LCL 2:5; see also Eric Herbert Warmington and Simon Hornblower, "Europe," 574 in *OCD.* Pliny viewed Europe as only a bit smaller than Asia and Africa combined in N.H. 6.38.210, and as roughly half the world in 3.1.5.

5. Asia's Gift to Europe

Luke cannot readily share the above-mentioned prejudices of some of his Greek and Roman contemporaries, because the faith he recounts would be viewed by his audience as Asian.[55] Whatever his own geographic location, the early Christian movement to which he belongs was numerically stronger in Asia than in Europe. Luke-Acts reports the story of Jesus in Asia; uses Septuagintal Greek; and otherwise would appear to Hellenistic historiographers as "Asian" historiography, just as Josephus did.[56]

Acts thus in a sense narrates the beginning of what some could have viewed as an Asian movement's (spiritual) "conquest" in the reverse direction. Jews were considered Asian; the gospel coming from Asia to Europe reversed the Greek invasions of Troy and, more recently Alexander's invasion of Persia.[57] But Asia's gift of the gospel to Europe was better in this case than Hellenization or Roman conquest—though many traditional Greeks and Romans would demur. Rome had made peace with Hellenization but a writer there could, as we have noted compare eastern "cults" to Syrian refuse pouring into the Tiber (Juvenal *Sat.* 3.62). At the same time, those who lashed out against "eastern" customs in Rome often did so precisely in reaction against other Romans who embraced such customs.[58]

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[55]Of course the salvation-historical issue was specifically Jewish (a gift to all Gentiles, Rom 15:27); my point is only that by traditional Greek categories known and used by Luke's audience, Judea belonged to Asia.

[56]See David L. Balch, "METABOLH POLITEIWN—Jesus as Founder of the Church in Luke-Acts: Form and Function," 139-88 in *Contextualizing Acts: Lukan Narrative and Greco-Roman Discourse* (ed. Todd Penner and Caroline Vander Stichele; SBLSymS 20; Atlanta: Society of Biblical Literature, 2003), 152-53, 186. It was not without reason that, in the heyday of historians wrongly calling mystery cults "oriental," Harvard classicist Arthur Darby Nock pointed out that Christianity was more "Oriental" in character than the mysteries ("The Vocabulary of the New Testament," *JBL* 52 [1933]: 131-39, here 136).

[57]It was also more successful than the failed Persian invasion under Xerxes. It was not, of course, a military invasion, but a sort of cultural infiltration, an approach more successful in the past (Hellenistic culture, though maintaining Greek as its dominant element, involved significant cultural fusion).

[58]Regarding Judaism, see John G. Gager, *The Origins of Anti-Semitism: Attitudes Toward Judaism in Pagan and Christian Antiquity* (New York: Oxford, 1983), 55-56; Zvi Yavetz, "Judeophobia in Classical Antiquity: A Different Approach," *JJS* 44 (1, 1993): 1-22. Many in the Greco-Roman world were attracted to what they regarded as the exotic and esoteric lore of the east or Egypt (e.g., Valerius Maximus 8.7. ext. 2-3; Lucian *Cock* 18; *Phil. Sale* 3; Iamblichus *V.P.* 3.14; 4.19).

That Paul and Silas voyage in 16:10-12 from Troas to Macedonia reinforces the possibility that some of Luke's audience might hear a contrast with Alexander, the Macedonian who invaded "Asia" at Troy (see comment above). Of course, people sailed from Troas to Macedonia and the reverse on a regular basis (e.g., Acts 20:5-6), but in view of continental boundaries that most envisioned, this juncture in Luke's narrative is significant. Luke's first volume is framed by scenes in Jerusalem's temple (Lk 1:5-22; 24:52-53), but his second volume is driven by the movement from Jerusalem (Acts 1—7) to Rome (28:16-31). The voyage from the Roman colony of Troas to Macedonia would bring them to the Via Egnatia, a Roman road that constituted a major link between Italy and Asia Minor in the Roman period.[59] Many scholars believe that by starting on the Via Egnatia, Paul was already signaling his interest in Rome,[60] though conflict in Thessalonica may turn him southward.

Moreover, from Luke's salvation-historical perspective, the gospel's spread was even more significant for history than Alexander's conquests and cultural fusion. Passing from Troas to Macedonia here is thus no mere customary voyage. Given the movement of the narrative as a whole and (the epic dimension of that movement), this transition might evoke Alexander in reverse. It probably evokes at least the traditional divide between continents, showing that this "Asian" faith can reach all cultures. If one resists all of these conclusions by pointing out that Luke does not explicitly mention this division, one might infer that Luke does not regard continental divisions as significant. At the very least, however, it is certain that many Gentiles who heard Acts would have heard the narrative's movement the way they understood other movements from Asia (whether the "cult" of Cybele or Judaism), as that of an Asian faith establishing itself in Europe.

6. Conclusion

A first-century audience in the Roman Empire would recognize in Acts 16:8-10 the call of Asian believers to spread Jesus' message in Europe. Luke's larger narrative includes all three continents, noting the initial foray of the gospel into Africa (Acts 8:26-40, recounting the first Gentile Christian) and later into Europe, toward the heart of the Roman Empire.

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[59]Nigel G. L. Hammond, "The Western Part of the Via Egnatia," JRS 64 (1974): 185-94; cf. Ludwig Friedländer, *Roman Life and Manners Under the Early Empire* (4 vols.; trans. L. A. Magnus et al.; New York: Barnes & Noble, 1907-1913), 1:284.

[60]E.g., Giinther Bornkamm, *Early Christian Experience* (trans. Paul L. Hammer; New York: Harper & Row; London: SCM, 1969), 15.

Luke's audience would not await a signal of the gospel's movement to Asia, however, because his original audience recognized the place of its beginnings (that dominate all of Luke's first and a substantial part of his second volumes) as being in "Asia."

Not all of my suggestions in this article are of equal weight. That Luke's audience understood Jesus' movement and the apostolic mission as beginning in Asia is certain. That Luke envisioned the movement from Troas to Macedonia as a transition from Asia to Europe I regard as very likely, though because he is not more explicit, I can be less certain how much he makes of this. Finally, I believe it possible and even fairly likely that much of Luke's audience could hear a reversal of Alexander's Macedonian invasion of Asia in this narrative. Because Luke does not evoke that history more clearly (in contrast to his often explicit biblical allusions), it is uncertain to what degree Luke himself intended such an allusion. Nevertheless, ancient narratives evoked such history frequently enough to suggest the plausibility of this final point and to invite further exploration from some scholars interested in the question.

[AJPS 11:1-2 (2008), pp. 15-32

THE PRESENCE OF EVIL *AND* HUMAN RESPONSE IN THE OLD TESTAMENT[1]

Wonsuk Ma

The problem of evil has been an important existential question of human kind from the very beginning, as almost every myth regarding the beginning of existence (e.g., creation myths) not only acknowledges evil, but its critical role in human life. Christianity is no exception as a religion, especially when it interacts with other worldviews shaped by cultures and religions through missionary activities. In recent years, the Third Wave advocates have revived or even sensationalized the topic through the spiritual warfare movement. As evil is personalized, and strategies are developed to counter the forces of evil, the presence of evil has received attention in mission discussions.

This present study examines Old Testament evidence of evil, often in the concept of demons, evil spirits, and Satan, and how the people of God understood it and countered its presence. Their understanding certainly reflects their worldview shaped by their religious traditions, with influence from neighboring cultures and religions. It also reflects their own identity as they related to their God Yahweh.

Several groups of relevant passages will be studied in social context if it is discernible, and also in literary context. The former concern is important, although often challenging, because of the developmental nature of any Old Testament concept due to its long period of evolution through various social and religious settings. Also several parallels will be drawn from Israel's surrounding religions/worldviews and general folkloric traditions. On the other hand, recent usage of some Old Testament passages by spiritual warfare strategists will be brought in dialogue as they have encouraged popular interpretations of selected passages. For several obvious reasons, the New Testament will not be included in this discussion or

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[1] The study appears in William K. Kay and Robin Parry, eds., *Exorcism and Deliverance: Multi-Disciplinary Perspectives* (Milton Keynes, UK: Paternoster. 2009), published with permission of the editors and the publisher.

referencing. There is an in-depth study in the same book on the subject, but more importantly the Old Testament evidence should be interpreted in its own right without any heavy influence of New Testament usage.

Problem of Evil in the Old Testament

The Old Testament presents at least two distinct levels of thought. The first is official theology constructed by the hands of the religious, such as prophets and priests, and social establishments such as scribes. All the major theological ideologies are such official products. The existence of good and evil in this established theology is under God's absolute control, and the lack of any primordial struggle motif in the creation, just as light and darkness, are God's creation. This is, no doubt, part of Israel's constant effort to claim the absolute supremacy of its God Yahweh. The Yahwehist's monotheistic presentations of God leave no room for any spiritual beings other than God and his messengers. In this level, even if the existence of personified evil is admitted, its work comes under God's strict control, and little room is left for any dualistic notion of good and evil, or God and his foe, in conflict.

However, the other important source of Israel's thoughts is folkloric traditions, often freely shared with its surrounding cultures. Evidence of its constant influence to Hebrew theological construct is often found in phraseologies and imageries. Although often 'refined' or appropriated by established theological hands, nonetheless traces of folkloric influence are evident. In many allusions to creation, for example, not only is there such a foe as a deep sea, dragons, and other forces, but also God is presented as having to subdue such before creation properly takes place. It is in this 'popular' level of Israel's thought where a lively interaction with the forces of evil is expected and negotiated. Many Psalms such as Ps. 74 include such popular level beliefs.

> It was you who split open the sea by your power; you broke the heads of the monster in the waters. It was you who crushed the heads of Leviathan and gave him as food to the creatures of the desert (vs. 13-14, NIV).

The most common representation of the evil force is by water, especially deep sea water which sea monsters are believed to inhabit.[2] Deep water is also associated with the idea of darkness and chaos. Often scholars point out a parallel with Mesopotamian creation myths, such as Enuma Elish where Marduk, the creation deity, has to slay Tiamat, the deep sea goddess.[3] However, it was Hermann Gunkel who explored the powerful influence of folklore as perhaps being the oldest form of narratives, to the Old Testament.[4] Folklores by nature are universal or international. This universal commonality sprints from two sources, according to Gunkel: first, striking similarities in story-making and thought process, and secondly similarities in human experiences,[5] such as life's struggles with its surroundings, illness, misfortune, disaster, war and others. Folklores are an expression of such common experiences of life, and so is the problem of evil, as well as human efforts to counter its effect on human life.

Demons and Demonic Presence

The idea of demon(s) is not commonly known to the Old Testament world nor does the word lzEaz"[] provide an undisputed meaning.[6] However, the presence of 'demonic' power is widespread especially in folkloric expressions. They are often associated with darkness, the desert, or death. Their appearance is sometimes presented

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[2] J. Petersen, *Israel: Its Life and Culture* (London: Humphrey Milford, 1926), 1-11, p. 471 argues that the negative view of water is not of Israel's origin.

[3] 'The Creation Epic' found in 'Akkadian Myths and Epics', trans. E.A. Speiser, in *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed., ed. James B. Pritchard (Princeton, NJ: Princeton University Press, 1969), pp. 60-72. The book is henceforth referred to as *ANETOT*.

[4] Hermann Gunkel, *The Folktale in the Old Testament*, trans. Michael D. Rutter with an introduction by John W. Rogerson (Sheffield: Almond, 1987), p. 27.

[5] Gunkel, *The Folktale*, pp. 31-32.

[6] All four appearances are found in Lev 16:8, 10, and 26 in the context of atonement. The word, therefore, refers to a scapegoat. However, C.F. Keil and F. Delitsch, *The Pentateuch*, Biblical Commentary on the Old Testament 2 trans. J. Martin (Grand Rapids: Eerdmans, 1956), p. 398 identify this as a desert demon, as the goat is to be sent to `lzEaz"[]`. Book of Enoch uses this for a chief demon (Enoch 8:1; 9:6; 10:4-8).

in the form of animals, especially imaginary ones.[7] Egyptians described such a ghost 'with nose behind him, with his face reversed (or turned backwards)'.' Often when including folkloric elements, such ideas tend to be old. They are perceived to bring minor disruptions such as contamination of water.[9] One passage is examined as a sample reflecting this wide-spread folkloric influence to Hebraic thinking and also the idea of death as another concept commonly shared in the ancient world. They will provide a snap-shot of the popular picture of demonic presence, which ancient people felt surrounded by.

Jacob's Struggle (Gen 32:23-32)

In this saga, where folkloric elements are cast in a historical figure, Jacob wrestles with an unidentified figure through the night. When the unknown figure becomes aware that he cannot overpower Jacob and the daybreak is drawing near, he takes desperate action to rid himself of Jacob's persistence. At the end of the struggle, he pronounces blessing so that he can be released before light appears. This assailant is believed to be a night demon or the demon of the river apparently in a human form (vyai), nonetheless a divine being. This was only later connected with Yahweh (e.g., Hos 12:5 and also Gen 32:30).[10]

Several features illustrate the general perception of the demonic among ancient Israelites. It appears only at night and must disappear before daybreak.[11] It cannot withstand light. This nocturnal orientation of a demon is also found elsewhere (e.g., Gen 19:15-16). Also knowing a name implies control or power over the person and the 'man' refuses to reveal his name. Further, he has something supernatural at his disposal, such as granting a blessing by changing Jacob's name. At the same time, a human can wrestle and gain control over the demon,

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[7] For a useful discussion of various demonic figures and their non-Israelite traces, see Walter Eichrodt, *Theology of the Old Testament*, trans. J.A. Barker (Philadelphia: Westminster, 1967), vol. 2, pp. 223-24.

[8] This 'Magical Protection for a Child' is found in 'Egyptian Rituals and Incantations', in *ANETOT*, p. 328, col. 1.

[9] 2 Kings 2:19-20. Salt is universally believed as potent against demons and their damages. Theodor H. Gaster, Myth, Legend and Custom in the Old Testament (New York: Harper & Row, 1969), vol. 2, p. 516.

[10] Gunkel, *The Folktale*, p. 86.

[11] The nocturnal nature of mysterious 'men' is found in many places in the Old Testament, e.g., Gen 19:15-16; Exo 12:22.

clearly indicating his inferior state as a divine being. Interestingly, the demonic figure, although hostile to Jacob since his territory is violated, can nonetheless be both benevolent and malevolent.

References to such unknown and mysterious persons abound in the Old Testament. Their actions range from harm to favor. Often referred to as a 'messenger' (of God), they bring destruction to a city (e.g., Gen 19), and at the same time rescue God's people (Gen 19). Often connected with locations such as deserts, rivers, mountains, and the like, they appear to be more malevolent than otherwise.

Death in Popular Belief

As in any culture, death is an unknown, thus often-feared realm of reality. Egyptians perceive such a spirit in the form of a ghost who comes to 'kiss', 'silence', 'injure' or 'take away' a child.[12] Eichrodt, for example, believes that the concept of a demon is closely associated with the dead, as the spirit of a deceased does not belong either to heaven or earth.[13] The word ~yJiai (Isa 19:3), appearing only once, brings a strong connect with death: It is commonly translated as 'ghosts or spirits of the dead' (NIV, NRSV), although the KJV renders it as 'charmer'. However, because of the general reverence to ancestors both living and deceased in the ancient world, death is not completely dismissed. Such spirits are consulted in times of crisis. Also a good burial for unjustly murdered countrymen is considered an act of honor as seen in Tobit's story, which is generously rewarded by God. In ancient Israel, and many ancient civilizations such as Egypt, the continuing existence after death is recognized. And the dead are believed to be confined in an underworld, often called Sheol. Therefore, it is not difficult to assume that necromancy is a common practice in the ancient world.[14] However, Israelites have been sternly warned and Saul himself strictly administers this rule (1 Sam 28:9).

In the scripture, there is no evidence that the spirits of the dead are an 'evil' force, although they are not to be disturbed as seen in the story of the witch of Endor. Sheol, their abode, is believed to be a nether land

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[12] 'Magical Protection for a Child', in *ANETOT*, p. 328, col. 2.

[13] Eichrodt, *Theology of the Old Testament*, vol. 2, p. 223.

[14] Helmer Ringgren, *Israelite Religion*, trans. David *E*. Green (Philadelphia: Fortress, 1966). p. 242

and this is clearly separate from the land of the living.[15] They are believed to know what the living may not, and can give out such knowledge to the living. This process requires the assistance of a medium who calls the dead from Sheol and communicates with him. Thus, the medium of Endor calls Samuel, but Samuel's appearance is concealed to her clients. She has to describe the appearance of Samuel to ascertain his identity (1 Sam 28:14). Nowhere throughout the passage is there any evidence that the gaminess of Samuel's identity and his words are questioned. Although strictly prohibited among Israelites, this leaves a strong impression that such a practice was widespread in the ancient world, including ancient Israel.

There is little to learn about the origin of evil or human measures to counter misfortunes. However, this brief survey reveals an aspect of the ancient thought-world, where they feel surrounded by mysterious forces.

Evil and Malevolent Spirits

There are several expressions of the 'spirit' associated with God, particularly of a malevolent nature. If we isolate ones with a clear reference to an entity, they are the 'evil spirit' placed between Abimelech and people of Shechem (Judg 9:23), also one upon Saul (1 Sam 16:15, 16, 16:23; 18:10; 19:9); and the 'lying spirit' upon the mouth of Ahab (1 King 22:22, 23; 2 Chr 18:21, 22). Other references such as a 'spirit of judgment' and a 'spirit of fire' (Isa 4:4), a 'spirit of dizziness' (Isa 19:14), and a 'spirit of prostitution' (Hos 4:12, 5:4) lack a reference to a distinct entity. Among them, two passages deserve a closer look as they have sufficient details for discussion.

The Evil Spirit upon Saul (1 Sam 16; 18-19)

The coming of the evil spirit upon Saul coincides with the departure of God's Spirit from him (1 Sam 16:14), as well as the coming of the Spirit upon David (1 Sam 16:13).[16] This strongly suggests that the nature and function of the Spirit here is not life-giving, but of leadership or royal, status. Therefore, the coming of the evil

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[15] More- on Sheol, see Luis I. J. Stadelmann, *The Hebrew Conception of the World* (Rome: Biblical Institute Press, 1970), pp. 165-176.

[16] Throughout the study, God's spirit is capitalized to distinguish it from other spirits, although using the lower case may be more accurate as the Old Testament has not yet attained the concept of Trinity.

spirit is not a natural consequence of the departure of God's Spirit from Saul. The fact that the evil spirit is from Yahweh requires our attention. The Hebrew word taeime ('from within' in a Literal sense) strongly suggests the evil spirit's close link with Yahweh. It comes from God's presence. In 1 Sam 18:10, the link between God and the evil spirit is even closer by calling it h['Ûr" ~yhi'l{a/ x:Wr, 'evil spirit of God'. One useful parallel may be found in the discussion of the 'lying spirit' as seen below, although other interpretations may be possible.

The work of the evil spirit is quite clear from the verb used. The piel form of t[B means 'to temfy', while its niphal form means 'to be overtaken by sudden terror' as seen in Dan 8:17. The forcefulness of its movement and effect is evident. The effect of the presence of the evil spirit is both internal as well as external. Internally it torments Saul (1 Sam 16:15) requiring an urgent relief (16:16, 23). The belief that mental disturbance is caused by an evil spirit or demon is a widespread notion throughout the ancient Near East.[17] For example, headache is often attributed to the activity of an evil spirit throughout the ancient Near East.[18] The external manifestation of its presence is also interesting. The first is to cause Saul 'to prophesy' (18:10) so that the hithpael form of abn has a strong reference to an external and behavioral aspect of spirit-possession, thus, meaning 'to have prophetic ecstasy'.[19] A similar behavior is reported in 1 Sam 19:23-24, although it is caused by the Spirit of God: 'But the Spirit of God came upon him [Saul], and he walked along prophesying (hithpael form) until he came to Naioth. He stripped off his robe and also prophesied (again, hithpael form) in Samuel's presence'. The evil spirit also urges Saul to kill David (19:9). In his emotionally heightened, disturbed and uncontrollable state, he is prompted to take a spear to pin David to the wall.

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[17] E.g., 'The Legend of the Possessed Princess' in *ANETOT,* p. 30, col. 1 records that the wise man found the princess 'in the condition of one possessed of spirits'... and he 'indeed found an enemy with whom to contend'.

[18] In a Hittite inscription, we see the following incantation, 'Loosen the evil tension of [his] head, his hands (and) his [feet]. Give it to (their) wicked adversaries!' 'Purification Ritual Engaging the Help of Protective Demons' found in 'Hittite Rituals, Incantations, and Description of Festivals', trans. Albrecht Goetze, in *ANETOT,* p. 348, col. 1.

[19] Robert R. Wilson, 'Prophecy and Ecstasy: A Reexamination', *Journal of Biblical Literature* 98 (1979), pp. 321-37.

Although the exact nature of the evil spirit remains to be further explored, a few things are quite clear. First, its role is to bring mental disturbance and even urges the actions of harm and evil. The evilness is at least its intention and effect, but it is difficult to conclude that the spirit itself is evil. It is interesting that Saul's courtiers recognize the presence of the evil spirit immediately (16:15). Secondly, the presence and activity of the evil spirit is immediately recognized by people around Saul. Mental disturbances are easily attributed to the work of a spirit in the ancient world. Third, there is evidence that not only the effect of the evil spirit's presence can be reduced or soothed, but also the very presence of the evil spirit can be eliminated by human effort. As soon as Saul is found to be affected by the evil spirit, his courtiers recommend that Saul search for a skillful harp player who can calm and sooth his disturbed mental state (16:16). David is able to sooth the disturbed mental state of Saul, and in fact, on one occasion, the evil spirit leaves (16:23). Fourth, related to the preceding discussion, the role of music as a cultic element is a common feature throughout the ancient world. The association of various musical instruments with the coming of God's Spirit is particularly relevant (1 Sam 10:5), as music plays an important role in the activity of the spirit, be it God's Spirit or an evil spirit. There are several musical instruments that appear more often than others, such as lyres, tambourines, flutes and harps (10:5), although others such as the trumpet are also mentioned.

The Lying Spirit upon Ahab's Prophets (1 Kings 22:22-23//2 Chro 18:21-22)

This may be the most useful passage in answering several important questions, if this can be considered as a typical representation of Israelite worldview. In this detailed conflict between Micaiah a lone prophet of God and the four-hundred court prophets of Ahab, the whole narrative is extremely entertaining as each group claims to be a true prophet(ic group). A true prophet is marked by a true prophecy, and true prophecy is tested by the presence and activity of God's Spirit (22:24). The prophetic possession of a god or a spirit and the disclosure of a secret through a prophetic utterance are widespread phenomena throughout the ancient Near Eastern world, as well attested by the Wen-Amon's journey report.[20]

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[20] 'The Journey of Wen-Amon to Phoenicia' found in 'Egyptian Myths, Tales, and Mortuary Texts', trans. John. A. Wilson, in ANETOT, pp. 25-29.

