

Asian Journal of Pentecostal Studies

“Initial Evidence, Again”

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INITIAL EVIDENCE, AGAIN?

When the first thematic issue of the *Journal* chose to deal with the initial evidence doctrine, the editors hoped to encourage readers, particularly Asian Pentecostals, to re-think the century-old belief with the changing cultural and historical context in their mind. In the process, we intended to have a wide range of views presented, so that the issue could be revisited within a larger context. As a result, the *Journal* issue contained articles from young scholars from two classical Pentecostal traditions (Wesleyan and non-Wesleyan), reflections from two geographical orientations (Southern Africa and Asia in the way of responses), and two Evangelical views.

With its popular reception, it became clear to the editors that the issue deserves a through re-thinking in two vital areas: in its theological validity and in manners in which the belief is articulated. For this reason, another *Journal* issue has been dedicated to this important theme. In this issue, various authors, representing three continents, probe the issue from several approaches: two from biblical studies, one from theological/historical reflection from Europe, still another from a more philosophical theology, and two from practical perspectives. The main section concludes with a helpful bibliographical essay on the subject.

Also, included in this issue are a variety of valuable responses. There is a general response to the entire "Initial Evidence" issue of the *Journal*, distinctly from a classical Pentecostal viewpoint. Then three young scholars, one European Evangelical, one Asian Pentecostal and one western Pentecostal, are engaged in a candid and yet friendly dialogue with one another.

In several ways, the two "Initial Evidence" issues exemplify one of the goals the *Journal* has set to achieve. That goal is to encourage an academic dialogue among intra-Pentecostal traditions (geographical and theological) and between Pentecostals and other Christian traditions. For this reason, the editors would like to express their deep gratitude to the contributors representing these various orientations and traditions.

In the near future, we hope that the readers, as well as Asian Pentecostalism, may be enriched by reflections on the topic from other

Pentecostal traditions, such as South American and Roman Catholic Charismatics. At the same time, the editors would like to issue an invitation to Asian Pentecostals to probe how his or her own Pentecostal tradition views the initial evidence issue in a given context. Considering the diverse nature of Asia, various reflections will definitely enhance our ability to comprehend, in what creative ways, how the Spirit has been working among His people in Asia.

Again, we roll out the carpet for you and extend the invitation to you, the readers, to join us in this fruitful endeavor.

Editors