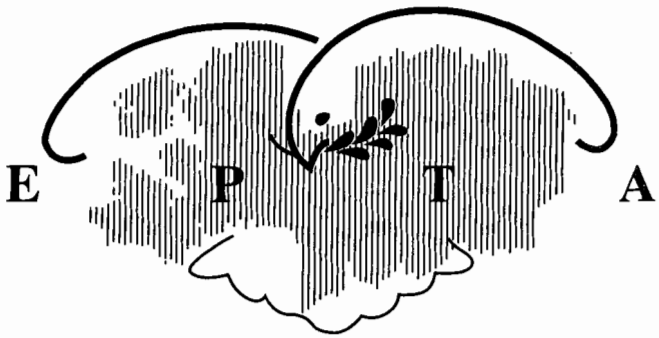

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Editorial Committee

(Editor); Hubert Jurgensen Dr.Theol., Europäisches Bibelseminar, Postfach 168, 7062 Rudersberg, Germany; Cornelis van der Laan Ph.D. Lange Dreef 28a, 3902 AH Veenendaal, Netherlands; Jean-Daniel Plüss Ph.D., Heuelstrasse 45, 8032 Zürich, Switzerland.

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FOREWORD

This edition of JEPTA takes advantage of a number of Conferences and lectures that have been held in the UK recently. In itself, this reflects the increasing atmosphere for theological dialogue and exploration amongst Pentecostals and Charismatics in the UK and is a welcome advance on the situation that existed only a decade ago. Such a shift in attitudes is also reflected in two of the books that are reviewed in this issue.

Papers have been gleaned from those presented at the EPTA Conference, held at Mattersey Hall; the PCRF Conference and the annual Wesley Gilpin lecture, held at Regents Theological College, Nantwich. The papers cover a range of topics including contemporary and ancient perceptions of the role of the Spirit in the life of the believer, written by James Dunn and Stuart Burns; hermeneutics and exegesis as practised in the first and twentieth centuries, as presented by Dick France and Veli-Matti Karkkainen; an exploration of the concepts of revival and renewal by Peter Hocken and; a sociological analysis of the role of women in at least one major UK Pentecostal denomination by William Kay. A similar paper tracing development in perceptions concerning the place of tongues in context of the Baptism in the Spirit is scheduled for the 1999 edition.

Keith Warrington

Baptism in the Holy Spirit... ...yet once more

James D. G. Dunn

INTRODUCTION

I was grateful for the invitation to address this conference.1 In terms of New Testament scholarship, the Holy Spirit has been my first love. So I am always glad to have an excuse to 'keep my hand in'; and I have it in mind to return to the subject in due course, deo volente, perhaps to write a book on the subject. In the meantime my lecturing and writing interests have broadened out, and I confess that there has not been enough time to keep up with current discussion on the Spirit. I am grateful, therefore, to those who have kept me in mind in sending out details or even copies of their own work and particularly to Max Turner for occasionally briefing me on the state of play, including drawing my attention to some important articles. The extent to which have I have been able to 'keep my hand in' is indicated in §16 of my recent *The Theology of Paul the Apostle*2 and in the still more recent publication of my collected essays on *The Christ and the Spirit vol. 2.*3

I continue to be amazed, humbled and gratified at the response to my earlier *Baptism in the Holy Spirit.*4 I would hardly have imagined that a technical PhD thesis would be of such interest to a wider Christian world, and even more astonished to learn that it could still be of such interest more than a quarter of a century later.

Paper presented by Professor Dunn at the 1998 EPTA Conference held at Mattersey Hall, England in conjunction with papers offered by Professor Max Turner and Rev. David Pawson.

I cannot help but contrast this response with the response on the other front on which the book's thesis was argued - that is, on the relation of the Spirit to baptism - where the thesis has been received more like a lead balloon.5

What more needs to be said now? In NT terms, the main flurry of discussion of my *Baptism* has been with regard to Luke-Acts; and I have already responded to that.6 Nor does it seem necessary or a profitable use of our time for me to rehearse and review afresh the fuller range of Pentecostal responses to my *Baptism;* such a review has recently been provided by William Atkinson,7 and can certainly serve for our present purposes, though I will want to take up one or two points from his own analysis.8

In a brief discussion with Max Turner beforehand, it seemed most sensible for us to divide our labours. And since he has majored so fully on the Acts material, we agreed that I should leave that part of the NT material principally to him. But don't worry, this is not a 'cop out' and I will have things to say on Acts!

CONCEPTUALIZING THE SPIRIT

One of the features of recent discussion which has disturbed me greatly has been the failure to ask with sufficient seriousness, who or what we are talking about when we talk of the Spirit. All our speech works with images/ pictures, especially when talking about abstract entities or experiences not uniformly conceptual (we need only think of trying to describe a piece of music or of the descriptions used in wine-tasting!). And particularly in talk of God, we have to work with analogy and metaphor; we cannot avoid using imagery whose meaningfulness is given to us from every day and common experience (we need only think of key imagery like 'father' and 'son'). This was a dimension taken more seriously in earlier discussion regarding the Spirit,9 but seems to have been largely ignored in recent discussion (in English, at any rate). But how do we

conceptualize the Spirit? I raise the question because so much talk of the Spirit is, in my view, ill-considered and often dangerously misleading.

For example, some writers speak of the Spirit as 'a person', 'a distinct person'.10 In so doing they are, of course, trading on the classical Trinitarian definition of the three Persons of the Trinity. But Pawson, in particular, is also using the word 'person' in the sense in which you and I are persons. And these two meanings of 'person' are quite different. The Spirit is *not* a 'person' in the modern sense; and to speak of Jesus of Nazareth as a 'person' is not the same as speaking of the Word of God as the second Person of the Trinity (Jesus the person is the *incarnation* of the Person). To confuse the two uses is to transform the classic Trinitarian confession into a form of tri-theism three persons as you and I are persons.11

Again, much of contemporary discussion seems to conceptualize the Spirit as a someone who brings us a something else (a charism or grace of some kind); an agent who hands over an item quite distinct from Spirit. But should we conceptualize *charis* as quite so distinct from *charisma,* or Spirit *(pneuma)* as quite so distinct from spiritual gift *(pneumatikon)?*

In the same vein, and again typical of recent debate is the clear distinction between prophetic (or charismatic) Spirit, miracle-working Spirit, and soteriological Spirit 12 - almost as though (and the related discussion seems to confirm this conceptuality) we are talking of two or more different spirits - the Spirit of sonship, distinct from the cleansing Spirit, distinct from the empowering Spirit - the inspiring Spirit is not, cannot also be the renewing Spirit that because Luke, say, makes so much of the Spirit of prophecy he must mean by that the Spirit of prophecy and *not* the soteriological Spirit. But how many Spirits are we talking about? Do we really want to go down the road of distinguishing the Spirit of God from the Spirit of Christ from the Spirit of the Son? 13

We can learn here from recent discussion about God and about the way God was conceptualized in the biblical period. Two generations ago, there was a strong tendency to assume similar distinctions between

conceptualisations like the Word of God, the Wisdom of God, the Name of God, the Glory (shekinah) of God as though they were all clearly conceived as distinct entities, intermediaries (rather like angels) between a far distant God and his creation.14 But now, it has become clearer that these are not entities *distinct from God;* rather they are ways of speaking of *God,* of God precisely in his interaction with creation. The name and glory of God are ways of speaking about the presence of God, typically in the Temple; the word and wisdom of God are ways of speaking about the character of God's interaction with his world and his people, of his self-revelation as coherent and wise.15

It is the same with the Spirit. The Spirit overlaps with these other terms; it is another way of speaking of God in his interaction with his creation and with his people.

> Where can I go from your spirit?
> Or where can I flee from your presence? (Ps. 139:7).

Quite simply, the Spirit is the presence of God. The relation between God and the Spirit is rarely reflected on in the Bible; in about the only time, the relation is understood on the analogy of the relation between an individual and that individual's own spirit (1 Cor. 2:11). To speak of the spirit of an individual as different or distinct from the individual makes little sense; the spirit of the person is the person, the focus of personal consciousness, the person functioning in the spiritual dimension, as we may say. So it is with the Spirit of God. When the biblical writer speaks of an individual indwelt by the *Spirit* of God, he means indwelt by God. This is why, on a broader plain, the concept of inspiration gives rise to the concept of 'enthusiasm'; the Greek terms *entheos/enthusiasmos* mean 'God indwelling'; there is no thought of the Spirit of God indwelling as something different from God (or Christ) indwelling.

IS THERE A PRIMARY CONCEPTUALITY FOR THE SPIRIT?

What aspect of God's interaction with creation does the term 'Spirit' bring to conceptualisation? Is there a more fundamental aspect of God in relation to creation, of God in relation to humankind which the term 'Spirit' brings to expression? We know the answer from the way the word itself is used: the term *ruach* was evidently coined out of a common fundamental experience of human existence, of air powerfully in motion. This becomes clear from even a brief survey of its usage and of the translations appropriate in each case.

(1) Ruach as 'wind' - e.g. the east wind that blew the locusts over Egypt and divided the waters of the Red Sea (Exod. 10:13, 19; 14:21), the wind that shakes the trees of the forest (Isa. 7:2; see also 1 Kgs 19:11; Ezek. 27:26; Hos. 13:15). Looking at such references it appears likely that the word *ruach* was formed onomatopoeically.16 To be noted right away here is the fact that this wind can be described as 'the blast of God's nostrils' (Exod. 15:8, 10; 2 Sam. 22.16); 'the grass withers, the flower fades, when the breath of the Lord blows upon it' (Isa. 40:7).

(2) Ruach as the 'breath' of God, the breath of life, the life force breathed by God - the imagery is largely based on Genesis 2:.7, even though the word itself is not used there; 'the spirit of God has made me, and the breath of the Almighty gives me life' (Job 33:4; see also Ps. 104:29f; Ezek. 37:9f). The link between (1) and (2) is reflected in Isaiah 40:7 and Ps. 78:39 - 'He remembered that they were but flesh, a wind that passes and does not come again'. Note also that in the OT, the human spirit is regularly understood as a manifestation or extension of the divine Spirit (Job 27:3; 32:8; 33:4; 34:14f; Ps. 104:29f; Eccl. 12:7; Isa. 42:5; Ezek. 37:5, 6, 8-10).17 It is this breadth or flexibility of usage, this ambiguity, which presumably underlies the possible confusion particularly in certain Pauline texts on whether the reference of

pneuma is (Holy) Spirit or (human) spirit (1 Cor. 4:21; 5:3f; 6:17; 14:14f, 32; 2 Cor. 4:13; Gal. 6:1; Eph. 1:17; Phil. 1:27; Col. 2:5); in these cases, Gordon Fee translates 'S/spirit'.**18**

(3) It is not surprising that this *ruach* could also be conceptualized as invigorating or 'coming upon' or possessing someone in various circumstances (Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14f; 1 Sam. 10:6). In the light of (2) above, more reflection should be given to how such conceptualisations of the charismatic *ruach* relate to the concept of the human *ruach* diminishing or failing (Josh. 5:1; 1 Kgs 10:45; Ps 143:7; Isa. 19:3) and being renewed or revived (Gen. 45:27; Judg 15:19).

The fact that *ruach* has such a spectrum of usage where different meanings run into each other and different conceptualities merge with one another raises for me a fundamental question: whether studies of the Spirit which proceed by making clear and even sharp distinctions between different manifestations of the Spirit (or even different Spirits) are not misconceived from the outset. Let me summarise my point in three propositions: First, just as behind different metaphors and analogies for God such as Word, Wisdom, Name, Glory is the one God, so too behind the different ways of conceptualizing the Spirit, or different ways of speaking about the manifestations of the Spirit, is the one Spirit. Second, the Spirit himself/itself is not to be conceptualized as different from or distinct from God. The Spirit is the presence of God, the self manifestation of God in powerful activity analogous to that of the wind. Third, in relation to human beings, the primary conceptualisation of the *ruach* is as the breath of life, as the life-force, as divinely breathed and sustained vitality.

An important question needs to be addressed, therefore: when, later on, the emphasis becomes stronger on the Spirit as the inspirer of prophecy - and the emphasis is surprisingly late within the OT**19** - did these later writers think of the prophetic Spirit as somehow different from the *ruach* so consistently conceived elsewhere in the Scriptures? Is it not rather implicit that they recognised prophecy as the same divine presence and vitality

coming to expression in inspired speech? Also, to be noted is the fact that in the intervening period, inspiration was alternatively conceived in terms of the 'hand of God' (Isa. 8:11; Jer. 15:17) or 'the word of God' (particularly Jer. 20:9 and Amos 3:8). Would these prophets have seen the different imagery as quite different forces from God? Or do these different ways of conceptualizing inspiration simply reinforce the point that the different conceptualities of God's interaction with humankind all overlapped and were rather to be understood as alternative images rather than different entities?

I need hardly add, by way of corollary, that all these considerations pose a sharp question to so many of the recent discussions of Luke's conceptualization of the Spirit in particular. Is it realistic to suggest that Luke would have been unaware of this basic sense of *pneuma*, of this overlapping diversity of imagery and conceptuality, of the range of manifestations of the *pneuma* of God that Scripture encompasses? We are confronted here with a living tradition preserved in the OT and LXX, not one which had been abandoned and left behind by second Temple Judaism. Menzies' attempt to isolate the Spirit in Second Temple Judaism as the Spirit of prophecy is at best tendentious and selective in its treatment at this point (as Turner has demonstrated).**20** It makes as little sense to argue that early Judaism subdivided and sharply demarcated the different functions or manifestations of the Spirit as it would be to sharply distinguish the different senses of *ruach* from one another.

THE CENTRALITY OF THE SPIRIT IN HOPES FOR THE AGE TO COME

There would be general agreement that the expectation of the Spirit to be given in new measure was characteristic of Israel's eschatological hope. The texts usually cited are among the most evocative within the scriptures (Isa. 11:1-10; 32:15; 42:1; 44:3; 61:1f; Ezek. 11:19; 36:25-27; 37:1-14; 39:29; Joel 2:28f; Zech. 12:10). Of these, of course, particularly important from Christian hindsight are the several Isaianic promises of a Spirit-anointed one = Messiah (Isa. 11:2; 42:1; 61:1). At the same time,

the suggestion that Second Temple Judaism experienced a drought of the Spirit, and therefore longed for the Spirit to be poured out again, can be overdone; but there are enough indications of an appreciation for past inspiration and a sense of lack of such inspiration in the present to give it some substance.**21**

Worth noting is the variety of ways the hope could be expressed. For example, it is almost certain that the three major prophets express what is basically the same hope in different, but overlapping terms:

> I will put my law within them, and I will write it on their hearts...for I will forgive their iniquity, and remember their sin no more (Jer. 31:33f).
>
> This is my covenant with them, says the Lord: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth...from now on and forever (Isa. 59:21).
>
> A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances (Ezek. 36:26f).

In each case, the hope is of a more effective covenant, notwithstanding the diversity of imagery. This example bears out the complementarity of such diverse images of hope and the folly of distinguishing them from each other as separate and different. The lesson rather has been that it needs just such a diversity of imagery to bring out the richness of the same basic insight and hope.

Worth special notice are three of the most powerful images:-

(1) Spirit as the breath of (new) life. Note, above all, the power of the imagery in Ezekiel's great vision of Israel as a valley of dry bones (Ezek. 37:1-14):

> Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live...I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live". I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. I will put my spirit within you, and you shall live...(37:5, 8-10, 14).

Note the confirmation of the continued awareness of the breadth of the term *ruach* (wind, breath, spirit) Spirit as life/vitality. That God is pre-eminently the giver of life is a standard motif in Jewish theology (2 Kgs. 5:7; Neh. 9:6; Job 36:6; Ps. 71:20; Jos. & Asen. 8:3, 9; 12:1; 22:7; Ep. Arist. 16); no Second Temple Jew would see this as different from the Spirit as divine life-giving breath.

(2) More striking is the frequency of water/fluid imagery (Isa. 32:15; 44:3; Ezek. 39:29; Joel 2:28. Note that (1) and (2) are again closely linked: in the Middle East, water was the single most important element after breath - the water of life. Hence, the imagery of Isaiah 32:15 and 44:3:-

> The palace will be forsaken, the populous city deserted...until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field...(32:14f);
>
> I will pour water on the thirsty land, and streams on the dry ground; I will pour my spirit upon your descendants, and my blessing on your offspring (44:3).

Would any Second Temple Jew reading Joel 2:28f's repeated use of the same imagery ("I will pour out") think of this as clearly distinct from Isaiah's and Ezekiel's use of the same imagery?

(3) The third image worth noting is that of purifying, cleansing, purging (particularly Isa. 4:4; 30.27f). Here again, we may observe the link between (2) and (3), for example, in 'intertestamental' texts like Jub. 1:23 and 1QS 4.21; the association of water, cleansing and purifying is a natural one. What Second Temple Jew would want to mark these off sharply from each other?

What is in view in all this is the indispensable initiative of God in bringing about the new age - God by means of his Spirit, God as Spirit as the power which purifies and cleanses, refreshes and revitalises - without which no one could hope to see or experience the age to come. This is a consistent hope in scripture and Second Temple Judaism. Talk of hope for the renewal of prophecy should be seen within this fuller hope and not abstracted from it or set over against it. Apart from anything else, the renewal of prophecy is not to be understood as primarily the restoration of inspired speech, but primarily as the restoration of the lines of communication from God, that is, as a renewal of a living relationship with God through his Spirit. Of course, it was more or less taken for granted that when the relationship between God and his people had been renewed and revitalised it would find expression in prophecy - but not in prophecy as though that gift could be conceived of as independent of or possible without the life-giving, God-relating Spirit.

THE INFLUENCE OF THE SPIRIT IMAGERY IN THE NEW TESTAMENT

Here we come to the nub of the issue for us. How does all this play out in the New Testament itself?

a) The centrality of the Spirit in earliest Christian eschatology

Is this a feature which I need to spend any time demonstrating? It is obvious from the way the gospel of Jesus begins with his anointing of the Spirit in all the Gospels (Mk. 1:11//s). Matthew emphasises the point by stressing that it was the agency of the Spirit which both marked out Jesus' exorcisms from that of his contemporaries and indicated the present activity of the kingdom of God (Matt. 12:27f).

Mark emphasises it by giving due warning of the sin against the Holy Spirit, more serious than all other sins (Mk. 3:28f). Luke emphasises it by setting Jesus' affirmation of his own anointing by the eschatological Spirit at the beginning of his ministry (Lk. 4:18-21). John makes the point by noting that 'he gives the Spirit without measure' (John 4:34 etc). In Acts, the eschatological importance of the Spirit is indicated by the build up to and account of Pentecost and Luke's own identification of the event as 'in the last days' (Acts 2:17); by the central, climactic place given to the gift of the Spirit in 2:38-39, and in the episodes Luke highlights (chs. 8, 10f, 19). Paul affirms the same point not least by his image of Spirit as *arrabon* (first instalment, guarantee) and *aparche* (firstfruits) (2 Cor. 1:21f; 5:5; Rom. 8:23),22 and by the reminder to the Galatians of what had made the difference for them - 'How did you receive the Spirit?' (Gal. 3:2-5). We could refer also to Hebrews 6:4 and 1 Peter 1:2; but the point should be clear enough without further elaboration.

The sense of eschatological excitement evident in the earliest Christian traditions, to which Albert Schweitzer recalled us at the beginning of the century, has faded once again in NT scholarship. But a sense of 'realised eschatology' remains a consistent feature of the NT witness, and we forget that at our peril. The issue does not revolve round specific issues like the use made of the terms 'promise'

and 'covenant'. The sense of eschatological hopes now, already fulfilled is too all pervasive for that.

And at its heart is the conviction that it was the outpouring and gift of the Spirit which made the difference, brought the eschatological hopes of Israel to existential realisation. To forget that is to ignore a vital context for all NT pneumatology. But let me elaborate some specifics which fill out the larger picture at least to some degree and demonstrate how the NT traditions and writers took up the imagery of Israel's and Second Temple Judaism's hope.

b) The first coining of the metaphor - 'baptise in Spirit'

No one disputes that the specific imagery of 'baptising in Spirit' goes back to John the Baptist. I have been surprised, however, at how little attempt has been made in most of the recent discussion to set the Baptist's new coinage into its original context. That the Baptist could link together *ruach*, fire and the water imagery implicit in the talk of baptise = 'plunge into' should not surprise us. We have already noted the water imagery characteristic of the Spirit, and the metaphorical application of the Baptist's own distinctive water ritual should hardly surprise us. We have also noted that *ruach* and purifying or purging by fire had been already associated by Isaiah. What has been less noted is that a river of fire was one of the most powerful and repeated apocalyptic images in Second Temple Judaism derived probably from Daniel's vision of a river of fire issuing and flowing out from the heavenly throne room (Dan. 7:10; 1QH 3:29-32; 1 Enoch 14:19; Sib. Or. 2:196f; 2:203-5; 2:252-4; 3:54). I have been particularly puzzled by the failure to recognise that the imagery of Isaiah 30:27f had already brought together all the constituent images of the Baptist's metaphor:23

See, the name of the Lord comes from far away, burning with his anger, and in thick rising smoke; his lips are full of indignation, and his tongue is like a devouring *fire;* his *breath is* like an overflowing *stream* that reaches up to the neck - to sift the nations with the sieve of destruction, and to place on the jaws of the peoples a bridle that leads them astray.

For the fiery *ruach* we should also recall the common experience of the fiery wind which would blow over the land of Israel from the eastern deserts. As I have argued elsewhere, all this seems to amount to the Baptist's own version of the apocalyptic expectation that the new age would be introduced by a period of great tribulation, and not otherwise (beginning with Dan. 12:1).24

Add to this the fact that the Baptist's language hardly seems to allow for two different baptisms given to different people, but one fiery purgative/ destructive baptism with different outcomes.25 Of course, we can hardly dispute that the image as first coined is at some remove from its later adaptation. The question, however, would be whether the adaptation had removed the clear implication of the Baptist's language that it would be necessary for those who hoped to share in the new age to undergo this baptism, the principal role which the Baptist attributed to the Coming One (Mark 1:8//s). I think not. If I am right, it was Jesus himself who made the initial adaptation: he himself would experience the fiery baptism on behalf of others (Mark 10:38f/Luke 12:49f). But once again the implication is that this baptism would be an essential transition without which the kingdom could not come (note the context of Mark 10:37-40). And the adapted metaphor continues to share that initiatory significance in its other NT usage - the beginning of the last days (Acts 1:5 > 2:17),26 the initiation of the first Gentile (Acts 11:16 > 10:44-7), initiation into the body of Christ (1 Cor. 12:13).27

c) The imagery in John's Gospel

Also too much neglected has been the fact that John's Gospel makes a special point of picking up the other two powerful images of Israel's expectation.

Spirit as life-giving breath: the sense of *p n e u m a* as wind/breath/Spirit is still as lively in John 3:8 as earlier in the OT - 'Listen to the wind *(pneuma),* Nicodemus; that's what birth from the Spirit *(pneuma) is* like'. And note 20:22:- the risen Jesus "breathed on them and said to them, 'Receive the Holy Spirit'". For only the third time in the Bible this verb ('breathed') is used of divine breath; the other two are Genesis 2:7 and Ezekiel 37: 9f. The implication clear: that John 20:22 is intended to portray the divine act of new creation, the fulfilment of Ezekiel's great vision. Nor should we forget 6:63 ('It is the Spirit that gives life').

Spirit as life-giving water: particularly 4:10, 14 and 7:37-39. What else could the 'living water' be, which is offered by Jesus and which 'will become in them a spring of water bubbling up to eternal life' (4:10, 14), than the Spirit? And if the point is insufficiently clear in chapter 4, John puts it beyond doubt in chapter 7 by explicitly identifying the 'rivers of living water', to flow from the believer's heart, with 'the Spirit which believers in him were to receive' (7:38f). Again, we need not elaborate the point at length; but we should just note that the same imagery is caught up also in 3:5 ('of water and Spirit') and 19:34 (blood and water came out of the side of the crucified Jesus).

Clearly, then, the Fourth Gospel (one of the latest of the NT writings) was fully alive to the primary conceptuality of *ruach/pneuma,* to the images which cluster round that primary conception, and to the fact that the realisation of these images in Christian experience lay at the heart of Christianity's distinctive and eschatological claims.

d) The eschatological Spirit in Acts

I have indicated that I am leaving most of the particular questions which cluster round Acts to Max Turner and the second session. But I cannot forbear to make one observation which ties in to the present theme in reference to the crucial Pentecost account (Acts 2) and its use of Joel 2:28-32. Others have already pointed to the way Joel himself links the outpouring to salvation (Joel 2:32). What needs to be given more notice is the fact that Luke in quoting the whole of the Joel passage (Acts 2:17-21 = Joel 2:28-32) obviously intends the same link; as is indicated also by the way Luke repeats the echo of Joel 2:32 at the end of Peter's speech (Acts 2:39 'whoever the Lord our God calls').**28** In other words, Luke deliberately brackets the significance of Pentecost with the complete Joel quotation, and thus also highlights the significance of the Spirit as both an inspiring power and a saving power.**29**

For the rest of Acts, I would simply want to repeat that in the disputed passages of 2:38, 8:1-24, **30** 9:17-18, **31** 10:44-48 and 11:15-18, **32** and 19:17, **33**, Luke knows of only one giving/receiving of the Spirit. If that is only a prophecy-bestowing Spirit, then we either have to assume that Luke does not think of the Spirit as life-giving, which is scarcely credible, or that he takes it for granted that the eschatological Spirit inducts into the last days in a visible, speech-inspiring way.**34**

e) The life-giving Spirit in Paul

Since the debate over Paul is less contentious, I could perhaps simply limit my observations to noting first that Paul too understands the Spirit as the eschatological life-giving Spirit (Rom. 8:11; 1 Cor. 15:45; 2 Cor. 3:6); he speaks naturally of 'the Spirit of life' (Rom. 8:2) and of the Spirit as life (Rom. 8:10). As

has been recognised, Paul's characterisation of God as 'the one who gives his Holy Spirit to you' (1 Thess. 4:8) is an evidently deliberate echo of Ezekiel's great vision (Ezek. 37:6, 14).35 His linkage of the Spirit to the new covenant (2 Cor. 3:3-6) demonstrates how natural it was for Paul to link Jeremiah's talk of the new covenant (Jer. 31:31) with Ezekiel's talk of a new heart and spirit (Ezek. 11:19; 36:26). It is equally noticeable that Paul shares the water imagery used characteristically of the Spirit (Rom. 5:5; 1 Cor. 6:11; 12:13). Not to be ignored either is the way Paul obviously identifies the blessing promised through Abraham both with justification by faith and with the gift of the Spirit (Gal. 3:6-14).36 In all this, we should observe the straightforward way in which what might be taken as different imagery naturally merges and overlaps the clear implication and recognition being that here we have diverse ways of speaking of the one Spirit's work of renewal and enabling for new life.

In the same way, we can pick up the often noted point that in Paul's writings, Spirit, grace and power are overlapping concepts. The synonyms in 1 Cor. 12:17 are a fair example - *pneumatika, charismata, energemata* (energies), all 'manifestations' of the one Spirit. Is it only Paul who saw the spiritual energy of the life-giving Spirit as manifested in various gifts, graces and fruits? Was this really a development within Christian thought without precedence in Second Temple Judaism or earlier Christian perception/conceptualisation of the Spirit? I would find that hard to credit.

Two verses are perhaps worth particular note because of their special significance in the current discussion. One is Romans 8:9. My assertion that this is the nearest one that comes to a definition of a Christian in the NT has generally been well received. In which case, I note again that the reception and presence of the Spirit in a person is that which for Paul determines the Christian/ in Christ/ belonging to Christ status of that person as nothing else does. David Pawson has indeed questioned this exegesis,

preferring to translate, 'If any does not have the Spirit of Christ, that person is not of the Spirit/belong to the Spirit'.37 That must be judged highly unlikely and rather tendentious as an exegesis. For one thing, the primary thought here is of relation to Christ, as determined by the indwelling of the Spirit of Christ, or, alternatively stated, by the indwelling of Christ (8:10). And for another, Paul nowhere else speaks of belonging to the Spirit, whereas 'belonging to Christ' is a recognised Pauline phrase (1 Cor. 1:12; 3:23; 2 Cor. 10:7), and, indeed, a recognised phrase of the time to speak of membership of a group or party. Bearing in mind the earlier question raised about the Spirit as person, it is also worth noting in this context that for Paul, God or Christ are not experienced independently of the Spirit (as *distinct* persons, as it were), but in and through and even as the Spirit (1 Cor. 2:10-11; 6:17; 15:45).

The other is 1 Corinthians 12:13. Here again, I don't need to re-fight the battles which others have engaged in on my behalf. The only point I want to make is to remind you that Paul sets this verse right in the middle of his discussion of charisms = the functioning of the limbs and organs of the body. In other words, the initiatory baptism in the Spirit does not require some further anointing for ministry or charismatic function, but is that anointing and empowering. For Paul, to be baptised in one Spirit into one body is to be initiated into a functioning body as a functioning member. Here, above all, in the only reference to baptism in the Spirit outside of the Gospels and Acts, we are confronted with a baptism which is both initiatory and empowering.

