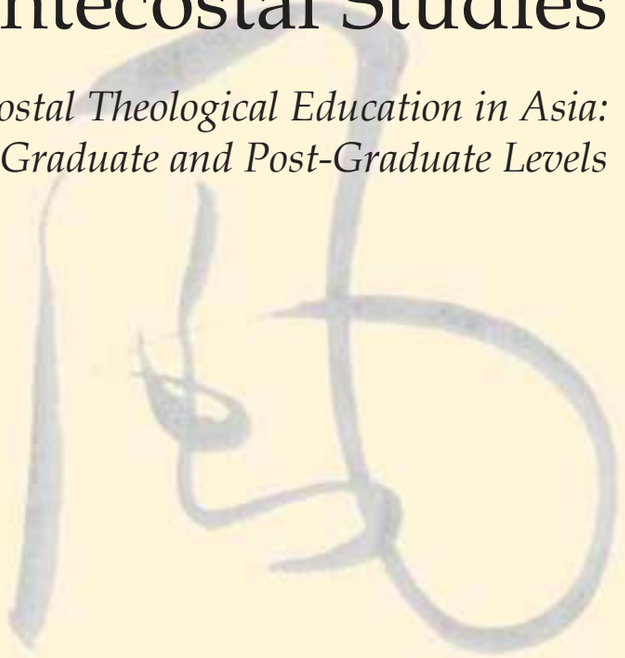
Asian Journal of Pentecostal Studies

Pentecostal Theological Education in Asia: The Graduate and Post-Graduate Levels



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

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Pentecostal Theological Education in Asia: The Graduate and Post-Graduate Levels

by Dr. Dave Johnson

The Pentecostal/Charismatic (PC) Movement, with all of its variations and despite its many schisms, continues to experience explosive growth that shows no signs of slowing down. PC leaders all over the globe are deeply aware of the need to train workers to disciple new believers, plant more churches and fuel the continued growth. For example, my own denomination, the Assemblies of God (AG), has been involved in theological education or ministerial training since the early days of the Pentecostal Movement at the dawn of the 20th century. While no statistics are available on the aggregate number of ministers that have been trained over the last century, the AG currently has 396,417 ministers and 372,343 churches in 252 countries, territories and provinces all over the world.[1] If even half of these ministers have received formal training in a Bible school at one level or another, including seminaries with postgraduate programs, the impact of theological education on the AG has been immense. Currently, the AG has 2,538 Bible schools and 137,510 students,[2] suggesting that the AG's commitment to theological education remains strong. When schools and ministers from other organizations within the Pentecostal-Charismatic (PC) traditions are factored in,[3] the impact of theological education on the global PC movement may well be beyond calculation.

Yet, despite the ongoing commitment to training ministers, there appears to be a dearth of academic literature reflecting on the subject of theological education in the PC movement. This edition of the journal represents our modest effort to help fill this lacuna. This edition is dedicated to the graduate and post-graduate levels. There are two reasons for this. One, this appears to be the direction in which many schools in the PC movement are moving and our intent here is to give reflection on

[1]https://warehouse.agwm.org/repository/flipbook/vital-statistics/(accessed December 7, 2020).

[2]Email from Jacob Underwood, AGWM Research Analyst, to the author, December 8, 2020. The stats here and in the next footnote do not include AG schools and students in the United States.

[3]I am not aware of any aggregate statistics available.

how education at this level might be conducted. Second, as I note in my article here, the graduates and scholars involved at this level have a significantly greater per capita influence than those educated at a lower level, which places upon those who work at this level a much greater degree of leadership responsibility in the areas of theological education and elsewhere. Furthermore, the reflections written here are set mostly in our Asian context, which is consistent with the purpose of the *AJPS*.

Vee J. D-Davidson leads off this edition by reminding us that there is much more to theological education than academics. She contends that theological education, as any spiritual quest, should be supra-cultural, but differing worldview beliefs and resulting practices can easily limit favorable outcomes for theological training for students in the Majority World. Engagement with concepts that are new to the student can be hindered when the concepts are presented in ways with which some Majority World settings are comfortable but which are unfamiliar to others.

One size does not fit all. She goes on to add that "self-awareness on the part of both teacher and student can make a crucial difference in the teaching and learning" process. Similarly, the uniting potential of Pentecostalism's emphasis on the Holy Spirit can be the starting point from which to facilitate engagement with new and creative ways of learning. Drawing on a variety of cultural orientations that can impact successful learning in multiple-culture situations, she offers universal principles to facilitate awareness, understanding, and overcoming of such barriers.

Amos Yong follows with an excellent article entitled, "Theological Education between the West and the 'Rest': A Reverse 'Reverse Missionary' and Pentecost Perspective." Yong is quick to note that Pentecostal theological education is gradually coming into its own, but, like other evangelical schools, bears heavily the imprint of the post-Enlightenment, post-Christendom western or, in his words, "Euro-American-centric" orientation, even in the Majority World—as is also noted by other authors in this edition. While he acknowledges that, to a certain extent, this is unavoidable, he raises the question as to whether this will continue as the Pentecostal movement is now in its second century. He also posits that Pentecostal theological education in the 21st century will not only serve the needs of the Pentecostal movement but also the "church ecumenical." He calls his view "a reverse 'reverse missionary' perspective," reflecting on his own experience as an immigrant from Malaysia to the United States when he was ten years old. Yong is known to reflect on what Pentecostal Theological Education outside of the West is and could be in the future.

My article comes next and is the first of two articles that attempt to demonstrate the need for and value of creating and maintaining a research culture on our graduate school seminary campuses in the Majority World. Since some literature has already been published, most notably by Langham, that deals with how a research culture can be started, enhanced and maintained, I focus a large part of my article on the lesser addressed areas of publishing and marketing the results of a research culture, drawing strongly on my experience as the editor of this journal and the director of the Asia Pacific Theological Seminary Press (see www.aptspress.org) since 2012. In doing so, I contend with and make suggestions on how to deal with resolving the staggering lacuna of published literature dealing with Majority World issues.

Josfin Raj's excellent article, 'Production of Knowledge' as a Vocation of Pentecostal Theologians at the Postmodern Turn: Nurturing Research Culture Among Pentecostal Theological Educators in India," follows the same general theme as mine but gives specific focus to India, where the PC Movement has seen strong growth in recent decades and where the cultural and religious climate call for substantial theological, missiological and pastoral reflection.

Raj notes that the tradition of theological research in India differs substantially from that of Europe. In Europe, theological research was developed in the university setting whereas in India the setting was more missional and open. He contends that there are three streams that dominate theological reflection in India. The first and oldest is that of the Senate of Serampore College (University), a school that was started by William Carey. After India gained independence in 1947, theological reflection began to shift toward an indigenous *Ashram* model and focused on political and economic issues. In the 1960s the theological emphasis began to focus on groups like the Dalit and other marginalized groups, including the importation of liberation theology from abroad. Toward the close of the article, Raj demonstrates how these streams hamper Pentecostal theological research in India and how Pentecostals have, to this point, not yet overcome these barriers.

Daniel Topf then follows with a panoramic perspective of the history of Pentecostal theological education, focusing especially on identifying the barriers that Pentecostals faced as they spread out and began training workers all over the world. He identifies four significant barriers. (1) The early missionaries' philosophy and experience of theological education was rooted in developments of the late 19th century, namely colonialism and various revival movements. (2) In some cases, theological education was deeply impacted by political issues, especially in places like China. (3) Once colonialism ended, the Pentecostal movement experienced great growth and theological

education and became much more indigenous, but often had to face the reality of issues like poverty. (4) More recently, Majority World scholars have gained their terminal degrees and entered the global theological discourse, which is still often dominated by the West, an issue also dealt with in other articles in this edition. Topf then goes on to describe how Pentecostals dealt with these issues, noting that they were remarkably flexible, innovative, resilient and adaptable in the process. He concludes by admitting that he has only scratched the surface of these subjects and argues that much more needs to be done. He also states that Pentecostal theological education provides an excellent platform for a plurality of theological perspectives.

Finally, Temesgen Kahsay concludes this edition with an article on one of the hallmarks of Pentecostalism, the role of the Holy Spirit. In this case, he fulfills the theme of this journal by writing on the role of the Spirit in theological education. Basing his premise on Acts 1:8, Kahsay states that it is "reasonable to surmise that Jesus' mandate to the church is integrative; it consists of both the content of the gospel the church should preach and the power to practice and embody the gospel; it integrates and interweaves both belief and action, doctrine and application, theory and practice; it is holistic and non-reductionistic."

For Kahsay, there are two aspects of the mandate that Christ gave to the church. The first is to go into all the world full of historical and cultural realities and with diverse religious ideologies. The second is that the church is made of up people from these realities, who have been transformed by the power of the Holy Spirit. With this mandate in mind, Kahsay then raises and attempts to answer three questions: What is the role of the Holy Spirit in theological education or more specifically what is the role of the Holy Spirit in a Pentecostal theological education with respect to the mandate of the church and its engagement in the Asian world? What are the departure points for conceiving a Pentecostal theological education in Asian contexts today? How does a "Pentecostal theological education conceive the role of the Holy Spirit" in its design and practice?

He then addresses these questions through a paradigm that a Pentecostal theological education in the Majority World should be conceived as a bridging enterprise between the role of the Holy Spirit as presented in Scripture, mainly the NT, and the social, cultural and religious contexts and underlying worldviews of the people in the Majority World. In doing so, he enriches Pentecostal pneumatology for a global community.

I am thankful for the contribution of each of our authors to this vital topic. But, in surveying the global PC landscape of theological education, it is evident that much, much more needs to be done. Please

join us in writing and publishing on this critically important subject. God willing, the next few years will see us publishing a volume on theological education at the Bible college and institute level and another one on the critical area of non-traditional Pentecostal theological education.

As usual, I welcome your comments. You can contact me through our website, www.aptspress.org, at any time.

Dave Johnson, DMiss
Managing Editor

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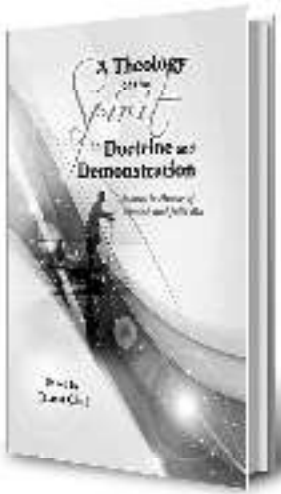

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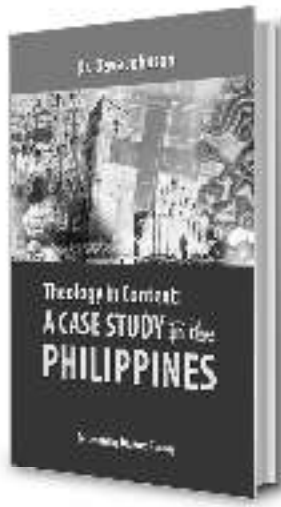
Essays in Honor of Wonsuk and Julie Ma
Editors: Teresa Chai



Theology in Context: A Case Study in the Philippines
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Theological Education in a Cross-Cultural Context:
Essays in Honor of John and Bea Carter
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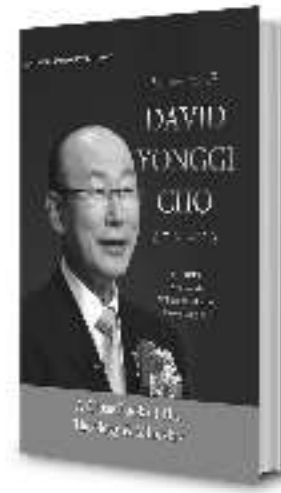

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Editors: William W. Menzies, Wonsuk Ma and
Byeongsung Lee

[AJPS 24.1 (February 2021), pp. 7-20]

Non-Western Students in Majority World Asian Settings: Understanding and Overcoming Barriers Inherent in Cross-Cultural Teaching and Learning

by Vee J. D-Davidson

Introduction

Theological education, as any spiritual quest, would like to be supracultural, but differing worldview beliefs and resulting cultural practices can easily limit a favourable outcome for theological training of non-western students in Majority World theological education settings. Engagement with concepts that are new to the student can be hindered when the concepts are presented in ways with which some Majority World settings are comfortable but which are unfamiliar to others. Self-awareness on the part of both teacher and student can make a crucial difference in the teaching and learning process. Similarly, the uniting potential of Pentecostalism's Spirit-awareness can be the starting point from which to facilitate courage to engage with new and creative ways of learning.

This chapter presents a variety of cultural orientations that can impinge on successful teaching and learning in multiple-culture [1] situations. It also offers transferable principles to facilitate awareness, understanding, and overcoming of such barriers.

Perceptions Related to Time

The schedule of any educational institution will invariably have classes arranged around some kind of time-table structure. Depending on their cultural background, new students will read the timetable. Some will intentionally arrive at the appointed start times while others arrive

[1] I differentiate the terms 'multicultural' and 'multiple-culture' since the former can indicate the presence of people from multiple, but non mutually-respecting, cultures in contrast to the latter's nature of a setting with people from multiple cultures engaging with each other and showing mutual respect for each other's differing cultural perspectives. This also reflects the intercultural community to which our theological seminaries aspire.

at the classes in a manner coherent with their cultural norms. This may vary wildly from culture to culture, to the dismay of other students and even the teachers.[2]

Hall[3] introduced the terms polychronic and monochronic time. Monochronism, a single-focus approach to time, views time as a linear progression of increments. Our monochronist students make definite plans so as to measure out how they intend to use those increments of time. They experience discomfort if interruptions prevent them from using time in the way they had planned. In contrast, polychronism takes a multiple perspective approach to time and our polychronist students are more concerned with time as the means by which multiple aspects of life, engagement with the world, and involvement in relationships all play out together.

What to the monochronist is an interruption and potential waste of time becomes for the polychronist just another aspect of life with no negative associations. For polychronists, time is not a series of linear increments to be guarded for best use but rather a collection of limitless opportunities to play one's part in the world regardless of how and when the way opens up.

The act of planning is different within these perceptions of time. Polychronic people plan on a macrolevel in line with seasonal needs such as planting and harvesting, with great flexibility in planning for other events. By contrast, monochronic people plan at microlevel and will intentionally include the minutiae of events on specific dates, at specific times, with far less flexibility.[4] Our polychromic students may appear to be unreliable or even lazy to monochronists but they are living life according to the worldview with which they grew up.

Acknowledging that some cultures place more emphasis on careful expenditure of time whilst others emphasise quality of events, Lingenfelter and Mayers advise that neither approach is more godly. We need to acknowledge that God's approach to time is quite different from any of ours; no culture fully understands God's approach in terms of priorities or emphasis.[5]

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[2]The material in this section is largely taken from Vee J.D-Davidson, *Empowering Transformation: Transferable Principles for Intercultural Planting of Spiritually-Healthy Churches* (Oxford: Regnum International, 2018), 34-36. ISBN 9781912343713. Used by permission as are all further excerpts.

[3]Edward T. Hall. *The Silent Language* (New York: Doubleday, 1973), 153.

[4]A. S. Moreau, E. H. Campbell, and S. Greener, *Effective Intercultural Communication: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2014), 148-49.

[5]Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships 2nd ed.* (Grand Rapids: Baker Academic, 2003) 49-50.

Therefore, I would like to suggest that with God, the outworking of time and unfolding of activities harmonise perfectly. It is our responsibility as Pentecostal teachers and students to adapt appropriately and walk sensitively in step with the leading/leadership of his Holy Spirit.

We should also note that the extremes of the time versus event-orientation poles are best seen as the ends of a spectrum. Teachers and students of different cultures sit at different points on the spectrum. For instance, whereas both Filipino and Indonesian cultures are more event than time-oriented, they will differ in degree of orientation in relation to each other. Similarly, with Japanese culture being more time-oriented than Hong Kong culture, Japanese students are frustrated by their Hong Kong classmates that show even mildly less attention to punctuality. A class professor coming from a relatively higher level of time-orientation can also be frustrated by non-time-oriented tardy students. To resolve potential conflict and distress we can encourage new students (and, indeed, visiting faculty) to be aware of their own cultural preferences but to also engage with school timetabling in a way that will best facilitate God's purposes through the school community culture in relation to classes, chapel ministry and other school events.

We should be aware, as Pentecostals aiming to witness to the love and life-changing potential of Jesus, that Jesus was event-oriented in his personal life and ministry. This comes from the Jewish culture he was incarnated into. Yet his mission was also time-oriented, as appropriate for the fulfillment of God's plans. He did as, what, and when the Father told him.

For dealing with the difficulties resulting from orientation-preference difference,[6] an appropriate means of motivation at a sufficient level for non-time-oriented students will help them to meet time demands. These students can be reminded of and motivated by their desire to succeed in studies without 'stealing' classmates' time, so that they follow time demands, such as refraining from tardiness on arrival for class as well as submitting course assignments on time. It can be helpful to have non-time-oriented students bear in mind that God (or even their school community) could have other equally important events for them to be involved in that day as well as their current engagement.

Time-oriented students can be motivated to participate in events by considering who they can meet and what God bring about at the event. Encourage them to talk and think more deeply about the benefits of attending the event (and while attending) to stay present, keeping their minds away from other ways they might use the time!

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[6]This section cites D-Davidson, 64. Earlier parts of the following section cite D-Davidson, 49-50.

Communication: High-Context and Low-Context Cultural Interactions

Our students have now arrived at class. Class is underway but we must be aware how members of different cultures receive, understand, engage with, and respond to what is presented. Their reception of what the professor presents will vary from culture to culture and individual to individual. Appropriate presentation of information with students' cultural expectations in mind can make the important difference between confusion and understanding. Moreau et al. describe how

> a low-context communication is one in which the meaning of what is being communicated lies in the explicit words used in the communication process . . . [so that] in low-context cultures, direct, verbal skills are valued, for the ability to give detailed, exacting information. By contrast, in high-context cultures, indirect, non-verbal skills are valued. . . . [NB] Even within a single culture, some people will be higher-context communicators than the average person in that culture and some will be lower-context communicators.[7]

Essentially, at stake are shared assumptions about how communications are understood in any particular culture. Unlike low-context communication cultures, high- or higher-context cultures will assume a common understanding beyond actual words used. They will expect a more comprehensive understanding of the range of facets related to behaviour. For instance, affirmative responses and resulting behaviour from students in our seminary who are low-context communicators from a low-level context culture will reflect that. Among students who are high-context communicators from a high-context culture, there is far less guarantee that their resulting behaviour will also reflect a previously-given affirmative response. In this case, we need to pay attention not so much to the actual meaning of the words that they used in the response but what the words they used might be expected to indicate in the wider picture of their cultural behaviours and beliefs.

Professors coming from high-context communication cultures in Asia may give assignment instructions that seem vague and imprecise to students from lower-context communication settings (such as Europe or North America). However, professors from low-context communication backgrounds may be frustrated when high-context communication

[7]Moreau et al., 129-31.

students do not appear to pay attention to the carefully listed details of course requirements.

We need to recognize that in relation to each other on a low-context communication to high-context communication spectrum, differences in degree of orientation also cause misunderstanding in communication, regardless of culture. Meyer[8] suggests that the greatest potential for misunderstanding is not through communications between low- and high-context communicators but between high-context communicators who come from different high-context communication cultures. She suggests that each culture will have their own specific cultural clues and behavioural practices associated with ways of interacting beyond spoken words. The two parties will likely depend on their own culture-specific understanding of unspoken behavioural clues and misunderstand communications by the other party. Meyer further suggests that in multiple-culture settings, a low-context approach to communication and advising all members of the setting that this is the case, is the best way to reduce misunderstandings.[9] As teachers who engage with students or faculty from multiple different cultural backgrounds, we must be aware of both our own cultural preferences in communication as well as those of our students and colleagues.

Teaching Method: Principles First or Application First?

In addition to paying attention to context in communication, teachers also need to be aware of their presentation. Teaching and learning preferences for the presentation of material differ from culture to culture. In some cultures, students are accustomed to being given principles, followed by the application of the principles. Other cultures focus on application before dealing with underlying principles. Storytelling cultures will first tell a story containing principles to be taught and then bring out important principles from the story. This contrasts with teaching styles that present principles, followed by illustrations or means of applying the principles.

Giving the story or application first follows an inductive approach to learning whilst beginning with principles takes more of a deductive approach. Teachers can best help their students into understanding when they are aware of which approach is more likely to appeal to the students. With a multiple-culture class, it will be all the more important for the teacher to recognise that different students might be more accustomed to

[8]Erin Meyer, *The Culture Map: Breaking Through the Invisible Boundaries of Global Business* (Philadelphia: Perseus Books, 2014), 55.

[9]Ibid.

one approach than the other. They should vary the delivery of material using diverse approaches.

Students who will become pastors and teachers in storytelling[10] settings should also be advised:

> Despite much of the Bible being in narrative form, believers will still need to be exposed to scripture beyond the storytelling scriptures, and leaders taught to understand and preach scriptures from all the Bible genres, including New Testament didactic forms (influenced as they are by the Greek empire's philosophical and logic-based linear flow of thought), poetry, wisdom literature, and prophetic texts if they are to minister and reproduce Bible literacy and familiarity in a way that will be sustainable in the long term.[11]

While becoming familiar with our students and aware of their teaching and learning backgrounds, teachers must take responsibility for clear communication. Lingenfelter and Lingenfelter encourage that "the teacher, who has the authority to define the classroom experience, must take responsibility for creating a context that bridges cultural differences . . . [and] create[s] a learning context that is familiar to students yet stretches them beyond their previous experiences."[12]

Differing Perceptions Related to Thinking Processes and Engagement with Concepts

Lingenfelter and Mayers describe how dichotomistic thinkers tend to consider issues in black and white terms. They "reduce each option or aspect as right or wrong, or, good or bad."[13] In contrast, holist thinkers factor multiple variables into their judgements and are more comfortable with 'gray' areas.

Like the monochronic versus polychronic orientations, personality as well as culture factors into the preferred orientation and degree of orientation of individual students.[14] Similarly, adult maturity and development of spiritual maturity can also affect choices. Regarding the

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[10]See for instance Tom A. Steffen, *Passing the Baton: Church Planting that Empowers 2nd ed*. (La Habra, CA: Center for Organizational and Ministry Development, 1999), 59.

[11]D-Davidson, 163.

[12]Judith E. Lingenfelter and Sherwood G. Lingenfelter *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic, 2003), 52.

[13]Lingenfelter and Mayers, 53.

[14]The material in this section draws from D-Davidson, 36-37.

monochromic/polychronic orientation, advancing age influences perception. Older students may see new priorities substituted for earlier priorities. For instance, the dichotomist's need to 'always be right' may become less important.

Similarly, with spiritual development[15] and increasing Christ-likeness, one can anticipate 'growing up and growing out of unhealthy dichotomistic judgmentalism or the holists' seeming unwillingness to commit themselves. In addition, committing oneself to a position that pleases God but which does not reflect the expected cultural norm can also be evidence of growth in spiritual maturity in the journey of life.[16]

Teachers must help our students become aware, not only of their own culture's big-picture cultural preferences and their individual personal preferences, but also those of their classmates. This can increase the level of intercultural competence and mutual love and respect within the seminary setting.

In handling differences,[17] be aware that dichotomists tend to perceive issues in black and white (as already mentioned), and may judge their opposites as lacking principles and being inconsistent. On the other hand, holists tend to see issues in terms of gray with no completely right or wrong response. They may view their opposites as legalistic and callous. Faculty can urge students to beware of judging others on the basis of their own perceptions. In getting to know a person, students can form an opinion with graciousness and mindful love. Equally, "left brain analyticism and right brain creativity were designed to function together."[18] As members of the body of Christ, whether we are teachers communicating with students or facilitators working with learners, we must seek to foster mutual learning for fruitful life and ministry beyond the classroom.

Teachers, consciously or subconsciously, reflect their orientation preference through the way they try to present information and new ideas in class. Younger students infrequently receive what is taught without questioning the content. Adult students, with more information, experience, and broader perceptions of life and possibilities, might also be accustomed to questioning what is presented. These adult students may desire to question what is presented in terms of black/white issues in order to investigate alternative 'gray area' possibilities, or vice versa.

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[15]See J.W. Fowler, *Becoming Adult, Becoming Christian: Adult Development and Christian Faith* (San Francisco: Jossey-Bass, 2000), and F. Oser and P. Gmünder, *Religious Judgment: A Developmental Approach* (Birmingham, AL: Religious Education Press, 1991).

[16]See S. R. Misar, *Journey to Authenticity: Discovering Your Spiritual Identity through the Seasons of Life* (Cape Coral, FL: Master Press, 2010).

[17]This section draws from D-Davidson, 64-65.

[18]Lingenfelter and Mayers, 56.

This can be reflected in their cultural perceptions of what is appropriate power distance, a concept to which we turn next.

Power Distance and Role and Status in Relation to Social Power

Social power is present in all levels of society from the family unit upwards. "In every society or communal grouping there are liable to be some members who are richer and are able to take advantage of opportunities that are not available to those who are poorer. The power that access to such advantage brings is also a means of control."[19]

Hofstede introduces this important facet of a society's rules of social engagement and interaction as 'power distance'. He defines it as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally."[20] Large, or high, power distance cultures expect members of society to respect the hierarchical structure of society by showing the expected level of respect for those with higher levels of authority. Titles make clear where authority lies and what kind of behaviour is expected towards such title-holders. In high power distance settings, the teaching and learning model will see a preference for lectures since personal interaction between teachers and students is neither expected nor encouraged.[21] Not surprisingly, the extremes of high power distance cultures include those with a background that acknowledges the strict hierarchy of Confucianism, such as China, Korea, and Japan.

In contrast, low or small power distance cultures, typically western cultures, reflect values that prefer equality and mutual respect regardless of a person's title and position in society. Teaching and learning models in these cultures welcome interaction and discussion in classes. Students may publicly challenge or disagree with the teacher figure,[22] but this should always be with a respectful attitude in line with the associated and inculcated worldview beliefs. The teacher may be holding ultimate authority and power but this may not be so obvious to the observer.

Difficulties can occur in multiple-culture class settings when students and/or teachers are unaware of the different cultural expectations related to power distance. Students from high power distance cultures are likely to be uncomfortable in settings where students from low power distance cultures challenge or appear to

[19]D-Davidson, 45-46.

[20]Geert Hofstede, *Cultures and Organizations: Software of the Mind,* (New York: McGraw Hill, 1991), 46.

[21]Moreau et al., 166.

[22]Ibid., 167.

disagree with the teacher figure. Similarly, students from a lower power distance culture may find a higher power distance class environment both restrictive and frustrating.

Trying to project one's own cultural power distance preference into the classroom setting will be helpful for students with a similar preference. However, it may act as 'noise'[23] to others and drastically reduce effectiveness in teaching. In addition,

> Power distance not only differentiates between those with more power and those with less power, and sets the understood rules for interaction, but it also affects the social distance between members of a society and so also dictates the rules of social interaction. In small power distance settings, casual interaction with superiors is considered the norm . . . [whereas] The greater the power distance of a culture, the less likely are members to interact casually in social settings with those who are considered to be at the opposite end of the power spectrum.[24]

This can have major implications for interaction between our class members from the same high power distance cultural background who are from different levels of society (e.g. one is a high level pastor but another is a church member devoid of status or role). Interacting together in class discussions or at seminary fellowship events may not come easily. Our role as teachers and learning-facilitators in any setting is best served by seeking to heighten dignity amongst ourselves and our students. We recognise, affirm, and model that before God, we are all equal in status and role as his beloved children.

Individualism versus Collectivism

Some students will be accustomed to independence and learning on their own whilst students from other cultures will find greater security through interdependence and working in groups. The difference may be influenced by the degree to which our students have grown up in either individualist or collectivist settings.[25]

Moreau et al. describe how individualism and collectivism are different vehicles for describing the self. In "individualistic countries,

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[23]See D-Davidson, 47: "Communication theory describes anything that detracts from successful communication as 'noise'." See also David, J. Hesselgrave, *Communicating Christ Cross-Culturally*: *An Introduction to Missionary Communications*, *2nd Ed. (*Grand Rapids, MI: Zondervan Publishing House, 1991), 52.

[24] Ibid.

[25]Preference can also be influenced by the degree to which a student has either an extrovert or introvert personality.

there is an interest in 'self-image, self-reliance, self-awareness'. . . while collectivists [are] members of a group and share its goals."[26] However, in today's global-village age there are likely to be very few societies that follow the far extremes of either collectivism or individualism. Individuals in any setting have familial links and mutual obligations whether geographically near or far. Conversely, even for people living in the most extreme degree of collectivism, there will be occasions when individuals will make decisions for themselves with little or no need to observe collectivist principles.

On teaching in multicultural contexts, Lingenfelter and Lingenfelter urge teachers in multicultural contexts to ask their students what common communications would work for them as a group. They affirm that "teachers cannot possibly teach to all the potential differences [in a classroom setting] but they can become more culturally sensitive to the diversity of their students. One of the most important things they can do is explain the context of what they are doing and make their teaching techniques explicit."[27] For instance, teachers can facilitate new ways of teaching and learning by introducing a mixture of group activities and individual assignments.

From my own multiple-culture class experiences, collectivist-background students accustomed to lectures are also unused to experiential learning. When introduced to it, along with more individualist-like learning through small group activity, they quickly find their feet. Learning is especially fast when they are made aware of how the personality facets of introversion and extraversion can affect group dynamics. Similarly, students who have grown up with an individualistic learning mentality can discover for themselves through group activity the reality of more and differing perspectives. This gives them a greater pool of knowledge from which to solve problems. They become able to recognise the truth of the body of students being more than the mere sum of its parts, and gain a deeper appreciation of differences. This also helps them value the mutuality and inclusivity of all members of the Body of Christ.

For our students, discovering approaches to teaching and learning different than the style they grew up with can be liberating for learning. It also serves to enlarge their perceptions of the value and importance of intercultural diversity in learning together.

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[26]Moreau et al., 154-155 with reference to D.W. Klopf, *Intercultural Encounters: The Fundamentals of Intercultural Communication. 5th ed.* (Englewood, CO: Morton, 2001) and G. Fujino, "Towards a Cross-Cultural Identity of Forgiveness," *Evangelical Missions Quarterly* 45, no. 1 (2009): 22-28.

[27]Lingenfelter and Lingenfelter, 57.

Patron-Client Relationships and Social Power

Moreau et al. describe how social power can be considered to be

> a type of capital that is used as an exchange mechanism within a society . . . just as people are attracted to money and try to accumulate it, they are also attracted to social power and try to accumulate it. People who have social power and can control distribution of it in some way (granting favors, naming people to positions of social power) . . . are referred to as patrons. Those who come under their power are called clients, resulting in what is called a patron-client system.[28]

Apart from the patron-client relationship that is inevitable with familial ties, people with lower social power can seek to establish a patron-client relationship with someone of higher social power. As with the building of any functional relationships, the potential client will likely have some kind of underlying agenda; the potential patron will likely also first weigh up the potential value of permitting such a relationship. Any patron-client relationship brings with it mutually understood obligations and responsibilities, which Tino describes as a "friendship with strings."[29]

All cultures employ some kind of patron-client relationship mechanism with differing degrees of subtlety. Cultures also have their own understandings of power distance and how roles, such as those of teacher and learner, are expected to be played out.[30] Teachers and students will be aware of the patron-client obligations and expectations of their background culture, at least subconsciously. Difficulties and conflicts come when one or other party assumes their own understanding is also the rule outside of the setting of their background culture.

In many cultures, gift-giving can be a means of initiating a subtle obligation or expectation of some kind of response. When students give their teachers gifts, the desire may be subtly more than showing appreciation of the teacher. Rather the student may want to initiate patron-client obligations from the teacher. Moreau et al. note that "this relationship is always negotiable, and either may pull away or seek to revise the relationship,"[31] but this will always be done in a way that

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[28]Moreau et al., 170-171.

[29]James Tino, "A Lesson from Jose: Understanding the Patron/Client Relationship," *Evangelical Missions Quarterly* 44, no.3 (2008): 322.

[30]Much of this section comes from D-Davidson, 48-49.

[31]Moreau et al., 171.

preserves honor. The potential patron's choice to receive or refuse the potential client's relationship-building initiative must communicate in a way that provides a clear meaning for both parties in their cultural context whether through words or actions. Therefore, it is necessary for teachers and students away from their home cultures to be able to understand and correctly interpret such behavioural cues.

Teachers and students in new cultural settings must identify the implications and underlying rationale of the relationships they see played out and those into which they are invited. Some students come from a culture in which the teacher, as patron, is also expected to be a parental figure. There can be mutual frustration when these students do not see their teachers' own culturally-cued actions and behaviours reciprocated with a parent-like care. Equally, for those facing different cultural expectations without awareness of these expectations, there can be frustration due to what might appear to be a naïve lack of adult maturity on the part of the students.

Expectations of teacher, learner, and teacher as learner can be crippled when misunderstanding exists concerning differing cultural patron-client obligations. In settings where the student's achievement (or lack thereof) has wider social implications in relation to maintaining honour of both the student and the student's wider family, missing the cultural expectation clues has the potential to alienate on a long-term basis.

Honor, Guilt, and Shame

Lingenfelter and Lingenfelter advise that in honor-honoring societies, "the student's quest for learning and achievement is directly linked to the honor and expectations of the family. Students from eastern cultures do not share this collective burden."[32] Whilst this might be seen as a rather simplistic perspective on students from western cultures, teachers do well to recognise and value the differing beliefs related to honor, guilt, and shame in different cultures.

