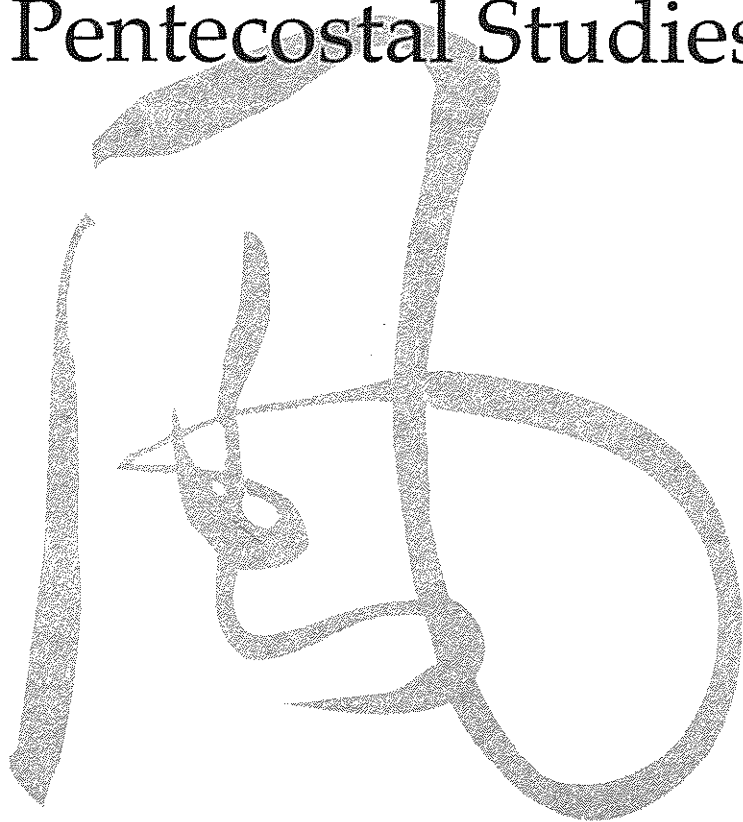


Asian Journal of Pentecostal Studies



Volume 5, Number 2 (July 2002)

IN SEARCH OF HOLINESS:
A RESPONSE TO YEE THAM WAN'S
"BRIDGING THE GAP BETWEEN
PENTECOSTAL HOLINESS AND MORALITY"

Saw Tint San Oo

In "Bridging the Gap between Pentecostal Holiness and Morality," the author, Yee Tham Wan, bluntly and boldly deals with a subject that has been forgotten or ignored at least by Pentecostal and Charismatic scholars for many years. This subject is simply the Christian doctrine of *holiness*. As Yee has pointed out, the subject has been ignored so much that it has become a burning issue in the circle of Pentecostal and Charismatic believers in recent years. Indeed, almost all Pentecostal and Charismatic believers have been devastated by the news of moral failures of some well-known tele-evangelists. In Asian eyes, moral failures of religious leaders are naturally unacceptable. The religious leaders are expected to live what they believe and preach. There is no dichotomy between being and doing. Nobody wants to eat even the best and most expensive food served on a filthy plate. When a leader has committed a moral sin, this means the loss of his reputation and the end of his present ministry although he may be forgiven. Therefore, the *being* of a religious leader is part of his religious message.

Yee is also correct in saying that the failures of these tele-evangelists were the *public* failures—a tip of the iceberg. Many local churches and Christians around the world have been suffering from the moral failures of their pastors, leaders, or fellow believers. In fact, all Christians are struggling, more or less with the problem of moral failure. By moral failure, I refer not only to sexual immorality but also to other moral failures like alcoholism, drug abuse, love of money, etc. For example, many priests and pastors are alcoholic around us. In the Myanmar Christian context, many so-called Christians are not able to set an example of what they believe to non-Christians. In this respect, their lives are hardly distinguishable from the lives of non-Christians. Ideally

and strictly speaking, all Christians are supposed to strive toward a holy life that glorifies the Lord Jesus Christ. Therefore, it is not an exaggeration to say that the problem of moral failure is not only the problem of Pentecostal and Charismatic Christians but also the problem of Christians as a whole. According to the Bible, we, the Christians, are supposed to conform to the likeness of Christ. We are required to live a holy life after we are saved by grace through faith. In other words, we are supposed to strive towards Christian character development. If we do not pay attention sufficiently to living a holy life, we can morally fail any time like these tele-evangelists.

Consequently, Yee's concern regarding the lack of emphasis on Christian holiness is legitimate and worthy of attention. As an Asian Classical Pentecostal, I am also concerned very much with this issue. Since Christians are in the minority in our Asian countries it is important for us to prove through our right living—i.e., living a holy life—that our religion is true. The readers can guess, therefore, that my response to Yee's article will be a positive one. As I have mentioned above, according to my observation, Pentecostal scholars have paid little attention to the subject of Christian holiness. Perhaps they have been preoccupied with defending the distinctive Pentecostal doctrines of baptism in the Holy Spirit and initial evidence. Probably, they are defending the doctrine of subsequence (the doctrine of baptism in the Holy Spirit as subsequent to conversion) at the expense of the doctrine of Christian holiness, as we will see later. Anyway, we can clearly see that in this beginning of the twenty-first century, there is a need to revive John Wesley's personal quest for Christian holiness. Pentecostals should not forget the fact that the twentieth century Pentecostal revival (modern Pentecostalism) was conceived in the context of nineteenth century Holiness movements that can trace their roots directly or indirectly to John Wesley's teaching on sanctification.

