

CHAPTER ONE

INTRODUCTION

A CRITICAL ANALYSIS OF THE THIRD AND FOURTH WAVE OF PENTECOSTALISM

1:1 THE CHALLENGE PRESENTED BY A CRITICAL ANALYSIS OF THE THIRD AND FOURTH WAVE

The thesis will be a critical analysis of the Third and Fourth Wave of the Spirit. The challenge is to determine from a biblical point of view whether these are genuine Waves of the Spirit that logically follow the Classical and Charismatic Waves or simply the opinions and viewpoints introduced by individuals. Discovering if the proponents of the last two Waves still hold or have radically changed the basic Pentecostal doctrine of the Classical and Charismatic Waves. This thesis will also examine their understanding of the office of the Prophet and Apostle as compared to the understanding advocated by the First and Second Waves. There will be an analysis of their writings to discover their method of approach that leads to statements they make in regards to the developing doctrines. Finally a critical analysis will be made of the inclusion of three prominent previous spiritual movements that quickly faded.

The Third Wave was initially called the Signs and Wonders Movement, and the Fourth Wave is called the Apostolic and Prophetic Movement. These Waves claim to be in line with and an ongoing development of the First and Second Waves of the Spirit, despite the

fact that they do not hold the same basic doctrine of the Holy Spirit as the first two Waves. Seemingly the Third and Fourth Waves do not wish to declare very openly their doctrinal stand on the Holy Spirit since they only mention it very briefly. However it needs to be noted that it is a complete reversal of the Classical Pentecostal position. The Third Wave deals not only with the growth of the Vineyard Church but the understanding of the office of the Prophet. The Fourth Wave deals principally with the office of the Apostle and its implications for the church today. The Third and Fourth Waves base their concepts of the Prophet and Apostle on the text of Eph 4:11. The proponents claim that the concept of the Apostle and the Prophet which are included in the ascension gifts or the five-fold ministry have always been in Scripture, but for centuries the church has accepted and used only three of these five gifts. The two gifts to the Church of the Prophet and the Apostle that they claim to have now discovered need to be released and effectively used in the church. They state that following the Dark Ages, in AD 1517 a Church Restoration movement began with people like Martin Luther, John Wesley and D.L. Moody; all of whom they claim were apostles. These men became patterns for change in their day and age. Patterns for change have always been revelatory, causing reformation, restoration and then transformation. It is paramount that church leadership changes first then subsequently the church will follow. If the church changes first we will have revolution. The process of change is always transformational so the New Apostolic-Prophetic paradigm is thus a movement not a denomination. This will lead the Church to a new understanding of church leadership, which will include both the Prophet and the Apostle. The Prophet is the one who hears from God and the Apostle is the one who affirms that the Word is needed. Apostles receive fresh revelation from God and move the

church forward. Their claim is that titles are really not important, but it is a change of wineskin that is so essential. The new paradigm is drawn from Ephesians and they say that the mystery that is now being revealed, which Paul speaks about in Eph 3:3-4 is the revelation of the offices of the Prophet and the Apostle. Since the five offices were given to build people so that they could do the work of the church Eph. 4: 11-12, now with the advent of the Apostle and the Prophet the body of Christ can be made ready for his return. The Third and Fourth Waves claim this is progressive revelation, which talks about a rank of leadership in the church it is not a case of hierarchical supremacy. They contend that once we recognize and approve of the office of Apostle and Prophet the foundation can be laid. The foundation has been missing and they are now going to lay the foundation properly so that the church can be built. This thesis contends that while there is a ring of truth about the general statements concerning this new paradigm, a closer look at their theological ideas reveals major errors. The Third and Fourth Waves claim that

1. they are a continuation of the First and Second Waves. This they cannot be because they have reverted to a pre-holiness stand of one experience of the Holy Spirit in salvation. This will necessitate first a purview of the work of the Holy Spirit and a detailed study of the validity of the biblical Pentecostal position of salvation followed by the Baptism of the Holy Spirit.
2. they are an ongoing development of the First and Second Waves. It is clearly seen from history that the first two Waves were indeed sovereign moves of the Spirit. The Third and Fourth Waves are ideas introduced by individuals pointing out that they are not sovereign moves of the Spirit.