Advances in the literature concerned with guilt and shame somewhat dichotomistically link guilt with western cultures and shame with Asian cultures.[33] Shame is associated with the concept of losing face, common in Asian cultures. It causes dishonor to the wider family, beyond any discomfort to the individual who has lost face. More recent literature broadens the range and links guilt with western cultures and shame with African, Asian, and South American cultures, i.e. guilt with the Global North and shame with the Global South.

[32]Lingenfelter and Lingenfelter, 72.

[33]Much of this section borrows from D-Davidson, 42-43.

Arbitrarily labelling individual cultures as either a guilt culture or a shame culture (which often happens in the literature) does not do sufficient justice to differing behaviour rationales. It is probably more helpful to recognise that all cultures have a place for *both* guilt and shame but that each culture may have a greater tendency towards either the guilt or shame end of the spectrum. When in doubt, rather than trying to engage with either guilt or shame when resolving areas of cross-cultural misunderstanding, contention, or conflict, addressing areas where *regret* has arisen might be more helpful.

For students who experience unfulfilled patron-client expectations in anticipated (but not achieved) academic success, teachers can direct their attention to God's desires of faithfulness in study and individual giftings. Even with family honor at stake, regardless of supposedly accrued obligation in terms of a student's hoped-for academic success, a teacher cannot put into the student, or make up for, what God has left out. As teachers we are also on-going learners in God's eternal purposes and can be his vehicles for compassionate empathy.

Conclusion

Widened understanding of cross-cultural barriers to teaching and learning on the part of theological educators can influence an entire student body and deepen students' perceptions. Wider understanding of cross-cultural barriers to teaching and learning helps faculty and students alike to heighten the reality of 'unity in diversity'. In the power of the Spirit, each member is called to live out the wonder of Pentecostalism's intercultural Christ-like commonality. This not only facilitates the means for individual and corporate spiritual growth; it also has the potential to bring a vibrant and living witness to the reality of the uniting love of Christ into the theological institution's community at large.

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Theological Education between the West and the "Rest": A Reverse "Reverse Missionary" and Pentecost Perspective

by Amos Yong

Introduction

Pentecostal theological education is gradually coming into its own, not the least since its seminaries in North America are now in their second generation and accredited at the highest levels. Also, a full range of other institutions of theological education (Bible institutes, colleges, universities, and theological schools) is emerging outside of the Euro-American West and across the Majority World.[1] Yet the nature of globalization in a post-Enlightenment, post-Christendom, and post-colonial world means that, inevitably, higher educational institutions of all sorts in the Global South (theological schools included) are patterned after those in the West; and this applies also to schools within the pentecostal orbit. In some respects, such is unavoidable not only because many of these schools depend on mission funding that originates in the West, but also because Pentecostals now more than ever realize that they are a part of a worldwide church and that those trained in its theological institutions will serve within the movement and within other churches in the universal body of Christ, including the western hemisphere. Yet the question is still: Will pentecostal theological education around the world remain Euro-American-centric now well into the second pentecostal century?

In this essay, I wish to propose a Pentecost approach to theological education that will both serve the needs of pentecostal churches around

[1]For overviews, see the three chapters by Wonsuk Ma (focus on Asia), Daniel Chiquete (Latin America), and Cephas Omenyo (Africa) in the 35th section of Dietrich Werner et al., eds., *Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys* (Oxford: Regnum, 2010), 729-49.

the world and engage with the church ecumenical as well.[2] To appreciate this proposal, however, we begin by situating the reigning paradigm of the West for theological education that continues to norm fledgling efforts elsewhere, then sketch the overall contours of our Pentecost model, and lastly explicate some of the implications of this vision for pentecostal theological institutions, especially in the Majority World. Our goal in such a short piece cannot be exhaustive, but it can serve as a springboard for ongoing reflection and discussion.

One caveat, however, needs to be registered: that being my own theological education and institutional location in the West. Although I have visited pentecostal schools and seminaries in every continent, my experience and perspective is predominantly western. Yes, I was born in Malaysia to Assemblies of God pastors who migrated to the United States when I was age ten to minister among Chinese-speaking immigrants to Northern California; thus, overnight, I became an Assemblies of God missionary kid.[3] Yet all of my theological schooling and formation has been in North America, and I have only taught (in three different theological institutions) in this context.[4] Hence, I can claim from this space no more than what I am calling 'a reverse-reverse missionary perspective'. That denotes I am applying what missiologists

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[2]Note how in this essay *pentecostal* (capitalized when used as part of a name or to refer to a group of persons, but not when used adjectivally) always qualifies the modern group of churches with roots, at least in part, in the Azusa Street revival in the early twentieth century, while what I call *Pentecost*, although informed by my background, experience, and ministerial affiliation with the modern ecclesial movement, more intentionally connects to the narrative of Acts chapter 2 that belongs to the church catholic in order to propose a theological logic that could be embraced by any follower of Jesus Christ; this latter notion will be elaborated upon later even as interested readers can explore further where I have developed this distinction in other articles including, "The *Missio Spiritus* in a Pluralistic World: A Pentecost Approach to Dialogue, Hospitality, and Sanctuary," *Pittsburgh Theological Journal* 9 (Autumn 2018): 11-48 [at https://www.pts.edu/UserFiles/File/resources/Journal%202018.pdf], and "The Spirit Poured Out: A (Pentecostal) Perspective after Pentecost," in Guido Vergauwen, O.P., and Andreas Steinbruber, eds., *Veni, Sancte Spiritus! Theologische Beiträge zur Sendung des Geistes/Contributions thélogiques à la mission de l'Esprit/Theological Contributions to the Mission of the Spirit – Festschrift für Barbara Hallensleben zum 60. Geburtstag*, Studia Oecumenica Friburgensia 85, Studienzentrum für Glaube und Gesellschaft 7 (Münster, Germany: Aschendorff-Verlag, 2018), 198-210.

[3]See how my own "missionary journey" has been generative for theological and missiological reflection: Yong, "From Every Tribe, Language, People, and Nation: Diaspora, Hybridity, and the Coming Reign of God," in Chandler H. Im and Amos Yong, eds., *Global Diasporas and Mission*, Regnum Edinburgh Centenary Series 23 (Oxford, UK: Regnum Books International, 2014), 253-61.

[4]My prior autobiographical reflections include "The Spirit, Vocation, and the Life of the Mind: A Pentecostal Testimony," in Steven M. Fettke and Robby Waddell, eds., *Pentecostals in the Academy: Testimonies of Call* (Cleveland, TN: CPT Press, 2012), 203-20.

call my reverse missionary experience to thinking about what it means for someone like myself to re-imagine theological education outside the West, both in relationship with and to the West on the one hand, but also after the West on the other. My wager is that a Pentecost perspective can facilitate such a reverse-reverse, both-and, and with-after vision for theological education in the present global context.

Contemporary Theological Education: Problems and Prospects

In order to appreciate the Pentecost proposal that I will develop later, it might be helpful to comprehend more specifically the main lines of theological education today, in particular its developments in the West.[5] We shall see that (like it or not) its forms have been exported from one perspective or imported from other perspectives (whether consciously or unconsciously or for whatever reasons) by the emerging forms of theological education in the Global South. Further, precisely because theological education in the West is undergoing upheavals due to pressures on higher education and other factors, these can only be understood better given a deeper socio-historical context. Therefore, let us ask questions regarding the *who*, the *what* and *how*, and the *why* of this enterprise.

Theological Education: Who It's For

In North America a few decades ago, the response to this question was more or less clear. Theological education was for those who sought to prepare themselves for vocational ministry in churches. The Master of Divinity was the central degree that equipped and certified individuals for professional ministry; and it was required by clergy at least in the mainline Protestant denominations, which constituted the bulk of the Christian demographic in the United States. So, what happens when such groups of churches begin declining both in membership and in adherents?[6] Further, what transpires when the prerequisite undergraduate degree either is perceived as less worthwhile of pursuit or if such programs of study are less accessible to those who aspire to a ministerial vocation? What unfolds when the nature of ministry itself shifts so that

[5]The definitive history so far is the three-volume work by Glenn Thomas Miller: *Piety and Intellect: The Aims and Purposes of Ante-Bellum Theological Education* (Chico: Scholars Press, 1990); *Piety and Profession: American Protestant Theological Education, 1870-1970* (Grand Rapids: Eerdmans, 2007); and *Piety and Plurality: Theological Education since 1960* (Eugene: Cascade, 2014).

[6]These and related questions have plagued theological education now for over two decades; see John H. Leith, *Crisis in the Church: The Plight of Theological Education* (Louisville: Westminster John Knox, 1997).

its responsibility rests increasingly on ordinary laypersons rather than on an educated and elite group of ecclesial participants? Or what happens when forms of the church grow (e.g., pentecostal movements) that have historically not relied on credentialing ministers in post-graduate courses of study? The answers to these questions combine to announce the diminishing prestige or attractiveness of theological education, at least in its traditional instantiation.

Yet while certain Protestant groups are waning, other expressions of the church, including pentecostal ones, are thriving (at least numerically) both in North America and around the world. Outside of the West there is a shortage of ministers and, thus, a great need for ministerial training that cannot wait for potential candidates to first complete an undergraduate degree. On the flip side, even though tertiary educational endeavors are increasingly under strain, the desire for learning will continue as long as human beings are around. And precisely because the laity is being engaged in ministry and mission (albeit in increasingly unrecognizable manifestations), there may be more persons looking for theological education even if not in traditional seminaries. This combination of factors may mean that there's a future for theological education at varied levels, although perhaps such might be desirable and workable only for those who can re-vision its character for the church's witness to the world in a new era.

Theological Education: What It is and How It's Accomplished

In its classical iteration, especially in the North American context, the curriculum was organized quadratically: biblical studies, historical studies, theology proper, and practical ministry. The first three were more theoretical and the last was more applied.[7] Within the seminary framework, students came for three years of residential study, with the practicum in the final year forming a bridge designed to enable return to the parish community. Unfortunately, such a curricular division from the nineteenth century does not prepare students today to serve effectively in real-life contexts in changing times; and the seclusion of residential seminary life for one or more years to begin with has also severed rather than nurtured ecclesial connections and relationships. Especially in non-western cultures, the cleavage between theory and praxis is not

[7]The immediately preceding iteration was the triadic categorization of philosophical, historical, and practical studies, with the middle segment delineated biblically, historically, and dogmatically; see Friedrich Schleiermacher, *Brief Outline on the Study of Theology*, trans. Terrence N. Tice (Richmond: John Knox Press, 1966).

presumed, and such an organization of the curriculum will have its limitations.[8]

Changes in society at large, especially those changes prompted by the electronic and telecommunicative revolution of our lifetime, are further transforming the way we learn. Such convulsions, while drastic in some respects, are also expanding and disseminating knowledge. Even if some form of the residential experience might be retained (including through intensive modules that gather together students for face-to-face interactions and learning experiences), the pedagogy of adult education —*andragogy*, more precisely—is being revolutionized. It is true that in some regions of the Majority World the lack of access to education and underdeveloped technological infrastructures inhibit many from participating in such digitally mediated forms of education, theological and otherwise. Nevertheless, to the degree that communicative technologies enable learners to begin or continue studies without having to relocate to a residential campus, to that same degree theological learners around the world will take advantage of such media to further their studies from where they are at.[9]

On the flip side, if the message and the medium are thoroughly intertwined (even if not reducible to each other), then theological content is also being repackaged. It is not that the four traditional theological disciplines will disappear anytime soon, but they are less siloed now than before, and will be even more integrated going forward. Further, the interrelated character of these historic arenas of study will extend beyond the explicitly theological horizon to interact with and engage with other fields of inquiry in a universe of knowledge that is growing through cross-cultural contact and is more intensely interdisciplinary in ways unanticipated a generation ago. Thus, the *what* and the *how* of theological education that survives into the next decades will be both continuous and discontinuous with what we have inherited from our ancestors.

Theological Education: Why It's in Flux and What It's For

All of the preceding then also alerts us to the reality that theological education is in flux. So, why? Any answer to this query will surely dovetail with responses to the prior questions; but in this context, the

[8]Timothy Reagan, *Non-Western Educational Traditions: Local Approaches to Thought and Practice*, 4th ed. (New York and London: Routledge, 2018).

[9]An initial mapping of some of the issues is in my essay, "Incarnation, Pentecostal, and Virtual Spiritual Formation: Renewing Theological Education in Global Context," in Teresa Chai, ed., *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma* (Baguio City: Asia Pacific Theological Seminary Press, 2014), 27-38.

'why' question concerns not just the practicality of the enterprise, but also its fiscal sustainability. If the goals and objectives of theological education in the previous time were dictated by the need to certify professional clergy, then its scope in the present moment is much wider and will be further expanded in ways constrained only by the human imagination. In actuality, insofar as human learning is motivated by the need to know and by curiosity (and these are often interrelated rather than disparate), then people will embrace the opportunities provided by theological education to the extent that such is accessible. Accessibility in a digital and globalizing world knows no geographic boundaries, so that the issue here involves affordability. If theological education were accessible and affordable, then there would surely be more and more opportunities to learn with new learners, save the following caveat.

Here we connect back to what might be called the mission of theological education, which converges with but also extends from what up to now has been called missiology (the so-called science of Christian mission).[10] What I mean here is that, to the degree members of the church are engaged in and committed to discipleship and its missional implications and applications, to that same degree they will seek theological education that supports those endeavors. Hence theological education that is neither missiological (the older term) nor missional (the more contemporary nomenclature) will be of less relevance.

I need to be clear, though, that this does not mean returning to older notions of mission, particularly not those generated from out of the colonial past.[11] But if mission is understood in terms related to what sustains and enables the church in its life and work (however differentiated from its prior forms not only in the West but around the world), then theological education that is mission-related in that sense will retain a dynamic and ever-expanding audience. Further, if mission is also comprehended as empowering Global South Christians to bear effective witness not only to their neighbors, but also to their fellow human beings in the northern and western parts of the globe, then such a missional-theological education will be relevant transnationally and in every Majority World context. But then it also needs to be said that,

[10]Thirty years ago, the question of *mission* had already been raised in terms of the theological education endeavor: Max L. Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids: William B. Eerdmans Publishing Company, 1988); see also Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 1999), and Bernhard Ott, *Beyond Fragmentation: Integrating Mission and Theological Education* (Carlisle, UK: Regnum, 2001).

[11]See Michael W. Stroope, *Transcending Mission: Eclipse of a Modern Tradition* (Downers Grove: IVP Academic, 2017).

without this missional dimension, theological education will lack orientation and cease to inspire, in which case it will lapse into obscurity, if not eventually disappear.

Renewing Theological Education: After Pentecost

It is not that theological education has remained only western or that there have not been developments in thinking about and constructing theological education outside of the western orbit.[12] But as our topic is pentecostal theological education, I want to suggest that our response is and ought to be explicitly both pentecostal and theological rather than either generically ecumenical or only practical. More particularly, I urge that we seek to construct our pentecostal and theological proposal from and at its foundations. In fact, to raise the teleological and missional/missiological question is also to get to the heart of theological education. It is for this reason that the major thesis presented here concerns cultivating a fresh experience of Pentecost, one that empowers the mission of the church. So, *what does this mean, what does this not mean, and what does this look like?*

Fresh Experience of Pentecost: What It Means

Some might say that to talk about Pentecost in relationship to theological education is to mix apples (a biblical theme or motif) and oranges (the task of theological formation and learning). My response is that, if education is to be theological, the latter involves not just the content of what is taught but also the engine (so to speak) that drives the efforts. The first part of my response is that, whatever else the Pentecost account provides, at the least it charts the major missional pathways for Christian mission. The Day-of-Pentecost narrative initiates an expansive and cosmic vision: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).[13] In other words, the work of the Spirit not just inspires, but also enables and emboldens the messianic witness of the church.[14]

My point is that a theological education that serves the church ought to facilitate participation in this divine mission. The Day-of-Pentecost

[12]For the state of the question on global theological education, see the previously referred to Werner et al., eds., *Handbook of Theological Education in World Christianity*, and the related regional handbooks focused on Asia and Africa in its wake.

[13]Unless otherwise noted, all scriptural quotations are from the New Revised Standard Version of the Bible.

[14]See my book, *The Missiological Spirit: Christian Mission Theology for the Third Millennium Global Context* (Eugene, OR: Cascade Books, 2014).

read, according to this register, therefore launches not just an ecclesial body, but also (this essay wagers) the means and mechanisms of its formation, sustenance, perpetuation, and development. The earliest messianic believers (we are told) engaged in theological formation and education under the aegis of the Spirit. As St. Luke recorded, "They devoted themselves to the apostles' teaching and fellowship . . ." (Acts 2:42a). By implication and extension, Pentecost empowers and enables teaching but also learning, which, in turn, supports and enhances the Christian mission. "And day by day the Lord added to their number those who were being saved" (Acts 2:42b).

Thus, the missiological and the pentecostal go together, and they remain tethered in our proposal for thinking about theological education. It may be recalled that three decades ago a book was published titled *The Search for God at Harvard* and was followed up soon after by the pronouncement that God was indeed found there.[15] Well, it now appears that God is present in the academy and within Christian higher education, a Christ-centered approach and commitment that's well pronounced, especially in institutions affiliated with the Council for Christian Colleges and Universities. From a pentecostal perspective, then, the question is begged: Where is the Holy Spirit in academia generally and in the realm of theological education particularly? Thus, our suggestion is a more robust theological and pneumatological consideration, for which task we resort to the Pentecost account.

Fresh Experience of Pentecost: What It Doesn't Mean

Perhaps the most important thing to note at this point is that, while such a missional vision is all-embracing, according to its scriptural delineations it is neither parochial nor hegemonic or totalizing. So, what does it mean to secure theological education on a foundation featuring centrally the Day-of-Pentecost narrative while also not advocating any kind of parochial pentecostal version? I grant that my own ecclesial commitments are pentecostal in the sense that they have been shaped by my growing up within and ongoing service of the Assemblies of God (a classical pentecostal denomination or church). In that sense, there is no denying that the theological platform I am attempting to construct has been influenced by the modern pentecostal movement. Ironically, though, modern pentecostal churches have a deep streak of anti-

[15]See Ari L. Goldman, *The Search for God at Harvard* (New York: Times, 1991), and Kelly Monroe, ed., *Finding God at Harvard: Spiritual Journeys of Thinking Christians* (Grand Rapids: Zondervan, 1997).

intellectualism embedded within the tradition; and this has hindered not just theological education but also higher education in general.[16]

While things are changing slowly precisely for this reason, I am advocating not a pentecostal theology of higher education but a Pentecost-perspective. Some Pentecostals believe that, according to the movement's sensibilities, the only way to do theological education is to have church, to experience the move of the Spirit in all of the quintessentially pentecostal ways, and to lay hands on then send out those so filled with the Spirit (with speaking in unknown tongues as its initial physical sign) for ministerial work and mission witness. I would not discount that such practices can and do produce some who are able to effectively lead the church in its missionary work. But what I am lifting up is not at all the modern expressions of Pentecostalism, whether from Azusa Street or anywhere else, even if these expressions are not being denied or rejected, but rather the central account of the outpouring of the Spirit "upon all flesh" (Acts 2:17b), which is how Luke records Peter explaining that event while drawing from the prophet Joel (2:28).

The point is that Pentecost does not belong only to Pentecostals but to the entirety of the body of Christ.[17] Theological education rooted in the reality of Pentecost belongs to the church catholic, just like the Book of Acts, and is not copyrighted by any one church or movement. In this sense, then, a Pentecost vision for theological education ought also to serve the cosmic Christian witness in its many tongues and languages. It is for this reason that I urge such a Pentecost approach to theological education to be non-hegemonic and non-totalizing in that its essence both derives from and is for the church catholic (universal and ecumenical).

Fresh Experience of Pentecost: What It Looks Like

Most importantly, the witness that the Spirit brings about resonates not in one voice but through many. The Acts narrator describes the glossolalia catalyzed on that Day in these ways: "Each one heard them speaking in the native language of each" and "We hear, each of us, in our own native language" (2:6b, 8). Therefore, theological education in such missional and missiological terms cannot but be pluralistic, attending to the many voices that come from the many directions. Or put another way, Spirit-ed theological formation follows according to the pneumato-logic manifest in the many tongues articulated on the Day of

[16]See Rick M. Nañez, *Full Gospel, Fractured Minds? A Call to Use God's Gift of the Intellect* (Grand Rapids: Zondervan, 2005).

[17]See Yong, *The Hermeneutical Spirit: Theological Interpretation and the Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017).

Pentecost.[18] Such a pneumatic or pneumatological education is relevant for and appropriate to our present twenty-first century pluralistic, glocal-, multi-, inter-, and trans-cultural context.[19]

What then are the contours of theological education inspired by the Pentecostal reality? In this case, Pentecost is as much an adverb as it is a noun, as relevant for the how (pedagogy) of theological education as for its what (content). One might ask, Where is the Holy Spirit or what difference might the Holy Spirit make in the seminary or divinity school of the 21st century constituted by students of different ecclesial traditions/movements and multiple cultures, traversing diverse global routes, and inhabiting dynamic contexts? What might it mean to reconsider the theological curriculum from such a pentecostally and pneumatologically shaped, informed, and oriented point of view? How might educational pedagogy be reformed, revitalized, even charismatized, from this perspective? What does theological inquiry, scholarly pursuit, intellectual life, and life of the mind historically prominent in academia look like when reconsidered as integral to, rather than disparate from, life in the Spirit? What happens if the enterprise of theological education in this time between the times were to be reordered according to the work of the Spirit "in the last days" (Acts 2:17a), which extends to and derives from the "ends of the earth"?[20]

The *telos* aimed toward ought to be borne by conduits consistent with and supportive of such objectives. Hence, if the goal of theological education is to empower the church's multicultural and multifaceted mission in a complex world, then a Pentecost model for such ought to be charted pneumatically. Pentecost thereby provides not just theological (pneumatological) content, but also charismatic modality: i.e., a way of doing or enacting theological education that features the presence and activity of the Holy Spirit.

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[18]See my essay, "The Pneumatological Imagination: The Logic of Pentecostal Theology," in Wolfgang Vondey, ed., *Routledge Handbook of Pentecostal Theology* (New York and London: Routledge, 2020), 152-60.

[19]Yong, *The Dialogical Spirit: Christian Reason and Theological Method for the Third Millennium* (Eugene, OR: Cascade Books, 2014).

[20]See further Yong, "The Holy Spirit and the Christian University: The Renewal of Evangelical Higher Education," in Thomas M. Crisp, Steve L. Porter, and Gregg A. Ten Elshof, eds., *Christian Scholarship in the Twenty-First Century: Prospects and Perils* (Grand Rapids: William B. Eerdmans Publishing Company, 2014), 163-80, and "Finding the Holy Spirit at the Christian University: Renewal and the Future of Higher Education in the Pentecostal-Charismatic Tradition," in Vinson Synan, ed., *Spirit-Empowered Christianity in the 21st Century: Insights, Analyses, and Future Trends* (Lake Mary, FL: Charisma House, 2011), 455-76 and 577-87.

Toward a Pentecost(al) Theological Education

In this final section, I would like to tease out three programmatic trajectories of what I am calling a Pentecost paradigm for theological education: a triadic orientation, a decolonizing and dialogical arc, and a liberative horizon. Again, there is no claim here either that these exhaustively define the proposed Pentecost model, or that they are central to theological education as found in institutions affiliated with especially classical pentecostal churches and movements around the world today.[21] Actually, in some respects, the approach I am suggesting may challenge the directions currently charted in our current classical pentecostal churches and movements around the world today.

Triadic Orientation Paradigm

First, a Pentecost approach anticipates and opens up to the holistic model involving (in terms popularized by Swiss pedagogue Johann Pestalozzi [1746-1827] and then developed within the Pietist tradition) *heads-hearts-hands*.[22] Such a model encompasses minds (the cognitive) but also bodies (the affective) and activities (the behavioral). It is amenable to historic theological explication in terms connecting orthodoxy (beliefs) to orthopathy (desires) and orthopraxy (practices) as well as consistent with the ethos and sensibilities of the relational, affective, and pragmatic spirituality of pentecostal and charismatic-type churches and movements. With modern Pentecostalism having been fed by Holiness movements and embedded within the broader Pietist tradition, such a triadic conceptualization is inherent within pentecostal sensibilities and commitments, rather than an intrusion from the outside.

More importantly, this triadic frame can also be discerned from the Pentecost narrative. Recall that the outpouring of the Spirit touches down on human flesh (Acts 2:17).[23] More concretely and precisely, there are tactile and kinesthetic aspects of the Spirit's arrival. Those upon whom the Spirit descended perceived being palpably surrounded (even overwhelmed) by the "violent wind, [which] filled the entire house where they were sitting," and testified to seeing and feeling the "divided

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[21]For further elaboration, of which the following provides a very partial glimpse, see Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*, Theological Education Between the Times series (Grand Rapids: William B. Eerdmans Publishing Company, 2020).

[22]See Arthur Brühlmeier, *Head, Heart and Hand: Education in the Spirit of Pestalozzi* (Cambridge, UK: Sophia, 2010).

[23]See my books, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), and *Spirit of Love: A Trinitarian Theology of Grace* (Waco, TX: Baylor University Press, 2012).

tongues, as of fire . . . [that] rested on each of them" (2:2-3). Classical pentecostal exegesis focuses on the speaking in other tongues, which here I want to observe as emerging from deep within their lives, bodies, and experiences of being filled by the Spirit.

Further, the Spirit-inspired speech is not the glossolalic tongues of angels that St. Paul mentions in his Corinthian letter (1 Cor. 13:2), but rather clear witness to and "about God's deeds of power" (Acts 2:11b). Hence, the affective dimension of feeling the divine is interconnected with the intellectual and cognitive domain of testifying to and about the divine.

And last but not least, the entirety of this Pentecost event not only fulfills the promise regarding the sending and coming of the divine wind but also initiates those so imbued into the missional path of bearing witness to the risen and ascended Jesus "in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (1:8b). In short, behavioral participation in the mission of God (orthopraxy) involves both affective and embodied experience in (orthopathy) and verbal and kerygmatic proclamation of (orthodoxy) the Pentecost reality.[24]

My claim, then, is that a Pentecost approach to theological education cannot subordinate any of these dimensions to the others. Instead, life in the Spirit involves nurturing the life of the mind and the life of mission altogether.[25] Therefore, our commitments have to be on both finding pedagogical models that facilitate the integration of these domains and providing exemplars that initiate learners onto such integrated pathways of lifelong Christian discipleship, which refuse to marginalize or prioritize any of them. In other words, we are not faced with either-or choices, but rather invited to imagine theological education holistically, going beyond western academia's cognitivism on the one side and populist pentecostal emotionalism on the other side toward a Spirit-filled

[24]See also Yong, "The Science, Sighs, and Signs of Interpretation: An Asian American Post-Pentecost-al Hermeneutics in a Multi-, Inter-, and Trans-cultural World," in L. William Oliverio, Jr., and Kenneth J. Archer, eds., *Constructive Pneumatological Hermeneutics in Pentecostal Christianity* (New York: Palgrave Macmillan, 2016), 177-95, esp. 186-88.

[25]See also Yong, "The Spirit, the Public Sphere, and the Life of the Mind: Renewing the Theologian as Public Intellectual?" in Todd Ream, Jerry Pattengale, and Chris Devers, eds. *Public Intellectuals and the Common Good* (Downers Grove: IVP Academic, 2021), forthcoming.

via media that attends to affectivity and praxis without negating critical thinking.[26]

Decolonizing and Dialogical Paradigm

Secondly, as already noted, there are substantive efforts to de-westernize theological education, both in order that such an enterprise may be more global in its discourses and that theological education can be better contextualized across the Majority World rather than be beholden to Euro-American norms and practices. Postcolonial perspectives have thus been emerging across the theological academy as scholars from Asia, Africa, Latin America, and indigenous traditions have been finding their own voices. Although some of the more radical approaches are calling for a relativization of historic creeds and confessions to Christianities in the West due to their contextual situatedness, most scholars are simply urging that there be a more substantive dialogue between the West and Majority World churches regarding how to understand Christian faith (including theologies and dogmatic confessions) afresh in the newly emerging world Christianity.[27]

The Pentecost narrative is also suggestive for the contemporary task, even anticipating its challenges 2,000 years ago. Notice that the tables were turned not once but twice in Luke's account. First, the imperial Roman world was decentered from the messianic perspective grounded in Jerusalem. Hence, what was the ends of the earth from the Roman point of view became the center. And it was from this inverted standpoint that the Christian mission sought to ring out to the Roman 'ends', indeed arriving there inexorably and against all odds by the end of the Acts story in chapter 28.

Yet there is also the second twist, one that we didn't have to wait until the end of the Lukan sequel to arrive at the world's ends. Instead, we have at the beginning, in the center of the world (which according to

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[26]I like how pentecostal theological educator, Cheryl Bridges Johns, puts it: "The fund of knowledge is not for a few who can achieve the critical distance, *but those who can achieve the critical embrace of love*"; this is not a mere subjectivism, then, but a "deeper, more frightening form of criticism . . . so critical that it would allow for both students and teachers to be so claimed as to be disclaimed, to be seized and taken captive and dispossessed of everything they previously claim," with a "resulting implosion of criticism and confession"; see Johns, "From Babel to Pentecostal: The Renewal of Theological Education," in John S. Pobee, ed., *Towards Viable Theological Education: Ecumenical Imperative, Catalyst of Renewal* (Geneva: WCC Publications, 1997), 132-46, at 140, 143, and 144 (italics Johns').

[27]See my own retrieval of the World Assemblies of God Fellowship's Statement of Fundamental Truths in Yong, *Renewing Christian Theology: Systematics for a Global Christianity*, images and commentary by Jonathan A. Anderson (Waco, TX: Baylor University Press, 2014).

St. Luke would be the streets of Jerusalem) "visitors from Rome, both Jews and proselytes" (2:10b). Not only that, but the wonders of God declared through the power of the Spirit on that day were also spoken in Roman tongues, we being told twice and specifically: "Each one heard them speaking in the native language of each" (2:6) and "We hear, each of us, in our own native language" (2:8). However, the point is less on the Roman presence than on the fact that in the Pentecost economy, center and periphery are already overturned. The world's conventions of power are reorganized, so much so that the outpouring of the Spirit had produced "people who have been turning the world upside down" (17:6). There are no marginal cultures or languages in God's salvation history.[28]

What then does this entail for pentecostal theological education? No doubt many of its institutions in the Majority World have come about as a result of the pentecostal churches and missionary efforts in the West (largely funded by America), which have catalyzed and sustained such enterprises. However, part of the problem here is that, as well intentioned as pentecostal missionary efforts have been to reach toward the ends of the earth (from their America-centric perspective), these efforts have promoted a deeply ethnocentric worldview, despite longstanding recognition that missionary work and vision needed to be turned over to local churches as soon as possible.[29]

Thus, Pentecostal theological education in the Majority World needs to grapple more seriously and in a sustained way with what it means to be self-funding, self-governing, and self-theologizing,[30] not only so that they can care for themselves or be self-concerned, but so they can mature into churches that, in their own languages, activities, and initiatives, declare the glory of God for the sake of the gospel and the global church (including pentecostal and other churches in the West). This means, first of all, learning from their western (missionary) colleagues yet recognizing the socio-historical contexts within which such beliefs and practices have developed, then, secondly, not merely adopting (or even

[28]See Samuel Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic Press, 1998), esp. ch. 4.

[29]On western pentecostal ethnocentrism, see Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (London: SCM Press, 2007), esp. ch. 9.

[30]These are longstanding theological and missiological commitments of even western Pentecostals—e.g., Melvin L. Hodges, *The Indigenous Church* (Springfield: Gospel Publishing House, 1976)—although putting them into practice among pentecostal communities in postcolonial environments has not been as easy.

translating) such into non-western milieu but considering if and how new approaches ought to be forged.[31]

Liberative Horizon

Last but not least, note that the promise of Pentecost, which is for our "children, and for all who are far away" (2:39), is universally indiscriminate in its horizons. It is for all flesh—male and female, sons and daughters, young and old, slave and free—as Peter recounts, drawing from Joel, and recorded by Luke (2:17-18; cf. Joel 2:28-29). This represents the Spirit's inauguration of the day of the Lord (2:20b), along with its enactment of justice for all (cf. Luke 4:18-20). Patriarchalism is undermined, gerontocracy is leveled out, and class divisions are overcome. The concrete manifestation is the emergence of a fellowship of the Spirit (Acts 2:42-47, 4:32-35) in which landowners like Barnabas (4:36-37) are mutual members with those needy who joined the apostolic community "from the towns around Jerusalem" (5:16). No one is excluded from participation in the Pentecost outpouring, and it is precisely those marginalized by imperial Rome who are now brought into the center of God's redemptive plan.[32]

Of course, theological education in the western world is principally egalitarian, meaning not only that many (except for those with complementarian convictions regarding male and female having distinct gender roles) accept and train women for ministry but also many attempt to scholarship students of color, who are often underrepresented in the graduate-level educational enterprise. In my view, all of this ought to be applauded even while we reconsider also the curricular and pedagogical dimensions of such a Pentecost perspective. Should not these multicultural, multiethnic, teleological, and ethical themes be part and parcel of the missiological heart of any theological program of inquiry? And should we not also teach, by way of embodying solidarity with the poor or empowering students from communities beyond the western hemisphere, how to be missionally engaged as part of (not as

[31]As one example: thinking about other faiths in a Christendom (western) context is different than when considering religious pluralism in Asia; thus South Asian Pentecostal theologian Ivan Satyavrata, *God Has Not Left Himself without Witness* (Oxford: Regnum, 2011), proposes a more inclusive approach than most other western Pentecostals (except perhaps Tony Richie, *Toward a Pentecostal Theology of Religions: Encountering Cornelius Today* [Cleveland: CPT, 2013]).