Micaiah's claim for genuine prophet hood stems from his own witness to the heavenly council scene, an extremely common literary imagery of the ancient Near East.[21] Although not part of the council itself, the prophet is allowed to observe the proceeding.[22] This experience, for Micaiah, sets him as the messenger of God's true word apart from the multitude and elaborately cultic prophets of Ahab.

In the heavenly council scene, the courtiers are called 'spirits' in this passage. The agenda was to determine a strategy to entice Ahab to begin a war to recapture a 'no man's land' in the northeastern region of Ramoth Gilead. The plan was to lead to Ahab's final defeat and death. In this council meeting, among other suggestions, a member (or a 'spirit') proposes to become an 'evil spirit' in the mouths of Ahab's prophets so that Ahab can be enticed to go for a war (22:22-23). Two things become immediately clear. First, 'enticing' in 22:20 (or 'fooling', 'deceiving' or 'seducing' as the meaning of the piel form of htP) is not viewed as morally negative, thus, justifying this decision of God. Its later parallel by the Chronicler (2 Chro 18:21-22) does not significantly differ. Second, in the same vein, one of God's 'spirits' now becoming a 'lying spirit', does not pose any moral dilemma in the ancient Hebrew mind. The net result is that the lying spirit is not lying by its own nature but by simple 'assumption' or 'assignment'. This neutral view of demons and spirits was widely shared in the ancient world. For example, Volz argues that such a neutral view of demons is the origin of Israel's concept of God's Spirit.[23] This is in accordance with the preceding discussion where everything, both good and evil, belongs to God.

Summary

Whether this case of the lying spirit can be stretched to explain other experiences such as the 'evil spirit of/from God' upon Saul or the 'evil spirit' that God placed between Abimelech and the Shechemites, at least a tentative conclusion can be made: The 'evil spirit' is not evil

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[21] There are many studies available, e.g. R.N. Whybray, *The Heavenly Councilor in Isaiah xl 13-14: A Study of the Source of the Theology of Deutero-Isaiah* (Cambridge: Cambridge University Press. 1971).

[22] Sometimes, the observer forgets his invited status and participates in the proceeding, e.g. Isa 6.

[23] Paul Volt, Der Geist Gottes und die verwandten Erscheinungen im lAlten Testament und im anschliessenden Judentum (Tiibingen: J.C.B. Mohr, 1910), pp. 2-4.

by nature but by assumptionlassignment. The spirit is indeed 'of/from God' as it proceeds from Yahweh's council.

Now when it comes to exorcism, there is little evidence of any effort to deal with this lying spirit. If exorcism is human measure or attempt to counter malevolent activities of presumably malevolent spiritual forces/beings, there are two problems in applying the concept to this case. First, it is God's plan or a 'divine conspiracy' one is dealing with. Therefore, even if it is the 'lying spirit' it is still God whom one needs to deal with, not a demon or Satan. Second, in the case of Ahab's prophet, their priority task appears to be to ascertain that the Spirit of God was upon them, not on Micaiah, as the source of prophecy, which may require discernment or detection. Often 'blinding' or 'deafening' is a part of God's deliberate plan for an individual's or a group's demise.

However, in the case of the evil spirit upon Saul, there is an active response to counter the effect or even the presence of the evil spirit. David's skillful playing of the harp not only soothes Saul's mental state, but also causes the evil spirit to leave him (1 Sam 16:23). Although the inherent quality of good music is recognized in calming minds, its spiritual value as a cultic element cannot be ignored especially in 'spiritual warfare'. Music may be viewed as being representative of worship, thus, worship is a counter measure against the work and presence of any force bringing evil and harm to humans.

Gods of the Nations

There is a group of passages in the Old Testament which refers to spiritual beings connected to non-Israelite entities. Various national deities such as Baal can be included here; however, the present discussion is limited to two representative passages: one on the non-Israelite practice of cursing and the other on a spiritual being connected to a territory or domain.

Balaam (Num 22-24)

As the Israelites approach the Jordan, Balak, King of Moab, hires Balaam for a great fee to curse the advancing Israelites (22:6). Balaam, a non-Israelite seer, is known for his effectiveness as a Mesopotamian diviner to bless or curse a group of people. Cursing is a regular part of the ancient world, be it against an individual or a nation. For example, many magical inscriptions are found among ancient Egyptian materials that impose a curse upon their enemies like kings, such as 'the ruler of

Jerusalem...and all the retainers who are with him'[24] and evil forces. Often such names are inscribed in a piece of pottery and then it is smashed, believing that the power of their enemy is broken.[25] In this case, Balaam is to invoke the name of his or Balak's god to curse Israel. However, he is so quickly overcome by Yahweh, Israel's God, that he calls him 'Yahweh my God' (22:18). He further declares, 'I must speak only what God puts in my mouth' (22:38). Balaam never succeeds in cursing Israel; instead, he blessed them.

This provides a window into the ancient practice of cursing, and although numerous rituals are offered, they are not to place a curse against Israel, but are to receive an oracle from God or to obtain his permission.[26] Ancient records reveal an endless array of ritual prescriptions and prayers used to place a curse or to counter one, and to invoke the help of protective spirits. In spite of various objects used to represent the target of a curse, the power of incantation and prayer stands out. The collection of eight prayers of blessing and curses from the Sakkarah pyramid of the pharaoh Unis (25th century B.C.) is a fine example.[27] The power of such an oracle is also exemplified in a curse against such curse oracles including 'every evil word, every evil speech, every evil slander, every evil thought, every evil plot...all evil dreams, and all evil slumber'.[28]

In the current passage, there is no evidence of any action taken by the Israelites, if they ever even know of this plot, to counter Balaam's curse. The inclusion of the Balaam episode is intended to demonstrate Yahweh's sovereignty over all the nations and their gods.

Prince of Persia (Daniel 10)

This chapter has raised serious questions as Third Wave thinkers construct the idea of territorial spirits using this chapter. Even a casual reading of the chapter would reveal that the word 'prince' (rf;) appears often (5 times, in vs. 13, 20 and 21). In a visionary encounter with the

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[24] 'The Execration of Asiatic Prince' in *ANETOT*, p. 329, col. 1

[25] John A. Wilson's comment on 'The Execration of Asiatic Princes', in *ANETOT*, p. 328, col. 2.

[26] Philip J. Budd, *Numbers*, Word Biblical Commentary (Waco, TX: Word, 1984), p. 264.

[27] 'Curses and Treats' found in 'Egyptian Rituals and Incantation', in *ANETOT*, pp. 326-28.

[28] 'The Execration of Asiatic Princes', in *ANETOT*, p. 329, cols. 1-2.

divine world, Daniel is told by an angelic being that his prayer was heard by God at the moment of utterance and the messenger was immediately dispatched (10:12). However, the messenger was detained for 21 days as the prince of Persia resisted him. It was only through the intervention of Michael that the messenger is now in Daniel's presence (10:13). It is evident that the word 'prince' is used here, not in an earthly sense. The same word is used for both the (spiritual) authority of Persia and God's angelic beings.

Here, we have an explicit reference to a direct and active opposition of a spiritual force against God and his angels. Ancient minds perceived an earthly event as a reflection of a parallel heavenly occurrence. A war between Israel and its enemy was easily understood as a battle between Yahweh and the god of the enemy. Therefore, Israel's unlikely victory is credited to the work of Yahweh (e.g., Num 10:35-36; Judg 5:19-20). What is unique in this passage, however, is the presence of supernatural beings that are not under God's total control. In fact, there is a force actively opposing Yahweh and his people. The twenty-one day struggle of Daniel is described in 10:2-3, and is now explained in a heavenly term, 'Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia' (10:12-13). The exact nature of this conflict is not clear. Goldingay presents three possible interpretations: 1) a verbal/legal conflict with the Persian representative, 2) a warrior halting a messenger,[29] or 3) a literal struggle between supernatural armies.[30]

Related to the discussion is the identity of the 'prince of Persia'. Israel claims the absolute supremacy of Yahweh, and other national deities are reduced to serving Yahweh. As the same word rf; is used for God's angels (v. 13) as well; it is natural to apply the same meaning to the 'Persian prince', a spiritual force. It is Yahweh who assigned them their territory of domination (Deut 4:19; 32:8-9; Ps 89:6), and this leads to the conclusion that the 'prince' is the national deity of Persia. This supreme rule of God over the nations, however, does not rule out the

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[29] A presence of God's angel to oppose Balaam's way (Num 22:21-35) may be compared to this passage.

[30] John E. Goldingay, Daniel, Word Biblical Commentary (Dallas: Word, 1987), p. 292.

possibility of their rebellion and conflict. Regardless of the exact nature of the conflict, it is a conflict between two heavenly powers. The opposition of the prince of Persia was successful for 21 days. The supremacy of Yahweh is never questioned, but it is his 'prince' who counters this opposition. Their evil rule or opposition to God's authority will be punished, such as Nebuchadnezzar's destruction (Dan 4:14).

In this scene of a heavenly conflict, is there any role for a human (in this case, Daniel) to play? The passage reveals that the first day when Daniel prayed, God's messenger was deployed (10:12), and only delayed by the hindrance of the prince of Persia. If this is the case, then Daniel's three week experience should be viewed as a consequence of delay. His own struggle, perhaps without knowing the heavenly scene, suggests this: 'I, Daniel, mourned for three weeks. I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over' (10:2-3). Although the exact point of Michael's appearance is not clear. the impression is that Michael overcomes the resistance of the Persian prince and releases God's messenger from detention. Whether Daniel's continuing prayer plays a role in God's deployment of Michael cannot be concluded, although the ancient Near East is full of rituals and incantations to influence heavenly conflicts.

Satan

The earlier Yahweh religion constructs a theology that he is the only true God. In this absolute monotheism, he is responsible for everything that exists, and this includes evil. However, in the later period, Yahweh is promoted to be exclusively good. This requires the origin of evil to be sought elsewhere, and this is where the figure of Satan appears as God's antagonist.[31]

There are three passages with references to !j'Þf': 14 times in the prologue of Job, three occurrences in Zechariah, and once in the Clronicler's account of David's census. Except for the Clronicler's use, all the occurrences are with the definite article. It is also observed that all the occurrences are from late periods, that is, from the post-exilic era.

Job's Prologue (1:6-11; 2:1-7)

As the word appears with the definite article, it thus is taken as a common noun, not a proper noun, as Satan. As used for human (e.g. 1

Ringgren, *Israelite Religion,* p. 313.

King 5:18) and superhuman figures, it is an 'adversary' or 'accuser', assumed to indicate the function of a spirit in God's court.[32] In the prologue of Job, the accuser stands with the 'sons of God' before the Lord. However, the sequence of the sons of God followed by the appearance of the accuser leaves unanswered the question of whether the accuser is a regular member of the council or an unexpected visitor.[33] The language does not necessarily present the accuser as evil in nature. If 1 Kings 22 can be used as a guide in a heavenly court scene, various spirits are assembled around God 'probably thought of as his own particular duties'.[34] His accusation of Job also comes only at the urging of God. Nonetheless, he accuses Job without evidence, leading to a 'possible conflict between the domains of heaven and earth' which is 'typical of biblical legends'.[35] Job 1:12 makes it clear that he can bring harshness and misfortune only by God's permission and to the extent set by God.

Now the agents of evil that bring disaster to Job's children and his possessions are both human and natural, and supernatural forces. The accuser can cause the Sebeans (1:15) and the Chaldeans (1:17) to attack Job's children and servants, and raid his livestock. He also brings the 'fire of God' (1:16) from the sky as well as a mighty wind (1:19) and causes physical disease (2:7). As a supernatural being and part of God's heavenly council, he is believed to have natural and supernatural forces at his disposal to harm humans. However, it is also noted that not every evil is caused by him: the verbal assault from Job's wife and the long and painful accusatory confrontations of the three friends are not attributed to the instigation of the accuser.

His role is twofold. One is bringing charges before the Lord against an individual, thus, provoking God's permission for an action against the individual; and, he not only accuses Job but also incites (or 'seduces') God to act against Job (2:3). The same verb is used to describe Jezebel's instigation upon Ahab to act out evil (1 King 21:25). The other is executing the permitted evil against the individual, and the adversary has human, natural and supernatural elements at his disposal.

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[32] H. H. Rowley, *Job,* New Century Bible (London: Marshall, Morgan & Scott, 1978), p. 31.

[33] Norman C. Habel, The *Book of Job: A Commentary,* Old Testament Library (Philadelphia: Westminster, 1985), p. 89.

[34] Rowley, *Job,* p. 30.

[35] Habel, The *Book of Job,* **p.** *27.*

It is also noted that his role is found only in the beginning and the rest is left to its own (human) course, with little evidence of supernatural intervention until the thick curtain is raised and God shows his face to Job and the three friends.

Nowhere is it found for Job to take any action to counter the evil. Job consistently maintains a long-standing faith that both good and evil come from God. His only 'exocistic' action is to have a firm faith in God, his sovereignty, his justice to vindicate the righteous at the end, and that God's deep mystery is hidden to humans. In fact, in the dramatic conclusion of the drama, the adversary is nowhere to be found. Job's vindication is not against the accuser but in God's faith in Job's righteousness. This passage maintains a mid-way between the absolute belief that everything, including evil, comes from the Lord and the absolute dualism which is found in extra-biblical writings and the New Testament. It also continues the familiar heavenly council scene as the backdrop for this revelation.

David's Census (1 Chro 21:1)

This is the Chronicler's version of David's fateful national census. This is the only incident that the noun !j'Þf' appears without the definition article, thus being a proper noun. It may be argued that by the time the Chronicles were completed, Satan as the chief adversary of God had been established. Nonetheless, a comparison between this and the older pre-exilic records yields a useful insight. This pair provides a rare window into the developmental process of the concept of Satan and the motivation behind it.

> Again the anger of the LORD burned against Israel, and he incited David against them, saying, 'Go and take a census of Israel and Judah' (2 Sam 24:1, NIV).

> Satan rose up against Israel and incited David to take a census of Israel (1 Chro 21:1, NIV).

The earlier text identifies God himself as being responsible for David's decision for a census. In fact, it was God's anger that led him to provoke (the same verb as used in Job and Jezebel, see above) David to carry out this disastrous plan. As seen in the 'evil spirit' and the 'lying spirit' above, pre-exilic minds are willing to live with this dilemma in order to project Yahweh as the supreme deity. However, in the post-exilic era, having affirmed the supremacy of Yahweh over the

nations, the figure of God's adversary emerges. Ringgren and others strongly argue that the Persian influence encourages the increasing dualistic trend in the Jewish mind. However, he rules out that the Persian thought is responsible for the concept of Satan, but the common human inquiry on the origin of evil.[36]

In this extremely scanty evidence, the provocative role of Satan is in line with our observation above. The presence or absence of the definite article hardly makes any difference; but to be compared is the naturalistic view of Satan's operation here. Unlike in Job, there is no supernatural element introduced in the passage, although his instigation itself is consistently naturalistic.

Now for the discussion of exorcism, the passage does not give any clue to ways to counter the act of Satan. The only evidence is an equally naturalistic common-sense objection of Joab, which is quickly overruled by the king (21:4):

> But Joab replied, 'May the LORD multiply his troops a hundred times over. My lord the king, are they not all my lord's subjects? Why does my lord want to do this? Why should he bring guilt on Israel?' (21:3).

Night Vision of Zechariah (3:1-5)

The vision of Zechariah presents another heavenly council scene where Joshua the high priest stands before the angel of the Lord, while the adversary (with the definite article, thus, not a proper noun), standing on God's right, brings his charge against Joshua. The filthy clothes of the high priest indicate his unworthiness in the presence of God's angel, and the adversary accuses him of this filthiness. However, it becomes quickly evident that the high priest represents the nation of Israel. The Lord's reaction is rather surprising, if we consider the two passages we studied above. In spite of clear evidence, the accuser is rebuked by the Lord himself. Nonetheless, he is a member of Yahweh's heavenly council.

As in Job, God is the advocate of his servants. In this passage, God's advocacy comes in spite of the high priest's sinfulness. In God's sight, his filthiness is compared to destruction by fire. It is God's act of salvation and restoration that causes him to snatch Joshua (or Israel) from complete annihilation.

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[36] Ringgren, *Israelite Religion*, **p.** *315*

In this heavenly council vision, the prophet interrupts the council proceedings by joining the conversation. This prophetic interruption is not uncommon (e.g., Isa 6). Although this intervention is not against the accusation, thus, the accuser, the prophetic voice becomes part of Joshua's restoration. There is no evidence of human measure to counter the accuser's activity. After all, he is part of God's heavenly council.

Summary: Human Response to Evil

The preceding discussion makes it quite clear that 'exorcism' is not a relevant term for the Old Testament, if it is defined as 'the practice of expelling evil spirits from persons or places by means of incantations and the performance of certain occult acts'.[37] A clear dualism in the balance of universal power only has a trace of its development in the Old Testament. The sudden surge of references to exorcism after the biblical period is a stark contrast. For example, Qumran documents attest to a significant development during the inter-testamental period. Therefore, it is more appropriate for the Old Testament to speak about the problem of evil and human response to it.

The root of evil, including fear of surroundings and suffering, is found in various places. Ancient Israelites were aware of the presence of adverse forces in operation, and they are often supernatural in nature. Terms are not clearly defined and clarified at all, and some of them are 'demon', 'spirit', 'prince' and 'Satan'. Often 'foreign' ideas have become part of Israelite psyche as seen in the idea of some demonic elements and Balaam's (planned) curse.

What is consistently clear is the absolute supremacy of Yahweh, leaving little room for them to function as decent deity; they often succumbed to the heavenly council of Yahweh. They become evil only as they assume an evil assignment (as in Saul's case). In the religious world where God's theodicy is firmly upheld, this is a handy way to explain the presence of evil without hurting God's sovereignty and mpremacy.

Although any proactive or even preemptive measure to counter the presence of evil is less likely, there is evidence that God's people are not just passive spectators of what is taking place in the divine world as discussed above in the case of Saul, as well as Daniel. And, although Jacob's wrestling with the unidentified figure may suggest human measure, it may also be treated as part of an unswerving commitment

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[37] I. Mendelsohn, 'Exorcism', *Interpreter's Dictionary of the Bible* (New York: Abingdon, 1962), vol. 2, pp. 199-200.

and piety. It is ultimately the all loving and all powerful God who holds the key to all the problems of evil, and the Old Testament is consistent in establishing this truth.

[AJPS 11:1-2 (2008), pp. 33-43]

AN UNORTHODOX ARGUMENT AND JUDE'S NON-CANONICAL SOURCES

Roger Dutcher

1. Introduction

Jude was not among the first books the Church accepted as canonical, but it appears to have gained wide acceptance by the end of the second century.[1] Though brief, his epistle contains two references to sources not found in the canon and he draws his theology from varied accounts that, on the surface, do not seem to have a logical connection. Today most scholars accept Jude as canonical, and so one can say he was dealing with real and imminent issues in the first-century church. Yet, why does he use non-canonical writings to refute these problems? What are the raw materials he used? Scholars have criticized both his choice of raw materials and his severe tone. While his approach to contemporary issues was somewhat unorthodox, in the sense that he used some unusual sources, it was not unprecedented. While his tone might have been harsh compared to most other New Testament writings, he addressed similar problems and was thus in keeping with the unity of the canon.

2. Early Church Issues

To understand the issues and get a sense of the contemporary setting, it is ideal to get a sense of the time in which Jude wrote and to whom he wrote. While it is difficult to pinpoint an exact time, one can conclude that Jude was writing to people who had personally "heard the apostles' preaching," which means it could be written anywhere from

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[1] D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (reprint, Manila, Philippines: OMF Literature, 1992), 461.

the mid-first to early-second century.[2] If Peter borrowed from Jude, as some scholars contend, it would suggest that Jude wrote no later than the late 60s. The issue he addresses is difficult to place within a specific time, as it shares some sentiments with both James' and John's writings, as explained below. Jude, similar to other New Testament writers, addresses issues that, if not explicitly mentioned in other letters, are implicit in the problems other writers address. The audience and setting "is more likely to be early Palestinian Christianity than a period in the second century."[3]

The crux of the problem Jude confronts is antinomianism. The name is a later derivation of the Greek words ἀντι& and νο&μος, referring to those who believed grace replaced the law.[4] Therefore, Jude's gospel sets out to dispel the notion that the grace of God frees Christians to act on their impulses without any restraint. Matera notes that Jude writes in order to combat this heresy perpetrated by the false teachers,' indicating that it was not merely the personal belief of a few individuals who had no bearing on the church but rather influential people who were leading others astray. It might have been "itinerant prophets or teachers" that "successfully attempted to gather a following for its own gain."[6] This, however, is merely the background or the key theme of Jude, which is "contending for the faith."[7] The word "contend," from the Greek ἐπαγωνι&ζεσθαι, "is that of the intense effort in a wrestling match," and its form indicates that the "struggle is to be continuous."[8] In other words, Jude saw this threat as constant and was concerned for the spiritual stability and growth of the believers. This is the beginning of his defense for using such a severe tone.

As with other writings, this letter indicates the urgency and significance of the problem and the need to combat it. There is a clear

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[2] Richard J. Bauckham, "Jude, Epistle of," in The Anchor Bible Dictionary, ed. David Noel Freedman (New York, ***NY:*** Doubleday, 1992), 1101.

[3] Andrew Chester, *New Testament Theology: The Theology of the Letters of James, Peter and Jude* (New York: ***NY:*** Cambridge University Press, 1994), 66.

[4] Robert W. Wall, "Antinomianism," in *The Anchor Bible Dictionary,* ed. David Noel Freedman (New York, ***NY:*** Doubleday, 1992). 263.

[5] Frank J. Matera, *New Testament Theology: Exploring Diversity and Unity* (Louisville, *KY:* Westminster John Knox Press, 2007), 392.

[6] Duane Frederick Watson, *Invention, Arrangement and Style: Rhetorical Criticism of Jude and 2 Peter* (Atlanta, GA: Scholars Press, 1988), 29.

[7] Bauckham, 1098.

[8] Frank E. Gaebelein, ed., Jude, The Expositor's Bible Commentary (Grand Rapids, MI: Zondervan Publishing House, 1981), 388.

contrast between the acts of the faithful and the wicked, as well as the fare of each. The simple fact that Jude wrote to address the problem suggests its importance, but he goes beyond many other New Testament writers in his condemnation of those who are creating problems in the church.