3. the Spirit has shown them the necessity of a return of the offices of the Prophet and the Apostle. This now completes the five fold ministry of Eph 3:11 without which the church can never be built up and ready for the return of Jesus Christ. They develop the Scripture they use, however, on the basis of eisegesis. They claim that their theology is built on divinely revealed truth, but their writings are replete with eisegetical statements. Evidently, experience, visions and the personal word from the Lord have now taken precedence over the biblical truth.
4. they have incorporated within their own parameters three old theological movements, which were abandoned within a few years of their formation, as unbiblical. These three past historical movements are the (New) Latter Rain, the Shepherding Movement and the Prosperity Movement. How can past failure be present success?

The challenge of the thesis is obviously made more difficult in that Pentecostals are by no means totally formalized and structured. The common unifying factor down through the years has been the common experience of the Baptism of the Holy Spirit, with the speaking in other tongues as the initial evidence. Pentecostal theology is developing more and more as scholars tackle the momentous task of formulating Pentecostal Theology after one hundred years of the movement. Unquestionably the center of the Pentecostal movement has been a personal, practical move of the Spirit and an alignment with the simple truth of the totality of the Word of God within the hearts and lives of believers.

1:2 THE METHOD OF THE ANALYSIS

The Pentecostal Movement in the 21st Century has a more solid basis for theological thinking and is recognized as one of the mainline movements worldwide, distinct from a sect or a cult, which label it carried for decades after the outpouring of the Spirit in the early 1900's. Hermeneutics and Biblical theology have been a major difficulty for Pentecostals since they have majored on practice and a personal understanding in the use of the Bible. Perhaps we are still trying to understand the moving of God ourselves, leave alone put it into clear-cut hermeneutical thinking. However, over the last few decades, there have arisen many scholars who have sought to define a viable Pentecostal hermeneutic. Other theologians constantly challenge them but for the most part they have raised the standard of a Pentecostal hermeneutic. Thus the reason why such a critical analysis of the Third and Fourth Waves needs to be made is that they pose as continuing waves of the Spirit in line with the first two Waves. These teachings are sweeping into the lives of many people and churches, which are looking for some new move of the Spirit, probably people and churches, which need revitalization. The problem is that the churches and people, which are being swallowed by these waves, are unaware of the major errors mentioned above.

In order to deal with these errors this thesis will examine the Classical Pentecostal and Charismatic history, and very clearly show their doctrine of separability and subsequence in relation to the experiences of the Spirit. The latter two Waves have a distinctively different doctrinal base. Two reasons point out the necessity to define clearly the

Scriptural base of Classical Pentecostal doctrine in regards to the Baptism of the Holy Spirit. First, few people who have come into the Charismatic churches in the last two decades, and few people who were previously Pentecostal people in name, who have flooded the Vineyard churches, know the Biblical base for a Pentecostal doctrine. Secondly, the Vineyard churches by and large, rarely teach their own doctrine. In the fervor of the Spirit they have moved into teaching about the gifts, being prophetic and apostolic. This leaves many without a Biblical base to compare true and false teaching. A clarification of true Pentecostal doctrine will indeed give substance to the claim that the latter two waves are indeed doctrinally different from the first two.

The thesis will also examine the Classical Pentecostal stand in view of the new emphasis on the ascension ministries, which emphasize the office of the Prophet and the Apostle. This will enable a comparison to be made later between the position of the First and Second Waves and the Third and Fourth Waves on these crucial issues. Then a sample of the writings of the Third and Fourth Waves writers will be examined to substantiate the stance that the writers are eisegetical in their material. It needs to be noted that rarely do these writers mention the underlying doctrinal change. Perhaps they assume that many will take for granted that they are obviously Pentecostal because they talk so much about 'being led by the Spirit' and 'the moving of the Spirit.' However this is a false premise.

Thus, in Chapter Two since the work of the Spirit is basic to the understanding of the doctrine of Classical Pentecostalism, the thesis will purview the work of the Holy Spirit in Scripture. This thesis will examine the work of the Holy Spirit and his progressive relationship to mankind. The crux of the Pentecostal and Charismatic position was and is

the focus on the work of the Holy Spirit. In creation the Spirit breathed into man the breath of life. When the second Adam was incarnated for ministry the Spirit fully endued him for his life and ministry. The Gospel writer John indicates that the Father accorded to Jesus all authority upon His ascension. He had completed the task assigned. He returned after his ascension to impart the Spirit as a life-giving experience to the disciples. Luke in Acts develops this concept and elucidates the Pentecostal experience of the outpouring of the Spirit on the day of Pentecost. This experience of power becomes the foundation experience for First and Second Wave Pentecostals. Only when this is carefully outlined and the basis for the doctrinal position of the Classical Pentecostal Wave clearly delineated, can one then critically compare what the latter two Waves teach in relation to doctrine and practice.