[32]For more on this reading of the Book of Acts, see my *Who is the Holy Spirit? A Walk with the Apostles* (Brewster, MA: Paraclete Press, 2011), esp. parts I-II.

extracurricular to) their course of study?[33] In short, missiology or mission studies ought to become more prominent in the theological curriculum even as liberative praxis ought to be more pronounced.[34]

Despite modern Pentecostalism's many exemplary female pastors, evangelists, and missionaries, there remains a glass ceiling for women in pentecostal churches and communities.[35] Further, although Pentecostals focus much on divine healing of human bodies, they are otherwise more spiritually concerned about salvation vis-à-vis the afterlife than about addressing and engaging social and economic injustices in this world.[36] Much of this derives from North American Pentecostalism's taking the side of fundamentalists against liberals in the early twentieth-century debates and then exporting such perspectives to their pentecostal compatriots in the Majority World over the last 100 years. Might Global South pentecostal theological institutions revisit the scriptural witness to the Pentecost outpouring of the Spirit not for the purpose of dismissing their North American colleagues' perspectives but rather to enrich and enlarge their missional vision?[37] Mission ought to be at the heart of the theological education task, and this is why our heart for mission ought to be as wide as that of the missionary God.[38]

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[33]See Love L. Sechrest, Johnny Ramírez-Johnson, and Amos Yong, eds., *Can "White" People Be Saved? Triangulating Race, Theology, and Mission*, Missiological Engagements (Downers Grove: IVP Academic, 2018); note the scare quotes around "white," which means that the question therefore refers not to individuals but to those racialized according to Eurocentric cultural norms instead of according to the gospel, so that our book charts trajectories for what it means to engage in Christian witness that decenters Euro-Americanism so that the many tongues of world Christianity can be heard.

[34]David Bosch's magisterial *Transforming Mission: Paradigm Shifts in Theology of Mission*, 2nd ed. (Maryknoll: Orbis, 2011), already urged that liberation be included in mission; see my Pentecost perspective on Bosch's vision: "Pentecost as Facet of the Church-in-Mission or Culmination of the *Missio Dei*? A Pentecostal Renewing of Bosch's (Reformed) Mission Theology," *Missionalia: Southern African Journal of Theology* 47:2 (2020): 151-64.

[35]See, e.g., Estrelda Alexander and Amos Yong, eds., *Philip's Daughters: Women in Pentecostal-Charismatic Leadership*, Princeton Theological Monographs Series 104 (Eugene, OR: Pickwick Publications, 2009).

[36]Except see changes, gradual as they might be, on this front: Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Oxford: Oxford University Press, 2007).

[37]E.g., Dario Rodriguez López, *The Liberating Mission of Jesus: The Message of the Gospel of Luke*, trans. Stefanie E. Israel and Samuel Escobar (Eugene: Pickwick, 2012); Miguel Alvarez, *Integral Mission: A New Paradigm for Latin American Pentecostals* (Eugene: Wipf & Stock, 2016); and Ivan Satyavrata, *Pentecostals and the Poor: Reflections from the Indian Context* (Baguio City: APTS, 2017).

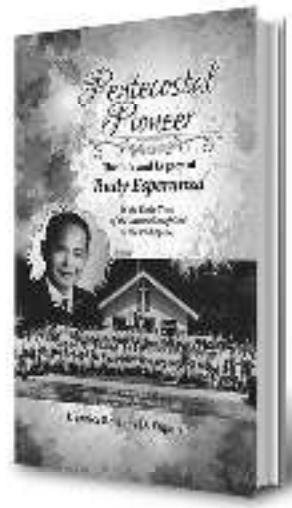
[38]See my *Mission after Pentecost: The Witness of the Spirit from Genesis to Revelation*, Mission in Global Community (Grand Rapids: Baker Academic, 2019).

May pentecostal theological education in this second century of the movement mature in helping its churches and the church ecumenical and catholic at large, including North American pentecostal churches that sent missionaries to the ends of their earth a generation and before, to more vigorously embrace and participate in the *missio Dei* in anticipation of the coming rule and reign of God.[39]

[39]Thanks to my graduate assistant Jeremy Bone for proofreading this essay; all errors of fact or interpretation remain my own responsibility.

APTS Press & Asian Journal of Pentecostal Studies

Leave a Legacy: Increasing Missionary Longevity
Russ Turnley



Pentecostal Pioneer: The Life and Legacy of Ruby Esperanza in the Early Years of The Assemblies of God in the Philippines
Dynamite Rosemary C. Dagpoy

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Understanding the Iglesia ni Cristo: What They Really Believe and How They Can Be Reached
Aaron C. Harper

[AJPS 24.1 (February 2021), pp. 39-54]

Creating and Expanding a Research Culture at Pentecostal and Charismatic Seminaries and Graduate Schools in the Majority World[1]

by Dave Johnson

Many have been frustrated by the fact that western books do not totally address the theological, missiological, and pastoral issues in the Majority World. Also, the Pentecostal-Charismatic Movement (PC) in the Majority World, as well as other evangelicals, has experienced stupendous growth, but is often lacking in discipleship and maturity. I believe that part of the answer to these issues is to be found in creating and actively maintaining a research culture on our Majority World seminary campuses and online communities that will provide scholars with the atmosphere and resources to engage in research, reflection, writing, and publishing opportunities to address these issues. John Stott, a well-known Anglican pastor and scholar, agreed. In 1969, he created the Langham Partnership Scholarship program to help Majority World scholars, including those from the PC, to get their PhDs, which is at the heart of any research culture, with their commitment to return to the Majority World to teach and develop their own programs.[2] To date, more than 266 scholars have benefitted from this program. They returned home and have upgraded the quality of the theological institutions in their homelands and elsewhere.[3] In the beginning, all scholars went to the West to study. In 2005, however, Langham began to sponsor students at theological institutions in the Majority World, many of which had been started by Langham graduates. Thirty-six percent of Langham scholars have now come from these institutions.[4]

This paper seeks to identify what a research culture is, why it is necessary, and how, through the publication and marketing of research, PC seminaries and graduate schools can make a valuable contribution to

[1]The original version of this article was done as a seminar topic at the triannual General Assembly of the Asia Pacific Theological Association in Siem Reap, Cambodia, September 12-15, 2017.

[2]https://langham.org/what-we-do/langham-scholars/our-history/ (accessed June 24, 2020).

[3]Ibid.

[4]Ibid.

the strength, stability, and maturity of not only the global PC movement, but also the broader Church.

Scope and Limitations

Much of what can be described as a research culture involves post-graduate programs in all of their intricate detail. Since groups like Langham Scholars, and the International Council for Evangelical Theological Education (ICETE), which has a close relationship with Langham and others, including various regional accreditation associations all over the globe, have well-established standards regarding post-graduate education, less space will be given to that here.[5]

Since ICETE has published excellent literature on how to develop a research culture, I will give more space to publishing and marketing, which are part of the fruit and logical outcome of a research culture. Indeed, these two aspects, which are often not given their proper focus in the Majority World, are essential to contributing to the global academic dialogue. More importantly, publishing manuscripts that contain sound doctrine and practice are critical to the growth and stability of the PC movement in the Majority World and help address the staggering paucity of literature that addresses Majority World issues. But before the issue of a research culture can be considered, we must briefly consider the role of the seminary or graduate school in the PC Movement and the broader Church.

The Role of the Seminary/Graduate School in the Broader Church

Seminaries and the graduates and scholarship they produce must serve the Church. To demonstrate how this can be done, I will use Carl Gibbs's Leadership Training Pyramid as a paradigm, although I will restrict the use of it to issues related to developing and executing a research culture at the scholar's level.[6]

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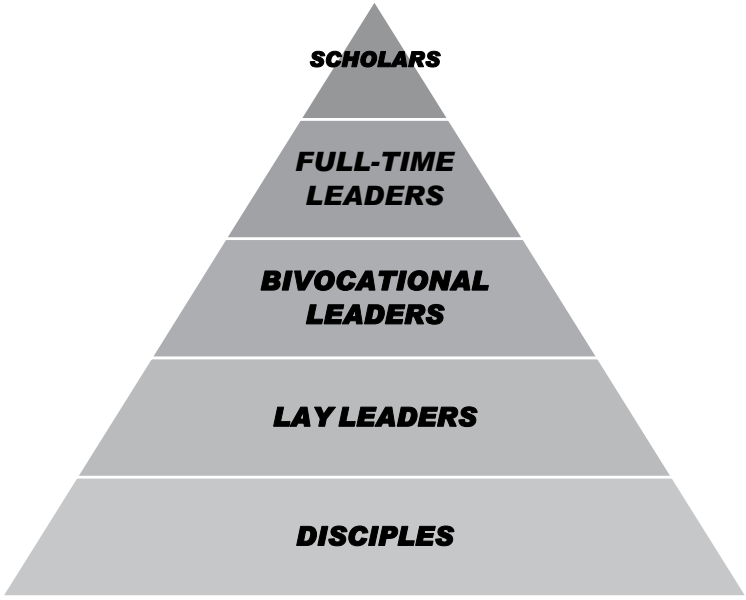
[5]https://icete.info/resources/the-beirut-benchmarks/ (accessed June 4, 2020). See also, Ian Shaw, *Best Practice Guidelines for Doctoral Programs*, ed. Riad Kassis, ICETE (Carlisle, UK: Langham Global Library, 2015), and *Handbook for Supervisors of Doctoral Students in Evangelical Theological Institutions*, ed. Riad Kassis, ICETE (Carlisle, UK: Langham Global Library, 2015).

[6]Carl B. Gibbs, "The Training Pyramid," in *Theological Education in a Cross-Cultural Context: Essays in Honor of John and Bea Carter*, ed. A. Kay Fountain (Baguio City, Philippines: APTS Press, 2016), 103-104, Kindle. Gibbs credits the original model to Lois McKinney *Course Manual: Educational Planning for Cross-Cultural Ministries* (Wheaton, IL: Wheaton Graduate School, 1989), 64.

Figure 1. Carl Gibbs' Leadership Training Pyramid



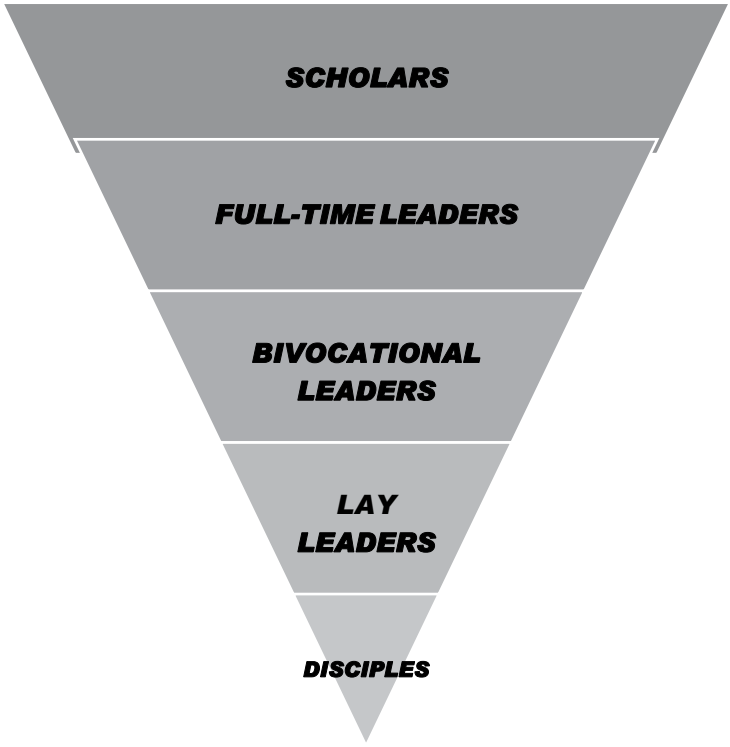
The lower two levels, Disciples and Lay Leaders training, are normally done through the ministries of the local church.[7] The third, Bivocational Leaders, could be done in a variety of contexts, but the top two, Full-Time Leaders and Scholars, normally require formal institutional training.[8] Gibbs contends that the higher one goes in education, the lesser the need for great numbers of trained personnel and estimates the need of one scholar for every 1,000 disciples.[9] While this number may be somewhat speculative, it does serve as a good example. It should also be noted that the higher one goes in theological education, the greater the cost.

For my purposes here, however, the main focus to note is that the influence of the scholars greatly outweighs its numbers. Gibbs notes that without biblically based scholarship, revival is not sustainable, and such a movement will lack defense against false teachings and unbiblical practices.[10] Simply stated, scholars can help stop the theological drift which can happen in any movement. Those at this level are trained to

[7]Gibbs, 105.
[8]Ibid.
[9]Ibid., 104.
[10]Ibid., 122.

write the books, create the curriculum and train the trainers, most notably for the lower levels of the Training Pyramid.[11] One former seminary president noted that almost all of the 101 Bible schools in his part of the world had at least one graduate of their seminary on the faculty, staff, or administration.[12] In other words, in terms of influence, the pyramid is inverted, meaning that the influence of scholars is disproportionate to its numbers and so on.

Figure 2. Inverted Carl Gibbs Leadership Training Pyramid



Writing the needed books, articles, and curriculum justifies and calls for doing thorough research on the issues at hand and the development of a research culture in our institutions to develop authors and to provide them with the content, time and atmosphere for research, writing and

[11]Ibid., 107.

[12]Dave Johnson, "FEAST/APTS in Retrospect Part II: The Baguio Years," *Asian Journal of Pentecostal Studies* 17, no.1 (February 2014): 19-42, 39.

reflection. Sponsoring an academic journal or other publishing venture offers an opportunity for new scholars to gain experience in publishing their work and make a small contribution to global scholarship in areas of their interest and expertise.

What Is Research?

Ian Shaw notes that

> research has traditionally been understood as original investigation undertaken to gain knowledge and understanding. It includes the generation of ideas; the development of projects that lead to new or improved insights; and the use of knowledge to produce new or improved materials, processes and designs. At its heart lies scholarship, which involves the creation, development, and maintenance of the intellectual infrastructure of a subject or discipline.[13]

Indian research expert Jessy Jaison adds that research is about "seeking new dimensions of knowledge, identifying issues, bridging gaps, building theories in the existing knowledge."[14] For theological institutions, cognitive knowledge alone must never be the final goal, which must be to honor God and serve the Church, both local and global. Research, then, "is a journey of discovery, which will lead to finding out new things and devising new arguments."[15] Ideally, this is a lifelong adventure for scholars who wish to grow and share their wealth of knowledge with others.

What is the Purpose of Research?

The primary goal of all theological research is to glorify God[16] and meet the needs of the Church. Research that does not serve the Body of Christ in some way, either in the academe or local level, should be avoided at all costs. Among other things, glorifying God calls for the same academic rigor that is practiced in the secular world, and Pentecostal scholars need to be every bit as concerned about orthopraxy

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[13]Ian J. Shaw, *Best Practice Guidelines for Doctoral Programs*, ICETE (Carlisle, PA: Langham Global Library, 2015), 9-10, Kindle.

[14]Jessy Jaison, *Qualitative Research and Transformative Results: A Primer for Students and Mentors in Theological Education* (Bangalore: SAIACS Press, 2018), 10.

[15]Ian Shaw, *Handbook For Supervisors of Doctoral Students in Theological Institutions*, ed. Riad Kassis, ICETE (Carlisle, UK: Langham Global Library, 2015), 11, Kindle.

[16]Shaw, *Best Practice*, 11.

as they are about orthodoxy.[17] In other words, scholars are also called to be servants. Finally, research, to the extent that it is Spirit-guided and empowered, especially in theology and missiology, is an act of worship in and of itself.[18]

Why Do Research in the Majority World?

There are multiple reasons for doing research in Asia that cover the spectrum of doctrine, leadership practices, training and sending missionaries, and living the Christian life in each local context. Some of the biggest issues include the de-westernization of the gospel and dealing with practitioners of other world religions as well as those involved in animistic and polytheistic practices that have been imbedded in their cultures for several millennia.

Asians are also confronted by false doctrine and folk Christianity, to which the PC movement is not immune, cults, strange practices of every kind, as well as false messiahs and prophets. All of this calls for intellectual and missional engagement of the highest order.

Developing a Research Culture

For this discussion, the development of a research culture is mainly focused on administrators and faculty. At schools with master of theology and doctoral programs, this would include students in those programs.[19] Ian Shaw explains, "A research culture is a community that thinks that academic research is important, is committed to continually producing research, provides accessibility to research tools, provides facilities and provides or seeks opportunities to publish that research."[20]

Shaw goes on to explain that

> a research culture is not just a place where research takes place. It is an aspect of a critically reflective learning culture, where the capacity to think fresh thoughts and welcome creative insights, becomes a core value. . . . A research culture is an ideas culture. Fresh approaches and perspectives are a vital resource

[17]Ibid.

[18]DeLonn Rance, "Missiological Research as Worship: A Pneumatological Journey of Discovery," in *Missiological Research: Interdisciplinary Foundations, Methods and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Pasadena, CA: William Carey Library, 2018), 287.

[19]For schools with post-grad programs, the works by Ian Shaw listed in the bibliography are excellent resources for developing a research culture in those areas.

[20]Ian Shaw, lecture at an ATA/ICETE seminar on research, Manila, February 2017.

for the wider church community, helping them to reflect on how to live and think in their own culture, and as a way of evangelical scholars contributing to global academic discourse.[21]

How Can a Research Culture Be Created?

The schools' leadership must be committed to the vision of a research culture and be willing to provide the time and resources necessary to make that dream a reality. For schools that have not yet started their research culture and wish to do so, I recommend that the leadership begin by starting with the resources at hand and building from there.[22]

Creating a research culture can be costly. For schools that do not have the resources to do this on their own, forming a network of schools may bring together the resources necessary to do so. Regarding post-graduate education, the Pan-Africa Theological Seminary, a joint project of the Africa Assemblies of God Alliance and the Assemblies of God World Missions (AGWM USA) that was formed for the purpose of offering doctoral level education, is an excellent example. It is based on the campus of the West Africa Advanced School of Theology (Assemblies of God) in Lomé, Togo, but has satellite campuses throughout the African continent, making it available to more students who cannot leave their ministries to study in residence and can also use the library facilities at the satellite schools.[23] In Asia, this is accomplished through a consortium of evangelical seminaries, which includes schools within the PC tradition, known as the Asia Graduate School of Theology (AGST). This was formed in 1984 under the auspices of the Asia Theological Association (ATA) and has branches in several Asian countries.[24] The Asia Pacific Theological Association (APTA), which is Pentecostal and has eighty-four member schools around the Asia Pacific Rim and in Pacific Oceana,[25] sponsors annual theological forums where papers on relevant issues are presented and discussed.[26] The ATA, which has 356 member schools in thirty-three

[21]Shaw, *Handbook*, 115-116.

[22]The resources by Ian Shaw, Jessy Jaison, and others listed in the bibliography are excellent places to start. Also, Shaw identifies a number of other resources available online that should be reviewed.

[23]www.pathseminary.org (accessed August 20, 2019).

[24]www.ataasia.com (accessed August 20, 2019), including at this time Japan, The Philippines, Cambodia, Malaysia, Myanmar, Singapore, and Thailand.

[25]Email from Ann Fuentes to the author, August 3, 2020.

[26]http://apta-schools.org/ (accessed June 24, 2020).

nations across Asia,[27] also has an annual theological forum in which PC scholars participate along with a broad range of other evangelicals. One global platform seeking to promote research in the Majority World is the World Alliance for Pentecostal Theological Education (WAPTE), which holds a consultation every three years.[28] As those engaged research cultures produce theses, dissertations, and other monographs, the question should be raised if, how, and where, they might be published.

Should We Publish Our Work?

Ian Shaw makes an excellent case for publishing:

> Good research should be shared, discussed, and disseminated widely. The overall readership for academic papers and peer-reviewed monographs may not be large, but they are usually read by the key players in the academic debate. Therefore, having a strategic input into shaping the trajectory of scholarship is a very important activity. To bring a distinctive evangelical perspective into such academic discourse is an aspect of Christian mission.[29]

Shaw writes in the specific context of research cultures in Europe, which are often a part of a secular university system, and his comments must be understood in that light. PC scholars in the Majority World have, can and should make an excellent contribution to scholarship. However, the primary purpose for research and publication must be to serve the needs of the Church, with which Shaw also agrees. In Asia and Africa, these churches often exist in the places where non-Christian religions are in the majority or are at least followed by a significant minority of the population, meaning that scholars in these contexts do not have the luxury of seeing academic debate and dialogue as an end in itself. This makes the publication of research all the more critical. Finally, if we do not publish, western theological textbooks and theological formulations will continue to dominate the theological landscape in the Majority World.

We've Decided to Publish, Now What?

Once the decision has been made to publish, a number of other questions must be answered, such as what will be published, who the

[27]Email from Theresa Lua to the author, August 3, 2020.
[28]https://wapte.org/ (accessed June 24, 2020).
[29]Shaw, *Handbook*, 121.

target audience is, what language is preferred by the target audience, etc. The answers to these must be thoroughly weighed.

If a school is producing theses, dissertations, and faculty monographs, it would naturally follow that the school should focus on publishing these things. The target audience would then be identified as pastors, missionaries, and those involved in theological and missionary education. One key thought here is that the school's publishing ministry should reflect the academic level, values, and goals of the school. Publishing good work at the academic level of the school can enhance the reputation, influence, and legacy of the institution.[30] Publishing material that is poorly done or written on too low of an academic level can also have a negative effect on the school's reputation. Scholars who wish to rewrite their theses and dissertations for a more popular level through other publishers or by self-publishing should be encouraged to do so.

Careful attention needs to be given to the manuscripts selected and the publishing process, keeping in mind that the reputation of the publishing entity and the school ride on every page. Since most theses and dissertations are written to the standards of the thesis or dissertation mentor, the inside and outside readers, and the thesis or dissertation committee, as well as the institution involved, some rewriting may be required to make the manuscript more appealing to a broader readership. For example, most readers will not need to know, nor will they be interested in, the details of how field research was conducted. This can be moved to an appendix or simply deleted. Tables of data may be able to be condensed, combined with other tables, summarized in the text, or moved to an appendix to make the text of the manuscript flow more easily. For example, my own dissertation had fifty-seven tables of data which reduced to twenty-seven in the published version, with no appreciable amount of data lost.

If manuscripts are accepted from authors not affiliated with the school doing the publishing, a review process, normally by at least one or two experts in the field of the manuscript being considered, should be done to determine if the manuscript meets the academic standards of the school and, if not, what rewrites need to be done to make it acceptable. For example, are there weaknesses in argumentation or are critical sources in the field missing? In this case, the person overseeing the publishing should make appropriate guidelines available to the reviewers. Ideally, those overseeing the publishing would determine the potential marketability of the manuscript before even sending it to the reviewers. However, the main focus of publishing should be on making

[30]Email from John Carter to the author, May 23, 2020.

a contribution to scholarship and serving the needs of the Church and the academe, regardless of whether the manuscript has the potential of becoming a best-seller—a level of popularity seldom achieved by academic works anyway.

Editorial and formatting guidelines regarding grammar and punctuation should be established. In most cases, the guidelines used for the thesis or dissertation can be followed. Some guidelines, however, allow the author some flexibility, for example, in what types of headings or subheadings are used. In this case, it would be well if the publishing process eliminated this choice in an effort to maintain consistency from one publication to the next. This is particularly important in the case of journals, where readers can easily notice style differences from one article to the next, which detracts from the quality of the work.

Editors should be selected with great care. Ideally, they should be native speakers of the language used in publication and have proven credentials as an author or editor. Two types of editors are normally needed for each manuscript or article. The first would edit the content of the article or manuscript for grammatical errors and flow of thought, etc., while the second would focus on spelling, punctuation, and formatting, etc.

Once the manuscript is ready, the next step is to do the layout and cover design. Because these items are so critical for marketing and selling the book, I recommend that a professional be employed for these tasks. Since technical glitches and other things can happen once the manuscript has been put into publishing format, normally pdf, the manuscript should be sent back to the editorial team for proofreading. Most manuscripts will still have many minor errors at this point, so this step is critical. If possible, the proofreaders should not be the ones who did the editing because one's eyes can easily gloss over mistakes made in an earlier edit. In general, the more qualified eyes that see the manuscript the better, although this is not always possible. With all of this in place, however, no one has ever produced a perfect manuscript, but every effort should be made to pursue excellence.

Where Can We Publish our Work?

In this aspect, as well as nearly every other aspect of a research culture, economics cannot be ignored. While there are good publishers in the West that are publishing the work of Majority World scholars, most cannot sell their books at an affordable price for those outside of the western nations. Developing lower cost publishing ventures in the Majority World is critical to publishing and marketing such research.

In the 1990s, the leadership at our school (Asia Pacific Theological Seminary) made the decision to become a publisher to make the work of scholars more widely available and launched APTS Press.[31] Some funds were raised for original capital investment, with the understanding that sales of the books produced would allow the school to keep publishing. So far, this arrangement has worked relatively well. From 1995 to now, the school has published twenty-five books, many of them being theses and dissertations written by our own students and faculty members.

In 1998, the school pioneered a new semi-annually published, peer-reviewed journal known as the *Asian Journal of Pentecostal Studies* (AJPS), one of the few journals in Asia dedicated to the study of Asian Pentecostalism.[32] Along with APTS Press, this provided another avenue for Asian authors, as well as western missionaries working in Asia, for publishing their work and contributing to scholarship. One of the aims of the publishing ministries at APTS is to give new authors a chance to publish their first work. At least two of the contributors, Wonsuk and Julie Ma, have gone on to become noted authors. Another journal, the *Journal of Asian Mission*, also published semi-annually and peer reviewed, was launched at about the same time at APTS under the sponsorship of the Asia Theological Association. The scope of this journal was and continues to be broader than the PC tradition, covering the work that evangelicals are doing in Asia. While the Press has maintained financial viability fairly well, the AJPS has not. While paid subscriptions, both through EBSCO and individual subscriptions, as well as students' fees have helped, the bulk of the AJPS's budget must come from the donations of friends and supporters of APTS.

There are other factors that need to be considered aside from finances. For any publishing enterprise to be successful, the school's top leadership must be committed to the enterprise in both word and deed. Sadly, the task of publishing is often committed to faculty members who already have full teaching and administrative loads, leaving publishing as a lower priority to be done in the remaining time. While the work ethic and productivity of such faculty members is admirable, this is not the best-case situation due to the need to invest time in manuscript selection, developing and executing good editing and production processes, and marketing the end product. The best-case scenario is for the administration to reduce the workload of those in publishing to do their work, although this may lead to the expense of hiring more faculty to pick up the slack. In one case that I am aware of, the administration agreed to give their head of publishing the opportunity of dedicating 75

[31]The more recent books produced by APTS Press can be seen at www.aptspress.org.

[32]The journal can be read and downloaded without cost at www.aptspress.org.

percent of their time to the job and the result has been a robust publishing ministry that is slowly gaining recognition from scholars and church leaders around the globe.

Marketing is another huge challenge that is often not adequately addressed by the academic community. Part of the problem is that most academics appear to lack business acumen or are simply more focused on their writing and not concerned about marketing their work. One well respected school with an excellent publishing ministry admitted to me that marketing is their weakest link and their sales reports reflected it.[33]

Marketing, like research, writing, and publishing, is a lot of work. But what is the point of doing all the hard work of publishing a book if only a few people are going to read it? What is the point of writing for publication and not trying to get it into the hands of as many people as possible? While it is not normally regarded as such, good marketing is critical to contributing to scholarship. A good rule of thumb for any seminary publishing ministry is to spend as much time, effort, and money in marketing as they do into research, writing, and publishing.

There are good reasons for publishing and marketing well. One, publishing the work of our faculties and students, as well as others, contributes to the global discussion on the issues of the day and can give specific focus on theological and missiological issues in the Majority World that are not adequately addressed by literature from the West. Given that the center of Christianity is now outside the West, making every effort to get books into the hands of those who can benefit from them is critical.

Second, good publishing and marketing adds prestige and credibility to the seminary involved, as well as providing an excellent marketing opportunity for promoting the school. This enhances the research culture as more potential students recognize that if they do their post-graduate work at a school with a publishing ministry, they may be able to publish their work, thus adding more scholars to the various fields of inquiry that are making a contribution to the seminary and, most importantly, to the growth and stability of the Body of Christ in the Majority World.

The third reason is financial. Resources gained from the sale of books can be reinvested in continuing and even expanding the publishing ministry of the school to make an even greater contribution to research and scholarship!

The emergence of digital publishing over the internet through companies such as Amazon has opened vast new opportunities for new publishers to enter the field and make their work available at a reasonable cost. Books can and should be made available in e-book, mobile phone,

[33]The name of the organization is intentionally withheld.

and print-on-demand format so that the individual buyer can do what is best for them. Care must be taken to ensure that the internet publisher is active in, or at least ships to, the part of the world where one wishes to market, and there is a lot of demographic research online that will help publishers to make wise decisions.

More media platforms continue to come online. A wise publisher will develop a good relationship with media experts who can advise as to which platforms should be used and which should be avoided. Also, publishers need to identify and know their reading audience. Answering questions like "How does my target audience use the internet?" are critical questions to be answered.[34]

Individual seminaries should also market their books locally, at least through their campus bookstore and through other events on campus, especially if they rent out their facilities to other Christian groups for conferences or conventions. Local bookstores and national chain stores may also be a viable option, although these stores are normally geared for the popular market. In this situation, most bookstores will only take books on consignment and may require the execution of a legally binding contract. Care must also be taken to have relationships with the booksellers as not even all Christian booksellers conduct business by biblical ethics and even those that do are as prone to human error as anyone.

In all cases, advertising is critical as books do not sell themselves. Since a seminary publisher will likely have limited funds for advertising, pursuing free marketing options is the best way to go. Most social media platforms provide some free advertising space, such as a fan page on Facebook. In this case, the publisher should try to learn which social media their target audiences use most.

An email database should be built, starting with the seminary's current students, faculty, and alumni association, then branching out to include theological, denominational, and ministerial associations with which the seminary is associated and in which it is most well-known. Once these are in place, other databases from other organizations within the target market of the publisher can be added by simply scouring their websites. There are hundreds of these associations worldwide and most maintain a website where the email addresses of participating institutions and individuals are publicly available. Here, one must take care that in some cases permission must be sought to add names, but this is not usually the case. Using mass mailing companies like MailChimp gives the receiver the opportunity to remove themselves from the database without undue hassle if they desire. The downside of this approach is that

[34]One example of a good site to research for this kind of information is www.wearesocial.com.

considerable time and effort is required to build even a modest size database. But for new publishers with no name recognition in the wider market, this may be the best way to gain a niche. Marketing can also be done by having books reviewed in journals and by paid advertising.

Another option is to pursue licensing arrangements with other publishers, normally in other parts of the world. For several years now, APTS Press has enjoyed a good relationship with Wipf & Stock Publishers in Eugene, OR. We publish our work jointly with them, meaning that they accept any manuscript that we send them for publication and pay us a per copy royalty based on their retail price of the book. Aside from the financial considerations, there are two advantages for us. One, Wipf & Stock is well known and respected in Asia and elsewhere. Linking our name to theirs gives us additional visibility, credibility, and name recognition that we might not have otherwise. The other advantage is that our books then become available to their customer base, which is likely much larger and somewhat different than ours. As the current director of the APTS Press, I am continually on the lookout for others.

If a school cannot or does not wish to publish their work themselves, another option may be to partner with an existing publisher. The Asian Theological Seminary in Manila, for example, has partnered with OMF Lit., the largest evangelical publisher in the Philippines, to publish a number of fine books relevant to their Filipino audience. The Asia Theological Association is another case in point. They now publish their work, which includes their fine Asia Bible Commentary series, through a partnership with Langham Scholars, giving them access to the global market. If necessity is the mother of invention, there is ample room for creative ideas and partnerships to flourish among those with similar interests.

Final Thoughts

In the beginning, I spoke about the need for resources dealing with Asian issues. I hope that these suggestions have helped us to see that we can and should address these issues through the development of a research culture, including publication. This takes a lot of time and hard work, but the needs of the Church in the Majority World demand that we do so.

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‘Production of Knowledge’ as a Vocation of Pentecostal Theologians at the Postmodern Turn: Nurturing Research Culture Among Pentecostal Theological Educators in India

by Josfin Raj

Introduction

The Global Survey on Theological Education conducted by the World Council of Churches in partnership with the Institute for Cross-Cultural Theological Education in Chicago and the Centre for the Study of Global Christianity in Boston provides a promising finding that there is an unprecedented growth seen in Pentecostal/Charismatic theological education at the global level.[1] It is interesting to see this growth among the Pentecostal theological institutions and educators in India who are involved in serious research on pertinent issues. To this emergent context of theological research education, the writer examines current trends within the Pentecostal theological education and tries to provide guidelines for nurturing a research culture[2] at the postmodern turn. The Postmodern turn in theological education is characterized by the

[1]“Growth is seen in Evangelical and Pentecostal/Charismatic theological education; decline is seen in mainline Protestant and Roman Catholic traditions.” in “Global Survey on Theological Education” https://www.globethics.net/web/gtl/research/global-survey (accessed June 20, 2019). Also see *Christianity in its Global Context, 1970 – 2020: Society, Religion, and Mission* (Gordon-Conwell Theological Seminary: Center for the Study of Global Christianity, 2013), 13.