CONCLUSION

It is difficult to avoid the following conclusions as the conclusions of NT exegesis:

(1) Without the gift of the Spirit, there could be no participation in the messianic age/the new covenant/the 'already'; despite the variety of conceptualisation and imagery used, there would have been a consensus in earliest Christian thought and writing that it is the entry of the life of God into a person, the breathing of the breath of God into a person, which establishes/constitutes that person's new relationship with God.

(2) Since 'baptised in (the) Spirit' is one way of expressing the establishment of this relationship, one can say, in NT terminology: without baptism in the Spirit, no participation in Christ.

(3) The gift of the Spirit was generally seen in the NT as an experience, which as an experience of the Spirit was recognisable to recipients (and others) as such.

If these are the conclusions of NT exegesis, they should be allowed to stand as such. What they say to Christians today is a secondary or corollary issue and should not determine the conclusions drawn out by exegesis. The further interpretative task, however, would have to include the debate about how the Spirit should continue to be conceptualized, how far the phrase 'baptised in Spirit' had already been modified from its original meaning as coined by the Baptist, and whether Luke's conceptuality of the Spirit (and of the spiritual) is sufficiently nuanced to serve as a pattern for today.

Endnotes

1 The paper was delivered at the European Pentecostal Theological Association Annual Conference at Mattersey Hall, July 17, 1998 in conjunction with two other papers presented by David Pawson and Prof. Max Turner.

2 Grand Rapids: Eerdmans/Edinburgh: T. & T. Clark, 1998.

3 Vol. 1 Christology: Vol. 2 Pneumatology (Grand Rapids: Eerdmans/ Edinburgh: T. & T. Clark, 1998). I was interested to note that only two of the 23 articles were published in the '90s.

4 Subtitle: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism Today (London: SCM, 1970).

5 But see now my 'Baptism and the Unity of the Church in the New Testament', in M. Root & R. Saarinen, (eds) Baptism and the Unity of the Church (Grand Rapids: Eerdmans/Geneva: WCC Publications, 1998) 78-103.

6 'Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke Acts', JPT 3 (1993) 327.

7 'Pentecostal Responses to Dunn's Baptism in the Holy Spirit: Luke-Acts', JPT 6 (1995) 87-131; 'Pauline Literature', JPT 7 (1995) 49-72.

8 This paper will also enable me to pick up some points in further response to R. Menzies', 'Luke and the Spirit: A Reply to James Dunn', JPT 4 (1994) 115-138.

9 See e.g. H. Bertrams, Das Wesen des Geistes nach der Anschauung des Apostels Paulus (Munster: Aschendorff, 1913); H. Gunkel, Die Wirkungen des Heiligen Geistes nach der popularen Anschauung der apostolischen Zeit und der Lehre des Apostels Paulus (Gottingen: Vandenhoeck, 1888); K. L. Schmidt, Das Pneuma Hagion bei Paulus als Person und als Charisma (Eranos Jahrbuch 13; Zurich: Rhein, 1945).

10 e.g. N. Adler in M. Turner, Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts (JPTS 9; Sheffield: Sheffield Academic, 1996) 406; D. Pawson, Jesus Baptises in One Holy Spirit (London: Hodder & Stoughton, 1997) 45, 51 etc.

11 This was the danger which G. W. H. Lampe quite properly highlighted in his controversial God as Spirit (Oxford: Clarendon, 1977).

12 I refer to the debate particularly as it has been revitalised by R. Menzies, The Development of Early Christian Pneumatology with special reference to Luke-Acts (JSNTS S4; Sheffield: JSOT, 1991); note particularly the thorough response by Turner, Power....

13 cf. my Baptism..., 149.

14 Typical and influential was the talk of 'a whole host of intermediary beings interposing themselves between God become distant from the world and men' by W. Bousset and H. Gressmann, Die Religion des Judentums im spathellenistischen Zeitalter (Tubingen: Mohr-Siebeck, 1926) 319.

15 See further, e.g., my The Theology of Paul the Apostle (Grand Rapids: Eerdmans/Edinburgh: T. & T. Clark, 1998) § 11. 1.

16 My mother (in Scotland) used to talk of 'the sooch o' the wind'.

17 Probably based on Gen. 6.3 - 'My spirit shall not abide in mortals forever'.

18 G. D. Fee, God's Empowering Presence: the Holy Spirit in the Letters of Paul (Peabody: Hendrickson, 1994) 24-6, 123-7, 229f, 462, 645.

19 2 Chron. 24:20; Neh. 9:30; Ezek. 3:24; Zech. 7:12. Of the great 8th and 7th century prophets, the only one who attributes his inspiration to the Spirit is Micah (3:8).

20 See above n. 12.

21 See e.g. my Theology..., 417.

22 In emphasising the eschatological 'already', we should not ignore this point of Paul, that the gift of the Spirit is only the beginning of the process of salvation, not the completion of salvation; 'salvation'

itself is the *completion* of the whole process (see e.g. my Theology... §18).

23 Menzies continues to ignore the extent of the parallel ('Luke and the Spirit' 129 n. 42). His observation that Isa. 4:4 and 30:27f have individuals not nations in view is hardly in his favour since the Baptist evidently saw himself as embarked on a national crusade (Matt. 3:5, 9; note Luke 3:21). A less complete background is Isa. 11:4 ('with the breath of his lips he shall kill the wicked'), since it envisages a purely punitive and not a purgative *ruach* (cf 2 Thess. 2:8). It is however the nearest we come to an expectation of an anointed messiah who would exercise or bestow *ruach;* see my 'Spirit and-Fire Baptism', NovT 14 (1972) 81-92, reprinted in my Pneumatology..., 93-102.

24 See further my 'The Birth of a Metaphor - Baptized in Spirit', ExpT 89 (1977-78) 134-38, 173-5; also 'John the Baptist's Use of Scripture', in C. A. Evans & W. R. Stegner, eds., The Gospels and the Scriptures of Israel (JSNTS 104; Sheffield: Sheffield Academic Press, 1994) 42-54; both reprinted in my Pneumatology... 103-117, 118-129.

25 See again my Baptism..., 11.

26 By being baptized in the Spirit they enter the 'last days', or, we may say alternatively, 'the last days' begin.

27 See further again my 'Birth of a Metaphor' 173-5 and Pneumatology..., 107-116.

28 Menzies concedes the point ('Luke and the Spirit', 131), only responding that the two effects of the Spirit's coming are not identical, which is hardly the point. He also ignores the likely allusion to Isa. 32:15 in Luke 24:49 and Acts 1:8.

29 This twofold function of the Spirit at the beginning of Acts parallels the twofold function of the Spirit at the beginning of Luke; on Menzies' treatment of Luke 1:35 see especially Turner, Power..., 153-60.

30 I confess to continued puzzlement as to what precisely should be made of Acts 8; but I hardly think it helps when, e.g., Menzies writes, 'Since

Luke considered the Samaritans to be Christians (i.e. converted) before they received the Spirit, it can hardly be maintained that he understood the Spirit to be the "one thing that makes a [person] a Christian" (Dunn, Baptism..., 93)' ('Luke and the Spirit' 120). Given the importance which Luke evidently does attach to the gift of the Spirit, it remains unclear just how he did regard the status of the baptised Samaritans prior to the mission of Peter and John. Luke's account forbids confident assertions on any front.

31 In trying to make sense of Acts 9:5, 'Who are you Lord/sir?', it has always surprised me that some have been prepared to argue that Paul said, in effect, 'You are my Lord. Who are you?'.

32 Menzies again ignores the fact that 11:18 speaks of 'repentance into life'; Luke evidently did not work with neatly distinct stages of salvation. This is the response of the Jerusalem believers ('So God has granted repentance into life to the Gentiles as well') when they heard Peter's report that Cornelius and his friends had received precisely the same Spirit in the same way as they had themselves (at Pentecost) not that 'God has granted the Spirit of prophecy'; can it be doubted that they were giving thanks for the pre-eminent gift of the Spirit?

33 Menzies' claim, on the relation between Acts 18:24-28 and 19:17, that 'Apollos's standing can hardly be questioned' ('Luke and the Spirit', 123) is astonishing, as Atkinson had already noted ('Pentecostal Responses', 113f). Likewise, with Menzies' claim in regard to the question of 19:2, that 'the potential separation of belief from reception of the Spirit is implicit in the question' ('Luke and the Spirit', 124): it depends entirely how the question is heard/read, the theological assumptions and expectations of the question itself - which is what is in dispute.

34 This is the major issue which I do not find Pentecostal responses to my earlier treatment of Acts 8 addressing. In the latter case, of course, the question would have to be posed, whether Luke's own conception of the Spirit (as always manifested in such 'concrete' ways) is itself open to some critique; my own thinking was soon forced in this direction - Jesus and the Spirit (London: SCM, 1975/Grand Rapids: Eerdmans, 1997) ch. 7.

35 Theology..., 419 n.34.

36 In Theology..., §§14-16, it should be clear that Paul brings out three different aspects of the beginning of salvation that is, different aspects, not different transactions, but essentially different ways of conceptualizing the renewal of a living relationship between God and the believer.

37 Pawson, Jesus Baptises..., 97. His distinction between 'the Spirit' and 'Spirit' is much overdone and betrays the same tendency to distinguish clearly language which demonstrates more fluid conceptualities.

First Century Bible Study: Old Testament Motifs in 1 Peter 2:4-10

Richard T. France

C.H. Dodd famously described the Old Testament as 'the substructure of New Testament theology'.1 The truth of those words has been amply confirmed by the greatly intensified study of the New Testament's use of the Old which has taken place in the nearly half century since Dodd wrote them, except that we might perhaps regard his term 'theology' as too restrictive. It was not just in their 'theology' but in all their life and worship and spirituality as the people of God that New Testament Christians turned instinctively to the Old Testament for enlightenment and guidance. It was, quite simply, their Bible. Of course they had the traditions of Jesus, and in due course, written accounts of his life and teaching became available; they had too the preaching and teaching of their leaders, and in some churches there were already preserved some letters of Paul and other prominent ministers. From all these materials, the New Testament was soon to be compiled. But in the middle years of the first century that was still in the future. To speak of 'Scripture' was still to speak of the Old Testament.

The aim of this lecture is to join one leading member of the first-century church in his study of the Bible, and in the lessons he draws from it for his young churches. The place is Rome, the time early in the sixties of the first century, and our companion is none other than the rock on whom Jesus founded his church, the apostle Peter.2

Paper presented by Dr. R. T France at the annual Wesley Gilpin lecture held at Regents Theological College, Nantwich, Cheshire, England.

Whether it was his own pen or that of his associate Silvanus (1 Peter 5:12) which wrote the words, the ideas are those of Peter, and it is his long study of the Old Testament which we are privileged to share.

Peter is writing to a group of Christian churches in what we now call Asia Minor. No one knows when or by whom these churches were founded, but it is unlikely that they were yet more than ten or fifteen years old. And they were made up predominantly of non-Jewish people,3 who could still look back to 'the desires that you formerly had in ignorance' (1:14), 'the futile ways inherited from your ancestors' (1:18). Their fellow citizens were still involved in the 'pagan' ways of 'licentiousness, passions, drunkenness, revels, carousing and lawless idolatry' from which they themselves had only recently escaped (4:34). These were not people who, like Peter himself, had been brought up on the Old Testament; they had no natural share in the heritage of the people of God.

Yet, Peter begins his letter by addressing them in terms dear to the Jews, as, 'exiles of the Dispersion', 'chosen by God', and throughout his letter persists in applying to them terms and ideas which properly belong only to Israel. It is as if, though well aware of their pagan background, he thinks of them and wants them to think of themselves as really Jews. In this letter, more clearly perhaps than anywhere else in the New Testament, we see the outworking of Paul's argument in Romans 4 that all who are justified by faith in Christ, whatever their racial origin, are children of Abraham. While it is true that the first extant literary reference to the church as the 'new Israel' comes from Justin Martyr in the middle of the second century, already in this letter of nearly a century earlier the idea is there in all but name.

Time does not allow us to trace this theme through the whole letter. I want to focus on one particularly rich outcrop of this underlying interpretative stance which occurs in 1 Peter 2:4-10, a passage made up almost entirely of Old Testament language, whether by direct quotation or by transparent allusion. We shall first look briefly at the nature and structure of the passage as a whole, and then consider in turn three main Old Testament themes which together account for its contents in detail.

1 PETER 2:4-10 AS A WHOLE

Peter's letter is a call to holy living in an ungodly and potentially hostile world. In setting out his argument, Peter operates in a distinctive manner different from the familiar Pauline style of lengthy theological exposition followed by equally lengthy ethical instruction. After his glorious opening song of praise (1:3-12), Peter launches straight into his exhortation to holiness, but frequently interrupts his instructions with theological reflections to undergird the appeal he has just made. These theological reflections are often longer than the exhortations they support, and sometimes (notoriously in 3:18-22) seem to acquire a life of their own which ranges far beyond the ethical injunctions which gave rise to them. So instead of the neat Pauline pattern of theology followed by ethics, we have in much of this letter an alternation of ethics and theology, with the theological reflections following and supporting the ethical instructions rather than preceding them as in Paul.

The paragraph we are studying is one of these theological excursuses. In 2:12, Peter has issued, as he often does, an injunction in both negative and positive forms: negatively, his readers are to discard the unworthy characteristics of malice, guile, insincerity, envy and slander (v. 1), positively they are to be greedy for the pure spiritual milk which will enable their newborn Christian lives to grow (v. 2). The metaphor of milk immediately brings to his mind a suitable Old Testament allusion (v. 3), to 'tasting that the Lord is good' in Psalm 34:8. It is a happy coincidence that the Septuagint word for 'good' in that verse is "chrestos", giving the evocative phrase "chrestos ho kurios", which no Greek speaking Christian could hear without being reminded of "Christos ho kurios" (Christ the Lord),4 and Peter goes on to exploit this play on words by calling them to come to that 'Lord' who, as the following verses reveal, is not now the God of the psalm but Christ the Lord, in whom God's goodness is now to be found. This then leads him into further reflections in *vv* 4-10 on the Lord to whom they are to come and on the effect which coming to him will have on them.

The structure of these verses is as follows: verses 4 and 5 respectively introduce two themes, each of which is then undergirded by relevant Old Testament quotations in verses 6-10. In verse 4, the theme is Christ the stone, and the three Old Testament quotations which support this are then set out in verses 6-8. Verse 5 introduces the second theme of the people of God as the living stones which make up God's house, and the idea of the temple then leads Peter by way of a sudden change of metaphor to picture them also as the priests offering sacrifices within God's house; this theme also is undergirded by Old Testament quotations which follow in verses 9-10. The flow of thought is thus as follows:

A	Christ the stone; verse 4	
	B	The people and priests of God; verse 5
A 1	The stone in the OT; verses 6-8	
	B1	People and priests in the OT; verses 9-10.

The Old Testament passages are not mere appendages to the main points made in verses 4 and 5, for these verses themselves are made up to a large extent of phrases from the passages which will follow, and depend on those later quotations to spell out their meaning.

The whole six-verse paragraph is thus a complex but carefully integrated presentation of some essential theological perspectives which are needed by those who have come to Christ and are called to live as his people. In the course of these few verses, an incredibly rich range of scriptural themes is brought together, too rich to be treated adequately in a single lecture. Peter weaves these themes into a total perception of Christian identity which will be a solid foundation for the continuing exhortations to live as God's people, 'aliens and exiles', which will resume in general terms in 2:11f and will be worked out in more specific areas of life in 2:13 - 3:12, before Peter goes on to confront more directly the experience of

persecution which is the common lot of God's 'alien' people, as it was of their Lord himself.

The Stone and the stones

The rejected stone which becomes the head of the corner in Psalm 118:22 is used a number of times in the New Testament as an image of Christ, rejected by his people but vindicated by God. It is added as an interpretative comment at the end of the parable of the vineyard in all three synoptic versions (Mt. 21:42; Mk 12:10, Lk. 20:17)5 and is the key text in Peter's defiant speech in Acts 4:11. It is probably also the source of the use of the unusual verb "apodokimadzo" in Jesus' prediction of his future rejection in Mark 8:31; Luke 9:22. Jesus' use of this striking image as the conclusion to his parable is the startingpoint for recognising that other Old Testament passages about stones can also be applied to him.6 Luke's version of the parable of the vineyard continues with an allusion to further stone passages in Isaiah 8:14f and Daniel 2:34f; 44f (Luke 20:18), and Paul in Romans 9:32f combines allusions to Isaiah 8:14f and 28:16. But nowhere else in the New Testament is there such a full and deliberate collection of stone passages as here in 1 Peter 2:4, 6-8.

It is interesting to speculate whether this theme had special resonance for Peter, whose name means 'rock', and who had been given that name by Jesus to mark him as the rock on which his Church was to be built (Mt. 16:18). If so, there is here no hint of his personal claim on the title; the only foundation stone is Jesus, not Peter, and in so far as anyone else merits description as a stone, it is not Peter the individual but all God's people who as living stones are built upon that foundation. Any consciousness Peter may once have had of a unique status as the rock has by now been submerged in a richer stone theology.

Peter's introduction of Jesus as the stone in verse 4 draws on the language of two of the passages he is going to quote in verses 6-10. 'Rejected by mortals' comes from Psalm 118:22, and 'chosen' and 'precious' from Isaiah 28:16. By adding the description, 'living' he makes clear the metaphorical function of the stone, and prepares for the image of 'living stones' which he

will develop in the next verse. The wording of verse 4 makes explicit the contrast between the valuations placed on the stone by human beings and by God, and this of course was the point of Jesus' original use of Psalm 118:22 at the end of the parable of the vineyard, where in the versions of Mark and Matthew the quotation continues with verse 23, 'This is the Lord's doing, and it is marvellous in our eyes'. Human valuation has been reversed, God has given the pre-eminence to that which human builders found worthless.

In verses 6-8, Peter sets down his three stone-passages with a minimum of interpretative comment, but the few words of explanation direct the reader's thoughts beyond God's valuation of the stone to how they and other people now respond to that valuation, and the consequences of that response. The complex of quotations is introduced by the phrase 'It stands in Scripture';7 the use of 'Scripture' in the singular and without an article to cover passages drawn from a psalm and from two different places in Isaiah indicates Peter's sense that what we call the Old Testament is a unity, a Bible or Scripture, the different parts of which can legitimately be compared and combined into an overarching pattern of thought, in this case the theology of the stone.

So what is the theology which Peter and the other New Testament writers found in this stone imagery which most modern readers probably find surprising and rather awkward? It has two aspects, one christological and the other soteriological, or, to put it in English, one about who Jesus is and the other about how people respond to him and why it matters.

The christology revealed in the first two quotations (Isaiah 28:16 and Psalm 118:22) concerns the significance of Jesus within the saving purpose of God. Isaiah 28 speaks of a time of chaos and insecurity in Judah, and of the perversity of the nation's leaders who instead of relying on their God have turned rather to dubious foreign alliances to protect their national security. So God offers them a choice. If they persist in their 'covenant with death', they can expect only to be swept away by the 'overwhelming scourge' that is about to pass through the land. But there is an alternative: God is placing in Zion his own chosen stone, a cornerstone,

a secure foundation, and 'whoever believes in him will not be put to shame'. This stone, says Peter, is Jesus, the one sure point of safety in a chaotic world, the one who is chosen to be the focus of God's saving purpose for his people.

Psalm 118:22 is also about a cornerstone[8] set in place by God, again in contrast with human schemes. But the background is different. Psalm 118, the last of the great Hallel psalms sung at the major festivals in Jerusalem, is expressed mainly in the first person singular, as a thanksgiving to God for a dramatic deliverance which has apparently recently been experienced by the singer. Most interpreters take the individual singer as a personification of the nation, so that the stone which the builders rejected and which has now been vindicated is Israel, scorned by her more powerful neighbours but delivered by her God, and paradoxically given the supremacy, as the 'head of the corner'. 'This is the Lord's doing, and it is marvellous in our eyes.' It is possible that the singular language of the psalm, especially the greeting offered by the assembled people to 'the one who comes in the name of the Lord' (v. 26), reflects a triumphal procession in which the king represented his people, but the triumph, even it focused in one person, remains that of Israel. When Jesus used the image of the rejected and vindicated stone to refer to himself, so soon after his dramatic arrival at Jerusalem as its king with the crowds shouting Hosanna (from Psalm 118:25) and 'Blessed is the one who comes in the name of the Lord' (Psalm 118:26), he was deliberately putting himself in the position of Israel's vindicated king, and claiming that place of supremacy which God was to bestow on the rejected stone. Peter now uses the psalm quotation in the same sense.

The first two stone quotations, then, both speak of a stone set in place by God and valued by him. The third is different, in that the stone of Isaiah 8:14 is not set in place by God, but is God himself. Set in the time of the threatened invasion of Judah by Israel and Syria and the refusal by King Ahaz to accept God's promise of deliverance, preferring to seek a disastrous alliance with Assyria, Isaiah's oracle predicts the future Assyrian invasion and calls those who will to put their trust in God as the one secure 'sanctuary'. But he is also 'a stone one strikes against...a rock

one stumbles over'; the same stone offers salvation to those who trust and destruction to those who refuse. But now Peter applies this stone quotation also to Jesus: it is he who is now that divine 'stone', and people's response to him will have the same effect as Isaiah predicted of their response to God. Thus in this third quotation, Jesus is not just God's decisive agent of salvation, but takes the place of God himself.

Christologically, then, the three stone quotations present Jesus as (1) chosen by God to be the focus of his saving purpose, even though human estimation is very different; (2) the one in whom Israel's destined supremacy has been achieved: (3) himself standing in the place of God the one sure rock.

Soteriologically, he is (1) the one sure place of refuge and security in a chaotic world, but at the same time (2) a threat to unbelievers who will stumble over him and fall.

It is these soteriological insights that are drawn out by Peter's very brief interpretative comments at the beginning of verse 7 and the end of verse 8. These comments draw a sharp contrast between two groups of people and between their totally different experience of the 'stone'.

On the one hand are 'you who believe', Peter's readers who belong to the churches of Asia Minor. For them, the stone is 'precious',[9] taking up the adjective used in Isaiah 28:16, and echoing the overwhelming joy in Christ and his salvation which has reverberated through the opening hymn of praise in 1:3-9. The stone which God values (Is. 28:16) is devalued by human judgement (Ps. 118:22), but Peter's readers have adopted God's valuation, and so for them there is security.

On the other hand are 'those who do not believe', who 'disobey the word'. For them, there is only disaster, as the stone which could have saved them becomes for them an instrument of destruction. It all depends on whether or not you 'believe'. Yet, Peter's final comment in verse 8 may seem to undermine that conclusion, for he says that they stumble 'as they were

destined to do'. So was it after all not a matter of their unbelief, but of a divine decree in which they had no part and which left them no choice?

Here we are in the heart of the classic debate about predestination and human responsibility, and Peter's brief clause, 'as they were destined to do', sounds as close to 'double predestination' as you can get in the New Testament. Yet it follows directly from a description of the same people as unbelieving and disobeying, which is surely the language of human response, not of divine decree. This is not the place to attempt a solution of one of the most notoriously controversial paradoxes in Christian theology. But I wonder if part of the problem is that we instinctively approach the subject of election as a matter of individual destiny, looking at it from our personal perspective, whereas Peter and the other New Testament writers are thinking in communal terms, and describing things as God sees them. The question which Peter is answering is not why some believe and some do not, still less how I can know which group I belong to, but rather what is the destiny appropriate to those who, by whatever means, find themselves in the one group or the other. God's decree is that those whose faith rests on the one chosen foundationstone will find security, but that those who do not will be destroyed. In other words, he says not that certain people were destined not to believe, but that God's decree is that those who do not believe will stumble and fall.

But that was to digress from the main point of Peter's soteriology as it is expressed in the stone quotations. The reality for his readers is the positive experience of finding salvation through the one stone. And so in verse 5, he moves on from the one living stone to the many who by coming to that stone have themselves become living stones. For them, Christ the stone is not only a place of security, but a foundation stone onto which they are being built so that a new 'house' rises upon it. And that house is no less than the house of God, the temple in which his priests offer him sacrifices. Here, we have one of many New Testament expressions of the theology of the New Temple, a theme deriving from Jesus' own teaching, both negatively when he predicted the final destruction of the old Temple in Jerusalem (Mark 13:2 etc) and positively when he spoke of a new temple not made hands (Mark 14:58) and declared that already 'Something

greater than the temple is here' (Matthew 12:6). When Jesus died, the temple curtain was torn apart, and a new and living way to God was opened for those who believe in him (Hebrews 10:19f). So now it is not in a building of dead stones that God is worshipped, but instead 'You (the living stones") are God's temple' (1 Corinthians 3:16f). This is a rich theme to explore throughout the New Testament, and one which recurs with remarkable consistency through the different New Testament writers.**10** Here, Peter adopts it with enthusiasm, and deploys it as a part of his theology of the new Israel. The house of God is no longer a building in Jerusalem, but is made up of living stones who themselves had no part in national Israel, but who through being 'built upon' Jesus have inherited Israel's privileged place as the locus of God's true worship and presence on earth.

It is extraordinary, in the light of this clear transfer of God's purpose away from a now discredited Israelite building to an international building of 'living stones', that some Christians can still imagine that there is a future for a literal temple in Jerusalem. Not just Peter, but the whole New Testament, testifies against them.

A royal priesthood

The living stone has led Peter on in verse 5 to living stones and so to the 'spiritual house' which is now made up of all God's people. This new temple, like the old, is a place of worship, where it is appropriate that God should be offered 'spiritual sacrifices acceptable to God through Jesus Christ', with the implication presumably that the former sacrificial system was less 'spiritual' and therefore less 'acceptable' than what can now be offered 'through Jesus Christ'. But new sacrifices need a new priesthood, and Peter supplies this new priesthood by a violent change of metaphor, or, as Kelly puts it, another turn of the kaleidoscope**11** which enables him to expand significantly the theological perspective we have already gained from the stone quotations. Not only are Peter's readers the stones that make up the new temple, but they are also the priests who serve within it, a 'holy priesthood' which takes the place of the Levitical priesthood of the old temple.**12**

This remarkably bold extension of his 'new Israel' theology is then grounded, like the previous stone theology, in the Old Testament texts which follow in verse 9, a combined quotation from Exodus 19:5f and Isaiah 43:20f. The eye-catching phrases 'chosen race', 'royal priesthood', 'holy nation' and 'God's own people', are all based on the words of Exodus 19:5f, partly quoted verbatim and partly by paraphrase. All that he needed to establish his claim in verse 5 that they are a 'holy priesthood' would be the two phrases from Exodus 19:6 'royal priesthood, holy nation', but he has deliberately expanded his quotation because his purpose was not just to recall a convenient phrase, but to draw attention to the theology of the people of God which underlies that pivotal text.

In Exodus 19, God, through Moses, is addressing the motley collection of refugees from Egypt whom he has brought to Mount Sinai to be forged into the nation of Israel. With them, he will make his covenant, and to them he will give his law as a basis for their distinctive way of life as the people of God. It is through their obedience to that law and their keeping of his covenant that their new status will be maintained, and it is that new status which is spelled out in the words Peter now echoes. The words 'chosen', 'holy' and 'God's own people' (the familiar 'peculiar people' of the Authorised Version) all speak of their special status, not because of who they are in themselves but because of whom they belong to: they are God's people. The words 'race', 'people' and 'nation' indicate that this new status is theirs corporately, as a whole community, rather than as individuals. But all this in Exodus 19 was specifically about Israel, in contradistinction to all other people, whereas Peter is writing to (largely) non-Israelite members of newly founded churches in Asia Minor. The national community of the people of Israel has been transformed into a supranational community of the people of Jesus.

All that is remarkable enough, but the phrase in Exodus 19:6 which most directly sparked off Peter's attention to this text is more remarkable still. These refugees gathered at Mount Sinai are to become 'a royal priesthood'.13 This declaration precedes the setting up of a special priesthood of the sons of Aaron. Moses is not speaking of a separate class within the people of Israel, but of the nation itself, in its corporate identity,

as 'the king's priesthood' the 'king' being, of course, God himself. This remarkable concept is explained in Exodus 19:5 by the clause 'The whole earth is mine'. God, the universal creator, is king of all the earth, a theme much trumpeted in the Psalms. What then does it mean to speak of Israel as a special 'people of God'. The 'but' that follows the clause 'the whole earth is mine' draws a distinction between the rest of the earth, which in a general sense belongs to God as its creator, and Israel his special people. Their role as a 'priesthood' is then in relation to the rest of the earth. Just as later the sons of Aaron will operate as priestly mediators between God and Israel, so in this earlier and more basic declaration, Israel as a whole is the priestly mediator between God and the rest of humanity. It is this status that Peter boldly arrogates to his non-Jewish readers: it is through them now that God will reach the rest of his world!