Chapter Three will consider a brief history of the Classical Pentecostal and the Charismatic Movement. In the case of the former it is well nigh one hundred years old and much has been written on the history of the movement. Little now remains to be added. In the case of the latter, while it is sixty years younger, considerable has been written and recorded giving us a reliable and clear historical position. The chapter will seek to delineate the doctrine of separability and subsequence as seen in Acts. There are five basic passages that support the doctrine. This understanding is vital since the Classical Pentecostal and the Charismatic position is that there are two experiences of the Spirit for a believer, one is salvation and the second is the experience of the baptism of the Holy Spirit. The Third and Fourth Wave, who make the Synoptic Gospels the focus of study, dismiss this doctrine as invalid. It was subtly indicated when the initial title

given the Third Wave was the Signs and Wonders Movement, their basis being drawn from the Gospels rather than the book of Acts.

Chapter Four will examine the Pentecostal understanding of the person and work of the Holy Spirit as the agent of regeneration in life and the full empowerment of Jesus for ministry. This is necessary as a basis for examination of the theological stance of the Third and Fourth Waves in relation to the Baptism of the Holy Spirit. The crux of the Pentecostal and Charismatic position is the focus on the work of the Holy Spirit, making it necessary to examine the work of the Spirit in Scripture. Here, I will show the clear difference between salvation and the Baptism in the Holy Spirit that the Third and Fourth Waves reject. Jesus himself is clearly the agent of regeneration both by his spoken word and also by his resurrection and ascension activity as proclaimed by John. He, also purposely fulfills the type of the High Priest and the Feast days, which were so important to the Jewish community. Scripture thus shows that the Pentecostal experience on the day of Pentecost was not a life giving encounter at all, thus making these experiences distinctly different. The followers of the Third and Fourth Waves, who claim that they are Pentecostal, need to know that they have been robbed of this experience in that it has been sheathed in the salvation experience.

Chapter Five, with this background material, will now examine historically in detail the development of the Signs and Wonders Movement into the Third Wave and also the development of the Fourth Wave. This will lead to their doctrinal stance in regards to the Baptism of the Holy Spirit. While these movements were developing, their doctrinal position was also being elucidated, a position which is radically different from the Waves that they follow. The Signs and Wonders Movement drew their material from the

Synoptic Gospels and the Pauline Epistles. It is therefore obvious that their doctrinal stand will not be Pentecostal. I will seek in this chapter therefore to clearly define their doctrinal position, which they scarcely refer to in their writings. The reason for their reticence in stating their position may well be that many people who assume they are Pentecostal might be far more cautious in imbibing their other material, if they were aware of this. This Chapter will indicate again, that because of this they are not compatible with the First and Second Waves of the Spirit.

Chapter Six will critically examine the understanding of the terminology of the offices of the Apostle and the Prophet. Whereas the Third Wave focused initially on Signs and Wonders, a strong emphasis was also introduced in regards to the office of the Prophet. This was quickly followed by the gift of prophecy for all to manifest, which often in practice degenerated from church related prophecy into personal prophecies. The Fourth Wave developed the present day concept of the office of the Apostle. Whereas the Apostle stands first in order in Scripture, I will deal with this first followed by the development of the Prophet. The views of the Third and Fourth Waves of both the Prophet and the Apostle are questionable because of their interpretation of Scripture. The Third and Fourth Wave hold that the office of the Prophet and the Apostle need to be in place in the church, for only this can prepare the church for the coming of Jesus.

Chapter Seven will study the principles of hermeneutics necessary for any solid Biblical work and will examine five authors chosen from among the Third and Fourth Wave writers. The five authors chosen represent in my opinion a fair evaluation of the writings of this group of people. C. Peter Wagner is the principal proponent of the content of the Third and Fourth Wave. Bill Hamon has become the most prolific writer of their

theological ideas taking perhaps an even more radical view of the issues. John Eckhardt, Wagner says, has the gift of an apostle and the gift of a teacher. John Eckhardt is my role model for ministry today. Cindy Jacobs from a woman's point of view has written considerably and is in great demand as a speaker and leads the Generals in intercession that the powers of darkness might be pushed back. This of course ties in with the task of the apostle. David Cannistraci represents those in these waves who tend to be very dogmatic and extreme in some areas. Three things will immediately become very clear in their writings

1. they scarcely mention their doctrinal stand of the one experience of the Holy Spirit since they desire to draw all groups of Charismatics of all denominations, and all Christians together seeking to upset no one
2. the authors almost without exception are eisegetical, which allows them very great latitude of interpretation
3. they draw from Paul's epistles in their emphasis on the Prophets and the Apostles. The tenor of their books is that should one not agree with them, one would find oneself in disagreement with God.