3. Jude's Theological Perspective

It is difficult to obtain a clear picture of Jude's theology for a number of reasons. His epistle is only 25 verses long and borrows from a variety of sources, some of which are unusual. It is often called "a catholic epistle," which itself is a term that has more than one meaning. It might simply refer to a letter addressed to the church in general, or it might "describe extracanonical letters."[9] Eusebius included the letter of Jude among the "catholic epistles," saying its authenticity was denied, "since few of the ancients quote it."[10] Kelly states that the term "catholic" in this case refers to the fact that it is among the "circulars addressed to the Christian world at large,"[11] whereas Brosend defines it "as less-heightened eschatological expectations, emphasis on organizational, ecclesial concerns, and stress on 'right belief.'"[12] Carson, Moo, and Morris consider the elements defining "early catholic" and they say, "none of these is to be found in Jude."[13] They also argue against the idea that Jude was "written at a time when Gnosticism flourished."[14]

Bauckham sees verses 14-16, the quote from Enoch, as "Jude's key text in his midrash," which "speaks of the coming of the Lord Jesus to judge the wicked."[15] Here we see similarities to other New Testament writers. It is similar to James in that the "true gospel" must be "lived out in a way of Christian life"[16] and similar to John's epistles and

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[9] Robert L. Webb, "Epistles, Catholic," in The Anchor Bible Dictionary, ed. David Noel Freedman (New York, NY: Doubleday, 1992), 569.
[10] Ibid.
[11] J. N. D. Kelly, The Epistle of Peter and of Jude, Black's New Testament Commentary (Peabody, MA: Hendrickson Publishers, 1969), 227.
[12] William Brosend, "The Letter of Jude: A Rhetoric of Excess or an Excess of Rhetoric?" Database on-line, ATLA, *ATLA0001526770.*
[13] Carson, Moo, and Morris, 462.
[14] Ibid.
[15] Richard J. Bauckham, Jude, 2 Peter, Word Biblical Commentary (Waco, TX: Word Books. Publisher, 1986), 100.
[16] Bauckham, "Jude, Epistle of," 1103.

Revelation in that it describes the fate of the wicked and exhorts the church during times of negative influence from without and within.

Watson labels this epistle "deliberate rhetoric" stating that it has both a present and future focus, meaning the offenders and the faithful would eventually be judged, so the time to implement change or stay the course is now.[17] Though his style is unique – with the obvious exception to the repetition in 2 Peter – Jude's theology is similar in some aspects to other New Testament writers, demonstrating a unity of purpose. Its placement in the canon just prior to Revelation is interesting in that, Like Revelation, it serves both a contemporary and eschatological purpose and paints a vivid picture of what the future holds for saints and sinners alike. Just as John warns the churches in his day and he also draws a parallel to Jesus' return, so Jude argues that Christ's return should cause his followers to live godly lives rather than live in lawlessness while thinking themselves secure in their faith.

One of the reasons for debate about this epistle is its emphasis on apocalypse, eschatology, and works.[18] Kelly states that Jude's style is "straightforward...vigorous and colorful; and the author...writes smooth-flowing, excellent Greek interspersed with occasional Semitisms."[19] Some critics find Jude's style too straightforward and colorful, while others appreciate the candor.

Wiersbe summarizes Jude's accusations against the apostates in three statements, "they reject divine authority,"[20] "they resort to deliberate hypocrisy,"[21] and "they receive their due penalty."[22] This assessment is pointed, perhaps too blunt for some, who believe that the lack of love demonstrated in Jude's epistle is one reason it does not fit within the canon. Scholars have said the same about the book of Revelation.

While Jude emphasizes the severity of the offenses, he contrasts it with a real freedom that comes from submission to Christ. Jude's epistle, despite the imagery of angels and prophets, is ultimately theocentric, and, one could argue, Christocentric. His denunciation of the heretics and exhortation to the faithful culminates in a call to persevere and then explains the only way to achieve that victory. His

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[17] Watson, 32-33.
[18] Kelly, 223.
[19] Ibid., 228.
[20] Warren Wiersbe, Be Alert: Beware of the Religious Imposters (Wheaton, IL: Victor Books, 1987), 144.
[21] Ibid., 148.
[22] Ibid., 152.

doxology puts everything in perspective. The faithful are able to persevere because God, through Jesus, is able to keep them from falling. This demonstrates that true spirituality comes from a relationship with Christ. Those who maintain that relationship he will present "before his glorious presence" and those who do not will receive their due punishment. I will elaborate on Jude's theology in the following section.

4. The Epistle's Raw Materials

Jude's letter is short and structured according to four arguments, though it mainly addresses one issue.[23] The structure – text followed by interpretation – is reminiscent of John's gospel, in which the apostle presents a cycle of signs followed by discourse to explain each of the signs. [24] Jude, again combining elements found in other letters, illustrates the gifts of the Spirit and fruit of the Spirit as complementary, even though he rarely makes direct reference to the Holy Spirit.[25]

One way in which Jude differs from other New Testament writers is in his choice of raw materials. True to his name, Jude's epistle seems to be more Jewish than Greek, following the Hebrew Scriptures rather the Septuagint, [26] as well as emphasizing outward behavior. However, despite focusing on Hebrew culture and law, Jude does not use only Old Testament sources in his epistle. Instead, he goes beyond the written canon to select his material. Brosend argues that the examples the author uses, at least according to the modem perspective, "are chosen eccentrically."[27] While New Testament writers borrowed from both secular and Scripture sources, Jude's materials stand out as perhaps the most unusual.

What does the fact that he quoted from extra-biblical sources say about Jude's letter? Does it affect its authenticity? Matera says that Jude viewed 1 Enoch as "a prophetic work since its purported author had been taken up to heaven, where he heard and saw heavenly

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[23] Bauckham, , "Jude, Epistle of," 1098.
[24] Signs are found in John 2:1-11; 4:46-54; 5:1-18; 6:1-15; 6:16-21; 9:1-41; and 11:1-57, while corresponding discourses are found in 3:1-21; 4:1-42; 5:19-47; 6:22-65; 7:1-52; 8:12-59 and 10:1-42.
[25] Rebecca Skaggs, The Pentecostal Commentary on 1 Peter, 2 Peter, Jude (London, T&T Clark International, 2004). 154-155.
[26] Bauckharn, "Jude, Epistle of," 1099.
[27] Brosend, 296.

mysteries."[28] Firstly, that alone would not convince me that the work is prophetic, and secondly, even if it were prophetic, it does not follow that the work is inspired. Regardless, works need not be inspired (canon) for canonical books to use them. The New Testament elsewhere includes several allusions to non-canonical sources (e.g. Acts 17:28, Titus 1:12, 1 Cor 15:33).

Manton says "the same Spirit who spoke in Enoch also inspired our apostle."[29] As to why Jude would use a prophecy that "was handed down" rather than "authentic books of Scripture," Matera argues that it was "to preserve this for the church."[30] Again, I find this argument weak, yet I believe Jude could rightfully quote from this source, as long as he does not refer to it as Scripture.

Jude also alludes to a text called "The Assumption of Moses" or some related text or oral source referring to the death of Moses.[31] Chester asserts that Jude's labeling of the offenders as "these dreamers," shows that they were caught up in "trance-like ecstasies" that bridged the world of angels and humans.[32] They felt that they were like the angels, and therefore not held to human moral standards. He goes further to equate this with the situation in Corinth, where pride (1 Cor 5:2, 6) and "sexual/bodily indulgence" (1 Cor 6:12-20) were the result.[33] There seems to be more support for Chester's claim in the first case than in the second, but it is clear that Paul did address a sort of superior attitude that led to conflict and heretical teaching.

It is not merely Jude's use of these materials that stands out, but the prominence of these sources in Jude's theology. As noted earlier, Enoch's prophecy is central to Jude's epistle, and it is preceded by one of the more unusual and controversial passages, the dispute with angels. While he could have limited his references to Old Testament Scripture, his choice of material is not without relevance. Jude's audience would have been familiar with the story of the fallen angels.

Despite Brosend's claim that these examples vary so widely that the offense is unclear, Skaggs argues that each of the passages is connected to the idea of rightful authority. "Jude relates the example of Michael to the situation of the false teachers: whereas Michael leaves

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[28] Matera, 397.
[29] Thomas Manton, Jude, The Crossway Classic Commentaries (Wheaton, IL: Crossway Books, 1999), 177.
[30] Ibid.
[31] Bauckham, Jude, 2 ***Peter,*** 76.
[32] Chester, 69.
[33] Ibid.

judgment to God, the teachers out of their ignorance 'slander whatever they do not understand.'"[34] She further states, "These examples portray the major problems of the false teachers as being greedy, challenging authority, and leading others astray."[35]

Brosend has a suggestion about why Jude chose such diverse materials to make such a brief defense. "Because intruders are among us, and must be stopped, according to Jude."[36] Brosend makes this observation derisively, however, following it with the jibe, "Twenty-five charges in twenty-five verses is a high rate of accusation. Even Paul cannot work up that level of indignation against his opponents."[37] Brosend then concludes, as did Skaggs, that Jude was defending attacks against authority, though according to Brosend, it is Jude's own authority that he is defending.[38] This gives the reader a much different view of this early saint. Hence, this letter is "mean-spirited, improperly personal, and evidence of little more than the author's knowledge of the very worst characterizations in the biblical and extra-canonical tradition."[39] Carson, Moo, and Morris say simply that Jude uses "a variety of sinners" to point out that these apostates are even worse.[40] There is no disputing the harshness of Jude's epistle, and perhaps it does appear that he does not extend his forgiveness to the offenders, but as Matera notes, his letter is a warning to believers "to become familiar with the errors of the past in order not to repeat them in the future."[41]

Wiersbe "sympathizes" with Jude, admitting that while it is more appealing to exhort the believers than condemn the apostates, "the Christian life is a battleground, not a playground."[42] Christians are not always at liberty to be gentle about matters of faith, especially when the unity and integrity of the church is at stake. He expresses that Jude's warning was not only applicable for his own day but still remains important for us today. Carson, Moo, and Morris echo his sentiment, though they take a balanced approach, saying, "tolerance is important...but Jude reminds us that there are limits. It is possible to reinterpret Christian life so that it ceases to be too demanding and

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[34] Skaggs, 162.
[35] Ibid., 164.
[36] Brosend, 300.
[37] Ibid., 301.
[38] bid., 302.
[39] bid., 304.
[40] Carson: Moo, and Morris, 459.
[41] Matera, 399.
[42] Wiersbe, 133.

degenerates into a way of living indistinguishable from that of the world."[43]

5. Implications for Today

How does the Christian, particularly the Pentecostal believer who faces these issues, balance expressions of both godly love and holiness? Jude does not leave this question unanswered, but rather incorporates it into his exhortation to the faithful in his closing verses as he refers to his earlier exhortation to fight for the faith. Bauckham speaks of the "four injunctions" included in this portion of the letter that are part of a "common paraenetic tradition of primitive Christianity,"[44] adding weight to the argument that Jude was not so unlike others in his approach.

This fight for the faith is not within the believer's own strength, and the first injunction, "build yourselves up" (v. 20)[45] means to "contribute to the spiritual growth of the whole community," as opposed to breaking it apart as the false teachers were doing.[46] Pentecostal churches have traditionally presented a more personal atmosphere than some of the older denominations and one that incorporates the contributions of every believer. When everyone contributes, the church is indeed built up and better able to carry out the work of God. Still, the strength does not come from other believers but rather ultimately from God.

From a Pentecostal perspective, the injunction to "pray in the Holy Spirit" (v. 20) should have special significance. Meaning to pray "in the control of the Spirit" or "under the inspiration of the Spirit," it likely refers to glossolalia.[47] Skaggs notes that Jude is contrasting this prayer in the Holy Spirit "vividly with the claims of the false teachers that they are led by the Spirit. Unlike (Jude's audience), the teachers' claims are discredited by their immoral and lawless behavior by God."[48] As mentioned above, one should understand the gifts of the Spirit and fruit of the Spirit as equally important. This is yet another reminder to believers that they must accompany their proclamation of faith with a lifestyle pleasing to God, which leads into the next

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[43] Carson, Moo, and Morris, 463.
[44] Bauckham, 111.
[45] All Bible verses are from the New Revised Standard Version.
[46] Bauckham, 113.
[47] Ibid.
[48] Skaggs, 171.

injunction: "Keep yourselves in the love of God" (v. 21), revealing that it is not only God's power but also His love that sustains the church amid the turmoil caused by false teaching. However, we must abide in this love in order to be effective in the church and avoid problems such as Jude describes.

These injunctions, without lessening the demands for holiness, couch these demands in humility, the wisdom that comes from the Holy Spirit and a proper relationship with God. The fourth injunction makes that clear. "Look forward to the mercy of our Lord Jesus Christ that leads to eternal life" (v. 21). It is by the mercy of God in Christ Jesus that the church still stands.

Pentecostalism in Asia enjoys a spiritual freedom seldom found in many areas of the West today, and this openness to the move of God allows Him to do great works. Nevertheless, the church must keep that power in perspective, realizing that the ultimate goal is God's glory, not the glory of any individual believer.

6. Conclusion

I have shown that Jude drew from many and varied sources for his spistle, and I concede that some of these sources could be considered "eccentric." I will also concede that his tone is harsh and straightforward. However, neither his choice of raw materials nor his harsh tone should detract from the belief that his message was important both at the time of his writing and for the church today. From the perspective of New Testament theology, I have also shown how his writings reflect some of the common problems found in other parts of the canon – false teachers, lawlessness and rebellion against divine (or divinely appointed) authority. Jude brought the full force of his argument to the forefront in his urgent attempt to maintain order in the church and protect the believers for the sake of the young church. His warnings, as peculiar and harsh as they might be, were necessary then and are still of great value for the church today.

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[*AJPS* 11:1-2 (2008), pp. 45-68]

THIRD RACE AND THIRD CULTURE ACADEMIC FREEDOM IN PENTECOSTAL COLLEGES: THE VIEW FROM AUSTRALIA

Mark Hutchinson

The problem that the theological colleges face is not the possibility of academic freedom but secularist assumptions that faith commitments are inherently irrational and not open to genuine academic research.'

The issue of academic freedom in religious institutions is a fiercely debated one. We mostly hear the echoes from a divided United States, where public funding is at stake, but the reactions from the temples of science are also apparent in Australia.[2] There are clearly different circumstances pertaining to place -- and so what I have to say here will perhaps be more relevant to some people, and less to others. As Niall Ormerod has recently suggested, 'academic freedom will always mean different things in different academic contexts.'[3] The relationship between British and American systems, and now increasingly the Bologna process in Europe, is complex in a global setting. Whereas the systems once lived in proud isolation, they now influence one another,

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[1] Neil Ormerod, 'Academic Freedom in a Theological Context', *Occasional Paper* Number *4*. Australian College of Theology, July 2008, p.1.

[2] As Snyder notes of a 2003 AAUP conference in San Diego called to discuss religious limitations on academic freedom, 'definitive solutions were hard to come by', "Academic freedom and religion", *Academe*, May/Jun 2003. That AAUP did not really 'get' what the religious colleges were saying can be read into such language as the fact that they "aspire to educational excellence", or question as to whether intelligent design could be 'appropriately segregated ... as "nonscience"'. Even the reporting of the event is 'condescending and dismissive'. See Conrad Russell, *Academic Freedom.* Routledge; New York, 1993, p. ix.

[3] Ormerod, 'Academic Freedom in a Theological Context', p.1.

if only because of the significant exchange of students and the monetary value which comes from educational services export. It is suitable we are meeting today in Singapore, which is at the crossroads of these confluences, which has expressed the growth of educational export as a national priority, and which has experience of all the major global educational systems. For churches such as our own, there are additional layers of complexity which emerge from our own global networks of church relationships, some of which have to do with local conditions, but many of which have to do with historical missionary links. This presents something of a challenge for our colleges into the future -- as national education frameworks become increasingly regulated and pitched against external quality markers, and as the larger global theological players begin to pitch into what we once considered was our own particular clientele, the issue of standards and the ability to defend academic freedom in a theological context will become an increasingly fraught issue.

There are, however, fundamental issues in common with each other which continue to crop up. One often hears from religious colleges, for example, about the constitutional right to free expression (despite the lack of a formal constitutional framework for rights in many Commonwealth countries), while on the other hand, secularists stand on the separation of church and state. Both have assumptions about what the normal state is. Religious people hold that their faith is an integral part of their freedom, an objective and public thing. Secular commentators, on the other hand, see it as a form of aberrance, a set of private choices that should not be forced upon others. Religious people object to having to pay for atheistic alternatives, while at the same time being squeezed out of consideration as being 'normal' citizens; secular people, on the other hand, closely define the nature of the state in order to protect the dominance of the liberal ideal and the power of its elites. The latter absolutize epistemological liberalism as a form of knowledge,[4] and use the debate over academic freedom in order to deny public funding to private institutions, categorically stating that religious institutions cannot sustain a culture of academic freedom. The

[4] Kemp notes that epistemological liberalism has to presuppositions, fallibilism (ie. that all old conceptions need to be falsified and adjusted to new knowledge) and the free market of ideas. This has consequences for institutions holding that revelation is a proper source for knowledge. And see Theodore M. Hesburgh, CSC, *The Challenge and Promise of a Catholic University,* University of Notre Dame Press, 1994, p. 4, quoted in Briel, about the assumed normativity of pure, methodological rationality.

public debates about creationism and intelligent design, therefore, are often ways of using the religious extreme to define a secular, 'sensible' middle.[5] it is, in short, a means of social control. It is no coincidence that those who are currently in the leadership of major universities were born in the 1940s and 1950s, and grew up in the 1960s and 1970s. We would not be so harsh as Roche, in saying that:

> the most significant threat to freedom of ideas on campus has come not from without, from federal, state, or private assault, but--and increasingly since the "Cultural Revolution" of the late Sixties--from within, usually instigated by ex-New Left professors trying to regain the illusion of a revolutionary virility.[6]

It would be fair to say, however, that the current leadership of the secular academic establishment share assumptions as to the nature of academic freedom, which coincides with their moral individualism and their presuppositions about the normality of economic growth.[7] As Nicholas Wolterstorff, Noah Porter Professor of Philosophical Theology at Yale University, has pointed out, this produces strange anomalies.

[5] See 'Intelligent design and academic freedom', All *Things Considered.* Washington. D.C.: Nov 10, 2005, p.1, which outlines the process by which divergent voices in the secular academy are "invesligated and discredited" in order to retain secularist assumptions in the scientific establishment.

[6] John P. Roche, "The New Left Vigilantes: Academic Freedom", *National Review,* vol. 41, no. 23, December 8, 1989, p. 34.

[7] Russell, Academic Freedom, p.18: "The question we face now is whether the slow-down in western economic growth since the oil crisis of 1973, like Henry VIII's divorce, has marked the beginning of another Little Ice Age for academic freedom." In unpacking the economic underpinnings of academic freedom in American universities, Huer notes that professors "routinely expect the comfort and security entailed in tenure, and their expectation is absolutely and unconditionally expressed. But why would they consider anything required in exchange so outrageous?" Jon Huer, *Tenure for Socrates: A Study in the Betrayal of the American Professor*. New York: Bergin & Gamey, 1991, p. xiii. Gleason points out that the 1960s were a concatenation of intellectual crises within. as well as without, the Catholic Church – and documents the rash of academic freedom cases which followed Hans Kung's tour of North America in 1963. during Vatican II. Philip Gleason, *Contending with Modernity: Catholic Higher Education in the Twentieth Century,* New York: Oxford University Press. 1995, p. 306.

Ours is a liberal democratic society and in a liberal democratic society the state is to refrain from inducting its citizens into any comprehensive perspective on God and the good... A consequence is that in this country there's nothing an academic is free to teach in the public educational sector that he is not free to teach somewhere in the private educational sector, whereas the converse is not true. There are many things an academic is free to teach somewhere in the private educational sector that he is not free to teach in the public sector. ... There is more academic freedom in the private sector of the American educational system than there is in the public, a point that is seldom made in discussions about the topic.[8]

In fact, there are significant restrictions on academic free speech in all settings – as Stanley Fish quips in a book title, 'There's no such thing as free speech, and it's a good thing too.'[9] This reality of contested meanings of freedom is one of which few Pentecostals have experience (we prefer to stay behind the protective walls of our churches), but into which we are now entering. As Pentecostals (through class shift, and through the increasing universalism of the public gaze) begin to move into this sector, we need to learn from the experience of others. We are not destined simply to 'fight the last war all over again' (as Michael Hollerich describes the situation for the

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[8] Lori Scott Fogleman, "Baylor Hosts National Conference On Academic Freedom", April 6, 2000, www.baylor.edu/pr/news.php?action=story&story=3697. Indeed, as Hoye notes, there is an argument to be made that the movement towards Enlightenment and through to Modernity implied a decline in philosophical liberty – 'whereas the authorities of the Enlightenment wanted to define thought, the Inquisition had wanted only to regulate speech.' (Hoye, 'The Religious Roots').

[9] Fish notes that the old liberal ploy of declaring for freedom of expression worked when they weren't the establishment, because it undermined the establishment. After they became the establishment, however, the ploy has begun to backfire and provide solace to their enemies: '"Free speech" is just the name we give to verbal behavior that serves the substantive agendas we wish to advance; and we give our preferred verbal behaviors that name when we can, when we have the power to do so, because in the rhetoric of American life, the label "free speech" is the one you want your favorites to wear.' S. Fish, *There's No Such Thing as Free Speech, and It's a Good Thing Too,* New York: Oxford University Press, 1994, 102.

Catholic College sector).[10] We have the advantage of not having to work with 2000 years of entrenched doctrine and autocracy, and the fights that have gone with it. We have the disadvantage of an experience gap in the culture wars which have featured the Australian scene since its foundation as a child of the Enlightenment. For us the largest feature on our horizon is the powers that be. We have not yet begun to see the giants in the land across the river. Speaking for those who have been there, Hollerich notes that the largest issue facing communities of Christian scholars is not the restrictiveness of their churches, but the implicit benchmarking of our disciplines against secular norms:

> given the demonstrable course of secularization in higher education, it is our religious identity which is far more fragile and at risk at the hands of our academic and professional goals, rather than the other way around."[11]

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[10] M. Hollerich, 'Academic Freedom and the Catholic University', Catholic Studies, University of St. Thomas.