Woven in with this bold adoption of Exodus 19:5f as the foundation charter for the new, non-Jewish, people of God are words from a related text in Isaiah 43:20f. This too speaks of the special status and privilege of Israel as the people of God. The prophet heralds God's great act of deliverance from captivity, an act specially designed for 'my chosen people, the people whom I formed for myself, so that they might declare my praise', phrases which recall the Exodus declaration, and which Peter very naturally links with it. His phrase, 'a chosen people' is a more direct echo of the Greek text of Isaiah 43:20 than of Exodus 19:5f, and his phrase "laos eis peripoiesin" (God's own people)14 directly echoes the words of Isaiah 43:21, "laon mou hon periepoiesamen". 15 But Isaiah 43:20f goes beyond Exodus 19:5f by specifying the purpose of God's choosing a special people for himself: it is 'so that they might declare my praise', a phrase which Peter also takes up, 'in order that you may proclaim the mighty acts of him'. It is this purpose which underlies God's description of Israel in Exodus 19:6 as a 'royal priesthood', since it is through this declaration of his praise that the rest of the earth will come to know the God who made them.

It is this role which now devolves on Peter's non-Jewish readers. They too have experienced God's goodness, and have a testimony for the nations. They have been delivered not from slavery in Egypt or from exile in

Babylon, but 'out of darkness into his marvellous light'. It is by this calling that they have become now the people of God, the people of the new Exodus, just as Israel did long ago through those earlier acts of deliverance.

By his echoes of these two texts in Exodus and Isaiah, therefore, Peter not only reminds his readers of God's goodness to them, but places them in a direct line of succession from Israel as the people of God, the new Israel of the Christian era. And just as Old Testament Israel had a responsibility to be the channel of communication between their God and the rest of his world, so too now these Asian Christians have a message to the nations, a testimony to the goodness and power of their God. This is their 'priesthood', and it is a role which belongs to them all corporately, not just to an elite class among them like the sons of Aaron among the Old Testament people of God.

The 'priesthood of all believers' is a basic New Testament idea. The New Testament, as is well known, knows only two kinds of 'priest' in the Christian era, Jesus himself as the great and unique High Priest (Hebrews), and the people of God corporately as his 'royal priesthood' (here and Revelation 1:6; 5:10; 20:6). This is not the place to discuss the relation between this priesthood and the special ministry exercised by certain people in the church, though it is worth pondering whether Exodus 19:6 offers a possible line of enquiry, in that the original constitution of the whole nation as a 'priesthood' in that text did not preclude the subsequent establishment of a more restricted priesthood of the sons of Aaron, in which the priesthood of the whole people was more specifically focused. But that is not Peter's concern here. What matters to him is the privilege and the responsibility of all God's people as priests, and their readiness to fulfil that role specifically by 'proclaiming the mighty acts of him who called you out of darkness into his marvellous light'. It might inject a healthy new perspective into much modern discussion of priesthood and ministry if we could keep that perspective on what priesthood is all about.

In taking up the language of Exodus 19:5f and Isaiah 43:20f, then, Peter has extended further the bold takeover bid which he launched by describing his Gentile Christian readers as the living stones who make up God's 'spiritual house'. The temple, its priesthood, and the status of being specially chosen by God, all concepts basic to Israel's self understanding as the people of God, are all now fulfilled in a multinational people of God constituted not by the history of exodus and return from exile but by being called out of darkness into God's marvellous light, and by their relation to Christ as the 'living stone' which alone offers a secure foundation. The takeover bid continues, with even more evocative language, in the final scriptural allusion which concludes Peter's meditation on what it means to be the people of God.

Hosea's children

Hosea's three children were all given ominous names, symbolic of the judgement which God was about to bring upon Israel. The second and third of these names form the basis for Peter's concluding comment in verse 10. The second child, a daughter, was called Loruhamah, 'Not pitied', 'for I will no longer have pity on the house of Israel or forgive them' (Hosea 1:6). Then came a son, and he was called Loammi, 'Not my people', 'for you are not my people and I am not your God' (Hosea 1:9). Yet the names are hardly pronounced in Hosea's prophecy before God looks beyond the immediate prospect of judgement to the time when 'in the place where it was said to them, "You are not my people", it shall be said to them, "Children of the living God" ' (Hosea 1:10), and the message of the children's names is joyfully reversed, 'Say to your brother, Ammi ["my people"], and to your sister, Ruhamah ["pitied"]' (Hosea 2:1; cf. 2:23). There is hope beyond the disaster, and God will yet have a people of his own on whom his mercy is lavished.

Peter's use of this text is every bit as daring as those we have already seen. Hosea's prophecy relates to those who have previously enjoyed the status of God's people, but have then forfeited it for a time, and assures them that their former status will yet be restored. But Peter's readers have never been the people of God. For them it is not restoration to a

relationship which was properly theirs, but the privilege of coming in from the cold to inherit a special relationship which hitherto had belonged only to Israel. This is not the homecoming of a prodigal son, but the adoption of a rank outsider.

The theology of the international church of Jesus Christ as a 'new Israel', already clear from Peter's use of Exodus 19:5f and Isaiah 43:20f, is made shockingly explicit by his takeover of Hosea's prophecy for his Gentile readers. Added to the theme of a new living temple to replace the temple of Jerusalem, this offers one of the most radical presentations of the reconstitution of the people of God which the New Testament contains. Such a theology amply justifies the use of specifically Israel language to describe Peter's readers at the beginning of the letter as 'God's chosen' and 'the exiles of the Dispersion'.

Conclusions

We have attempted to overhear something of the creative new understanding of God's plan of salvation which was being hammered out among the leaders of the first century Church, by listening in to Peter as he meditates on the Hebrew Scriptures and applies them to his non-Hebrew Christian readers. These were bold new ideas, and their implications for Christian theology are far reaching. This lecture does not allow us to explore them further, but there is food here for a lifetime's thought for those who are prepared to be as creative and as open to new perspectives as was Peter, the Jewish Christian.

I can here point out just three ways in which our own biblical study and theological reflection may be enriched by a study of 1 Peter 2:4-10.

Creative Bible study

If Peter's interest in the Old Testament had been restricted, as many commentaries are today, merely to uncovering the meaning of the text in its historical setting, he could never have written these words. The passages he chooses related to the historical

situation of Israel at various stages in its life from its original constitution at Sinai to its restoration after national disaster, and offered guidance as to how Israel must live as the people of God in those various circumstances. But as Peter writes in the middle of the first century, all that is now in the past, and the people to whom he is writing are not Jewish. Peter is not interested in historical lessons for their own sake. But he believes that the 'living and enduring word of God' (1:23) remains relevant to his day and has a message also for his non-Jewish readers.

To extract this message requires more than 'exegesis', in the sense of making clear what the text originally meant, and it is here that Peter, along with most of the other New Testament writers, shows his creativity and his boldness of vision. He is seeking a new meaning for a new situation, and that situation is decisively determined by the coming of Christ, the 'living stone'. Now that the time of fulfilment has arrived, the Old Testament can never be read in the same way again. New Testament interpretation of the Old Testament, while it normally respects and arises from the original meaning of the text, is seldom if ever pure exegesis. Its governing perspective is not that of the historical context in the life of Israel, but that of fulfilment in Christ. It is this which enables so many of the New Testament writers to find in the Old Testament text meanings which its original writers could never have envisaged and which would not be found in a purely exegetical commentary. They read the Old Testament with christological hindsight, and in that light, everything is different.

If we are to be faithful to our New Testament roots, while exegetical study of the Old Testament will remain an indispensable part of our Bible study, it cannot be the end in itself. We do not belong to the old era of preparation and promise, but to the time of fulfilment. So our focus cannot be that of Jewish exegesis. We shall read the Old Testament with care and enthusiasm, as Peter did, but we shall all the time be looking beyond its horizons to a new world and a new people of

God which derives from the coming of Israel's Messiah. It is this perspective, essential to what has become known as 'canonical criticism',16 which distinguishes truly Christian study of the Old Testament from the 'objective' exegesis which reads the text as if no fulfilment had ever taken place.

The 'New Israel'

I hope that our study of 1 Peter 2:4-10 has indicated how central to Peter's thinking was the view that the people of God was now, since the coming of Christ, focused not in the national community of Israel but in a reconstituted people of God, drawn from all nations, whose unity was to be found not in political or racial solidarity, but in relationship to Jesus. There is nothing anti-Jewish about this concept after all Peter is a Jew himself. He does not speak of rejection or disinheritance, but rather assumes a continuity in the purpose of God which makes it natural to apply to non-Jewish Christians the language and the privileges of Old Testament Israel. Those who were previously excluded are now included, and God's great plan of salvation has moved on to its destined end in which the boundaries of the people of God are thrown open. But in order to share in the blessings of the people of God there is no need for Peter's Gentile readers to try to become Jews. The living stones must rather be built onto the living Stone, Jesus the Messiah. It is he who is now the one sure foundation, and it is by belonging to him that they find their identity as the people of God.

As I mentioned earlier when discussing the theme of the new temple, it is remarkable how reluctant some Christian readers of the Bible are to adopt this central insight of New Testament theology. Some still look for a central place for national Israel in the future outworking of God's purpose, basing their belief not on the teaching of Jesus and his apostles but on elements of Old Testament prophecy interpreted without reference to the New Testament's view that it is in Christ, and derivatively in his

people, that those promises have been and continue to be fulfilled. Our study of these verses in Peter's letter have introduced us to one strong expression of this new Christian perspective, but it does not at all stand alone. Throughout Peter's letter, the same perspective keeps emerging, and it is consistently found through the writings of the New Testament, however different they may be in focus and in literary form.17 New Testament Christians would not have understood the preoccupation of some of their successors with the supposed literal fulfilment of Old Testament prophecy in a specifically Jewish context or if they had understood it, they would have wished to remonstrate with such a reversion to the perspective of the days of preparation before Christ came.

Where did it all begin?

We began with a quotation from the subtitle of C.H. Dodd's <u>According to the Scriptures</u>. At the conclusion of that book, after demonstrating the remarkable consistency with which the New Testament writers reinterpret Old Testament texts to suit their new situation, Dodd poses the question how this new hermeneutical pattern came into existence. Such a clearsighted new perspective demands, he argues, a single originating mind, and he then continues in famous words: 'To account for the beginning of this most original and fruitful process of rethinking the Old Testament we found need to postulate a creative mind. The Gospels offer us one. Are we compelled to reject the offer?'18

Our study of 1 Peter 2:4-10 has illustrated the correctness of his implied answer. The remarkable development of Christian appeals to passages about a stone, of which this passage provides the fullest illustration, can certainly be traced to Jesus' creative use of Psalm 118:22 as the conclusion to his parable of the vineyard. Once the identification of God's chosen stone as Jesus himself had been established, the way was opened to a similar use of other scriptural stone metaphors, and Peter and others developed it with enthusiasm.

But it is not simply a matter of individual scriptural motifs. What characterises the New Testament from Matthew to Revelation is the consistency of the theology of fulfilment along the lines we have been exploring in Peter's letter. Sometimes it stands out particularly prominently, as in Matthew's striking 'formula quotations' and his bold use of typological links to demonstrate Jesus' fulfilment of the whole scope of the Old Testament, or in Paul's sometimes surprising claims, such as that Jesus is to be found in the 'seed' of Genesis 12:7 (Galatians 3:16) or even in the 'rock that followed them' (1 Corinthians 10:4) or in the bold takeover of Jewish apocalyptic imagery in the Book of Revelation to celebrate the victory of the Lamb. Its most consistent expression is in the Letter to the Hebrews, where the author systematically works through the key elements of Old Testament revelation and demonstrates in each case how God has now provided us with something 'better' in his Son, leaving the old order 'obsolete' (Hebrews 8:13). But the theology of fulfilment of which these are among the most prominent outcrops runs consistently through the New Testament as a whole, and the only plausible explanation for this consistently new perspective is that it derives from Jesus himself, who came 'to fulfil the law and the prophets' (Matthew 5:17) and taught his followers to find 'the things about himself in all the scriptures' (Luke 24:27).19

I hope our study of one little paragraph of Peter's great letter may have encouraged us too, like those from whom our faith derives, to read the Old Testament boldly as Christ's book.

Endnotes

1 This is the subtitle of Dodd's According to the Scriptures (London: Nisbet, 1952).

2 I am assuming the traditional understanding of the origin of 1 Peter. I am well aware that not all scholars accept the traditional authorship

and date, but this is not the place to defend what remains a widely respected position. The arguments against Petrine authorship of the first letter are on a different level altogether from those relating to the second letter. For a very brief recent summary of the issues see I.H. Marshall, 1 Peter (Leicester: IVP, 1991) 21-23. More fully, and giving greater prominence to the possibility that Silvanus had a significant hand in it, see P.H. Davids, The First Epistle of Peter (Grand Rapids: Eerdmans, 1990) 3-11.

3 It is remarkable, despite the strongly Israelite tone of much of the letter, how generally it is agreed that the readers were predominantly Gentile. For a recent discussion see J.R. Michaels, 1 Peter (Waco: Word, 1988) xlv-lv.

4 It is probable that the vowels of "Christos" and "chrestos" would have sounded very similar at that time (as in modern Greek). Some early Christian writers enjoyed a play on the words: see e.g. Justin, Apol. 1:4: Tertullian, Apol. 3:5: Clement of Alexandria, Strom. 11: 4. See further TDNT 9.488-489.

5 In the Gospel of Thomas, Ps. 118:22 is not part of the parable (section 65), but the following saying (66) is an adaptation of this same verse.

6 The development is traced in detail by B. Lindars, New Testament Apologetic (London: SCM, 1961) 169-186.

7 Recent commentaries have not supported the rather pedantic argument of E. G. Selwyn (The First Epistle of St Peter London: Macmillan, 1946) that because "graphe" elsewhere has the article when it refers to 'scripture', it cannot have that sense here. He accordingly translates 'it stands in writing' and goes on to argue that this means that Peter was quoting from 'a documentary source other than the text of Scripture itself', which he suggests may have been a hymn. In response J. R. Michaels (1 Peter (Word Commentary; Waco: Word, 1988) 102f rightly argues that the phrase used here does not differ significantly from Peter's use of "gegraptai" in 1:16.

8 Since Peter's next quotation will speak of people stumbling over the stone, most commentators have concluded that he thinks of the stone

in these quotations also as at ground level (so most notably R. J. McKelvey, The New Temple (Oxford: OUP, 1969) 114f, 195-204). But both the word "akrogoniaios" used in Isaiah 28:16 and the phrase "kephale gonias" in Psalm 118:22 suggest a stone at the top of the wall rather than in the foundation, though the double mention of 'foundations' in Isaiah 28:16 appears to point in the other direction. It is therefore significant that Peter's citation of Isaiah 28:16 omits both references to foundations. Peter is not averse to mixing his metaphors, as may be seen from the sudden change of imagery in verse 5 from God's people being the stones which make up the temple to being the priests who serve in that temple, and it is therefore likely that in these first two quotations, he thinks, as both the Hebrew and Greek terms used in the OT texts would suggest, of the large and prominent stone at the top of the corner (probably decorated) which is fitted last to complete the building (see the arguments of J. Jeremias, summed up in TDNT 1.791-793, 4.274f drawing on Test. Sol. 22:7 which uses both terms, further M. Barth, Ephesians 1-3, (Anchor Bible; New York: Doubleday, 1974) 317-319.

9 Literally, 'For you therefore who believe is the value'. Most recent commentators reject the traditional interpretation that "time" here takes up the sense of 'value' from the "entimon" of the previous verse, and give it instead its more common sense 'honour' (or even, according to BAGD 818a, para, 3, 'privilege'); they then take the clause to refer to 'final vindication before God, the equivalent of never being put to shame' (J. R. Michaels ad loc, taking up the verb from the end of verse 6). Given the obvious assonance between "entimon" and "time", this seems unnecessarily contrived, in view of the basic classical sense of "time" as 'price' which remains in current use in the New Testament (cf. Peter's use of "time" (costly) in 1:19). Peter is picking up and commenting on Isaiah's adjective, by pointing out that the value perceived in the stone is applicable only to those who believe.

10 The classic study is that of R. J. McKelvey, The New Temple (Oxford: CUP, 1969); cf. also B. Gartner, The Temple and the Community in Qumran and the New Testament (Cambridge: CUP, 1965). McKelvey's study forms a sort of (unplanned) trilogy with W. D. Davies, The Gospel and the Land (Berkeley: Univ. of California Press, 1974) and P. W. L. Walker, Jesus and the Holy City (Grand Rapids:

Eerdmans, 1996). The three studies together show how consistently the New Testament transforms Old Testament concerns for the literal land, city and temple into a new vision of a non-national and non-geographical focus for God's presence and activity since Jesus came to fulfil the ideals and hopes of Old Testament Israel.

11 J. N. D. Kelly, A Commentary on the Epistles of Peter and of Jude (London: A & C Black, 1969) 90.

12 The noun "hierateuma", like the English 'priesthood', may signify either the body of people or the office which they exercise. The choice between these two meanings makes little difference to the sense ('to be priests' or 'to exercise priestly functions'). The term is drawn from the LXX of Exodus 19:6 where the former meaning seems to be required by the preceding verb 'you will be', and this use will again be echoed in v. 9 where the balance of the sentence requires that it be a collective noun in parallel with 'race', 'nation' and 'people', so that the same sense should probably be understood here.

13 The phrase Peter quotes is in the LXX form; the Hebrew is more literally 'a kingdom of priests', which makes even clearer the corporate priestly responsibility of the whole people of God. The LXX phrase is "basileion hierateuma" and "basileion" is more commonly a noun than an adjective, usually meaning 'royal residence' but sometimes 'kingship'. On this basis, it has been argued that the phrase should be taken as two nouns rather than as noun and qualifier, giving the sense, 'a palace, a priesthood' (cf. Revelation 1-6, probably also drawing on Exodus 19:6, but using "basileia" (kingdom) rather than "basileion" (so esp. J. H. Elliott (The Elect and the Holy, 1966), summarised by J. N. D. Kelly, Commentary, 97)). E. Best, 1 Peter (Marshall, Morgan & Scott, 1971) 108) suggests that it means 'a group of kings' to parallel the 'group of priests' signified by "hierateuma", though he admits that there is no other example of this meaning. But here, in verse 9, the balance of the four phrases, each consisting of a noun and qualifier, makes it much more probable that we should take "basileion" as an adjective (royal) . F. W. Beare (The First Epistle of Peter (Oxford: Blackwell, 1970) 130f) finds this sense 'unquestionable'!

14 Most commentators agree that "peripoiesis" denotes 'special possession'. The proposal of J. R. Michaels (1 Peter, 109f) that the phrase means 'a people destined for vindication' appears to be based on the fact that in three out of four other New Testament uses of "peripoiesis", it is followed by a noun indicating future deliverance. But here there is no such noun, and Peter's term is drawn from his Old Testament sources, not from these Christian phrases (each of which refers to what believers will possess, whereas here the most natural understanding in the light of the Old Testament texts is of God' possessing' his people).

15 The phrase "eis peripoiesin" occurs also in the LXX, Malachi 3:17 translating the Hebrew "sequilah" (valued property; peculiar treasure) (BDB). Most interpreters find here the same sense of a special people who are God's prized possession, though the LXX has transferred the phrase from the people to the 'day'.

16 The term was popularised in the 1970s by Brevard S. Childs. See especially his Introduction to the Old Testament as Scripture (London: SCM, 1979), and for a stimulating example of how 'canonical' interpretation works in practice his Exodus (London: SCM 1974).

17 See note 10 above for some key works demonstrating this perspective throughout the New Testament.

18 C. H. Dodd, According to the Scriptures, 109f.

19 Much of my book Jesus and the Old Testament (London: Tyndale, 1971) is devoted to tracing the origin of the distinctively Christian use of the Old Testament in Jesus' scriptural quotations and allusions as they are recorded in the Synoptic Gospels (cf also my article 'Old Testament Prophecy and the Future of Israel: a Study in the Teaching of Jesus' Tyndale Bulletin, 26 (1975) 53-78).

Revival and Renewal

Peter Hocken

In November 1980, I presented a paper at the SPS Conference in Tulsa, Oklahoma entitled 'The Pentecostal Charismatic Movement as Revival and Renewal". It was printed in the issue of Pneuma for Spring 1981.1 As the title suggests, I wanted to present the Pentecostal and Charismatic Movements as containing elements of both revival and renewal, arguing that one or other concept on its own is not adequate to capture the character of the phenomenon as a whole.

I am returning to this subject because it still corresponds to issues that have been and remain important for me as a Roman Catholic Christian, committed to what I would call an ecumenical vision of this whole outpouring of the Spirit. Part of this vision is a conviction that the Pentecostal and Charismatic movements are different facets or subdivisions in a larger phenomenon, and that they cannot be rightly interpreted in isolation from one another.2 Another element in this vision is that the Charismatic renewal in the Roman Catholic Church is an intrinsic and distinctive element within the wider Charismatic movement, and that it is one of the most original features of the Charismatic movement; in a way that has no historical precedent, it is a movement that has touched both Evangelical Protestants and Roman Catholics.

Paper presented at the 1997 annual Pentecostal and Charismatic Research Fellowship (PCRF) held at Regents Theological College, Nantwich, Cheshire, England.

My interest in the theme of Revival and Renewal is therefore closely linked with the question of the relationship between Evangelicalism and Roman Catholicism. For the term **revival** represents the deepest longing of every true Evangelical for the Church, and the term **renewal** typically stands for the desire of the committed Catholic for his Church. I take up this subject because of the importance I attach to a serious and constructive interaction between Evangelicals and Pentecostals, on the one hand, and Catholics on the other hand. There is, humanly speaking, a fair likelihood of the Evangelical world and the Roman Catholic Church squaring off against each other in mutual rejection and condemnation. I believe that this will be seriously harmful for both sides, and that both sides have need of the witness of the Holy Spirit in the other.3 So my examination of the themes of revival and renewal forms part of an illustration of this thesis of mutual need and an overall complementarity.

REVIVAL AND ITS PRESUPPOSITIONS

While the term "revival" in Evangelical and Pentecostal circles has a range of references, and there has been much controversy about the view of Charles G. Finney concerning human groundwork for revivals, there is nonetheless an ideal of revival that stirs the heart of every Evangelical. Even when lesser forms of spiritual blessing occur in Evangelical contexts, they are measured against this ideal, and are frequently interpreted as harbingers of the real thing articulated in the ideal. What follows concerns this ideal.

All the literature on revival emphasises first that revival is sent by God. It is "a visitation of God;4 it is "a supernatural phenomenon and it has a supernatural origin".5 The images particularly associated with revival are "fire, streams of living water, torrents, gusts of wind". Revival "produces extraordinary results",6 often dramatic results: particularly, the conviction of sin leading to deep conversion of heart. "From one viewpoint, revival is the manifestation of God to His people, convicting by His awesome presence and by His infinite holiness."7

Revival is not manmade; it cannot be produced by merely human efforts. As some have said, "revival is prayed down, not worked up". This emphasis on God as sole agent of revival leads to an emphasis on intercession in circles concerned for revival.8 The focus is on God acting **upon**, upon the Spirit coming upon or failing upon the people.

Here I think it is not unreasonable to see this Evangelical understanding of revival as representing a mass occurrence of the Evangelical model or ideal of conversion. The key elements are the sovereign action of God, that is to say an interventionist view of God's action, that is in discontinuity with the human history of the person and his/her environment, and that in line with this direct divine causality is transforming to a degree that is not possible with "natural causes". This transformation has features that are both purifying (what is cleansed and removed) and sanctifying (what is poured in). Obviously, there are differences here between one stage and two or multiple stage views of salvation here, but all would recognize that something of God is poured in.

Evangelical revival is frequently accompanied by a revitalised eschatological hope. Revivals are seen as bringing in the harvest before the final reaping. Revivals are never seen in merely denominational terms. Their nature as explosive interventions of God with visible impact means they impact towns and localities, even entire countries. Within the geographical area of their impact, they impact people of every denomination and chapel open to revivalistic conversion.

RENEWAL AND ITS PRESUPPOSITIONS

Renewal is a less precise term in Christian usage than revival. By contrast to revival, there is no dominant model of renewal. One reason is that renewal typically applies first to churches and corporate entities, and only secondarily to individuals. Thus, there are as many models for renewal as there are concepts of church.

Whereas the Christian language of revival belongs almost exclusively to Evangelical type believers with a strong faith in an interventionist God, the Christian usage of renewal is used by a wide range of church people, ranging from the liberal to the conservative, and the Pelagian to the Calvinist.9 But the language of renewal is, I would argue, more congenial to the Catholic mind than to the Evangelical Protestant, at least to the post Vatican Two Catholic mind. The reason for this is that the language of renewal accents historical continuity in a way that contrasts with the language of revival.

Renewal implies the reinvigoration and revitalization of that which already exists, and which continues to function. Since its primary reference is corporate, renewal means the revitalization of a social entity in all its complexity and interconnectedness. Renewal thus applies to persons in their relatedness, and to structures, patterns of operation and ways of life (what Catholic theology often calls *mores).* Thus, in the Catholic context, one speaks of liturgical renewal, catechetical renewal, the renewal of religious life, the renewal of biblical studies, and of course the renewal of the Church.10

We should also note here that the term "renewal" is also applied to the mind of the Christian. This is where we find the biblical use of terms translated as "renew" or "renewal" such as "anakainosis" (Do not be conformed to this world but be transformed by the renewal of your mind (Rom. 12:2)) or the ananeousthai" of Ephesians 4:23 (be renewed in the spirit of your minds).

The renewal usage tends to speak differently of the divine action from that of revival. The emphasis on continuity goes with an affirmation of God's existing presence within the Church. Thus, the mode of divine action in renewal is less dramatic than in revival: in Catholic circles, with a definite awareness of the Holy Spirit, the image would be rather of the Holy Spirit coming to activate and strengthen the presence that is already there.

In fact, the Catholic predilection for the term "renewal" is very recent, stemming almost entirely from the scope and consequences of the Second

Vatican Council. But the connotations of historical continuity and its corporate relevance have made it seem so congenial that it is hard for Catholics to imagine that their enthusiasm for this term is so recent. In this talk, I want to focus primarily on the Catholic usage of renewal (in relation to the Evangelical language of revival), because the actual ways these terms are used so accurately symbolise the major Roman Catholic - Evangelical differences.

In this regard, I need to mention that this modern use of the term "renewal" does not lend itself very readily to eschatological hope. The emphasis on historical continuity encourages a focus on this world and an evolutionary rather than an apocalyptic perspective. It is worth noting though that the more historical emphasis of Vatican Two revalorised the concept of "the Pilgrim Church", and that the chapter in the Constitution on the Church dealing with the Church's eschatological faith was given this heading.11

OPPOSED OR COMPLEMENTARY?

The contrasts between revival and renewal are obvious. Many on both the Evangelical and the Catholic side will feel deeply that the differences are insurmountable and irreconcilable. I want to begin my questioning of irreconcilability with a brief reflection on the experience of the Charismatic movement.

For the first time since the Reformation of the 16th century, the Charismatic movement represents a current of new spiritual life touching both sides of the divide. I believe the evidence suggests that at root, the experience of baptized-in-the-Spirit Protestants and baptized-in-the-Spirit Catholics is very similar.12 The similarity is demonstrated by the ease with which Charismatic Christians worship and minister together across historic Church boundaries.

However, we then bring our inherited categories of interpretation to our understanding of the movement. These categories privilege particular aspects of the experienced reality. Revival privileges the interventionist

aspect, the emphasis on the individual, the centrality of intercession, zeal for the full harvest, the hope for the Lord's return. Renewal privileges the continuity, the centrality of the Church, a holistic view of the different facets of church life, the emphasis on the mind as well as the spirit. The result is that an Evangelical environment develops the charismatic experience in a different direction from a Roman Catholic environment. If we do not allow the "more" in the experienced reality, the "divine surplus" to challenge our environments, then we sell the Holy Spirit short and end up with diminished forms of confessional Charismaticism that justify our pre-existing categories and understandings. That is what is involved in saying "No" to the thesis of Complementarity and "Yes" to that of Opposition.

In all human experiences of the divine, there is a surplus of meaning over our existing understanding. Those who emphasise God's sovereign authority and power to act ought to be particularly conscious of the way in which movements of the Holy Spirit challenge our inherited categories!

Sovereign Intervention versus Graced Evolution

These two phrases represent an attempt to capture the first major contrast between the presuppositions of revival and of renewal. It could be stated too in terms of **falling upon** versus **stirring within**. The former accents a discontinuity; the latter accents the continuity. The former tends to go with a faith in radically new beginnings; the latter with an emphasis on process and development.