[2]Research culture refers to a pattern of basic assumptions about research. ‘Research culture’ is used in this article to reflect upon imbibed educational culture which focuses on research. The article is oriented toward the advanced theoretical research level of education such as postgraduate or doctoral research. Subrata Chakraborty, “Creating a Culture of Research in India,” *The Hindu Business Line* (August 24, 2017, updated January 09, 2018) https://www.thehindubusinessline.com/ opinion/creating-a-culture-of-research-in-india/article9830350.ece (accessed January 10, 2019).

implication of postmodern tenets in the research education.[3] For the same reason, this paper mainly argues that production of knowledge should be considered as one of the prominent vocations of Pentecostal theological educators, particularly in the Indian context.

Theological Research Education in India at the Postmodern Turn

Generally, there is a clear difference in the way theological research is done in the Global South and Global North. The Euro-American context developed their research mainly in line with the university setting with disciplinary specification. But theological research in the Indian context started in relation to Christian mission and among the 'open public'.[4] Gnana Patrick states this difference clearly thus:

> The important point to be noted here is that Indian theological researches, unlike those in the west, situate themselves in response to social transformative concerns related to poverty, patriarchy, caste, marginality, etc., and the topics for researches are those emerging out of these realities. In this sense, Indian theological researches are bound by contextual realities of life and shaped by intentionality of pastoral praxis. As a consequence, Indian theological researches do not enter sufficiently into the theological fields of specialization as Euro-American researches do.[5]

During earlier periods of Christian history of India, both Catholic and Protestant missionaries such as Robert de Nobili, Bartholomew Ziegenbalg, the Serampore Trio[6] and so on significantly contributed to theological research.[7] They played an important role in triggering both

[3]The phrase 'Postmodern turn' in this article is used to refer to theological research trends in India directly or indirectly influenced by postmodern tenets. See the section 'Predicament and Possibilities of Postmodern Turn in Indian Theological Research Education' in this article for further discussion.

[4]Gnana Patrick, "Future of Theological Research in India," in *Theological Research in the Global South: Prospects and Challenges* ed. P. G. George (Serampore: SATHRI, 2015), 128.

[5]Ibid., 129.

[6]Joshua Marshman, William Carey, and William Ward are considered as the Serampore Trio who worked as a catalyst for the establishment of Serampore College, Calcutta.

[7]Patrick, 129.

secular and theological researches.[8] However, in the second part of the 19th century *Ashram*-based theologizing gained popularity and Indian Christian theology is the outcome of this movement.[9] This *Ashram*-based theologizing and further developments in theological research opened a new path for theological education in India. The following section will inform about the current status of theological research education in the postmodern climate of India.

Context of Theological Research Education in India

There are three main streams that regulate theological research education in India at present.[10] The first stream is the Senate of Serampore College (University), one of the chief catalysts for theological education and research in India.[11] They have various research organizations working under them like the Board of Theological Education Senate of Serampore College (BTE-SSC),[12] South Asia Theological Research Institute (SATHRI) and Senate Centre For Extension and Pastoral Theological Research (SCEPTRE). The second stream is the more evangelically driven Asia Theological Association (India) (ATAI). It is an accrediting body or agency comprising of 160 plus theological institutions offering various degrees.[13] According to their official website, there are only two institutions offer doctoral

[8]The foreign missionaries conducted researches in relation to language studies with the main intention of translating the scripture into vernacular language and communicating the gospel with local people. Their studies on Hindu philosophy were driven with a purpose of refutation. They also introduced western educational systems in India which unfortunately bifurcated ministerial training with secular scientific studies.

[9]*Ashram* is an anglicized Sanskrit word to refer to a *guru* (teacher) who resides with his family and disciples with a purpose of imparting knowledge. However, in Christian theology, important people in this movement like V. Chakkarai, A. J. Appasamy and P. Chenchaih used this idea to share the indigenous Christian theology. See Robin Boyd, *An Introduction to Indian Christian Theology* (1969; repr., New Delhi: ISPCK, 2006), 110-184; John S. Thannickal, *Ashram: A Communicating Community* (Bangalore: Center for Contemporary Christianity, 2011).

[10]Though this classification has its own limitations, perhaps, I find it is easy to understand the context of the theological education in India.

[11]Senate of Serampore College (University) is located in West Bengal. For more details visit their official website https://www.senateofseramporecollege.edu.in/ (accessed July 20, 2019).

[12]Board of Theological Education Senate of Serampore College is established by the National Christian Council of India. For more details https://btessc.org/ (accessed June 20, 2019).

[13]For more details visit ATAI's official website https://ataindia.org/ (accessed June 20, 2019).

degrees and thirteen institutions that offer M.Th. programs. The third stream is secular universities such as Martin Luther Christian University (Meghalaya), Sam Higginbottom University of Agriculture, Technology and Sciences (SHUATS, Allahabad), Mysore University, Andhra University, Madras University, and others. They function under, mainly, the department of Philosophy and Religious Studies and sometimes connect with theological institutions providing certificates recognized by the University Grant Commission (UGC).[14] Their theological articulation is more secular in nature. The entrance of secular universities to theological research is the recent development of theological education in India.

After the independence (1947), theological research was directed to the economic and political concerns of the country from an indigenous *Ashram*-based model.[15] In the 1960s the theological orientation shifted to marginalized people groups such as the Dalit, tribal people and other weaker sections of the society.[16] Liberation theologies in the other parts of the world also influenced the theological research orientation. This shift is understood as one of the aftermaths of postmodern thinking. The postmodern turn helped theological articulations to record divergent polyphonic discourses within the theological research.[17] Most of the time, such researches challenged the traditional pattern of the research education. Currently, there are new ground-breaking researches happening mainly from the Senate of Serampore, ATA and secular streams in relation to people's experience, public theology and other areas of research. A later stage of this paper will analyze how these three

[14]The UGC, however, was formally established only in November 1956 as a statutory body of the Government of India through an Act of Parliament for the coordination, determination and maintenance of standards of university education in India. For more details https://www.ugc.ac.in/ (accessed July 20, 2019).

[15]See P. D. Devanandan, *Preparation for Dialogue: A Collection of Essays on Hinduism and Christianity in New India*, eds. Nalini Devanandan and M. M. Thomas (Bangalore: CISRS, 1964). Also M. M. Thomas, *Christian Social Thought and Action—A Necessary Tragedy*, in *M. M. Thomas Reader: Selected Texts on Theology, Religion and Society* (1943), ed. T. Jacob Thomas (Tiruvalla: CSS, 2002).

[16]For more details of the history and development of Christian theological reflection in India see my book *Inclusive Christ and Broken People: Towards a Dalit Christology in the Light of the Early Church Faith Confession* (New Delhi: Christian World Imprints, 2018), 25 fn 142; Samuel Amirtham, "Some Trends in the Development of Theological Education in India," *India Journal of Theology* 25, no. 3-4 (July-December, 1976): 197-209.

[17]J. Andrew Kirk, "The Postmodern Condition and the Church's (Co)mission," in *Mission and Postmodernities: Regnum Edinburgh 2010 Series* ed. Rolv Olsen et al. (Oxford: Regnum Books International, 2011), 23-24.

streams hamper Pentecostal theological research education. Meanwhile we will discuss more deeply how the postmodern turn helped theological research education.

Predicament and Possibilities of the Postmodern Turn in Indian Theological Research Education

It is a herculean task to sum up the tenets of postmodernism and its impact upon theological education at the research level. However, postmodernism plays a major role in modeling and structuring current theological research, which focuses on liberation and contextual theological reflections. It considers knowledge as a social construct or a product of a community.[18] Hence, postmodernism encourages polyphonic discourse in educational practices. There is no strict disciplinarity in the postmodern research. This celebration of plurality of voices, for better or worse, has affected Indian theological research. Perhaps the postmodern turn in the theological education at a global and national level brings both positive and negative contributions.

Polyphonic Discourses

In the past, till the enlightenment period of the West, knowledge was understood as 'divine'. Religious truth claims always bypassed the rational thought pattern. When rationalism and humanism started to flourish, knowledge became 'given'. This became the base of the modern thought pattern which narrated the 'objectivity or absoluteness of truth'.[19] To this wider context, postmodernism entered. In short, modernism broke with tradition; postmodernism breaks with modernism.[20] The postmodern turn makes a claim for the plurality of truth. In the words of Knud Jørgensen, "Principles are replaced by preferences. . . . There is no privileged civilization or culture or belief, only a multiplicity of cultures and beliefs. The grand narrative of human progress of modernity has been transformed into the numerous small

[18]Rajan Gurukkal, "An Introductory Outline of Knowledge Production in Pre-colonial India," *Indian Journal of History of Science* 51 no. 1 (March, 2016): 9-21.

[19]Ernst Troeltsch, *The Absoluteness of Christianity and the History of Religions* (1971; repr. Louisville, KY: Westminster John Knox Press, 2005), 51.

[20]Knud Jørgensen, "Foreword," in *Mission and Postmodernities: Regnum Edinburgh 2010 Series* ed. Rolv Olsen et al. (Oxford: Regnum Books International, 2011), viii.

stories of peoples and cultures."[21] "The sense of universal knowledge and objectivity is questioned or neglected."[22] Theological research has also undergone radical change in the approach and by the way research is done at the postmodern turn. For instance, the emergence of liberation and contextual theologies is a reaction to the metanarratives of the western dogmatic theologies. Theologies from the margins, public theology and so on open new avenues for theological researchers, which is also the result of the postmodern turn that we live in. It is in this context that Pentecostal voices can also get authenticity and validity among other voices.

Knowledge, Power and Hegemony

The major postmodern philosophical understanding on educational research is driven by the motto of 'production of knowledge'. Those who are able to access or produce knowledge are powerful in the society. Sometimes, this knowledge-power leads to hegemony over the 'knowledge-less' persons or community. In the modern period, knowledge through education was the privilege of the elites of India. They monopolized knowledge for the exploitation and oppression of the weaker sections of the country. Felix Wilfred writes that in the globalised context, the knowledge is handled by the few and exclusion of the many is the characteristics.[23] He adds, "At a time when knowledge is sought as a means of power—economic, technological, etc. —there is the trend to monopolize is for one's benefit. . . ."[24] But the postmodern trend gives avenues for the marginalized peoples to be involved in the production and distribution of knowledge. There is no one who can be the custodian of the knowledge; knowledge becomes decentralized. The voices of the weaker or marginalized can be resonating in the research activities. Therefore, Wilfred suggests that, "By making higher education accessible to more and more segments of people, Christian institutions will also try to make up for the imbalance created in inter-human relationships by modernity. Making available higher education for those at the margins is to empower them and create leaders among them."[25]

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[21]Ibid.

[22]Ibid.

[23]Felix Wilfred, "Rethinking Christian Identity in Global Process: Implications for Asian Christian Higher Education," *Jeevadhara: A Journal of Christian Interpretation* XXXIII, no. 193 (January 2003): 37.

[24]Ibid.

[25]Ibid.

This is not true if theological education becomes unaffordable for the people at the margins.[26]

Research Culture

Currently theological education has vibed/thrived with research culture in which mainline research-oriented studies are encouraged to 'produce knowledge'. Modern research culture is mainly "founded in modernity's self-motivated, self-directing, rational subject, capable of exercising individual agency"[27] whereas "postmodernism's emphasis is on "the inscribed subject, the decentered subject constructed by language, discourses, desire and the unconscious. . . ."[28] In the current Indian theological research, production of knowledge with particular intention is spread through journals, books, monographs etc. However, literature production does not promise the development in qualitative research.[29] Subrata Chakraborty narrates that "[i]n India, publications happen due to individual initiatives, often driven by survival or promotional needs rather than being drawn out of purposeful collective effort. The difference, thus, is 'want to' versus 'have to', propeller being 'individual need' rather than 'common zeal'."[30] The research culture of production of knowledge must be regulated with strict guidelines.

After having a brief survey of Indian theological research, we can summarize that serious theological research is undertaken by evangelical, ecumenical and secular educational institutions. There are also scholars who contribute and partake in the production of knowledge with much vigour and seriousness. This wider context must be kept in mind before we analyze current Pentecostal theological education. If Pentecostal scholars are not taking advantage of this situation, the voice of the Pentecostalism and Pentecostal scholarship will be diminished or silenced with the heavy materials produced in these knowledge factories.

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[26]Pentecostals who come for theological education are mainly first-generation Christians from independent churches who do not financially support their studies.

[27]Robin Usher and Richard Edwards, *Postmodernism and Education* (London and New York: Routledge, 1994), 2.

[28]Ibid.

[29]Subrata Chakraborty, "Creating a Culture of Research in India." *The Hindu Business Line* (August 24, 2017 updated January 09, 2018) https://www.thehindubusinessline.com/opinion/creating-a-culture-of-research-in-india/article9830350.ece (accessed January 10, 2019).

[30]Ibid.

General Overview of Pentecostal Theological Research in India

Indian Pentecostalism is the outcome of numerous revival awakenings across India. There are several historical evidences to affirm that Pentecostalism or charismatic awakenings took place in India even before the Azusa Street revivals or even before western Pentecostalism reached India.[31] Indian Pentecostals can also impress others about the earliest beginning of theological education/training in India. In 1922, Mount Zion Bible College, Mulakkuzha and Mizpeh Bible College, Thrissur were founded in Kerala. John H. Burgess opened Bethel Bible Institute (now known as Bethel Bible College) at Travancore in 1927, which was the first permanent Assemblies of God Bible College outside of the United States. Hebron Bible College of the Indian Pentecostal Church of God (IPC) at Kumbanad started in the year of 1930.[32] These are some of the earlier Pentecostal Bible colleges in India.

At present we have very few Pentecostal theological seminaries offering recognized postgraduate and doctoral level programs. Faith Theological Seminary (FTS), Manakkala, New Theological College (NTC), Dhradhun, Bethel Bible College (BBC), Punalur, Church on the Rock Theological Seminary (COTRTS), Vishakapatnam, New Life Biblical Seminary (NLBS), Cheruvakkal, New India Bible Seminary (NIBS), Paippad, and Ebenezer Theological Seminary (ETS), Vengoor offer postgraduate programs under either Senate of Serampore or Asia Theological Association (ATA).[33] Among these, FTS and COTRTS offers Ph.D./D.Th. programs and other offer M.Th. programs in various

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[31]Stanley M. Burgess, "Pentecostalism in India: An Overview" *Asian Journal of Pentecostal Studies* 4, no. 1 (2001), 87. For example Pentecostalism emerged in South India during 1860s by the leading of John Christian Arulappan. Allan H. Anderson, "Precursors to Pentecostalism in South India: John Christian Arulappan (1810-67) and the Christianpettah Revival," https://www.academia.edu/6068814/Precursors_to_Pentecostalism_in_South_India_John_Christian_Arulappan_1810-67_and_the_Christianpettah_Revival (accessed June 20, 2019).

[32]Roger E. Hedlund, *Quest for Identity: India's Churches of Indigenous Origin: The "Little Tradition" in Indian Christianity* (New Delhi: MIIS/ISPCK, 2000), 86.

[33]FTS and NTC [through Nav Jyoti Post-Graduate and Research Centre (NJPGRC)] offer postgraduate programs under the Senate of Serampore. The rest of the colleges are under ATA. The list is collected mainly from https://btessc.org/ and https://ataindia.org/ websites. Therefore, there is a chance that I have missed some of the Pentecostal seminaries that are seeking for recognition of their postgraduate programs. There are other Pentecostal institutions which offer postgraduate programs which are not accredited or affiliated to any recognized educational body.

disciplines.[34] In addition to this, there are other Pentecostal seminaries offering ministry doctorates and undergraduate programs like M.Div., B.D., B.Th. and so on. The following section evaluates current trends in Pentecostal research education in India.

Perils/Issues for Contemporary Pentecostal Theological Education/Educators in India

Pentecostal theological schools were established in India for short term courses to equip students for ministerial training. The observation of L. F. Wilson is true to early Indian Pentecostal education. He writes, "Emphasis was placed on the mastering of doctrinal positions and the memorization of scripture rather than on critical thought or scholarly research."[35] Therefore, Pentecostal training in the earlier period was isolated from other mainline church theological education. Now we have grown to offer advanced theological research programs. With an exclamation mark, Roger Hedlund writes, "Pentecostals today are included among the theologians of India!"[36] Let us identify some of the perils that current Pentecostal research education faces.

Labeling the Pentecostal Community as Superficial or Emotionally-Driven

Among mainline Christianity, the Pentecostal community is isolated for various reasons. This trend is also seen in theological education. Hedlund notes the experience of Pentecostal theological students at ecumenical and evangelical colleges that "Pentecostal beliefs and practices have been ridiculed in ecumenical and evangelical classrooms. In some colleges Pentecostal students were objects of faculty gossip and discrimination."[37] The Pentecostal community among the mainline churches was branded as a community of emotionally-driven people

[34]Collected from their official website https://ftseminary.wordpress.com/doctorate-in-new-testament/ (accessed July 20, 2019) and https://cotr.in/admission/programme-offered/ph-d-missiology/ (accessed July 20, 2019). However, according to ATA official website COTRTS is not listed among PhD offering institutions. COTRTS might have started the program and is waiting for ATA accreditation.

[35]F. Wilson, "Bible Institutes, Colleges, Universities," *The New Dictionary of Pentecostal Charismatic Movements: Revised and Expanded Edition*, eds. Stanley M. Burgess and Edward M. Van der Maas (Grand Rapids, Michigan: Zondervan, 2002), 377.

[36]Hedlund, 87.

[37]Ibid., 86.

groups. Though this ill reputation is slowly changing,[38] we do not hold an authentic Pentecostal voice as such. The Pentecostal community is branded with the image of being a superficial and emotional one. This challenge comes from the mainline churches' attitude towards the Pentecostal community. More than this, we have challenges from mainline theological academics, which are discussed below.

Ecumenical-Evangelical-Secular-Denominational Extravagant Commitments

As shared above, Pentecostal beliefs and practices were rejected by mainline churches. Pentecostal students had to face perils in pursuing studies in the mainline church-driven institutions.[39] At this point, however, the ecumenical (Senate of Serampore) and evangelical (Asia Theological Association) affiliating and accrediting bodies accept Pentecostal institutions and educators. Some of the prominent mainline seminaries render the service to Pentecostal educators.[40] This agrees with the remark of Hedlund that "[r]ejection has changed to acceptance. . . . Pentecostal success has occasioned academic recognition."[41]

Ecumenical or evangelical collaboration with the Pentecostal academy for research education has far-reaching effects in the way Pentecostals are involved in the research. I would argue that unique Pentecostal theological deliberations are hampered by evangelical and ecumenical commitments. The same concern is shared by Finny Philip:

> In India, theological colleges/institutions are accredited to either Serampore University (started by William Carey, but now controlled by liberal/liberation stream) or Asia Theological Association (an evangelical stream). Most of the Pentecostal colleges are part of ATA but most of the faculty comes from Serampore or ATA stream and does not have a Pentecostal outlook. Although they are Pentecostals, their thinking has been moulded by either liberal theology or non-charismatic evangelical orientation. This is reflected in the courses offered by Pentecostal colleges, they are general

[38]Rajeevan M. Thomas and Josfin Raj S. B., eds. *Pentecostalism: Polyphonic Discourses* (New Delhi: ISPCK/NLBS, 2019).

[39]Hedlund, 86.

[40]Ibid., 88.

[41]Ibid., 87.

> courses which any evangelical seminary in the West might offer.[42]

In a nutshell, Pentecostal research education was infringed upon by the ecumenical and evangelical framework. We uncritically follow 'evangelical' or 'ecumenical' directions in our Pentecostal theological deliberations. Perhaps, these frameworks have colonized most of the Pentecostal education and Pentecostal theologies in the Indian context. In short, Pentecostal theological institutions' dependency upon ecumenical or evangelical recognition eventually resulted in a sloppy and spurious way of Pentecostal knowledge production rather than its being genuine and authentic.

Popular/Traditional Pentecostal Concept of Ministry

In general, ordinary Pentecostals in India have an aversion towards higher theological education, which involves research-oriented training. Such knowledge acquirement, for them, is a waste of time, energy and money. Wilson observes that "A residual belief that spirituality and higher education are basically incompatible has limited the support of Pentecostals for higher education throughout their movement's history."[43] Wonsuk Ma observes that ". . . the image of a 'successful' Pentecostal minister is stereotyped as the pastor of a large congregation."[44] In addition, Wilson writes, "Pentecostal ministers with limited educational credentials have continued to enjoy places of prominence, which seemingly proves that formal education is unnecessary or even harmful."[45] Therefore, many Pentecostal scholars had to be content with ecclesial or missional work and could contribute less to cultivate a Pentecostal research culture.

Lack of 'Indian Pentecostal' Scholarship

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[42]Finny Philip, "Pentecostal Theological Education: Filadelphia Bible College India," *The Pneuma Review: Journal of Ministry Resources and Theology for Pentecostal and Charismatic Ministries & Leaders* (October 18, 2016) http://pneumareview.com/pentecostal-theological-education-filadelphia-bible-college-india/ (accessed 2 June 2019).

[43]Wilson, 373.

[44]Wonsuk Ma, "Theological Education in Pentecostal Churches in Asia," in *Handbook of Theological Education in World Christianity: Theological Perspectives-Regional Surveys-Ecumenical Trends,* eds. Dietrich Werner, et al. (Bangalore: ATC, 2010), 734.

[45]Wilson, 374.

As we have seen, Pentecostal scholarship is hampered by ecumenical-evangelical commitments, and therefore no authentic Pentecostal scholarship could nurtured in the Indian context. We have hundreds of doctorate holders in the Pentecostal community, but they couldn't nurtured an Indian Pentecostal scholarship. The observation of Finny Philip is true: "Indian Pentecostalism has not achieved the theological vigour of North American and European Pentecostalism."[46] We depend upon Euro-American Pentecostalism or ecumenical and evangelical literature for our research. Though there is much Indian Pentecostal literature that is produced, the lamentation of Finny Philip—"We don't have good theological study materials available. Everything has to be imported"[47]—echoes in our ears.

However, during the 1990s, there was an attempt to establish the National Association of Pentecostal Theological Institutions (NAPTI) with a view to nurture Pentecostal scholarship in India. The vision was emphatically stated in their manual as: "We must create our own hermeneutical principles and philosophy for our own situation."[48] However, this networking is not happening as expected.[49] Though we have a number of qualified Pentecostal educators, there is no common platform for their interaction and to produce knowledge.

Further, the lack of a Pentecostal research center or institution is another challenge that we face in India to nurture Indian Pentecostal scholarship. Pentecostal theological educators had no other options but to depend upon either Euro-American institutions or evangelical/ecumenical institutions to do their research studies. There is very rare institutional support for any research carried out on Pentecostalism within India. The promotion of a Pentecostal institution would spontaneously trigger the research culture among the Pentecostals in India. In this way Pentecostals could produce unique research projects.

Southern Concentration of the Colleges/Seminaries

Another issue Pentecostal education faces is the geographical concentration of the Pentecostal theological institutions. It is clear that

[46]Philip, "Pentecostal Theological Education: Filadelphia Bible College India."

[47]Ibid.

[48]P. J. Titus, "The Necessity of NAPTI in India Today," *National Association of Pentecostal Theological Institutions Manual* (Andhra Pradesh: Jyoti Press, 1994), 3.

[49]NAPTI later became the National Association for Theological Accreditation (NATA) in 1997. However, the momentum that NATA generated was abruptly lost due to the untimely demise of Rev. Dr. P. J. Titus in 2004.

the Pentecostalism nourished in the northern part of the country is distinct from that of the south.[50] However, the postgraduate Pentecostal colleges are concentrated in the southern part of India, especially Kerala. In the list of ATA and Serampore Pentecostal theological educational institutions NTC, Dehradun is the only one located in North India, which offers postgraduate level education or above. It makes clear why Hedlund addresses South India as a "bastion" for Pentecostal theological education.[51] In addition, we find that among the major Pentecostal educators in India, the names of the south Indians are prominent. Although it may not directly affect the research culture of Pentecostal education, there is a chance of demeaning northern Pentecostal discourses and also 'bias' from a southern perspective.

Facile Postgraduate and Doctorate Holders

Since independence, with the rapid development of Indian Pentecostal education/theological articulation, there has been a concomitant increase in the number of research studies, resulting in doctoral dissertations and in the publication of many volumes and articles in various theological journals. As Hedlund rightly pointed out, "Indian Pentecostal theologians have been trained in some of the world's finest universities."[52] It is another peril within the Pentecostal education that there are theological educators who pursue pseudo-colleges which will provide M.Th. and Doctoral degrees without rigorous research work. Although many Pentecostals are pursuing strenuous research, the pseudo-degree holders cannot be involved in the mainstream theological discourses. Perhaps the educational degree is merely a flamboyant title along with their name. It is also probable that they are not exposed to serious and strenuous research studies. "Lamentably, once a research degree is awarded, I have noticed the yearning to do more research ebbs. In other words, research has to rise beyond the step of instrumentality, to create and sustain its own culture."[53] It is disappointing to listen to the so-called well-educated who publicly ridicule theological education and

[50]Shaibu Abraham, *The History of the Pentecostal Movement in North India: Unfolding its Social and Theological Contexts* (New Delhi: Christian World Imprint, 2017).

[51]Hedlund, 81.

[52]Ibid., 87.

[53]Vinay Kumar Srivastava, "The State of Research Culture in Indian Universities," *Social Change* 47, no. 1 (March, 2017): 107. https://journals.sagepub.com/doi/pdf/10.1177/0049085716681914 (accessed June 20, 2019).

research activities. The result of this situation is that we have fewer quality theological educators. It is a sad state that some theological institutions provide postgraduate and doctoral degrees without accompanying serious research. Distinctively, this article makes a clarion call to (aspiring) Pentecostal educators and theological institutions to nurture a research culture even from the beginning of one's theological education.

To summarize, we have seen a number of perils and possibilities of Pentecostal research education in India. The following will attempt to respond to this situation.

Fostering Research Culture and Production of Knowledge

We have seen pertinent issues of Pentecostal research education in the Indian context. As theological educators, we cannot bypass such struggles, but must respond with suitable guidelines and strategies. This section will expound on the need for the research culture that we are aiming at and how production of knowledge would help us to inculcate research culture among the Pentecostal theological educators.

Need for Research Culture: Some Biblical Insights

Scripture encourages us to partake in the writing and production of literary works that are relevant for the edification and education of communities. We have biblical examples for nurturing research culture. Two volumes of Luke give us a lucid sample of the charismatic early church's research attitude (Luke 1:3-4).[54] In addition, the extensive writings of Paul are to be noted for the literary contribution of Paul for the first-century community.[55] At the end of his life, he left with some parchments for writing and some books for reading (2 Tim. 4:13). His encouragement to Timothy to continue in reading (I Tim. 4:13) is another example. Further, the Johannine writings stand alone in the total writing style of the New Testament. If anyone analyzes the literary genre of the Gospel, Epistles and Revelation of John, we find a group of people involved in the research. They wrote extensively in the context where there was no modern facility for writing and printing. They wrote to

[54]Jeffrey S. Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma: The Journal of the Society for Pentecostal Studies* 23, no. 2 (Fall, 2001): 221.

[55]Josfin Raj, *Pauline Corpus: A Paradigm for the Effective Christian Journalism in Contemporary India.* (New Delhi: ISPCK, 2013).

encourage, edify and educate the communities of faith and outsiders. This scriptural appeal has serious implications in the Indian Pentecostal context of theological research.

Production of Knowledge as a Christian Vocation or Ministry

As shared in the issues of Pentecostal theological education, Pentecostal ministry has revolved around the church and does not give adequate attention to the academy. However, we must reorient our view about theological education and research. Patricia B. Licuanan, an educator, recommends that theological education must be considered as a vocation. Her words are noteworthy in our context:

> Christian educators should view their work not simply as a job, not even simply as a career but as a vocation. One could have a good job, a successful career but lack a vocation – a deeper calling, an investment of one's being. A vocation is a commitment that sustains people, that brings growth and pride and love. While there may be some pain and definitely a lot of hard work, work in our Christian colleges and universities must for the most part be viewed not as duty or self-sacrifice but as springing from love and bearing fruit of joy and fulfillment.[56]

In the context of theological education, production of knowledge should be considered as one among the theological vocations or the theologians' vocation in the postmodern turn. The research culture has to be inculcated and nourished among the researchers in our institutions and world-class research methodologies should be followed.

The postmodern turn, in a sense, is a blessing for the Pentecostal community to nurture research culture. Wilfred writes: "Since knowledge leads to emancipation, it is viewed as something sacred. . . . Knowledge is said to derive from the divine light. Modernity was a departure from [the] tradition of sacredness and freedom."[57] The remaining section expounds this promising idea and draws possible benefits of doing the same.

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[56]Patricia B. Licuanan, "Vocation of Christian Educators: Christian Responsibility in Academia," *Jeevadhara: A Journal of Christian Interpretation* XXXIII, no. 193 (January 2003): 24.

[57]Wilfred, 39.

Nature and Characteristics of Production of Knowledge

First, the research culture that Pentecostal educators must cherish in India is critical in nature. Patricia B. Licuanan writes: "Christian educators have to be and should help their students to be a critical voice, demanding the best of our government, our institutions, our culture, ourselves."[58] Veli-Matti Kärkkäinen brings us two uses of the term *critical*. The first meaning is the contribution of modernism which he states is "something like 'tearing apart' or 'breaking down' beliefs dearly held, as in radical forms of biblical criticism."[59] The second meaning is contributed by postmodernity, which gives "more constructive meaning of *critical*, meaning something like 'sorting out' or 'weighing' between various opinions, options, viewpoints. On the way to a confident opinion or belief, the intellectual capacities are put in use to ensure that one's opinion is justified in light of current knowledge, experience, and wisdom."[60] To sum up, nurturing critical voices in research culture must be one of the premier mottos of Pentecostal theological research. This culture must be imparted to the upcoming generation of Pentecostal educators.

Second, Indian Pentecostal theological educators must cultivate a qualitative research culture. Though there are allegations about Indian secular researchers in relation to its quality,[61] it is partially true with theological research in India. There has been a certain amount of theological literature produced by Indian theological educators. It is encouraging to see that Indian theological works are being published in international publications and journals and being globally accepted. This trend must be sustained as the production of knowledge becomes the catalyst to enact this research culture. Quality assurance must be uncompromising activity within the research culture that we cherish.

Third, Pentecostal educators must follow a research culture which is sensitive to the cultural context. Instead of uncritically depending on the ecumenical/evangelical framework, they can nurture distinctive ways of doing research. By nurturing indigenous and contextual research culture,

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[58]Licuanan, 25.

[59]Veli-Matti Kärkkäinen, "Epistemology, Ethos, and Environment": In Search of a Theology of Pentecostal Theological Education," *Pneuma* 34, no. 2 (January, 2012): 253.

[60]Ibid.

[61]Subrata Chakraborty, "Creating a Culture of Research in India."

we could develop a true Indian Pentecostal identity. It also must be directed towards involvement in the developmental process.[62]

Fourth, production of knowledge must be a 'holistic' approach. Veli-Matti Kärkkäinen argues that a 'holistic' approach in Pentecostalism is an adaptation from the postmodern trend.[63] This approach incorporates every aspect of human existence and interactions. There is no difference between sacred and secular. One of the proposals of Paul W. Lewis is noted as a holistic package, that is: *orthodoxy*, right belief; *orthopraxis*, right action; and *orthopathy*, right experience, affections or passion.[64] The production of knowledge must be directed in these three dimensions to be holistic in approach.

Finally, production of knowledge must take 'democratic' in practice. It is not an individual think-tank that produces expertise and knowledge, rather it must recognize the community involvement. As stated elsewhere, knowledge is a social product. To achieve this goal, there must be a nexus between theological educators, pastors, believers and outsiders. The products of theological research should be workable within them.[65] Further, theological education must not deprive anyone on the basis of gender, caste, color, economic status and so on.

Purpose of Production of Knowledge

The postmodern context provides Pentecostals the opportunity to recapitulate our view on theological education. On the one side, production of knowledge would nurture the research culture among Pentecostals, especially theological educators, while on the other side we have long term benefits. The following section will list these long-term benefits of the production of knowledge.

An Authentic Indian Pentecostal Theology

Why have Pentecostals not emphatically stated theologies in India? As elsewhere shared, Pentecostal theology and literature are mainly imported or translated from Euro-American countries. That means that

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[62]Amirtham, 205.

[63]Veli-Matti Kärkkäinen, "Mission in Pentecostal Theology," *International Review of Mission* 107 no. 1 (June, 2018): 14.

[64]Paul W. Lewis, "Explorations in Pentecostal Theological Education," *Asia Journal of Pentecostal Studies* 10, no. 2 (July, 2007): 168.

[65]Kenneth O. Gangel, "Delivering Theological Education That Works," *Theological Education* 34 no. 1 (Autumn, 1997): 1-9.

what we claim of Pentecostal theology in India is, perhaps, an uncritically imported western Pentecostalism and its theologies. Gnana Patrick notes that, "Theological research is an integral part of the process of theologizing."[66] Pentecostalism could cherish its unique way within the wider theological discourses.