[11] Hollerich, 'Academic Freedom'. As Shils notes, the 'prevailing tradition' of scholarship restricts academic freedom unless a scholar can prove otherwise. This has profound ramifications for Christian creationism, for example: 'Astrological propositions about the determination of the fortunes of individuals by stellar configurations, or assertions that the British Isles were originally settled by the lost tribes of Israel, or beliefs that the cosmos and human species were created within six days are not generally acknowledged as falling within the legitimate range of ideas that academics are free to assert. Such propositions do not come under the protection of academic freedom.' Some disciplines – such as Theology, Bible etc – are not simply resolvable into secular equivalents (i.e. Christian Theology does not simply become 'philosophizing about God'). Shils, quoted in Kemp, 'What is Academic Freedom.' As Kemp notes, the notion of the 'prevailing tradition' is merely a way of maintaining liberal dominance in the disciplines, by excluding other forms of authority. Kinney notes the 'aura of intimidation' in the secular academy against unpopular views. Kinney, 'Assessing the threat.' Marsden notes the 'ranking' of Christian institutions by the 'prevailing secular national standard,' and resulting in the assumption of 'inauthenticity' and inferiority. Marsden, 'Liberating.' Nuechterlein, speaking of a case at Concordia Seminary, the secular academic establishment engages in 'no mere exercise in neutral taxonomy', but 'those institutions that do operate with restrictions are visited by the AAUP with intellectual ostracism and academic sanctions'. James Nuechterlein, 'The Idol of Academic Freedom,' *First Things* 38 (December 1993): 12-16. Huer notes that the system which pretends to exist for truth in fact exists to serve the narrow interests of a knowledge class: 'Every

Baylor University provost, David Jeffery, suggests that the major threat arises from the tension between individualist and communalist values in western societies: 'The issue is that relationships between the institution as a community and individuals seeking their own individual freedoms within the community are more strained than they used to be.'[12] The freedom of the academic is based on a concept of the 'selfless' search for truth – a claim hard to sustain in individualistic west, where everything we do implies a prime regard for the self and its rights. We also have to be aware of wider social trends. Recent pressure in the United States for an Academic Bill of Rights to protect the rights of students to demur from the opinions of their professors has both good and bad outcomes. On the one hand, it protects religious students against secularizing tendencies in secular universities. On the other, it makes it harder for a lecturer to simply say 'you are wrong' on the basis of their expert opinion. In other words. the classroom (even in private institutions on this side of the world) could well increasingly become a place where 'freedom' becomes a legal issue.[13] Defining the nature of behaviour both by staff and students, and of constituency members who are observing the defined 'freedom of debate' which is essential to a campus, will take some thought. It reminds us however that academic freedom is not just about staff – it is also about the right of students to inquire and to learn in ways that include self-directed learning as people 'responsible to themselves'.[14]

Freedom relates to the frame of being – what is the space (in which we are located) *for,* how does that help me construct my God-given vocation, and (therefore) what are the appropriate freedoms which relate to that space? This is difficult in Christian institutions of higher

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system exists to exist, it has been said. By doing his daily routine, a professor only serves a system that serves itself, and nothing else.' Huer, *Tenure for Socrates,* p.196.

[12] V Marsh Kabat, 'Academic And Religious Freedom', Baylor University, www.baylor.edu.

[13] CCCU Committee on Education and the Workforce, 'Academic Freedom Victory', 24 June 2005, www.cccu.org.

[14] Kemp notes that this is the older German idea of *Lemfreiheit,* a 'striving after science of their own free wills', which became the basis for the elective system when it was imported into America. It is a model of education implied by government legislation such as 'fee help', itself a development of the West Report's recommendation towards the foundation of a voucher system. Kemp, 'What is Academic Freedom?'

education for a number of reasons. The first is that there is some doubt out in the republic of letters that the university can, *per* se, fulfill a meaningful role in the modem world.[15] Given that we can answer this, the problem of Christian liberal arts colleges and universities arises because there are multiple demands on an institution, multiple accounts as to why they exist. Again, we can learn from others. It would be my contention that most of the conflicts in overseas religious institutions have emerged from conflict in the core values of the institutions themselves. Every now and again, an academic will do something stupid – we are just people, after all. But the majority of the conflicts seem to arise either through a change in direction in an institution – where what was actually a core tenet of a college changed (perhaps through change of leadership), creating dissonance on the campus between the old and the new – or though the leadership selecting one of a number of existing core values as substantive, effectively dismissing other possible interpretations. Hollerich notes, for example, that while the public reason for Catholic Colleges in the 19th century was the teaching of Catholic faith, the actual reason was to encourage the 'upward mobility of the Catholic population' by engaging with the educational possibilities emerging from the secular sciences and the professions. Not surprisingly, through the twentieth century, the public and the social values underpinning the Colleges' existence came into conflict, leading to on-campus conflict over academic freedom involving people who were really wrestling over the nature of what a Catholic College was.[16] So, defining "who we are," agreeing to *"be* who we say we are." and *"being* who we are," are important steps towards a proper sense of academic freedom in Pentecostal institutions of higher education. Making the terms of this compact apparent to incoming staff is also essential. Are we to search for truth wherever it may lead us? Is it our purpose, too, 'to include the moral, spiritual and religious dimension in [our] research. and to evaluate the attainments of

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[15] Don J Briel, 'Prospects for the Catholic Umversity in a Secular Age', Address on the occasion of the Inauguration of the Academic Year 1999-2000 at the Pontifical University of St Thomas Aquinas – Rome. The concept of the university begins in the 'studium generale': as Hoye notes:- 'It was by their internationality. their catholicity, that the original universities, as distinct from other places of study, were defined. In other words, a university was a school defined by the boundaries of Christendom.' Hoye, 'The Religious Roots'.

[16] Hollerich, .Academic Freedom and the Catholic University'. And indeed, as James Nuechterlein points out, what a 'Lutheran', or other religious college is: "Athens and Jerusalem in Indiana", *American Scholar* 57 (1988) no. 3:353-68.

science and technology in the perspective of the totality of the human person'?[17] If so, then we need to agree on our purposes and structure ourselves accordingly. The consequences reach into almost every part of our operations.

Defining Academic Freedom

The concept of academic freedom varies slightly from culture to culture. With a strong public welfare infrastructure, British and German concerns are more interested in the individual-institution tension, particularly as they draw their traditions of academic freedom directly from the medieval corporate structures established to protect the universalist pursuits of scholars from the vagaries of contending local corporations, in particular municipal corporations, and Kings-in-Council.[18] The first mention of the term academic freedom is in 1220 by a Pope (Honorius III) who encouraged the university in Bologna to defend its "scholastic freedom" (libertas scolastica) against the local government.[19] Universities developed out of the presuppositions inherent in Christendom: 'the unconditional exaltation of truth and the supranational character of the papacy.'[20] In this setting, the European approach to academic freedom has been defined as:

> The freedom within the law to question and test received wisdom, and to put forward new ideas and controversial or unpopular opinions without placing themselves in jeopardy of losing their jobs or privileges they may have at their institutions. (Academic Freedom amendment to Education

[17] Ex *Corde Ecclesiae*.

[18] Hoye explores this through the case of Christian Wolf, who summarized the principle of academic freedom in the statement: 'that in regard to judgments about truth one be led not by others but by oneself.' William J. Hoye, 'The Religious Roots of Academic freedom', *Tlzeological Studies*, vol. 58, no. 3, 1997, p.411. The universalist pretensions of scholars are summed up in such concepts as 'the republic of letters', and the 'common good'. In fact both are claims not to be participants in the particular good of their culture or institution, and result largely in academic individualism.

[19] Hoye, 'The Religious Roots'.

[20] Hoye, 'The Religious Roots'.

> Reform Bill, moved by Lord Jenkins of Hillhead, 19 May 1988)''

It is seen as something which emerges from the nature of being a scholar, and the scholar's role in Western society, i.e. it is not an inalienable privilege, but a functional constituent of scholarship itself. Coherent with the right of the scholar is the right of the educational institution itself to "be able to set their own standards, free from undue outside interference."''' *Community* (Christendom) defines *institution* defines *scholarship,* each with its rights and freedoms. As Ormerod has recently pointed out, 'academic freedom is freedom from forces which are external to the internal requirements of the discipline. The question … [is] whether an ecclesial interest in the work of theologians is internal or external to the requirements of the discipline?'[23] Again, the answer to this question differs from place to place. What would not be questioned in terms of the involvement of, say, the accounting profession in the teaching of its discipline, *is* questioned in Australia and the United States when it comes to theology. (The reason is, of course, is that secularists can never admit that theology is a practical discipline - hence the continuous campaign against the public expressions of churches, such as Pentecostal megachurches, who seem to be running against the trend specified by secularization theory). With deeper roots, European institutions have struck a different balance as to the influence of external constituencies on the teaching of their disciplines.

By comparison, American concerns – rooted in a consolidated national culture – relate to the absolute rights (or limitation thereof) of the *individual* scholar as an individual.[24] Australia stands somewhere in between (indicating why we cannot simply absorb American models

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[21] Quoted in Russell, Academic *Freedom,* p. vi.

[22] Marsden, 'Liberating'.

[23] Ormerod, 'Academic Freedom in a Theological Context', p. 3.

[24] As Briel notes: 'The American understanding of freedom as a private right has the unfortunate tendency to place this discussion very quickly in a quagmire, one perhaps unexpectedly identified by D. H. Lawrence, surely no Catholic restorationist, who sharply criticized the naiveté of American accounts of freedom when he pointed out that as human persons we are free only when we "belong to a living, organic, believing community, active in fulfilling some unfulfilled, perhaps unrealized purpose."'

of higher education uncritically).[25] As the Curtin University approach notes, academic freedom is framed by the role of the academic (i.e. it is not a freedom applied to the person, so much as to their role as 'a staff member', 'a citizen, a member of a learned profession and an employee of the University.')[26] In other words, 'freedom' is applied within the constraints of community definitions and recognitions. The community is both an economic (institutional) and a social (interpersonal) reality. Given this self-understanding, the university therefore binds itself to recognize certain rights inherent in the position:

> An academic staff member may speak, write and publish, or artistically perform, create and exhibit, without being subject to institutional censorship or discipline. However, an academic staff member's special position in the community imposes special obligations. As a person of learning and an educator, an academic staff member must be cognisant that the public may judge the profession and/or the University by what has been said or written. (Appendix 1)

The continuity between this and the provisions of the Catholic Church's ruling statement about academic freedom within the system of pontifical institutions worldwide is apparent. In *Ex Corde Ecclesiae*, John Paul II defined academic freedom as:

> a certain promise, given to those who teach and conduct research, that they may, within their own particular area of knowledge and in accordance with the methods proper to that area, seek the truth wherever inquiry and evidence lead them, and to teach and publish the results of that inquiry, keeping in mind the aforementioned considerations, namely, that personal and community rights within the requirements of truth and the common good be protected.[27]

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[25] Note Briel, who quotes Buckley (Michael Buckley, SJ, "The Catholic University and the Promise Inherent in Its Identity," *Catholic Universities in Church and Society, 1993,* p.77) to suggest that most North American Catholic universities "do not advance much beyond American civil religion and a committed social ethic."

[26] Academic Freedom Policy, Curtin University, Commencement Date: 27 July 2005

[27] Quoted in K W Kemp, 'What is Academic Freedom?', St Thomas University.

The elements of, promise, membership, discipline, commitment to truth, search, dissemination, and the common good, are common to both secular and religious constituencies. How we structure promise, membership and discipline, therefore, are fundamental to the outward signs of commitment to truth, search, dissemination, and the common good. The implication is obvious – academic freedom needs to include a balance of the freedoms of the student, the teacher, the body of teachers reasoning together, and the institution as an entity existing within a larger community.[28] Academic freedom is 'an instrumental good' provided so that the institution and its staff can pursue its proper ends, i.e., "to contribute to the growth of the body of truthful propositions and to this body's transmission to contemporary and oncoming generations."[29] That which interferes with its instrumentality also by definition interferes with the extension of academic freedom as a right. (Allowance for processes of mediation and a definition of -appropriate authority' and 'appropriate interlocutors' to be involved in academic discussions is a natural consequence of this.)

Pentecostal Reflections

Pentecostalism varies quite widely around the world. It varies in terms of its social position, in terms of its ready access to institutions and its relationship to the institutionalization cycle, and therefore in terms of the relative roles of the various gifts in the church. The United States, for instance, assumes a professionalised Ministry, with a role for the teaching gift, which is not to be found in Australia. In Asian cultures, Confucian or paternalist presumptions regulate the roles played by pastors, teachers, evangelists, etc. One therefore has to be careful in generalising. It would be true to say that, in Australia at

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[28] The issue thus arises as to who gets to choose where the balance is. Imposition of an external standard creates cultural problems – as the Catholic review America noted about Ex Corde Ecclesiae: Any "attempt to impose a monolithic juridical framework on the Catholic colleges and universities of the United States will not enhance their Catholic identity, but only endanger it by forcing unnecessary choices between loss of official church approval and a marginal role in American higher education." Editorial, 'New Norms for Catholic Higher Education: Unworkable and Dangerous', America, November 14. 1998.

[29] Edward Shils, "Academic Freedom," in Philip G. Altbach, ed., Internotional *Higher Education: An* Encyclopedia (Garland, 1991), I:1-22, here pp. 3 and 4, quoted in Kemp, 'What is Academic Freedom?'

least, most leaders in our movement have little understanding of educational processes, and little expectation about the intelligence of their members. The model of the charismatic leader is to hear from God and to tell the people what has been heard. The concept that they may be in fact serving a community which can hear from God and which is capable of dealing with what they've heard is not a common one. And yet, the community model is precisely what a uni-versity is – it is a community of scholarship. With the prevailing church model, education tends to default towards indoctrination, with more emphasis on character outcomes and opinions than on intellectual formation and knowledge. Unlike the significant Christian university sector in United States, we in Australia "don't yet have a paradigm of what a church-related university (or liberal arts college) ought to look like",[30] and are indeed in the process of inventing one. The outcome of this is that there is inevitable tension between the functions of such an institution and the existing model. All parties will need to admit that a college exists as a place where definite, charismatic, revelational knowledge and certainty exist alongside and in interaction with the indefinite but progressive search for truth.[31] It is not an unusual tension in our tradition. Our doctrine of salvation is a case in point: we are saved at a moment in time, and yet we are being saved until we enter into the fullness of the promise which is kept for us in Christ. The tension between present authority and knowledge and emerging understanding will be definitional to what we are trying to build. Leaders and pastors will have to acknowledge that their revelational knowledge and ecclesial authority is not absolute, while teachers will have to admit that their academic freedom and scholarly knowledge are not absolute goods. Absolutized power corrupts the process of coming to know, while absolutized knowledge "makes us our own centre".[32] As Hoye

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[30] Vicki Marsh Kabat, 'Identity Crisis', in *Baylor* Magazine, vol. 3, no. 4 (February 2005), http://www.baylormag.com/story.php?story=OO56l7

[31] The Catholic Church notes a similar tension between magisterium and the academic search, meaning that a Catholic university's privileged task is "to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as if they were antithetical: the search for truth and the certainty of already knowing the fount of truth." (Ex Corde Ecclesiae, 1,3); "a Catholic university is completely dedicated to the research of all aspects of truth in their essential connection with the supreme truth, which is God." (Ex Corde Ecclesiae, 4)

[32] Briel, 'Prospects'.

notes, in an academic institution, 'respect for authorities cannot imply being against truth'.[33]

On occasion, no doubt we will find ourselves discussing matters and disagreeing, not because both parties are not Christian, but because both parties have different understandings as to the nature of learning. The question, "What is the relationship between indoctrination and education?" is a subset of the question of "What is the relationship between truth and fact." They obviously overlap, but they are not identical, and clearly the purposes of a university or liberal arts college tend more towards education than towards indoctrination. Once one steps out of the undergraduate program into graduate and research programs, the difference between the two becomes even more marked. Unlike the current church model, there needs to be space for disagreement and 'learning together'. (Indeed, there is something that the contemporary church model could learn from the college model, without trying to turn the church into a college, or the college into a church). Like the church model, however, that space is not limitless. It needs to be governed by laws of charity and mutual commitment. It cannot be legislated in its daily functioning. The American experience of the use of the *mandatum* in the Catholic church to regulate the teachers of Catholic doctrine, should teach us that legislation does not work. It does not work because of who academics are – they are by nature curious, intelligent people, who know whether a text is being interpreted in ways true to its origins or as a means of control. This is not merely their nature, but their job – and indeed, many have traded off better paying pursuits for the opportunity to serve in environments where their faith perspective is given freedom. It also does not work because of what the Church is: any religion which has at its core sentiments like 'if the Son sets you free, you will be free indeed' will have problems with merely legal proscription. It does not work because of what the academy is, and the community standards which are expected of academics in accredited institutions. A preferred approach is that, rather than the positive requirement to seek approval and licensing, an internal representation process and continuous conversation be established with the supporting community. Pentecostal churches and colleges need to develop a conversation in place of the tendency to monologue.

Directions

[33] Hoye, 'The Religious Roots...'

There will clearly need to be some mandated areas of freedom of operation and responsibility written into the charter Pentecostal colleges. When President of Baylor University, Herbert H. Reynolds. was planning the future of that institution. he came to the conclusion that he could not sit back and watch the University be taken over by ultra-conservative Baptists who are "more interested in indoctrination than education and enlightenment".[34] There needs to be agreement on issues of the integration of faith and learning and what a sufficient basis of faith for such an institution would be, given that it is designed to serve (in the first instance) a Pentecostal constituency. That constituency is not itself in agreement as to what a natural theology would look like from a Pentecostal perspective, nor does it hold an agreed model of knowledge, but rather it holds together conflicting models in tension – a fundamentalist literalism on one hand, and a commitment to the freedom of the Spirit in continuing revelation on the other.[35] We do have the advantage of not having fought lengthy wars over issues of fundamentalism, and therefore we are not carrying as much baggage as other traditions. (Though this too varies around the world.) On the other hand, we are often pragmatic in our usage of other people's discoveries and knowledge, without really exploring what is behind them, while at the same time going on crusades about issues that are often minor when one of the markers of our identity is touched. When our own constituency cannot agree over such matters, how can Colleges, which are service institutions, agree? When the context in which we live constructs ideologies by drawing a very sharp line between Christian and secular enlightenment options, how can we expect to find agreement? At the same time, it is important that we do not set the standard at a lowest common denominator that will allow

[34] Kabat, 'Identity Crisis'

[35] Shane Clifton is leading the charge on bringing about a better understanding about key issues as to 'what is the church?', an important question if we are to maintain the institutional freedoms of a university which is not simply the subject of every wind of influence, the next telephone call that the administration receives from one or another significant pastor. Catholic colleges speak about the concept of a 'true autonomy'. which creates the space for proper academic freedom. In the Catholic case the shape of that space is made easier to find by the fact that the nature of the 'Pontifical university' is defined in canon law. There is no such existing definition of our relationship to the National Executive of the AOG, who are our legal owners. It could be argued that SCC is the Pentecostal equivalent to a pontifical institution – or not.

the institution to, over time, cease to be Christian. Qualities of heart and mind, of spirit and character, as well as mere intellectual ability, are relevant elements in the process of hiring and preferring staff. They are also critical elements of the classroom encounter. We have to treasure diversity, because we're a learning institution, and an institution without an engagement with diversity cannot learn. At the same time, diversity is not an end point so much as a means. As Marsden notes, 'The conventional wisdom that one has to be in a highly diverse atmosphere in order to have a creative intellectual environment is simply wrong.'[36] It will, however, be necessary to hire people who have trained outside church institutions. This is not only something driven by the law of the market (PhDs are rare, and therefore demand a higher exchange value, either in cultural or in economic terms), but it is also *desirable*, given that knowledge is pitched against the entire range of those who know a particular discipline well, not just those who find themselves within church-based institutions. With one of the lowest educational attainment rates of all Christian denominations, Pentecostals (at least in my country) will for some time need to look outside their own pool. This is something that can be solved either with time (we 'grow our own'), or money (we hire in experts from Pentecostal institutions elsewhere in the world) – neither of which, however, is in plentiful supply.

Once we agree, then we need to be able to stand on what we have agreed. On the one hand, faculty who work in a Pentecostal college cannot always be looking over their shoulders, ready with an apology to their discipline for who we Pentecostals are. Being Pentecostal is a given part of being a Pentecostal scholar, and one of our principal audiences must be the Church.[37] On the other hand, the university administration cannot be always looking back over their shoulders, ready with an apology to their church and denominational leaders for who we scholars are. We are by definition not a church – and that is OK. We are by definition not a secular university – and that is OK too. Conflict begins with an *a priori* disposition to defend some unshared, and inalienable position. Scholars need to protect both their discipline and their faith-based identity; and university administrations need to

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[36] George M Marsden, 'Liberating Academic Freedom', *First Things* 88 (December 1998): 11-14.

[37] 'James T. Burtchaell has argued that the Catholic university must understand itself as an academic household of the faith. That is, that one of its principal audiences must be the Church.', Briel, 'Prospects'.

help them do it. It is neither for the scholar nor the administrator to use the principles of academic freedom as a lever to detach the institution from the constituency that it serves, the community which gives it its mandate. Their vocation is defined as serving "the religious university's dual nature as both a community of inquiry (Athens) and a community of conviction (Jerusalem)."[38] Moreover, scholars need to be able to work freely (the reason they are scholars) within an agreed faith environment (the reason they are *Christian* scholars). Administrators will face the difficulty of working out of the church perspective. Scholars are not assistant pastors, and relationships with them need to hold in mind their expertise, ability and calling. The patronizing attitude of many senior pastors to teaching staff which I personally have witnessed is a hangover of a period when teaching staff were essentially pastors not presently doing something else. On the other hand, we have to admit that the 'god-professor' model has done untold harm to church-based institutions in the past. The rapprochement between the two cultures comes down to the nature of the third culture (just as leading Christian Ancient Historian Edwin Judge, speaks of Christians as the Third Race), the type of university culture that we are going to build. In our setting, pastors have taken on the role of vision projectors. Institutions need such input. At the same time, vision is not enough, and academics are essentially in the job of working out the theory of how things work. It will take 'unusual administrative vision' to make the two constituents work together in the Pentecostal context. We need to have faith that just as God can raise up extraordinary pastors and extraordinary teachers he can also raise up extraordinary executives who can negotiate the boundaries between the third race and the third culture. It is our honour in Sydney to have just such an executive, and I have seen it in action elsewhere in the world.