It may be helpful to address these contrasts by pointing to the experience of Israel in the Old Testament. Israel was quite evidently a people with a profound sense of historical continuity: it belonged to their most basic identity that they traced their ancestry back to Abraham. The people of God have a genealogy. On the other hand, there were also radically new interventions of God in the history of Israel: the giving of the Law at Sinai; the call of the king and the choice of Jerusalem; the call and the role of the prophets. All of these prepare for the most radical intervention of all, the Word becoming flesh in the Incarnation.

Here, we encounter an interesting and thought provoking contrast. Those who emphasise divine intervention focus much more on the death and resurrection of Jesus; those who focus on process appeal much more to the concept of incarnation. These considerations ought perhaps to increase our sympathies for the thesis of complementarity.

In fact, each divine intervention is an intervention into history. If you like, it takes its origin outside history and finds its term within it. This is at the heart of the concept of **incarnation**. The Word from beyond history enters history and as incarnate begins to have a history. Furthermore, the discontinuity of divine intervention into history requires a concern for continuity of the divine gift, which is not to vanish but to permeate human existence.

Yet the incarnate Word is put to death. The humanly dispensed discontinuity of death is followed by the divinely dispensed gift of resurrection, that, in relation to earthly human existence, marks both a discontinuity (real death and new mode of existence) and a continuity (same person and same humanity). It is from this radical newness of resurrection that the intervention of Pentecost takes place, forming the mystery of the Church which will be continuously in this world but never of it in its God given essence.

It is worth remarking that baptism in the Spirit seems to me to be an essentially interventionist concept. This has always been the understanding of Pentecostals. It belongs to the unprogrammability of God whose Spirit blows where the Spirit wills. It is true that the advent of the Charismatic movement and the spread of this grace to renewalist milieux has led to some attenuation of this revivalist notion. This example poses very clearly the question of how to relate the Evangelical and the Catholic, the discontinuous and the continuous. It seems to me that the wrong way is to dilute the tension so as to diminish the interventionist aspect in favour of a more evolutionary view (e.g. actualization of grace already objectively given in sacramental initiation) or to diminish the continuity element in a way that reduces its contextuality and is perhaps ultimately dehumanizing. The right way has to involve a holding together

in tension of dimensions that humanly and logically speaking cannot be welded together, but which in the mystery of Christ both have their place.

Any simple opposition of sovereign intervention and graced evolution is then both wrong and seriously debilitating. Too unilateral an emphasis on continuity and existing presence results in a lack of prophetic incisiveness and of capacity for radical transformation. A one-sided emphasis on discontinuity and intervention can result in shortlived dramas that fail to produce much lasting fruit in the life of the Church.

Eschatological Urgency or Transformation of Creation

Here we have another Evangelical Catholic dichotomy. This easily translates, on the one hand into an absorbing interest in the endtimes with little interest in the future of this world and, on the other hand, into an absorption with the future of the world and human society with minimal expectation for the age to come.

This again is a very unbiblical dichotomy. For the biblical revelation combines a concern for the earth, the land and national destinies with a vision of the coming of the Lord in glory on the clouds of heaven. Here again, it is Israel that keeps our feet on earth, and holds together the ecological and the apocalyptic.

In fact, the new Catechism of the Catholic Church is remarkably good in holding together the concern for the future of the world and the transcendent character of the age to come, stating, "The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil, which will cause his Bride to come down from heaven." (para. 677).

However, the new catechism reflects a degree of eschatological hope that seems to be way beyond current Catholic consciousness and expectation.

My instinct is that the Catholic world has to receive more of the truth of Evangelical convictions concerning the sovereignty of God and of our need for divine interventions for the hope of the second coming to become truly alive. For it is difficult to have a vibrant hope for the final coming that is the ultimate intervention when awareness of sovereign interventions plays little part in your spirituality.

Salvation of Souls and Renewal of the Church

There are obviously major differences between the Evangelical and the Roman Catholic approaches to the individual believer and the Church. The Catholic typically begins from the Church and then sees the individual in relation to the Church, whereas the Evangelical typically begins with the individual and only subsequently addresses the question of Church. However, it is not hard for both sides to agree that both the individual and the Church are important in the sight of God, and that they are necessarily related to each other, the individual being seen as someone brought to faith and membership of the Church, and the Church being seen as the communion of believers within which each person is a unique individual before God. In fact, we can see in recent decades a greater sensitivity to the weaker pole from both side: Evangelicals have been becoming more aware of the importance of the Church and of the need for evangelistic efforts to evangelize people into Church, while the Catholic Church has been stressing more than in the past the importance of the personal faith of each Church member and the rights and dignity of each baptized person.13

Related to the last two questions is the concept of **salvation**. The New Testament concept of salvation is undoubtedly eschatological, so that the substantive term "soteria" ordinarily refers to the final deliverance from sin, death and all vulnerability to evil. Thus, "guarded through faith for a salvation ready to be revealed in the last time" (1 Peter 1:5) and "[Christ] will appear a second time to save (noun form in Greek "eis soterian") those who are eagerly waiting for him" (Heb. 9:28).14 This understanding is certainly holistic: both in terms of the whole human being (spirit, psyche, body), in terms of the whole people and indeed of the whole

cosmos. It is perhaps only this full eschatological faith of the New Testament that can enable us to bridge effectively the divisions and tensions that have opened up in this area of the individual believer and the Church. The Charismatic movement again has a great potential, still insufficiently explored, to reconcile and renew: it heightens our eschatological hope and the exercise of the charisms forces attention on the church setting for their proper exercise and the teaching of 1 Corinthians 12 - 14 on charisms, love and the body of Christ.

A sacramental, mediated and hidden view in contrast to a non-sacramental, immediate and openly manifest view

This is perhaps where very contrasting spiritualities come most into conflict, and where people deeply rooted in one of them feel profoundly uncomfortable in the presence of the other. But this fourth contrast is more one between the Catholic and the Pentecostal than between the Catholic and the Evangelical.

The Pentecostal tends to be looking for signs of God at work. If there are no visible signs of the Lord's presence - in a group, in a situation, in a person - then there is a tendency to conclude that the Lord is not present, and the object of this analysis is in dire need of a spiritual visitation from on high. Where they do see manifest signs of God present, these tend to be taken at face value, so to speak, and not be seen and understood in reference to anything beyond themselves. Thus Pentecostals tend to be impatient if there are not visible results from prayer, from preaching, from ministry.

The inherited Catholic tendency has been to believe that God is at work in the God-given structures sacraments, liturgy, magisterium and not to expect visible signs of God being at work in the individual believer or parish. The Catholic priest does not look over the congregation at Mass to size up their spiritual condition that morning. Nobody tries to assess what spiritual blessings someone received from this confession or that holy communion. The assumption is that the spiritual fruit, which is believed to be there, is not measurable in these terms and it would be crude and

naive to try to calculate it. There is thus in Catholic spirituality an emphasis on hiddenness, an anticipation that the real glory of a saintly life will only be visible after death, a sense that is linked to the practice of the canonisation of saints.

At this level, the spiritualities appear to be poles apart. But again the thrust of a biblically renewed theology is towards overcoming these sharp dichotomies, not by rational compromise or negotiation, but by deeper penetration of the mystery. So, for example, the biblical view of the hidden element in the Christian life is in no way based on the total invisibility of grace, which is hardly compatible with faith in the Incarnation ("That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life" (1 John 1:1)). It is based on the gift of the Spirit being that only of the firstfruits, and of the Spirit being poured out into earthen vessels, that is into mortal bodies. Thus, in the New Testament presentation, the work of the Spirit is made visible, but not totally visible; what is visible has the character of a sign that points beyond itself, particularly to the eschatological fulfilment of total visibility in the return of the Lord in glory. Here again, eschatology holds the clue to the relationship between the manifest and the hidden in the Christian life. This is particularly clearly expressed in Col. 3:1-4: the Christian is raised with Christ - an element of this is visible, the raising to a new way of life producing the fruit of the Spirit; but to be raised is to be with Christ, to seek him who is at the right hand of the Father, so "your life is now hid with Christ in God but 'when Christ who is our life appears, then you also will appear with him in glory".

Here again, I think it is not hard, particularly from the ecumenical experience in Charismatic renewal, to begin to sense how this understanding of the hidden and the manifest, which is an understanding of the work of the Holy Spirit in the age of the Church, can speak to the malaises and sicknesses of our Churches and faith communities. For the Evangelical, Charismatic and the Pentecostal, the pressure for full visibility and constant success produces a great tension, undermines the peace of the Spirit, and contributes to ministerial burnout and depression.

It is impossible to spend all your life in the fire. For the Catholic, the recognition that grace is made visible to a limited degree means that we do not have to live in this state of spiritual agnosticism, where we cannot know anything definite about the real spiritual state of our people and we act as though everything is OK, but we suspect that it is not.

This line of thinking shows the importance of the theology of signs. For neither the Evangelical nor the Pentecostal world really has a theology of signs, and so the tendency is to see everything in terms of the immediate present. Either this is the great tribulation or it isn't, etc. The Catholic tradition has a strong emphasis on the sacraments and thus a basic commitment to a vision of signs; but we have not widely applied this understanding of sign beyond the celebration of the liturgy.

A theology of signs recognises an element of visibility (a sign is essentially visible), an element of hiddenness (for the sign essentially points to what cannot yet be seen) and an inner connection between what is visible and what is invisible. A theology of signs understands present blessings and present trials as signs of what is to come in the climax of the world's history, and the blessings as signs of the coming resurrection and the glory of the age to come. In other words, the signs point to the hidden that is to be made manifest. A true theology of signs is what holds together the eschatology and the history - the eschatology, because the signs here and now point to the age to come, and the history, because the signs occur within history, and relate to previous signs and future signs.15

The Role of Israel

It would seem that the Holy Spirit is placing the Jewish people on the agenda of all Christian bodies. To Evangelicals belongs the credit for having grasped long before other Christian groupings the continuing relevance of the biblical prophecies concerning Israel and the land. The mainline Churches beyond the Evangelical world have slowly been led to address the question of Christian responsibility for the Holocaust. Only this year, the Vatican has set up a commission to study the history of the treatment of the Jews by the Catholic Church. Increasingly, our Churches

and our theologians have been rejecting the teaching that the Church has replaced Israel in God's purpose.16

These changes are truly revolutionary and seem destined to have repercussions way beyond the expectation of those who have embarked on this examination of conscience. They point to the fact that the Church was founded on the union of Jew and Gentile, with the Gentile "wild" branches being grafted into the "natural olive" of Israel. The logic of this is that the Church's rejection of the church of the circumcision led to a loss in the distinctively Jewish foundation. But it was the Jewish-Israelite framework in which God put together the things that Gentile Churches and believers have separated: the person and the people, the liturgical and the prophetic, the prophetic and the apocalyptic, the bodily and the spiritual, the this-worldly and the age to come.

The rise of the Messianic Jewish movement, which has in effect occurred within the overall Charismatic explosion, poses this enormous challenge simply by its existence. Was it the most tragic of errors for the Church to refuse the church of the circumcision and to require all Jewish converts to renounce their Jewish identity and practice? If we say Yes, the next step is to accept the rightful existence of the Jewish Church of today and to recognize its right to regulate its own Jewish-Christian or Messianic Jewish life. This poses as big a threat to Evangelical mission agencies as it does to the Roman Catholic understanding of the Church.

A recognition of the priority of Israel in God's purpose, never revoked, and the primacy of the Jewish Church, will carry further a process already under way in Christian academic circles, rediscovering the jewishness of Jesus and of the New Testament Church. I believe that it will only be as Evangelicals and Catholics, both but separately and in their different ways, subordinate their theology and their practice to the revelation made to Israel and to the foundationally Jewish Church that the oppositions we have considered and the symbolic tension between revival and renewal will be overcome.

Endnotes

1 Vol. 3. 1, 31-47.

2 Thus, my writings have typically addressed the two together: see The Glory and the Shame (Guildford: Eagle, 1994) and The Strategy of the Spirit? (Guildford: Eagle, 1996).

3 This thesis is argued in The Strategy of the Spirit?

4 Arthur Wallis, Rain from Heaven (4th edn.: Minneapolis: Bethany House, 1979) 15.

5 Arthur Skevington Wood, Baptised with Fire (London & Glasgow: Pickering & Inglis, 1981) 46.

6 Richard Owen Roberts, Revival (Wheaton: Tyndale House, 1982) 22.

7 Wesley Duewel, Revival Fire (Grand Rapids: Zondervan, 1995) 25.

8 "On the verge of revival ENTREATY IS FERVENT. Supplications are made without ceasing to God as believers plead for the promise of revival." (A. Skevington Wood, Baptised with Fire, 66).

9 Thus, Richard Lovelace's excellent book Dynamics of Spiritual Life (Downers Grove: InterVarsity Press, 1979) has as its subtitle "An Evangelical Theology of Renewal".

10 The language of renewal was particularly prominent in the Council Decree Perfectae Caritatis, often given the English title "On the Renewal of the Religious Life". See in particular, para. 2 of this decree which gives a definition of this renewal.

11 Chapter VII, "The Pilgrim Church", paras. 48-51 in the Constitution Lumen Gentium.

12 I have pointed to the similarities of Anglican and Free Church experience within the Charismatic movement in Streams of Renewal (revised edition Carlisle: Paternoster Press, 1997) and to Catholic and

Protestant similarities in One Lord One Spirit One Body (Exeter: Paternoster Press, 1987).

13 For example, the latest revision of the Code of Canon Law explicitly recognizes for the first time the right of the baptised to form associations within the Church (Canon 299. 1).

14 See also 2 Tim. 2:10; 3:15; Heb. 1:14; 2:3.

15 A theology of signs would, in my judgement, allow the Pentecostals to uphold their genuine sense that the gift of tongues is of a particular significance, without having to express this in the doctrine of "initial evidence" that is problematic.

16 This teaching has normally argued that (i) God has rejected the Jews because they rejected and killed the Messiah; (ii) the Church has replaced Israel as the chosen people; (iii) the promises made to Israel in the Old Testament now apply to the Church (with material promises generally being interpreted in spiritual terms).

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A woman's place is on her knees: the pastor's view of the role of women in the Assemblies of God

William K Kay

INTRODUCTION

This paper examines the parity between Pentecostal theology and Pentecostal practice: this is achieved by an examination of the ministry of women. But it makes this examination with three factors in mind: the first is in the recognition that such an examination can never be complete. Theology is not designed to explain or express sociological reality and for this reason, there will always be aspects of sociological reality which either escape theological description or belong to alternative causal explanations.

The second is that theology, as envisaged in this paper, is itself subject to historical development and influence. Today's theology of healing, or of the church or of the future can never be quite the same as tomorrow's theology of these things. This is partly because time moves on. Healings do or do not take place and theology is adjusted to take account of this. Historical events unfold and theology absorbs them; for example, after the Holocaust, the state of Israel was reborn in 1948 and theology, both Christian and Jewish, had to recalibrate itself accordingly.

The third is that the theology of Pentecostalism derives from personal religious experience. In this respect, it is sharply distinct from theologies which derive themselves solely from textual analysis or credal proposition. In saying this, it has to be admitted that the relationship between theology and experience is slippery and problematic. This is largely because experience itself is both external (I experience falling into a swimming

pool) and internal (I experience happiness). Conceptual systems and expectations affect the way experience is interpreted and classified but, according to an historical analysis of early Pentecostal writings, it is clear that without some kind of validating experience, Pentecostalism would never have made the impact that it did.1

Indeed, Pentecostalism has shown itself to belong to one of the fastest growing and most influential sections of the church world wide and both Protestantism and Roman Catholicism have been affected by it. 2 But it is not surprising that the admixture of Pentecostalism and longstanding Protestant or Roman Catholic theological frameworks still leaves those frameworks recognisably the same. Catholic Pentecostals are still Catholic Pentecostals, Roman Catholics first and Pentecostals second. However, where new denominations are formed, we should expect a purer and more thorough expression of Pentecostal theological systems. Yet, of course, these system are not simply built out of the air. They take hold of elements of previous theological systems and refine and reform them, but without any strong hierarchical structures or social pressure to predetermine their eventual shape. As Dayton has shown, much Pentecostalism took a Methodist two-stage theology of Christian growth: the first stage was that of regeneration and the second that of sanctification. Early Pentecostals adapted this two-stage model so that the second stage became that of empowerment rather than sanctification.3

The notion of empowerment was not social or political but theological; it was an empowerment for Christian service but it carried with it connotations which were inadvertently ecclesiological. Moreover, empowerment by the Holy Spirit was, as we suggest below, never fundamentally tied to gender. The social role of the empowered person, either male or female, was in theory determined by the Holy Spirit and not by social expectations or religious tradition.

Another way of looking at this theological development, and one which makes use of the social groups to which it is attached, is to interpret the diversification of Protestantism since the Reformation as a process whereby *defining theologies* give rise to distinct denominational groups.

From this viewpoint, the emergence of Pentecostalism is a neatly paradigmatic case. In the sense that Baptist groups stressed their commitment to baptism by immersion and Adventist groups stressed their commitment to Adventist teachings, Pentecostal teaching on glossolalia led to the formation of Pentecostal groups.4

HISTORICAL PERSPECTIVES

The historical context in which Pentecostalism, in general, and the Assemblies of God, in particular, developed suggest that the ministry of women should be valued. The largest British Pentecostal denominations can trace themselves back to the charismatic phenomena manifested in the Anglican parish in Sunderland from 1907. The vicar of the parish at that time, A A Boddy, was a remarkable man in many respects, not least because he recognised the ministry of his wife. Mary Boddy had been affected by asthma during part of her adult life and during her husband's quest for spiritual renewal, she had been healed in answer to prayer. As a result, when A A Boddy began to organise the influential Sunderland Conventions (1908-1914), he took seriously the role of his wife and she not only lectured at the seminars but also regularly contributed to the magazine, Confidence, which he founded in April 1908 and by which the Pentecostal message was first spread in Britain.

As elsewhere, Pentecostals in Britain took much of their understanding of the Holy Spirit from Acts 2 and from 1 Corinthians 12-14. The passage in Acts which describes the initial arrival of the Holy Spirit specifies the occurrence of glossolalia and also refers back to Joel's prophecy when it was said that the Spirit would be poured out on 'your sons *and daughters*' (v. 17). As a result of this, the giftings of the Holy Spirit were never seen as a matter of discrimination between the sexes. Both men and women might exercise any of the gifts which the Holy Spirit bestowed. Discussion at the 1914 Sunderland convention (see Confidence, November 1914) agreed that women might manifest spiritual gifts; many delegates considered that this possibility required the reinterpretation of those texts which either enjoined women to be silent in church (1 Cor. 14:34) or

which forbade them to teach (1 Tim. 2:12). Moreover, 1 Corinthians 12-14 included references to women praying and prophesying in a congregational setting. This, also, supported the gender inclusiveness of Acts 2.

Not only this, but the Pentecostal denominations, by their disapproval of clerical attire, took a strongly Protestant line with regard to the priesthood. Kay5 examines the continuity and change in the fundamental truths held by British Assemblies of God from 1924 into the 1990s; the continuity is more marked than the change. In general, Pentecostal groups would have been glad to draw attention to the Lutheran emphasis on the 'priesthood of all believers' (1 Pet. 2:9).6 The emphasis during the Reformation was a largely destructive one: it was intended to remove the privileges of the Roman Catholic hierarchy. But, when the same proposition was applied in a more eirenic sense, it implied that male and female operations of spiritual ministry might be indistinguishable.

At the end of the nineteenth century, the Salvation Army, following early Methodism had made used of female evangelists and so the ground had already been broken with regard to the preaching of women.7 Many of the new Pentecostals were influenced by the fervour of the Salvation Army and approved of much of its theology.

Even in the 1950s, at least 6% of Assemblies of God ministers had a Salvation Army background.8 Equally relevant was the example of Assemblies of God in North America. Its first constitutional statement in 1914 affirmed that women are called 'to prophesy and preach the Gospel' though not to act as elders.9 However, in 1935, the prohibition on female elders was reversed. Perhaps a more powerful endorsement of women's ministry was given by the extraordinary popularity of Aimee Semple McPherson (1890-1944) and, to a lesser extent, of Maria Woodworth-Etter (1844-1924). Despite McPherson's divorces and gossip surrounding her disappearance in 1926, she retained a loyal following and a high public profile and the Pentecostal denomination she founded continues vigorously in existence. Her visit to England in 1926 identified

her with Pentecostalism when she preached in the Royal Albert Hall during meetings arranged by Elim's George Jeffreys. Later, she undertook successful campaigns in England and Scotland in 1928.10

Certainly, in 1924, when British Assemblies of God was formally founded, no objection was made to female ministers, and there were several women who, from the beginning, were accepted on to the ministerial list and functioned as pastors. Kay outlines the events in detail and presents information from interviews with female pastors.11

From its earliest years, too, British Assemblies of God gave prominence to ministerial and missionary training which supported the concept of female ministry. For example, Howard Carter's Hampstead Bible School (the forerunner of the main British Assemblies of God Bible College at Mattersey) had, in 1923, 15 men and 6 women students. In 1924, there were 13 men and 20 women, and in 1925, 33 men and 34 women. In 1926, there were 25 men and 24 women and a year later, 51 men and 40 women.12 Unfortunately, over the years, the effects of this educational policy were diminished by the large numbers of ministers who entered full-time pastoral work without any training at all. Even in 1995, only about 43% of British Assemblies of God ministers had undertaken fulltime training and only about 13 % had undertaken part-time training.13

EMPIRICAL PERSPECTIVES

There is little empirical research relevant to an assessment of the ministry of women in Pentecostal churches. What research there is suggests that there may be a discrepancy between theory and practice. For example, Rose conducted a two year ethnographic survey among members of an independent Charismatic fellowship in the United States.14 She found that the role of prayer was crucial to the women within that community as it was one of the few legitimate ways in which women could exercise power. The men were encouraged to pray and then act. The women were encouraged to pray. The prayers of the men tended to make use of a significant amount of militaristic language. The prayers of the women

tended to take on an intercessory role giving a means by which they could raise problems both on their own behalf and others. In this way prayer for men became a means to action whereas for women it became a substitute for action, although it had the potential to make others aware of certain issues which could promote action.

A more indirect piece of evidence comes from the *contact hypothesis* first put forward by Amir in 1969 when he applied it to his study of race relations.15 In essence, the contact hypothesis states that contact with a person who is the subject of prejudice will result in the person holding that prejudice comparing what they believe to be true with what they find to be the reality, and then adjusting their prejudice accordingly. Subsequently, the hypothesis has been applied to women in ministry in the United States by Lehman16 and Carroll, Hargrove and Lummis17 and in England by Lehman.18 However, none of these studies has given any support for the contact hypotheses. Congregations coming into contact with a woman who is in ministry do not, as a result, become more accepting of women in ministry. Thus it is possible, even within the Pentecostal/Charismatic movements, where a small number of women have for a long time been carrying out ministerial functions that women still need to turn to prayer as a substitute for action.

These two sets of studies are caveated by findings from a study carried out by Kay.19 Of 105 ordained pastors within Assemblies of God, only 12% disagreed with the statement that 'women should have exactly the same opportunities for ministry as men', though as many as 18% agreed that 'women should *not* be in charge of congregations' (italics added). In theory, the vast majority of Assemblies of God pastors appear to accept that women may minister in the same ways as men, though a significant minority is **unhappy about** giving women sole control of congregations. Where these pastors do place restrictions on women, however, is within the domestic setting. As many as 92% of pastors agreed that 'women should obey their husbands'.

Given this theological background and the incipient tradition deriving from Sunderland, as well as the historically relevant example of the Salvation Army, it is to be expected that a place would have been made for women's ministry within local congregations. This paper examines the reality as revealed by a survey in 1995. It explores the extent to which Pentecostal pastors view women as having an active ministry in their congregations.

METHOD

A questionnaire was distributed by the Assemblies of God Women's Ministries department through the Assemblies of God denominational mailing system to all the pastors within the British Isles. The questionnaire asked pastors about the ministry of women within their congregations. Specifically, pastors were asked 'what is the greatest contribution made by your women to the life of your church?'. Each pastor was asked to write a number between 1 and 5 against the words 'prayer', 'practical', 'pastoral', 'evangelistic' and 'administrative' to indicate the size of the women's contribution in each of the five areas. Each questionnaire was completed anonymously, though the name of each church was given. Exactly 200 (or 31.5 %) of the 635 fulltime ministers replied, of whom two were women. The results were analysed by SPSS/PC+.20

RESULTS

Assemblies of God pastors' ratings of the contribution of women to the life of local congregations

	Greatest Contribution	Least Contribution
Prayer	60	3
Practical	29	5
Pastoral	11	26
Evangelistic	8	11
Administrative	9	35

N=200

Table 1 shows that 60% of pastors considered that women's greatest contribution to the life of their church was made by prayer and that 29% of pastors thought that the greatest contribution of women to the life of their church was made in practical areas. The other areas were far less well rated. Only 11% of pastors thought that women's greatest contribution lay in pastoral ministry, only 8% of pastors felt the contribution of women lay most greatly in the area of evangelism and only 9% of pastors felt it lay most greatly in administration.

DISCUSSION

It is clear that the majority of pastors regard the greatest contribution of women to their church as being in the area of prayer. Evangelistic and pastoral work carried out by women is much less widely rated as of high importance. In some respects, then, the theology of Pentecostalism does not match Pentecostal practice, though this cannot be taken as an indication that the theology is insincerely held, particularly in the light of the survey findings cited earlier.21 How, then, is the mismatch to be explained?

The three empirical perspectives above suggest three explanations for these findings. First, it may be that prayer is a substitute for action and that women are encouraged to pray because they are not permitted to act within the church. Second, it may be that contact with women's ministry in a wider sense has failed to remove latent prejudice against the ministry of women. Since prayer does not attract prejudice, it may become the main activity open to women. Third, it may be that, on the contrary, prejudice does not exist against the ministry of women among the majority of Pentecostal ministers but that the domestic situation of many women, particularly with regard to the care of husband and children, makes wider forms of ministry impracticable. If women are to 'obey their husbands', domestic priorities are likely to be regarded as more important than church priorities. The reference to obedience to husbands is taken from Ephesians and occurs

within the context of a set of relationships (husbands with wives; wives with husbands; parents with children; children with parents; employers with employees; employees with employers). The main basis of these relationships is orderly, hierarchical and seen ultimately in the service of God. The relationship of women with husbands, however, while it is by no means subservient, makes the assumption that domestic life should be given considerable priority. To spend time in the service of the church at the expense of children would therefore be seen as inappropriate.

Further research is need to enable a proper assessment of these explanations. It is clear that Pentecostal ministers consider that, at present, the most important contribution women make to their congregations is in the realm of prayer. Any future investigation of the role of prayer in Pentecostal churches needs to explore whether those women who are most active in evangelistic, practical, administrative or pastoral fields are also those who pray less than those not so involved. If this turns out to be the case, then action may be thought to replace prayer; if not, then prayer may be thought to stimulate action. Nevertheless, what may be said on the basis of these findings is that, even where there is a longstanding **tradition in favour of women's ministry and a distinctive theological emphasis by which** it is supported, many women are found on

their knees rather than on their feet. Pentecostal empowerment does not appear to lead women directly to ministerial activity.

In conclusion, these findings serve as a useful indicator to older Christian groupings that the ministry of women is unlikely to be fully utilised *even when favoured by a defining theology*. Theological education is only one of the factors which determines actual ministerial practice. Moreover, Gill demonstrates that similar conclusions might be drawn from the figures relating to the numbers of ordained females who serve congregations as senior pastors: in 1987 this amounted to 7.5% of the total number of American Assemblies of God ministers.**22** Indeed what sometimes occurs, as Roebuck shows while exploring another strand of Pentecostalism, the Church of God, is that women are barred from senior and governmental posts, either by constitution or tradition.**23** Empowerment, therefore, remains the issue on which future research should be focused.

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Pentecostal Hermeneutics in the Making: On the Way From Fundamentalism to Postmodernism

Veli-Matti Karkkainen

Hermeneutics has been a "hot topic for Pentecostals" in recent years.1 Walter Hollenweger's dedication of his seminal work The Pentecostals is illustrative: "To my friends and teachers in the Pentecostal movement who taught me to love the Bible and to my teachers and friends in the Presbyterian church who taught me to understand it."2 Hollenweger's chiding remark, while valid when the book was written, is no longer true. Hollenweger himself, in an article on Pentecostal hermeneutics in 1992, says that today, "one finds scores of first class Pentecostal scholars" and that these scholars "deserve to be taken seriously".3 He concludes his article by saying, "Pentecostalism has come of age. It is now possible to be filled with the Spirit, to enjoy the specific Pentecostal charismata and Pentecostal spirituality, to believe in Pentecostal mission, and at the same time to use one's critical faculties4 to develop them and to use them - as any other charisma for the Kingdom of God".5

A recent issue of Concilium, the bastion of ecumenical scholarship, was devoted to the theme of "Pentecostal Movements as an Ecumenical Challenge". Editors Juergen Moltmann and Karl-Joseph Kuschel state that "today a generation of Pentecostals has grown up which need not be afraid of comparisons with the theology of the traditional churches in academic discussion or in exegetical and systematic development of faith.6 Pentecostals are no longer noted "for their bad hermeneutics" as Pentecostal exegete Gordon Fee ironically contended some time ago.7

The growing recognition of Pentecostal work in the area of hermeneutics does not, however, mean that the issue of interpretation of Scripture is settled for Pentecostals. Quite the contrary; living as we are in the days of

a major paradigm shift8 that affects the whole of our culture, Pentecostals are left with enormous challenges in terms of approaching and appropriating Scripture for the third millennium. Biblical interpretation in the pews, if not in the pulpits, also seems to go on like nothing has happened. One does not need to be a prophet to foresee that sooner or later, confusing questions will have to be addressed. Older denominations started this struggle much earlier than Pentecostals. Bible colleges and Seminaries will be the first ones to tackle these issues. Increasing ecumenical contacts will also push Pentecostals to clarify their own position.