Then why has Pentecostal emphasis on Christian holiness diminished? It seems to me that Pentecostal and Charismatic Christians have paid more attention to the Pentecostal power than to holiness. They have given more weight to the manifestation of charismata than to right conduct. This tendency can easily lead to the moral failure of both ministers and believers. Yee gives a number of reasons for this unbalanced emphasis. Put differently, these reasons are the factors or the challenges that hinder moral development of believers. They all have potential for hindering a believer's spiritual journey to holiness equally. Although Yee gives eight of them, they can be summarized into four—Pentecostal separation between morality and spirituality, Pentecostal

Evangelicalism, Pentecostal bifurcation of power and purity, and Pentecostal skepticism about formal rules of Christian conduct.

First, Yee rightly argues that the separation between morality and spirituality by Pentecostals is one of the causes of their lack of attention to Christian character development. On the one hand, if morality is relegated to a sort of secular enterprise, the separation between morality and spirituality is probably the problem of the West. Indeed, we notice that the subject of moral development is one of the areas of study in psychology or behavioral science. As Yee correctly points out, since Pentecostals usually distinguish between the sacred and the secular, as long as moral development is considered to belong to a branch of secular study, Pentecostals will pay less attention to it. On the other hand, if morality is equated with Christian character, then we cannot separate morality from spirituality especially in the Asian context. Generally for Asians, morality and spirituality are closely interwoven. In Myanmar, when we say someone is spiritual we mean he is moral as well as religious (or godly). Someone who is spiritual should behave morally as well as think spiritually. Again, we do expect those who exercise charismata to demonstrate Christian character as well. It is inconceivable for an Asian that an immoral person can exercise Spiritual gifts. However, as Yee has correctly pointed out, this inseparability does not mean that spirituality automatically produces morality or Christian character. Although the two are inseparable in the life of a Christian, they have to be developed separately. But we should also maintain balance between the two. We have to admit that the ways spirituality and morality are related to one another is still a mystery. To this day, Christian theology is not capable of explaining the exact relationship between the two. Nevertheless, the truth is that we dare not separate spirituality and morality from one another. It is illogical to think that spirituality can stand without morality in a Christian life and vice versa.

The second reason is Pentecostal Evangelicalism. Yee is absolutely correct in complaining that the Evangelical doctrine of salvation by grace through faith often results in seeing a set of commandments as works. Specifically, the Calvinist doctrine of salvation, which claims that once a person is saved he is eternally secured, frequently leads to an inappropriate teaching that no matter how much one sins his salvation will not be lost. Those who hold such views have a tendency to ignore biblical commandments that need to be observed in order that one may live a holy life, which is required of every Christian. This is the problem that Christianity in Myanmar is currently facing. Actually, although Pentecostals hold the Evangelical doctrine of salvation by grace through

faith, the majority of them are also Arminians who believe that a Christian can lose his salvation. The negative consequence of the Calvinist doctrine of “once saved always saved,” therefore, is supposed to be the problem of non-Pentecostal and Calvinistic Evangelicals alone. In practice, however, advocates of the doctrine are penetrating Pentecostal churches in various forms of organizations and movements. Generally, these teachers do not emphasize the need of living a holy life. As a result, many Pentecostal believers are left with confusion and doubts. In some places, the teaching causes disunity within local churches or even church-splits. If we do not maintain balance between the doctrine of salvation by grace through faith and that of Christian holiness, our Christianity will continue to suffer the lack of Christian character and consequently we cannot be salt and light.

Third, Yee is right when he argues that Pentecostal bifurcation of power and purity can cause the lack of emphasis on holiness. Pentecostals strongly distinguish the soteriological and missiological dimensions of the work of the Holy Spirit. While the indwelling presence of the Spirit is for regeneration, the baptism in the Holy Spirit is exclusively enduement of power for service. This power for service is closely associated with charismata by many Pentecostal and Charismatic preachers. For these preachers, ministering through the power of the Spirit and manifestation of charismata are more important than teaching Christians to live a holy life. As a result, the teaching on Christian holiness has been given very little emphasis. Perhaps, some of these preachers might have forgotten to care for their own Christian life to develop their Christian character. In my opinion, the separation between the soteriological and missiological aspects of the function of the Holy Spirit is not necessarily wrong. Indeed, Pentecostals maintain that the baptism in the Holy Spirit is *not* a requirement for salvation, but the enduement of power to become a witness for Christ. Some Pentecostal scholars have argued that this power is intended for the “act of witnessing” (i.e., doing) alone, not for “being a witness.” I would argue that the Pentecostal power, according to Acts 1:8, is not only for the act of witnessing but also for being a witness—i.e., witnessing through being. But Pentecostal scholars are reluctant to include “being” in the purpose of Pentecostal power. Perhaps, this reluctance is due to the fear that including “being” in the purpose of Pentecostal power might have to be done at the expense of the doctrine of subsequence. This fear is quite natural and understandable. But we can note that this fear is rooted in placing moral development in the complex of conversion. What we have to reexamine is whether it is legitimate to place the development of

Christian character in the complex of conversion. In other words, is Christian character development an essential requirement for a person to be saved? If the answer is “yes” then we might be guilty of teaching salvation not only by grace but also by work. Actually, Christians try to live a holy life not because they want to be saved, but because they have already been saved. In this respect, Yee’s quotation of Wesley C. Baker (pp. 166-7) is quite relevant and instructive. It is not the purpose of this essay to give a comprehensive argument to answer the question. Nevertheless, if the answer is “no”—i.e., if we can theologically separate Christian character development from the complex of conversion—then we can safely include “being” in the purpose of Pentecostal power. Although the baptism in the Holy Spirit is not a mark of spirituality or morality, I think, it has a potential for helping Christians in their journey to Christian character development. Consequently, this will help us to keep a balance between power and purity in our Christian lives.