Chapter Eight is an analysis of the Third and Fourth Waves in regards to their whole hearted inclusion of three previous historical movements, namely the (New) Latter Rain of 1948, the Shepherding movement of 1960, and the Prosperity Doctrine of the late 1960's. The Third and Fourth Wave leaders seem to be blindly ignorant or unworried that they are repeating the error of past generations. The chapter will seek to show that the errors of the past are still present.

Chapter Nine presents a final reflection on the matters raised by this thesis. Whereas God undoubtedly sent the first two Waves, it is my contention that man has instituted the last two Waves. The Third and Fourth Waves do not follow the same doctrine as the initial two Waves and even promote doctrines, which have proved to be heresies. They have undoubtedly gained a following in North America and they have now turned to Asia as a fertile ground for their doctrine. Who will clarify their doctrines and eisegesis and stem the tide of a repeat tragedy of movements that failed?

1:3 CONSIDERATIONS AND LIMITATION

It is clear that in the Third and Fourth Waves of the Spirit we are often dealing with spiritual experiences rather than profound beliefs. The emphasis in these latter two Waves has declined from the Baptism and the power of the Holy Spirit to a personal infusion of power for office. Since I was ordained with the Pentecostal Assemblies of Canada in 1956, I have been privileged to have a wide sphere of ministry. Over the years I have become very aware of the current trends and have been involved in the discussions that have ensued over the experience of the Baptism of the Holy Spirit with the initial evidence of speaking with other tongues. In my present position in Singapore and Asia over the last seven-years, I have seen firsthand the development of what has been known as the Third and Fourth Waves of the Spirit. These last two waves have indeed coincided with the years of a phenomenal growth in a few churches throughout Asia. My background has made me very conscious of the need for a solid biblical basis for ministry. I am convinced that this will be more of a necessity in the days to come, which may well be fraught with great persecution of the church. During my personal contact

with the Third and Fourth Waves in Singapore and in various parts of Asia. I have had extensive contact with those involved in this ministry and teaching. I have listened to some of the key leaders of these ideas and listened to tapes of others. It has given me a broad overview of what is happening.

It has been and is my desire to help future leaders in the Pentecostal Charismatic circles, even the Church at large to understand the facts and thus enable them to be better able to make sound judgment. It is a deep concern of mine that we develop, with the help of God, pastoral leadership, which is founded on the solidness of the Word of God. It is my conviction that only this will permit the development of solid Pentecostal teaching that will continue to develop the Pentecostal heritage in the years to come. The literature that the Third and Fourth Wave writers are publishing is extensive. There are variations and varieties of the use and development of all these areas mentioned in this thesis in different churches. Obviously not all churches imbibe to the same extent the doctrines and practice of the Third and Fourth Waves. Then it is always difficult to deal with someone who says 'The Spirit told me' or 'God told me' so many back off from attempting an analysis of such, but the Third and Fourth Waves merit a very careful examination.

CHAPTER TWO

THE WORK OF THE SPIRIT IN THE SCRIPTURE

2.1 THE SPIRIT IN THE OLD TESTAMENT

Genesis starts with a statement about the Spirit, Gn 1:2 'Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.'¹ Here the term Spirit ~~X~~Wā denotes 'breath' or 'wind' but also an intelligent Being. The designation 'Spirit of God' denotes God and the Spirit of God, like the analogous title 'the Son of God.' It implies a distinct personality, and indicates that he is from God, or of God. He is called the 'Spirit of God' to show that he is of the same essence with God and from him. Job says, 'By his breath the skies became fair' or as in the KJV 'he hath garnished the heavens' Job 26:13. When it says that he who garnished the heavens is the Spirit of God or the finger of God, it describes the personal Spirit who adorned the heavens. Again 'The Spirit of God has made me; the breath of the Almighty gives me life' Job 33:4.² The reference is to the personal agent standing in a unique relationship to God. Man was made to be the temple of the Holy Spirit. 'The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of

life, and the man became a living being' Gn 2:7. Thus we are to understand that when God breathed into man the breath of life, we must understand this life as residing in the Holy Spirit. The key is that the first Adam is so related to the second Adam that the first man was a figure of the second. Thus unless the first man possessed the 'Spirit' the last man could not have been the medium of the giving of the Spirit, who had been withdrawn on account of sin, and who could only be restored on account of the everlasting righteousness which Christ brought about by his death and resurrection Romans 8:10. No one can read the action of Christ on the first evening after His resurrection, and consider the symbolic breathing on the disciples, and his words, in conveying a new gift of the Spirit, without an impression that these two acts were counterparts. The one the original gift, the other the restoration of that which was lost Rm 20:22.