The purpose of this essay is to offer a descriptive survey of the short history of Pentecostal interpretation. I am not going to suggest my own views about the issues under consideration but will outline a schema of development based on the Pentecostal literature. Although a comprehensive analysis of the history and development of Pentecostal Hermeneutics remains to be completed, a broad outline could be presented in these four movements: 1) Oral, pre-reflexive stage of early Pentecostal bible reading. 2) Trend towards Fundamentalist Dispensational interpretation with alliance with Evangelicalism. 3) The quest for a distinctive pneumatic exegesis. 4) Emerging post-modern developments.

ORAL CHARISMATIC SPIRITUALITY IN THE BACKGROUND OF PENTECOSTAL BIBLE READING

Charismatic, eschatologically flavoured spirituality lies at the heart of the Pentecostal phenomenon, and thus of its Bible reading.9 The starting point is the essence of Pentecostalism with "its persistent emphasis upon the supernatural within the community,"10 and the supernaturalistic horizon of Pentecostalism "marked by living in and from the eschatological presence of God".

This ethos was succinctly captured in the beginning of the International Roman Catholic-Pentecostal Dialogue, as it defined the "essence of Pentecostalism": "It is the personal and direct awareness and experiencing

of the indwelling of the Holy Spirit by which the risen and glorified Christ is revealed and the believer is empowered to witness and worship with the abundance of life as described in Acts and the Epistles".12

Pentecostalism's manifestations of charismatic gifts "offered invincible certitude that the supernatural claims of the gospel were really true".13 It is this supernatural, charismatic ethos, coupled with an intense eschatological expectation, that naturally informs Pentecostal Hermeneutics.14 The powerful outpouring of the Spirit at Azusa Street, and soon all over the world, was seen as a decisive step to final consummation, when the Kingdom will be ushered in.15

Preaching and Bible teaching shaped the character of the early Pentecostal Movement. Preaching was essential to the spread of the Pentecostal movement and its incipient, practically oriented theologizing.16 Testimonies were one of the basic tools to "spread the fire".17 It was primarily through personal testimonies that "the Pentecostal community participated in the hermeneutical process".18

Access to God was not controlled by a few professionals.19 For example, preaching was not relegated only to trained clergy, because the Spirit had accredited ordinary men and women to preach "the everlasting Gospel".20 Preaching participated in the overall trajectory of worship services, but it was not necessarily the climax of the service. The congregation participated in the sermon in terms of responding, but the sermon also allowed for participation of the congregation more fully in the 'altar call'. The sermon reached for an immediate experience for the listeners and was not characterized by a hermeneutics that spent its time exegeting a text in historical critical manner. The preacher focused on the immediate meaning of a text.21

The early Pentecostals' use of the Bible, which still is the dominant pattern in churches, can be summarised in these terms:22 1) Scripture is the inspired Word of God, authoritative and wholly reliable; this has often led to the downplaying of the role of human authors. 2) Pentecostals have not

recognized a historical distance between themselves and the text: there has thus been an emphasis upon the immediate meaning and context.23 3) The early Pentecostals' "operative principle of interpretation was the conviction that exegesis is best when it is as rigidly literal as credibility can stand".24 Little or no significance was placed upon the historical context. The Bible was understood at face value.25 4) The Pentecostals' interpretation was theologically coloured by the christological 'full gospel' pre-understanding, where Jesus stood at the centre of charismatic life as Saviour, Baptizer, Healer, Sanctifier and the soon Coming King.26 5) The prime interpreter and preacher was the local pastor, most of whom were uneducated, ordinary folk.27

Land's summary is illustrative of the early ethos of Pentecostalism and Pentecostals' understanding of Scripture: "The faith, worldview, experience and practice of Pentecostals was thoroughly eschatological. They lived both in tension of the already but not yet consummated Kingdom. Time and space were fused and transcended in the Spirit, and at the heart of testimony, expectation and worship was Jesus, the Saviour, Sanctifier, Healer, Baptizer with the Spirit, and Coming King".28 Experience came first; theology followed: "In the beginning there was an experience and a testimony, then came an explanation in the form of a theological construct.29

The major mode of Pentecostal theology has been from the beginning orality, a mode which still dominates in the Two Thirds World. Although Western theological scholarship has tended to downplay the oral way of doing theology, as something "primitive", there are certain strengths to it. Because "our knowledge of God is relational, and not merely informational, theology can be better expressed orally, because that is the primary mode of relational communication among ordinary people in the community of faith.30 Because this process is oral and experiential, it includes the uneducated and uninitiated. "(I)t puts the 'modern person at a distinct disadvantage".31

Catholic Walter J. Ong has done groundbreaking research into the nature and significance of orality in relation to literacy in general and Christian writings in particular.32 He traces the "stages of the Word" from oral (oral-aural) to script to electronic. He shows convincingly how vast a difference there is between oral culture and our Western technological mindset and how difficult it is to get into the sphere of a genuine oral communication.33

A MOVE TOWARDS FUNDAMENTALISM AND ALLIANCE WITH EVANGELICALISM

When Pentecostalism was birthed, it existed on the fringes of the society and ecclesial spectrum. Pentecostals were both rejected and eschewed by those who had power. In order to improve their status, Pentecostals sought for more respected colleagues in society. Fundamentalism and Evangelicalism were natural friends although the courtship was not self-evident. All Fundamentalists and most Evangelicals looked at suspicion of Pentecostals but they were wise enough not to turn Pentecostals down. Soon it became clear that the courtship was beneficial to both: to Fundamentalists and Evangelicals it gave more influence because of rapidly growing numbers of Pentecostals, and for Pentecostals it meant entrance to a more respected company.

Pentecostals, primarily from the white denominations such as the Assemblies of God and the Foursquare, readily accepted the fundamentalist-dispensational hermeneutic where literalism and inerrancy are emphasised.34 Fundamentalism, of course, emerged out of a critique of modernism with its championing of historical-critical study of the Bible. Fundamentalists and Pentecostals sought to fight against modernism and the historical-critical study of the Bible within the confines of the very same epistemological outlook.35 Because of its Fundamentalist heritage, Pentecostalism is marked by a strong anti-intellectualism which persists even to the present day.

Pentecostalism's Fundamentalistic traits became apparent in the Pentecostal-Roman Catholic dialogue which began in 1972. Scripture and its interpretation was one of the first topics to be taken up. Pentecostals insisted on inerrancy and a "verbal plenary inspiration".36 They also opposed the use and principles of critical methods.37

Several theologians, both Pentecostal38 and others39 have shown convincingly that both modernism and its critique in the form of Fundamentalism share a key epistemological presupposition. Modernism finds its epistemological roots in the Enlightenment ideal of "objectivity"; this objectivist/positivist presupposition is then brought into the service of a historicist view of meaning. We might have expected conservative Fundamentalists in general, and Pentecostals in particular, to "counter that there is a supernatural reality which transcends objectivistic categories; however, in that they too were children of the Enlightenment and shared its positivistic epistemology", that was not the case.40

Along with the association with Fundamentalism, there arose the "Evangelisation of Pentecostalism". Evangelicalism emerged within the conservative bloc of Christianity as an attempt to preserve classical Christian doctrines, on the one hand, and to be more open to the challenges of the modern world, on the other hand. Pentecostal participation in the National Association of Evangelicals in the 1940s was motivated by the desire to receive acceptance from the larger Evangelical Church. At the same time, it meant adjusting Pentecostalism in tune with Evangelical concerns, one of the most important of which was biblical inerrancy.41

Pentecostals within the academy have tended to align themselves with Evangelicals in their move toward adopting the methods of historical criticism while maintaining a commitment to the reliability of the biblical narrative.42 As a result, Pentecostal biblical scholars have increasingly emphasised the historical contexts of biblical narratives and reduced their focus on the intent of the "inspired" authors.43 These and other developments have, of course, meant either denying or downplaying the

earlier emphasis on the immediacy of the text, its multiple meanings and relevance "here and now". This has led to a growing divergence in the practice of biblical interpretation between Pentecostals in the parish and in the academy.44 Before proceeding in our survey, we have to ask ourselves: what are we to think of the developments of the Pentecostal interpretation paradigm along these lines?

Several Pentecostal theologians have recently contended that the fundamentalist type understanding of inerrancy is not necessarily part of the original Pentecostal heritage;45 more importantly, it does not relate directly to the question of authority of Scripture among Pentecostals. Those Pentecostals who have questioned the legitimacy of Evangelisation of Pentecostalism do not generally oppose the idea of the trustworthiness of Scripture nor do they suggest succumbing to an irresponsible use of critical methods; what they are concerned about is the narrowing down of Pentecostal hermeneutics to the point where its distinctives might be lost altogether.

In fact, Pentecostals have never grounded their understanding of the authority of Scripture on a bedrock of a doctrine of inerrancy or any other doctrine but, rather, on "their experiences of encountering a living God, directly and personally".46 Some of them even claim that it is possible to question and even cast serious doubts on traditional understandings of and proofs for infallibility and inerrancy among Pentecostals without seriously challenging their understanding of the Bible as the authoritative 'Word of God'. This, of course, does not mean that doctrines are unimportant *per se* for Pentecostals, but that the basis for the doctrinal process is the experience of the community of faith.47 Neither does it mean that Scripture would not be the ultimate norm of faith and practice, but it means that this "belief is not a matter of dogma but arises from repeated observations of the way in which God utilises Scripture interactively".48

If a doctrine (of inerrancy) is not the basis for the authority, what is? Some Pentecostal theologians argue Scripture to be 'Spirit-Word', a dynamic interaction of written text and the Holy Spirit. "The Spirit that

inspired and preserved the Scriptures illuminates, teaches, guides, convicts and transforms through the Word today. The Word is alive, quick and powerful, because of the Holy Spirit's ministry. The relation of the Spirit to Scripture is based on that of Spirit to Christ. Even as the Spirit formed Christ in Mary, so the Spirit uses Scripture to form Christ in believers and vice versa."49 Land boldly places the authority of the Spirit ahead of the authority of Scripture.50

This makes it understandable why Pentecostals of this generation have not felt it necessary to draw a sharp distinction between "inspiration" of the original text by the Spirit and the "illumination" of the read text by the very same Spirit; although for many Fundamentalists and conservative Protestants this would be a test of orthodoxy.51 "When one encounters the Holy Spirit in the same apostolic experience, with the same charismatic phenomenology accompanying it, one is then in a better position to come to terms with the apostolic witness in a truly existential manner."52

Given this ambivalent attitude toward dominating views of either "liberalism" or Evangelicalism Fundamentalism, it is no wonder that some Pentecostals have entertained the idea of a distinctive *Pentecostal hermeneutics*. Is it possible? And if so, what are the parameters? To this question we turn next.

A PROPOSAL FOR A DISTINCTIVE PENTECOSTAL HERMENEUTIC

Once again, we see that ecumenical contacts have pushed Pentecostals to think through theological issues from the vantage point of their Charismatic experience. Ervin, a Baptist theologian who has been actively involved with Pentecostal issues and has been in the Pentecostal team in the earlier phases of the Catholic-Pentecostal dialogue, has been the first to suggest a distinctively Pentecostal interpretation scenario.

I am here making use of his dialogue paper from the second quinquennium (1978-1982), since position papers are supposed to be more than just personal opinions. Its title is revealing: "Hermeneutics: A Pentecostal Option".53 It suggests that there is something like a distinctive Pentecostal view of the Scripture and interpretation. He calls it "pneumatic exegesis".

According to Ervin, "(e)pistemology is a question fundamental to any discussion of hermeneutics". He criticises the overall tendency of Western culture to accept as axiomatic two ways of knowing, namely, reason and sensory experience. As a consequence, a theology that limits itself to these two ways, "finds itself faced with an unresolved dichotomy between faith and reason". This leads either to "traditional hermeneutics" with its strong commitment to a critical-historical exegesis or to a "dogmatic intransigence", or even to a "non-rational mysticism".54 What is needed, according to Ervin, "is an epistemology firmly rooted in the biblical faith with a phenomenology that meets the criteria of empirically verifiable sensory experience (healings, miracles, etc.) and does not violate the coherence of rational categories. A pneumatic epistemology meets these criteria, and provides a resolution of (a) the dichotomy between faith and reason that existentialism consciously seeks to bridge; (b) the antidote to a destructive rationalism that often accompanies a critical historical exegesis; (c) and a rational accountability for the mysticism fostered by a piety grounded in *solafide*".55

Why is there a need for a "pneumatic epistemology" as a basis for a "pneumatic" Pentecostal hermeneutics? For Ervin, "(i)t is the transcendent word. It is the word beyond all human words", actually "(i)t is a word for which *there are no categories endemic to human understanding* (emphasis Ervin's).56 It is a word for which, in fact, there is no hermeneutic unless and until the divine *hermeneutes* (the Holy Spirit) mediates an understanding."57

The biblical precondition for understanding the Word of God is "man's ontological recreation by the Holy Spirit (the new birth)" that makes

humans partakers of the divine nature". This recreation, however, does not erase the boundary between the Creator and the creature, even if "the conditions for hearing and understanding the Word are now present for we become by grace what He is by nature". This distance although "bridged" but not "erased" renders the word ambiguous until the Holy Spirit interprets it. Thus, hearing and understanding the word is a "theological *theos logos* communication in its deepest ontological context". Hearing the word in this sense is not simply grasping the kerygma cognitively. "It is being apprehended by Jesus Christ, not simply in the letter-word but the divine-human word. *Herein lies the ground for a pneumatic hermeneutic"* (italics mine)..58

Pneumatic hermeneutics, according to Ervin, gives a legitimate place for "an intuitive, non-verbal communication between God and man, namely, miracles. The reality of a direct encounter between God and man is precisely what the biblical record of dreams, visions, theophanies, miracles etc., is saying to us".59 It would be a fatal misinterpretation of biblical revelation to overlook the importance of the direct encounter with miracles and visions, argues Ervin.60 The repudiation of a concept of a direct miraculous encounter with God leads to an one-sided view of revelation merely as cognitive data, whereas experiential dimension is neglected.61 For Ervin, the Pauline concept of "demonstration of the Spirit and of power" (1 Cor. 2:4) is by definition miraculous.62 Furthermore, reminiscences of the words and the deeds of Jesus constitute historical data and are indispensable to faith. The contribution to hermeneutics of the present Charismatic and Pentecostal renewal of the Church is "its insistence upon the experiential immediacy of the Holy Spirit".63

Ervin's synthesis of a pneumatic epistemology, and thus a pneumatic hermeneutics is revealing: "A pneumatic epistemology posits an awareness that the Scriptures are the product of an experience with the Holy Spirit which the biblical writers describe in phenomenological language. From the standpoint of a pneumatic epistemology, the interpretation of this phenomenological language is much more than an exercise in semantics or

descriptive linguistics. When one encounters the Holy Spirit in the same apostolic experience, with the same charismatic phenomenology accompanying it, one is in a better position to come to terms with the apostolic witness in a truly existential manner. One then stands in 'pneumatic' continuity with the faith community that birthed the Scriptures".64

This pneumatic continuity creates a deepening respect for the witness of the Scriptures to themselves, thus making the Bible "alive" in a new, fresh way.65 By championing "pneumatic epistemology", and as a consequence, "pneumatic hermeneutics", Ervin is sensitive to the dangers of subjectivism, which he believes is inherent in the New Hermeneutics, too (and one could add, in the postmodern hermeneutics of our day).66 While sympathetic to the intentions of the New Hermeneutics to be sensitive to the "numinous " of the written text over against the basic ethos of traditional hermeneutics, he warns that "the hermeneutical enterprise by its subjectivity in its efforts to reconstruct the numinous intentionality of the text" may lead to "demythologizing of Scripture because of its disease with the biblical world view" thus "rob[bing] exegesis of its critical-contextual historicity and facticity". Hermeneutics is then an exercise in *"private reconstruction of the intentionality of the text"* (emphases Ervin's).67 Ervin forcefully argues for the legitimacy and importance of a sound "grammatico-historical, critical-contextual exegesis".68 In this, Ervin strikes a note different from most of the Pentecostal theologians of the day when the text was written. For him, "there can be no hermeneutical integrity apart from a critical, contextual exegesis".69 But exegesis as a human enterprise is not enough: "It is only as human rationality *joined* in ontological union70 with the 'mind of Christ' (1 Cor. 2:16) is *quickened* by the Holy Spirit that the divine mystery is understood by man" (emphasis Ervin's).71

Ervin's proposal for pneumatic hermeneutics has interesting ecumenical implications..."the Scriptures are now read within the pneumatic continuity of the faith community and that community is much larger than the post Reformation communities of the West. There is a growing sense

of accountability to and for the cumulative consensus of the Church to the deposit of the faith once for all delivered." As a consequence, hermeneutics needs to relate its insights to the historical "succession" of church tradition, over against a sectarian understanding of interpretation. It even affects the way the Pentecostals see the role of tradition. Ervin states, "Thus it seems at least to this writer, that the hermeneutical enterprise must entertain seriously the insight of the Eastern church that, 'tradition is the life of the Spirit in the Church'."72

Ervin's theory of pneumatic epistemology and pneumatic hermeneutics has been taken up and expanded by Arrington. Pentecostal hermeneutics arises out of the Pentecostal theology of the Spirit. Pentecostals have understood that the Scriptures can be interpreted properly only through the agency of the Holy Spirit (cf. John 14:26; 16:13). Convinced of the importance of the Holy Spirit to the interpretative process, they bear a distinctive witness to an experience and life in the Spirit, out of which Pentecostal hermeneutics and theology have emerged.73 According to Arrington, the Pentecostal method of interpretation stands on the three pillars: 1) pneumatic; 2) experiential; 3) historical narrative.74

Like Ervin, Arrington sees no obstacle for Pentecostals to use critical tools of historical-contextual exegesis while at the same time appreciating the spiritual nature of the text and its interpretation. In other words, Pentecostals must give proper recognition to both the divine and human elements in Scripture.75

Ervin's and Arrington's suggestion of a pneumatic exegesis, while entertaining legitimate Pentecostal intentions to have pneumatology inform interpretation, has met with critique from Catholics and Pentecostals. According to Catholic Paul D. Lee, much depends on the exact meaning of the endeavour: "Does it mean the search for a deeper spiritual meaning of the biblical text through the eyes of faith? Does it foster a union of our modern historical sense with the "sense of history," viz., the historicity of the mystery (a personal entry of God into human history)? Does it imply the pilgrim Church's expectation for the fulfillment of God's word?"76 If

the answer is "yes", then Lee is ready to embrace it, because in that case, Pentecostal hermeneutics would mean establishing comprehensive spiritual exegesis.77 But when it comes to the necessity of a distinctive Pentecostal hermeneutic itself, Lee is unsure. His problem is with the seemingly dualistic (he calls it also 'gnostic') impression from the pneumatic epistemology: "If Scripture is written in human language and is capable of communicating God's word, his [Ervin's] insistence on the total incapacity of the human hermeneutic of language to understand Scripture seems unreasonable".78

In Arrington's development of a pneumatic exegesis, the dualism is not so apparent. Arrington starts with God's willingness to reveal himself, first through the Incarnation and the gift of the Holy Spirit, and then through the Bible. This makes the inspiration of the Scripture a "mystery of the divine-human encounter' (Lee's paraphrase of Arrington). This creates a "spiritual kinship" between the ancient writer and the modern reader: "It is the experience of the Holy Spirit that re-enacts the apostolic experience of the Spirit. The Spirit serves as the 'common context', the bridge between the writer and the reader". Lee appreciates Arrington's emphasis on "a mutual conditioning between interpretation and experience" and his insistence on the parameters within the "pneumatic continuity of the faith community" as a warrant against undue subjectivism. He also gives credit to Arrington's salient effort to go beyond the verbal dictation theory.79

Even with these modifications, Lee advises Pentecostals, instead of "insisting on a questionable Pentecostal hermeneutics", to consider more seriously human existence as a Spirit-event created by God's word in his image and likeness, where spiritual conversion would be not a mystical, dramatic event, but a gradual conformity and transformation of the human subject into the image of God through the Spirit. This, Lee contends, would lead to a legitimate and sound spiritual exegesis, without a distinctive Pentecostal/ Charismatic hermeneutic as such. Living in the Spirit is a "constant struggle yet a graced dialectic," he argues.80

Several Pentecostal scholars have addressed the Ervin-Arrington proposal with a view to modify it. For Cargal, Ervin's attempts at articulating a

"Pentecostal epistemology" were naive, because Ervin sought, on the one hand, to readopt the first century worldview with all its corollaries, in opposition to our modern positivist-mechanistic outlook, and on the other hand, to satisfy the requirements of a rationalist-modernist philosophical paradigm. The problem is that it evidences the general fundamentalist appropriation of modernist philosophy which, however, is the main target of Fundamentalistic critique, and furthermore, that the post-modern paradigm shift is already moving beyond the, in many ways too simple, naive positivistic worldview.81 In addition, Cargal, like Lee, is not happy with Ervin's insistence on the "transcendent word...the word beyond all human words", because this leads to a sort of "docetic view of the Bible". This is not, however, according to Cargal, a Pentecostal view of inspiration, because no hermeneutic, not even Pentecostal pneumatic illumination, would make Scripture comprehensible.82

Others have raised the same criticism.83 Now, the correction to Ervin is that Pentecostal doctrines of inspiration are not docetic. Pentecostals emphasise that the special characteristic of Scripture is that it is the "Word of God" expressed in human words.84 Scripture then is, in one sense, comprehensible apart from pneumatic illumination, thus making critical- historical exegesis necessary. "Pneumatic illumination" becomes a factor in understanding the "Word of God" quality of scripture, that is the "'deeper significance to the biblical text that can only be perceived through the eyes of faith'85 and with the aid of the Holy Spirit".86 This is what Lee also called for, naming it comprehensive spiritual exegesis. Cargal shows that this understanding of interpretation accords well with the original Pentecostal ethos, and perhaps ironically, with the mindset of Postmodern hermeneutics in its insistence on the immediacy of the text and multiple dimensions of meaning.87

We may conclude from this section that Ervin's attempt to construct a distinctive Pentecostal hermeneutic is commendable in principle, if not totally satisfactory in its present form, because it is an effort to let pneumatology inform scriptural interpretation. A truly Pentecostal theology and hermeneutic can not help but investigate the pneumatological

(spiritual) resources for interpretation. With the major revisions posed by Catholic and Pentecostals colleagues, Ervin's pneumatic exegesis raises the same legitimate concerns as the spiritual exegesis, well attested both in Church history and among some representative theologians of our day: this is to seek the "Word of God", "the deeper meaning", "the spiritual meaning" of the biblical text, in addition to the meaning derived from critical-historical study. When biblical studies comprise both sound critical-historical study and the search for spiritual meaning, in the context of the Spirit informed church-koinonia, with the openness to the transcendent meaning of the Word, basic elements of consensual reading are there. It is not the purpose of this essay to investigate whether a distinctive Pentecostal/ Charismatic hermeneutic is needed. This question must be left open. Suffice it to say that the Pentecostal/Charismatic community has contributed in a significant way to the emergence of a pneumatic/ spiritual dimension of biblical interpretation.

THE PROMISE AND THE PROBLEM OF AN EMERGING POSTMODERN PARADIGM

It is one of the dictums of our day that a fundamental paradigm shift is emerging in the Western societies as we approach the end of this millennium.88 Broadly speaking, it is often called Postmodernism. Postmodernism emerged out of the critique of the hegemony of a modern Western worldview which was associated with positivistic philosophy and a mechanistic outlook. Postmodernism does not mean so much a critique of reason and rationality *per se* as the *hegemony* of rationalism as the *only* way of interpreting our world, especially human life.89 It is in this sense that advocates of Postmodernism speak of a postcritical but not 'anticritical' nor 'precritical' stance.

Pentecostal theologian J. D. Johns, in an programmatic article, "Pentecostalism and the Postmodern Worldview",90 has noted that, according to some observers of Pentecostalism, certain characteristics of the movement "make it the probable dominant expression of Christianity in the postmodern age"91 and that inside the movement, scholars have

focused on the connection between Postmodernism and Pentecostal hermeneutics.92 What, then is, the distinctive Pentecostal worldview and what is its relationship to emerging postmodernism?93

The main characteristics of a Pentecostal worldview are outlined by Johns as follows. First, the Pentecostal worldview is God-centered: "All things relate to God and God relates to all things."94 Second, because Pentecostalism is God-centered, it is holistic. Consequently, Pentecostals are inclined to think systematically, as is evidenced especially in their eschatology.95 A third characteristic of a Pentecostal worldview is that it is "transrational": "Pentecostals do not limit truth to the realm of reason. For them, the spectrum of knowledge includes cognition, affection and behaviour, each of which is fused to the other two". Fourth, there has been an emphasis on the apocalyptic, since Pentecostalism emerged in the nineteenth century Holiness movement embedded with premillenial eschatological vision. Fifthly, Pentecostals are more inclined toward action than toward reflection. The other characteristics of the Pentecostal worldview are: resistance to bureaucratic action, a paradoxical view of power, "an ideology that stresses both personal power to control one's destiny and loss of power to the omnipotent control of God," and lastly, Pentecostals have a strong sense of needing to be separated from the world.96

Out of this distinctive worldview emerges a search towards "a Pentecostal paradigm" which would also inform hermeneutics. A God-centered,97 holistic outlook, with the expressed purpose of encounter with God, is to build on an "epistemology which is based upon personal revelation and response".98 Following in the tradition of Wesleyanism, the centre of authentic Christianity is the transformation of the heart. Of course, Pentecostals are concerned with truth, but not just propositional truth: "(i)n their paradigm orthodoxy, orthopraxy and orthopathy form the purpose, function and structure/essence of truth."99 Several Pentecostal scholars have criticised the one-sided western way of knowing, as something objective and divorced from experience, emotions and supernatural. Non-Pentecostal Walter Wink ironically argues that the

historical-critical method "must practice a functional atheism, separating the text from the stream of existence and objectifying it".100 What is needed is what Peter Stuhlmacher has called an "openness to transcendence" as a deliberately adopted methodological presupposition, which conforms much more to the "object" (i.e., the text) of our hermeneutical investigation.101

Postmodern developments of Pentecostal hermeneutics arose out of the conviction that "the traditional features of Pentecostal appropriation of the Bible such as multiplicity of meanings and the dialogical role of experience in the interpretational task have affinities with and could benefit from the insights of a variety of postmodern approaches to texts". Cargal notes that this is actually the only way to do relevant interpretation today.102

A younger generation of Pentecostal scholars has interacted actively recently with such writers as Wilhelm Dilthey, Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur and Juergen Habermas among others. While critical of many of their presuppositions, Pentecostal scholars have eagerly interacted with proposals of these writers.

In line with latest developments of Postmodern Hermeneutics, Pentecostal scholars have broadened the area of hermeneutics. The first shift involves the move of hermeneutics from regional hermeneutics to general hermeneutics.103 The second shift "results from the understanding that the human sciences involve a domain distinct from the natural sciences and as such require a different approach in their study".104 The third shift concerns the notion of "text" itself105: for the postmodern paradigm, the text is, besides what the original author meant, also what the text "claims about the world and the appropriation of the message of the text by the interpreter in the direction of the text itself".106 Whereas traditional hermeneutics utilized "principles of interpretation" to achieve "explanation", the postmodern scholar appreciates as well the "understanding" process.