William K. Kay writes, "The challenge facing Pentecostal education concerns its identity. If it is true to itself, it will develop forms of teaching, formation, curriculum and resources that are experiential and flexible. If it accepts the dictates of evangelicalism, it is…in danger of losing its distinctiveness."[67] Hence, it is necessary to nurture a Pentecostal research culture to articulate a more genuine 'Indian Pentecostal theology'. It will also help us to become independent from Euro-American scholarship. Hedlund points to this fact, referring to Paul A. Pomerville, as he sees "*indigenous* Pentecostals as an emerging 'third force' in world Christianity whose theology and witness respond to issues outside the scope of traditional western considerations."[68] This will help fulfill the vision of Veli-Matti Kärkkäinen that "Pentecostal scholarship has the potential of overcoming that weakness [indoctrination] and aim at building a community of thinking and reflection in which the gifts and insights of many colleagues are cherished. When done in the community, theological reflection and education becomes an exercise in formation."[69] In that sense, there is a vast scope for theological educators to develop a distinct Indian Pentecostalism as follows.[70]

First, by reflecting upon the Pentecostal heritage or resources including history, doctrine, culture, practices, traditions, issues and so on. Finny Philip also shares similar concerns: "there is little development in Pentecostal thinking or reflection about the Spirit experiences in our [Pentecostal] communities."[71] Second, by developing a Pentecostal perspective to look at non-Pentecostal church related issues, which can

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[66]Patrick, 124.

[67]William K. Kay, "Pentecostal Education," *Journal of Beliefs and Values*, 25, no. 2 (August, 2004): 4.

[68]Hedlund, 87.

[69]Veli-Matti Kärkkäinen, "Pentecostal Theological Education in a Theological and Missiological Perspective," *Journal of the European Pentecostal Theological Association*, 30:1 (2010): 58-59.

[70]There are already scholars utilizing these resources and producing literature. Still more works in this direction are needed. See V. V. Thomas, *Dalit Pentecostalism: Spirituality of the Empowered Poor* (Bangalore: Asian Trading Company, 2008).

[71]Philip, "Pentecostal Theological Education: Filadelphia Bible College India."

also be considered as inter-denominational research in relation to doctrine, practices, and mission strategy. A third locus would be a social avenue in which we develop a Pentecostal framework to respond to socio-economic, religious and cultural issues of the people. By envisioning this, Pentecostals can distinctively inculcate an authentic Pentecostal voice in the mainstream theological discourses.

A Healthy Christian Community Building

On the one side, Pentecostal theologians and theological institutions have advanced and penetrated into mainline theological education while, on the other side, at the popular level, there remains an aversion towards 'theological' education within the Pentecostal folk. It is an obstacle for many to enter into theological research. If this situation continues, eventually Pentecostals will lose their theological coherence and remain as a shallow Pentecostalism. Therefore, this paper would challenge Pentecostals to conscientize among the ordinary Pentecostals the importance of the production of knowledge for the fruitful existence and continuation of the Pentecostal community in India.

We must heed the words of Joshuva Raja that "Theological education as a process does not occur in a vacuum rather it occurs in the context of the Church and society."[72] The research culture of production of knowledge can serve the church in a meaningful way. For example, Julie C. Ma and Wonsuk Ma suggest that "scholars can begin to produce materials that are pastor-friendly in language and subject matter. By 'translating' their existing scholarly work into popular versions, pastors, lay leaders and Bible school students will greatly benefit from such contributions. Such partnership will bring churches and theological schools closer to the healthy future of Asian Pentecostalism."[73] In this way, the Pentecostal scholarship would serve the church.

Sustainable Advanced Community of Researchers

To envision an advanced community of researchers, we must maintain academic excellence. "Christian educators should possess high

[72]Joshuva Raja, "Relevant and Effective Theological Education in the Twenty First Century India," *The Asbury Theological Journal* 60, no. 1 (Spring, 2005): 115.

[73]Julie C. Ma and Wonsuk M, *Mission in the Spirit: Towards a Pentecostal/ Charismatic Missiology* (Oxford: Regnum, 2010), 241.

standard academic credentials and accomplishments…" notes Licuanan. She further expands this notion and writes:

> Two important points should be raised in relation to academic excellence and faculty scholarship. The first has to do with the range of types of scholarship and research which our faculty might pursue: basic research or the scholarship of discovery; scholarship of integration; scholarship of application and the scholarship of teaching. The second important point is for academic excellence to be grounded in the mission and vision of the institution and not simply driven by competitiveness or external measures.[74]

When production of knowledge becomes the culture of theological educators, it makes them more responsible than before. As we have seen, their researches were not appropriate to inculcate a Pentecostal identity, since they simply published their dissertations. When Pentecostal educators connect with the church, their writings will be more concrete and authentic. Nexus with church and academy is beneficial for both. That is to say, when the wide gap between the academy and the church is mended, there is a radical growth in the flourishing of research culture and healthy community of believers. Hedlund also anticipates that, "In India, emerging young Pentecostal theologians from Kerala have the prospect of pointing indigenous theology in new directions."[75] Pentecostal scholars are able to understand current trends within Pentecostalism and respond to them theologically. They can conscientize the community of believers to respond to the issues that they are facing.

Responding to Social Concerns

Gnana Raj proposes that theological teachers should play the roles of pastor, scholar and activist.[76] I would like to emphasize on the third role—activist. It is true that Pentecostal theological educators must be aware of, and responsibly respond to, their surroundings. Their works also should reflect beyond the boundaries of the church. It is the need of the hour to interact with realties beyond the church facilities. This helps

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[74]Licuanan, 23.

[75]Hedlund, 88.

[76]Gnana Raj, "Effective Seminary Faculty: A Trilogy of Roles," *Journal of NATA* 2, no. 2 (Nov. 2012): 32-43.

the Pentecostal community to stand with its own unique identity and viewpoint. By this we should never intend to be divided or separated from the wider Christian community, but we should have our own identity as we step into the society.

In the process of knowledge production, a theological educator is involved in interacting with church-scholars-society as the main framework. By this, we will overcome the possible danger of theological isolation. Three parties are benefited! Further, we become a corrective force. Hedlund writes, "Some theologians discern in Pentecostalism a potential corrective function."[77]

Afterword: Vision, Hope and Aspiration

By seeing the growth and influence of Pentecostal theological educators of India, Kärkkäinen's vision of "building a community of thinking and reflecting colleagues"[78] and the early Pentecostal theological educators' vision of "our own hermeneutical principles and philosophy for our own situation,"[79] are coming into fruition. India can claim soberly trained Pentecostal theological educators, who are able to foster original research practices now. However, what we lack is a 'distinct Indian Pentecostal touch'. This paper is the result of such thinking to inculcate a research culture among Pentecostal educators of India that spontaneously brings out distinct Indian Pentecostal theological articulations.

Pentecostal institutions must align together giving a platform for the Pentecostal educators to interact, nurture and publish meaningful Pentecostal scholarship. They can also fiscally and physically promote Pentecostal scholars in their research endeavors. Another suggestion would be that teaching institutions must be upgraded to research institutions or research centers.[80]

As Pentecostal educators, we must cherish and imbibe the research culture within the upcoming generation of Pentecostal theological educators and must remain aloof from the danger of theological elitism. We must also be encouraged to be actively involved in the production of Pentecostal journals, monographs and other literary works.

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[77]Hedlund, 87.

[78]Veli-Matti Kärkkäinen, "Pentecostal Theological Education in a Theological and Missiological Perspective," 58.

[79]Titus, 3.

[80]By developing research centers, we are not discarding the ministerial training at the undergraduate level.

As a Pentecostal community of believers, we must be willing to accommodate and cooperate with the ministers whose call is to serve the church from the academy. Many from the community should arise to be involved in the process of the production of knowledge.

By this, we could fruitfully foster a research culture among the Pentecostal theological educators of India.

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Pentecostal Theological Education in the Majority World: A Century of Overcoming Obstacles and Gaining New Ground

by Daniel Topf

Historically speaking, Pentecostals are no strangers to theological education. Granted, some early Pentecostals were skeptical toward an overly intellectual approach to the faith, but Bible schools and training institutes have played a prominent role in Pentecostalism right from the beginning of the movement.[1] After all, it was at Bethel Bible School in Topeka, Kansas, founded by Pentecostal pioneer Charles F. Parham (1873-1929), that Agnes N. Ozman (1870-1937) first spoke in tongues in 1901, thereby setting an important milestone for the Pentecostal movement.[2] Similarly, Pandita Ramabai (1858-1929), the key figure of the 1905 Mukti Revival in India, "formed what she called a 'Bible school' of 200 young women to pray in groups called 'Praying Bands' and to be trained in witnessing to their faith. These Praying Bands spread the revival wherever they went, and some remarkable healings were reported."[3] Other institutions of theological education were also started all over the world as early Pentecostals were eager to equip large numbers of workers and send them out quickly, an endeavor that was often propelled by a sense of eschatological urgency.[4]

Since these days at the beginning of the 20th century, the task of Pentecostal theological education has continued to evolve. This task is of particular importance in Asia, Africa, and Latin America, where most Pentecostals (and Christians in general) live today. Over the years,

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[1]Gary B. McGee, *Miracles, Missions, and American Pentecostalism* (Maryknoll, NY: Orbis Books, 2010), 153-56.

[2]H. Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1997), 90-92.

[3]Allan H. Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 79.

[4]Wonsuk Ma, "Pentecostal Eschatology: What Happened When the Wave Hit the West End of the Ocean," *Asian Journal of Pentecostal Studies* 12, no. 1 (2009): 97-99; Allan H. Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York: Oxford University Press, 2013), 131-32; Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury, 2013), 135-36.

Pentecostal theological education in the Majority World has had to deal with both obstacles and opportunities—four of which I intend to briefly describe in this essay.

1. Much of the early work of Pentecostal theological education was initiated by western missionaries who were influenced by key developments of the 19th century, such as colonialism and various revival movements.
2. Pentecostal theological education was sometimes severely affected by political pressure, an obvious example being China when it became a communist country in 1949.
3. Once colonialism ended, the work of providing Pentecostal theological education became more indigenous and often experienced rapid growth, a growth that usually had to be managed in the context of widespread poverty.
4. More recently, Pentecostal theological educators from the Majority World have begun to speak with their own voices, thereby enriching the global theological discourse that, in many ways, is still dominated by the West.

Amid these formidable challenges, Pentecostal theological education in the Majority World has proven to be exceptionally resilient and adaptable. Consequently, throughout Asia, Africa, and Latin America, there are countless success stories of how Pentecostal institutions of theological education made a tangible impact by training whole generations of committed workers who have become the leaders of a movement that today encompasses hundreds of millions of adherents.[5]

I will present here a panoramic overview of some of these accomplishments as they transpired under specific historical circumstances. I am doing so from the perspective of a missiologist from Germany who has spent several years in Asia, which is why the examples given are mostly from that part of the world—specifically from China, South Korea, North Korea, Vietnam, Malaysia, Indonesia, and the Philippines.

[5]Younghoon Lee, "Pentecostal Mission in the Third Christian Millennium: An Introduction," in *Pentecostal Mission and Global Christianity: An Edinburgh Centenary Reader*, ed. Younghoon Lee and Wonsuk Ma (Oxford, UK: Regnum Books International, 2018), 2.

The 19th-Century Legacy of Early Pentecostal Theological Education

Like much of the Protestant missionary enterprise in the 19th century, Pentecostal missions in the first half of the 20th century were still heavily influenced by colonialism and its many negative connotations. Furthermore, much of the work in evangelism and church planting was initiated only by western missionaries, with most of the ministry being done by those indigenous Africans, Asians, and Latin Americans who had experienced the baptism of the Holy Spirit.[6] Nonetheless, it also needs to be emphasized that Pentecostal missionaries from the West committed themselves to difficult pioneer work that often required great sacrifice. In particular, western teachers and funds played a crucial role when it came to more formal expressions of theological education.

Early Pentecostal theological schools throughout the Majority World were strongly influenced by the western missionaries who often started them. Those missionaries, in turn, had been shaped by the evangelical movement of the 19th century, especially as it had developed in the United States.[7] American evangelicals were passionate about establishing Bible schools in order to spread their understanding of the Christian faith. This movement "began in the 1880s, with the founding of New York Missionary Training Institute and, most important, Moody Bible Institute in Chicago."[8]

Early Pentecostals in the United States took their clues from their evangelical 'cousins', frequently imitating them and starting similar schools. However, many of these schools suffered from comparable limitations, including "few resources, minimal admissions requirements, and a short course of study."[9] Influenced by this legacy of 19th-century evangelicalism, Pentecostal schools developed certain characteristics, such as focusing on practical training (rather than on full-fledged degree programs), teaching a relatively insular curriculum, and emphasizing

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[6]The emphasis on indigenous workers is one of the main contributions in Anderson's book, *Spreading Fires*, a theme also highlighted in *Ends of the Earth*, as well as in *An Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed. (Cambridge, UK: Cambridge University Press, 2014), 12-15.

[7]William K. Kay, *Pentecostalism* (London: SCM Press, 2009), 25-41; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 36-44; Harlyn Graydon Purdy, *A Distinct Twenty-First Century Pentecostal Hermeneutic* (Eugene, OR: Wipf and Stock, 2015), 30-60.

[8]William Vance Trollinger, Jr., "Independent Christian Colleges and Universities," in *Religious Higher Education in the United States: A Source Book*, edited by Thomas C. Hunt and James C. Carper (London: Routledge, 1996), 522.

[9]Trollinger, "Independent Christian Colleges and Universities," 523.

holy living within a community devoted to serving the Church and spreading the gospel.[10]

Pentecostal schools not only looked like their evangelical counterparts, they also taught and promoted a similar theology. For example, because Pentecostals had almost no publications of their own, they used popular books within the evangelical movement as their textbooks, including the influential Scofield Reference Bible.[11] In this way, early Pentecostalism was heavily influenced by theological currents of the 19th century, such as revivalism, the Keswick movement, and the healing movement. While these influences included positive elements, there were also negative effects, such as the impact of fundamentalism, anti-intellectualism, and a pessimistic eschatology based on dispensational theology.[12] Unfortunately, western Pentecostal missionaries brought these influences with them when they established Pentecostal institutions of theological education in the various mission fields of Asia, Africa, and Latin America.[13]

In addition to these historical and theological factors, Pentecostal Bible schools also suffered from a limited availability of funds, considering that most early Pentecostals came from a lower socio-economic background.[14] The combination of these factors led to certain limitations and weaknesses that influenced development of Pentecostal theological education for decades to come, both in the United States and in the Majority World.

The Obstacle of Political Pressure

At the beginning of the 20th century, many Christian missionary efforts were directed toward China—and understandably so, considering that it was (and remains) the world's most populous country.

[10]Paul W. Lewis, "Explorations in Pentecostal Theological Education," *Asian Journal of Pentecostal Studies* 10, no. 2 (July 2007): 170-173; Teresa Chai, "Pentecostal Theological Education and Ministerial Formation," in *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Kärkkäinen, and J. Kwabena Asamoah-Gyadu (Eugene, OR: Wipf and Stock, 2014), 347.

[11]Gerald W. King, *Disfellowshiped: Pentecostal Responses to Fundamentalism in the United States, 1906–1943* (Eugene, OR: Wipf and Stock, 2011), 37, 96, 113, 120.

[12]Gerald T. Sheppard, "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship," *Pneuma* 6, no. 2 (Fall 1984): 5-26; Rick M. Nañez, *Full Gospel, Fractured Minds? A Call to Use God's Gift of the Intellect* (Grand Rapids, MI: Zondervan, 2005), 89-111; King, *Disfellowshiped*, 207-19; Anderson, *Introduction to Pentecostalism*, 261.

[13]Anderson, *Ends of the Earth*, 133-37; *Introduction to Pentecostalism*, 245.

[14]I discuss this combination of factors in more detail in my article "Fundamentalism, Marginalization, and Eschatology: Historical, Socio-Economic, and Theological Factors Influencing Early Pentecostal Theological Education," *Spiritus: ORU Journal of Theology* 5, no. 1 (Spring 2020): 99-119.

Pentecostals likewise identified China as a top priority in terms of foreign missions so that, by 1920, "There were more foreign Pentecostal missionaries in China than in any other country."[15] These missionary efforts included investments in theological education.

One notable example was that by George (1888-1975) and Margaret Kelley (1889-1933), who received God's calling in 1909 to serve in China and arrived in Hong Kong a year later.[16] In 1914, they opened for "our converts who wish to be workers for the Lord"[17] a school which by 1917 had turned into a "two- to three-year training school for Chinese preachers."[18] It was affiliated with the Assemblies of God (AG) and was located in the southern part of China in Sainam (near Guangzhou).[19]

Another example was that by William W. Simpson (1869-1961), who had gone to China in 1892 as a Christian and Missionary Alliance (C&MA) missionary.[20] However, he became interested in Pentecostalism and in 1918 returned to China with his family as AG missionaries. Only two years later, he reported having twenty-four students at his Bible school in Minzhou, Gansu Province.[21] In fact, assisting in the training of ministers became a large part of his ministry, especially through the North China Truth Bible Institute, which he founded in Beijing in 1922.[22]

Simpson's Bible school continued its work until the early 1950s, when Mao Zedong (1893-1976) forced all foreign missionaries to leave. This was a major blow, especially as Mao's Communism became even more oppressive in the 1960s, when he attempted to eradicate all religions in China. However, as Pentecostal educator Teresa Chai explains, the political oppression taking place in the People's Republic

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[15]Anderson, *Spreading Fires*, 142.

[16]George M. Kelley, "The Gospel in Foreign Lands," *The Pentecostal Evangel* (April 1929): 10.

[17]Quoted in McGee, *Miracles, Missions, and American Pentecostalism*, 163.

[18]Anderson, *Spreading Fires*, 116.

[19]I acknowledge my bias of listing several examples of Pentecostal theological education from within the Assemblies of God in this essay, considering that I received my MA from Global University while I lived in China and my MDiv from TCA College in Singapore. Having said this, "It is interesting to note that the Assemblies of God internationally has more Bible schools and training institutions than any other world Christian fellowship"— Robert W. Houlihan, "Assessing Missional Ministries in the Pentecostal Church," in *Theological Education in a Cross-Cultural Context: Essays in Honor of John and Bea Carter*, ed. A. Kay Fountain (Baguio City, Philippines: APTS Press, 2016), 85.

[20]Remarkably, the Biographical Dictionary of Chinese Christianity describes Simpson as a "Missionary in China and Tibet with a focus on training Chinese clergy," thereby highlighting his role in theological education (http://bdcconline.net/en/stories/simpson-william-wallace).

[21]Anderson, *Spreading Fires*, 132.

[22]Chai, "Pentecostal Theological Education," 348.

of China (so called since 1949) had a beneficial effect on some of the work in other countries in the region:

> Following the evacuation of the missionaries, many relocated to neighboring countries where they could still use Mandarin and other Chinese dialects they had acquired or just to continue to serve in Asia. As a result from the mid-1940s through the 1950s, a total of twelve theological institutions were established in Indonesia (5), Philippines (3), Hong Kong (1), Australia (1), Korea (1), and Japan (1). Today these numbers have grown by leaps and bounds.[23]

In addition, the work of theological education in China continued to develop as well, even in the absence of western missionaries.

Granted, in communist China, when it came to more formal institutions like Bible schools, many of the buildings that had been built in the early years were destroyed. In fact, the only seminaries that can operate openly today are those associated with the Three-Self Patriotic Movement, the nation's official Protestant church, which is directly controlled by the Communist Party. Pentecostals who desire to remain independent must conduct their theological education in unregistered training institutes.

Nevertheless, throughout China, independent house churches are flourishing; and as the research of Luke Wesley has shown, many of them have a Pentecostal orientation.[24] House church networks, such as the True Jesus Church and China for Christ, now have millions of members, which means they need to find ways to train large numbers of pastors and leaders. This often occurs in informal or semi-formal settings, providing a form of training that traditionally was of a short-term nature; however, more recently there has been a growing interest in receiving more established forms of theological training.[25]

Political pressure and persecution has been an obstacle to formal Pentecostal education in other countries as well. For much of the second half of the 20th century, this kind of pressure was primarily due to Communism, which controlled not only China, but also the Soviet Union and all of Eastern Europe. Although the influence of Communism has significantly decreased since the fall of the Berlin Wall in 1989 and

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[23]Ibid., 349.

[24]Luke Wesley, *The Church in China: Persecuted, Pentecostal, and Powerful* (Baguio City, Philippines: AJPS Books, 2004).

[25]Selena Y. Z. Su and Dik Allan, "Self-Narration and Theological Formation of Contemporary Chinese House Church Networks," in *Asia Pacific Pentecostalism*, ed. Denise A. Austin, Jacqueline Grey, and Paul W. Lewis (Leiden, The Netherlands: Brill, 2019), 61-84.

disintegration of the Soviet Union in the 1990s, it continues to be an oppressive force in countries like Vietnam, Cuba, and North Korea. And of course political restrictions are also affecting the work of Pentecostals in many Islamic nations.[26] In countries like Afghanistan, Yemen, and Somalia, the number of indigenous Pentecostal believers continues to be minuscule; and given the authoritative nature of Islamic regimes and cultures, it is almost impossible to conduct any kind of systematic theological education.[27]

Managing Growth with Scarce Resources

Much of the growth of the Pentecostal church in the Majority World took place after countries in the Global South gained political independence. In the post-colonial age, indigenous churches and their leaders grew in confidence that God's Spirit had empowered and commissioned them to reach their fellow citizens and neighbors, while also teaching and training a new generation of pastors. Consequently, there was also notable growth in the area of theological education. Besides the quantitative growth in the years after World War II, qualitative growth occurred as well. And while in the colonial era pioneering Pentecostal missionaries had often only started short-term training institutes, now many indigenous leaders took steps to upgrade the existing schools by offering entire degree programs.[28]

Indonesia, for instance, declared independence in 1945, a move that the Dutch, who had colonized the archipelago, accepted in 1949. However, already in 1935, Bethel Temple missionary W. W. Patterson

[26]According to the World Watch List published by Open Doors, the countries with the most severe persecution of Christians are North Korea, Afghanistan, and Somalia (https://www.opendoorsusa.org/christian-persecution/world-watch-list/).

[27]With less than 0.1% followers of Jesus (including Pentecostals), Afghanistan, Yemen, and Morocco are the countries with the lowest Christian population in the world, according to Operation World (http://www.operationworld.org/hidden/highest-christian-population). As the Assemblies of God World Missions reports, there are 26 countries without a single AG church, which means there is an even larger number of countries without any AG Bible schools (https://warehouse.agwm.org/repository/flipbook/vital-statistics/).

[28]For example, one Pentecostal scholar from Indonesia writes regarding the situation in his home country: "When missionaries were in the top leadership position (i.e., presidents) of Bible schools, most of these schools only offered a three-year diploma program. Indonesian Bible schools nowadays, however, have begun to concentrate on offering higher degrees of education. Many of these schools have developed master's degree programs, and some now even offer doctorate programs."— Ekaputra Tupamahu, "American Missionaries and Pentecostal Theological Education in Indonesia," in *Global Renewal Christianity: Spirit-Empowered Movements Past, Present, and Future*, vol. 1, *Asia and Oceania*, ed. Vinson Synan and Amos Yong (Lake Mary, FL: Charisma House, 2016), 251.

had opened a Bible school in Surabaya, a port city on the island of Java.[29] After World War II, more theological institutions were established, such as the Djakarta Bible Institute and Bethel Bible Institute in Maluku. The one in Maluku was started with the help of the AG missionary Ralph M. Devin (1898-1951) in 1949; and as that work continued to grow, his wife Edna (1898-1982) reported in 1956: "Our five Bible schools are trying to train enough workers to reach the eighty million souls in Indonesia."[30] As this quote demonstrates, the means available to early Pentecostals were often insufficient, especially in comparison with the magnitude of their task.

In many cases, expansion of theological institutions in the Majority World took place in the context of widespread poverty and was therefore supported with finances and scholars from western countries, as the following example of the Far East Advanced School of Theology (FEAST) in the Philippines demonstrates.[31]

Planning for this important institution began in 1960, when it was recognized that "the continued development of the rapidly growing Assemblies of God national churches of Asia Pacific could only be realized through the training of leaders beyond the level of the three-year Bible institutes then operating in many countries."[32] Initially located in Manila, FEAST opened on July 29, 1964, "having accepted six of the seventeen applicants for study," its founding president Harold Kohl (1923-2005) reported.[33] In 1978, the school introduced master's programs; in 1986, it moved to Baguio City (compared to Manila, less expensive); and in 1989, it changed its name to Asia Pacific Theological Seminary (APTS). Today, considered one of the best Pentecostal

[29]Daniel A. Reed, "From Bethel Temple, Seattle to Bethel Church of Indonesia: Missionary Legacy of an Independent Church," in *Global Pentecostal Movements: Migration, Mission, and Public Religion*, ed. Michael Wilkinson (Leiden, The Netherlands: Brill, 2012), 100.

[30]Quoted in Tupamahu, "American Missionaries," 245.

[31]For the crucial support and leadership provided by Korean and American scholars, see Dynnice Rosanny D. Engcoy, "A Historical Sketch of Wonsuk and Julie Ma," in *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma*, ed. Teresa Chai (Eugene, OR: Wipf and Stock, 2014); "Fulfilling a Vision: Reaching and Training in Many Nations," in *Training Asians to Reach the World: Essays Honoring Everett and Evelyn McKinney for 50 Years in Missions*, ed. Dave Johnson (Baguio City, Philippines: APTS Press, 2019).

[32]John F. Carter, "Reflections of the Current President," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain (Baguio City, Philippines: APTS Press, 2014), 39-40.

[33]Harold Kohl, "F.E.A.S.T.—A Year of Beginning," *The Pentecostal Voice* (May 1965): 6.

seminaries in the region, it continues to equip both Filipinos and students from other countries for the work of the ministry.[34]

However, while celebrating the accomplishments of institutions like APTS, it is also important to highlight some of the shortcomings in the history of Pentecostal theological education. South African Pentecostal scholar Allan H. Anderson offers the following critique, which is worth quoting here in full:

> Because they were such a small minority, early Pentecostals suffered from a siege mentality and shunned universities. But Pentecostal Bible schools sometimes nurtured a polemical and confrontational approach to academic theology and sought to preserve distinctive Pentecostal doctrines. The problem is exacerbated when this approach is exported outside the western world, is unrelated to Majority World contexts and is overly reliant upon foreign personnel to maintain. The result is that western conservatism and pre-millennial eschatological pessimism become "orthodoxy" in Pentecostal institutions around the world. Silence in the face of oppressive regimes, racism and ethnic cleansing are disturbing features of Pentecostalism's recent history. Sometimes dominant foreign missions with insensitive, patronizing and even imperialistic attitudes have tended to stifle protest and constructive change. These problems are even further aggravated when newly educated Pentecostal pastors in the Majority World reproduce western forms of theologizing. New initiatives in providing relevant theological education for their own contexts are very few and far between.[35]

Whether or not one concurs fully with Anderson's assessment, there is widespread agreement that Pentecostals from the Majority World need to develop contextualized forms of theological education and to formulate their own theologies, both of which will be the topic of the following (and final) section of this essay.

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[34]For the funding needs of FEAST/APTS and other institutions of theological education like Bethel Bible Institute (BBI), see David M. Johnson, *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* (Pasig City, Philippines: ICI Ministries, 2009), 42, 134-38, 244, 307-11, 479.

[35]Anderson, *Introduction to Pentecostalism*, 243-44.

Gaining New Ground Through Efforts in Self-Theologizing

As described above, Pentecostal theological education in the Majority World usually began through the work of missionaries who started Bible schools in various parts of Asia, Africa, and Latin America. In the second half of the 20th century, these institutions grew and expanded, often under the leadership of indigenous pastors and scholars, thereby initiating a post-colonial phase of Pentecostal theological education. Nevertheless, western influences remained, particularly regarding the formulation of theology, because most theological resources (e.g., PhD programs, publishing houses, academic conferences) continued to be strongest in the West. In recent years, however, some of these dynamics have begun to change, thereby opening a new and exciting chapter in Pentecostal theological education that will increasingly be shaped by movers and shakers in the Majority World.

While Pentecostals have always been strong in starting self-supporting, self-governing, and self-propagating churches, the remaining challenge for the 21st century will be to have self-theologizing institutions in the Global South as well.[36] This fourth 'self' principle is particularly relevant for the realm of theological education because, as African scholar Joseph Bosco Bangura explains, "Even though much has been made about the need to contextualize theology so that it can serve the needs of churches in the southern hemisphere, little has been done to contextualize theological education itself, which is the bedrock of any contextual theology."[37]

One country where this is already happening is South Korea, as it boasts one of the strongest Pentecostal movements in the world today, which includes being home to Yoido Full Gospel Church (YFGC), the largest Christian congregation in the world. YFGC was founded by David Yonggi Cho, who became a pastor in 1956 after attending the Full Gospel Bible College (AG) in Seoul, which makes for an impressive example of how influential Pentecostal schools have been in raising up

[36]The missiological principle of the "three selfs" goes back to Henry Venn (1796-1873) and Rufus Anderson (1796-1880), while the fourth principle of self-theologizing has only been emphasized more recently. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 314, 460-63.

[37]Joseph Bosco Bangura, "Theological Education for a Religiously Radicalized World: An African Pentecostal Assist," *International Review of Mission* 106, no. 1 (June 2017), 163.

leaders for the Pentecostal movement.[38] Today, South Korea not only has some of the largest seminaries in the world but, since 1997, has also been home to Hansei University, a full-fledged Pentecostal university.[39] It is therefore fair to say that, in South Korea, Pentecostal theological education has come full circle—a development that has also taken place in other parts of the Majority World.[40]

There are other self-theologizing 'voices' from the Majority World as well. Simon Chan, a theologian with an Assemblies of God background, has proposed an alternative approach to western theology, one that is based on "thinking the faith from the ground up,"[41] as the title of his book states. Julie C. and Wonsuk Ma, who were Korean missionaries serving in the Philippines, are widely recognized for their contextualized reflections.[42] And at APTS, the *Asian Journal of Pentecostal Studies*, launched in 1998, has increasingly focused on contextual themes that are especially relevant for the Asian continent.[43]

One of the reasons theology in the past was dominated by western thought is because theological education has mostly been expressed in western languages, such as English, French, and German. The lack of local resources is a challenge in a variety of countries, including Thailand, where this is a major problem . . .

> . . . because of the dearth of theological writing in general and on Pentecostal theology, particularly by Thai scholars and

[38]Anderson, *Ends of the Earth*, 108; Younghoon Lee, "The Life and Ministry of David Yonggi Cho and The Yoido Full Gospel Church," in *David Yonggi Cho: A Close Look at His Theology and Ministry*, ed. Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae (Baguio City, Philippines: APTS Press, 2004), 3-4. As Arthur B. Chesnut (1915–2008), the first AG missionary sent to Korea, reported: "There was a heavy need for a Bible school," which was started in April 1954 and only had 18 students in its first year. Special thanks to the AGWM archives, specifically to Cathy J. Ketcher, who sent me this undated manuscript (July 28, 2020, personal communication).

[39]See also the website of Hansei University (http://hskli.com/eng).

[40]Progressing from Bible schools to accredited colleges and even universities is also a noticeable trend in sub-Saharan Africa, where a substantial number of Pentecostal universities (like Central University and Covenant University) have developed in recent years. Jeffrey S. Hittenberger, "Globalization, 'Marketization,' and the Mission of Pentecostal Higher Education in Africa," *Pneuma* 26, no. 2 (Fall 2004): 197-204.

[41]Simon Chan, *Grassroots Asian Theology: Thinking the Faith from the Ground Up* (Downers Grove, IL: IVP Academic, 2014). Remarkably, however, Chan's degrees are from Asian Theological Seminary, South East Asia Graduate School of Theology, and Cambridge University, while his teaching career was centered on Trinity Theological College in Singapore—none of which are Pentecostal institutions of theological education (http://atesea.net/publication/asia-journal-of-theology-editor/).

[42]Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Eugene, OR: Wipf and Stock, 2010).

[43]The volumes of this journal are available through the website of APTS Press (https://www.aptspress.org/asian-journal-of-pentecostal-studies/).

> leadership. The vast bulk of Christian material is translated from Western writers... The lack of Thai Pentecostal theological reflection is increased because so many who pursue advanced education and degrees do so in institutions that are not Pentecostal.[44]

Publishing theological materials in non-western languages is therefore an important step toward building a global community of scholars and students representing various groups within the body of Christ. This includes the need for offering entire degree programs in languages like Chinese, as has been the case at the Bible College of Malaysia.[45] This school within the Pentecostal tradition began in 1960; some twenty-five years later, it established a Chinese theology department; and since 2014, it has been offering a Chinese counseling program. In Hong Kong, the faculty of Ecclesia Bible College launched the *Chinese Journal of Pentecostal Theology* in 2017—an important milestone, considering that this is "the first Chinese language journal of its kind."[46]

Conclusion

In this essay, I have presented an overview of the development of Pentecostal theological education throughout the Majority World in the past century. Specifically, I highlighted four areas with significant impact on the development of Bible schools and seminaries in various parts of Asia, Africa, and Latin America. *First,* early Pentecostal theological education was strongly influenced by western missionaries, who need to be celebrated for their courage and sacrifice, but also must be critiqued for their entanglement with colonialism and lack of contextualization. *Second*, Pentecostal theological education was especially difficult to establish when operating under authoritative regimes, a challenge that still exists in communist countries (e.g., China, Vietnam, North Korea) and many nations within the Islamic world. *Third*, after gaining independence from their colonial powers, many countries in the Majority World experienced rapid growth in their churches, leading to greater demand for theological education—a growth that often had to be managed with a scarcity of resources. *Fourth*, even though most theological resources continue to be allocated in the West, institutions of Pentecostal theological education in the Majority World

[44]James Hosack and Alan R. Johnson, "Pentecostalism in Thailand," in *Global Renewal Christianity*, 209.