It is the experience of many Christian institutions that an informal creed is in fact in operation, superseding the formal agreements and visions relating to the formation of the institution. Mere dislike or personal disagreement therefore becomes a matter of institution-wide concern, a process which is divisive and destructive. The exchange of knowledge and the process of learning is based on trust (the social taboos related to teacher-student relationships are not merely about dominance and subservience, but also about the knowledge that something fundamentally functional in the learning and humanising process.) Breach of that trust relationship, between teacher and student,

[38] Nuechterlein, 'The Idol of Academic Freedom'.

between student and student, or between faculty and executive, destroys the basis on which a learning institution operates. It is for this reason that -- in the past -- the trust relationship has been formally and contractually arranged between staff and their institution, in the form of tenure arrangements. "Tenure", according to the American Association of University Professors,

> is a means to certain ends; specifically: (1) freedom of teaching and research and of extramural activities, and (2) a sufficient degree of economic security to make the profession attractive to men and women of ability.[39]

In fact, this arrangement has become a measure of academic freedom. The challenge for Pentecostal colleges is that a private institution does not have the same financial flexibility as public institutions, and it must be admitted that tenure provides not only academic freedom, but economic inflexibilities and hiding places for non-productivity. Tenure is the formal means of protecting academic freedom in the world's wealthiest economy, but because of its institutional costs it often counteracts the ends for which it was instituted. As Galbraith notes in his novel, A *Tenured Professor* (1990),

> Tenure was originally invented to protect radical professors, those who challenged the accepted order. But we don't have such people anymore at the universities, and the reason is tenure. When the time comes to grant it nowadays, the radicals get screened out. That's its principal function. It's a very good system, really (1990, p. 38).[40]

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[39] http://www.aaup.org/AAUP/pubsres/policydocs/

[40] quoted in William G. Tierney, 'Academic Freedom and Tenure: Between Fiction and Reality', *Journal of Higher Education*, vol.75, no. 2, 2004. Huer notes: 'It is my considered opinion, accumulated after two decades of academic life, that tenure is given to the wrong people for the wrong reason. Those who have it do not need it, and those who need it do not have it. Those who have it do not need it because they do not use it, and those who need it cannot use it because they do not have it.' *Tenure for Socrates*, p.xiii.

Pentecostals will need to be able to demonstrate proper protections for academic freedom, while at the same time realizing the institutional and cultural costs of entrenching an individualist interpretation in tenure. We cannot afford to have 'academic freedom' as a 'transcendent value' if it functionally displaces our real, core, transcendent values and encourages selfishness and subservience. Some form of mutual obligation, entrenched in real relationships, would be a preferable way of running a Christian institution. Whether it is workable in terms of institutional risk reduction is the key question.

In addition to the strengths associated with our lack of history, we also have a number of weaknesses. We share with Catholic institutions the sense of purpose that comes from teaching within a sense of calling, and being less bureaucratic, we are less susceptible (though not immune) to routinization. We do not however have the sense of historic continuity which Catholics or Lutherans have when it comes to working in their colleges and universities. We have no philosophy of vocation for the position of teacher or thinker – which in other traditions is the position filled by the 'doctors of the church' who had the "ius ubique docendi" (the right to teach anywhere). (It is also a set of roles which are in trouble elsewhere – Hollerich talks about the decline of the religious orders, and so the definable carriers of the 'educational apostolate' in Catholicism. In part this is one of the reasons for rising conflict between the bishops and the educational institutions in that system.)[41] For us to have a sense that, through us, the Church 'explores the mysteries of humanity and of the world, clarifying them in the light of Revelation',[42] we need to clarify where we stand with regard to the spiritual vocation of scholars. Another issue is that we also have no metaphysics and no natural theology with which to protect our endeavours from the prevailing instrumentalization of existence – if the 'triumph of technique' is the story of modernity, then it is also uncomfortably close to being the story of the triumph of western Pentecostalism (or at least, of the megachurches, where 'excellence' has become the highest virtue). Given this modernist

[41] The importance of a theology of vocation can be seen by the fact that most of *Ex Corde Ecclesiae* begins in the assumption of what a Christian scholar is: 'By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching and to the educaiion of students who freely associate with their teachers in a common love of knowledge.' *Ex Corde Ecclesiae,* Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities, 15 August, 1990.

[42] *Ex Corde Ecclesiae.*

stance among our tradition, do we have an a priori commitment to pursuing the unity of knowledge which is the basis of the 'uni-versity', or are we happy to replicate the fragmentation of knowledge typical of the secular 'multi-versities' which now inhabit the public cultures of the west? If the role of the university is to pursue 'the united endeavour of intelligence and faith [that] will enable people to come to the full measure of their humanity,'[43] then we have some work to do on our theology of humanity, and our approaches to revelation, intelligence and faith. One of our great dangers is becoming merely a religiously legitimized skills training organization, simply through the pressure of economic necessity. Government moves towards opening up the university sector to competition has, in the minds of many academics in the public sector, already created pressure on standards.[44] In a college like ours, we do not have the luxury of choosing (as the title of an Australia Institute conference implied in 2001), between 'Enterprise or Academy?'.[45] We are somehow always both, but have not yet found a model which embraces both in a seamless manner. There is already pressure on staff to keep the student body 'happy' – and, as the Steele case at the University of Wollongong showed, over extension in this direction can undermine an institution's academic credibility in the broader community.[46] The Fraser case at Macquarie University also underlines the need for freedom to be limited to expertise – i.e. freedom in defined areas within the classroom. Otherwise, academic freedom issues become confused with contextual issues – did Macquarie sack him because he had voided his trust as an

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[43] *Ex Corde Ecclesiae.*

[44] Reporting on the Australia Institute's report on Academic Freedom and the Commercialisation of the University', in 'Public partnership needed to promote acadenlic freedom,' NTEU Press Release, 16 March 2001, http://www.nteu.org.au/news/2001/2001/962.

[45] P. Kinnear (ed), *The Idea of a University: Enterprise or Academy? Proceedings of a Conference organized by Manning Clark House and The Australia Institute,* September 2001. http://www.tai.org.au/

[46] A member of Wollongong's science faculty; "Steele [was sacked when he] told a journalist that the grades of two of his honours students were upgraded within the department against his recommendations and those of an external referee. Steele and other acadenlics reported such incidents when asked to respond to a national survey in which many academics complained of management pressure to lift students results and produce commercially favourable research in order to generate corporate sponsorship and student fee revenue."

academic, or because he was a threat to the economic lifeline of the university, i.e. Asian students?[47] (The speed with which he was sacked was remarkable, especially when compared to parallel religious cases – William Kinney, for instance, cites the case of Charles E Curran who, though teaching with 'flagrant disregard' for Church positions on birth control, abortion rights and homosexuality, etc, was not sacked for nearly 20 years after the case came to the attention of authorities.)[48] Outside the classroom, the scholar has to be able to comment as a private citizen, while needing to practice restraint, accuracy and proper distinction from the views of his or her institution.[49]

Another danger from the economic requirements of a private educational institution is that pressure to keep the ship afloat may also lead us to distinguish between people who can pay and those who can't – undermining the Pentecostal *ethos* of diversity coming into unity through the action of the Holy Spirit. We need to seek a solution in this matter. As Jeffrey notes:

> Academic freedom assures faculty the right to research, teach and publish on any topic that is consistent with one's academic field, but there are "projects into which one could be involved which might possibly fall outside what would be acceptable norms ... or which simply price themselves out of mission-related priorities."[50]

Clearly, a proper awareness of the private and corporate demands on a college needs to inform the community discourse on academic freedom.

Given the difference between communal and university cultures, there needs to be a means for mediation which can take place within the church rather than in the civil courts. We do not have bishops as such in the Pentecostal churches, and so need to consider how irreconcilable differences can be dealt with in a reasonable way. As Russell points

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[47] ABC Radio, Counterpoint Program, "Freedom of Speech," http://www.abc.net.au/rn/talks/counterpoint/stories/s1424337.htm Monday 1 August 2005, accessed 5 December 2005.

[48] William Kinney, 'Assessing the threat to Academic Freedom in the Catholic University', St Thomas University.

[49] Fraser had a letter published in the local newspaper which was prompted by the settlement of Sudanese refugees in the area.

[50] Kabat, 'Academic Freedom'.

out, it was the need to create "a figure with buffer status between the rival jurisdictions" having claim on the university that was the origin of the figure of the Chancellor. "He was … the point in which all theories of power, ecclesiastical and secular, ascending and descending, were blended."[51]

Proposals

This paper is only a first step in sparking discussion on this important subject. Flowing from its considerations, we as a scholarly community need to think of ways that we can formalize our thought into appropriate structures. Obvious steps include the following:

a. We need to be intentional about the political and social context of this key concept (academic freedom), and come up with appropriate theological and biblical underpinnings for our communal compact. As noted above, the key elements of academic freedom include definitions for 'promise [or compact], membership, discipline, commitment to truth, search, dissemination, and the common good.' It would be useful, therefore, if a broader conversation was had which clarified for us Pentecostal approaches to:

   - Community and individuality
   - Church/ecclesiology and its relationship to intermediate institutions such as universities, NGOs etc
   - Vocation, calling and freedom
   - The role of the 'teacher' and 'scholarship' in Pentecostal churches, and in the movement in general
   - The secular State, and social membership/ action/ change
   - The nature of truth, inspiration, and the value of the natural world; the relationship between faith and learning
   - Diversity and interfaith dialogue

[51] *Russell, Academic Freedom, p. 16.*

- The market, economic realities, remuneration and consultancy-type work

b. We need to come to a common definition of what constitutes academic freedom in our ecclesial and collegiate setting, including definitions of the freedoms of the student, the scholar/ teacher, and the institution.

c. We need clear core values, and to work through and out the other side of implicit values (i.e. Our core values are economic rather than ecclesial). Such values need to be clear, positive, and commonly accepted.

d. We need to develop appropriate structures which allow for non-punitive conversation and conflict resolution, which are linked to our mutual commitments as community members.

e. We need to keep working towards appropriate ways of informing staff, before they join the college, of the agreed, expected bases for faith, practice and behaviour.

The aim for Pentecostal colleges is to adapt the traditional Christian *'studium generale'* by it re-imagining what education would be under the influence of the Holy Spirit. Such an institution produces scholarship and teaching contributing to God's great plan for the transformation of humanity. We have a very significant journey before us, and it is important that we are as intentional and responsible in our treatment of the issues as is possible. We cannot flee from liberalism so blindly that we end up trapped in the box of irrelevance. We cannot continue providing answers to the old fundamentalism debates when no one is asking the questions. Church and college need to develop a conversation which for both of them charts new territory -- in what is often contested territory -- without losing themselves in the process. The discussion which flows from papers such as this will hopefully help in that process.

Appendix 1: Key Points from a Combined US Statement on Academic Rights and Responsibilities

- American higher education is characterized by a great diversity of institutions, each with its own mission and purpose. This diversity is a central feature and strength of our colleges and universities and must be valued and protected. The particular purpose of each school, as defined by the institution itself, should set the tone for the academic activities undertaken on campus.

- Colleges and universities should welcome intellectual pluralism and the free exchange of ideas. Such a commitment will inevitably encourage debate over complex and difficult issues about which individuals will disagree. Such discussions should be held in an environment characterized by openness, tolerance and civility.

- Academic decisions including grades should be based solely on considerations that are intellectually relevant to the subject matter under consideration. Neither students nor faculty should be disadvantaged or evaluated on the basis of their political opinions. Any member of the campus community who believes he or she has been treated unfairly on academic matters must have access to a clear institutional process by which his or her grievance can be addressed.

- The validity of academic ideas, theories, arguments and views should be measured against the intellectual standards of relevant academic and professional disciplines. Application of these intellectual standards does not mean that all ideas have equal merit. The responsibility to judge the merits of competing academic ideas rests with colleges and universities and is determined by reference to the standards of the academic profession as established by the community of scholars at each institution.

Government's recognition and respect for the independence of colleges and universities is essential for academic and intellectual

excellence. Because colleges and universities have great discretion and autonomy over academic affairs, they have a particular obligation to ensure that academic freedom is protected for all members of the campus community and that academic decisions are based on intellectual standards consistent with the mission of each institution.

[AJPS 11:1-2 (2008), pp. 69-86]

WHY HAVE SCHOLARS LEFT CLASSICAL PENTECOSTAL DENOMINATIONS?

Paul W. Lewis

One of the big issues in the last several years within Pentecostalism is the distant relationship between Pentecostal scholars and the Pentecostal church. This was especially highlighted in March 7, 2006 by Roger E. Olson's article entitled "Pentecostalism's Dark Side" in *Christian Century* and the response letters found in May 16, 2006 issue of the same journal.[1] It was in these writings and others where concerns were expressed and ultimately some of the factors listed why scholars like Olson left the Pentecostal denominations in which they had participated. This leads many to ask the question: 'Why have scholars left Pentecostal denominations?' In asking this question, there are some definitions and limitations that need to be noted. First, by Pentecostal, I am referring to the classical Pentecostal denominations which include the Assemblies of God (USA), the Church of God (Cleveland, TN), the Church of God in Christ, the Open Bible Standard Church, the Pentecostal Assemblies of Canada, and others whose roots go back to the early part of the 20th (and late 19th) century. Second, due to the limits of this author, it is mainly limited to the North America classical Pentecostal denominations (primarily from the Anglo Pentecostal denominations[2]). This is not to say that these

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[1] Roger Olson, "Pentecostalism's Dark Side" *Christian Century* 123 #5 (March 7, 2006): 27-30; and "Letters: On the Dark Side," *Christian Century* 123 #10 (May 16, 2006): 43-4; see also "Three Leaders talk frankly about Pentecostalism: Grading the Movement," *Christianity Today* 50 # 4 (April 2006): 38-41.

[2] Note that although many of the respondents were from the North American Anglo Pentecostal denominations, this issue is likewise noted among Hispanic and Black Pentecostal scholars, David Daniels, "'Everybody bids you welcome' A Multicultural Approach to North American Pentecostalism," in

findings would not also be true elsewhere, but the literature and sources were not known or available to the author. Third, by 'scholar,' I am referring to those who: have attained their terminal degrees, are strongly tied to teaching or training, are noted in publications (whether books or articles), and/or are tied to theological education. Finally, the intention of this study is to glean from the scholars reasons why they left, thus, although related views concerning education and educational pedagogy are important, it is not within the parameters of this paper. Further, the parameters are that they left the classical Pentecostal denominations to go to other denominations (i.e. Mainline, 'third wave' or independents), but remained within Christianity.[3]

For this study, it was intentional to contact and communicate with as many of those scholars as possible. Yet it was only through personal knowledge that these and not others were communicated with. The respondents and other colleagues were asked for additional names of scholars who fit this category; some have yet to respond and others sent information that arrived too late to include in this study. With that being said, this study by necessity will be anecdotal, yet the process involved in this study is that the sources are all primary from personal communications (some going back several years), emails, public lectures, and literature. It was also communicated that any personal communication or email communications concerning their personal situation would be kept anonymous unless otherwise stipulated by them. The below-noted study was careful to follow these parameters unless stipulated otherwise or the information was substantiated publicly elsewhere. Among those who have been researched or communicated with[4] was Allan Anderson (University of Birmingham.

The Globalization of Pentecostalism, Murray Dempster. Byron Klaus, and Douglas Petersen, eds. (Carlisle, UK: Regnum, 1999), 238.

[3] For the sake of completeness I need to mention Hector Avalos who was a former Pentecostal Preacher but is now a self-proclaimed secular-humanist/atheist who is active against the Intelligent Design perspective.

[4] There was an initial list of 30 scholars to communicate with and/or research. Of these, 5 for various reasons could not be contacted (i.e. lack of email addresses. the scholar was deceased. etc.), of the remainder 2 felt they did not fit since they were in Charismatic, not Pentecostal churches and 1 felt that they did not consider the Classical Pentecostal background as extensive enough. This left 22 to directly respond to the questions, 3 replied to the email but did not want to respond to the inquiries: so of the 19 who were communicated with. 12 responded and gave detailed responses to questions. These and others were

UK)[5], Gregory Boyd (Bethel Seminary and Woodland Hills Church)[6], the late David Hubbard (Fuller Seminary)[7], Walter Hollenweger (formerly of the University of Birmingham, UK)[8], Ronald A. N. Kydd (Tyndale Seminary, Canada)[9], Roger Olson (Truett Seminary)[10], David Reed (Wycliffe College, Canada)[11], James K. A. Smith (Calvin College)[12], Miroslav Volf (Yale Divinity School)[13], Grant Wacker

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researched via internet resources, and looking at biographical or autobiographical sections in their writings (e.g. Prefaces).

[5] Allan Anderson and Walter Hollenweger, eds., *Pentecostals after a Century* (Sheffield: Sheffield Academic Press, 1999). 15; Allan Anderson, *Zion and Pentecost* (Pretoria, South Africa: UNISA Press, 2000), 1-7; and http://artsweb.bham.ac.uk/aanderson/ accessed Oct 21,2008.

[6] Gregory Boyd, *Oneness Pentecostals and the Trinity* (Grand Rapids: Baker Books, 1992), esp. 21-4.

[7] Timothy Weber, "His Life and Ministry," in Robert Hubbard, Jr., Robert Johnston and Robert Meye, eds. *Studies in Old Testament Theology* (Dallas: Word Publishing, 1992), 21-7, esp. 22-23.

[8] Allan Anderson and Walter Hollenweger, eds., *Pentecostals after a Century* (Sheffield: Sheffield Academic Press, 1999), 16; and David Bundy, "Hollenweger, Walter Jacob," in Stanley Burgess, ed. *International Dictionary of Pentecostal and Charismatic Movements.* Rev ed. (Grand Rapids: ZOndervan, 2002), 729.

[9] Veli-Matti Kärkkäinen, *Ad Ultimum Terrae: Evanglization, Proselytism and Common Witness in the Roman Catholic Pentecostal Dialogue (1990-1997)* (Frankfurt am Main, Germany: Peter Lang, 1999), 59 ,91, 133; Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody. *MA:* Hendrickson Publishers, 1984), ix-x; idem., *Healing through the Centuries* (Peabody, *MA:* Hendrickson Publishers, 1998), xi-xii; and http://www.tyndale.ca/seminary/viewfaculty.plip?id=85 accessed Oct 21,2008.

[10] James K.A. Smith, "Letters: On the Dark Side" *Christian Century* 123 #5 (March 7,2006): 43-44.

[11] Vinson Synan, ed., *Aspects of Pentecostal-Charismatic Origins* (Plainfield, *NJ:* Logos International, 1975), 143.

[12] Roger Olson, "Pentecostalism's Dark Side" *Christian Century* 123 #10 (May 16,2006): 27-30.

[13] Stanley Burgess, "Volf, Miroslav," in Stanley Burgess, ed. *International Dictionary of Pentecostal and Charismatic Movements,* 1179; Kärkkäinen, *Ad Ultimum Terrae: Evanglization,* 59, 91, 133; and http://www.yale.edu/divinity/faculty/Fac.MVoK.shtml. accessed Oct 21, 2008.

(Duke Divinity School)[14] , among others. Further, it has been the purpose of this study to be faithful to the perspectives of these scholars, and likewise, to be an assistance to the future interaction between scholars and the Pentecostal denominations.

FACTORS FOR THE SCHOLARS LEAVING ANTI-INTELLECTUALISM

One of the most prominent factors consistently referred to is the anti-intellectual *ethos* found in Pentecostalism. It is not within the parameters of this essay to detail what has already been delineated elsewhere;[15] however, it is noted that the derivative of this has impacted scholars in various ways. For instance, it was noted by Rick Naiiez that one Pentecostal speaker stated that he with the others in the congregation were to "empty [their] minds and to battle the temptation to think about anything at all. [They] were instructed to refuse to allow reason to get in [their] way and to restrain [their] heads from blocking the route to [their] hearts." (Naiiez 13) The *ethos* has been indicative to 'leave one's head at the door' and sense directly from God. Whereas the emphasis has been keenly observed for Pentecostalism, it should be also noted that anti-intellectualism and related issues are considered a problem of Evangelicalism as a whole, although arguably to a lesser degree.[16]

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[14] Edith Blumhofer, "Wacker, Grant," in Stanley Burgess, ed. *International Dictionary of Pentecostal and Charismatic Movements,* 1181; and Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2001), ix-x.

[15] John R. Kennedy, "Anti-Intellectualism" in *Encyclopedia of Pentecostal and Charismatic Christianity,* Stanley Burgess ed. (New York: Routledge, 2006), 35-39; and Rick Naiiez,, *Full Gospel, Fractured Minds?* (Grand Rapids: Zondervan, 2005); for older discussions on this see William Menzies, *Anointed to Serve* (Springfield, *MO:* Gospel Publishing House, 1984), 141; J. T. Nichols, *The Pentecostals* (Plainfield, NJ: Logos International, 1966). 230-31; and Vinson Synan, *The Holiness-Pentecostal Tradition* (Grand Rapids: Eerdmans, 1997), 207.

[16] James K.A. Smith, letter to the editor, "On the Dark Side," 43-44; see also James K.A. Smith, "Scandalizing Theology: A Pentecostal Response to Noll's

A common noted effect listed by various scholars who responded (although not all) is the lack of emotional support. Several of them stated that in many cases their home churches (or churches that they attended while in graduate school) were not supportive of them during their graduate education. Indicative of this was the statement made to this author just prior to his move to the city where he was to pursue his doctoral studies. When he went to his home pastor after the final service his pastor shook his hand and only made one statement, 'Don't come back liberal!' Naiiez stated it this way about scholars, who are "cultivating the intellectual soil of others' souls. . . . [they] have had to cut against the grain and paid a hefty price to do so." (Nañez 15) The implication was that we only need to follow the Spirit's guidance and we do not need that 'book learning.' Frequent references to the seminary being a cemetery and those who go to seminary 'lose the fire' are also prevalent.[17] Note, however, that some respondents did not consider this a major factor, or on the contrary felt supported by their local church."

Another concern referred to m various ways is the assumption by scholars, whether perceived or real, was that they would have to prove themselves as legitimate ministers, or prove that they have something to contribute. The assumption that those in academia do not have what it takes to do 'real' ministry or to walk in the Spirit, and therefore their

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Scandal" *Pneuma* 19 #2 (1997): 225-38; from the Evangelical perspective, Os Guiness, *Fit Bodies Fat Minds: Why Evangelicals don't Think and What to do about it* (Grand Rapids: Baker Books, 1994), and Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994).

[17] L. Gregory Jones, "Beliefs, Desires, Practices and the End of Theological Education," in *Practicing Theology: Beliefs and Practices in Christian Life,* Miroslav Volf and Dorothy Bass, eds. (Grand Rapids: Eerdmans, 2002), 186-7; and Paul Lewis, "Explorations in Pentecostal Theological Education," *Asian Journal of Pentecostal Studies* 10 #2 (2007): 175; note that although not unique to Pentecostals it is prominent, Smith, letter to the editor, "On the Dark Side," 43-4.