Pentecostal scholars' use of the famous French philosopher Paul Ricoeur may be due to the fact that Ricoeur mediates between the hermeneutic which attempts objectively to reconstruct the meaning of a text in its original context and the hermeneutic which attempts existentially to appropriate a text.107 In this sense, he offers a hermeneutical theory "vastly superior to a narrowly conceived 'evangelical' hermeneutics", while at the same time his approach is relatively conservative.108 Surprisingly, Pentecostal scholars have followed Ricoeur's lead in understanding the real nature of "myth"109 The definition of myth as a collection of symbols in narrative form is not far from (pre-critical) Pentecostal interpretation where "biblical narratives have a symbolic nature as well as a historical nature" especially in preaching and testimonies.110 Ricoeur's proposal is a viable one for Pentecostals who hold both a historical and a symbolic nature of Scripture.111

In the process of interpreting symbols, Ricoeur suggest the use of a dialectical movement between *Verstehen* and *Erklaren*, and does not regard them as opposite to each other like Romanticist hermeneutics falsely thought.112 The dialectic between explanation and understanding, where the interpreter moves from understanding to explanation and then from explanation to comprehension, is appreciated by Pentecostal interpreters. In other words, one moves from the 'first naivete' ("guesses at the meaning") to a 'second naivete' (a post-critical stage). Explanation or critical consciousness validates the interpretation and thus mediates between the initial stage of understanding and a second informed level of understanding (i.e. second naivete).113 Ricoeur describes the movement from the first to the second naivete in terms of a hermeneutical circle or arc. Pentecostals have recognized the role of the "experience" of the interpreter within the hermeneutical circle. As Arrington puts it, not only must "the interpretations drawn from Scripture impact Pentecostal experience", but such "personal and corporate experience informs the Pentecostal hermeneutical process".114 The importance of personal experience as a legitimate part of the interpretation process is linked with multiple meanings of biblical text and with Bible reading and testimonies: The place of the Pentecostal experience of the Spirit in the hermeneutical

enterprise is first of all in the ontological locus of the interpreter in "the world" according to Gadamer's analysis. It is with a Pentecostal experience as a part of the interpreter's horizon that one approaches a text's horizon...Thus it is a legitimate part of understanding to bring one's experience to the interpretive event. It is also legitimate to probe the horizon of the text for an understanding of the commonality as well as the divergence of the experience of God which is involved in the horizon of the text and the horizon of the interpreter.115

A Pentecostal/Charismatic experience is not something to be resisted in the interpretation process, and it is not necessarily opposite to being 'critical' in a positive sense of the word, as a part of scientific investigation".116 Pentecostals' insistence on the importance of narrative texts of the Bible, which originates from reading especially the book of Acts as *the narrative,* echoes the views of Postmodernism. With the ascendance of systemic thinking and the decline of historicism, postmodernism has rehabilitated the role of narratives, and even created a so called "Narrative Theology" in its own right.117 Narrative has always been an indispensable part of Pentecostalism.118 It is no longer necessary, nor right, to hold a sharp distinction between biblical narrative and theological instruction.119

The move beyond a positivist-mechanistic outlook of Western scholarship has helped Pentecostals to appreciate the role of affections in Bible reading and interpretation, which has been an indispensable part of Pentecostal ethos since the beginning of the movement. Pentecostals have never approached the Bible solely from the perspective of an objective "outsidee'.120 Robert O. Baker, taking the lead of Land's and other Pentecostal scholars' insistence on holistic reading, has proposed "a model of reading for the formation of Christian affections".121 Applying this model to read the paraclete passages in John 14-16, Baker argues that this is a contribution to a wider ecumenical guild of interpreters.122
As a corrective to an "affectionless", "objective" Western understanding of knowledge, Pentecostal scholars and interestingly enough, also some Catholics123 have proposed the Hebrew notion of "yada" which sees

knowing in active relationship, as opposed to a Greek philosophical understanding of reality which sees the "knower" as subject and the thing known as object.124

In fact, the latest developments in postmodern hermeneutics have informed Pentecostal interpretation and helped it to mature. Pentecostal hermeneutics, so it seems, has been give a chance to move beyond the impasse of the fundamentalist-modernist controversy and to look for a more distinctive Pentecostal, yet at the same time more ecumenical, appropriation of hermeneutical principles.

This has made it possible, first, for Pentecostal theologians to get out of the self-made ghetto and to participate in discussions with Catholic and other theologians. Second, as a consequence, it has been possible for Pentecostal exegetes to make use of critical methods of modern biblical scholarship, while at the same time being critical of some of their misguided implications. Third, the role of experiences and emotions has been emphasised much more than before. This has always been part of Pentecostal Bible reading and proclamation.

The fact that Pentecostal hermeneutics has been informed in some measure by the latest postmodern developments does not, of course, mean that there are not limitations to Postmodernism. In fact, some Pentecostal scholars have raised serious questions about adopting a postmodern mindset uncritically. Robert P. Menzies's critique has been the most harsh, with his advice to "jump off the postmodern bandwagon" and instead to align with Evangelicals.125 Even those who have seriously inspected the possible commonalities have expressed reservations and warnings.126 Much work is still to be done and many philosophical and theoretical questions to be inspected.

CONCLUSIONS

This essay has traced the development of Pentecostal Bible reading and interpretation in four movements: from an initial Charismatically flavoured literalism to Fundamentalism to an attempt to construct a distinctively "pneumatic exegesis" to, finally, considerations in relation to an emerging postmodern outlook. Our survey shows that a Pentecostal interpretation is in the making. It is on the way and makes notes of bewildering array of road signs both on the "right" and on the "left".

Pentecostal hermeneutics has, of course, many affinities with a Conservative ethos with its high view of revelation and commitment to the reliability of Scripture. At the same time, it differs significantly from a Fundamentalist Conservative agenda in that it - at least, it should - betray a pronounced openness to the Charismatic power of the Spirit to make the text alive "now and here". Theologically, this openness to the Spirit should shape Pentecostals' view of revelation and tradition. Although Pentecostals insist upon the once and for all nature of revelation in Christ in tune with classical Christianity , their view seems to see revelation also as a continuing dynamic process. The written text is the ultimate norm but it is not only an ancient document alone.127

Although the alignment with Evangelicals and Fundamentalists has been beneficial to Pentecostals, one hopes that it will not force Pentecostals to overlook their Charismatic distinctives. It is also good to remember that no other movement ever has been so hostile to Pentecostal distinctives (charismata, Pentecostal interpretation of Spirit baptism, etc.) than reactionary Fundamentalism. Whatever good may be gleaned from that association, its dark side must not be ignored.

Attempts to construe a distinctive Pentecostal hermeneutic have not been successful thus far, although they reflect legitimate concerns to let the openness to the Spirit inform the model of Bible reading. In fact, I am not sure if a distinctively Pentecostal hermeneutic is needed. Dangers are twofold. On the one hand, the attempts often border on Pentecostal

ideology. On the other hand, they add to the endless fragmentation of Protestantism and larger *oikumene*. Instead, let Pentecostals seek a legitimate Pentecostal contribution to a conciliar Bible reading which would strengthen ecumenical commitment to Scriptures and help open up its meaning in the postmodern world.

The courtship of some Pentecostal exegetes and theologians with an emerging postmodern mindset is, to say the least, an ambiguous enterprise. That it can - and should - not be avoided is obvious if Pentecostals have anything to say to men and women preparing to cross over into the third millennium. There is always a danger for sectarian groups to lose their voice in their - often exclusivist - attempt to protect their own territory. Honest dialogue with intellectual developments of any age has characterized dynamic, living traditions. So, from that perspective, one hopes that many more conversations will occur between Pentecostals and Postmodernists.

Let us, however, be cautious. It seems to me that the alleged similarities between Pentecostalism and Postmodernism are not that obvious when the issues are pressed. True, there are many potential convergences - plurality of meaning of any text, the plural meaning of the text itself, the role of affections in the reading, etc. - but the convergences might exist only on the "surface level". Between Postmodernism(s) and Pentecostalism there is such a wide gap in terms of presuppositions that one is wise not to exaggerate apparent similarities. For example, there is no "big story" for Postmodernists, but there is one for Pentecostals; there is not absolute truth of any kind for Postmodernists, but there is *the* truth for Pentecostals. It is these kind of foundational philosophical presuppositions that should be considered carefully before the wedlock is celebrated.

To be on the way is better than to settle down, even if wandering is sometimes troublesome and confusing. Much philosophical, historical, theological, and exegetical work awaits the new generation of Pentecostals who want to preserve their identity and at the same time relate to other Christians and to the world around them.

Endnotes

1. Murray W. Dempster, "Paradigm Shifts and Hermeneutics: Confronting Issues Old and New," Pneuma, 15:2 (1993) 129. The whole issue of Pneuma, 15 (Fall 1993) introduced by Dempster's editorial article, was devoted to the issue of Pentecostal Hermeneutics, especially of Postmodern developments. Dempster states that "[i]n the annual meetings of the Society for Pentecostal Studies over the last decade, no topic has been investigated with greater frequency or intensity than the topic of hermeneutics." See also Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect," Journal of Pentecostal Theology, 8 (1996) 63-81.

2 Walter J. Hollenweger, The Pentecostals, (London: SCM Press, 1972) xvii. He has the same text in the dedication also in his recent Pentecostalism: Origins and Developments Worldwide, Peabody: Hendrickson (1998).

3 Walter J. Hollenweger, "The Critical Tradition of Pentecostalism," Journal of Pentecostal Theology, 2 (1992) 7, 9.

4 It is significant that in Hollenweger's analysis, even the use of critical faculties could be seen as a "charism". The development of this idea could be an interesting exercise for Pentecostal theologians (Kilian McDonnell, OSB, in a conversation in Fall 1997).

5 Hollenweger, "The Critical Tradition," 17.

6 "Preface" in "Pentecostal Movements as an Ecumenical Challenge", (ed.) Juergen Moltmann and Karl Josef Kuschel, Concilium, 3 (1996) viii. Moltmann and Kuschel continue, "The establishment of universities and seminaries, the founding of journals, and the production of theological literature from the Pentecostal movement represent nothing less than an offer of dialogue and co-operation in the conflicting fields of a Christian *ecumene*. Indeed, the perhaps surprising result of our dialogue volume is that there are only a few fundamental differences between the traditional churches and the new Pentecostal churches, and there are many common factors".

7 Gordon Fee, "Hermeneutics and Historical Precedent A Major Problem in Pentecostal Hermeneutics," in Perspectives on the New Pentecostalism, (ed.) Russell P. Spittler, Grand Rapids: Baker Book House (1976) 119.

8 cf. the seminal work of the late South African missiologist David Bosch, Transforming Mission:Paradigm Shifts in Theology of Mission, Maryknoll: Orbis Books (1992).

9 Jean-Daniel Pluess, "Azusa and Other Myths: The Long and Winding Road from Experience to Stated Belief and Back Again," Pneuma, 15:2 (1993) 189. For Pentecostal spirituality and its influence on worship and interpretation, see Daniel E. Richard Israel & Ralph McNally, "Pentecostals and Hermeneutics: Texts, Rituals, and Community," Pneuma, 15:2 (1993) 137-161.

10 Archer, "Pentecostal Hermeneutics," 64. Archer refers to an important article by Gary Wacker, "The Functions of Faith in Primitive Pentecostalism," Harvard Theological Review, 77 (1984).

11 Steven J. Land, Pentecostal Spirituality: Passion for the Kingdom, Sheffield: Sheffield Academic Press (1993) 360.

12 Cited in Jerry L. Sandidge, Roman Catholic-Pentecostal Dialogue (19771982): A Study in Developing Ecumenism, vol. 1. Studien zur interkulturellen Geschichte des Christentums 44, Frankfurt am Main: Peter Lang (1987) 141.

13 Archer, "Pentecostal Hermeneutics," 64, citing Wacker, "Functions of Faith," 361.

14 "This experiential worldview is at the heart of the present hermeneutical debate". Archer, "Pentecostal Hermeneutics," 65.

15 Early Pentecostals saw themselves as living in the latter rain in continuity with the spiritual "rains" of Joel and Acts. They viewed this Holy Spirit outpouring as the final act in the drama of salvation, for the second coming of Jesus was going to happen very soon. Pentecostal identity was shaped from the beginning by an

"eschatological intensity and an existential identification with the 'full Gospel' of the New Testament Apostolic Christianity". Archer, "Pentecostal Hermeneutics," 64; the latter quote comes from Dempster, "Paradigm Shifts," 129. Both Archer and Wacker note that this supernaturalistic worldview has been identified as the very reason for the overwhelming growth of the Pentecostal movement. Margaret Poloma's recent sociological study of the Assemblies of God, the largest North American body of Pentecostals may be seen as an "anthropological protest against modernity" by "providing a medium for encountering the supernatural", cited in Timothy Cargal, "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Era," Pneuma, 15:2 (1993) 163.

16 Joseph Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," Pneuma, 15:2 (1993) 203.

17 The testimonies offered by ordinary men and women provided evidence that God was still working miracles in the present. cf. Wacker, "Functions of Faith," 362. "The testimony not only served to provide evidence of God's miraculous power but also aided in the process of interpreting Scripture. The testimonies presented by the community helped to shape the understanding of those who were attending the worship service". Archer, "Pentecostal Hermeneutics," 66f.

18 Archer, "Pentecostal Hermeneutics," 67.

19 Scott A. Ellington ("Pentecostals and the Authority of Scripture," Journal of Pentecostal Theology, 9 (1996) 27) rightly appreciates the role of testimonies in the early Pentecostal practice: "By encouraging each member of the community of faith to share testimonies of his or her experiences of God and to participate in illuminating these experiences in dialogue with Scripture, the church community, and the Holy Spirit, the opportunity and the responsibility to know God is shared equally by all. Because Pentecostal theologizing is oral and experiential, all participate on an equal footing, with no particular advantage for those who have special training or superior education. It should not seem strange, therefore, that testimony is at the heart of the speech about God in Pentecostal circles".

20 A short note in the October, 1906 Apostolic Faith magazine, the first Pentecostal paper, gives a clear picture of the prevailing attitude: "God does not need a great theological preacher that can give nothing but theological chips and shaving to people. He can pick up a worm and trash a mountain...he is using even the children to preach His gospel. A young sister, fourteen years old was saved, sanctified and baptized with the Holy Ghost and went out, taking a band of workers with her and led a revival in which one hundred and ninety souls were saved." Cited in Byrd, "Paul Ricoeur's Hermeneutical Theory," 204.

21 Byrd, "Paul Ricoeurs's Hermeneutical Theory," 203-205; Archer, "Pentecostal Hermeneutics," 66.

22 See Archer, "Pentecostal Hermeneutics," 67f.

23 See Russell J. Spittler, "Scripture and the Theological Enterprise: A View From the Big Canoe," in The Use of the Bible, (ed.) R. K. Johnston, Atlanta: John Knox Press (1985) 75-77.

24 Archer, "Pentecostal Hermeneutics," 65, citing Wacker, "The Functions of Faith," 365.

25 Archer, "Pentecostal Hermeneutics," 66.

26 See William Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in Essays on Apostolic Themes, (ed.) P. Elbert Peabody: Hendrickson (1985) 51.

27 Spittler, "Scripture and the Theological Enterprise," 75. See also Christian Lalive d'Epinay, Haven of the Masses: A Study of the Pentecostal Movement in Chile, London: Lutterworth Press, (1969) 95.

28 Land, Pentecostal Spirituality, 55f.

29 Pluess ("Azusa and Other Myths," 191) gives a vivid picture of this emerging Charismatic spirituality and the need to find conceptual, theological categories to describe it: "the Pentecostal revival brought a

new context and a new expression of God's grace to the believing community. The Spirit of God was moving. What happened was well expressed in the early testimonies which embodied narratives of people being touched by God's love and motivated by the Holy Spirit to serve humankind. Then the need arose to explain the work of the Spirit theologically. In providing this theological explanation, Pentecostals employed the commonly shared epistemological presuppositions of the day, which were based upon a positivist understanding of history".

30 Ellington, "Pentecostals and the Authority of Scripture," 26. Hollenweger ("From Azusa Street to the Toronto Phenomenon: Historical Roots of the Pentecostal Movement," Concilium 3, 3-14) has argued that the 'black oral root' stands behind the Pentecostal movement.

31 Ellington, "Pentecostal and the Authority of Scripture," 26.

32 See Walter Ong, Orality and Literacy. The Technologizing of the Word, London/New York: Methuen (1982). I am indebted to Kilian McDonnell, OSB, for drawing my attention to Ong's works on orality. McDonnell, in a private discussion, showed me some of the implications of this to the oral nature of Pentecostal theology.

33 Walter Ong, The Presence of the Word. Some Prolegomena for Cultural and Religious History, New Haven and London: Yale University Press (1967).

34 See Vinson Synan, "Fundamentalism," in Dictionary of Pentecostal and Charismatic Movements, (ed.) Stanley M. Burgess and Gary B. McGee, Grand Rapids: Zondervan (1988) 324-327. Basically, the term can have two meanings: on the one hand, it refers to a group of Christians from various Christian traditions who fight for biblical inerrancy, (often) rightwing political values. On the other hand, it is used to denote an extremely conservative way of defining biblical inspiration, without reference to any group or movement (Kilian McDonnell, in a private discussion in Fall 1997, emphasised the importance of making a definite distinction between Pentecostalism and Fundamentalist movements, although, in biblical hermeneutics,

Pentecostals have often reflected many of the Fundamentalistic concerns). See also French L. Arrington, "Dispensationalism," in Dictionary, 247f; for the problems between Pentecostalism and Dispensationalism, see an insightful article by Gerald Sheppard, "Pentecostalism and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship," Pneuma, 6:2 (1984) 534.

35 For an accurate description of the Fundamentalist approach and its struggles, see Daniel Patte, What is Structural Exegesis? Guides to Biblical Scholarship. New Testament Series, Philadelphia: Fortress Press, 7.

36 "Final Report of the Dialogue Between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Some Classical Pentecostals, 1977-1982", Pneuma, 12:2 (1990) 97-115. # 23 uses the term "verbal plenary inspiration", while in the "Final Report 1985-1989" (in ibid, 85-95), # 17 and 24, the adjective is dropped. Whether this deletion was intentional or not is not clear from the sources. The confusion in the Pentecostal camp is enhanced by the reference to Black Pentecostals to whom the question of scriptural infallibility is not defined along the lines of strict "plenary" inspiration. It is evident that for non-white Pentecostals, a label like "neo-evangelical" would fit much better than inerrantist. See James Tinney, "Doctrinal Differences Between Black and White Pentecostals," Spirit. A Journal of Issues Incident to Black Pentecostalism, 1:1 (1977) 38f.

37 "Final Report 1977-1982", # 23: "Pentecostals reject the philosophical and theological principles of form and redaction criticism as militating against the plenary inspiration. They insist on the necessity of the light given by the Holy Spirit if the reader is to respond with faith and understanding to the Word of God."

38 e.g., Cargal, "Beyond the Fundamentalist-Modernist Controversy," 163-187.

39 Timo Veijola, "Teksti, tiede ja usko. Teologisen hermeneutiikan perusongelma" (Text, Science, and Faith. The Basic Problem of

Theological Hermeneutics), Teologinen Aikakauskiija (1995) 394; David Bosch, Transforming Mission, 342f.

40 Cargal, "Beyond the Fundamentalist-Modernist Controversy," 167f.

41 Cecil M. Robeck, "National Association of Evangelicals," in Dictionary..., 634-636.

42 Cargal, "Beyond the Fundamentalist-Modernist Controversy," 163.
As "[p]erhaps the best example of a single scholar who typifies this trend would be Gordon Fee", he says and adds that "(h)is book on NT exegesis (G. D. Fee, New Testament Exegesis: A handbook for Students and Pastors, 1983) could have been written by any Evangelical biblical Scholar".

43 Cargal, "Beyond the Fundamentalist-Modernist Controversy," 164. In note 6 on the same page, he refers to some representative texts written by Pentecostal scholars.

44 "On the one hand, most pastors of Pentecostal churches continue to employ a pre-critical, and indeed in some senses a fundamentalist, hermeneutic within their sermons and the Bible instruction of their Christian education programs. On the other hand, many Pentecostal biblical scholars have participated in the movement of Evangelicals toward a circumscribed critical stance to the end that their biblical interpretation, at least in its presuppositions and methods, is in many respects indistinguishable from that of non-Pentecostal Evangelicals". Cargal, "Beyond the Fundamentalist Modernist Controversy," 179.

45 A keen observer of Pentecostalism, Hollenweger, argues that, although "(o)ccasionally Pentecostalists describe themselves as fundamentalists", "that is to misunderstand themselves, for fundamentalism, first, is younger than the Pentecostal movement and secondly, was and is its most bitter opponent". "From Azusa Street to Toronto Phenomenon," 6.

46 Ellington, "Pentecostals and the Authority of Scripture," 17. "Doctrines may be challenged and even overturned without striking at the very heart of Pentecostal faith because the central emphasis of

Pentecostalism is not a teaching which must be believed or a proof which can be deduced and defended against all challenges, but a God who must be reckoned with in direct encounter".

47 ibid, 17.

48 ibid, 21.

49 Land, Pentecostal Spirituality, 100, cited in Ellington, "Pentecostals and Authority of Scripture," 23.

50 Land, Pentecostal Spirituality, 106. Michael Welker ("Word and Spirit Spirit and Word: A Protestant Response," Concilium, 3 (1996) 76) has recently emphasised that because of the "helpless human word" we have to emphasize the "power of the Spirit" more than average Protestants usually do. He juxtaposes his view with a comment from Martin Luther in the commentary on Galatians which says: "Therefore it (the Word of God) is a word of power and grace; when it meets the ears it gives the spirit within...The word, I say, and the word alone is the vehicle of the grace of God...It is a sure saying that the Spirit is received by faith through preaching *(ex auditu fidei)*". What Welker argues is pretty much the same as Pentecostal theologians: we not only receive the Spirit through the Word, but we also receive the Word through the Spirit!

51 A case in point is the famous Evangelical theologian Carl Henry, who comments on the main weakness, as he sees it, of the Pentecostal movement: "The movement's weakness lies in its lack of deep theological grounding in biblical revelation, and in its accepting psychic and mystical phenomena without adequately evaluating them...In the absence of an articulate theology, the movement is moreover prone to a view of charismatic revelation and authority that competes at times with what the Bible teaches." Carl F. Henry, God, Revelation, and Authority: God Who Speaks and Shows, IV, Waco: Word (1979) 500.

52 Howard M. Ervin, "Hermeneutics: A Pentecostal Option," Pneuma, 2:2 (1981) 22. A non-Pentecostal Evangelical theologian Clark H. Pinnock ("The Work of the Holy Spirit in Hermeneutics," Journal of

Pentecostal Theology 2 (1993) 4) urges us to give up the artificial, even confusing, distinction between 'inspiration' and 'illumination': "Both are crucially important and both belong to that larger process of inspiration in which the Spirit first gave the Scriptures and then repeatedly gives them again and again to readers. God's breathing ought to be recognized both in the formation and in the appropriation of the text." See also his The Scripture Principle, San Francisco: Harper & Row (1984) chs. 7-9.

53 Ervin, "Hermeneutics: A Pentecostal Option," in J. L. Sandidge, (ed.) The Roman Catholic Pentecostal Dialogue, vol. 2, 100-121. This paper is also to be found in a slightly modified form in Ervin, "Hermeneutics: A Pentecostal Option," Pneuma, 2:2 (1981) 11-25. (The references hereafter (Ervin, "Hermeneutics,") refer to the 1979 rather than to 1982 version).

54 Ervin, "Hermeneutics,"100f.

55 ibid, 101.

56 ibid, 107.

57 ibid, 107f, 116f.

58 ibid, 108f. Borrowing a phrase from Martin Buber, Ervin states that "(t)the incarnation makes truth personal. I am the truth".

59 ibid, 113.

60 ibid, 110f.

61 ibid, 115, 117. For Luther, revelation was not a cognitive data but rather a coming of Christ, present in the Word, through "eyes" and "ears" to hearers of the Word. For this and Luther's idiosyncratic semantic view, see: Heikki Kirjavainen, "Die Spezifierung der Glaubensgegenstdnde bei Luther in Licht der spStmittelalterlichen Semantik," in Thesaurus Lutheri. Auf der Suche nach neuen Paradigmen der Luther-forschung, hrsg. Tuomo Mannermaa, Anja

Ghiselli und Simo Peura,Helsinki: Verdffentlichungen der Finnischen Theologischen Literatusgesellschaft 53 (1987) 237f.

62 ibid, 115. Otherwise as Ervin states insightfully, this means equating Word and Spirit "in a crypto-Sabellian" way!

63 ibid, 117-19.

64 ibid, 115f.

65 ibid, 116. "A recurrent theme among colleagues who have experienced the Pentecostal reality is this: 'The Bible is a new Book'...They are now reading it 'from within', accepting its own idiom and categories, not imposing the alien categories of a nineteenth century mind set upon them."

66 ibid, 103.

67 ibid, 105 (emphases mine) "Linguistic, literary and historical analysis are indispensable as a first step to an understanding of the Scriptures. This is the province of exegesis" (110).

68 ibid, 118. He adds that Pentecostal awareness of non-material reality and pneumatic continuity with the work of the Spirit does not mean accepting spiritualising (allegorical) interpretation.

69 ibid, 103.

70 From the viewpoint of modern Luther research, the phrase "ontological union" is highly interesting. The new paradigm of Luther research among Finnish Lutheran scholars, under the mentorship of Prof. Tuomo Mannermaa, has shown evidence of the ontological understanding of the presence of Christ in salvation, Word, etc (See e.g. Tuomo Mannermaa, Der im Glauben gegenwartige Christus. Rechtfertigung und Vergottung Zum okumenischen Dialogue, Arbeiten zur Geschichte und Theologie des Luthertums, Hannover: Neu Folge, Band 8 (1989).

71 Ervin, "Hermeneutics," 110.

72 ibid, 116f. The citation comes from Orthodox Timothy Ware, The Orthodox Church, London: Penguin Books (1972) 253f.

73 Arrington, "Hermeneutics, Historical Perspectives on Pentecostal and Charismatic," in Dictionary..., 376.

74 For a careful treatment of Arrington's proposal, see also Cargal, "Beyond the Fundamentalist Modernist Controversy," 163ff.

75 Arrington, "Hermeneutics," 387.

76 Paul D. Lee, Pneumatological Ecclesiology in the Roman Catholic-Pentecostal Dialogue. A Catholic Reading of the Third Quinquennium (1985-1989), Dissertatio Ad Laureamin Facultate S. Theologiae Apud Pontificiam Universitatem S. Thomae in Urbe (Rome, 1994) 68f.

77 Karl Barth would call it "pneumatic exegesis"; Catholic theology has come to speak about *sensus plenior*, and Catholic de Lubac might call it "transformed perceptivity" (i.e. spiritual perceptivity beyond literalism); see Henri de Lubac, Theological Fragments, trans. Rebecca Howell Balinski, San Francisco: Ignatius Press (1989).

78 Lee, Pneumatological Ecclesiology, 69.

79 ibid, 69f, in reference to Arrington, "Hermeneutics," 382.

80 Lee, Pneumatological Ecclesiology, 71, notes 58 and 59 respectively, refer to Hans Ur von Balthasar (human existence a dialogue with God) and Karl Rahner (transcendental openness oriented toward the word of God).

81 Cargal ("Beyond the Fundamentalist Modernist Controversy," 173 n. 60) states, "Ervin's attempts at articulating a 'Pentecostal epistemology' were naive. He wrote, 'What is needed is an epistemology firmly rooted in the Biblical faith with a phenomenology that meets the criteria of empirically verifiable sensory experience (healing, miracles, etc.) and does not violate the coherence of rational categories'. Notice how thoroughly such a

statement coincides with the fundamentalist appropriation of the modernist philosophical paradigm discussed above. Yet, an epistemology cannot be 'firmly rooted in the Biblical faith' in that the 'Biblical faith(s)' arise out of particular epistemologies. Furthermore, it would be impossible for people living in a Western culture at the close of the twentieth century to readopt an epistemology and its corollary worldview from the first century or even earlier with regard to epistemologies presupposed in the Hebrew Bible".

82 ibid, 173f.

83 Albrecht, Israel, Mcnally, "Pentecostals and Hermeneutics," 144.

84 Cargal, "Beyond the Fundamentalist Modernist Controversy," 174. He refers to several early and later Pentecostals texts in support of his argument.

85 Arrington, "Hermeneutics," 382.

86 Cargal, "Beyond the Fundamentalist Modernist Controversy," 174.

87 ibid, 175.

88 For the notion of 'paradigm shift', see the classic exposition of Thomas Kulm, The Structure of Scientific Revolution, Chicago: University of Chicago Press (1962). Kulm's work has come under criticism from a various points of view, but its main contribution is that it was the first serious work to analyse the enormous significance of changing philosophical orientations for any scientific inquiry.

89 Cargal ("Beyond the Fundamentalist Modernist Controversy," 177) says that "(r)ather, postmodernism has come to realize that while reason and rationalism can tell us many important and meaningful things, they cannot tell us everything".

90 Jackie David Johns, "Pentecostalism and the Postmodern World," Journal of Pentecostal Theology, 7 (1995) 73-96.

91 Johns, "Pentecostalism," 73. Harvard theologian Harvey C. Cox, the author of the widely acclaimed (Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty First Century, Massachusetts: Addison Wesley Publishing Company (1995)) sees the Pentecostal movement as a prototype of the coming era and calls on it to provide more leadership in solving the problems of the world cp. Cox, H., "Why God Didn't Die: A Religious Renaissance Flourishing Around the World Pentecostal Christians Leading the Way," Nieman Reports, (The Nieman Foundation At Harvard University) 47:1 Summer (1993) 6-8, 47-49.