The actual wording the 'Holy Spirit' is only found in three places in the Old Testament, 1 Sm 19:19-24; Ps 51:11 and Is 63:10-11. In the first of these David who is being persecuted by Saul, is visiting Samuel. Samuel and the prophets overcome by the Spirit are prophesying. When Saul's soldiers, who had been sent to arrest David, succumbed to the same experience, Saul sent others who also succumbed to this experience. Finally, Saul himself went to arrest David but he too fell under the influence of the Spirit, stripped himself of his clothing and was possessed of the Spirit for a day and night. Thus, the saying 'Is Saul also among the prophets?' 1 Sm 19:24. Here, obviously the Spirit of God was experienced in ways, which excluded rational thought and action. However this had happened previously, for when Saul was first anointed by Samuel to be king, Samuel prophesied that the Spirit would come upon him 1 Sm 10:6.³ This prophecy was fulfilled, when Saul met the band of prophets for the first time

1 Sm 10:10. The same experience had happened to the seventy chosen elders, when God took the Spirit who was upon Moses and put the Spirit upon the seventy elders Nm 11:25. All of them immediately prophesied, moreover Eldad and Medad who likewise were called by Moses but, for whatever reason did not reach the tent of meeting, knew the experience of the Spirit and prophesied longer than all the others. Moses in answer to Aaron's query said 'I wish that all the Lord's people were prophets and that the Lord would put His Spirit on them' Nm 11: 29. Swete says of the day of Pentecost, 'in those days the Spirit would be poured out upon *all flesh*, i.e. on all sorts and conditions of men in Israel, without distinction of age or sex or rank. Thus the desire of Moses the man of God that all the Lord's people might be prophets would at length receive its fulfillment.'⁴

In the second passage Ps 51:11, the Holy Spirit is the Spirit of grace in distinction from the Spirit of office. The Holy Spirit is none other than the one who came upon David by means of the anointing 1 Sm 16:13. If Jehovah should reject David as he rejected Saul, this would be the extreme manifestation of his anger 1 Sm 16:14. David had grieved the Spirit by sin and thus forfeited His presence. Hence he prays to God to show favor rather than execute his right, in not taking His Holy Spirit from him.⁵

In the third passage Is 63:11 'who set His Holy Spirit among them' Israel here is in a midst of a state of punishment and longs for the past to return. They remembered the days of old when Moses brought them through the sea, as the shepherd of the flock, where God put his Holy Spirit in the midst of them. Here, the Spirit of God is represented as the leader, the one who brought them up out of the sea with the shepherd of his flock. They remembered the one who put the Spirit of His holiness in the midst of them; who caused the arm of His majesty to go at the right of Moses; who split the waters before them, to

make Himself an everlasting name. Moses' leadership and the signs and miracles accomplished through him are credited to the presence of the 'Holy Spirit' (rû^aH qodšô).⁶ Jehovah put the Spirit of His holiness into the heart of His people: it was present in the midst of Israel, inasmuch as Moses, Aaron, the seventy, and the prophets in the camp possessed it, and inasmuch as Joshua inherited it as the successor of Moses. The majestic might of Jehovah, which manifested itself majestically, is called the 'arm of His majesty;' an anthropomorphism to which then the expression 'who caused it to march at the right hand of Moses,' a marvelous figure of speech, an arm walking at a person's right hand! But the arm, which is visible in its deeds, belongs to the God who is invisible in His own nature. The meaning is, that the active power of Moses was not left to itself, but the overwhelming omnipotence of God went by his side, and endowed him with superhuman strength. It was by virtue of this that the elevated staff and extended hand of Moses divided the Red Sea Ex 14:16.⁷