[45]See also the website of the Bible College of Malaysia (http://bcm.org.my/home).

[46]Menzies, "Pentecostals in China," 88.

are increasingly self-theologizing, thereby finding and expressing their own voice.

Given the vastness of this topic, I have barely scratched the surface, and much work still needs to be done in order to adequately tell the story of Pentecostal theological education in Asia, Africa, and Latin America. The accounts of how early Pentecostal missionaries started Bible schools and training institutes in the Majority World and of how indigenous leaders and scholars then developed them and began new centers of theological training are important because they provide a glimpse into a chapter of global Christianity that is still being written. In this new era of interdependence and globalized connections, Pentecostal theological education plays a significant role because it provides a platform for creating and expressing a plurality of theologizing voices.

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Theological Education in the Majority World: A Pentecostal Perspective The Role of the Holy Spirit in Theological Education

by Temesgen Kahsay

Introduction

Jesus Christ gave the church a mandate, which is to go and make disciples of all nations and teach them to obey what he commanded (Matthew 28:19-20). However, Jesus also knew that without the presence and empowerment of the Holy Spirit, the church would not be able to carry out its mandate (Acts 1:8). It is reasonable to surmise that Jesus' mandate to the church is integrative; it consists of both the content of the gospel the church should preach and the power to practice and embody the gospel; it integrates and interweaves both belief and action, doctrine and application, theory and practice; it is holistic and non-reductionistic.

There are two crucial aspects to the mandate Jesus Christ gave to the church and the church's endeavor to embody its mandate. The first aspect is that the church is sent to the world, a world populated by diverse groups of people with their religious, social, cultural, political and economic, historical and spiritual dynamics. The second is that the church is made up of the very same people drawn from these diverse contexts who are sanctified and transformed by the power of the Holy Spirit and the preaching of the gospel. It is in these contexts that the church is required to preach and embody the gospel – requiring the church to remain faithful to its biblical mandate while discerning the temporal and spatial shifting contours of its immediate local context.

With the church as the primary setting of God's activity in the world, it is necessary to inquire about the role of theological education in the general scheme of the church and its place in the world. Although the New Testament did not anticipate the proliferation of Bible colleges and seminaries, the overall purpose of theological education should be conceived as helping the church to fulfill its mandate. As a reflection of the church's mandate, theological education needs to be comprehensive, which means that the formation and training of leaders and ministers should pay attention not only to the *what* of theological education but also to the *how*. It is in this latter sense that the role of the Holy Spirit in theological education comes to the front. What is the role of the Holy

Spirit in theological education, or more specifically, what is the role of the Holy Spirit in a Pentecostal theological education with respect to the mandate of the church and its engagement in the Asian world? What are the departure points for conceiving a Pentecostal theological education in Asian contexts today? How does a Pentecostal theological education conceive the role of the Holy Spirit in its design and practice?

In the remaining sections of this article, I will argue that a Pentecostal theological education in the Majority World should be conceived as a bridging enterprise between the role of the Holy Spirit as presented in the pneumatology of the Bible (mainly in the New Testament) and the social, cultural and religious contexts and underlying worldviews of the people of the Majority World. Moreover, I also contend that a Pentecostal theological education should be conceived not as an isolated entity but as a partner and servant of the local church—helping the church to train and develop its leaders and ministers. These leaders and ministers are then capable of reading and interpreting its biblical mandate in light of the challenges and issues of the local church's immediate context. This chapter will conclude with a few thoughts on the practical implications of New Testament pneumatology for conceiving the role of the Holy Spirit in Pentecostal theological education in the Majority World.

The Role of the Holy Spirit—Biblical Perspective

It is not in the purview of this chapter to present a comprehensive discussion of the role and function of the Holy Spirit in the Bible. However, a short summary is necessary to frame the remaining discussion and flesh out the implications for Pentecostal theological education. The Old and New Testaments depict the Holy Spirit in diverse roles and functions. The Holy Spirit is active in creation—both in its origin and maintenance (Gen 1:2, Psalm 104:30, Psalm 138, Job 33:4). He is a source of insight (Gen 41:38), wisdom, knowledge and understanding (Exod 31:3, Isa 11:2), empowerment (Judges 15:14, Acts 1:8), illumination and conviction (John 16:8), inspiration and guidance (Ezek 11:5, John 16:13, Acts 11:12), prophecy and visions (Joel 2:28), character formation (Gal 5:22-25) and prophetic discernment (1 Corinthians 12:1-9).

The Holy Spirit is also the indwelling presence of God among his people (1 Cor 3:16; 6:19). It is also the Holy Spirit who has inspired the writing of the Scriptures and guided their interpretation and application in the lives of the people of God (2 Peter 1:20-21, John 16:12-13, Acts 15). One central facet that is significant for imagining a Pentecostal theological education is the role of the Holy Spirit in the life and ministry of Jesus Christ and the beginning of the church. This role serves as overarching framework for guiding every attempt of theological education. As the Scriptures witness, Christ is conceived through the

Holy Spirit (Matthew 1:18) and initiated for ministry through the Holy Spirit (Matt 3:16). He ministered in the power of the Holy Spirit (Matt 12:28, Luke 11:20), died and resurrected through the power of the Holy Spirit (Rom 8:11).

In summary, the Holy Spirit is a giver and sustainer of life, creator, revealer, companion, sender and gift-giver.[1] He is the source of the spiritual power of believers and of the church. The Holy Spirit speaks, guides, calls and empowers. The Scriptures witness that the pervasive presence of the Holy Spirit fills both the background and foreground of God's action in the world through the church. It is not an exaggeration to say the design, implementation and purpose of the discipline of theological education in our time cannot afford to ignore the role of the Holy Spirit from its practice and goal. Pentecostals in the world might not have a problem accepting the scriptural witness about the role of the Holy Spirit at face value; however, epistemological and philosophical commitments that underlie theological education and the logic of institutions and their constraints often work against the best intentions of Pentecostalism. In the following sections, I will explore the functions and roles of the Holy Spirit and the subsequent implications for the conception of a Pentecostal theological education in the contemporary Majority World. Though these implications touch on diverse themes I will narrow down my discussion to issues related to the relationality of the Holy Spirit to the Bible, theological educators and their students, the church and its immediate context in Asia.

The Relationality of the Holy Spirit

The primary implication we draw from the brief perusal of the biblical data about the role of the Holy Spirit is concerned with the relationality of the Holy Spirit. The Holy Spirit is relational (John 14:16) —he acts upon and through human beings and their relations (Matt 3:16, Matt 10:20, Acts 5:32), revealing the finished work of Christ, equipping and empowering the church (1 Corinthians 12:1-11). While the NT uses metaphors like wind, fire, oil and dove to speak about the Holy Spirit, and while the Hebrew and Greek terms for spirit (*ruach* and *pneuma*) can mean breath, wind or air, it is crucial to understand that the Holy Spirit is a person—he is knowable (John 14:17), he teaches (John 14:26), he guides (Matt 4:1, John 16:13, Acts 8:29, 10:19), he grieves (Eph 4:30), he chooses and decides (Acts 13:2). The Holy Spirit acts through human relations embedded in concrete historical situations; therefore, he cannot be reduced into impersonal entity or energy field with no agency or will.

[1]Andrew Lord, "The Holy Spirit and Contextualization." *Asian Journal of Pentecostal Studies* 4 no. 2 (2001), 201-213.

The personhood of the Holy Spirit comes into sharp distinction in Asian contexts where the underlying religious worldview and conception of the divine is either divergent or is formulated differently than the biblical understanding. For instance, speaking of the Holy Spirit within an Indian context, Satyavrata comments that "the Holy Spirit is not just any spirit and must not be confused either with the human spirit or with an impersonal monist conception of spirit such as Brahman in Hinduism."[2] A similar conclusion, albeit from different contexts, is reached in the works of Dave Johnson and Naoki Inoue. Johnson, in his study of the Waray people in the Philippines, found out that the place of the Holy Spirit in the cosmology of the Waray is divergent from the biblical revelation.[3] Inoue, in his comparative study of the pneumatology of Jürgen Moltmann and the spirits (*kami*) in Shintoism, concludes that the Spirit and the *kami* are essentially different from one another.[4]

The relationality of the Holy Spirit has further implications for Pentecostal theological education. It turns the focus away from the curriculum, institutional concerns and other pressing matters that dominate the practice of education to the important but often-neglected ingredient of theological education—student-teacher relations. Student-teacher relations constitute the bulk of interpersonal interactions in theological schools and serve as the perfect arena where ministerial training and formation can be embodied. The NT affirms that the Holy Spirit acted in the relationships among Jesus and the disciples, among apostles, the church as the family of God and the body of Christ (refer to 1 Corinthians 12-14). The stories of the relationships between Moses and Joshua (Numbers 27:18), Elijah and Elisha (1 Kings 19:16), Paul and Timothy (2 Timothy 1:6-7) also reveal the involvement of the Holy Spirit. Taking a cue from these relationships, it is not unrealistic to anticipate the role of the Holy Spirit in student-teacher relations in contemporary theological schools.

The precedence of a focus on the spirituality and relationships of educators and students helps Pentecostal schools to overcome the false dichotomy between the academic/theoretical/professional and the spiritual/practical/formational goals of theological training that characterizes much of the theological enterprise. Wonsuk Ma, in his reflection about *Theological Education in Pentecostal Churches in Asia*,

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[2]Ivan Satyavrata, *The Holy Spirit: Lord and Life-Giver* (Cumbria UK: Langham Global Library, 2012), 127.

[3]Dave Johnson, *Theology in Context*: *A Case Study of the Philippines* (Eugene: Wipf and Stock Publishers, 2017), 69-73.

[4]Naoki Inoue, "Spirit and Spirits in Pantheistic Shintoism." in *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled World: Loosing the Spirits,* ed. Veli-Matti Kärkkäinen, Kirsteen Kim and Amos Yong (New York: Palgrave Macmillan US, 2013), 55-68.

argues that, while earlier Pentecostalism is known for its anti-intellectualism, the academic community today needs to avoid the pitfall of Christian scholasticism.[5] Theological educators should be familiar not only with the objective doctrinal and historical facts about the Holy Spirit, but they must be familiar with the experiential encounter with the Holy Spirit in the present. It is a call to be unapologetically academic and unashamedly spiritual. It is not only what educators know but who they are as people of the Spirit that influences the formation and training of tomorrow's church leaders. Bridges notes that "young people coming to our schools deserve professors who model a genuine Pentecostal lifestyle with consistency and integrity . . . we are responsible to create an atmosphere of faith and the presence of God through our teaching . . . we must exhibit a current Pentecostal lifestyle and experience."[6]

Considering the biblical presentation of the Holy Spirit as a source of inspiration, wisdom, knowledge and other important gifts, Pentecostal educators are not only tasked with the intellectual development of students but with the affective and behavioral development of students. Consequently, beyond the transmission of theological and doctrinal facts, the practice of Pentecostal educators includes mediating a Spirit-filled life through mentoring, coaching, discernment and helping students grow in their understanding of their calling and ministry. Therefore, the task of training the leaders and ministers of the church cannot bracket out the relationality of the Holy Spirit from student-teacher relationships. A continuous and consistent awareness and experience with the Holy Spirit is a necessity for modeling a Spirit-filled life and providing a holistic and non-reductionistic theological training for the servants and leaders of the church.

A classroom at a Pentecostal theological education should be an arena where the free movement of the Holy Spirit is expected and exercised. In this case, the role of theological educators overlaps with those of teachers, evangelists, prophets and apostles—discerning the leading of the Holy Spirit in the context of student-teacher interactions and mediating the process of formation and disciple-making. On the practical side, theological schools need to mimic the practices of the NT church in order to create a space and dynamics where the presence of the Holy Spirit becomes a reality. These practices include a regular gathering for prayer, fellowship, intercession, and mission (Acts 1-2; specifically, Acts 2:42-47), fasting and worship (Acts 13:1). Thus, for the role of the

[5]Wonsuk Ma, "Theological Education in Pentecostal Churches in Asia" in *Handbook of Theological Education in World Christianity: Theological Perspectives – Regional Surveys – Ecumenical Trends*, ed. Dietrich Werner, David Esterline, Namsoon Kang, Joshva Raja (Oxford: Regnum Books International, 2010), 729-735.

[6]James Bridges, "Assemblies of God Schools and Scholars for the 21st Century." *Enrichment: Journal of Pentecostal Ministry* 4 no.4 (1999), 94-97.

Holy Spirit to be realized, it requires intentionality to incorporate regular practices into the design and implementation of Pentecostal theological education.

Perspectives on the Status and Authority of the Bible

The brief perusal of the role of the Holy Spirit as depicted in the Bible implies that Pentecostal theological education should have a distinctive view of the Bible—that the Bible is neither only a historical document about the people of Israel or the ancient church nor a book of great literary value, but an inspired word of a living God for every generation. This view is consistent with Jesus's view of the Scriptures and the Bible's self-presentation (Matt. 22:31, 2 Tim. 3:16) and is closer to the literal understanding of the Scriptures that characterizes Pentecostals in the Majority World. Pentecostals are "people of the book", consequently the theological education of Pentecostal leaders and ministers should not subtract or ignore the active and dynamic role the Holy Spirit played in the origin, development, interpretation and application of the Bible. Archer argues that Pentecostal hermeneutics is built around three interrelated pillars: the *Holy Spirit* animating the *Scriptures* and empowering the *church*.[7] This is not to insist that theological institutions replicate the use of the Bible in Pentecostal churches in a classroom but to recognize that the same Holy Spirit who empowers Pentecostal preachers is also involved in the theological inquiry that happens in the classroom.

This is also not to imply that a mere consent to the authority of the Bible without considering its practical implication is enough, nor is it a call to abandon a serious investigation of the Scriptures. Rather, it is to subsume the entire field of inquiry of theological education to the perspectives and dynamism of the Holy Spirit and the authority and primacy of the Bible. This commitment to the Bible is not unique to Pentecostals. Craig Keener's[8] summary of representative theologians and Bible scholars of the past and the present shows that such a view is shared by the wider world of Christian traditions. The faithful perspective that the Holy Spirit not only inspired the writings of the Scriptures in the past but is active in the exegesis and hermeneutics of the Scriptures in the present should be kept alive in Pentecostal theological education. While this view is prevalent in Pentecostal churches and their sermons, educational institutions still need to fully embrace it. Potential reasons for

[7]Kenneth Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community.* (Cleveland: CPT Press, 2009), 261-64.

[8]Craig Keener and Amos Yong, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*. (Grand Rapids: William B. Eerdmans Publishing Company, 2016), 13-14.

such divergences between the practice of Pentecostal churches and their theological education institutions could include the following: first, the fact of Pentecostal educators being formally educated in institutions (secular or Christian) whose philosophies of education were not informed by Pentecostal experience or theology; second, Pentecostal educators' adoption of pedagogical and philosophical models that have less or no room for Pentecostal perspectives and experiences.[9]

Training leaders and ministers who are in sync with the Pentecostal tradition and churches requires upholding a high view of the Scriptures. Such a view also serves as a critique and corrective of the legacies of the excesses of theological educational models that have emerged within western theological traditions and through mission and colonialism found their ways into theological education in the Majority World. Such excesses include the modern biblical studies and hermeneutical approaches that have either undermined the authority of the Bible or decoupled and objectified the study of the Bible from the immediacy of the Holy Spirit, thereby failing to integrate theology and spirituality and failing to draw practical implications for current ministry and church life. The biblical witness of the role of the Holy Spirit, however, does not allow the modern theological development of decoupling the Bible from the spirituality of the church and ministerial formation.

The practical implication of the recognition of the active role of the Holy Spirit in the reading and interpretation of the Bible is that while the Bible is read and studied in a classroom, it is equally valid to explicitly recognize the authority of the Bible and submit to its critique of the beliefs and practices of theological educators and students and the underlying worldviews students bring into classrooms. This implication also includes the centrality of the Bible not only as a source book for theology but as an integral part of Pentecostal spirituality and ministerial formation. As noted by Cecil Robeck, "Jesus Christ continues to speak to us directly, through the written Word and by the Holy Spirit."[10] It is a must to preserve the voice of the word and the Spirit in Pentecostal theological education.

Contextual Theological Education

In the first council of the church in Jerusalem (Acts 15), the church was caught in a theological dispute whether the new Gentile converts

[9]Jeffrey Hittenberger, "Toward a Pentecostal Philosophy of Education." *Pneuma* 23 no.1 (January 2001), 217-244. https://doi.org/10.1163/157007401X00186 (accessed August 26, 2020).

[10]Cecil Robeck Jr, "The Church" in *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* ed. Corneliu Constantineanu and Christopher Scobie (Eugene OR: Cascade Books, 2018), 141-57.

should follow the Jewish laws and traditions. The background for this debate is that after Paul and Barnabas came to Syrian Antioch from Asia Minor completing their first mission, some men came from Judea and were teaching the Gentile converts in Antioch they needed to be circumcised to be saved (Acts 15:1). In the controversy of the inclusion of Gentiles into the people of God and the ensuing debate, Barnabas and Paul were selected to present the dispute to the apostles in Jerusalem. In the deliberation and subsequent letter sent by the council, the apostles reflected on their own experience of God giving the Holy Spirit to the Gentiles and performing wonders and signs through the hands of Paul and Barnabas. Moreover, they discussed the Scripture in light of their experiences and made a decision that recognized the role of the Holy Spirit (Acts 15:28), which enabled them to overcome the impasse, resolve the dispute and provide an opening for the adaptation of the gospel into a Gentile culture. Reflecting on Acts 15, J. C. Thomas has highlighted the crucial roles of the community, the Holy Spirit and the Scripture that help the church to move forward when facing new questions in new contexts.[11] This leads us to the third implication that states that a Pentecostal theological education should take the local context of the church seriously and in its entirety.

The active and dynamic role the Holy Spirit played (Acts 10, Acts 15) in empowering the disciples to cross boundaries serves as a paradigmatic precedent for Pentecostal theological education. Three critical features emerge from this role of the Holy Spirit. First, the gospel travels across cultures (from Jewish to Gentile cultures) and second, the adaptation of the gospel is directed and mediated by the Holy Spirit. Third, the contextualization of the gospel into a new culture does not necessitate the total abandonment of the old culture (or tradition) nor the total embrace of the new one. These features will not resolve the inherent tension that resides in the two extremes of such endeavor—either dogmatically applying the Bible and tradition literally or uncritically subsuming the gospel into local contexts, resulting in the loss of its distinctive power. As long as the gospel travels and the church finds itself in new cultural and social contexts, conflict and tension will remain at the forefront of the encounter between the gospel and local cultures.

In its two millennia of existence, the church has been held in this constant tension with frequent failure to depend on the Holy Spirit's role in resolving the conflict. The result often has been a church alienated from the social and cultural world of its members. However, a successful resolution demands an openness to the dynamic and ongoing presence of

[11]J. C. Thomas, "Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics," *Journal of Pentecostal Theology* 2.5 (January 1994), 41-56. https://doi.org/10.1177/096673699400200504 (accessed September 07, 2020).

the Holy Spirit without whose empowerment the gospel becomes either a prisoner of the past with no relevance to the present or a prisoner of the present detached from its original context.

A few words about contextualization and contextual theological education are required here to delineate the discussion about the role of the Holy Spirit. Bevans defines contextual theology as a way of doing theology that takes into account two realities:

> The first of these is the experience of the past, recorded in Scripture and preserved and defended in the church's tradition. The second is the experience of the present or a particular context, which consists of one or more of at least four elements: personal or communal experience, "secular" or "religious" culture, social location, and social change.[12]

In Christian theology around the world, the issues surrounding contextualization of the gospel and the relationship between the gospel and culture is complex and entangled with an unending current of concerns about culture, worldviews, language, socio-economic factors and so on. In her review of the term "contextualization" and its evolution, Theresa Chai lists ten different terms used in relation to it but with tangential treatment of the role of the Holy Spirit and with few references to the contribution of Pentecostalism to the ongoing debate.[13] Moreover, Lord also commented on the limited treatment of the role of the Holy Spirit in the literature on contextualization.[14]

However, by focusing on the dynamic role of the Holy Spirit, Pentecostalism in its short history has managed to bypass these complexities and plant the seed of the gospel into diverse cultural settings around the globe. Pentecostal churches have been at the forefront of contextual mission before the emergence of contextual theology. Though several sociological and psychological explanations are offered, the sole factor in the growth of Pentecostalism is the emphasis on the Holy Spirit and the manifestation of signs and wonders. As Andrew Lord states, "the Holy Spirit is essentially the contextualizing Spirit."[15]

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[12]Stephen Bevans, "What has Contextual Theology to Offer the Church of the Twenty-First Century? " in *Contextual Theology for the Twenty-First Century*. Ed. Stephen Bevans and Katalina Tahaafe-Williams (Cambridge: James Clarke & Co, 2012), 3-17.

[13]Teresa Chai, "A Look at Contextualization: Historical Background, Definition, Function, Scope and Models." *Asian Journal of Pentecostal Studies* 18 no.1 (February, 2015), 3-19.

[14]Lord, 202.

[15]Lord, 203.

The story of Peter entering the house of Cornelius (Acts 10) is an illustration of the role of the Holy Spirit in contextualizing the gospel. The Holy Spirit prompted Peter to overcome his own misgivings and cross religious and cultural gulfs to present the gospel in the context of the household of Cornelius. As the outcome of that encounter shows, the Holy Spirit is an active presence who makes it possible for believers to bridge underlying cultural and religious gulfs and contextualize the gospel. The biblical story of the first-century church (Book of Acts) and the contemporary witness of Pentecostalism in the world converge on the fact that contextualization is an inherent feature of the Christian faith. The missional propensity and emphasis on experience enables Pentecostalism to contextualize quicky and bypass the cultural, traditional and institutional constraints that often hamper the missionary activities of non-Pentecostal churches. As Harvey Cox observed, Pentecostalism is "a religion made to travel"[16] resulting in highly diverse and myriad expressions of the faith. What is unique to contextualization in the Pentecostal tradition is its emphasis on the dynamic role of the Holy Spirit in adapting the gospel to cultural contexts.

The goal of Pentecostal education then becomes the development of ministers and leaders who help the church to successfully translate and adapt the gospel to its specific social and cultural contexts in Asia. What kind of Pentecostal theological education maintains the active role of the Holy Spirit in the contextualization of the gospel? Though there are many ways to answer this question, the core of the answer revolves around the dynamic role of the Holy Spirit. This means that a Pentecostal theological education should be a Spirit-mediated contextual education, producing locally relevant, missional and prophetic graduates guided by the biblical witness of the message and the power of the gospel and the active presence of the Holy Spirit.

This envisioning of the role of the Holy Spirit in theological education includes taking the local context seriously and engaging with its questions and challenges. Anderson, speaking of theological colleges in South Africa (and in many other places in the world), laments that they "were answering questions that no one was asking and worse, not answering questions that most people were asking."[17] In this regard, Pentecostal theological education has the task of equipping church leaders and ministers in Asia in discerning the voice and direction of the Holy Spirit to address the religious, cultural and socio-economic

[16]Harvey Cox, *Fire from Heaven: the Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley Publishing Company, 1995), 102.

[17]Allan Anderson, "The 'Fury and Wonder'? Pentecostal-Charismatic Spirituality in Theological Education" *Pneuma* 23 no.2 (2001), 287-302.

challenges prevalent in Asian contexts. This implies that the gospel is not conceived as a closed system of belief but an open system that takes different forms and expressions depending on the leadership of the Holy Spirit. For this to materialize, Pentecostal educators need to depend on the active and dynamic role of the Holy Spirit, ensuring that the leaders and ministers trained are capable of interpreting the gospel for their local contexts.

One particular aspect of Pentecostal theological education remains to be discussed before closing this section. The discussion above has focused primarily on the encounter between the gospel and the empirical reality of cultures and societies that serve as a locus for theological inquiry. However, Pentecostalism, with its supernatural worldview, has found a natural home in the cultures of the non-western world, which are characterized by supernatural worldviews and deep interconnection between the material and the spiritual world. It is this supernatural dimension of local contexts that Pentecostal theological education needs to make explicit and create an arena for the activity of the Holy Spirit. A truly contextual education in the Pentecostal tradition takes the supernatural worldviews of the majority of the world seriously and engages them by depending on the presence of the Holy Spirit. This includes equipping church leaders to discern and deal with demonic possession, sickness, spiritual bondage and societal structures and practices that serve as the channels of the demonic world, and not shying from the power encounter that infuses the social and cultural life of people. Traditional theological education has the tendency to bracket out the supernatural from the purview of theological inquiry; however, Pentecostal theological education should keep the dynamic role of the Holy Spirit in focus and provide a holistic education.

The Centrality of the Church

One area where the role of the Holy Spirit in theological education can be reimagined is the role the Spirit played in the birth of the church and the implication thereof for the relationship between the church and the academy. God has made the church the epicenter of his activity in the world. Although the NT did not anticipate the proliferation of Bible colleges and seminaries, the overall purpose of theological education should be conceived as helping the church to fulfill its mandate. Traditionally, Pentecostal Bible schools and seminaries remained close to the church in their orientation and practice; however, the increasing pressure to upgrade to university levels and adopt a more secular educational approach comes with the risk of widening the gap between theological education and the church. Such fissures did not help the

church in the West and Pentecostal theological education must take heed to prevent its potential divergence from the Asian church.

Not only have secular pressures to upgrade widened the church-theological education gap, western theological models of education—because of historical developments like colonialism, mission and the global supremacy of capitalism—have a disproportional influence in the global landscape of theological education. However, the decline of the church in the West, and its cultural entrapment, should serve as a warning against uncritical adoption of western theological education models in the Majority World.

The alternative to strong professionalization and secularization of theological education and the unintended consequence of fissuring the relationship between the academia and the church is to keep the goal and practice of Pentecostal theological education centered on the church. Wonsuk Ma argued that "a well-designed, church-based lower level ministerial formation is still the bedrock of Pentecostal growth."[18] A similar observation is stated by Kärkkäinen when he argues that "the establishment of Pentecostal churches all around the world might not have been possible" without church-based Bible schools and biblical colleges.[19] It is this nexus between Pentecostal theological education and the church that serves as the arena where the Holy Spirit is anticipated to function.

Concluding Remarks: The Role of the Holy Spirit in Theological Education—Pentecostal Approach

As we have discussed briefly in the previous sections, the role of the Holy Spirit in theological education is not dissimilar to what is presented in the pages of the Bible. The role the Holy Spirit played in the life and ministry of Jesus Christ and in the birth and life of the church serves as a framework to reflect and conceive his role in theological education today. Jesus gave the church a mandate to continue the work he started and then empowered the church through the Holy Spirit. The purview of theological education is therefore tied to the mandate Jesus gave the church. This mandate necessitates that the enterprise of theological education should intentionally make the role of the Holy Spirit explicit and central to its design and practice. The question of the role of the Holy Spirit then becomes a question about the role of theological educators and

[18]Ma, 734.

[19]Veli-Matti Kärkkäinen, "Epistemology, Ethos, and Environment: in Search of a Theology of Pentecostal Education" *Pneuma* 34 no.2 (2012), 245-261. https://doi.org/10.1163/157007412X639889 (accessed April 4, 2019).

their relationships with students, the status of the Bible and its interpretation, the centrality of the church in theological education and emerging contextual issues that provide an arena for the anticipation of the Holy Spirit.

The biblical witness of the role of the Holy Spirit maintains that the Spirit is like a wind who blow where he wills. It is important to keep in mind this characteristic of the Holy Spirit when reflecting about his role in theological education today. This aspect of the Holy Spirit makes it possible to anticipate his activity in diverse contexts and multiple ways. But it also makes it difficult to speak of the Holy Spirit in definite and limiting ways, since it contradicts his fundamental nature. The short history of Pentecostalism in world Christianity reveals that the emphasis on the Holy Spirit is the most important factor for the global spread and renewal of Christian traditions across the globe. This emphasis on the Holy Spirit should remain at the center of theological education in the Majority World.

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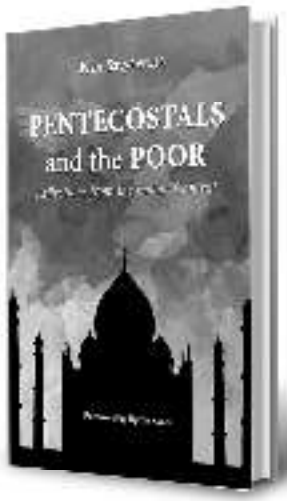

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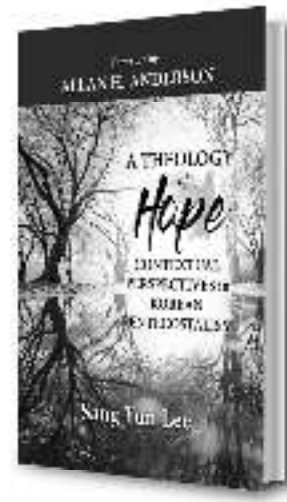

A Theology of Hope: Contextual Perspectives in Korean Pentecostalism
Sung Yun Lee

Spirit Scripture and Theology: A Pentecostal Perspective

Training Asians to Reach The World: Essays Honoring Everett and Evelyn McKinney for 50 Years in Missions

BOOK REVIEWS

Craig S. Keener, *For All Peoples: A Biblical Theology of Missions in the Gospels and Acts*, APTS Press Occasional Papers Series (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2020). x + 108 pp. $12.99 paperback, $9.99 Kindle.

When scholars think of Craig Keener's contributions to the academy, they often have visions of his encyclopedic four volume commentary, *Acts: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2012-2015), but Keener has surprised us with a short book of 108 pages filled with exegetical insights highlighting the missional thrust of the gospels and Acts. The brevity of the book is in keeping with the intention of APTS Press in this series "to produce smaller books comprised of articles that deal with theological, anthropological and missiological issues relevant to serving God in Asia" (x).

Keener uses the same theological method to analyze the missional contribution of Matthew, John, and Acts in his first three chapters. He identifies a key text in each book (Matt 28:19-20; John 20:21-22; Acts 1-2) and then uses it as a lens to provide perspective on the missional emphasis throughout each narrative. The fourth chapter is more topically oriented; there Keener discusses how God's people are "One New Temple in Christ (Eph 2:11-22; Acts 21:27-29; Mk 11:17; Jn 4:20-24)." The fifth chapter examines Acts 16:8-10 (Paul's call to Macedonia) from a historical and geographical perspective in order to highlight the cross-cultural significance of the gospel's advancement from Asia to Europe.

Keener views the Great Commission (Matt 28:19-20) as "no afterthought" to Matthew's Gospel; "rather, it summarizes much of the heart of his message" (3). Keener gives a brief analysis of this passage, positing that the "going" participle is "an essential part of the commission" (3n2) that summarizes the "cross-cultural ministry" element of the command to make disciples. Keener then highlights the missiological thread that runs throughout Matthew by citing several passages that include Gentiles and a more expansive view of the kingdom. The "baptizing" and "teaching" participles (28:19-20) serve as a basis for a discussion about the Trinitarian implications of the Great Commission and some practical guidelines in living out a mission that "is not just about evangelism, but also about training disciples who can partner in the task of evangelism" (15).

Jesus's commission to his disciples in John 20:21-22 provides the outline for chapter 2. "This passage involves three primary elements

relevant to our discussion of Johannine missiology—the model of Jesus, the empowerment of the Spirit, and the mission of Jesus's followers" (22). Jesus's commission from the Father is unique in some ways, yet the Father's sending of Jesus provides a model for Jesus's sending of his disciples. In handling this thorny passage where Jesus breathes on the disciples and commands them to receive the Spirit, Keener distinguishes between the historical timing of Pentecost and the insufflation of the Spirit in John 20:22; however, "at least on the narrative level, this passage must carry the symbolic weight of John's entire theology of the Spirit" (32). For Keener, this giving of the Spirit has associations with new creation life, purification, prophetic empowerment, and the divine presence. Regarding the third point of emphasis in this chapter, the mission of Jesus's followers, Keener notes that "a central part of this mission is to proclaim Jesus's identity" (41). He cites several Johannine passages in support of this and then briefly discusses how the loving community also reveals Jesus.

It is clear to Keener that "Acts is about mission" (47), and he uses the first two chapters of Acts and a clever bit of alliteration to lay out Luke's missiological perspective. In his third chapter, he discusses The Promise of Pentecost (1:4-8), The Preparation for Pentecost (1:12-26), The Proofs of Pentecost (2:1-4), The Peoples of Pentecost (2:5-13), The Prophecy of Pentecost (2:17-21), The Preaching of Pentecost (2:22-40), and The Purpose of Pentecost (2:41-47). Keener emphasizes the Spirit-empowered, prophetic witness of the believers and views Paul's arrival in Rome as "a proleptic fulfillment of the mission" (54). The tongues speaking at Pentecost "does not appear here arbitrarily as one possible sign among many. Instead, it relates to Acts' central theme articulated in 1:8—i.e., Spirit-inspired, cross-cultural witness" (58). Although the discussion is brief, it touches on several important theological issues and is well-informed by substantial research.