The fourth reason is Pentecostal skepticism about formal rules of Christian conduct. This is my summary of three of Yee’s reasons – Pentecostal spontaneity, Pentecostal individualism, and Pentecostal loss of restorationist identity. Probably, this skepticism is intensified especially in the later days of modern Pentecostalism. As modern Pentecostalism was conceived in the context of the nineteenth century holiness movement, initially, many Pentecostal denominations and groups adopted a list of things or behaviors that needed to be avoided by their own constituents as an expression of holiness. These were seen to be sinful at first. Of course, Yee is right when he argues that many Pentecostals were reluctant to adopt the rules of conduct as they saw them as an indication of ecclesiasticism, sectarianism or legalism. This situation seems to me as a sort of paradox or dilemma in the early years of modern Pentecostalism. Nevertheless, generally speaking, observing a set of rules of conduct or codes of holiness was important for the majority of Pentecostals during these times. In later days, however, these codes of holiness were labeled *taboos* that need not necessarily be observed. Many of the prohibited behaviors and conduct have been tolerated. Some Pentecostals, like some other Christians, have become more concerned with the rights of individuals and with cultural matters than the commandments of Jesus Christ. They argue, for instance, that drinking and smoking are not necessarily sinful, but culturally correct. They would say, “This is okay in the west and that is alright in the east.” Therefore, we are exalting our culture above the Holy Bible. We consciously or unconsciously allow our culture to influence our theology. In this respect, Pentecostals may not be very different from the liberals.

Also, it seems like Christians are no longer able to distinguish between right and wrong. Of course, some of the behavioral issues were not problems in the time of New Testament writers. Smoking, for instance, is not discussed in the Bible because there was no custom of smoking during those times. Similarly, watching x-rated movies is not discussed in the Bible because there were no movies during the time of Paul. We have to address these issues ourselves not according to our culture, but according to biblical principles. If we really want to be true to biblical principles, we cannot tolerate smoking or social drinking. However, for some reason we are not very decisive or enthusiastic in dealing with these kinds of behavioral issues. As a result, many sermons become general and abstract rather than specific. It is quite common to hear, "Do not sin," and it is quite easy to say, "Live a holy life." But very few preachers bother themselves to teach what specific behaviors are sinful and what other specific behaviors are holy. What eventually results is our weakness and failure in developing Christian character. Consequently, as Yee complains, Pentecostalism, in some quarters, has lost its restorationist identity. Moreover, Yee is right when he asserts that Pentecostals are skeptical about behavioral sciences. For them, the sacred cannot be mingled with the secular. Their skepticism about formal rules of conduct strengthens their aversion to behavioral science. As a result, many Pentecostals become weak in their journey towards Christian holiness.

Yee also proposes a model for a Pentecostal approach to moral development. Although his approach is partially informed by the Bible, it is primarily based on behavioral science. I am not competent in psychology or social science. Nevertheless, I think, Yee's model of the process of moral development—cognitive-affective-behavioral—is correct. First, one must know what is right and what is wrong (cognitive dimension). Then he must develop a desire to do the right things (affective dimension). Finally, he must practically do these right things (behavioral dimension). If any dimension is skipped or omitted, a genuine moral development will not take place. Omitting the cognitive dimension will produce imperfect moral development. Omitting the affective dimension will result in a fake morality or a morality that will not last. But if the behavioral dimension is omitted there will be no moral development at all.

Again, in my opinion, the challenges or hindrances to moral development discussed above are not necessarily the primary cause of the moral failure of Pentecostals or Christians in general. Indeed, they are the fertile soil on which moral failure is bred. What really causes moral

failure is, I think, the incongruence between one's desire to do good and what he actually does. This incongruence is the gap between the cognitive-affective stage and the behavioral stage. In other words, moral failure is caused by one's inability or failure to bridge the cognitive-affective aspect with the behavioral aspect. The problem that we normally face in our journey to moral development is not that we do not know what are right and what are wrong. Also it is not that we do not want to do the right things. But the real problem is that quite often, we cannot do the right things. This is what Paul means in Romans 7:14-25. Indeed, this problem is caused by our human nature that always has a tendency to do wrong conducts that we do not want to do.

In this respect, Yee is generally correct when he asserts that in the process of Christian moral development, while the Bible must inform cognitive dimension, moving from the affective dimension to the behavioral dimension must be empowered by the Holy Spirit. Indeed, the Bible is full of the teachings on what is right and what is wrong. Biblical norms of right conduct are the foundation for our Christian character development. Of course, Yee is also correct in saying that the cognitive dimension should also be informed by contextual factors (cultural, psychological, religious, and intellectual). But these contextual factors should not transcend the biblical norms. The reason is that, for example, culture is not always perfect because what people perceive as right is not necessarily consistent with the biblical truth.

Again, Yee is absolutely right when he claims that Christians have the Holy Spirit to be able to do what is right. Furthermore, Pentecostals have the advantage in their Christian character development because of their Pentecostal experience. By this, he probably means that Pentecostal power (the Spirit-baptism) is available also for doing the right things. He says, "Pentecostals should be keenly aware that the Holy Spirit power is the power to *"be"* (Acts 1:8)" (p. 172). The concept is plausible and possible. But as I have discussed above, it needs further theological argument to convince others that the Pentecostal power is also for *"being"*—the power needed behave normally that will lead us to Christian character development. Moreover, I think, Yee may need to expand the applicability of the work of the Holy Spirit back to the cognitive and affective dimensions of moral development. The Holy Spirit is the one who reveals and explains the word of God to us and convinces us of our sin. He helps us to distinguish between what is right and what is wrong. In addition, He is the one who helps us to desire to do the will of God. The Holy Spirit, therefore, is active not only in the behavioral dimension but also in the cognitive and affective dimensions.

Above all, the model as a whole will be very helpful to us in our journey to Christian character development. Together with the power of the Holy Spirit, the model can help us to overcome our human nature and do the right things that we want to do. However, as the model is solely based on behavioral science, it lacks a strong theological and biblical argument. Undoubtedly, Yee or someone else will have to develop a practical theology for Christian character development. I believe that this is the burning issue not only in Pentecostal and Charismatic circles but also in the larger church as a whole. Yee has raised the issue just in time. Perhaps, Pentecostal and Charismatic Christians need a renewal movement like the Holiness movement of the nineteenth century. If Christians—scholars and lay Christians alike—do not have a hunger for Christian holiness in their lives, and if they do not continue to deal with this issue, our Christianity will become a dead religion (James 2:14-18). I am really looking forward to the development of a practical theology of holiness. May the Lord, through the Holy Spirit, help us with our journey toward Christian character development!