Whereas the Holy Spirit is mentioned only three times in this particular manner, the Spirit is clearly the source of the word which man understands, as the very word of God himself. Thus 'the Spirit of God' was in Joseph Gn 41:38 and David 2 Sm 23:2 endowing them with special wisdom. Thus, David claims, 'The Spirit of the Lord spoke through me, his word was on my tongue.'⁸ The great prophet Isaiah speaks of the 'Spirit of God' that rests upon the Messiah or the Servant of God Is 11:2; 42:1; 61:1. Nehemiah says, 'By your Spirit you admonished' your people through your prophets Neh 9:30. However when one considers the Minor Prophets, Hosea who is a 'man of the Spirit' is said to be out of his mind and is thus called 'a fool or a maniac' by the people Hs 9:7. There is a clear distinction between false prophets who act on their own initiative and genuine

prophets who are endued with the Spirit of God. Micah makes this clear when he talks about the power of the Spirit of God upon a man and the visions and oracles of seers and soothsayers who know not God Mi 3:5-8. The people quickly learnt that extraordinary phenomena were not in themselves guarantee of divine inspiration. Interestingly when the Spirit seems to declare what is a strong resemblance to what man wants to hear, man is justified in being skeptical. Generally, the false prophet tends to please and the true prophet tends to oppose what people want. This is clearly evident in I Ki 22⁹ where Micaiah prophesies against Ahab in face of four hundred false prophets.

Some passages indicate that the coming of the Spirit upon people brings, with it power. It might transport them elsewhere 1 Ki 18:12¹⁰; 2 Ki 2:16; Ezk 3:12, 14; 8:3 or as in the case of the judges it gives extraordinary power Jdg 14:6,19; 15:15-16. Even evil, is attributed as being allowed by the Spirit Jdg 9:23; 1 Sm 16:14; 18:10; 19:9; 1 Ki 22:20-23. Then during the period of kingship the Spirit of God even directs political leadership. Certainly a man possesses a soul but he does not possess the Spirit, the Spirit possesses him. The Spirit does not arise from man's own spirit but rather from a source outside of himself, which sometimes even he himself does not understand. Yet the Spirit upon man does not make him necessarily conform, but often, it is the Spirit that makes a man stand against all contemporaries if necessary. The Spirit within people in the Old Testament is never a permanent state of affair, but he breaks into life unexpectedly and moves people to do extraordinary things.

2.2 THE SPIRIT IN CREATIVE POWER

Genesis begins by showing clearly that the Holy Spirit is at work in God's creative power.

NJB Gn 1:2 with a divine wind sweeping over the waters.

NRS Gn 1:2 while a wind from God swept over the face of the waters.

RSV Gn 1:2 and the Spirit of God was moving over the face of the waters.

Regardless which is taken as the best translation, it is indicative of the operation of Spirit of God, which cannot be measured and yet is indeed the activity of the Spirit. Hilderbrandt point out that this term *tühôm* stands in parallel with the water over which the *rû^aH 'élöhîm* moved.¹¹ It is the wind or Spirit of God that stands behind the act of creation. The Psalmist declares 'By the word of the LORD were the heavens made, their starry host by the breath of his mouth' Ps 33:6. The Spirit of God is also the source of life and is spoken of as the 'Spirit of God' the 'life giving power' or the 'breath of life.' Thus this creative Spirit of God is understood as the source of all life 'The Lord, who stretches out the heavens, who lays the foundation of the earth, and who forms the Spirit of man within him' Zch 12:1. Thus Genesis says, 'The LORD God formed the man, from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being' Gn 2:7. Prior to the flood it is mentioned yet again in 'every creature that has the breath of life in it' Gn 6:17. Then, when the flood has abated lest it be forgotten, the thought is repeated, 'Everything on dry land that had the breath of life in its nostrils died' Gn 7:22. The flood narrative also tells us that the animal world is dependent on life from the Spirit. The Spirit of life is found in all animals 'every creature that has the

breath of life in it. Everything on earth will perish' Gn 6:17 or 'pairs of all creatures that have the breath of life in them came to Noah and entered the ark' Gn 7:15. It is the power of the Holy Spirit that gives man and animals life. Following the flood, God restates the truth, 'Then the LORD said, My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years' Gn 6:3. Job speaks of God holding all life in his hand, 'If it were his intention and he withdrew his Spirit and breath, all mankind would perish together and man would return to the dust' Job 34:14-15. This is so because Job declares 'The Spirit of God has made me; the breath of the Almighty gives me life' Job 33:4,¹² and 'as long as I have life within me, the breath of God is in my nostrils' Job 27:3. A final note is found penned by the Psalmist who speaks of all creation as needing the Spirit or breath of God lest they die. 'When you take away their breath, they die and return to the dust' Ps 104:29-30. Thus the Holy Spirit is the life giving power. Ps 104 is not just a reflection on the initial creation of humankind and beast but refers to the ongoing involvement of Yahweh in creation.¹³