The fourth chapter incorporates some Pauline passages into the discussion about the temple symbolizing the division between Jew and Gentile. "Paul's image of a temple uniting Jew and Gentile challenged the ethnically segregated reality of the temple standing in his own day" (74). Jesus had already provided the precedent for Paul's temple theology when he cited Isaiah 56:7 (Mark 11:17) regarding the international significance of the temple as a place of prayer and John's account of the Samaritan woman (4:20-24). Similarly, Romans gives additional support to the idea that God intended to unite multiple cultures in Christ, and this emphasis continues into Revelation. This chapter has a very devotional quality to it and has clear implications for how God's people should be united across cultures.

The fifth and final chapter is more technical in nature and draws heavily on Greco-Roman history. Keener attempts to avoid an anachronistic reading of ancient geography, but he contends that the gospel's advance from Troas to Macedonia was essentially a movement from Asia to Europe in the mind of an ancient person. "Thus in a sense, Acts narrates the beginning of what some could have viewed as an Asian movement's (spiritual) conquest in the reverse direction. Jews were considered Asian; and the gospel coming from Asia to Europe reversed the Greek invasions of Troy and, more recently, Alexander's invasion of Persia" (106). As Luke does not explicitly refer to Alexander's invasion of Asia, Keener speaks only of the plausibility of Luke presenting the mission to Europe as a reverse of Alexander's invasion. Nonetheless, this is a thought-provoking chapter that encourages the reader to ponder the cultural implications of the gospel's progress from east to west.

For All Peoples is not a full-fledged biblical theology of missions, but a series of articles focused on this theme and drawn primarily form the gospels and Acts. It has great value as a resource for more in-depth studies, as it has substantial footnotes that are indicative of Keener's vast knowledge of ancient sources. This book also has a wonderful devotional, practical, and inspirational quality about it. The reader will be challenged to notice the centrality of missions in various New Testament books and to engage in spreading the gospel across cultural lines.

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Arto Hämäläinen and Ulf Strohbehn, *To the Ends of the Earth: Building a National Missionary Sending Structure* (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2020). xi + 102 pp. $11.99 paperback, $9.99 Kindle.

Pentecostal churches tend to follow the three-self model; that is, they are self-led, self-supporting, and self-replicating. Included in the premise of self-replication is the idea that Pentecostal churches are missional and will develop national missionary sending structures. However, how does an emerging Pentecostal church build a national sending structure? There are no textbooks on the subject—until now. *To the Ends of the Earth: Building a National Missionary Sending Structure* by Hämäläinen and Strohbehn is an insightful glimpse at the inner workings of missions sending agencies and offers practical ways to establish them. Arto Hämäläinen earned his Doctor of Ministry degree in Missions and Intercultural Studies at Gordon Conwell Theological Seminary and is currently the chairman of the World Missions Commission of the Pentecostal World Fellowship. In addition, Dr. Hämäläinen serves as a team leader in the Missions Commission of the World Assemblies of God Fellowship and is active in academia as a faculty member at Global University in the United States as well as Continental Theological Seminary in Brussels. He has authored several articles and books on missiological topics.

Dr. Strohbehn earned his PhD from the University of Malawi and has authored several missiological books on Africa and Malawi from a Pentecostal perspective. He teaches missiology at *Das Theologische Seminar Beröa* in Germany, Continental Theological Seminary in Belgium, and *Iso Kirja* in Finland.

The authors' credentials alone make them the perfect candidates to write a book such as this. Additionally, the book is highly recommended by eminent scholars and missiologists such as Timothy Tennant (ii), Veli-Matti Kärkkäinen (iii), and Peter Kuzmic (ii). *To the Ends of the Earth* is a practical book written concisely and directly. Perhaps this is reflective of the authors' Northern European culture, but it in no way detracts from the book. On the contrary, it creates an easy to follow manual with each chapter fitting precisely together like a well-made watch.

Written by Pentecostal scholars for Pentecostal churches and organizations, *To the Ends of the Earth* by Hämäläinen and Strohbehn helps national churches develop the necessary structures to implement effective missions programs. To this end, Hämäläinen and Strohbehn posit there are three core components necessary, "Holy Spirit-

empowered people, a missions strategy, and structure to implement that strategy" (5). The book leads the reader through each of these components, briefly touching on Spirit-empowered people and strategy in chapter one and spending the remaining six chapters on developing a national mission structure. After each chapter, the authors include reflection questions to assist the reader in processing what they have just read while leading them to develop their missiology.

Hämäläinen and Strohbehn take great care to point out that there is no one size fits all mission structure. Rather, the structures that are developed should be culturally relevant, perhaps even tailor-made, to fit the unique cultural values of the country in question. Further, the authors caution missionaries who are assisting national churches in developing a missions program to understand the national culture deeply and to take steps to avoid injecting their cultural values, which may not be apropos, into the new missions structures.

In the first three chapters of the book, the authors cover pertinent topics concerning what is needed to start a missions program, the necessary structure of a missions program, and how to design the required structures. In chapter four, "Missions Structure," Hämäläinen and Strohbehn discuss the three primary missions structures, the networking, cooperation, and hierarchical models. Additionally, they discuss the strengths and weaknesses of each model and indicate in which cultural contexts they are practiced. By developing this side by side analysis, Hämäläinen and Strohbehn illustrate the points they were developing earlier in the book and provide a clear picture of some of the cultural challenges that are present when developing missions structures. This then enables missions strategists to examine their existing missions structures to strengthen them.

Missions organizations, like all organizations, benefit when the right people occupy the right positions in the group. Hämäläinen and Strohbehn provide a comprehensive overview of essential personnel and their qualifications needed for each position. The authors suggest a Missions Director should have at least some missions experience. However, some readers may balk at the implication that the requisite experience can be gained by a "consistent and intensive interest in world missions" (82). Yet, in an emergent church that has never sent out missionaries, national leaders with missions experience may be challenging to find. Without a doubt, the leadership structure of missions agencies is essential to a well-run organization. To help emerging missions programs, it may have been helpful if the authors included an organizational flow chart to illustrate critical positions and their roles.

As most veteran missionaries understand all too well, communication between missions agencies, sending churches, and the

missionaries are critical as to the understanding of the responsibilities of each entity. In Chapter Six, "Decision Making," Hämäläinen and Strohbehn wisely recommend that the roles and responsibilities of each of these entities be clearly defined in writing so that no misunderstandings occur. The authors use the Finnish Pentecostal church as an example of an institution that has the sending church, missionary, and missions agency sign such an agreement of responsibility (91). Unfortunately, the authors did not include the details of the Finnish agreement. It would be useful to include a copy of that agreement as an appendix, and perhaps written agreements from other organizations, that could serve as a template for developing national mission structures.

There are a few minor flaws that detract from an otherwise excellent book. Most are editorial. For example, pages fifty-four and fifty-five refer to charts, but there were no charts in either the paperback or Kindle version of the book. There were also a few textual issues, such as "We need to ask include the following questions . . ." (67), and the footnote for "Ralph D. Wmter,Tlie" at the end of chapter three of the kindle version.[1]

The purpose of the book is to "reflect on the Great commission and offer tools for building a strong mission structure" (4), and it succeeds at filling the toolbox. *To the Ends of the Earth: Building a National Missionary Sending Structure* is an excellent book. Hämäläinen and Strohbehn and their decades of missiological and academic experience have produced a book that not only will be useful to national churches developing missions structures, but to others as well. Churches will find it useful in evaluating their existing mission structures and their relationships with their missionaries and missions agencies. Undergraduate students in pastoral ministries and intercultural studies will find *To the Ends of the Earth* helpful in developing a global perspective of how National mission movements are established in culturally relevant ways. The layperson in the local church will benefit from a more in-depth understanding of world missions by peeking behind the curtain at the structures that are in place, but often unseen by the average church member. Finally, Hämäläinen and Strohbehn remind everyone that a biblical church is a missional church (11).

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[1]It should be noted that the errors referred to in this paragraph have since been corrected by the publisher.

Kathleen M. Rochester, *God the Leader: A Journey through the Old Testament* (Eugene, OR: Wipf & Stock, 2020). xii + 225 pp. $29 paperback.

It is not often that a biblical scholar chooses to engage in detail with the topic of "leadership." Kathleen Rochester brings her expansive scholarship in reading the OT to bear on the subject of leadership via a journey through the OT considering the ways particularly in which God is revealed as "Leader." The decidedly theological and biblical approach is a welcome contribution to a field of study dominated by business and organizational models and concerns. Further, the directions of most leadership studies begin and end with the individual leader rather than finding their orientation and direction set in relation to God as leader. Rochester further engages the topics proposed via pastoral experiences and concerns for those who may serve in their own church contexts.

Rochester leads the reader through the texts of the OT without slavishly moving book-by-book, text-by-text, but instead makes use of storying, motifs, and themes as drafting a sort of map of God as leader across the landscape of the OT. Each chapter includes multiple questions related to the text of the book and the texts of the OT considered. These questions make for ready application, further critical thinking, careful self-reflection, and pastoral insight. The first chapter treks across the terrain of Genesis and Exodus with chapter two carrying the Pentateuchal accounts further by specifically drawing upon the Ten Words/Commandments for a re-hearing of the Torah. In these chapters Rochester offers such topics as care for the overlooked (22-29), worship (51-60) and living in community. Chapter three engages several ethical issues including such a thorny one as the issue of war/warfare (with an eye upon the commands of Deuteronomy and the actions of Joshua) and God as warrior in the OT. Chapter four addresses numerous images of God in the OT such as king, shepherd, father, mother, husband, wise guide, host, helper, and rock. Chapter five carries the readers through the prophetic traditions to address God's leadership in uncertain times followed by offering specific exemplars in the messages of Amos, Hosea, Jeremiah, and Ezekiel. Chapter six peaks behind the veil of God's hiddenness as leader in wisdom, poetry, and Megilloth texts of the OT. Chapter seven closes out the volume by pointing toward the future hope of God's leadership over Israel and the world in the texts of the post-exilic period and those with a clear missional orientation toward the inclusion of the Gentiles.

Rochester's writing style is intentionally more popular throughout (as noted in the introduction) and includes only minimal footnotes. This should not dissuade readers from taking the book's claims seriously as

being informed throughout by scholarship that underlies the engagements with the OT. Rochester also shows a penchant for interweaving the pastoral and global perspective through use of stories sewn within the fabric of the biblical engagements. This provides both practical illustrations and food for thought demonstrating years of diverse and thoughtful engagement with issues of leadership put to practice. Rochester does not shy away from exposing poor leadership not only in Scripture, but also in life and ministry and seeks to find ways to grow in wisdom and knowledge from both positive and negative examples.

Should there be any real criticism of this welcome volume to the field, it is that the language of "God the Leader" (while theologically accurate) seems to take up into itself characteristics of God as if "leader" was the all-in-all catch for all other matters. While this is not argued in the volume, the subtle use of "leader" as catch-all may function as an idolizing of the idea of "leader." Certainly God is "leader," but this is demonstrated most significantly in God taking on flesh and dwelling among us, taking on the form of a servant, and seeking to serve rather than be served. In no way has Rochester argued otherwise, but the subtlety of church culture that seeks to bring all things under the heading of "leader" enters the dangers of that which seeks to be over rather than that which is always self-giving and springs from love for the other. This caveat aside, Rochester paints a beautiful portrait of the God of the OT that remains open to our genuine response of obedience in faith to receiving the love of this God for us and for all. Such a divine leader that serves is the only one worthy to be served absolutely. Rochester is to be commended for such a project.

This volume would make an excellent supplemental text to a college/seminary course on leadership or even leadership from a biblical perspective. While it is not technical, it is practical and rooted in a rich and careful reading of the OT. Because it is not technical, it would also make for a helpful read for church and para-church leaders for personal development and for the discipling of others in considering what God's leadership looks like as a means of reflecting on what the reader's leadership ought to look like.

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Marvin Gilbert, Alan Johnson and Paul W. Lewis, editors, *Missiological Research: Interdisciplinary Foundations, Methods, and Integration* (Pasadena, CA: William Carey Library, 2018). 388 pp. $13.99 paperback; $9.99 Kindle.

The editors note that the need for this book arose out of felt needs among doctoral missiological students at the Assemblies of God Theological Seminary (AGTS) in Springfield, Mo. Some of these students lacked background in research methodology and others lacked depth in biblical and theological studies (x). Faculty members also needed a reference guide in helping students choose the appropriate research methodology. Finally, when students started using the first draft of the book and the faculty members started assessing its impact, the editors determined that more was needed. This final volume, with the various chapters written by various AGTS faculty members, including many by the editors themselves, represents the fruit of their labors.

The editors give three suggestions as to how this volume can be used (xviii). First, it gives a partial introduction to the "vast array of missiological research methodologies," including empirical research methods used in behavioral sciences, to inform the students and faculty members of what is available (xviii). The bibliographies of each article then point to other resources that could be used. Second, this vast array is listed here in one volume, better enabling the student and their advisors to choose which method or methods best fit their research. Third, this volume serves as a reference, allowing the researcher to use it repeatedly for introductions and clarifications, parameters, benefits and limitations of each methodology.

The book is divided into five units, each with its own table of contents of the chapters in that unit. The units are: (1) Foundational Issues in Missiological Research; (2) Theological Research in Missiological Enquiry; (3) Qualitative Research, (4) Quantitative and Mixed Methods Research and (5) Theological and Empirical Integration.

Each unit consists of several chapters. Unit 1 has thirteen chapters entitled, Interdisciplinary Research, Epistemological Frameworks in Qualitative Research, The Four-Phase Model of Missiological Research, The Four-Phase Model in Academic Context [sic], The Library in Interdisciplinary Research: Content and Methodology, Social Sciences Resources For Enriching the Literature Review, Primary and Secondary Sources, Integrative Critical Analysis, Theory Development, Theory in Missiological Research, Ethical Research With Human Subjects and Validity and Reliability.

In Unit 2, the eight chapters are: Introduction to Biblical and Theological Resources, Doing Theology Missiologically, Biblical

Hermeneutics, Biblical Theology, Historical Theology, Systematic Theology, Contextual Theology and Narratives, Narrative and Narrative Theology. Given my penchant for living at the intersection of theology and culture, I really enjoyed this unit.

Unit 3 contains fourteen chapters: The Nature of Data, Qualitative and Quantitative Research, Ethnography, Ritology, Case Studies, Historical Research, Grounded Theory Method, Foundations For Interviewing, Focus Group Interviews, Qualitative Data Analysis, Field Work and Field Notes, Coding in Qualitative Field Research and Memoing [sic] in Qualitative Field Research.

There are twelve chapters in Unit 4: Sampling From a Population, Survey Research, Questionnaire Construction, Statistically Speaking, Inferential Statistics, Hypothesis Testing, Educational Research, Action Research, Program Evaluation, Content Analysis, Q Methodology and Pile Sort Methodology.

Unit 5 has six chapters: Integrating Disciplines, Integration in Writing Up Missiological Research, My Journey in Integration, Integration and the Missionary Life, Valuing the Integration of the Social Sciences in Mission Practice and Missiological Research as Worship. Twenty-five appendices on supporting subjects and a glossary of terms in the back round out the volume.

All the units have incredible value and can be used by mentors and students involved in any conceivable form of missiological research. I identified some that I used in my own research and others that could be used by students that I am currently mentoring. My personal favorite, however, was Unit 5, where the authors remind us that real missiological research cannot be completely done in a vacuum in the rarified and somewhat artificial atmosphere of academia. True missiological research deals with real missionaries involved with real people with real hopes, dreams, struggles and felt needs. Indeed, I completed my own doctoral research many years ago with a greater passion for the lost for whom Christ died because my research revealed a great need in the general public for Christ's redemption. But above all, as DeLonn L. Rance so clearly describes, missiological research is ultimately an act of worship to God (287-94), or, to apply to missiology J.I. Packer's old dictum that "all theology must lead to doxology." All of this is consistent with Jesus' command to love God with all of our hearts and minds (Luke 10:27).

In my opinion, this book delivers on all of what it attempts to accomplish. It is comprehensive, yet easy to follow. All of the suggested ways given by the editors as to how to use this book are workable. While the book is admittedly tailored to the needs of AGTS, it can be easily adaptable for use at any other school. As a missiologist who is not well versed in all the available research options, this book is a treasure trove

of potential research methodologies right at my fingertips. I will certainly keep this on hand. I strongly recommend that others do as well.

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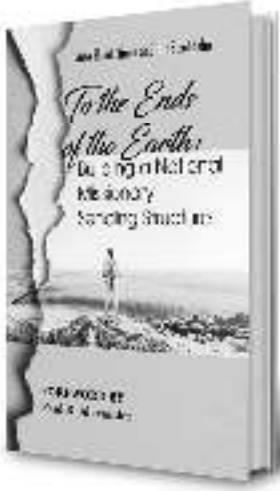
APTS Press & Asian Journal of Pentecostal Studies

Sceptre to Harvest: The History of the Assemblies of God in Cambodia

Business in Islam: Contextualizing Business and Mission in Muslim-Majority Nations
Robert Stebar



To the Ends of the Earth: Building a National Missionary Sending Structure

Asian Journal of Pentecostal Studies

Seung-In Song, *Water as an Image of the Spirit in the Johannine Literature*, Studies in Biblical Literature 171 (New York: Peter Lang, 2019). xxii + 167pp. $99.95 hardcover.

Seung-In Song serves as lecturer of New Testament studies at Chongshin University in Seoul, South Korea, a position he has occupied since 2018. Song earned his ThM in New Testament Studies from Gordon-Conwell Theological Seminary and his PhD in New Testament Studies from Gateway Seminary. This monograph is a revision of his PhD dissertation, completed in 2015 under the supervision of Timothy Wiarda (xv–xvi; cf. Wiarda's own recent contribution to the field with *Spirit and Word: Dual Testimony in Paul, John and Luke* [New York: T&T Clark, 2017]). Song makes a welcome contribution to the study of Johannine symbolism and pneumatology, particularly where these topics intersect in the question of whether a given instance of water imagery represents the Spirit.

As clarified in the introduction, Song seeks the identification of "a set of indicators" to assist in determining whether water symbolizes the Spirit (1). Clear references to the Spirit via water imagery occur at John 7:37–39 and 1:33, yet scholars lack consensus as to whether water also symbolizes the Spirit in six other passages within the Johannine corpus (see John 3:5; 4:10–14; 6:35; 19:34; 1 John 5:6–8; Rev 22:1–2). Song asserts that "there are no clear indicators for determining whether or not a reference to water symbolizes the Spirit" (1), and this lacuna motivates the search for "valid indicators" that will substantiate one's interpretation (1–2). Having clarified the goal, the author summarizes subsequent chapters (2–3), explicates his methodology as including grammatical-historical exegesis, the utilization of narrative-critical methodology on John's Gospel and Revelation, and a comparative approach that juxtaposes John, 1 John, and Revelation (3–5).

Chapter 1, "Water Passages in Johannine Literature," categorizes every water passage found in the Johannine corpus in accordance with a threefold taxonomy: "Spirit passages" (water symbolizes the Spirit); "non-Spirit passages" (water does not represent the Spirit); and "disputed passages" (scholars express divergent opinions regarding whether water symbolizes the Spirit) (9). Category one (Spirit passages) consists of John 7:37–39 and 1:33. Category three (disputed passages) comprises six passages, including John 3:5; 4:10–14; 6:35; 19:34; 1 John 5:6–8; and Rev 22:1–2 (9). Category two (non-Spirit passages) constitutes the largest group, and here Song evaluates the material in John's Gospel and the Apocalypse separately due to their distinct genres (10). In John's Gospel, Song divides the material into two subcategories: purely literal references to water (10); and possibly symbolic usage of water imagery unrelated to the Spirit (11). In Revelation, Song again utilizes two subcategories: occurrences of water as "literal but occur[ring] within a

larger symbolic vision" (11); and water imagery with specific symbolic import (12).

Chapter 2, "Johannine Water Imagery in Ancient and Recent Writers," provides a brief survey of some interpretations of water imagery from the Apostolic Fathers and contemporary Johannine scholarship. Song concludes that scholars rely upon various exegetical arguments to ground their interpretations of water imagery in Johannine literature, but none of them provides a systematic set of criteria. Consequently, Song seeks to establish "systematic and valid criteria of water imagery in the Johannine literature" (23). The author also observes a propensity within modern scholarship to favor symbolic interpretations of water over literal ones and even to proffer "multiple symbolic meanings for each water reference in the Gospel" (23).

Chapter 3, "A Survey of Water Imagery in the Old Testament and Ancient Jewish Writings," selectively focuses on "water themes that are closely connected to the water imagery in the Johannine literature" rather than attempting an exhaustive treatment of the vast usage of water imagery (27). Song examines water imagery related to motifs involving the Spirit, the Torah, the temple, wisdom, life and salvation, and purification in key texts from the OT and Second Temple literature. The author notes a close correlation in these texts between water and Spirit, leading one to expect the possible recurrence of just such a tight linkage of water imagery with the Spirit in the six disputed passages in the Johannine corpus (40). At the same time, the diverse usage of water imagery within this background material—coupled with the disparate interpretive proposals that Johannine scholars have constructed from such variegated thematic associations—calls for caution. The exegete should take the various possible backgrounds into consideration, but the literary context of the Johannine passages themselves must remain primary in attempts to elucidate the meaning of a given instance of water imagery (40).

Chapter 4, "Symbolism in Johannine Literature," clarifies the author's definition of symbolism vis-à-vis other scholars and surveys the utilization of symbolism in John's Gospel and Revelation. Song understands the term *symbol* to denote "an image, a word, an action, or a person that stands for something or someone other than itself" (45–46). He classifies symbols in the Gospel according to five categories, including "symbolic images, symbolic words, symbolic actions, representative figures, and proposals that do not fit any one of the preceding categories" (48). Song makes the important observation, moreover, that literal readings versus symbolic readings often exhibit a tensive relationship with each other, concluding that "these tensions between literal and symbolic readings suggest we should be cautious about adding a symbolic level of meaning to narrative details" (57). The author further cautions against "investing random narrative details with an extra level of reference"; he argues that "in order to make a sound

exegetical decision on each of [the] water references in John, especially the six disputed passages, we should not be too hasty in adding a symbolic meaning to it until we have adequate exegetical evidence that supports the symbolic meaning" (58).

Chapter 5, "Identifying Exegetically Significant Indicators Relating to Johannine Water Imagery," delineates criteria for confirming the Spirit as the intended referent of water imagery. Song develops these criteria based on what he finds in agreed upon passages that either do or do not refer to the Spirit. Additionally, in cases where scholars agree that there is *not* a reference to the Spirit, Song finds six indicators to assist one in determining whether symbolism is present in a passage (cf. the summary on 76–77).

Chapter 6, "Exegesis of the Six Disputed Water Passages," constitutes by far the longest—and in this reviewer's estimation, certainly the most useful—chapter in the monograph. Song exegetically probes the six disputed passages and compares his findings with his indicators from chapter 5. With respect to the best interpretation of these passages, Song concludes as follows: 1) water in 1 John 5:6–8 refers to baptism, not the Spirit; 2) water in Rev 22:1–2 refers to the Spirit, not literal water or eternal life; 3) water in John 3:5 refers to the Spirit, not baptism or physiological water; 4) water in John 4:10–14 refers to the Spirit, not Jesus's teaching/revelation; 5) John 6:35 also points to the Spirit rather than the imagery of drinking in 6:53–56 or Christ's superiority vis-à-vis wisdom; and 6) water in John 19:34 refers to literal water, not the Spirit or baptism. The analysis throughout this chapter provides helpful and detailed evaluation of the text and reasonably thorough and fair interaction with other scholars. Finally, chapter 7, "Summary and Conclusion," rounds out the volume.

While this monograph is generally well written and engaging from start to finish, it does consistently exhibit a rather distracting tendency to omit definite and indefinite articles as well as prepositions where correct English usage requires them, not to mention the occasional use of incorrect verb forms (e.g., those that do not agree with their subject). More importantly, as one considers Song's criteria, some problems surface. For example, it remains less than obvious that Jesus as the source of water constitutes strong confirmation that water symbolizes the Spirit (76). Also questionable is the notion that highlighting supports a symbolic reading of water (77). Furthermore, the attempted application of Song's criteria in relation to his exegetical analysis of the disputed passages proves methodologically problematic in that it demonstrates just how pliable a tool this set of criteria turns out to be. A comparison of Song's analyses of Rev 22:1–2 and John 19:34 elucidates this. Some of the supporting criteria for identifying the water in Rev 22:1–2 as the Spirit are: Jesus gives the water, water is linked to the cross, διψάω ("to thirst") occurs in the near context (v. 17), the Spirit is mentioned in the near context (v. 17), and water is highlighted (93–94). Song explains

away the indicators of "coherence when taken literally" and the presence of geographic and chronological detail (92, 94). Conversely, in the case of John 19:34, contextual coherence when taken literally and geographic and chronological detail are more decisive, whereas things like Jesus as the source of the water, linkage to the crucifixion, the presence of διψάω in v. 28 (now regarded as too far away from the reference to water to be considered relevant!), the presence of τὸ πνεῦμα ("the S/spirit") in v. 30, and highlighting of water are explained away (118–119). It appears that Song can affirm his criteria when they support his interpretation and simply override them when they do not. The point here has nothing to do with whether one agrees with Song's exegesis (this reviewer tends toward agreement in four out of six passages). Rather, it simply appears that such readily yielding criteria may not contribute much toward the resolution of the interpretive impasse regarding the meaning of disputed water imagery passages.

Such criticisms notwithstanding, *Water as an Image of the Spirit* deserves the consideration of every serious scholar of Johannine pneumatology and symbolism. It certainly provides a rich resource that will assist one in research on the six disputed passages.

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PENTECOSTAL EDUCATION

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WAPTE's journal, *Pentecostal Education* (formerly *The Pentecostal Educator*) semiannually e-publishes scholarly and practical articles related to theological education within the Pentecostal tradition to encourage the continuing maturation of Pentecostal theological education. It is intentionally practical, applied, and international.

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Denise A. Austin, Jacqueline Grey, and Paul W. Lewis, editors., *Asia Pacific Pentecostalism*, Global Pentecostal and Charismatic Studies 31 (Leiden, The Netherlands: Brill, 2019). xviii + 423 pp. $75.00 / €65.00 paperback.

Editors of this volume include Rev. Denise Austin, Chair of the Theological Commission of Asia Pacific Theological Association and Director of the Australasian Pentecostal Studies Centre as well as Professor of History and Deputy Vice President of Research and Standards at Alphacrucis College (Australia); Jacqueline Grey, Dean of Theology and Associate Professor of Biblical Studies at Alphacrucis College and former President of the Society for Pentecostal Studies; and Paul W. Lewis, an Associate Dean, Doctoral Program Coordinator, and professor of Historical Theology and Intercultural Studies at Assemblies of God Theological Seminary, Evangel College, Springfield, Missouri, USA.

Asia Pacific Pentecostalism is a collection of essays focusing on Pentecostalism's growth in the context of the Asian Pentecostal Theological Association membership, which spans East and Southeast Asia and the Pacific Islands. The volume covers various elements of Pentecostalism's historical, organizational, and theological developments in diverse nations and regions.

The twenty-four authors of the sixteen essays are scholars who have served in various professional capacities, including as university professors, pastors, and missionaries. Each report represents a depth of expertise. The authors' research often includes oral sources, which are of significant value when few resources are available. The contributors offer a variety of perspectives—for example, Taiwan is represented by a history of the contributions made by Taiwan's Assemblies of God School of Theology, while the authors of the chapter on China discuss house church development.

Although this collection is developed from within the APTA membership, it is designed to reach a broader audience than APTA members. It contributes a useful resource for researchers on Asian-Pacific Pentecostalism, one of the fastest-growing religious movements in that region.

The editors subdivide the essays into three parts by geographic territory—East Asia, Southeast Asia, and Oceania. Part One includes Japan, Korea, China, Hong Kong, and Taiwan. The first essay regarding Japan is co-authored by Austin and Masakazu Suzuki, a pastor and faculty member of Central Bible College in Tokyo. Suzuki highlights indigenous leaders' contributions to Japan's Pentecostal formation. In the second essay, Yung Hun Choi, a PhD candidate serving on faculty at

Alphacrucis College in Australia, examines the impact of Pastor David Yonggi Cho in South Korea whose influence reaches around the globe. Two scholars contribute to the third essay on China. Selena Y. Z. Su, PhD University of Birmingham and former pastor in China's house church network for two decades, co-authors the third essay with Dik Allan, a scholar and university lecturer at Shenzhen University in China. They focus on the strength of leadership and the inspiring growth of the movement amid hostility in China. Next, Connie Au, a scholar, theologian, and native of Hong Kong, demonstrates how that territory, initially influenced by foreign missionaries, developed its own presence of Pentecostalism. In the section's final entry, Michael Chase, a faculty member at the Assemblies of God School of Theology in Taiwan and a veteran missionary, discusses that school's history and its tremendous influence upon that denomination in Taiwan.

Part Two offers seven essays about Southeast Asia, including Cambodia and Laos, Thailand and Vietnam, Myanmar, Malaysia, the Philippines, Indonesia, and Singapore. Darin Clements, Director of Cambodia Bible Institute, and Ken Huff, Country Moderator for the Assemblies of God Missionary Fellowship, discuss Cambodia and Laos. Both have served as missionaries for over twenty years. With the contributions of their pseudonymous co-author Nyotxay, they document the arrival of Pentecostalism in Cambodia in the 1970s and describe how the movement flourished while facing terrible persecution during the reign of the Khmer Rouge. As the movement progressed, an indigenous personality replaced western influence. However, although traces of its effects can be detected, Pentecostalism in Laos remains ill-documented and less-explored, inviting further research.

In Vietnam and Thailand, longstanding Assembly of God missionaries James Hosack and Jason Morris relate differing challenges in their respective fields and describe their ministries' transition to indigenous leadership. Saw Tint Sann Oo, President of Evangel Bible College in Myanmar, demonstrates the necessity for Pentecostalism in Myanmar to adopt a more pragmatic social view. Austin co-authors the next essay with Lim Yeu Chuen, who pastored in Kuala Lumpur and taught theology at the Bible College of Malaysia. They articulate how Pentecostalism has become enmeshed in Malaysia's local culture.

Scholars Doreen Alcoran-Benavidez, Edwardniel Benavidez, Adonis Abelard O. Gorospe, and Dynnice Rosanny Engcoy explore the diverse and complex nature of Pentecostalism in the Philippines. This team gives insight into the integration of Pentecostalism among three critical denominations (Assemblies of God, Church of God, and the Foursquare Gospel Church). These combine with the Catholic charismatic movement to give the Philippines a distinct yet diverse

Pentecostal culture. Gani Wiyono, Academic Dean of Advanced School of Theology in Malang, Indonesia, articulates unique geographic and socio-political factors that contribute to Pentecostalism's growth but also create challenges of identity and unity among the Javanese. Part Two concludes as Mathew Mathews, a Senior Research Fellow at the National University of Singapore, analyzes how socio-political aspects have influenced Pentecostal formation, including challenging government restrictions and the church's involvement in social services.

Part Three covers Oceania and includes the South Pacific Islands, including Fiji, as well as Papua New Guinea, Aotearoa / New Zealand, and Australia. Here, Pentecostalism has prompted a unique "second Reformation," reaching beyond the religious sphere and penetrating deeply into society. Kellesi Gore, a researcher of Pentecostal history, emphasizes the significance of the movement's growth rate in the South Pacific Islands. It is among the fastest in the world and began with pioneer Australian missionary efforts in Fiji. Gore analyzes how this tremendously successful Pentecostal growth developed.

Next, Luisa J. Gallagher and Sarita D. Gallagher, teachers and researchers at George Fox University in Oregon, discuss Pentecostalism's role in shaping Christianity in Papua New Guinea. Meanwhile, Michael J. Frost, a lecturer and researcher at Alphacrucis College in New Zealand, discusses the success and political effects of various revivalist movements in that country, including the Latter Rain and charismatic renewal movements. Finally, Shane Clifton and Austin narrate Pentecostalism's shift from representing a minority of Christian denominations in Australia to becoming a vibrant cultural influencer through ministries such as Hillsong.

Asia Pacific Pentecostalism develops readers' awareness and appreciation of the unique origins and strands of Pentecostalism in the Asian Pacific region. Despite its academic nature, the volume is balanced by a fluid, readable style and format that appeals to readers less familiar with the Asian context of Pentecostalism.

This book contributes the treatment of Pentecostalism in Papua New Guinea, the South Pacific Islands, Cambodia, and Laos, which are lacking in similar volumes such as the 2016 Charisma House publication *Global Renewal Christianity: Spirit-Empowered Movements Past, and Future, Volume 1: Asia and Oceania*, edited by Vinson Synan and Amos Yong. *Asia Pacific Pentecostalism* is also unique in presenting perspectives stemming from within the Asia Pacific Theological Association. The volume offers the views of diverse contributors, many of whom are native to the region or have first-hand experiences in these nations.

The collected essays are thorough and scholarly, consistent with the theme of the series, including an extensive index for the overall project and a comprehensive bibliography and endnotes section for each article. This volume takes steps toward addressing research gaps regarding Pentecostalism in countries such as Cambodia and Laos, contributing foundational, groundbreaking access and bibliographic material for these regions. The wealth of sources provides an excellent foundation for researchers interested in developing lesser-explored elements of the Asian-Pacific Pentecostal expansion.