BOOK REVIEWS

Albrecht, Daniel E. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Journal of Pentecostal Theology Supplement Series 17. Sheffield: Sheffield University Press, 1999. 277 pp. Paper. ISBN: 1-84127-017-2. £15.95.

Pentecostalism in the last few years has made gigantic strides in its pursuit to understand different elements of its own life and belief. Daniel Albrecht in this work has likewise pushed forward the boundaries of Pentecostal/Charismatic self-understanding through his study of rituals. Pentecostal spirituality is seen through the lens of Pentecostal rituals, as such the rituals inherent in Pentecostal worship and life are analyzed to better understand Pentecostal belief, practice and life.

Albrecht starts his book with two chapters defining the parameters of this study. The first chapter describes what Albrecht proposes as the three major branches Pentecostal/Charismatic spirituality, namely the classical Pentecostals with their roots in the early part of the twentieth century, the Charismatics with their roots mainly in the 1960s and the third wave with their roots in the early 1980s. In this context, the author gives a short history of the Pentecostal/Charismatic movements. The book, and especially the second chapter, is based upon the ritual studies conducted at three churches from a specified city in the Bay Area in California, USA. The end of the first chapter gives a brief history of the denominations of the representative churches selected for the study, namely the Assemblies of God (classical Pentecostal), International Church of the Foursquare Gospel (Charismatic), and Vineyard Christian Fellowship (Third Wave). The second chapter gives more detailed history of each of the three specific congregations studied. The following four chapters deal with specific elements of ritual studies, namely the components of the Pentecostal/Charismatic ritual field (i.e., space, time, identity, sight, sounds and movement), the Pentecostal rites themselves, the modes of sensibility that pervade the rituals and the consequences of rituals, respectively. The author concludes with the resulting (from the study) qualities noted of Pentecostal/Charismatic spirituality. The appendices further list examples of Pentecostal macro-rituals and detailed list of Pentecostal micro-rites.

In this work, Albrecht clearly limits the parameters of his study. He limits the study to three Anglo Trinitarian congregations (72 n. 5) in the Bay Area, and later, rightly notes that this study can not necessarily be indicative of other North American Pentecostal spiritualities (218 n. 1). So there is a dilemma: Is this a study of Pentecostalism as a whole? Or is it only indicative of Northern California Pentecostalism? Since it is based

upon three congregations in a small geographical location, perhaps it is indicative of only certain segments of North American Pentecostalism. Yet, only subsequent studies elsewhere and in various other Pentecostal traditions will enable a more complete understanding of Pentecostal spirituality in a broader context and as a whole. Although the limitations are understood, yet for all that, they are also disappointing. Nevertheless, the author provides a thorough and well thought out structure by which to compare and analyze Pentecostal rituals and Pentecostal spirituality, especially as a foundation for future work and the resulting comparisons.

Perhaps one of the more interesting issues, which is not discussed but is indirectly alluded to, is the relationship between Pentecostalism and the Third Wave. There are some times in this work where the Charismatic and Vineyard congregations are contrasted with the Pentecostal one (161 n. 23, 162 n. 26, 163, 221), which is seen especially in areas of worship and its relationship to the rest of the worship service. However, the most notable differences are between the Pentecostal/Charismatic and the Vineyard congregations (113 n. 66, 116-8, 137 n. 49, 138-9, 141 n. 59, 167 n. 45, 168 n. 172-73, 182 n. 11, 231 n. 23, 233, 242, 244-5, etc.), which tend to be related to areas of theological differences applied in Pentecostal life and rituals. For instance, the Pentecostal theological tradition emphasizes the baptism in the Holy Spirit, the allowance of women in ministerial leadership roles and the role of the *charismata* within the worship service contrary to the Vineyard beliefs expressed through practice. This brings an important question: What are the parameters of Pentecostal spirituality? What are the determining factors of inclusion and exclusion within Pentecostalism and Pentecostal spirituality? Furthermore, Albrecht states, "Little distinguishes Pentecostalism other than its spirituality" (23-24). Whereas there may be an element that this quote is accurate, and Albrecht gives a definition of what he means by spirituality, yet this term is probably one of the more ambiguous ones in modern theological studies. How does theology relate to spirituality? What are the parameters of spirituality?

Further, related to the selection of the Charismatic congregation, although Albrecht explains his reasoning, I am still somewhat bewildered why a church from a classical Pentecostal denomination (i.e., International Church of the Foursquare Gospel) was chosen as a Charismatic congregation. I wondered if its selection might skew some findings to a more closely related Pentecostal and Charismatic relationship than would otherwise be the case.

Throughout the book there are some helpful insights and strong statements related to the topic. This is just as true in the footnotes as in

the text itself, if not more so. For example, when discussing the Assemblies of God (AG), the author notes the already commonly known “evangelicalization” of the Pentecostals (notably the AG and Church of God, Cleveland, TN) and the resulting theological shifts (44 n. 51, 46-48, 162, 166). Albrecht also makes the following statement, “The primitive central administration envisioned by the early general councils has evolved into a complex, increasingly centralized government” (49 n. 62). This is an intriguing statement about the current state of the Assemblies of God. Albrecht’s discussions of Pentecostal misconception of ritual (21-2), and the existence and structure of Pentecostal liturgy (150-76) are both revealing and incisive. Historically, Pentecostals have wanted to portray themselves as without tradition and ritual, but by only following the Spirit that brings life. Albrecht demonstrates that liturgy is not necessarily bad or wrong in itself. In fact, Pentecostals already have a strongly formed liturgy.