[18] Interestingly, in this author's hearing it has been stated that for those who left the ministry but did not study, it was due to not staying faithful to the 'call' at worst, or God had called them elsewhere. Yet for those who leave the ministry in graduate studies then it has been stated that it was their graduate education that moved the person from God's calling.

training or work as a scholar is not significant or sufficient.[19] Rather, proving oneself in ministry is necessary. It is not unusual in introductions to use a Pentecostal epithet to the scholar's ministry: 'soul winner', emphasizes the 'fire of Pentecost', a 'true' Pentecostal. Those who don't quite fit this "felt pushed out for wasting . . . time on intellectual pursuits rather than becoming a missionary or evangelist." (Olson 28)

Related to this is the presumed disdain for teachers. As Russell Spittler notes, "Abiding anti-intellectualism is one of our flaws. In the Assemblies of God, when you apply annually for credentials, you have to identify your ministry: pastor, chaplain, missionary, evangelist, other. For years, I had to check "other." I was always an "other" because a teacher is not highly respected [so it's not on the list]. If the Holy Spirit is teaching you, why would you have any regard for this or that teacher? There's a kind of theological independence that scoffs at education. Yet you can't do theology without intellect. You can't."[20] Note that even Margaret Poloma's masterful sociological work on the Assemblies of God—USA does not include any substantial detailing of education and educators within the AG, rather pastors, evangelists (albeit due to scandals), parishioners and leadership are highlighted. [21]

CULT OF PERSONALITY AND LEADERSHIP

Another concern made by some of these Pentecostal scholars is the 'cult of personality' *ethos*, which appears prevalent within the movement. Or as one respondent stated, Pentecostals are "prone to celebrity-cult." The tendency is that "[t]oo many of us chase after the

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[19] There is a common joke that I have heard in Seminary. 'Those who cannot pastor, teach; those who cannot teach, administrate; and those who cannot administrate, become president.'

[20] Russell Spittler in "Three Leaders talk frankly about Pentecostalism: Grading the Movement," 41.

[21] Margaret Poloma, *The Assemblies of God: Charisma and Institutional Dilemmas* (Knoxville: University of Tennessee Press, 1989); for a current discussion on the issues see *Asian Journal of Pentecostal Studies* 3 #2 (2002): and Lewis, "Explorations in Pentecostal Theological Education," 161-76; also see Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 243-9.

man or woman of the hour because of their charisma, technique, or outward apparent success." (Nañez 43) Further as Olson notes, the assumption is that "being Spirit-filled guarantees right behavior. . . . [So] sexual promiscuity and financial misconduct are rampant within its ranks, and little is done about this unless a scandal becomes public." (Olson 29) Just a list of notable Pentecostals of the past, such as A.A. Allen, Jim Bakker, William Branham, Finis Jennings Dake, Benny Hinn, Kathleen Kuhlmann, Aimee Semple MacPherson, Oral Roberts, and Jimmy Swaggart,[22] should be able to convince us of the theological, and/or moral quandaries for those who follow these famous Pentecostal individuals.

Related to this is the allowance to "condone dishonesty on the part of the influential and popular evangelists and ministers." (Olson 29) It is even common within Pentecostal circles to use the phrase 'evangelistically speaking' to refer to exaggerated numbers or unsubstantiated tales. Further, there have even been comments that "[so and so] never told a testimony that God could not do." When concerns were mentioned about these by scholars or others, frequently the statement "Touch not God's anointed" (Psalm 105:15), was used as a response to forbid any criticism. So scholars and others who try to call these ministers to account are disenfranchised, marginalized, or told to be quiet for being 'too critical'. (Olson 29-30)

Indirectly related to this is the concern over denominational leadership. It is not uncommon for denominational leaders to consider themselves 'under attack' by scholars and respond accordingly. As a case in point is the discussion in Cecil 'Mel' Robeck's "An Emerging Magisterium? The Case of the Assemblies of God". It is in this work where one conflict between denominational leadership and scholars on the issue of the *Pentecostal Evangel's* revision of the testimonies of J. Roswell Flower and Donald Gee to come more in line with later

[22] Without going into all the details, an example in moral concerns (e.g. Jimmy Swaggart), see Edith Blumhofer, "Swaggart and the Pentecostal Ethos." *Christian Century* 105 #11 (April 6, 1988), 333-5; and an example of the theological issues (e.g. Benny Hinn), Randy Frame, "Best Selling Author. Vows Changes," *Christianity Today* 35 #12 (Oct 28, 1991): 44-46: see also Philip Jenkins, letter to the editor. "On the Dark Side," 45 where he notes Philip Jenkins, *Pedophiles and Priests: Anatomy of a Contemporary Crisis* (New York: Oxford University Press, 2001).

doctrinal positions was delineated.[23] As Richard Dresselhaus, quoted in Robeck's essay, states, "Across the spectrum of leadership within the Assemblies of God is frequently articulated concern that the academy might be party to compromise on doctrines held as inviolable by the church."[24] Likewise, as Olson reports that a denominational leader told him "If you see a problem among the leaders you should pray to God about it and keep it to yourself; you have no business challenging them or making it public." (Olson 30) As one respondent stated, "The pecking order driven by insecure leadership leads to distrust and an unsafe environment." Perhaps these are factors in why many of the prominent Pentecostal scholars are in non-denominational schools; both due to the opportunities (e.g., the schools value writing and research, so they grant sabbaticals and smaller teaching loads) and perceived academic freedom.

THEOLOGICAL ISSUES

For those who responded to the survey, some left for theological reasons. The number one reason was the doctrine of the Baptism in the Holy Spirit. For those respondents it was not necessarily the issue of the doctrine but the emphasis on 'speaking in tongues' being 'the' initial physical evidence as expressed in some of the classical Pentecostal denominations (e.g. Assemblies of God—USA). Most stated that it could be 'an' evidence, but they could not in good conscience say that it was 'the' evidence. Further, as Robeck's aforementioned essay demonstrates, this doctrine within Pentecostal circles can be a 'hot potato.' One respondent even stated that they were rejected for credentials within the AG USA, because on the ministerial credentials application they put 'maybe' regarding the doctrine of the 'initial physical evidence.'

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[23] Cecil M. Robeck, Jr., "An Emerging Magisterium? The Case of the Assemblies of God," in *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*. Wonsuk Ma and Robert Menzies, eds. Journal of Pentecostal Theology Supplement 24 (London: T. & T. Clark, 2004), 212-52; on some of the issues related to the abridgement of the testimonies, see Glen Menzies, "Tongues as 'The Initial Physical Sign' of Spirit Baptism in the Thought of D.W.Kerr" *Pneuma* 20 #2 (Fall 1998): 175-89.

[24] Robeck, 248 quoted from Richard Dresselhaus, "What Can the Academy Do for the Church?" *Asian Journal of Pentecostal Studies* 3 (July 2000), 319.

There was one respondent for which the issue of divorce and remarriage did play a role. In their case, it was not an issue of theological disagreement, but rather that the spouse had left them. Within the denomination at that time, clergy were not allowed to divorce and remarry So although the issue is theological, it was partially the practical outgrowth of the position that led to an exodus.

The third theological issue noted related to those who left the Oneness Pentecostal background (e.g. Gregory Boyd, David Reed[25]). This move was from an Oneness perspective to a Trinitarian one. Further, as noted by Gregory Boyd, the move from legalism toward grace also undercut the notion of the 'Initial physical evidence' and the Baptism in the Holy Spirit where according to Oneness belief "people who have not spoken in tongues are not regarded as having the Spirit and as being saved". (Boyd 23) So, although Boyd expressed a distancing from the Oneness positions, it is not the same as those who left from other Pentecostal traditions.

Aside from these, respondents noted that they did disagree with certain theological positions, but it was not the determining factor for their leaving. For instance, one did not accept a pre-tribulation rapture. Another noted that he had difficulty with the stated doctrinal positions as propounded in the position papers. Further, there was a concern mentioned by one respondent that he differed from many Pentecostals' views of Divine Healing, for him, "God is sovereign, period." Yet, for them these were not significant enough to cause an exit.

ATTITUDES AND ATMOSPHERE

One concern also cited was the tendency toward legalism. A certain lifestyle was expected which may or may not have a biblical foundation. Gregory Boyd noted that his background in the United Pentecostal Church International (a Oneness Pentecostal church) was essentially legalistic and he "spent a lot of [his] time feeling like God didn't like [him] very much and believing that [he] was in fact going to

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[25] See Gregory Boyd, *Oneness Pentecostals and the Trinity* (Grand Rapids: Baker Book House, 1992) and David Reed, "Oneness Pentecostalism," Occasional Pentecostal Lecture Series # 10 held in Asia Pacific Theological Seminary, Baguio, Philippines, July 30-August 2,2002.

end up in hell." (Boyd 22) For many that grew up within the Pentecostal ranks, the 'holiness codes' or certain bans were standard. This element was noted by Spittler when he noted that "In 1988. . . .the Church of God (Cleveland, Tenn.) . . . voted to lift long-standing bans against certain hair styles, use of cosmetics, and the wearing of wedding bands. To some of the older saints, this appeared as a compromise to founding principles."[26] As was noted by one communication and likewise by Boyd, it was a deeper understanding of grace that was part of their journey out of Pentecostalism. As one current Assemblies of God pastor has publically stated, AG stands for 'Always Guilty.' The freedom of grace led and was the reward for some who exited.

Another concern that has arisen is the concern of Pentecostals being elitist. One respondent noted that "The use of language such as A/G for 'All the Gospel' and 'Full Gospel' is absolute nonsense and is offensive spiritual elitism." Further, to be in such an *ethos* which did not allow for debate or discussion feeds into the problem. Likewise, the emphasis on the 'Pentecostal distinctives' tends toward elitism. In this author's own hearing, there was a lady who once stated "Billy Graham has been greatly used by God, if only he was baptized in the Holy Spirit." The implication was that the Baptism in the Holy Spirit would make Billy Graham qualitatively a better Christian and minister. For many scholars, this flies in the face of personal experiences with many fellow ministers and scholars from various other denominations. As Gary McGee is quoted as saying "It has been easy in recent years to boast about our remarkable church growth abroad and that the AG 'does it best', meaning that there is little to learn from others. . . . But beyond the hype of our self-generated triumphalism, is it possible that the Emperor 'has no clothes'?"[27]

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[26] Russell Spittler, "Maintaining Distinctives: The Future of Pentecostalism," in *Pentecostals from the Inside Out,* Harold Smith ed. (Wheaton: Victor Books, 1990), 130-1; the holiness codes background is commonly noted, e.g. Martin Marty, "Pentecostalism in American Piety and Practice," in *Aspects of Pentecostal-Charismatic Origins,* Vinson Synan ed. (Plainfield, NJ: Logos International, 1975), 220-221.

[27] Gary McGee, personal conversation, quoted in Del Tarr, "Transcendence, Immanence, and the Emerging Pentecostal Academy," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, Wonsuk Ma and Robert

Another concern that has come up previously in conversations is that in certain Pentecostal churches or among the leadership, the input of women was not valued." Women tended to be reserved for the traditional and supportive roles. but were not valued for contributions in their own right. This insight in various forms was noted not only by some women, but also by at least one spouse at seeing how his wife was treated. As Poloma has noted, "Official ideology has shown little change, but institutional realities have made it increasingly difficult for women in Assemblies of God ministry." (Poloma 120) Likewise, Cheryl Bridges Johns notes, "Those groups that do allow women ordination have found fewer women seeking to enter the ranks of ministry due to lack of encouragement and institutional support."[29] This can also be stated for female scholars and teachers more specifically.

One respondent was particularly concerned over the atmospheric, theological changes within the Pentecostal church. As he put it, "I saw us lapsing into American pop religion, embracing cultural values of self-centred self-gratification. This showed up in worship style and spirituality. Closely related, was a truncated, sub-biblical Pneumatology which I eventually found I could no longer tolerate after years of teaching Pneumatology, conducting seminars internationally. and preaching widely." This cultural-theological change led this person into a mainline church.

For the sake of completeness, there is also one reason for leaving that should be noted. In one conversation over 20 years ago now, a graduate student colleague mentioned the primary reason for his

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Menzies, eds. Journal of Pentecostal Theology Supplement Series 11 (Sheffield: Sheffield Academic Press, 1997), 205.

[28] See also the issue dedicated to women in Pentecostalism, *Pneuma* 17 #1 (1995); also see Anderson, *An Introduction to Pentecostalism*, 273-6; and Howard Kenyon, "An Analysis of Ethical Issues in the History of the Assemblies of God" (Ph.D. Diss.: Baylor University, 1988).

[29] Cheryl Bridges Johns, "Pentecostal Spirituality and the Conscientization of Women," in *All Together in One Place*, Harold Hunter and Peter Hocken eds. (Sheffield: Sheffield Academic Press, 1993), 165; see also on the National Council of Churches citation of the Assemblies of God USA for the most growth in Women ministers for the decennial report which was actually due to the change in reporting women ministers from the AG, Paul Tinlin and Edith Blumhofer, "Decade of Decline or Harvest? Dilemmas of the Assemblies of God" *Christinn Century* 108 #21 (1991): 684-7, esp. 685.

leaving the Pentecostal denomination of which he was a member was for financial concerns. Within his then current denomination, he would get no financial help for his Bible school and graduate school bills, not to mention the concerns he had for his children's college. However, a mainline Charismatic church would give him a substantial salary, a housing allowance and would take care of his school bills. In spite of these, all other contemporary respondents did not consider this as a concern.

There were some of the respondents who saw their leaving the Pentecostal denomination as not necessarily as being a negative. They saw their leaving as being drawn to something or as part of their journey. In a few cases, they were drawn to a more liturgical or Catholic style of worship. They found meaning and depth in these types of churches that ministered to them individually and to their families. As one respondent put it "Participation in a Catholic charismatic community introduced me to the beauty and power of liturgy and eucharist."

For some who followed the path of David Du Plessis[30], the journey included a need to be more ecumenical both religiously and racially, and at their time of departure, the denominations that they came out of were not open to such interactions. They saw that their journey lead them into a broader ecumenical or racial reconciliation work. Robeck and Howard Kenyon have noted that this lack of ecumenical/racial

[30] A helpful study on Du Plessis is found in Rick Howard, "David Du Plessis: Pentecost's Ambassador at Large," in *Spirit and Spirituality,* 271-97; note especially that in this essay Howard dispels the rumor that Du Plessis disassociated himself from the AG, whereas Du Plessis was able to show his expulsion letter from 1962 (later reinstated in 1980); see also Russell Spittler, "Du Plessis, David Johannes," in New *International Dictionary of Pentecostal and Charismatic Movements,* Stanley Burgess ed. (Grand Rapids: Zondervan, 2002), 589-93; note that even in Pentecostal-Charismaticecumenical meetings, certain Pentecostal groups did not participate, Edith Blumhofer, "Charismatics Converge, Diverge," *Christian Century* 108 #25 (1991): 814-5.

concerns has not always been the case,[31] while Russell Spittler and others have expressed a desire to reignite the ecumenical vision.[32]

REFLECTIONS AND SUGGESTIONS

It is hard to summarize the issues involved to get at the root of the matter, but there do seem to be some common threads. Probably one of the key areas has been noted above. Pentecostalism did not develop out of a theological movement like the Lutheran or Reformed traditions did. Rather it was a spirituality that formed with a great latitude on various theological positions.[33] So although as some could argue, that there is some theological commonalities, namely on the subsequent experience called the Baptism in the Holy Spirit; its impact and import did span a diversity of theological terrain, especially through the Charismatic Movement and later. As Nañez has noted throughout his work, the supposition was that the Christian Pentecostal life is ministerial and spiritual, but the intellectual life is not necessary or even desired. As such, the scholars find themselves going 'against the grain'. Further, since higher education is not valued as it is in some other denominations, advanced degrees are not required or desired by denominational leaders. As such, many denominational leaders may not know how to deal with or whether to trust these scholars. Something that should be researched in the future is the apparent triad—denominational leaders, popular ministers, and scholars—and the question on how they functionally relate.

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[31] Cecil M. Robeck, Jr., 'The Assemblies of God and Ecumenical Cooperation: 1920-1965," in Pentecostalism in Context. 107-50; and Howard Kenyon, "An Analysis of Ethical Issues in the History of the Assemblies of God" (Ph.D. Diss.: Baylor University, 1988).

[32] Spittler, "Maintaining Distinctives," 128-30; see also Anderson, *An Introduction to Pentecostalism,* 249-53,270-3.

[33] See Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom,* Journal of Pentecostal Theology Supplement Series 1 (Sheffield: Sheffield Academic Press, 1993); Paul Lewis, "Reflections on a Hundred Years of Pentecostal Theology," *Cyberjournal of* Perztecostal-Charismatic *Research* 12 (2003): Martin Marty, "Pentecostalism in American Piety and Practice," in *Aspects of Pentecostal-Charismatic Origins,* Vinson Synan, ed. (Plainfield, NJ: Logos International. 1975), 205-7; and Russell Spittler, "Suggested Areas for Future Research in Pentecostal Studies," *Pneuma* 5 #2 (Fall 1983): 39.

Further, it can be noted that some current Pentecostal Scholars (e.g. Howard Kenyon, Rick Naiiez , Cecil Robeck, and Russell Spittler) have been cited to 'flesh out' some of the responses. Implied in this is the question, 'Why do some leave while others do not?' Obviously, both sets deal with the same issues, one potential answer could be that 'personal lines' were crossed for those who left, while they were not crossed for those who stayed. Although not a focus of this study, of those who left, many were connected to a denominational school or a local pastorate, which apparently had a strong influence on them. Interestingly, of those cited who currently maintain their classical Pentecostal denominational ministerial credentials, most are either missionaries (e.g. Howard Kenyon and Rick Naiiez) or teaching in non-denominational schools (e.g. Cecil M. Robeck, Jr.). These observations hopefully will be able to push to some future studies in this area.

In light of the above, a few suggestions are in order. First, that there be an ongoing dialogue between scholars and denominational leaders on various issues. (Olson 28) The scholars should take the tact of being 'critically loyal' to the denomination.[34] It is out of love and a deep concern that the concerns are aired. Likewise, the denominational leaders should 'hear' the concerns and listen to the intent (this is not to say that all scholars have a pure heart or air appropriate concerns). It is only as the two work together that the Pentecostal 'brain drain' can diminish and, hopefully as well, the denomination and its institutions can develop stronger foundations. Further, if the current statistics are to be believed, the ratio of Bible scholars and theologians to members of the church is woefully underrepresented in classical Pentecostal denominations. If this large burgeoning force is to take up the mantle of 'numerical' leadership, then theological leadership, maintaining the traditions and safeguarding the faith are likewise necessary. Little of this can be done without the work of scholars.

Related to this is the need to find appropriate forums and venues by which to discuss doctrines, even key ones. I remember when I was in a session with a prominent Pentecostal theologian while in Seminary. The topic was the Baptism of the Holy Spirit. I asked, 'What was the theological connection between the Baptism in the Holy Spirit and Speaking in Tongues?" He responded, "It is a necessary doctrine like the doctrine of the Trinity. Next question." We as

[34] I am using this phrase as it was used to describe Russell Spittler, Walter Hollenweger, "Critical Loyalty" in The *Spirit and Spirituality,6-15.*

scholars and leaders should find a place to legitimately look at and evaluate these doctrines. This does not mean that they will be changed or dismissed, but without discussion the potential of articulation and explanation is truncated if not lost altogether. Further, "Pentecostal leaders need to pledge never again to subject eager, faithful and intellectually inclined young people to shame merely for asking tough questions about Pentecostal distinctives." (Olson 28-9) In so saying, this does not mean that all such scholars will in the final assessment agree to endorse certain Pentecostal doctrines, yet shame and ridicule will not help keep 'these in line,' and I would argue will not help the church in the long run.

One final reflection can be drawn by this study. Most of the respondents still love Pentecostalism.[35] They love the music, the vibrancy of worship and the passion in general. In a sense, it can be said that 'you can take the boy out of Pentecostalism, but you can't take Pentecostalism out of the boy." It is partially for this reason that there has been in recent years the 'Pentecostalization' of Evangelicals. Besides the impact of John Wimber and the 'Third Wave', the influence of Pentecostal scholars in non-denominational schools, such as Paul Alexander of Azusa Pacific University, Barry Corey (President) and Leonard Bartlotti of Biola University, Robert Cooley (Former President), Peter Kuzmic and Eldin Villafañe of Gordon-Conwell Theological Seminary, Gordon Fee of Regent College, Russell Spittler (Former Provost), Veli-Matti Kärkkäinen and Cecil M. Robeck of Fuller Seminary and Amos Yong of Regent University among others, cannot be underestimated. These and the above noted post-Pentecostal denominational scholars with the numerous Charismatic scholars have impacted the theological landscape, especially among Evangelicals. These, plus the influence of contemporary worship songs, have participated in the 'Pentecostalization' of Evangelicals.

It is my hope that this study is both ongoing and beneficial to the Pentecostal church. Just as a pathologist studies dead bodies for the sake of those still living, so also, this study sought to study those who have left with the hope to better enable the current and future scholars and Pentecostals as a whole to better understand each other and work together for the future of the Pentecostal Church.

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[35] E.g. Olson. 30 and Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2001), ix-x.

LETTER SENT TO THE SCHOLARS

Dear

Greetings from Asia Pacific Theological Seminary in Baguio, Philippines.

I am currently researching the topic 'Why scholars have left Pentecostal Denominations?' It is for the Asia Pacific Theological Association meeting held in Singapore later this year. If you could please answer the following questions and reply to them as soon as you can it would be greatly appreciated. The first set is basic background information to verify your transition. The second part is more personal and as such it will be anonymous in the paper unless you specify otherwise. My email address is paul.lewis63@pmail.com

If you know someone else who may fit this category, please let me know.

Thank you for your assistance with this.

Paul W. Lewis
Academic Dean
Asia Pacific Theological Seminary
Baguio, Philippines

BASIC QUESTIONS (Note that for all of the questions below 'Pentecostal' is used to designate all Classic Pentecostal Denominations)

1. Background—
    a. Did you grow up in a Pentecostal home? If so, were you a Preachers Kid or Missionary Kid? If so, where?
    b. If you did not grow up in a Pentecostal home, were you 'saved' in a Pentecostal church as a youth or college age?
    c. In either case, which Pentecostal Denomination were you affiliated with?
    d. Did you ever carry ministerial credentials for the said denomination?

e. With which denomination are you currently affiliated? As a member? Do you have ministerial credentials?
f. What is your current academic position?