2.3 THE SPIRIT IN RELATION TO MAN

It is clear in the Old Testament that whereas the Holy Spirit is the life giving force and the giver of both life and death, man also has been given the ability to choose to walk in accordance with the guidance of the Spirit in his daily life. If he chooses not to do so, the Old Testament declares he has chosen to walk in the flesh. Such action takes a man out of the parameters of divine love, yet mysteriously God does not take away His life-giving Spirit. Thus this aspect of divine wisdom in the way to walk is another aspect of the Holy

Spirit revealed in the Old Testament. Man who chooses to walk away from God and trust the flesh rather than the quickening of the Spirit is according to Jeremiah cursed, 'This is what the Lord says: Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the Lord' Jr 17:50. Or the Chronicler 'With him is only the arm of flesh, but with us is the Lord our God to help us and to fight our battles' 2 Chr 32:8. This likewise is the meaning of 'But the Egyptians are men and not God; their horses are flesh and not spirit' Is 31:3. The gift of divine wisdom and reason is thus attributed to the Spirit. 'But it is the Spirit in a man, the breath of the Almighty, that gives him understanding' Job 32:8. 'For I am full of words, and the Spirit within me compels me; inside I am like bottled-up wine, like new wineskins ready to burst' Job 32:18-19.

Yet at times, the Spirit that seizes a man also compels him. The wisdom that God gives is not normal human wisdom for it is the 'Spirit' that conveys the knowledge of God. Thus, David could say, 'The Spirit of the LORD spoke through me; his word was on my tongue' 2 Sm 23:20 and Isaiah could say, 'My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever, says the Lord' Is 59:21. Joshua was filled with 'the Spirit of wisdom,' because Moses laid his hands on him. 'Now Joshua son of Nun was filled with the Spirit of wisdom because Moses had laid his hands on him' Dt 34:9. Daniel received 'the Spirit of the holy gods' Dn 4:5; 5:11; 6:3. The 'good Spirit of God' is the one that teaches Israel Neh 9:20. Naturally, God always gives correct judgement even in the political world Is 30:1. God's Spirit was to be found everywhere, in creation and on the other hand in the experiences of

the prophets. However, man not recognizing the richness of created life and, in forgetting God, forfeits his life, so that when God suddenly withdraws his breath all is over. Man has the option to make 'flesh' or 'Spirit' his foundation, but he must understand that 'Spirit' is a gift of God. He can never fully grasp the force, which will in turn open him up to God who stands behind the gift. Only the Holy Spirit can teach us about God. David realized this, 'Where can I go from your Spirit? Where can I flee from your presence?' Ps 139:7 and 'Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting' Ps 139:23-24.

The Spirit is also the source of the prophetic voice. Interestingly, the prophetic cry of Moses becomes the prophetic note of Joel, which finds fulfillment in Peter's words on the day of Pentecost. Moses cries out 'Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!' Nm 11:29. Joel picks up this cry with the prophetic note 'and afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams; your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days' Jl 2:28-29. Then Peter on the day of Pentecost says, both of these, find fulfillment in the Pentecostal outpouring. 'Now, this is what was spoken by the prophet Joel, "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions; your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy"' Ac 2:16-18. Eschatologically, this may yet have future significance if we take the language of restoration from Ezekiel who predicts that a

new world will come into being where man will be enabled to live according to God's laws because everything will be new Ezk 11:19-20; 36:25-27; 37:1-4; 39:28-29.¹⁴ Just as Israel could not live in the past but must always look to the future, the Old Testament understanding of the Spirit change too. Israel progressed in their knowledge of the working of the Spirit, which had given them life. Even the prophets had to surrender to this God and to the moving of the Spirit and to the ongoing of the Spirit's work.

2.4 THE SPIRIT IN THE INTERTESTAMENTAL PERIOD

Four hundred years of silence filled the period between the Old Testament and the New Testament. The Jews lived under the Persian rule, then the Hellenistic rule first of the Greeks, then the Egyptians and Syrian. Finally from about 36 BC they were under Roman rule. Change in rulership brought changes in the worldview and newer, different thought patterns, all of which in turn affected the suppositions of faith. The Hebrew and the Aramaic were replaced by Greek language, which was spoken at the time of Jesus.