92 See several articles in Pneuma 15:2 (1993). Johns, in outlining major characteristics of the Pentecostal worldview in relation to postmodern developments, dialogues with the emerging systemic worldview, as explained, e.g., by Timothy Lines (Systemic Religious education, Birmingham: Religious Education Press (1987)); for a technical introduction, see E. Laszlo, (Introduction to Systems Philosophy: Toward a New Paradigm of Contemporary Thought, New York: Harper & Row (1972)).

93 Johns ("Pentecostalism," 84) reminds us that "Pentecostalism was born outside of the (then) dominant theological visions of the Christian world: nineteenth century liberalism and reactionary fundamentalism".

94 ibid. 89.

95 For Pentecostal eschatology and its influence on theology, see William Faupel (The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Theology, Sheffield: Sheffield Academic Press (1996)).

96 Johns, "Pentecostalism", 89-91.

97 God-centered knowledge arises out of the fact that "(a)ll knowledge is covenantal in nature. The knower and the known must experience, honor and respond to each other according to the true nature of each. Truth is an expression of being and since God is the ground of all that

is, he is the ground of all truth. God is thus the witness and guarantor of all knowledge" (92).

98 ibid, 92. Johns notes, furthermore, that rationalism and empiricism and any combination of the two are to be rejected as adequate sources of knowledge. Rather, a 'yada' kind of knowledge, based on Hebrew tradition, is seen as something new which does not negate reason nor sensory experiences, but rather, accepts them for what they are, "characteristics of human existence designed to function as facilitators of knowledge but distorted by sin so as to make them unreliable to the point of deception."

99 ibid, 92.

100 Walter Wink, The Bible in Human Transformation, Philadelphia: Fortress Press (1973) 34; see also provocative essay by John McKay, "When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation," Journal of Pentecostal Theology, 5 (1994) 17-40.

101 Peter Stuhlmacher, Vom Verstehen des Neuen Testaments: Eine Hermeneutik, Gottingen: Vandenhoeck & Ruprecht (1979) 125-132; Historical Criticism and Theological Interpretation of Scripture: Toward a Hermeneutics of Consent, (trans. and introd.) R. A. Harrisville, Philadelphia: Fortress Press (1977) 84f.

102 Cargal, "Beyond the Fundamentalist Modernist Controversy," 165.

103 It was, of course, Schleiermacher who was the first to extend the domain of hermeneutics from the principles of interpretation for a particular field of texts (e.g. biblical texts) to a general theory of the operation of understanding involved in the interpretation of all texts. See Paul Ricoeur, "What is a Text? Explanation and Understanding," Hermeneutics and the Human Sciences, (ed. and trans.) John B. Thompson, New York: Cambridge University Press (1981) 45ff.

104 Albrecht, Israel, McNally, "Pentecostals and Hermeneutics," 193. The issue at stake here grows from the question of what it means to study *Geisteswissenschafen* in a scientific mode, in accordance with what

Kant had done with clarifying the method of *Naturwissenschaften* in his Critique of Pure Reason. Or to put it in a slightly different way, in relation to the question of our understanding of history, "How can one studying human history describe the meaning of history apart from a speculative teleology of history, as in Hegelian idealism for instance?" (193); see also: Hans-George Gadamer, Truth and Method, New York: Continuum Publishing Corp. (1975) 193-195.

105 For a interesting treatment of this topic, from the viewpoint of Lutheran theology, see article by Jostein Adna, "Hva vil de si a tolke en bibelsk tekst," Tidsskriftfdr Teologi og Kirke, 3 (1994) 173-186 . He problematizes the concept of 'text' in a way which is very meaningful for a postmodern setting. He actually problematizes the question in two levels: first, what version(s) of the Bible to use (cf. Catholic vs. Protestant canons) and then, in reference to Gadamer and others, in a postmodern spirit considers the various proposals for a 'text'.

106 Albrecht, Israel, McNally, "Pentecostals and Hermeneutics," 143. This article by three Pentecostal scholars is a textbook example of the approach of a postmodern Pentecostal hermeneutics with a broad view of the domain of hermeneutics: "Pentecostals and hermeneutics: *Texts, rituals and Community*" (emphasis mine). They discuss biblical texts, Pentecostal worship 'rituals' and Pentecostal community as the 'text' to be interpreted.

107 Byrd, "Paul's Ricoeur's Hermeneutical Theory," 206f; see also: Joseph Bleicher, Contemporary Hermeneutics, London: Routledge and Kegan Paul (1980) 217f..

108 Gerald T. Sheppard, "Biblical Interpretation after Gadamer," Pneuma, 16.1 (1984) 125. Bultmann's program of 'demythologisation', that has informed largely the (now already old fashioned) 'New Hermeneutic' (!), as an attempt to address the problem of the distance between the biblical worldview and the modern worldview, was never welcomed by Pentecostals because of its explicit 'liberal' connotations.

109 As is well known, Ricoeur rejects Bultmann's definition of myth contending that myth is more than an explanation of the world and history. Myth is not a 'False explanation by means of images and fables". For Ricoeur, myth is "a traditional narrative which relates to events that happened at the beginning of time and which has the purpose of providing ground for the ritual actions of men of today and, in a general manner, establishing all the forms of action and thought by which man understands himself in his world" (Paul Ricoeur, The Symbolism of Evil, Boston: Beacon Press (1967) 5, cited in Byrd, "Paul Ricoeur's Hermeneutical Theory," 208).

110 Byrd, "Paul Ricoeur's Hermeneutical Theory," 210.

111 Pluess ("Azusa and Other Myths," 189-201) has applied Ricoeur's scheme on a precious part of the Pentecostal heritage, the Azusa Street outpouring of the Spirit and the doctrine of speaking in tongues as 'the initial evidence' (of the baptism of the Spirit). Pluess has also utilized Eugene Drewermann's Tiefenpsychologie und Exegese (Band 1. Traum, Mythos, Marchen, Sage und Legende (1984); Band 2. Wunder, Vision, Weissagung, Apokalypse, Geschichte, Gleichnis, (1985) Olten: Walter Verlag. Walter J. Hollenweger (Umgang mit Mythen. Interkulturelle Theologie 2, Munich: Chr. Kaiser Verlag (1982)) qualifies a true myth on the conditions that it stands a threefold test...1) it has to be applicable to the present social, cultural and economic conflicts. 2) it will always relate to the Christ event on the cross; 3) it yields a promise beyond history.

112 Paul Ricoeur, Interpretation Theory: Discourse and the Surplus of Meaning, Fort Worth: Texas Christian University (1976) 71f.

113 Byrd, "Paul Ricoeur's Hermeneutical Theory," 209.

114 Cargal, "Beyond the Fundamentalist Modernist Controversy," 178; citing Arrington, "Hermeneutics," 383.

115 Albrecht, Israel, McNally, "Pentecostals and Hermeneutics," 145.

116 See Rickie D. Moore, "Deuteronomy and the Fire of God: A Critical Charismatic Interpretation," Journal of Pentecostal Theology, 7 (1995) 133.

117 A major catalyst in this postmodern challenge of 'objective historiography' has been Hayden White's Metahistory (Baltimore: John Hopkins University Press (1973) which argued that "the facts do not speak for themselves" but rather that "the historian speaks for them".

118 Moore ("Deuteronomy," 15) reminds his colleagues that the recent interest by Pentecostal scholars on the meaning of 'narrative' is nothing else than probing into "the narrative orientation of Pentecostalism's' own theological heritage. Story or testimony had been the prime vehicle and mode of discourse in Pentecostal faith from its beginnings, long before it had become fashionable in academic circles". See also Jean Daniel Pluess, Therapeutic and Prophetic Narratives in Worship: A Hermeneutic Study of Testimony and Vision, Bern: Peter Lang (1988).

119 See Kilian McDonnell, "Improbable Conversations: The International Classical Pentecostal/Roman Catholic Dialogue," Pneuma, 17:2 (1995) 171.

120 R. Jerome Boone ("Community and Worship: The Key Components of Pentecostal Christian Formation," Journal of Pentecostal Theology 8 (1996) 129-142) has argued that while affections are the integrating core of Pentecostal spirituality, it is understandable why Pentecostal sermons and testimonies "appeal to the affective more than to the rational".

121 Robert O. Baker, "Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections," Journal of Pentecostal Theology, 7 (1995) 34-38. "Pentecostal scholars are in a unique position to deconstruct the Enlightenment myth and ideal of critical and passionless objectivity. As Pentecostals, we focus not only on orthodoxy but also on orthopraxy and orthopathy...Pentecostal readings, being informed by such a synthesis, are more holistic than has traditionally been the case in scholarly circles" (35). He is making

use of The Pleasure of the Text, by Roland Barthes (New York: Hill & Wang (1975), G. S. Clapper's John Wesley on Religious Affections, (Pietist and Wesleyan Studies 1. (Metuchen: Scarecrow Press (1989)), as well as Wolfgang Iser, The Act of Reading, (trans.) D. H. Wilson, (Baltimore: John Hopkins University Press (1978).

122 Baker, "Pentecostal Bible Reading," 35.

123 See Bishop Christopher Butler, Theology of Vatican II, Westminster: Maryland (1967) 275.

124 This is well illustrated by Cheryl Bridges Johns, Pentecostal Formation: A Pedagogy Among the Oppressed, Sheffield: Sheffield Academic Press (1993); cf. H. G. Gadamer's thesis in Truth and Method, New York: Continuum Publishing Corp. (1975) (as formulated by Ellington, "Pentecostals and Authority," 251): "In the earliest times the intimate unity of word and object was so obvious that the name was considered to be part of the bearer of the name, if not, indeed, to substitute for him...Greek philosophy more or less began with the insight that a word is only a name, i.e., that it does not represent true being".

125 R. P. Menzies, "Jumping Off the Postmodern Bandwagon," Pneuma, 16:2 (1994) 115-120.

126 Hannah K. Harrington and Rebecca K. Patten, "Pentecostal Hermeneutics and Postmodern Literary Theory," Pneuma, 16:2 (1994) 109-114. See also Sheppard, "Biblical Interpretation," 121-141. For a ather comprehensive assessment from an (American) Evangelical viewpoint, see Robertson McQuilkin and Bradfor Mullen, "The Impact of Postmodern Thinking on Evangelical Hermeneutics," Journal of Evangelical Theological Society, 40:1 (1997) 69-82.

127 For an attempt to theologically develop this idea, in relation to the most recent development in the Roman Catholic and Eastern Orthodox views of revelation, see my "Reading in the Spirit in Which it Was Written: Pentecostal Bible Reading in Dialogue with the Catholic Interpretation," Gregorianum, (forthcoming).

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To Fly on the Wings of the Spirit: Spiritual Experience in the Early Church

Stuart Burns

INTRODUCTION

This paper will consider the image of the wings of the Spirit within early Christianity, with particular reference to the "Flight of the Soul" in the Eastern Church Fathers. Writers examined include Pseudo-Macanius, Ephrem the Syrian, Aphrahat, the author of the Odes of Solomon, and the Cappadocian Father Gregory of Nyssa. In doing so, the understanding of the flight of the soul and the experience of the presence of God within the early Church will be illumined.

THE FLIGHT OF THE SOUL

"For Christ was sacrificed and his blood, sprinkling us made us grow wings, for he has given to us wings of the Spirit that we may fly unencumbered into the air of the Godhead". (Ps-Macarius, Collection II.47.2)

The image of the soul flying on the Wings of the Spirit into the air of the Godhead is a powerful one. It speaks of the journey of the soul, and of the heavenly assistance available through grace and the power of the Holy Spirit. The idea of the soul flying on wings is found throughout early Christian literature, and a study of the concept reveals the multifaceted background to the use of the phrase. This article will consider some of the occurrences of the flight of the soul in the early Church, particularly within the writings of Ps-Macarius (active c385-430 AD).

The Macarian corpus circulated under the name of Macarius of Egypt but was in practice anonymous, and parts of the corpus are held to be the Messalian Asceticon that was condemned at the Council of Ephesus in 431 AD. The Macarian corpus was originally ascribed to Macarius of Egypt (d. 390 AD), but is now commonly held to be the work of a Syrian influenced author, who was rendered anonymous at an early stage of the manuscripts' transmission, hence the nomenclature Ps-Macarius.

The Messalians, who occupied the borders of the Greek Christian and Syrian Christian cultures were condemned for their emphasis upon prayer, their lack of activity in regard to work, and partly as a result of their spiritual vocabulary. Ps-Macarius is suggested to have been a Messalian leader who was attempting to reform the tradition; he shows signs of straddling the cultural gap between the two influential cultures. In his use of the idea of the flight of the soul, Ps-Macarius stresses the experiential necessity, of the journey of the soul within the Christian life, and the reception of divine communication in the form of dreams and visions. The Macarian writings have, over the years, influenced amongst others the Hesychast tradition, Arab and Slav spirituality, Protestant Pietism and Methodism.

The concept of "pterow" (the provision of wings)1 is found frequently amongst early Christian writers, and is commonly held to be of Platonic origin. Clement, Gregory Nazianzen, John Chrysostom and Cyril of Alexandria all use "Pterus" (wings) in their description of spiritual ascent.2 The connection with Plato is found through the Phaedrus and the Symposium. The Phaedrus speaks of souls growing wings, watered by beauty, that enables them to return to the condition in which they were before they fell to earth.3 Plato regards the natural property of a wing as being to carry that which is heavy upwards, lifting it aloft to the region where the race of the gods resides.4 Thus the Phaedrus notes, "With the incoming stream of nourishment the quills of the feathers swell and set to growing from their roots under the whole form of the soul; for formerly, the whole of it was winged. Meanwhile, then, all of it throbs and palpitates, and the experience is like that of cutting teeth, the itching and the aching that occur around the gums when the teeth are just coming

through: such is the state of the soul of a man who is beginning to sprout wings5...so the stream of beauty, passes back into its possessor through his eyes, which is the natural route to the soul; arriving there and setting him all of a flutter, it waters the passage between the feathers and causes the wings to grow, and fills the soul of the loved one in his turn with love.6

In the Phaedrus myth, divine love requires that man abandon the physical desires and acts of love to experience a heavenly desire which will in turn deify him.7 Thus the human soul, once equipped with wings, is free to fly into the realm of the true and eternal ideas. The reception of wings is dependant upon the soul finding healing through love, and the recollection of beauty.8 The assimilation of the concept of the flight of the soul into the emergent Christian philosophy evident in the fourth and fifth centuries was facilitated by the images of birds and flight that were evident within the symbolism of the Christian faith itself. Judaic and Syrian images impinged upon this assimilation together with the Platonic concept of the winged soul. Bird images within Judaism are primarily those of the eagle as a symbol of worship, of royalty, of supernatural power and provision,9 and of God in the form of an eagle carrying Israel to himself. Goodenough regards the eagle in Judaism as a pschyopomp, a bearer of the soul to the next world, and suggests that the very elasticity of the concept of the soul being borne on wings into a heavenly realm allowed for the assimilation of the idea into Judaism and Christianity.10

Part of this assimilation was directed from the East, and Goodenough holds that it is the Thunderbird as a symbol of the sun in Mesopotamia, and ultimately as the symbol of the power of the gods, that carries most force in the Judaic understanding of the role of the eagle and which allowed the bird to represent the power of Yahweh.11 Judaic bird images include the association within Rabbinic tradition of the soul as a bird that normally resides in heaven, flying there as a dove at death, 12 and also regarded the dove as a symbol of chastity, due to its monogamous nature, as well as being identified with Israel.13 Goodenough further notes how Philo refers to the soul as a dove because it is at peace and unified, in

contrast to the multiple divisions of the body.14 Both images of the soul seen through the Eagle and the Dove find an echo in the Platonic idea of the winged soul, and it can be seen that the use of bird imagery, and that of wings in particular, was a widespread phenomenon. The influence of the power of the eagle has already been mentioned, and there are examples of bird/wing imagery being linked to the soul in the Syrian Christian tradition. Ephrem, (c300-373), the hymnwriter and greatest poet of the Patristic period, in his "Hymns to Julian Saba"15 celebrates the virgin as a high flying eagle, in a passage that speaks of the heavenly encounter with the "cross of light".

> Blessed are you, heavenly sparrow
> whose nest was on the cross of light,
> You did not want to build a nest on earth
> lest the serpent enter and destroy your offspring.
> Blessed are your wings that were able to fly.
> May you come with the holy eagles
> that took flight and soared from the earth below
> to the bridal couch of delights.16

A further use of the image of the virgin as an eagle is found in "Hymns for the Feast of Epiphany" in relation to the role of the Spirit at baptism:

> In the beginning the Spirit that brooded
> moved on the waters;
> they conceived and gave birth
> to serpents and fishes and birds.
> The Holy Spirit has brooded in baptism
> and in mystery has given birth to eagles
> virgins and prelates
> and in mystery has given birth to fishes
> celibates and intercessors
> and in mystery, of serpents
> lo, the subtle have become simple as doves.17

Eagle occurrences also include the exhortation to the soul to draw near to the Holy Spirit in Ephrem's Teaching Song 75.

> Let the soul, too, attempt in every way it can to reach the proximity of the Holy Spirit!
> You too body! Don't be slack! Fly like an eagle to come near to that body which gives life to all!**18**

Similarly, Teaching Song 37 speaks of both the wings of heavenly love and the wings of humanity.

> Lower the wings of your Love, that I may mount like an egret!
> Holy Wind, become the airstream, on which we beat our wings to attain to our treasures.**19**

Ephrem also regards the eagle as an image of the sovereignty of God,**20** emphasising once again the royal image of the eagle. Other Syrian bird/wing images include those of the Persian Sage Aphrahat (c340), who, in his demonstration VI "On Monks", mentions the ascent towards the heavens as a flight from the world, writing, "Let us lift up our wings as eagles, that we may see the body there where it is".**21**

He also uses the notion of the eagle's power to emphasise the protection of the Spirit upon the believer against "the adversary", writing "He that has wings flees from him and the darts that he hurls at him do not reach him".**22**

Similarly, the Odes of Solomon (c200-275), a collection of forty two early Christian hymns, speak of the wings of the Spirit protecting the heart of the believer.

> As the wings of doves over their nestlings,
> And the mouths of their nestlings towards their mouths,
> So also are the wings of the Spirit over my heart.**23**

The concept of the provision of wings is evident within early Syrian Christianity, and it is the notion of power and protection within the journey of the soul as portrayed by the eagle that is uppermost. The picture of the eagle in flight is the assimilation of the Platonic concept of the empowerment of the soul by contemplation of beauty, into the empowerment of the soul by the contemplation of divine love and grace that leads to the Christian understanding of the "Flight from the World".**24** Ps-Macarius regards this flight as dependant upon the grace of God, together with a disciplined life, and above all, as part of the journey of the soul that must be experienced through prayer, as well bodily activated through a life of austerity and self control.

It is within the writings of Gregory Nyssa (c335-394) that the assimilation of the Platonic concepts involved is best illustrated. He regards mankind as having lost the "wings of immortality" which he possessed in his original nature,**25** and regards the rising of the soul to beyond the present world as a stage along the journey back to God.**26** Flight, for Gregory, is an image of the participation in the Godhead which for the Christian is a "continuous and everlasting process".**27** Gregory states that, "Once it is released from its earthly attachment, the soul becomes light and swift for its movement upward, soaring from below up to the heights.**28** The soul ever rises higher and will always make its flight yet higher by its desire of the heavenly things straining ahead for what is to come.**29**

Gregory used the Phaedrus as the basis of his expressions of the flight of the soul beyond phenomena and towards the beauty that lies beyond the heavens, in a manner that is, as Cherniss asserts, too Platonic to be missed.30 However, Gregory instills a Christian understanding of the flight of the soul, basing the flight of the soul to God upon the attraction of like for like. He thus writes, "The soul grows by its constant participation in that which transcends it; and yet the perfection in which the soul shares remains the same, and is always discovered by the soul to be transcendent to the same degree".**31**

Thus, for Gregory, if the soul has been purified of evil, it will be with the "fair", that is with the divine,32 and yet will continue to receive from God without in any way diminishing God. He asserts from Psalm 16:2f that the wings of man are regrown though sanctity and righteousness, as seen though the eyes of God.

> When Your eyes look at me, they are averted from what is contrary; nor will Your eyes see in me anything that is contrary to me. Thus by Your eyes, O Lord, I obtain the grace of being winged again, of recovering through virtue the wings of the Dove, by which I may have the power of flight. Now I can fly and rest, and indeed in that rest which the Lord enjoyed when he rested from His creation.33

Gregory also utilises the image of the dove as a picture of the perfection which is the goal of the soul, writing, "Similarly, though the bride is a dove because of her previous perfection, she is ordered to become a dove once more by way of being transformed into what is more perfect".34

Ps-Macarius35 uses bird/wing imagery several times in relation to the flight of the soul, asserting that the wings available to mankind are wings additional to the created nature of man. That is, man was not created with bodily wings, but with the potential to receive wings of the Spirit, which will enable him to fly into the heavenly realm.

> When God created Adam he did not provide Him with bodily wings, like the birds, but He had designed for him the wings of the Holy Spirit, those wings which He purposes to give him at the resurrection, to lift him up and catch him away withersoever the Spirit pleases which holy souls even now are privileged to have, and fly up in mind to the heavenly frame of thought.36

The goal of the flight of the soul is into a "heavenly frame of thought", and it is here that Ps-Macarius locates the activity of the divine within man. That is, in this present age, God's grace teaches the mind to fly, and

releases the soul into the presence of God through prayer.37 Ps-Macarius understands the Christian life as a life of potentiality. The Christian has received citizenship of the Kingdom of God in this present time, through baptism, and has the potential to live in the heavenly Kingdom, which will be certain in Paradise, in this present age also. However, the actuating of the potentiality is dependant upon many factors, one of which is the desire of the Christian, another of which is the presence of divine grace. Flight is thus the result of petition, built upon desire.

> To fly into the divine air and enjoy the liberty of the Holy Spirit may be one's desire, but, if he does not have wings given him he cannot. Let us pray to God that He gives us "the wings of a dove" of the Holy Spirit so we may fly to him and find rest and that he may separate and take away from our soul and body such an evil wind, namely sin itself, inhabiting the members of our soul and body.38

The result of flight is therefore not only entering into the presence of God but the removal of the "evil wind of sin" that is evident within the body. This, as noted above, is accomplished by the sacrifice of Christ and the sprinkling of his blood, and actuated by prayer. This prayer is directed by the Spirit, and so the soul is transformed by grace. Thus, he writes, "Just as the feet of the birds are the wings, so the heavenly light of the Spirit takes up the wings of thoughts worthy of the soul and leads and directs the soul as he knows best.39 The Lord will...make it [the soul] light, to take up wings to the heights of heaven and transform and change it out of its own very nature".40

This change and progression of the soul is a continual process and is subject to grace. Thus, the progress is not constant although Ps-Macarius asserts that the soul in flight will not suffer harm by evil spirits, writing, "So the soul going up and down in the fire of the Spirit and in divine light will suffer no harm by any evil spirits...so the soul receiving the wings of the Spirit, and flying into the heights of heaven, is above everything and derides them all.41

There are within Ps-Macarius' wings imagery echoes of previous usages of the metaphor. The idea of the soul receiving protection from the wings of the Spirit draws from the image of power of the eagle, and is also found within both Aphrahat and the Odes of Solomon. So too is the analogy of Aphrahat of the eagle on the wing regarding the earth, and the soul in flight regarding the true position of the body. The desire for flight, so important within Gregory Nyssa is coupled not with sanctity and righteousness, but with prayer. It is this insistence upon the role of prayer within the flight of the soul that is the unique contribution of Ps-Macarius. For Ps-Macarius, the grace of the Holy Spirit, which is provided by the sacrifice of Christ, is dependant not upon an ascetic lifestyle alone, but upon prayer within that lifestyle.

Ps-Macarius also uses accessible images to further emphasise his insistence upon the experience of the flight of the soul. He compares the eagle who is "constantly upon the wing", yet with much stillness and rest, with the flight of the soul who receives the "Wings of the Spirit" and is "furnished with wings".**42** This use of the eagle as an image is connected to the power and rest that the bird displays in flight. In doing so, Ps-Macarius uses everyday images to illustrate of divine realities. The eagle is of secondary importance to the divine reality of the potential flight to God's presence that Ps-Macarius is seeking to convey.

Another aspect of Macarian thought is his use of the image of the soul flying into the "divine air"**43** and into the "air of the Godhead" (aera tes theotetos).**44** The background to this phrase is uncertain, and is reminiscent of both Neo-Platonic flight into the "One" as found in Plotinus,**45** as well as of the Eagle/Dove imagery of Judaism. However, as Ps-Macarius uses metaphors and images within his rhetorical style to convey the trials of the spiritual journey, it is possible that this particular emphasis of the phrase is of Macarian origin, created in an attempt to explain the destination of the Christian to the believers seeking instruction and advice. It is a Macarian attempt to illustrate the union with the divine, that in Ps-Macarius' view, occurs through the interchange of grace/Spirit and soul, in a concept that is understandable to his direct audience.

Ps-Macarius views the Godhead through the Holy Spirit, the foremost accessible part of the Trinity. The "air of the Godhead" is the activity of the Holy Spirit. A similar understanding is shown by Ephrem who regards the Spirit as the "air stream" or the "Holy Wind" that provides uplift to the beating of the wings of the soul. Thus, this Syrian poetic image of the Spirit as wind, is taken by Ps-Macarius and joined with the Neo Platonic idea of union with the "One". In doing so, Ps-Macarius extricates a Christian meaning from a Neo Platonic origin, and embues a powerful poetic image of the winged soul flying into the presence of God, into the emerging Christian philosophy.

Ps-Macarius' use of flight imagery is unconnected with any exegetical passage or purpose; rather it is of an inspirational exhortative genre. As such, it is difficult to draw the inspirational threads together to give an overall interpretation. However, the idea of the soul enabled to fly by the Spirit on the Divine air or air of the Godhead to the heavenly thoughts, is the Macarian interpretation of the believer's potential participation in the Godhead.

The picture of the soul in flight is thus one of the soul in freedom and protection...freedom from the weights of the earthly distractions to prayer, and protection from evil whilst on the journey of prayer. The cleansing power of the Godhead is released through prayer, and the soul in such a state communes with God in the "heavenly frame of thought" and in the power of the "air of the Godhead", receiving visions and dreams. The image portrays a temporal state and not a permanent residence for the soul. Ps-Macarius regards the soul as receiving wings at baptism, the believer appropriating that which was made available for him by Christ at his crucifixion. The believer is thus equipped for potential flight, potential communication. The life of ascetic discipline and, above all, the life of prayer within the ascetic lifestyle actuates the potentiality, but is also subject to the vagaries of divine grace. In Ps-Macarius' understanding, grace is not constant, and ebbs and flows according to the divine will. As a consequence, the journey of the soul is not constant. Ps-Macarius thus refers to "twelve steps" on the journey to perfection, writing, "'In a manner of speaking, there are twelve steps a person has to pass to reach

perfection. But again grace may recede somewhat and he descends to the next lower level, now standing on the eleventh step".46

In the flight of the soul, the believer is open to evil influences and is liable to sink as much as soar. Ps-Macarius' emphasis is as much on the uniqueness of the place of prayer in his asceticism as it is on his progressive soteriology and the potential to fly into the presence of God whilst still bound by the earthly body.

Within the Church Fathers, it is a life of self control (enkrateia) that enables the soul to receive the divine assistance that is required to "fly on the wings of the Spirit" and to communicate with the divine. The community that Ps-Macarius was seeking to create was a pure Church, a community of believers that were wholehearted in their response to God, and who received communications from God when in receipt of an abundance of divine grace, and who acknowledged the transient nature of their position on the journey. As such, Ps-Macarius' brotherhoods are communities of those who partake of the divine,47 and are "participators of the secrets of the heavenly King".48 Ps-Macarius recognises the danger of not allowing the Spirit to work upon the heart because of a lack of discipline and asceticism, but he also counsels against those who, having experienced divine grace and are living a life of self control, assume that they are free from sin.49 The experience of grace that results in "flying on the wings of the Spirit" does not bring the Christian into perfection, and Ps-Macarius is at pains to emphasise this. The Macarian community is thus a community of potential perfection rather than achieved perfection, which is based around an ascetic lifestyle.

The spiritual experience of the early Church, as seen through the Church Fathers we have examined above, is often couched in a language and form that is difficult to penetrate with any precision. However, this language is often poetically beautiful and reveals spiritual guidance to those willing to penetrate both the language and the often paradoxical statements contained within it. The teaching on flight emphasises the need for discipline in body, desire in heart, and the provision of divine grace for the soul to grow wings and fly into the presence of God. Such variants go

some way to explaining the apparent fluctuations in the experience of the presence of God within the early Church, and illuminate the struggle of the Church to adequately explain and teach on spiritual progress. The experience of God that these Fathers sought was always potentially available, but not always achievable.