2. Questions about the change (Note that this portion will remain anonymous unless you specifically state otherwise)
   a. What is the primary reason for leaving the Pentecostal denomination?
      i. Financial reasons
      ii. Lack of emotional support
      iii. Theological Reasons
         1. On Divorce and Remarriage
         2. On the Baptism in the Holy Spirit with the initial evidence of speaking in other tongues
         3. Other _____
      iv. Personal Spiritual journey (e.g. felt a leading to a different type of church—Catholic, Mainline, liturgical, etc.)
      v. Personal circumstances (e.g. Spouse from other denomination)
      vi. Other _____
   b. Aside from the primary reason, what other factors did impact the transition? (pick as many as applies)
      i. Financial reasons
      ii. Lack of emotional support
      iii. Theological Reasons
         1. On Divorce and Remarriage
         2. On the Baptism in the Holy Spirit with the Initial Evidence of Speaking in other tongues
         3. Other _____
      iv. Personal Spiritual journey (e.g. felt a leading to a different type of church—Catholic, Mainline, etc.)
      v. Personal circumstances (e.g. Spouse from other denomination)
      vi. Other _____

For both a. and b. please give specifics if possible.

c. Please describe some key events that lead to your move:

d. What positive elements do you now feel that you gained from the Pentecostal background?

e. Are there some serious concerns that you may have about the Pentecostal denomination that you came from? If so, what are they?

f. If there is something that you would like to see change for the future in the denomination of your background or Pentecostalism as a whole, what would that be?

g. Other comments?

Thank you very much for your help with this!

[AJPS 11:1-2 (2008), pp. 87-90]

A RESPONSE TO PAUL LEWIS' "WHY HAVE SCHOLARS LEFT PENTECOSTAL DENOMINATIONS?"

Shane Clifton

I had the opportunity to read Paul's paper last week, after what turned out to be a very difficult time for me, precisely because of a difference of opinion (in fact, a difference of philosophy) between my senior pastor and my wife and I. We resolved our issues amicably, but as I sat down to read this paper I found myself in increasingly vigorous agreement. Why have scholars left Pentecostal denominations?

- Anti-intellectualism – yes, makes sense to me
- Cult of personality – yes, its hard sometimes to be a scholar in a movement that gives itself so quickly to the shallowness of fame and charisma
- Domineering leaders – again, yes – in fact, my own recent difficulties arose precisely because a pastor could not deal with questioning that he deemed to be a challenge to his authority
- Theological issues and spiritual elitism – yes and yes; for a movement that has so little interest in theological reflection, we are certainly capable of being terribly dogmatic and narrow minded

Paul's paper, then, stands on its own, and I need not repeat its argument for you. Its significance is not only to be found in its explanatory power, but in the quality of its sources. As a movement and as Pentecostal schools, we really have to take seriously criticisms levelled at us by "the children who have left our house." Our tendency is to blame and alienate the departed, but, in fact, it is not in our interest to ignore those as thoughtful and influential as Allan Anderson, Gregory Boyd, Walter Hollenweger, Ronald A.N. Kydd, James K.A. Smith, Roger Olson, Grant Wacker – and more. So for all these reasons, I commend this paper to you.

Yet for all its merit, as Paul himself admits, this research "is a work in progress" and, indeed there is so much more that can and must be said about the question at hand. The underlying issue is more fundamental than mere differences of opinion between academics and pastors, but relates to the institutional values that frame the interaction between the movement and its scholars. At the level of social and political authority, the very structures of Pentecostal ecclesiology work to dis-empower academics and, indeed, anyone other than senior pastors, so much so that most pastors don't even know the Pentecostal academy exists (there is a world of difference between the common idea of a bible school and a Pentecostal academicy). Paul says as much in his comments about leadership. While, theoretically, Pentecostals assert notions of universal Spirit baptism and the priesthood of all believers, in fact church life revolves around the charisma of the senior pastor. In places that have adopted the so-called apostolic model, the exclusive authority of the pastor is built into the ecclesial structures. But given the tendency of Pentecostalism globally to seek out the charismatic individual, Pentecostal churches, whatever their model of governance, are generally dominated by the senior pastor. As Mark Hutchinson commented yesterday:

> The model of the charismatic leader is to hear from God and to tell the people what has been heard. The concept that they may, in fact, be serving a community which can hear from God and which is capable of dealing with what they've heard is not a common one.

As a result, it is the charismatic "man" (and it normally is a man – except in the spectacular example of Naomi Dowdy) who runs the church is the only person with any real power. In the face of this power, alternate voices, especially those that are deemed contrary (academics, prophets, artists) tend to be alienated and silenced, or at least, tightly controlled and kept within constrained sphere's of influence (i.e. put in out of the way locations such as bible colleges). Any that do speak up are presumed to be divisive, ungodly, even demonic, and therefore forced out. While the status quo is thereby reinforced, what is lost is the diverse insight of people of the calibre of Grant Wacker. Of course, as Paul notes in the conclusion to his paper, our loss has been someone else's gain, but such does not bode well for the future of our churches, whatever its contribution to the Church at large.

At the level of cultural values, the difficulty facing our movement is its tendency to be oriented to the practical and pragmatic. This situation can be attributed to the movement's rejection of traditionalism (i.e. slavish adherence to creeds and practices of the past) as well as its desire to develop a spirituality that transcends the divisions that have coloured many Evangelical communities wedded to dogmatic and doctrinaire cultures. Rather than debate the nuances of theology, Pentecostals have preferred to engage in the practical tasks of evangelism and church growth. What this means is that our churches are oriented to the concrete, whereas scholarship, by its very nature, tends toward abstraction. This is all well and good, and I, for one, would rather be part of a movement that is concerned for the practical everyday relevance of the gospel, than one taken up in seemingly outdated metaphysical speculation. Taken too far, however, pragmatic church cultures fail to recognise the extent to which the practice of ministry necessarily derives from a deep-rooted theological heritage; from the abstraction of the "idea" of God and the "ideals" of a gospel that is often-times impractical and thereby, at least according to St. Paul, foolish. And since Pentecostal pragmatisim makes little space for abstraction, scholars are sidelined, and as Paul (Lewis not St.) has shown us, many move on. This is unfortunate precisely because scholarship should play a vital role in church mission, since it is the scholar's job to engage with an ancient theological heritage and respond to the horizons of the contemporary culture. That is to say, since the mission of the church is necessarily theological, a movement that alienates its teachers is in danger of proclaiming a narrow and distorted message.

Again, more can be said, and I am sure that members of this august body can add further answers to this very important question, Why have scholars left the Pentecostal movement? Explanations aside, Paul ends his paper with a vital question. What do we do? He suggests we need to establish forums for discussion, ones in which scholars can practice "loyal critique" and denominational leaders can "hear scholarly concerns" and take on board scholarly insights. I agree – we must find a way to engage in dialogue – to expand one-another's horizons. But I must also say, Paul, the ideal of a forum between pastors and academics sounds pretty unlikely to me. For the all the reasons I have outlined above – structural, cultural and spiritual – why would the pastor's come? To listen to our "faithful criticism?" I doubt it.

Ultimately, the solution is a longer term one. My own theological mentor, Professor Neil Ormerod, is a Catholic, and he notes that cultural change takes a generation. For obvious reasons, Catholic scholars have a sense of perspective that we sometimes lack or, at least, that I, in my natural impatience, lack (just ask my boss). I have to remind myself that my task is not, in fact, to imagine that I can change the attitudes and social structures of pastors and churches. Such would be to claim the prerogative of the Spirit, and to forget that I don't have all the answers (or, in fact, any answers at all). And in this light, all I can do is pursue my call and be faithful to the open pursuit of truth; all I can hope is that the horizons of my students might be expanded, and that they might learn "faithful or loyal criticism" as I model an openness to unity in diversity in the classroom; and all I can pray is that God might give me the wisdom and insight to know what to say and how to say it when the sorts of forum's Paul describes eventually become a reality (even if I am an old man when that occurs). And finally, at least within my own sphere of influence at Southern Cross College, I hope to create the sort of culture that encourages the emergence of young Pentecostal scholars, people who will feel empowered to engage thoughtfully with both the ancient theology of the church and contemporary cultural trends and who, in so doing, will become vital participants in the task of Pentecostal mission.

[AJPS 11:1 (2008), pp. 94-98]

THE EXPERIENCE OF A WOMAN AS A PENTECOSTAL ACADEMIC

Jacqueline Grey

The story of Rapunzel is a German folktale collected by the Brothers Grimm in the late nineteenth century as part of a drive to record folk traditions and myths. The story of Rapunzel begins with the long-awaited pregnancy of a poor couple who lived next door to the walled garden of an enchantress. The pregnant wife longed for the rare plant of "rapunzel" to the point of death. So her husband stole into the garden to take some of the plant for his wife. He was discovered by the enchantress and begged for mercy. So she required as payment that they surrender their child to her at birth. This they did. The child (named Rapunzel) grew in loveliness and was placed in an ivory tower, deep in the forest. Each day the enchantress would visit her and ask her to let down her golden hair so she could scale the tower to reach her, using the hair as a rope. One day a young prince was passing by the isolated tower and heard Rapunzel singing. He longed to meet the possessor of such a beautiful voice. Then he saw the enchantress visit Rapunzel, so after she left, he mimicked her commands. Rapunzel let down her golden hair but instead of the enchantress it was a young dashing prince. He went to visit her everyday after the enchantress had been and they planned to run away together. But the enchantress discovered the deceit of Rapunzel and cut her hair in anticipation of the prince's arrival. When the prince got to the top of the tower, he met the enchantress instead of Rapunzel. The enchantress threw down the rope of hair so that the prince fell from the tower and landed in a thicket of thorns. He was blinded and was left to wander the forest alone. However Rapunzel escaped and went to live in a little cottage. One day the prince heard her singing once again. The couple was reunited. As Rapunzel saw his damaged eyes, she wept. But as her tears delicately

dropped onto his eyelids they miraculously restored his sight. And of course, they lived happily ever after.

This story may seem to have little in common with the experience of a woman academic in the Pentecostal community however there are several analogies that can be drawn to highlight the reality of female scholars through an observation of both the form and content of the Rapunzel story. Such a tale can have direct application to our lives. In particular I would like to highlight some of the cultural challenges, myths and traditions within the world of academia that women encounter throughout their journey. Often it is not the theological challenge of women in ministry that we encounter, but the cultural and social forces that inhibit us. So using this story of Rapunzel, I would like to highlight several thoughts on my experience as a female academic.

Firstly, my experience is as a biblical scholar. As a student of the Old Testament, a common field of research is the analysis of the forms of literature or genres of writing. So within the field of form criticism, this narrative of Rapunzel is identified as a heroic folktale. These heroic folktales were analysed by Vladimir Propp in the early 20th Century to identify the plot, structure and functions of the characters (Propp 1978: 63). In his work, Propp noticed that there were common features across many of the stories. Although specific aspects such as name and location would vary, many of the key elements of the story (or functions) were constant. Propp identified a total of thirty-one different functions which a story may incorporate, which would always occur in the same sequence in all fairy tales (Milne 1986: 37). So there could be many different stories and variations of plot, but these were all based on the same functions that occur in the story with the same sequence. In describing the experience of a women academic within Pentecostalism, this analogy is helpful. It is a reminder that although these thoughts are reflective of my personal experience, it is not identical to the experience of all women. The plot varies from woman to woman. However despite the variances, there are many shared, common features that occur in our stories. The context and plot may vary, but many of the functions are the same. I have identified five functions, or key elements, that I would like to highlight from the Rapunzel story.

The first key element of the story, or function, is the "lack". The couple lacked a child, and the arrival of the female child was highly anticipated. In the same way, my experience as a female academic is also one of lack. There is a lack of female peers to share the unique

challenges, to verbalise the reality, and to encourage one another in the journey. In a pathway where there are little or no women ahead of us, female academics struggle to carve a path in the Pentecostal community. Because of this lack, female academics can experience the surreal factor of feeling like an imposter. We can feel that somehow, the story is not quite right. We are the wrong hero – our gender is 'novel', and so we are not really meant to be in the story. This feeling is often reinforced by the language used of academics. Often, without realizing, academics and pastors are referred to in categories and language that are exclusively male. Although I am regularly, in group settings, invited to bring my wife to a function, I am sure that my teaching contract would be ended quite quickly if I did procure one for the event. So as an academic 'frauline' we can feel that we are not really meant to be there; frauline equals fraud. Yet, despite that experience, my personal story is one of continual encouragement by my male peers, who I am extremely grateful for. Yet this creates its own dilemma. This has meant that one of the challenges I have faced as a female academic is to function in a role where the examples and mentors are predominantly male, and yet to not loose my femaleness and femininity in the process. Then hopefully by the example of women who have carved a pathway as a Pentecostal academic – who function in their role with their own unique expression - we can encourage other woman and men behind us.

A second feature of the Rapunzel story is the "uneven bargain". The leafy vegetable of Rapunzel is traded for a child. The bargain is uneven as the power is all on the side of the enchantress. One of the challenges that I have faced as a female academic, is the uncomfortable topic of salary negotiation. There seems to be reluctance and inexperience among women to negotiate and bargain for higher packages. This often means that women receive less remuneration than their male counterparts. Although they may be valued the same, this may not be reflected in their pay-packet. Because women hesitate from aggressively bargaining their entry salary package, they tend to always remain behind their male counterparts.

The third feature in the Rapunzel story is a "second lack". Rapunzel is alone in the ivory tower. As we have already identified, she lacks peers and mentors. However this lack of female colleagues can become expected. As female academics, we can become used to being alone in the ivory tower and hearing our own solitary voice. We become used to being the prized, applauded woman. However this can lead to what I call 'princess disease'. We enjoy the attention and

exclusive domain. In fact we enjoy this privileged position so much that if another woman comes along to inhabit the ivory tower with us we can become jealous. In our 'princess condition', we can view her as a competitor for attention rather than a colleague in the song. Then we become like the enchantress and imprison other women. My experience has been one of continual self-examination. As a female doctor, I need to self-examine and self-medicate a healthy dose of community to ensure that that I am not affected by this 'princess disease'. Although I have not always been successful in this endeavour, I recognise it as a priority. By focusing upon my ongoing relationship and community with God I keep my identity secure. By focusing upon the development of others within my local academic community I keep my role in perspective.

Once this lack is observed and an antidote presented, then comes the "struggle". While I have identified my anti-dote as the divine and local communities, in Rapunzel the anti-dote is represented by the prince. In each story, the struggle resolves around the woman leaving the ivory tower. There is an experience of Life to be found outside the tower. It is easy for academics and scholars to exist only in their research and work. There is a challenge for women academics to prove themselves committed and dedicated to their role and thereby become imbalanced in their public work and private lives. This is further complicated by the fact that women require a more flexible workplace during their child-bearing years. Can women find a balance in both the cottage and the tower? This will become an increasing issue for the Pentecostal academic community. Because of the development of academic life in Pentecostalism, women and men are starting their academic careers earlier. It is no longer the pattern to just obtain a doctorate after many years of pastoral ministry. Many women and men are beginning their post-graduate studies to reach academic milestones (such as PhD) early in their careers. This means that their career planning must coincide with broader life planning, such as marriage and having children. Is the Pentecostal academic community ready for the implications of younger career academics? Will they incorporate increased flexibility of the work place? Will they incorporate paid maternity leave to allow their younger female academic staff the capacity to exist in both the cottage and the tower? It is my experience that the Pentecostal academic community is still young in its policies and procedures and yet to apply the implications of younger career academics into their culture. This is a struggle we must face and work together to overcome.

Yet from the struggle comes transformation and "reward". Through Rapunzel's tears healing could come. The story concludes with the couple forming a new community and a new life hope. One of the rewarding aspects of my role that I have discovered as an academic is being able to produce creative solutions within administrative roles and innovative research. This ability is not gender-specific. The reward and goal of the story is to escape the single category of gender so that the priority is not on being female but on being an academic. This reward requires imagination and hope. To imagine a world not limited to gender stereotypes requires a willing suspension of disbelief – just like reading a fairy story. Folktales and fairy stories emerge from the life of the community to imagine an alternative reality. In this alternative reality the reward represents a cultural ideal and social harmony. It is my vision that an alternative reality can be achieved in which it is not 'novel' to be a female academic, but instead our theological ideal of spirit-empowerment and gifting is upheld as the ideal. In this way we look forward, like Rapunzel, to a new community.

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BOOK REVIEWS

Reinhard Boettcher, ed. *Witnessing to God's Faithfulness. Issues of Biblical Authority*, Lutheran World Federation Studies 2006. Geneva: Lutheran World Federation. 2006. 241 pp.

Although this collection of essays edited by Reinhard Boettcher is meant to be for Lutherans, Pentecostals will gain much from the issues that were raised. The way the articles are written makes this anthology readable for informed lay people. The question of biblical authority in connection with the understanding of the infallible nature of the biblical text is not only a question that Lutherans are asking. It is a concern of all the Christian denominational bodies, including the Pentecostal-Charismatic groups. Thus, this book is highly recommendable for non-academic Christians to read.

The articles in this volume were the result of the presentations and discussions of a Lutheran theologians' study group. The members of the study group are all Lutheran theologians from different countries: Márta Cserháti (Hungary), Mercedes Garcia Bachrnann (Argentina), Elelwani Bethuel Farisani (South Africa), Diane Jacobson (U.S.A.), Wilfried John (Malaysia), Alexander Priloutskii (Russia), and Giinter Thomas (Germany), plus the editor of the volume, Reinhard Boettcher (Switzerland). The introduction of the book introduces the current discussion among the Lutherans about the "conflicting approaches" in understanding the Bible as God's Word for today. (9)

The question of biblical authority should be dealt with by the World Council of Churches in light of ecumenical considerations as well as fundamentalist proclivities of participating churches. The editor, after an introduction about the compilation of essays, provides a short article entitled "The Bible: Word of God" as a preliminary article to the whole volume. Boettcher discussed the content of the Bible as a compilation of different books that were theologically diverse and inherently human. (13-4) He also highlights that although Lutherans may see "justification" as the core of the biblical text, he argues that it is only one of the many important contents of the Bible. (14-5) After discussing the canonicity and historicity of the Bible, Boettcher addresses the Christian claim of biblical inspiration and witness of God's Word. (20-1)

The editor wrote three articles and seven comments for each of the seven chapters, plus the introduction and an appendix. Each author has contributed two articles each except for Priloutskii. The first chapter captures what the book is all about: "The Bible and its Authority." Thomas' essay tackles the Bible and its understanding as the Word/s of God. An important treatise is also written by Priloutskii about the biblical authority entailing the inspiration of the text and the Bible as a powerful book. After the two essays, a couple of pages were used for a few comments by the editor where he points out that the view of Priloutskii is "informed by Russian Orthodox context;" (45) and Thomas approaches the issue in terms of "divine election" wherein what has been chosen is "not perfect but suitable for God's purposes." (46)

Chapter two: "Unity and Diversity of the Bible" presents the approaches of reading the various biblical genres. Here Jacobson maps out the challenges that Bible reading Christians are facing. She recognizes the discrepancies in the historical narratives as well as creation accounts and the problems in the ethical and lawful matters in the Bible. Jacobson came up with "the Lutheran strategy" in interpreting the different biblical books and forms: "explore the literal, be led by the Spirit and find the gospel core." (54)

The second article by Cserháti in the same chapter argues that unified interpretative tools in looking at "the unity of the Bible" are "the 'canon within the canon' approach, the centrality of Jesus as the Christ and justification by grace as unifying center." (65; see 65-70) The editor commented at the end of the chapter citing how Priloutskii sees the problem more with the limitation of human understanding, while the other contributors who were members of the discussion group consider that the difficulties of interpretation "arise when the Bible is regarded as the only Word of God, when its incarnational character is denied and when God's Word is equated with the Bible." (79-80)

The third chapter entitled "The Bible and the History of God's Revelation" is most interesting and the only chapter with three essays, two by Boettcher and another one by John. The articles would catch the attention of Pentecostal-Charismatic readers because the authors explore the issues of the Spirit's role in biblical authority and divine revelation. Boettcher's first piece deals with the understanding of the sixty-six books that makes the biblical canon of the Scriptures and the nature of the assumed authority of these canonical "Word of God." (83-96)

His second discourse looks at "the confession of faith" in relationship to "the Bible" and "the Church from a Lutheran perspective" where he makes a distinction between the relativity of the Lutheran confessions to express beliefs and the authority of canon to witness the Word of God through the biblical text. (101-4) The Pentecostals and Charismatic readers may be interested in the treatment of "the pneumatological conception" of "the Bible as the Word of God" by Thomas (30-1) and the discussions of "Holy Scripture with the power of the Holy Spirit" by Boettcher. (93-5)

Another interesting passage is Jacobson's section on the Spirit as guiding the reading of the Bible. (54-7) The section called "Holy Scripture with the power of the Holy Spirit" (93-5) in Boettcher's article "The Biblical Canon in the History of God's Revelation", in the third chapter, explores how the Spirit of God makes the reading of the Bible real to the believer.

However, the most telling essay among others, because it directly talks about the Pentecostal claim of continuing revelation of God, is written by John in chapter three which is entitled "The Biblical Cannon [sic]: Closed Forever or Open to Extension?" (105-15) Here, John analyzes the growth of the Pentecostals and Charismatics and their view on prophecy and the reality of God's revelation. The comments at the end of this chapter deal with the finality of the Scriptures.

Chapters four, five, six, and seven of the current volume basically survey "creative," "critical," "different ways," and "living the Bible" interpretative approaches. The essays contributed by the members of the study group are contextual in nature. The article of Jacobson on the necessity of critical study of the Bible fits her context well in North America. (121-32) Her article is followed by a very brief reflection on historical methodology by Thomas, in his German context, who argues that this approach is most helpful for "theological" purposes rather than "institutional."(135-6) The comment on chapter four by the editor that the thinking of Jacobson and Thomas were shaped by their academic backgrounds is noteworthy. The "role of power" in biblical interpretation is discussed by Bachmann, from a "Latin American Feminist" view, and Farisani, who writes from the context of South African Apartheid. (141-68)

The editorial remark on chapter five that "it is no coincidence that the Latin American and South African participants chose to address this topic" because their societal backgrounds were known for people who abused the interpretation of the Bible "to legitimize oppressive power" is significant. (173) Chapter six is composed of the articles of Cserháti

on scholarly interpretation and engaging identification with the scriptural text (177-89), and Farisani about the expert and common readers of the Bible within the fold of Christianity. (193-203) They are meant to seek out the dynamic nature of biblical hermeneutics within the community of believers. The editor notes: "The issue of ordinary and trained readers emerges only beyond the sermon." (207)

The last chapter is applicable indeed to every believing Bible reader: "'We are the Bible People Read': Living the Bible within God's Mission." The two articles came from Bachmann, coming from a Latin American context, who argues that confessing Christians should have credibility (211-20), and John, who sees the vitality of the "authority of the Bible and the credibility of the witnessing community in Asia" that would make the preaching of the biblical text effective. (223-32). The final observations of Boettcher that "the credibility of the church as the community that interprets the gospel varies from context to context" and that, from a missiological view, "a close link between the church's credibility and that of the Bible" are important.