The author gave a good overview of the area of ritual studies and its perspective on Pentecostalism. The work, based upon the study of three local congregations, still has implications for Pentecostalism as a whole. However, it is apparent that people without a background might have some difficulties working through the material. To their benefit, Albrecht purposely explains and defines the terms and the concepts. But the subject matter by its nature and uniqueness is difficult. So I would highly recommend this book to all interested in ritual, sociological or anthropological analysis of Pentecostalism, and Pentecostal spirituality as a whole. Yet due to the difficulty of subject matter, it will be less useful in the more popular forums, aside from selected usage where it can still be of great benefit.

Paul W. Lewis

Menzies, William W. and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids: Zondervan Publishing House, 2000. 233 pp. Hardback. ISBN: 0-310-23507-3. US\$19.99

In the last decade, Pentecostal biblical scholars have come to the fore in the discussion on the doctrine of tongues as initial evidence of baptism in the Holy Spirit. Biblical and systematic theologians with advanced academic credentials have begun making solid exegetical and theological contributions to our understanding of this hallmark of classical

Pentecostal theology and spirituality. *Spirit and Power* is a welcome addition to this growing body of literature, not only because of the historical and biblical insights it contains, but also for its agenda to engage the wider Evangelical community in the discussion. Historian William W. Menzies and his son Robert P. Menzies, a New Testament specialist in Luke-Acts, both well-known scholars in Pentecostal ranks, offer much food for thought in fifteen chapters.

In what follows, I will attempt to place *Spirit and Power* in historical perspective, perhaps because as a historian I comprehend everything better in that light, but also because there exists a development beyond the book that must be considered. In early Pentecostalism, Charles F. Parham's doctrine of the Bible evidence dominated the scene for only a few short years before it came under serious fire from other Pentecostals struggling with its underlying hermeneutical methodology. The departure from the standard practice of employing propositional statements from the biblical text to establish doctrine, though hardly foreign to the Protestant tradition (e.g., paedobaptism), troubled a minority of believers. This led to the first theological division within the movement, several years before better-known quarrels arouse in the United States over sanctification and the nature of the Godhead, disagreements that later forged the identities of Pentecostal denominations. Once it became evident that missionaries could not preach in their newfound languages, a theological reinterpretation of the meaning of tongues immediately ensued. In early 1907, Alfred G. Garr, the first North American Pentecostal missionary to India, moved speaking in tongues from missionary preaching to worship and intercession in the Spirit.¹ Other writers soon followed in his wake. Nevertheless, rejecting Parham's assumption about the linguistic value of tongues further complicated in the meaning and function of tongues in the Book of Acts and in Paul's instructions about them in 1 Corinthians 12 and 14. Hence, what did Paul mean when he said that tongues are a *sign* for unbelievers (14:22)?

In my estimation, Daniel W. Kerr stood as the most articulate exponent of the interpretive underpinnings of the modified Bible evidence doctrine. A well-known and respected pastor in the Christian and Missionary Alliance before joining the Assemblies of God, his expositions in several *Pentecostal Evangel* articles between 1918 and 1923 seemed to set the framework for the articulation of the doctrine especially in the Assemblies of God. Kerr appealed to the *pattern* of

¹ "Tongues: The Bible Evidence to the Baptism with the Holy Ghost," *Pentecostal Power* (Calcutta, March 1907), pp. 2-5.

tongues accompanying Spirit baptism in three explicit (2, 10, 19) and two implicit references (8, 9) in Acts, and also depended on Mark 16:17 to buttress the doctrine.² In the years following, hardly a creative thought was added to his basic argument even with the publication of Carl Brumback's extensive work.³ A far-sighted and original thinker, Kerr's contributions to the doctrine—specifically his use of what came to be known as redaction criticism—should not be underestimated. Still, what became the standard apology for the doctrine soon froze into one track of biblical reflection, providing comfort for classical Pentecostals, but never enabling the doctrine to gain ground among Evangelicals and academic theologians.

With the advance of Pentecostal scholarship in the last several decades, biblical and systematic theologians, no longer hamstrung by a dispensationally circumscribed notion of the kingdom of God or limited by a myopic examination of Acts detached from the larger Lucan corpus, have tackled issues on a far higher level than previously possible. The timing is fortuitous since the steady onslaught of Reformed Evangelical New Testament scholarship has taken a heavy toll on two cherished teachings: baptism in the Holy Spirit as a work of grace subsequent to conversion and the experience of glossolalia as indispensable to the event. To their credit, the authors of *Spirit and Power* designed this collection of essays to encourage scholarly interaction with Evangelical scholars such as James D. G. Dunn and Max Turner whose views receive coverage and critique.

This valuable study by William and Robert Menzies and the publications of Roger Stronstad, Simon Chan, Frank D. Macchia, Gordon D. Fee and others should give pause for thought about the historical development of the doctrine and how their contributions have begun to alter the landscape of Pentecostal theology. If there is one certainty about the history of doctrine, it is that change constantly takes place within a general context of continuity. To illustrate this point, not a single early Pentecostal produced a book centered on the hermeneutical underpinnings of initial evidence, a curious absence given the gravity of the theological distinctive. Published works on the Holy Spirit looked at a wider range of themes that included related eschatological perspectives⁴

² "The Bible Evidence of the Baptism with the Holy Spirit," *Pentecostal Evangel* (August 11, 1923), pp. 2-3.

³ *What Meaneth This? A Pentecostal Answer to a Pentecostal Question* (Springfield, MO: Gospel Publishing House, 1947).