In the concluding remarks, the editors identify broad themes that span the various regions of Asia Pacific. These include the charismatic renewal's influence, Pentecostalism's interaction with society, the impact of interdenominational cooperation versus competition, and the transition to indigenous leadership. Together, the essays highlight the social, cultural, and political challenges and successes of Pentecostalism in each region, which gives insight into the movement as a whole.

While Pentecostalism is struggling in post-Christendom North America, the initial cradle of the movement, it is flourishing on the Asian front. The unprecedented growth rate in the South Pacific Islands is little-known, yet it serves to inform Pentecostalism globally. The backdrop of household names of global influencers such as Yonggi Cho and Hillsong is the development of the larger movement in Asia and the South Pacific. It is reasonable to expect that scholarly attention on the Asian Pacific region will increase in the coming years, which makes this volume of great value to researchers in this area.

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Tanya Riches, *Worship and Social Engagement in Urban Aboriginal-led Australian Pentecostal Congregations*, Global Pentecostal and Charismatic Studies 32 (Leiden, Netherlands: Brill, 2019). ivx + 308 pp. $68 paperback.

In this monograph, Hillsong College (Sidney, Australia) Senior Lecturer Tanya Riches persuasively argues that Pentecostal Aboriginal communities are progressively empowering and thus "decolonizing" themselves (233-234, 263, 275) from the collective "shame" that non-indigenous Australian society has historically and continues to hegemonically wage on them (233-234, 247, 253, 265-266). The latter does so through "the Gap," an Australian phrase referring to ongoing power structures that exclude the country's indigenous people from an equitable share in the nation's wealth. By referencing "the Gap," Riches has thus pursued her research towards addressing "racist"-rooted socially structured exclusionary practices and systemic oppression (5, 55-57, 226) that still characterises not only Australian society but also Australian Christianity, including Pentecostalism (104, 133, 156, 209-210, 273-274).

Yet emerging from her PhD dissertation on worship rituals and social engagement practices of Aboriginal-led Australian Pentecostal churches, Riches posits as her prime finding and thesis how these church networks are "(re)imagining their selves, (re)imagining the Australian Christian church, and (re)imagining their world in Spirit encounter" (7, 221, 246, 248, 275). More importantly, how they are thus "redressing" "the Gap" (248) and its resultant "structural marginalization" (23, 125, 163, 215), "social inequalities" (45, 261), "oppression" (247, 250, 271), and "shame culture" (265-266). She finally concludes that through their own Spirit-birthed "inclusionary" practices that envision an Australian Christianity justly structuring both indigenous and non-indigenous Australians within a common ecclesial life, they are thereby "decolonizing the church" of Australia (275); thereby "building a truly Australian Christianity" (263).

As she beautifully narrates throughout this well-structured volume, Riches reached her thesis and conclusion through an "ethnographic study" on the "ritual" "worship and social engagement practices" (22, 85-86, 260) of three urban Australian Pentecostal churches. These three churches are primarily composed of and pastorally led by indigenous (mainland Aboriginal, Torres Strait Islander, and South Sea Islander peoples) Australians. Yet each exemplifies unique church cultures, ministry philosophies, theological themes, missional aims, and strategies (106-124, 251). Hence, with each ethnically-mixed congregation vastly separated geographically, yet situated in a "lower socioeconomic suburb

of an Australian costal city (Perth, The Gold Coast, and Cairns) (88), they provide a cross-section of the Aboriginal Pentecostal "network" spanning the Australian continent (103-104, 106, 129-130, 251-252).

Riches brilliantly structures her book's 11 chapters and additional sections within three main parts: 1. "Research Design"; 2. "Research Findings"; 3. "Summary and Conclusions." She begins with a Prelude ("Short Political History of Australia"), which situates her research within Australia's Aboriginal history, culture, and the harm that the non-indigenous, European-colonialist-backgrounded population still inflicts on them (3-8). The Introduction eruditely summarises the research aims and trajectories. Chapter 1, aptly titled Learning to Yarn, narrates her transformation through the research journey. As she vividly states, "This book represents a somewhat fumbling attempt by a white Australian researcher. . . to dialogue with Aboriginal and Torres Strait Islander peoples from a shared religious commitment" and hence also, "a story about how" the Pentecostal Aboriginal participants "initiated the decolonizing of the research process, and how this impacted the research design" (25).

As many may recall, Riches was for many years a well-known "Pentecostal singer/songwriter" of Hillsong, most famous for composing the hit chorus, "Jesus, What a Wonderful Name" (26-27). Thus, she originally aimed to explore Australian Pentecostal worship practices via a missiological lens, from the discipline of ethnomusicology" (19, 249), primarily focusing on "traditional culture within Christian worship" (41). Yet, as she submitted to her participants' request that she learn how to "yarn" and thereby radically encounter "the Gap" (19), she realized how this morally warranted more emancipatory, "decolonizing" approaches (28), foregrounding what the Holy Spirit is speaking to the greater Pentecostal movement through these Aboriginal-led congregations (28-29, 65-69. 247-248, 250, 252, 263, 268; esp. 271-275).

Conversely, Chapter 2 (A "Corroboree" of Literature; referring to an indigenous term for "sacred dance") narrates how Riches' induction in Aboriginal "yarning" re-oriented her Literature Review in manners congruent to concerns and aspirations her participants raised towards her engagement with the scholarly literature about "the Gap" and Australian Aboriginal culture (43-45, 80). Riches' review thus revealed "that Aboriginal people and cultural symbols have been systematically excluded to the benefit of non-Indigenous peoples," and that "the Australian church resists self-examination on this issue, due to its internalization of European and North American cultural symbols" (80).

Riches' third chapter (Methodology) provides a well-structured overview of her research strategy that clarifies her main disciplinary premises, systematically outlines her research questions, and surveys her

research procedures. Driving her study was the main research question: "How are the worship and social engagement practices of urban Aboriginal-led Pentecostal congregations linked, if at all?" (83-84), where the key term is "linked." Through disciplinary reliance on Randall Collins' "Interaction Ritual Chain Theory (IRCT)" (51-54, 81-88), her research demonstrates how "interaction ritual chains operate within the three communities, generating "affect or 'emotional energies'" that "charge collective symbols" a community uses for "(re)imagining" their identities, thereby causing transformed futures (84-87, 209-210, 221, 247-248, 264, 275). By "symbol" she means anything living or non-living that "meaningfully expresses" a person or group's present or aspired "experience" (282).

Accounting for her main theological concerns—foremost evident through her notion of "(re)imagining" —Riches further triangulates her methodology by utilizing Amos Yong's "pneumatological imagination" concept (also known as "Pentecostal imagination"). By doing so, she stresses "a congregation's worship ritual and history as a site of illumination of the Spirit"; Yong's concept thus enables Riches' robust perception on how indigenous culture functions as a fertile site for theological production (21, 70, 209, 261). Throughout her study, she examines how Aboriginal Pentecostals appropriate within their congregational life their indigenous practice of "yarning"; an informal conversation mode that accentuates dialogical listening for fostering relationships (30-32). Riches thus insightfully forwards this practice as an important contribution that the Australian Aboriginal Pentecostal community proffers for both Australian and world Christianity; namely, an Australian Aboriginal theological practice of engaging human differences throughout hospitable dialogue characterised by an ethos of welcoming inclusion (252-253, 262-263, 275). Importantly the aim of "Pentecostal yarning" moreover anticipates the Holy Spirit's reconciling "involvement" within this practice (253, 263).

The six chapters delineating Riches "Research Findings" (Part 2) expansively narrate several major discoveries she made about the empowering role of Aboriginal worship practices across Australia towards "social engagement" yet more importantly, "social transformation" (174, 265, 271). The book's final section (Part 3: Summary and Conclusion) helpfully identifies "limitations" to Riches' research (237-246) yet also research recommendations for further research (272-274).

In conclusion, let me point out four outstanding features of Riches' monograph. First, throughout this well-organized book, doctoral students—particularly those engaging empirical and/or ethnographic research—will find exemplary trajectories of methodically clear

dissertation structure, highly engaging prose enjoyable to read, and perhaps most importantly—a "story" on how the researcher found herself transformed through the research journey (19, 25-28, 30). A second profound feature is its robustly triangulated yet tightly linked disciplinary scope, innovatively integrating liturgical, missiological, postcolonial, and anthropological concerns albeit in highly readable and focused manners and outcomes. This study thereby functions as a seminally excellent contribution to the field of Pentecostal worship and liturgical studies.

Third, Riches' work demonstrates moral, missiological, theological, and methodical warrants that should prompt researchers within Pentecostal studies to increasingly orientate their awareness and focus towards the research concerns of postcolonialism, decolonization, and critical theory for addressing the ongoing realities of "whiteness ideology" and systemic racism worldwide.

Finally, this volume grants readers on one hand a fascinating autobiography of paradigm shifts, and on the other a storied vision of Australian Christianity undergoing decolonization. Namely, through the empowering promise of Pentecost—erupting from the peripheral of dominant power structures, foregrounding marginalized voices, and thereby causing movement towards a more just world through the miracles of "Spirit encounter."

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Rodolfo Galvan Estrada III, *A Pneumatology of Race in the Gospel of John: An Ethnocritical Study* (Eugene, OR: Pickwick, 2019). x + 351 pp. $67.00 hardcover; $42.00 paperback.

What do ethnicity, race, and all too frequently tensive, oppressive, and even violent interethnic relations have to do with Johannine pneumatology? A great deal, claims Rodolfo Galvan Estrada III, adjunct assistant professor of the New Testament at Fuller Theological Seminary. In 2018, Estrada completed his PhD dissertation, entitled "Ethnicity and the Spirit in John 1–7," at Regent University School of Divinity. This monograph is a revision and extension of that dissertation, expanding the scope to provide an ethnocritical treatment of the pneumatology of the entire Gospel of John.

As to organization of the volume, Estrada arranges the material in three parts. Part 1, "Ethnicity and the Spirit in Johannine Christianity," consists of three chapters. Chapter 1 provides a brief survey of pertinent issues like previous scholarship (strangely not even mentioning Cornelis Bennema), an appropriate hermeneutical context for Johannine pneumatology, elucidation of terminology for ethnicity and race, and an introduction to Estrada's ethnocritical methodology (a narrowly focused interpretive approach that reads texts through the lens of the "ethnic context of the Greco-Roman age," including "ethnic and racial challenges, negotiations, relationships, context, and ideologies" (21). Next, chapter 2 examines standard background questions like author, implied readers, and location and date, but it does so with a strong focus on ethnicity to determine the ethnic context of John's Gospel. Finally, chapter 3 offers an informative treatment of ethnic ideologies as expressed in ancient Greco-Roman literature. Part 2, "Ethnicity and the Spirit in Jesus' Public Ministry," begins with a brief chapter detailing how πνεῦμα was conceptualized in the ancient world; it then precedes to proffer ethnocritical readings of John 1:32–33; 3:1–10; 4:23–24; 6:62–63; 7:37–39 (chaps. 4–9). Part 3, "Ethnicity and the Spirit-Παράκλητος in the Far[e]well Discourse and Conclusion of the Gospel," begins with a short chapter on the terms παράκλητος and "Spirit of truth"; it then presents ethnocritical interpretations of John 14:16–17, 26 (chap. 11); 15:26–27; 16:7–15 (chap. 12); and 20:19–23 (chap. 13). Chapter 14, "Yielding to the Holy Spirit," then draws the volume to a close. The book throughout could have benefitted from more careful editorial attention (e.g., the reverse spelling of רוּחַ on 101; errors in the Gr. text throughout; the misspelled "Far[e]well" on viii and 211; and some errors in the writing itself).

Estrada accepts the Johannine community hypothesis and the concomitant two-level hermeneutic (popularized especially by J. Louis

Martyn and Raymond Brown), whereby the community's own experiences are blended with the historical details of Jesus's ministry (41–42, 51, 260–61); and he argues on this basis that one can discern "the ethnic identity and concerns of the readers" within the retelling of "the narrative story of Jesus" (42; cf. the interpretations proposed throughout the volume). From this hermeneutical vantage point, Estrada further proposes that "the theology of the Spirit was a contextual portrait for a community that was undergoing ethnic challenges" (14). Estrada argues that "ethnic hostilities were a significant concern for the community which prompt[ed] a new development and understanding of the Spirit" (22); "the Johannine writer articulated a pneumatology in response to ethnic conflicts and prejudicial views that were experienced and perpetuated by members of the community" (22; cf. 94). Thus, according to Estrada, "The gospel has an ethnic agenda that is intrinsically linked to its articulation and description of the Spirit" (288). Interestingly, interpreters' ability "to recognize this agenda" remains impossible "without an ethnocritical approach which draws our attention to how elements of ethnic difference, rationalization, and prejudice of the Greco-Roman world ought to shape and influence our reading of the Spirit discourses in the Fourth Gospel" (288). This perhaps explains why other scholars working from the two-level hermeneutical perspective have previously failed to discern such readings of Johannine pneumatology. Moreover, given the foundational nature of Martyn's "two-level drama" for Estrada's thesis, there is a disappointing lack of robust engagement with dissenting voices and hard-hitting critiques of this approach—one thinks of contributions like Richard Bauckham, "The Audience of the Gospel of John" (chap. 5 in *The Testimony of the Beloved Disciple* [Grand Rapids: Baker Academic, 2007]) and Edward Klink III, *Sheep of the Fold: The Audience and Origin of the Gospel of John* (Cambridge: Cambridge University Press, 2007), not to mention critiques from scholars like Martin Hengel and Andreas Köstenberger or Robert Kysar's notable renunciation of the theory that he once espoused.

Estrada provides a valuable summary of various Greco-Roman perspectives on ethnicity and elucidates some relational, political, and religious implications of such in the ancient world (esp. in chap. 3, "Study of the Greco-Roman Ethnic Ideologies," but also in more topically focused ways throughout the various chapters). In so doing, the author interacts with both the primary literature and modern scholarship, providing a discussion that will prove beneficial for NT scholars by broadening their awareness of important aspects of potentially relevant background material for various NT passages. Certainly, acknowledging the value of considering such possible connections within the Gospel of John would not constitute a novel approach and ought to be encouraged.

Yet Estrada makes the bold attempt to read *the entirety* of Johannine pneumatology through ethnic lenses, and one gets the sense that he has to work a little too hard to do so.

Many of Estrada's readings appear less than obvious, at least to my mind. For example, commenting on the contextual meaning of κόσμος within the Farewell Discourse, he asserts, "One becomes the 'world' with the embrace of violence and power toward minority communities" (257). Is this really what the Johannine author wishes to communicate or has his text simply been hijacked by the "ethnic imagination" of his interpreter? (cf. 296 for the term *ethnic imagination*). In fact, Estrada frequently does not appear to arrive at his conclusions by meticulous exegetical analysis of the details and flow of the text as much as he does through finding possible ethnocritical points of entry—such as the mention of the Greeks (John 7:35), the orphan (14:18), or the fear of the "Jews" (20:19)—and leveraging these in support of an ethnic-racial reading. Consequently, in regard to 7:37–39, one discovers that "ethnic suspicion . . . sets the scene" for the invitation to receive the Spirit (295), that this invitation "includes the Jews and Greeks who live in ethnically hostile parched lands of racial suspicion," and that it anticipates "the coming nourishment of the Spirit that would bring an end to the fear and trepidation of ethnic association and crossing of boundaries" (209). The basis for this reading is "the accusation that Jesus desires to flee to the Greeks," his "inability to clarify this misunderstanding," and the supposed implications of this for readers in a diaspora context (210). As it pertains to our second example (14:18), Estrada argues that "the use of child and orphan imagery that permeates the Farewell Discourse and gospel" serves to "reimagin[e] one's ethnic kin" (228). Finally, the interpretation produced by the utilization of the "fear of the Jews"—Estrada's "primary context" for the giving of the Spirit (279; cf. 272, 275)—as an interpretive lens for 20:19–23 is this: "[T]he fear of the other is overcome by the Holy Spirit. The Fourth Gospel presents its own Pentecost tradition by including the role of the Spirit in helping the disciples overcome their fear of the 'Jews', which in the community's context also includes the ethnically other. The Spirit infuses the disciples with the divine life-giving power to proclaim the message of Jesus' identity, reach those who participate or condone the synagogue excommunication, or who enact violence against the innocent" (287).

These proposed ethnocritical readings exhibit a tendency to read ethnic ideas into the text where they are less than obvious and to downplay, if not deny, more obvious contextual emphases. In fact, Estrada not only concedes that one could not discern the ethnic agenda of Johannine pneumatology if not for an ethnocritical approach (288), but he also speaks of subjectively *generating* meaning: "all meaning

generated from the biblical text is also influenced and interpreted through a subjectivity that is racial and cultural, as well as ideological and theological" (289). For many within a postmodern interpretive milieu, this will doubtless appear unproblematic. But for those who regard it as incumbent upon biblical interpreters to discover (as opposed to create or generate) the meaning anchored in the author's communicative intent, this does prove to be a hindrance in accepting these readings.

In conclusion, Estrada's challenge to face head-on ugly realities connected to ethnicity is certainly timely, but his ethnically reconfigured and reimagined reading of Johannine pneumatology fails to provide a biblically grounded way forward. Moreover, while future work in Johannine pneumatology will need to engage this monograph, this reviewer found that the methodology employed reads everything as reflecting and responding to ethnic issues and thus tends to misconstrue rather than elucidate the text.

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Tom Steffen and William Bjoraker, *The Return of Oral Hermeneutics: As Good Today as it Was for the Hebrew Bible and First-Century Christianity*, foreword by R. Daniel Shaw (Eugene, OR: Wipf & Stock Publishers, 2020), paperback, xxx+357 pp.

Tom Steffen and William Bjoraker offer oral hermeneutics, complementary to textual hermeneutics, that is both defensible in approach and instructive in demonstration. As their volume title indicates in *The Return of Oral Hermeneutics*, the central thesis of the book explicitly states that: "This book builds the case for *the return of oral hermeneutics* to better understand, interpret, and teach the Bible ('the book') in the twenty-first century at home and abroad, using oral means" (xvii). Hence, this well researched academic work identifies the fundamental question that they are attempting to answer in the pages of their book. "Why is it important to know and practice oral hermeneutics in order to ascertain and communicate biblical meaning?" (xxiii) The quick answer is notable in the words of the subtitle: *As Good Today as It Was for the Hebrew Bible and First-Century Christianity*. The case for oral hermeneutics that was familiar across the ancient socio-cultural context in the world behind the text of the Old and New Testaments should still be beneficial for us today.

R. Daniel Shaw provides a perceptive foreword by introducing the authors' viewpoint for "the power of story" since "the power of story [could] move human beings to reflect on what they can learn about God and about themselves" (xi). Shaw's foreword also introduces the missionary experiences of Steffen among Ifugaos in the Philippines and Bjoraker with Jews around the world. He also shares his own experience with Samos of Papua New Guinea. The foreword likewise explicitly conveys a disclaimer that: "None of this is designed to eliminate literacy, books and all things textual" (xiv). Rather, the books appeal is "as old as the biblical record and as relevant and contemporary as the latest news report on a smartphone. It is a story of human beings in intimate relationship with God through Jesus Christ in the power of the Holy Spirit" (xv).

Steffen and Bjoraker preface their awareness that "majority of the people learned God's word through . . . interpreting the interactions within and between characters, the recitation of laws and the poetry, and the retelling of the stories . . . " (xvii). "Textual hermeneutics" is legitimate. "Grammatical approach" has its proper place in understanding the meaning of the Scriptures. However, culturally speaking, "over the centuries . . . a shift from oral dominance to textual dominance" in understanding the Bible developed (xvii). An affirmation of the "Chicago Statement on Biblical Inerrancy" is noted. (See xxiv-xxv, especially footnote 13.) The authors are upholding divine

inspiration and scriptural authority. Their commitment to biblical inerrancy is observable in the manner they developed and expounded their central thesis. But to understand, interpret, and teach the Bible should not be limited to the sole manner of textual approach. There are other valid interpretive opportunities.

The Return of Oral Hermeneutics is outlined in three parts, with the first and third having only two chapters each. Part I is designated as "Demonstrations." Its first chapter presents how oral hermeneutics in a small group Bible study setting is done. The story of "Elisha and the Widow's Oil" is employed in chapter 1 to demonstrate the story telling interaction accomplished in the oral hermeneutical approach. Understanding the biblical story is something dynamic. Meaning is discovered by how the storyteller or the Bible study facilitator and the rest of the people in the Bible study group interact with each other and the text. Chapter 2, the "Reflections on the Elisha Story," acts as follow-up evaluation of chapter 1. This explains the nuances in the oral hermeneutical interactions in the previous chapter. It highlights the relational reasoning that creates full group engagement of everybody with the biblical text on hand.

Part III which is the book's last part is entitled "Echoes." It has also two chapters. The former which is about another story "Elisha and General Naaman" is chapter 9; and the later which is chapter 10 is a "Reflections on the Elisha Story." The first part and the third part of the content outline of this book are parallel in nature. Chapter 9 "echoes" the storytelling experience that was related by the authors in chapter 1 but in another period with a separate narrative, "Elisha and General Naaman." The last chapter is similar in title to chapter 2, "Reflections on the Elisha Story." Chapter 10, through reconsideration and reiteration of various oral hermeneutics principles and components, resonates what were already considered during the course of the development of the whole volume. And thus, the "Concluding Reflections" as the volume's very last chapter highlights the reaffirmations of oral hermeneutics as naturally consolidative, innate, and sensible.

The middle part of this volume is that which contains the bulk of the materials with a total of six chapters. Part II is where the theoretical description of the methodology of oral hermeneutics is offered by Steffen and Bjoraker. Hence, this part of the book is appropriately designated as "Propositions." The theories of orality and literacy are discussed thoroughly in dealing with the growth of the Gospels' tradition in chapter 3, appropriately entitled "Orality's Influence on Text and Teaching." First-century Christianity's tradition of Jesus Christ went into a course of oral composition during a process of transmission. Here, the strength of their theoretical contribution rests. "A significant

component of orality is narrative or story" (93). Poetry is a further element of oral tradition. At this point, the undercurrents of the interplay between the oral and the textual of the Gospel traditions, as well as the orality of the written epistles of Paul, and the oral role of the symbolic imageries in Revelation are adequately tackled. The resulting conclusion is that: "Just as orality influenced text and teaching in the past, so it should influence interpretation and communication of biblical truth in the present" (101-102). Steffen and Bjoraker clarify their point further:

> For the first-century oralists, the incarnation of Jesus trumped (not denied) manuscripts that transcribed his life, authenticity trumped words, speech trumped writing, rhetoric trumped reading, reverence trumped rules, memory trumped manuscripts, and meaning trumped words. This requires something beyond textual hermeneutics. *What then is needed to complement textual hermeneutics?* We believe the answer is oral hermeneutics (102).

Chapter 4 on "Oral Hermeneutics" naturally follows. This appropriately builds on the previous chapter and works its way up to the parameters of the approach within the grand narrative of the Holy Scriptures. Now, an essential question is asked: What is the substance of a healthy character of the narrative form or story telling in association with oral hermeneutics? The answer is an appealing one to Pentecostals and Charismatics. It is something related to experiential interpretation of the Bible! This is an altered type of selecting a sensible approach in accomplishing the task of biblical interpretation. This chapter applicably expounded on the principles and process of doing oral hermeneutics as an experiential interpretation. Oral hermeneutics "encourages laity participation," "utilizes the imagination," utilizes the emotions," "allows for multiple boundaried truths," and "aids long-term memory" (121-130). Hence, it is fitting to call for the recalibration of the hermeneutical assumptions in terms of the role of orality, community, participation, and multivalency in textual analysis.

Chapter 5 is designated as "Hebrew Hermeneutics." It explains that "Israel was hearing-dominant society and that true hearing and heart-transformation correspond" (135). Through the use of the *Shema*, the festivals, the Psalms and songs, the stories of Israel have been orally interpreted and reinterpreted in "concrete," "relational," and "experiential" form of knowledge (136-146). The orality of the rabbinic teachings and the prophetic utterances as well as Jesus' traditions strengthen the case advanced by Steffen and Bjoraker. And so, in Chapter 6, the authors are able to focus on "Character Theology" wherein the biblical personalities provide the anchor in regulating the course of the storyline that could be

used to articulate theological concerns. Chapters 7 and 8 offer appropriate rethinking of contemporary hermeneutics chapters. Chapter 7, "Questioning Our Questions," is about contemplating the kinds and forms of questions we ask in biblical interpretation and shift to "the form of character-centric questions" (196). And Chapter 8 is thoughtful "Reflections" rehearsing the questions raised already in the previous chapters of the book about the need of doing oral hermeneutics. This thoughtful and engaging reading is for anyone involved in biblical interpretation in order to teach it and make its message sensible to the attentive audience. Textual hermeneutics serves its purpose. Oral hermeneutics opens new possibilities. With the "Concluding Reflections" and other chapters meant for reflective purposes, this book achieves its objective to not only addressing alternative hermeneutical approach but also providing insightful contemporary application. An engaging and lively read that is indeed beneficial. Highly recommended reading for Pentecostals and Charismatics!

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Rick Wadholm Jr., *A Theology of the Spirit in the Former Prophets: A Pentecostal Perspective* (Cleveland, TN: CPT Press, 2018). xiii + 244 pp. $18.95 paperback, $9.99 e-book.

Rick Wadholm Jr. is an adjunct professor of Bible and theology at School of Urban Missions (SUM) Bible College & Theological Seminary in El Dorado Hills, California. He holds a PhD in Pentecostal and Biblical Studies from Bangor University in Wales. This book is an adaptation of his PhD dissertation, completed in 2017 under the supervision of John Christopher Thomas.

The author's central aim in this book is to articulate the continuity of the Holy Spirit's presence throughout the biblical texts (both Old and New Testaments) by examining the role of the רוּחַ (Spirit) in the Former Prophets (Joshua–2 Kings). His purpose is to correct what he regards as a misunderstanding in that the indwelling role of the Holy Spirit has been seen by many Pentecostals (and others) as only occurring in the New Testament. While some acknowledge that the Spirit was present in the Old Testament as being upon*, but not in*, the patriarchs and prophets, it was relegated only as empowerment for a temporal work, but when consummated, the Spirit departed from those individuals.

In this monograph, Wadholm sets out to prove that the Eternal Spirit's presence was *in* the Old Testament Former Prophets using *Wirkungsgeschichte* (history of effects) as his theological hermeneutical methodological framework. He commences this task (chapter one) with the examination of the writings of Pentecostal scholars from the two quests of the Spirit in the Former Prophets, one historical (history of religions and historical reconstruction) and the other theological (confessional/credal and biblical-theological).

Chapter two discusses Pentecostal Hermeneutics, where he summarizes the themes and methodologies of contemporary Pentecostal theologians and frames Pentecostal interpretations as call and response, tongue-speech, and charismata. Wadholm is now ready to join the cacophony of voices which preceded him.

Employing the *Wirkungsgeschichte* hermeneutic (chapter three), Wadholm uses a narrative approach with a close literary reading focus of the Former Prophets. The benefit of this approach allows for "the dialectic interaction of the text and reader in the negotiation of meaning" (60). Wadholm researches early Pentecostal literature (1906–1920), mostly in the form of periodicals and newsletters of Pentecostal organizations, yielding how the Spirit in the Former Prophets was understood in the formative years of Classical Pentecostalism. His investigation was limited to these books and personalities: Judges,

Samson; 1-2 Samuel, Saul: 1-2 Kings, Micaiah, Elijah and Elisha, The Double Portion, and the Son of the Prophets.

Wadholm's findings in these early Pentecostal publications can be summarized in seven categories. They are: 1) the Baptism in the Holy Spirit is the most predominant use throughout the literature with every publication offering some connection to the Spirit in the Former Prophets as giving witness to their experience of the baptism; 2) the power (often associated with the Baptism) of the Spirit is present to overcome, deliver, enable witness, heal, prepare, and make provision; 3) prayer functions as primary to the experience of the Spirit for all of these journals; 4) every journal affirms that the Spirit can be lost through faithlessness; 5) the texts of the Former Prophets serve an apologetic function for the early Pentecostals; 6) several contend for (divine) love in relation in the Spirit; and 7) the Spirit in the Former Prophets bears witness in several explicit Pentecostal testimonies to being the Spirit of Christ (115–117).

Many of these early understandings were inherited by contemporary Classical Pentecostals and others, which Wadholm calls us to revisit in chapters four–seven. He explicates the working of the רוּחַ (Spirit) in the close reading of the narratives of the Former Prophets in the Old Testament. "The texts which are enjoined in this study are: Judges 3:10 (Othniel); 6:34 (Gideon); 11:29 (Jephthah); 13:25; 14:6, 19; 15:14 (Samson); 1 Sam. 10:6, 10; 11:6; 16:14–16, 23; 18:10; 19:9; 20 (Saul); 16:13; 2 Sam. 23:2 (David); 1 Kgs 22:21–24 (Micaiah); and 2 Kgs 2:9, 15–16 (Elijah and Elisha)" (63).

In the Book of Judges, the author investigates the רוּחַ (Spirit) in the lives of the Former Prophets Othniel, Gideon, Jephthah, and Samson. The author summarizes the work of the Spirit in these narratives as the Spirit testifies in Othniel; the Spirit clothes Gideon; the Spirit in Jephthah is one of promise; and in Samson the Spirit stirs. Wadholm summaries the Spirit's functionality in Judges articulated in five points, which are: 1) the Spirit is identified so clearly with the work of Yahweh that the Spirit in Judges functions as Yahweh in relating to the Judges; 2) the function of the Spirit in Judges serves to guarantee that Israel will continue to enjoy life in the land; 3) these Spirit texts seem not only to serve for guaranteeing the continuing life of Israel in the land by delivering from enemies (even if only partially and temporarily), but also by indicating the leadership chosen by Yahweh had already, prior to noted Spirit empowerment, functioned as leaders; 4) the Spirit of Yahweh transforms individuals, but does not so overpower them as to annul their ability to be unfaithful; and 5) the Spirit does not vouchsafe every action of the one who is Spirit endowed, but is noted instead to bring about deliverance regarding the immediate needs of the individual and the community (132–135).

The narratives of the Spirit's working in Saul and David are recorded in 1 and 2 Samuel. The Spirit comes upon Saul and he is changed into another man and begins to prophesy. Afterwards, the Spirit departs from Saul and David is empowered with the Holy Spirit. Yahweh sends a troubling spirit to Saul and he becomes disruptive. Saul's only comfort was music that David played with the lyre as songs of the Spirit. The author summarizes this Spirit's presence in Saul and David in four points.

Micaiah is a prophet who first prophesied success for the king, then his downfall, which raises doubt by the king and the prophetic court. The court of the king's prophets also makes proclamations, which Micaiah counteracts by saying, Yahweh put a "lying spirit" in all their mouths. This is a troubling statement which calls for discernment. While readers of this narrative might grapple with this text, the author provides six points to consider for understanding.

The *Double Portion* narrative represents Elisha asking Elijah for a double portion of his spirit. This represented successorship and sonship with Elisha taking up Elijah's mantle. Wadholm explicates twenty signs of the *Double Portion Spirit* then concludes this section offering five insights of the Spirit's presence. They are: 1) the Spirit is not limited by the life of the prophet; 2) the Spirit will carry forward the work of Yahweh with another; 3) the Spirit empowers for witness to the God of Israel as Yahweh; 4) the Spirit enables supernatural insight; and 5) the Spirit gives supernatural signs as affirming testimony of Yahweh's choice of leadership for Israel (190–191).

In Chapter Eight, Wadholm draws upon the *Wirkungsgeschichte* and his narrative work in this book regarding the רוּחַ (Spirit) in the Former Prophets to move towards a more constructive Pentecostal theology of the Former Prophets. He admits that there is no single Pentecostal theology, but multiple Pentecostal theologies, but identifies *Pentecostal* to represent a particular segment of the Church. He lists six categories in moving to that more constructive theology of the Spirit in the Former Prophets. They are; "abiding, purity, baptism, power, singing and anointing" (202).

Overall, Rick Wadholm has written an excellent book. In his own assessment, this monograph is a first of many where he lists six contributions. They are: 1) this is the first project specifically examining the texts of the Spirit limited to the Former Prophets and from an explicitly Pentecostal reading methodology; 2) this is the first attempt at a Pentecostal hermeneutic of the Former Prophets; 3) this is the first Pentecostal hermeneutic to attempt to hear both the narrative of the Former Prophets and Pentecostal experience as interpretive phenomenological interplay toward discerning meaning; 4) this is the

first use of the method of a history of effects (*Wirkungsgeschichte*) of the Spirit in the Former Prophets upon early North American Pentecostals; 5) this study has offered the most comprehensive reading on the role of the Spirit in the Former Prophets; and 6) this is the first monograph to offer a constructive Pentecostal theology of the Spirit in the Former Prophets (223–224).

The format and style of the writing is good, where the manuscript flows smoothly in reading. His exegetical analysis of biblical texts coupled with his own research of the early Pentecostal periodicals from 1906–1920 offers an informative reading of the רוּחַ (Spirit) in the Former Prophets.

In conclusion, this monograph makes a ground-breaking contribution to Pentecostal scholarship. I would recommend this book as a primary or supplemental text to be read by seminary students. Clergy and scholars would also find this book extremely valuable.

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(Continued from front inside cover)

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