The appendix, which could also be an epilogue, brings out the heart of the debate among the contributors to the volume in different ways for they affirm that "the Bible [is] indispensable for Christian faith." (240)

R. G. dela Cruz

Gordon D. Fee, *Galatians: Pentecostal Commentary*, Pentecostal Commentary Series—New Testament, ed. John Christopher Thomas. Blandford Forum, England: Deo Publishing, 2007. x + 262 pp.

The commentary of Prof. Gordon D. Fee in Galatians is a welcome contribution to the Pentecostal Commentary Series. Unlike other commentaries of Fee which are included in different New Testament commentary series where he engages with secondary literature, this work is a free exposition of his thoughts. He was able to bring the discussion of the epistle to the Galatians in the way he wanted to pursue it.

It is in a typical commentary format where Fee's introduction to his commentary on the text of Galatians includes discussion on "Authorship," "Who were the Galatians?," "Date and Place of Writing," "Occasion/Purpose and Opponents," "Galatians as a Letter," "The Holy Spirit in Galatians," and "An Outline of Galatians." The author divided the major sections of his commentary into six: [1]. "Galatians 1:1-9—Introductory Matters," [2]. "Galatians 1:11-2:21—Paul Defends Himself and His Gospel," [3]. Galatians 3:1-4:20—The First Argument from Scripture," [4]. Galatians 4:21-5:12—The Second Argument from Scripture," [5]. Galatians 5:13-6:10—The Spirit Supersedes the Law," and [6]. Galatians 6:11-18—Postscript: The Opponents One More Time."

Although the list of books in the bibliography is limited to eleven titles, Fee used more materials as is evident in the footnotes of the pages of his commentary. The indices of contemporary authors and scriptural passages are helpful to easily track major contributors and their interpretations of crucial passages in Galatians as well as the biblical references provide straightforward access to parallel passages.

In the preface, Fee notes his commitment to the Pentecostal belief as well as "openly confessing and practicing Pentecostal" tradition in his life while having a teaching career in evangelical schools. (vii) The preface of the author is important because he was able to make it clear that he does "not consider what follows [in his Galatians' commentary] to be *the* decisive commentary on Galatians from within [the Pentecostal tradition]. (viii) He also states clearly that the work is plainly presented "by a committed Pentecostal for others within [the Pentecostal] tradition" with the primary objective "to understand Paul's letter on its own terms, not in terms of a special agenda." (viii) The author maintains that "Galatians is one of the most thoroughly ad hoc documents in the New Testament; thus the level of understanding

between the author and readers is at the very highest level." (1) Fee follows the general agreement in the scholarly world that the epistle of Paul to the Galatians is an authentic one and authored by the apostle from beginning to end (2) However, he admits the difficulty of identifying the Galatian congregation of Paul accurately, either "ethnic Galatia" or "provincial Galatia" would bring problems. (3-4)

The proclivity of the author is the identification of the Galatian congregation in the south Galatian province since Barnabas was not with Paul in his visit to the provincial territory and thus the recipient of the epistle would not know Barnabas. (4) For Fee, Paul would have penned the epistle in the mid-50s CE, "roughly between 55 and 57." but to identify its origin accurately is like groping in the dark. He also sees that the issues of "circumcision," "Sabbath," and "food laws" are the matters that concerned Paul and why he wrote the letter to the Galatian people at the southern part of the province as the Judaizers agitated the situation in Galatia. (5-6) As a letter with a specific purpose, the author notes his reservation in using classical rhetorical convention to sort out the outline of Galatians. (6-7) Fee also traces important passages on the role of the Spirit in Christian life and views that "the Spirit is the key to everything" that is genuine in the faith of those whv believe. (9)

One of the features of Fee's commentary, being a well known textual critic, is his discussion of textual criticism in his footnotes. One example would be enough to represent the clarity of the author's mind in making a textual decision to contribute in understanding the text of the epistle in a better way. In his discussion of Gal. 1:4, he dealt with the textual problem where he pinpoints the prepositions *huper* (commonly = "in behalf of') and *peri* (commonly = "concerning") appear in different manuscript evidences. However, the English renditions would not indicate any distinction in the variation of readings. It is simply expressed as "for our sins." Fee notes the ambiguity of the idiom in English. After discussing the issues involved on how to decide what would be the superior reading between competing variants, he argues that "Paul in this one instance wrote [*peri*] under the influence of the Septuagint." (19-20, footnote 21) Here the textual decision of Fee is very helpful because he provides a reasonable basis on what he views as a superior reading of the text.

Another outstanding quality of Fee's commentary on Galatians is the way he follows the sustained argument of Paul until the end. (see 248-56) This approach brings the understanding of the epistle as a unified whole. The author pursues the textual flow of the apostle's

train of thought from salutation to conclusion. As a case in point, Fee in his comment on Gal. 5:13-6:10 traces the train of thought of Paul from the previous chapters. (see 200 ff.) He disputes the historical understanding that is frequently taken for granted by the interpreters that the 5'' and 6'' chapters of Galatians are ''ethical instruction.''

For Fee, the textual flow brought him to the conclusion that ''this section as a whole is much better understood as bringing the *argument* of Galatians to its proper conclusion.'' (200) He contends that the purpose of these last two chapters is the answer to the question the apostle Paul raised in Gal. 3:3: ''Having *begun* by the Spirit, do you now *come to completion* by the flesh?'' (200) Fee is explicit in his presentation of the argument of Paul that the key to everything in Christian life is the Spirit. He maintains that ''the Spirit effectively replaces the Torah'' (207)

A reader receives much benefit in following the way the author lays down the structural flow of the apostle's sustained argument in Galatians. This means that this *Galatians: Pentecostal Commentary* does not only convey to the reader ''what Fee has to say'' (1) on certain passages, but rather the author provides a framework on how the epistle is to be properly read according to its literary context.

Fee's commentary also features a reflection and response at the end of every major section of his work. This is most helpful because the exposition of the passage on hand has an explanation that brings the message of the Galatians' text applicable to the contemporary context of the readers. One example of this unique feature of the commentary on the reflection part is the important point that the author maintains in Galatians 1 & 2, ''Paul is obviously appealing to his situation as a special case, and therefore none of us is in position to 'emulate' him on these matters, even if we have had prophetic or visionary calls. Paul considers his calling to be unique and yet of the same order as the original apostles.

What we are to learn about the apostle from this long narrative is that, by a calling that was uniquely Paul's own, we Gentiles owe an enormous debt of gratitude to God for our own existence, which was basically fought and won by the Apostle over the issues raised in Galatians 2.'' (96) Another example, which is in the response segment of the commentary, is the series of questions that are giving an opportunity for the reader to pause and think about the significance of Fee's questions: ''How might I more consciously become a Spirit-person, both in my relationship with God as my heavenly *Abba* and with others? Do I really believe that the Spirit is the absolutely central

'ingredient' of life in Chnst, or is he merely an 'add-on'? ....So what, in fact and practice, does it mean for me to be a Spirit-person, both in the church and in the world?" (173) It is noteworthy to pay attention to what Fee is asking and apply the message of Galatians to one's own Christian faith.

The treatment of the subject of the Holy Spirit is of special interest to the readers of the commentary series as the primary target readers are the Pentecostal-Charismatic Christian groups. Fee's exposition of the subject of the Spirit is coherent. His commentary as a whole is readable. Perhaps, one of the best representatives of this feature of Fee's commentary is his treatment of the most quoted passage in Galatians about the fruit of the Spirit. In his discussion of the fruit of the Spirit he reiterated again that the Spirit substituted the Torah. (see 216-24)

Once,again, Fee, following Paul's train of thought in the whole of Galatians substantially expounded on the nine fruit of the Spirit and asserts "that the work of Christ and the coming of the Spirit have eliminated Torah altogether from the agenda of God's people." (224) All throughout his commentary, Fee is consistent in his argument that the Spirit, i.e. the Chnstian life in the Spirit, replaces a person's life that adheres to the Torah. It is also noteworthy to mention that in the six parts of the "Reflection and Response" sections of the commentary the author relates the Christian life with the work of the Spirit.

The *Galatians: Pentecostal Commentary* is a work that accomplishes its existence for being. It is meant to be a work of a prime New Testament exegete who turns out to be a Pentecostal (vii) and the author's contribution to the growing secondary literature in Galatians is a commentary based on reliable interpretation of Paul in his own language that is sensitive in the way the great apostle to the Gentiles taught the person and work of the Holy Spirit. (cf. viii)

R. G. dela Cruz

Book Review

Alvyn Austin, *China's Millions: The China Inland Mission and Late Qing Society, 1832-1905.* Grand Rapids, MI: William B. Eerdmans, 2007. 506 pp.

Providing assurance of its pedigree, Austin's work is one of the most recent publications of the Currents in World Christianity (CWC) series: Studies in the History of Christian Missions. Not merely another volume reiterating the beginnings, evolution and developments of Hudson Taylor's China Inland Mission (CIM), Austin does indeed provide details which can be found in a number of other CIM-related volumes but more than that, rather than focus on Hudson Taylor the illustrious founder, the reader is opened up to the work of the CIM as experienced and carried out by lesser-known CIM 'foot soldiers' both foreign and Chinese.

At the same time, and in an unusual twist on 'mission organisation' biographies, the narrative of CIM is intertwined with accounts of converts, in particular Pastor Hsi of Shanxi who ran a controversial opium-addict refuge, and unashamedly reveals the benefits and drawbacks of ongoing and mutual engagement in Kingdom work with such as these when differences came into play, similarly with fellow-missionaries of other nationalities and/or doctrinal persuasion.

The narrative is presented in thirteen chapters, divided into three segments of history labelled as three successive generations of CIM operator's and/or recruits. Austin delivers a wealth of detail concerning CIM standards of lifestyle from the days of recruitment through to adjustment once on the field, learning of Mandarin Chinese, and the expectations of unquestioning adherence to CIM directives. That this latter was not universally welcomed becomes apparent in the some of the less palatable (and previously left untouched) particulars of certain personnel.

Along with attention to the different historical tensions prevailing in China as the narrative unfolds, and the missionaries' varying responses and reactions, Austin's meticulous trawl through a wealth of archive material progressively reveals both the light and dark sides of CIM as the organisation faced opposition from within and without. Readers familiar with Pollack's (1962) biography of Hudson Taylor which revealed something of the negative side of Taylor's personality, or Broomhall's 7 volumes which appeared in the 1980's and presented CIM warts and all from the perspective of an insider, will find in Austin's work a good deal more of the warts and an even more candid

exposure of the dark side, yet with a selective objectivity that has greater goals in sight than merely to fuel spectator curiosity.

Strong opinions and personalities can be both the bane and blight of mission organisations yet also a means by which great strides can be made forward. Austin's masterful exposure of both strengths and weaknesses combines these in a way that presents CIM's history as being significant in that it united conservative evangelicals from multiple nations and denominations, and its work as all the more supernaturally impressive given the range of battles it had to continually engage in.

Quoting from the foreword by the internationally renowned mission historian, Brian Stanley: *'"China's Millions'* is an engagingly written book that will fascinate, entertain, illuminate, and no doubt provoke lively reactions. It invites the reader to step into one of the most important yet least understood narratives of modern Christian history, a narrative that is still unfolding to this day as the long course of Christian history in China continues to defy western patterns and predictions."

Veronica. J. D-Davidson

Yannick Fer, *Pentecôtisme en Polynésie française. L'Evangile relationnel*. Genève : Labor et Fdes, 2005.498 pp.

The history of Pentecostalism in French Polynesia, more precisely in Tahiti and the surrounding islands, is fascinating. This book, written by French sociologist Yannick Fer, is worth reading for various reasons. One of them being, that it is not written by a theologian, missionary or church leader, permitting a different angle, an other approach, to the development of Pentecostal churches and charismatic groupings in this part of Polynesia.

Dr. Fer begins the book by positioning Pentecostalism as a typically protestant phenomenon, emphasizing the importance of the Bible, the christocentric focus and the common priesthood of believers. Later he will come back to these premises in order to compare the charismatic live style and ecclesial dynamics of Pentecostal churches with that of the historic churches. In the end he will argue that Pentecostals have (and to a lesser degree also charismatic believers in the Protestant churches) brought their respect for the "Word of God" and their individual faith commitment to its logical consequence by reconfiguring their lives in view of their relationship with God, the community of believers and society at large.

But let us begin properly with the first section of the book (pp. 21-182). Yannick Fer presents a detailed historical account of how the Pentecostal movement came to French Polynesia. It began with the Hakka Chinese who were originally brought there to work on the plantations. It is fascinating to go through the sociological dynamics and see how Pentecostal practices gave these Chinese Christians, quite literally, a new lease on life. This historical section is entitled "L'invention du pluriel" and carries the development through to three phases of pluralization. First because Protestantism, brought by the White missionaries, received a Chinese dimension. Second, because the Chinese Pentecostals were faced with communicating the gospel to the Polynesians, and thirdly, because the introduction of the French Assemblies of God and later the work of Youth with a Mission brought about a trans-cultural religious reality to Tahiti. As a result we can follow in Fer's account how Pentecostal faith contributes to a radical emancipation of their believers. This section alone is worthwhile studying, for everyone that is interested in missionary dynamics, especially as it applies to multicultural urban centers in our times, finds a wealth of comparative information.

The author focuses in the second section (pp. 183-336) on the institutional role of the church by educating the believers to apply their faith to the development of their new life. Again, the sociological approach, including anthropological sensitivities, allows for a reflection of how the faithful experience nurture and development in the context of the religious family and in the face of God. Much attention is given to the importance of evangelism, the use of charismatic gifts, and the formation of the believers for ministerial activity. All of this happens in the community and the authority of the institution (church or denomination) is present: in an almost invisible, but very effective way. It is in this part of the book where its subtitle "Relational Gospel" is filled with meaning.

Yannick Fer and Gwendoline Malogne-Fer talked with many church goers and pastors alike. The third section "Mobilis in Mobile" (pp.337-469) focuses on the conversion experiences shared and in what ways the believers began to invest in their living relationship with God and the "brothers and sisters". The book sheds light on the social consequences that result. Most significant of all, however, is the development of the believers into persons that are "curious" to go further, to experience more with the Lord, experience a new calling or simply achieve a religious mobility that is at its core part and parcel of the Protestant gospel, encapsulated in its focus on a personal God, the Scriptures, and the redeeming quality of grace. In the end it is argued that Pentecostalism is a force to be reckoned with in terms of its power to individualize faith and de-institutionalize religious structures in the twenty-first century. For a Pentecostal with a historical awareness, it will be evident that the charismatic tension between the individual and institutional order was already present during the Azusa Street revival.

Dr. Fer's book is a masterful piece of fieldwork that took several years to compile and where more than 130 interviews were analyzed and eventually brought in to the book itself to provide the narrative basis for his reflections. To study this book would give any Ph.D. candidate an idea how to proceed if he or she would want to research the faith and practices of a particular group. Although the author is always at pains to make clear that his findings apply to the French Polynesian context, I have a hunch that it would be quite similar in the streets of Manchester, the barrios of Mexico or the slums of Manila.

Jean-Daniel Plüss

Book Review

Veli-Matti Kärkkäinen, *One with God: Salvation as Deification and Justification.* Collegeville, MN: Liturgical Press, 2004. 144 pp.

Veli-Matti Kärkkäinen, a professor of systematic theology at Fuller Seminary and a docent of ecumenics at the University of Helsinki, in this work strives to find the common ground between the Eastern Orthodox, Roman Catholic, and certain Lutheran and Free Church soteriologies in reference to the doctrines of Justification and Deification. The author starts his work with an introduction with the concept of 'Union with God' in various religious traditions, various denominational divisions and the potential for ecumenical unity on this topic.

The second chapter is a summary of the recent research on the concept of Justification in the New Testament. Kärkkäinen's interlocutors in this chapter included J.D.G. Dunn, E.P. Sanders, Krister Stendahl and N.T. Wright. In the third chapter, the author gives an extensive discussion of the concept of Deification and *theosis* within the Eastern Church tradition. Starting from the biblical texts, the Eastern Church fathers and Gregory Palamas, Kärkkäinen deals with the role of the incarnation, 'christification,' and *theosis* in reference to salvation and pneumatology.

In the following 4th chapter, Martin Luther's theological understanding of Justification and Deification through the lens of the Tuomo Mannermaa school of thought from the University of Helsinki was examined. It is argued from the Mannermaa school that Luther was much more conducive to an 'effective justification'; it was the later Lutherans that emphasized 'forensic justification'.

As such, this reading of Luther allows for a potential of a pneumatology and a more ecumenically inclusive doctrine of salvation. In the 5th chapter, the author describes the concept of Deification (albeit in their own terms) among the Anabaptists, John Wesley, and the Methodists (citing besides Wesley, Jürgen Moltmann, A.C. Outler, and Theodore Runyon among others), and Evangelical theology (citing notably Don Fairbairn and Clark Pinnock).

Kärkkäinen then focuses on the Lutheran-Orthodox conversations (notably being Finnish Lutheran and Russian Orthodox discussions) especially on the area of Justification and Deification. Further conversations between the Roman Catholic and Lutheran positions were delineated, including the Oct 31, 1999 *Joint Declaration on the*

Doctrine of Justification. Finally in this chapter was Edmund Rybarczyk's study of the Orthodox-Pentecostal perspectival overlap. The concluding chapter is a summary, insofar as the author argues the importance of the ecumenical potential and benefits of the 'Union with God' motif as defined in both Eastern and Western traditions. This ecumenical feature is pneumatologically possible and theologically sound in light of the previous discussion.

The comparative discussion between the Western church traditions and the Eastern church traditions has its own difficulties and benefits. One of the great benefits of this work is a very clear summary of the various traditions, and from that comes the realization that the positions are not as divergent as once thought. There are opportunities to discuss similar concerns theologically. Further, our respective perspectives related to the doctrines of Deification and Justification can be broaden and deepen because this interaction.

One of the great difficulties is that in order to draw the theme together only certain perspectives of a tradition are highlighted (e.g. Tuomo Mannermaa's Lutheran school of thought, University of Helsinki, Finland). To Kärkkäinen's credit, he does mention that certain branches of Lutheran thought (e.g. German on pages 87-88) have reservations about the stated reading of Luther. Essentially Kärkkäinen argues following the Mannermaa school that "for Luther the forensic imputation of Christ's righteousness is not the key to his view of justification.

Rather, the key is Christ present in faith and the consequent union; as a result of Christ's righteousness, the believer will become one with Christ." (54) The argument is that Luther's understanding was much more similar to the Eastern Orthodox's 'Union with Christ' than usually assumed. Further, it was later Lutheran theology that highlighted forensic justification exclusively. As the author quotes Simo Peura when he states "the FC [Formula of Concord] and modern Lutheran theology have not correctly communicated Luther's view of grace and gift. . . . God changes the sinner ontologically in the sense that he or she participates in God and in his divine nature, being made righteous and "a god."" (57) Whereas this is a helpful perspective in regards to Luther, the question is 'Is it ecumenically satisfying to have one perspective of Lutheranism highlighted when Lutheran traditional belief and even other contemporary perspectives do not necessarily endorse this rendition?'

John Wesley and the Anabaptists did have the 'Union with Christ' theological emphases. The former very probably due to his openness to

the Eastern Church fathers (74). While aware that Evangelical theology tends to feel uncomfortable with the formulations, Kärkkäinen cites Clark Pinnock as one who is open to the perspective. It seems apparent, however, that this perspective is not widely accepted within Evangelicalism. Notably the 'Reformed tradition' was missing in the discussion. Can Protestantism be accurately ecumenically discussion without the Reformed tradition being included at the table?

As in his previous work, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective,* Kärkkäinen cites and makes assessable into English the fascinating work of Tuomo Mannermaa and his students. For this alone this work is a very helpful work.

Aside from this, the important interaction between the various traditions on the concept of Deification and Justification makes this work a very helpful dialogue partner in the arena of ecumenical understanding and comprehension of salvation and 'Union with God'.

I highly recommend this work as an important contribution on the concept of 'One with God' within the various branches of Christianity. It is both well-research and well-written, as such it is an important addition to theological, ecumenical dialogue.

Paul W. Lewis

Asian Journal of Pentecostal Studies
P. O. Box 377
Baguio City 2600, Philippines

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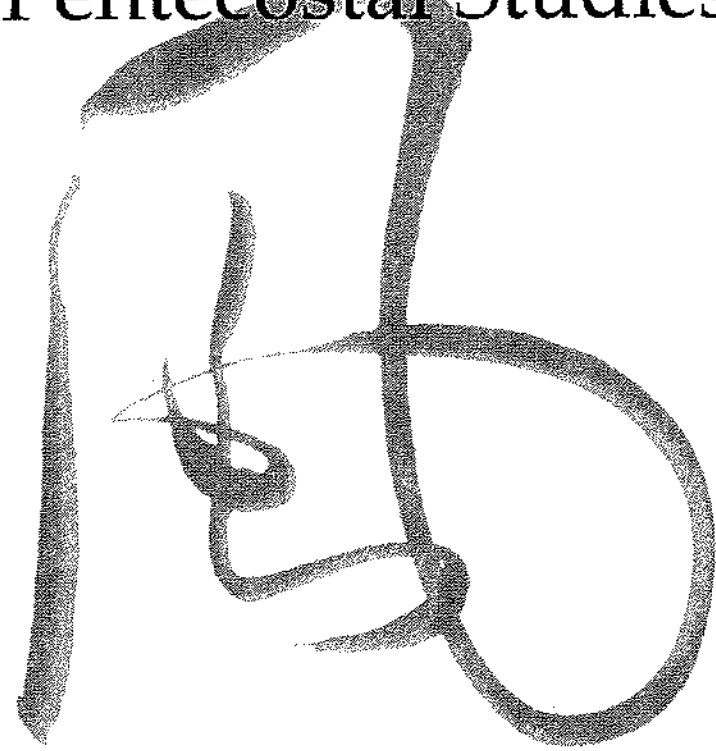
THIS PERIODICAL IS INDEXED in *Religion index One: Periodicals*, the *index* to books Review in religion, Religion Indexes: Ten Subset on CD-ROM, and the ATLA Religion Database on CD-ROM, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Floor., Chicago, IL 60606 USA, email: atla@atla.com, http://www.atla.com/.

Printed in the Philippines

Asian Journal of Pentecostal Studies



Volume 12, Number 1 (January 2009)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 12, No. 1 (2009)

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 the 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.

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