⁴ E.g., George F. Taylor, *The Spirit and the Bride* (Falcon, NC: n.p., 1907).

and the missiological implications of Spirit baptism.⁵ Periodical articles, tracts, and Bible doctrine books with pertinent chapters served as the standard vehicles for the indoctrination of lay audiences and ministers with limited formal training. Concise treatments of this nature have now given way to longer expositions and detailed exegetical analyses that have brought added discovery. It is precisely here that traditional concepts often gain a more extensive and accurate understanding, but not necessarily changes to their core meaning. Simply put, academic reflection has begun to effectively answer the questions being asked by a younger generation of Pentecostal students schooled in hermeneutics by Evangelical authors.

To further demonstrate the changed situation, one needs only look at how earlier Pentecostal writers such as Kerr and Brumback utilized Mark 16:17 as a pillar for the doctrine. Today scholars rarely or never refer to the passage as observable in *Spirit and Power*, *Baptism in the Holy Spirit*,⁶ and *Systematic Theology*,⁷ the latter two books published by the Assemblies of God publishing house. Over the years, Pentecostal scholars, recognizing the textual problem with the longer ending of Mark and more importantly noting that 16:17 lacks an imperative statement on tongues, shifted the weight of their arguments to the pattern in Acts and now to the theology of the Lucan corpus. Indeed, Robert Menzies finds justification for initial evidence in Luke's pneumatology.

This broader vision for understanding the doctrine can be threatening to those who fear academic discussion and suspect that it will lead to doctrinal and spiritual compromise. Certainly not all doctrinal developments in church history has been positive as the emergence of Arian Christology in the ancient church demonstrated. Yet the day has long since passed when articles in popular denominational publications or Brumbak's *What Meaneth This?* convinced students in Pentecostal schools to embrace the doctrine. Students and ministers deserve—and demand!—better answers to the issues than pioneer figures like Kerr and Brumback could provide.

Fortunately, Pentecostal scholarship has already born fruit as evident in *Spirit and Power*. Robert Menzies stretches our thinking on Luke's

⁵ E.g., Minnie F. Abrams, *The Baptism in the Holy Ghost and Fire*, 2nd ed. (Kedgaon, India: Mukti Mission Press, 1906).

⁶ Anthony Palma, *The Holy Spirit: A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 2001).

⁷ Edited by Stanley M. Horton (Springfield, MO: Gospel Publishing House, 1995).

theology and contends that Luke's view of Spirit baptism focuses entirely on the empowerment of the believers. In this way he defends the historic belief among Pentecostals that Spirit baptism has primarily a missiological intent. While it is doubtful that Luke had in mind such a restrictive stance on the soteriological operations of the Holy Spirit, I applaud the discussion because I believe that Pentecostals have more to learn from Luke-Acts than they have previously discovered. From that vantage, certain key issues have not been adequately addressed in the book, notably about the meaning of glossolalia as prophetic speech and Pentecostal spirituality. It would be unfair, however, to expect *Spirit and Power* to be comprehensive. This well-written and thoughtful contribution deserves to be widely read by Pentecostals and Evangelicals alike.

When John Henry Newman wrote his classic *Development of Christian Doctrine*,⁸ he contended that Catholic doctrine has grown as the church meditated on the mysteries of salvation under the guidance of the Holy Spirit. Newman and the Protestant writer Peter Toon⁹ remind us that doctrines have been enriched in the process of time. Who can doubt that the fathers at Nicea believed they had positively resolved the Arian issue by inserting the word *homoousia* into the Nicene Creed? What Lutheran, Reformed or Wesleyan theologians would doubt their founders' scriptural insights? There is much to celebrate today and Pentecostals should not be surprised at the Spirit's investment in scholarship that serves the life and mission of the church.

Gary B. McGee

Martin, David. *Pentecostalism: The World Their Parish*. Oxford: Blackwell Publishers, 2002. 197 pp, paper. ISBN: 0631231218. US\$24.95.

David Martin, professor emeritus of sociology at the London School of Economics and honorary professor in the Department of Religious Studies, Lancaster University, has emerged as one of the leading sociological interpreters of the modern Pentecostal revival. His 1990 volume, *Tongues of Fire*, in which he gave a positive assessment of the social-betterment role of Latin American Pentecostalism, projected him

⁸ (London: J. Toovey, 1845).

⁹ *The Development of Doctrine in the Church* (Grand Rapids: Eerdmans, 1979).

onto the stage of astute observers of the Pentecostal phenomenon. The book here reviewed is a global amplification of the 1990 Latin American survey.

Major theses of Martin's book include the following: 1) Pentecostalism, in the milieu of twentieth century world-wide cultural change, is in the direct succession of an earlier Methodist (and Evangelical Awakening) populist pattern. 2) Pentecostalism, featuring a buoyant expectation of the availability of immediate divine intervention in the mundane affairs of life, including healing for the body and the supply of physical necessities, is marked by optimism and joy. 3) The transformation of individual lives is central to the Pentecostal message, and social amelioration flows from many such individuals who permeate a given society with the ethic of personal discipline, integrity and trustworthiness. 4) Pentecostalism provides a kind of "raft" on which people in the midst of enormous cultural change (from the rural areas of the world to the megacities, for example) find a new "home," a community of like-minded people who share the same values and ethos. 5) Religious authority in Pentecostalism resides in the pastor, rather than in a religious bureaucracy, such as exists in world-wide Catholicism. Great flexibility exists, so that in a very pragmatic fashion, the shape of local Pentecostalism adapts readily to new social situations. 6) New forms of Pentecostalism are constantly emerging (particularly true, since Martin includes the penumbra of Charismatic Christianity within his Pentecostal orbit), occasioned by the voluntary nature of Pentecostalism and its identification with the poor, the marginalized, the masses of society. 7) Pentecostalism is perceived to be a more viable option in the near term than either the more brittle Roman Catholic options (especially is this true of Latin America, where he sees Roman Catholicism in sharp decline institutionally), or mainline Protestant denominations. Liberal Protestantism, both in Europe and North America, Martin consigns to virtual irrelevancy, since it has so little to offer the masses of humanity. He sees Pentecostalism as a serious rival to Evangelicalism, particularly in the emerging nations of the world, since Pentecostalism provides a more holistic appeal, including exuberant worship and a greater expectation of divine intervention in miraculous ways in the immediate needs of everyday life. 8) Pentecostalism is successfully filling the needs of an important niche in the societies of the world, particularly in the emerging nations of the world. This is the niche of the poor, of the lower-middle-class, of the marginalized. And Martin sees Pentecostalism ennobling the poor, so that increasing numbers of them are quietly moving upward into the middle class levels of emerging societies. Martin