Endnotes

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9. Ex. 19:4; Deut. 32:11; Ps. 103:5; Is. 40:31.
10. Goodenough, Jewish..., 121.
11. ibid, 127, 129.
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13. ibid. 44; Midrash Rabbah, Song of Songs, I. xv. 2.
14. Goodenough, Jewish..., 8.38; Philo, Quis Rerum Divinarum Heres, XXX (125-127); Ambrose. De Issac vel amina, vii. 59.

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20. "Hymns on the Nativity", XVII.2.

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31. Danielou, From Glory..., 198; Commentary on the Canticles Sermon 6.

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36. 1.48.6, 9.

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38. 2.2.3.

39. 2.1.9.

40. 1.44.5.

41. 2.30.6.

42. 1.14.23.

43. 2.47.2, 11.2.3.

44. 3.1.2, (mirrored in 2.47.2) 3.4.2.

45. Plotinus, The Enneads, VI.9.7,17-28.

46. 2.8.3. Ps-Macarius does not list the steps.

BOOK REVIEWS

Mark W. G. Stibbe., *Explaining Baptism in the Holy Spirit*, (Tonbridge: Sovereign World Limited, 1995) 60 pages.

The book aims to explain Baptism in the Holy Spirit clearly and concisely. It contains six chapters dealing with passages, profile, proof, purpose, problems and preparation, along with a preface and postscript. The alliterative headings automatically lend themselves to thoughts for sermons and are well thought out. The earlier chapters raise questions which on the whole are answered well in later chapters. The book is clearly biased to the Evangelical view of baptism in the Holy Spirit, but this did not devalue its usefulness.

The first chapter discusses the texts that are primarily concerned with the phenomenon of Spirit Baptism in the Gospels and Acts and also 2 Corinthians 12:13. This is followed by a summation of the historical order of events associated with Spirit Baptism. Having established a scriptural basis and historical framework, the book then goes on to explain what Baptism in the Holy Spirit is.

In chapter two, the discussion of the word "Baptism" provides several good points. It highlights the importance that all believers are baptised in the Spirit. The book also discusses the other phrases used to explain the coming of the Holy Spirit on believers. Stibbe's conclusions that Baptism in the Spirit is an essential experience for every believer, that Baptism should occur at the beginning of every Christian life, and that Baptism may be followed by subsequent infillings will appeal to many people.

The chapter relating to proof of the Baptism, for me, provided the highlight of the book. Internal and external proofs are discussed, the emphasis on individual internal change that is accompanied by one of a variety of charismatic utterances is good. Personally, I found this chapter

refreshing, and the conclusions appear to represent the diversity of Biblical evidence available.

Chapter four draws conclusions about the purpose of being baptised in the Spirit. Again the alliteration and mnemonics will provide some interesting sermon outlines. The conclusions drawn are also backed up by Scripture references. However, I am not convinced that the methods used to achieve the conclusions are valid. The argument that Jesus was "Baptised in the Spirit" seems to read more into Jesus' Baptism than the text allows.

The problem with chapter five is that it seems to deal with two major areas, both of which would have benefited from having their own chapter. The discussion of the different doctrinal positions regarding when the Baptism takes place could be extended. It could also have covered the more Catholic doctrine that the Spirit is imparted at confirmation. The author does not attempt to hide his views, a fact that does the book no harm. The second half of this chapter would also have benefited from being extended. It briefly mentions four reasons why the Spirit is not always received immediately. I found this exercise worthwhile, and would have liked to have seen much more discourse on this topic.

The final chapter draws its structure from a mnemonic and is about preparation for Spirit Baptism. Given the conclusion reached in the previous chapter, I found the need to prepare new converts for Spirit Baptism something that appeared as a contradiction. Despite this, it does provide a good guide for people involved in actively encouraging Christians to receive the Spirit's Baptism as a dynamic experience.

Overall, the book impressed me. It set out to deal with a difficult issue in a short booklet, a fact that automatically endeared it to me. The book avoided getting bogged down in the usual doctrinal debate (apart from the

appendix). A few more pages and a slightly longer structure would have greatly increased the book's usefulness. The book is well written, and its structure is well thought out. The mnemonics and alliteration particularly appealed as did some of the word play.

Nigel Potter

Drusilla Scott, *Michael Polanyi*,

The name of Michael Polanyi may be unfamiliar to many readers, and why should a Hungarian-born Professor of Physical Chemistry have any relevance to the distant world of Theology? However, I suspect that some readers will have come across his name and may even be familiar with some of his philosophical thought, for it is in this discipline that Polanyi has much to offer a Church seeking to relate to contemporary culture. This is why Scott's book is so important.

As a scientist, his credentials are impeccable (absorption of gases were a speciality); he corresponded with Einstein and before the Second World War, was given a chair at Manchester University. However, his appeal to Christians is related to his important demonstration that a scientific mindset denying any kind of subjective knowledge is built on false premises. Polanyi correctly discerned the terrible dangers that existed for both society and science if such a mindset prevailed and in his own inimitable way sought to bring correction. Such misunderstanding, he reasoned, could even be responsible for some of the great evils that have been perpetrated in the name of science and advancement in this century. To quote Scott, "He came to believe that a terribly mistaken understanding of what science is has distorted our whole outlook and alienated men from their powers of understanding the world. Polanyi, himself a scientist, found himself driven to question this scientific world view". And so he entered the arena of philosophy, laying the foundations for a system of knowledge that was not at odds with a free-thinking society. Polanyi's thought offers hope and encouragement to all who would feel intimidated by the likes of Richard Dawkins who claim in Newbiggin's words, "to

represent a superior kind of knowledge by which all the rest of our knowing is to be tested and judged".

I suspect that Michael Polanyi could be to epistemology what C.S. Lewis has been to Apologetics, if his thinking can be adapted to a 'non-special audience'. It is for this reason that we are indebted to Drusilla Scott, a personal friend of Polanyi, who has made his ideas available to a greater audience through the writing of this book. It seeks to set out the fundamentals of his thought as it connects with contemporary culture, and so to make Christian interaction with the scientific mind-set a greater possibility. Not that Polanyi was writing for Christians seeking to find common ground with modern culture; this was not his crusade, but it is one of those happy coincidences that this scientific philosopher should recognise the false premises of the scientific world view and that he should feel compelled to make them known to a non-scientific public. In doing so he clearly demonstrates the subjective, personal side of knowledge, that we all know is there, but which seems to be rejected by a scientific world view that espouses an objective, materialistic, impersonal, deterministic view of knowledge.

In successive chapters, Scott leads us through the intricacies of Polanyi's philosophy, although she admits that approaching Polanyi's work directly can be difficult, not because he writes in a difficult style, but because his thinking is so opposed to the prevailing thought patterns of contemporary society. Issues covered include the problem of knowledge, a reasoned defence of tacit knowledge, the issue of reality, the question of truth and free society, a presentation of Polanyi's world of many-levels, the problem of mind and body and the nature of personhood.

Although Scott writes for 'everyman', I suspect that those unfamiliar with the basic ideas of epistemological thinking or the scientific materialist world view may find certain aspects of this work hard going. Some knowledge of the subject will be a distinct advantage, and for those with that knowledge this book provides an excellent introduction to Polanyi's thought. It also provides copious ammunition with which to bombard the once impregnable walls of scientific certainty.

One of the key chapters in the book relates to what Polanyi calls 'tacit knowledge'. Scott demonstrates the way in which Polanyi rejects the myth of scientific knowledge standing alone and shows that even scientific knowledge must have a basis in tacit knowledge. It is through tacit knowledge that we can ride bikes, bake cakes and recognise our children. For Polanyi, such knowledge is fundamental to all knowledge; it is tacit knowledge that allows a scientist to both perceive a problem and perhaps even to chart its solution. Such knowledge is then introduced to scientific method allowing the scientist to prove or disprove his theory. In doing so, the scientist is utilising skills he learned as a baby - how fortuitous!

Two things stood out for me as I read the book. Firstly, Polanyi was essentially a realist; he believed in all that he saw, questioned it perhaps, but did not dismiss it simply because it did not fit in the mould of a scientific world view. Secondly, in the realm of his scientific experimentation and philosophy, he would "shoot from the hip"; first he drew his conclusions and only then sought to find the reasoning to support them. He was prepared to allow his experience to lead him to conclusions, rather than tying his own hands with formal reasoning. In so doing, he has bequeathed, to the world, high class thinking of great value and Scott has made this available to a wider body of people and is to be commended for doing so with such clarity. Polanyi should also encourage every thinking Christian to have the confidence to present the true claims of the Gospel to a generation that is sceptical of all truth and has relegated religious beliefs to the private realm of personal values. The Church must, if it is to successfully impact society, return Christian teachings and values to the public domain, and the thought of a relatively obscure chemist has provided us with the means to do so.

Malcolm Dyer

Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, (Peabody: Hendrickson 1997) 495 pp. ISBN *0943575362.*

Walter Hollenweger's new book is not a remake of his: *The Pentecostals,* published in *1972.* Instead of describing and commenting on the worldwide movement by region, he focuses on the roots of Pentecostalism and follows deductions and implications through to the present day context. Thus, the book goes further than, for instance, Harvey Cox's *Fire from Heaven.* It makes for fascinating and challenging reading in theology. The style is narrative/illustrative, but at all times, deductive, sharp, and sometimes (by his own admission p. 180) stinging. In any case, the book is filled with a wealth of useful information; proof that he has been collecting data and dialoguing with the issues of this movement during his whole academic career.

Hollenweger focuses on five historical roots, which he claims have shaped Pentecostalism. These will also constitute the outline of this review. The first one being *the black oral root.* He begins with the role of William Joseph Seymour at the very beginnings of Pentecostalism in the USA. This gives him the opportunity to reflect on a theology developing out of an oppressive situation and the problem of racism today. Reconciliation across the race line has been demonstrated by the "miracle of Memphis" between mainly white North American Pentecostal denominations and their black counterparts. Does the indwelling of the Holy Spirit take away racism? How does the situation look like in South Africa? Hollenweger takes up again the plea for "A Relevant Pentecostal Witness". Does not the Pentecostal experience of the Spirit bring about new theological, social and political consequences?

Black/oral roots are also seen in the independent churches of Africa, churches which do not necessarily have the same historical beginnings as the mainline Pentecostal churches of the West, but do, phenomenologically, share all essential characteristics of Pentecostalism. Furthermore, Hollenweger looks at oral/intercultural aspects of the

movements in Mexico, Chile, Korea and England. He culminates this section with a "Plea for a Theologically Responsible Syncretist". This chapter is a challenge in itself.

The second root which Hollenweger analyses he calls the *catholic root.* Besides the fact that Pentecostalism and Roman Catholic religiosity share similar world views (natural/supernatural), both rely on church hierarchies, and generally accept an *ordo salutis* which allows for two or more stages of salvation, there is a theological connection between the two through the works of John Wesley and later through the teachings of the Holiness movement. The author goes on to reflect on the significance of the Catholic Renewal Movement, the overcoming of past polemics, tensions between experience and doctrine and ends that section by discussing the problems and promises of the Roman Catholic/Pentecostal Dialogue, which has been taking place since 1972.

Then, there is, of course, also the *evangelical root* within Pentecostalism. The effect of the higher Christian life movement through the Oberlin theologians can, according to Hollenweger, be seen, for instance, in the ethics of Frank Bartleman or in pacifism so common in early Pentecostalism. Evangelicalism also is central in relation to the development of North American white Pentecostal churches. Reassessment on both sides allows for changes and positive prospects. Or can we afford to go our own ways?

The fourth root that Hollenweger discusses is the *critical root.* There have always been Pentecostals who have reflected critically on their church, their experiences and their communal contexts. Hollenweger, however, focuses this time on the present emergence of Pentecostal scholarship. These 130 pages are a mine of information for researchers interested in the past and pushing forward in the various disciplines where Pentecostalism has made and can make a difference. To go into detail here would not do justice to the valuable interaction with Pentecostal scholars and valid challenges raised. The discussion ranges from Pentecostal liturgy to hermeneutics (where Hollenweger adds information

from his personal experience), from liberation theology to personal salvation, just to give a few examples.

The last root elaborated upon is the *ecumenical* one. In view of the fragmentation of Pentecostalism, it is important to remember that the movement started with an ecumenical concern. Hollenweger supplies biographical sketches of Jonathan A.A.B. Paul (Lutheran), Louis Dalierre (Reformed), Alexander A. Boddy (Anglican), and Gerrit Roelof Polman (Salvation Army). These are all men who influenced early Pentecostalism in Europe. In other chapters, tracing later developments, the role of David J. Du Plessis, Kilian McDonnell, Cecil M. Robeck, Peter Hocken and others are described as important figures of Pentecostal/Charismatic ecumenism. Position papers, such as that of the United Presbyterian church, USA, should be an incentive for dialogue. Hollenweger criticises the idea that the fragmentation of churches results in church growth, a concept that has gained significance in the discussion about the "third wave" churches. To be charismatic should not serve as an excuse for individualism, but rather as a force for dialogue and unity. Hence, he welcomes the fact that some Pentecostal churches have joined the World Council of Churches and other organised structures of ecumenism.

In his conclusion, Hollenweger focuses on two points. First, he spends some time addressing a problem, namely the victims of Pentecostalism. By that he means those Ex-Pentecostals who have been wounded, broken and forced to leave the movement and now fight their former friends because their Pentecostal experience and vision would not fit the interpretative grid established by the hierarchy. To my knowledge, this is the first time that someone has seen the need to raise this issue publicly. Secondly, he focuses on a promise. He argues that if this movement be of the Spirit, then Pentecostalism has something to say to other Christian churches. He thus writes, "For example, it can help the sleepy *theological faculties* and *theological colleges* (particularly in Europe) once again to become places where religion is not only discussed but lived and analysed; where thinking and prayer are complementary, where oral theological scholarship and homiletics is discovered and tested; where the prison of propositional theology (and liturgy!) and of Western theological jargon is

broken up; where ecumenicity is not the hobby horse of a few experts but part and parcel of theological thinking and ecclesiastical practice; where biblical pluralism is not doctrinally domesticated but recognised as one of the most important gifts of biblical tradition; and where therefore several different spiritualities are not only accepted but tried and tested..." (p. 394, emphases his).

In concluding this review, three things could be said. First, one could ask, how is Pentecostalism developing? Where will it steer into the next century? Hollenweger has worked hard to provide the younger generations with food for thought and hope for action. Secondly, it is worth while reading Hollenweger's footnotes, they provide the reader with an additional amount of interesting and useful information (even though, it must be admitted, quite a few spelling and formal errors have crept in). Thirdly, it should be noted that the English text is not in all parts identical with the German edition. Those reading German and having a particular interest in the German speaking context should read: W.J. Hollenweger, *Charismatisch-pfingstliches Christentum. Herkunft - Situation - Okumenische Chancen,* Vandenhoek & Ruprecht, 1997, 520 S. ISBN 3525554354.

Jean-Daniel Pluess

Keith Warrington (ed.), *Pentecostal Perspectives*, (Carlisle: Paternoster Press, 1998) pp. xiii + 222.

This book is a valuable collection of essays on the history and theology of British Pentecostalism. It will help present-day members of Pentecostal churches appreciate the origin and development of their movement and it will inform Christians in other traditions of the changes that have gone on in the Pentecostal denominations in the last sixty years. Six of the eight authors are, or have been, involved in Bible College lecturing and all speak from first-hand experience of Pentecostalism.

In the first chapter, Malcolm Hathaway describes the origins and growth of the Elim Pentecostal Church, majoring on its founder George Jeffreys, regarded by many as the greatest British evangelist of this century. Like his brother Stephen, George was converted in the 1904 Welsh Revival and came into Pentecostal experience in 1910, apparently in Bournemouth under the ministry of William Hutcheson, a fact later obscured by Jeffreys in order to distance himself from the doctrinal derivations of the latter (p.10). Jeffreys' ministry came to prominence at the Sunderland Convention of 1913 and he was invited to Belfast, establishing the Elim Evangelistic Band in 1915 (p.12). Hathaway makes clear the strengths and flaws of Jeffreys: the impact of his healing crusades and his commitment to British Israelism, which created great tension with other leaders of Elim. Initially, Jeffreys had sole control of the new denomination, but when power was later centred in Elim's Executive Council, Jeffreys aggressively promoted local church government to the point of breaking with Elim and forming the Bible pattern Church. Hathaway provides a perceptive account of this traumatic schism within its social and doctrinal contexts. He concludes with a helpful discussion movement, of which the burgeoning house churches were seen as a threat (p. 29f).

William Kay undertakes a similar task regarding the history of the British Assemblies of God in the second chapter. He draws interesting contrasts between Alexander Boddy and Nelson Parr (p.46), but one would have liked to have known more about the ministries of key leaders of the Assemblies of God, such as John and Howard Carter, Donald Gee, etc., in the first twenty years of the movement. More, however, can be found in Kay's book *Inside Story*. Like Hathaway, Kay illuminates the historical and social contexts of the movement and the changes in doctrinal emphasis. Kay argues, "the core distinctives of the British Assemblies of God have remained unchanged, but that auxiliary distinctives have altered" (p.51). He then asserts, "The core distinctive was the belief that the Baptism in the Holy Spirit is accompanied by evidential tongues". But this seems to me to be far too narrow. Tensions arose regarding the Charismatic movement, apparently in an undemocratic direction: "voting was almost entirely removed from the Conference floor and leadership was

more clearly vested in local superintendents" (p. 53f). Recent theological debate has been dominated by five major issues: tongues as the sole initial evidence of having been baptised in the Spirit; premillenialism v. Charismatic postmillenialism; the supposed demonisation of Christians; the new roles of housegroup leaders; and the expectancy accorded to divine healing and its supposed basis in the atoning death of Christ (p. 55f). Generally, traditional Assemblies' theology has been reaffirmed by the leadership, but, like Elim, due to significant developments in theological training, with considerably more theological sophistication.

In chapter three, Richard Massey, the Principal of Birmingham Bible Institute and a student of Donald Gee, explains the deep commitment of Pentecostals to the authority of the Bible and their understanding of the present-day role of prophecy in relation to that. While there has been an increasing recognition of the principles of hermeneutics and thereby an avoidance of naive literalism, nevertheless Pentecostals are committed to belief in biblical inerrancy as expressed in the Chicago Statement of 1978 (p.65). However, Massey thinks that the danger is still present in Pentecostal preaching of the over-allegorisation of biblical texts, rather than taking their plain meaning (p.70). Massey notes that Walter Hollenweger accuses Pentecostals of failing to maintain a prophetic ministry that addresses "the problems for which the world and church cannot find answers" (p.71). Massey supports David Pytches' "two-tier" view of prophecy: an authoritative level in which God speaks directly through a prophet and a "low-level" prophecy in which scriptural truth is applied in a particular way to modern situations (p.73). Discussion follows on the views on prophecy of David Hill, Wayne Grudem, Max Turner, Don Carson and Mark Cartledge.

In the fourth chapter, Siegfried Schatzmann takes various Pentecostal writers to task for failing to properly recognise that the "gifts of the Spirit" are essentially manifestations of God's grace (p.81) and for drawing an artificial and unscriptural distinction between supposedly wholly supernatural phenomena and the prosaic use of natural talents. Pentecostals wrongly think that "the Holy Spirit's power and natural talents are mutually exclusive" (p.82). Schatzmann also states that

Pentecostals err when they impose the Lucan perspective on the gift of the Spirit upon Paul, for whom Spirit baptism is "part and parcel of the believer's initiation into the new life of Christ, of salvation" (p.84). Jeffrey's desperate ploy of distinguishing the Spirit of Christ from the Holy Spirit is rightly condemned (p.85). For Schatzmann, consistency between Luke and Paul may be found in noting that "Luke's purpose for writing acts is substantially different from Paul's purpose for his letters" (ibid). Pentecostal overemphasis upon the nine gifts of 1 Corinthians 12: 8-10 is criticised in view of the other charismata being listed in 1 Corinthians 12:28 and Romans: 6-8 (p.89). But Schatzmann accepts that a more balanced view of this prevails today.

In the next chapter, by way of contrast, David Petts, the Principal of the Assemblies of God College, defends the usual Pentecostal exegesis of the key texts in Acts which affirm that the baptism in the Spirit is subsequent to regeneration and manifested by speaking in Tongues. Petts holds to the "immediate subsequence" view and would prefer to speak of "separability" rather than "subsequence" (p.100). He effectively answers the common charges that Acts cannot be used for constructing doctrine, that historical events cannot be used to establish an experienced norm for today, that the Samaritan episode of Acts Ch. 8 cannot be used to support the Pentecostal position (p. 109f), and that 1 Corinthians 12:13 excludes the Pentecostal separation of the baptism in the Spirit from regeneration (p. 112f). Whereas Schatzmann holds that Paul's view excludes subsequence (p.84), Petts holds that Ephesians 1:13 supports it (p.100). It is however surprising that Petts makes no reference to the sophisticated arguments of James Dunn and Max Turner concerning the Pentecostal doctrine of subsequence. Petts concludes by discussing pastoral problems arising from Christians not speaking in tongues after seeking God for this gift.

The next topic is eschatology and James Glass expounds the three traditional views relating to the millennium. He explains the influence of the Brethren in the widespread adoption of dispensationalism and the doctrine of pre-tribulation rapture amongst early Pentecostals. He also notes that diversity of eschatological expectations is evident amongst Pentecostals today, evidenced by Elim jettisoning premillenialism from

their statement of faith in 1994, although it is true that historic premillenialism, with its expectation of a post-tribulation rapture, is still widely held. One would have liked to have known more about the eschatological significance they gave to the First World War, the liberation of Palestine by General Allenby in 1917, the rise of Hitler and Mussolini, the Second World War, the Jewish Holocaust, and the founding of Israel in 1948. Glass fails to bring out the historicist interpretation of Revelation by many Pentecostals and the use made of numbers in the book of Daniel to layout the supposed divine timetable for history. However, he helpfully explains the historical and social factors that influence the development of Pentecostal eschatology.

Keith Warrington, lecturer in New Testament studies at Regents Theological College expounds Pentecostal views on healing and exorcism. This chapter reflects a change in expectation from earlier assertations that God wills to heal all sick people because healing is in Christ's Atonement (p.155) to a more sophisticated expositions of New Testament material, which majors on the mysteries of the divine will regarding "unanswered" prayer (p.149). A critique is provided of common explanations that were given when healings did not occur (p. 151f). It would have been interesting to have had some detailed accounts of the remarkable and medically verified miracles that occurred in the ministries of, say George Jeffreys or Smith Wigglesworth. As it is, he describes "a major paradigm shift in theological understanding" (p.154), but one is left wondering whether divine healing can be represented as a regular and viable promise to be set before sick people, especially the terminally ill and handicapped. Warrington provides a thorough exposition of James 5:13-18 against its historical and social context and discusses the nature of faith in the ministry of divine healing (p.162). Discussion of the traditional doctrine of healing in the Atonement (p. 169f) is too brief given its importance and promotion by word of faith teachers. On the vexed question of the possibility of the demonization of Christians, Warrington advocates "a sliding scale of intensity from temptation, through persistent oppression of the mind, to control of a specific area of ones life by a demonic force" (p.174). Many useful things are said in this chapter, which challenges us

to consider how we each should respond to and be involved in the ministry of healing.

Neil Hudson discusses the changing nature of Pentecostal worship. Written very much from a modern perspective, Hudson has many perceptive things to say on the motivations of change from traditional worship to the easy triumphalism of modern choruses (p. 198f). One would have liked a clearer exposition of the implied values of the "liturgies" of earlier Pentecostalism; the present writer is of the view that current modes of worship are commonly a paradoxical mixture of Pentecostal joy and a self-orientated indulgence of one's emotions. I think that the representation of personal cost and sacrifice embroidered in now-defunct older hymns could have been given more emphasis. Certainly, Hudson is right to highlight the formalism prevalent in Pentecostal worship of the 1950-60's (p.181) and the tensions that arose due to new styles of worship imported from the independent churches of the Charismatic movement (p.183). The restoration of prophecy (p.184) and singing in tongues (p.190) is noted, along with prostration after prayer (p. 192f). Much more needs to be said on the release of subconscious forces in liberated worship but there are helpful comments on the particular attitudes and expectations that are created through these activities. Hudson notes the current dangers of a false triumphalism and an inadequate view of spiritual warfare (p. 196f). The challenge of what are appropriate forms of worship for a contemporary Biblically-based Pentecostalism is presented by Hudson, but, inevitably, not answered within the space of a chapter.

The final chapter by Richard Bicknell highlights the lack of any developed Pentecostal theology of the "ordinances", more particularly, baptism and the Lord's Supper. All forms of High Church sacramentalism are eschewed (p.217) with the result that Pentecostal teaching merely emphasizes Christian witness and obedience to Jesus. Memorialism predominates in the understanding of the Lord's Supper (p.207). Bicknell clearly expounds the reasons for the significance accorded to the ordinances by Pentecostals and hints at a possible Pentecostal theology of the sacraments that would emphasize the vivification of the believer by the

Spirit when participating in them (p.222). Clearly there is room for development along Calvinistic lines, of the sacrament as "means of grace".

To sum up, the essays in this book will enlarge the understanding of Pentecostals and help non-Pentecostals to comprehend what Pentecostalism is like from the inside.

Julian Ward

John C. Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought*, (Sheffield: Sheffield Academic Press, 1998)

After introducing the raison d'être of the book, Thomas deals with each of relevant texts in depth, commencing with James 5:14-16. Although the purpose of the book is ostensibly to explore the role of the demonic in illness, the topics of illness and healing are also researched in detail. Copious references are made to relevant literature, his conclusion being that sin may have a causative effect in initiating sickness, though recognising that not all sicknesses result from personal sin.

He next explores the Pauline literature. Again though the prescribed aim is to explore the role of the demonic/devil in sickness, the whole issue of sickness is surveyed. He dismisses the role of the demonic in the sickness/death that results from an abuse of the Lord's Summer at Corinth and proffers a divine providential reason for Paul's ministry in Galatia (4:13) through illness. With regards to Paul's "thorn in the flesh", he concludes, after exploring the options, that the identity was of a physical infirmity. Of pertinence to the thesis, he deduces that the ultimate origin of this illness was God, though with an unexplained (by Paul) co-agency with the devil.

Exploring the Gospel narratives concerning healing, he affirms pedagogical purposes for their inclusion by the evangelists. He affirms a divine origin for sickness in the Johannine literature which never attributes

illness to the devil/demons and shows no interest in the topic. However, he accurately notes a different perspective in the Synoptics where sicknesses are described as being caused by demons, the restoration being affected by way of exorcisms, though not all illnesses are attributed to demonic origin neither are the demonised always affected by sickness. In the case of Simon's mother-in-law, he concludes that a demonically initiated illness is being described though not resulting from the woman being "demon possessed", mirrored in the apparently demonically inspired storm (Luke 8:24).

In the book of Acts also, Thomas locates evidence that attributed illness to God, to "natural causes" and to the demonic/devil. In a very helpful concluding section, he begins to develop a framework in which it is possible to entertain the varying elements involved in the initiating of sickness/death. These sub-divide into the following:- God, the devil/demons (including demon possession and demonic affliction) and natural causes.

Although not directly pertinent to the central aim of the book, he also includes information relating to the reversal of illness. This is not a comprehensive section (and to that extent could have been omitted for fear that some readers may assume that this is all he has to say on healing praxis). The final chapter offering salutary pointers for Pentecostal/ Charismatic Christians is a worthy base for objective and collaborative discussion.

At times, the plethora of information is such that the aim of the book is lost in helpful, but ancillary comment. The title could well have been truncated to "Disease and Deliverance". Perhaps, this is its greatest strength, given that an exercise to determine origins of illness may have been too clearly determined by the text itself.

This is a very good book for a number of reasons. It is careful and objective in its presentation; it is written from within a Pentecostal/ Charismatic context and that it deals with healing/exorcism, it is to be commended as a rare presentation in a multitude of experience - based on

biographical books on healing/exorcism; is provocative but not unsafe. It will be dialogued with by others and in that regard should be placed in all theological libraries.

Keith Warrington

THE EUROPEAN PENTECOSTAL THEOLOGICAL ASSOCIATION

History

The European Pentecostal Theological Association was founded in 1979 as a Fellowship of those actively engaged in Pentecostal education or ministerial training in Europe. Membership is open both to individuals and institutions who agree with EPTA's purposes and share its convictions. Many of Europe's finest Bible Colleges are included in EPTA's membership.

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1. To promote excellence and effectiveness in Pentecostal scholarship, ministerial education and theological literature.
2. To foster exchange, fellowship and co-operation between member institutions and individuals.
3. To foster exchange and fellowship between the Association and other associations with similar objectives and commitments.
4. To strengthen the testimony of Jesus Christ and His Church in Europe and to bring glory to God in all actions and concerns.

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Each year the Association holds its annual conference at a different venue, usually in the facilities of a member institution. These meetings, in addition to the necessary business, include papers, seminars and discussions that stimulate theological discussion and encourage an interchange of ideas and information.

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