sees Pentecostals fitting well with the emerging global capitalism, since the entrepreneurial and personal responsibility emphasis of the Pentecostal message accords well with the values that nurture capitalism. 9) The flexibility of Pentecostalism is remarkable. Martin recognizes that, as in earlier Methodism, the more structured forms of Pentecostalism, which he calls classical Pentecostalism, are inclined to develop bureaucracies and somewhat brittle forms of various kinds. These Pentecostal denominations seem to be reaching a plateau of saturation, and are no longer growing at the same rate as they did in earlier, more formative years. Because of the adaptability of world-wide Pentecostalism, however, new forms are constantly emerging.

In the chapter devoted to an analysis of North America and Europe, Martin sees Pentecostalism as subservient to Evangelicalism in North America, and that the most dramatic growth lies not in the classical Pentecostal tradition as much as in the charismatic elements within older denominations, including the Roman Catholic Church. In Europe, he sees a greater openness to Pentecostalism in much of Latin Europe than in the northern reaches.

As one might expect, a major interest of Martin continues to be the dramatic development of Pentecostalism in Latin America. He sees the Catholic Church as continuing a long decline, marked by inertia and apathy in much of the region, in stark contrast to the vibrant, committed Pentecostal contingent of Evangelicalism. Pentecostals, who for the most part are poor, are different from their Catholic counterparts, by not accepting poverty, misery and unemployment, and are empowered by their faith to expect to live better. This expectation is not politicized and organized, but is more a grass-roots permeation of communities by individuals and families. Another point of contrast is the family-ethic preached by Pentecostals—emphasizing fidelity in marriage. Repudiating the aspects of society whose emphases devalue sexual morality—such as the fiestas, the “machismo” associated with football games, etc., the Pentecostals make a sharp break with social patterns that hinder the formation of strong family ties. The Catholic Church competes most successfully with Pentecostalism through the charismatic communities that appear. However, Martin points out that the Catholic Church, in its endeavor to control and limit such charismatic communities, prevents these groups from reaching significant levels of influence.

Martin has an entire chapter on “Indigenous Peoples,” in which he develops a theme that surfaces most clearly in Africa, and to some extent, in Latin America. He sees Pentecostal values appearing in some very large groups that have either broken away from European/American

missionary influence, or that have spontaneously emerged. Martin is inclined to use the term “shamanism” frequently as he observes the shape of these groups. He recognizes, too, that the popular appeal of Pentecostal groups, particularly the indigenous variety, lies in the promise of material prosperity. Martin acknowledges that the “prosperity gospel,” exported from some quarters of American Pentecostalism, has been abused, but he affirms that if this is not pushed too far, it does, in fact, elevate the horizons of the impoverished and give them strong encouragement for moving toward a better life. It is interesting throughout the book that Martin pays little attention to the cognitive dimension of Christianity. He sees in music, in worship, in exuberant expression, a natural emotive outpouring that marks Pentecostalism. He does not seem to recognize the existence—or the need—of a clear, well-formed theology. In fact, Martin seems to celebrate the informal character of Pentecostalism, a feature which he sees as useful for flexibility.

In his chapter on Asian Pentecostalism, Martin sees considerable variation from nation to nation. He recognizes that Pentecostalism has flourished (and perhaps peaked) in countries like Korea, but schism and theological tensions with Evangelicals have muted the influence of Pentecostals there. Pentecostalism has not made much headway in either Japan or Taiwan, where it has been difficult to compete with entrenched Buddhism. The story of Pentecostalism in the Philippines is quite different. Sociologically, Martin classifies the Philippines as half-way to Latin America. The presence of a multitude of missionaries, many from Korea as well as the United States, has made an impact. As in places like Malaysia, Singapore, Thailand and Indonesia, large independent churches that appeal to middle-class business people, mark the Pentecostal/charismatic landscape. Julie Ma’s research is cited, featuring the unusual success of Pentecostal missions in northern Luzon among the animistic tribal people. In summary, Martin sees Pentecostalism filling niches among the marginal and borderland peoples of Asia, providing for many of them a raft on which to ride as some of them migrate from the villages to the cities.

Martin’s book is a rich resource for those interested in studying the Pentecostal movement. Written by a sociologist who disguises his personal predilections well, the book certainly carries the marks of dispassionate objectivity. The range of his study—embracing an immense array of religious movements on every continent—is impressive. Martin has rendered some interesting judgments on the changing shape of religious influences in the rapidly-changing world. His

assessment is that Pentecostalism, in its many and changing forms, is an effective raft for the multitudes who are making their way from the villages to the cities of the world. This populist appeal is likened to the vision of John Wesley, who emphasized that Christ died for all, and that the world, indeed, was his parish.

William W. Menzies

Warrington, Keith, *Jesus the Healer: Paradigm or Unique Phenomenon*. Carlisle, UK: Paternoster Press, 2000. 192 pp. Paper. ISBN 0-85364-822-0. £19.99.

Warrington is the Director of Postgraduate Studies at Regents Theological College, Nantwich, specializing in New Testament Studies and Greek. He introduces himself as raised in a Pentecostal context and had the advantage of learning from the developments within the movement. Having gone through the impact of sickness and death within his family, he sought to maintain his conviction that supernatural divine healing still occurs today.

The approach applied to this study is by way of a comparison/contrast of methodology in relation to the different healing narratives in the synoptic gospels. An impressive quality of the book is Warrington's strong understanding of Jesus as a unique phenomenon. He achieves this by carefully noting the specific motifs of Jesus' healing activity. He claims that Jesus cannot be emulated because His ministry of healing was intended to "establish truth about Himself rather than act as a healing model" (1). It serves to authenticate him as the Messiah who will initiate the Kingdom of God (158). Thus, "it is difficult to see how believers today may emulate him; his role was unique by definition, unrepeatable. Healings may be achieved today, but they cannot achieve the same purpose as those performed by Jesus" (13). In the end, he adds another layer integrating the role of the Holy Spirit in both Jesus and contemporary healing miracles.

Though we have the Spirit within us, Warrington argues against those who claim to have the same power to heal as Jesus did. He sees Jesus' healing as Christological where the person and mission of Christ is introduced into a spiritually dark world; and Soteriological in that the physical healing becomes a catalyst to God's redemptive plan for the person healed because it is suppose to point them back to God. It is also

interesting how he accentuates on the authority motif all throughout the book to drive his point home.

Warrington's attempt to confront the biblical validity of Jesus the Healer as a paradigm for contemporary healing ministries will be criticized for overemphasizing the uniqueness of Jesus as a phenomenon, which is also his strong point.

First, Warrington is not convinced that the Great Commission, particularly in Mark and Luke, can be appropriated by contemporary believers. He finds it difficult to see how present day Christians may replicate Jesus' healing ministry since Jesus did not act as a model healer. A contemporary healing at best is only a "limited imitation" (141). I wonder how the mission world would react to his argument, not to mention the healing issues. Second, Warrington has to face the frequent healing records of the early church. While it is true that there are no recorded healing activities of the disciples in the Gospels (Jesus being the main character), the Book of Acts presents various healing, signs and wonders performed not only by the "first-hand" apostles but also by Paul. Did not Peter's shadow (Acts 5) or handkerchiefs and aprons touching Paul's body (Acts 19) result in some healing effects? Third, Warrington's argument has to exegetically answer why the Lord's explicit command to the seventy to heal is limited to the apostolic era only. The intention of the Evangelist to include this command could well be argued otherwise. In a similar way, he hastens to add that the final words of Jesus in the disputed longer ending of Mark 16:17 is to the eleven disciples. I will refute this argument using his own statements, where he discusses the success of an unknown exorcist (Mark 9:38; Luke 8:49). Mark and Luke record Jesus' command not to stop him, confirming that "the followers of Jesus who may function in power need not be restricted to the twelve; they include all who seek to do his will, including this unknown exorcist" (112).

Warrington's argument eventually leads me to contemplate on the incarnational nature of Jesus' ministry and its continuation through his church, his body. I argue that Christ served as a paradigm for his own body. He not only demonstrated the anointing of the Spirit through signs and healing miracles, he commissioned his followers to continue the works that he did, and do even "greater works" (John 14:12-14). Thus, the preaching of the gospel accompanied by signs, healings and miracles was assumed to continue until his return. Warrington proposes that the "greater works" in John 14:12-14 is, "in the context of the new era of the Spirit in which they are achieved, a greater ministry now available to the church and no longer limited to the community of the nation of Israel"

(149). I agree with Warrington, that the “greater works” refer to the eschatological work of the Holy Spirit. However, this statement is in contrast with his earlier statement against Jesus’ authority being delegated to all believers. It appears, in the light of its immediate context (i.e., miracles, v. 11), to imply the continuity between the anointing of Jesus to heal and exorcise demons and the presence of the Spirit upon his followers, particularly as seen in Luke and Acts. In spite of his contention after Shelton and Bock, Jesus’ anointing at the Jordan river is sufficiently parallel with the disciples’ Pentecost experience in the context of affirming/identifying them as those who have received the promise in Joel 2:28-32. The Spirit’s role in the disciples in this context can be rightly appropriated as a divine affirmation upon them as God’s witnesses (Acts 1:8). The Spirit “mediates the power of Jesus to them” as Warrington believes (155)!

Perhaps he could have elaborated the discussion on the gifts of the Spirit, rather than simply restricting the gifts of healing and exorcism to the apostolic times. On the contrary, Lucan pneumatology is emphatic on the role of the Spirit in empowering believers to this effect. Pauline theology also encourages the stirring up of these gifts for the edification of the church (1 Cor 12). The sense of continuity is rather clear throughout the New Testament: to become witnesses in proclamation and in driving out demons and healing the sick (Matt 10:1; Mark 16:17; Luke 24:47-49; Acts 4:31-33; 10:38).

Due to the emphasis on the exegetical inquiries, only more or less 12% of the remaining part of his book relate to his discussion about contemporary healing. Personally, I would like to see him engage in contemporary healing practitioners like Morton Kelsey, James K. Wagner, Kenneth Hagin, etc.

This book has succeeded to argue the uniqueness of Jesus’ ministry. It is also indisputable to recognize the varying degree of healing ministry between Jesus and modern healing ministers. Not all the healing prayers would result in instantaneous healing. However, this does not rule out the continuity of this ministry between Jesus, his disciples and modern believers, even if in varying degrees. If healing is closely related to the proclamation of God’s kingdom at hand (e.g., Matt 8), then modern disciples who proclaim the same message is expected similar empowerment and manifestations. There may also be other ways to explain the differing degree of manifested healing today. Actually it

seems that Warrington is preparing this contemporary interaction in his subsequent work.¹⁰

Warrington's is an excellent and sound exegetical work from his distinct Pentecostal perspective. His theological exploration has taken us through a sound theological journey. I strongly recommend this book to theological students to begin a deep dialogue with the author.

Erlinda T. Reyes

¹⁰ His interest in this is well demonstrated in his article, "Healing and Kenneth Hagin," *Asian Journal of Pentecostal Studies* 3:1 (2000), pp. 119-38.