What then did Israel do during these four hundred years with its remembrances of the prophets who had been God's spokesmen to them? The official theology answered the question by stating that Haggai, Zechariah and Malachi were the last of the prophets.¹⁵ One rabbi declared that when they were finished the Holy Spirit departed from Israel. The Psalmist wrote 'we are given no miraculous signs; no prophets are left, and none of us knows how long this will be' Ps 74:90. In a Jewish document at the end of the 1st Century BC we read 'The prophets have fallen asleep' Syr.Bar. 85:3, some prophets did appear at this period but most simply sought to elucidate prophecies that had already been

recorded in the Old Testament. Luke mentions only three in Ac 5:36-37; 21:28. However as the church developed, the more it tried to channel the Holy Spirit into its own systems. But the Spirit is never subject to man's whims and wishes. The Jew believed that God created the soul of man and that He alone is God and the creator. The Greek new ideas were a complete contrast. The Greek language drew a very clear distinction between wind, human reason and spirit. The Greeks defined 'Spirit' scientifically as currents of air or breath. Plato even equated 'soul' and 'Spirit' but this again was very different, for he held that the soul was imprisoned in an earthly body, only to be released at death. The Jew from the Old Testament period said, that there is life in God's eternity after death and this too is a divine gift not some human possession. It was Daniel who gave an early explicit teaching of the resurrection, a resurrection for judgement, for eternal life or eternal damnation Dn 12:1-3. Jewish teachers solved the problem by saying that after death the spirit continued to live on and only at the resurrection would it be reunited with the body when both would undergo judgment. How then does man participate with the Spirit? The question remained should 'flesh' and 'Spirit' be divided, 'flesh' being corruptible and finite in comparison with the 'Spirit', which was incorruptible. The Old Testament spoke of man alive with the 'Spirit' and perishing in the 'flesh.' The Jew believed that only the 'Spirit' could lead to true wisdom, which was something God gave. However upon death, the 'Spirit' escaped and yet continued to exist. It was as a result of Paul's teaching later that believers came to believe that both the Spirit and the body would receive a new glorified status.

2.5 THE SPIRIT IN THE NEW TESTAMENT

2.5.1 JESUS THE BEARER OF THE SPIRIT

In the New Testament Jesus becomes the bearer of the Holy Spirit, as one fully anointed or infused with the Spirit from baptism for the totality of the remainder of his ministry. Swete quotes Knight as saying, 'The Baptism,' it has been said, 'marks the point of complete apprehension by the Lord's human mind of the fullness of all that He was, and the function which it was His to fill in the divinely ordered life of the world.' It was also Swete says, 'the occasion of His investment with the spiritual powers which enabled Him to fill it.'¹⁶ Hilderbrandt says, 'Jesus experienced no limitation of the Spirit.'¹⁷ His relationship with God the Father as his Son is obviously unique Mk 13:32; Mt 11:27. The Son of God was sent and came to be the 'Lamb of God who takes away the sin of the world' Jn 1:29. Matthew, Mark, Luke and John, all four Gospel writers record that this Jesus whom John baptized would indeed 'baptize others with the Holy Spirit' Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33. The bearer would in due course become the one allowed by the Father to give the same Holy Spirit to the believer. This was 'the promise of the Father' Lk 24:49, which could only be given once Jesus was glorified Jn 7:39, which meant His death, resurrection and an immediate ascension. It would be called the Baptism of the Holy Spirit. Certainly the 'Spirit' represents energy and dynamic power, and despite the fact that 'Spirit is immaterial reality' it also signifies a vital force. The historical narrative of Luke emphasizes the role of the Holy Spirit in the conception, baptism, life and ministry of Jesus as the divine Son of God. In his incarnation the Spirit overshadowed

Mary and impregnated her womb with the child Jesus, so that she would in due time give birth to the very Son of God Lk 1:35. The infusion of the Spirit was evident early in his life for when his parents on the eighth day presented him in the temple, both Simeon and Anna prophesied about this child Lk 2:27-32, 38. When he was twelve and taken to the temple so that he could become a son of the law, his examination proved to be both for him and those elders who examined him, such that the elders were astounded at his wisdom Lk 2:47. Then his statement to his parents ‘Didn’t you know I had to be in my Father’s house?’ must have left them dumbfounded Lk 2:49. It was clearly evident that Jesus during his lifetime acted in and lived under the mantle of the Spirit. He began his ministry being anointed by the Spirit at his baptism by John in the river Jordan Lk 3:22. It is clear that the coming of the Spirit upon Jesus was for the whole of his ministry Lk 3:23. Kai. autoj hñ Vhsouj arcomenoj literally means ‘and Jesus Himself was beginning’ the word ministry is implied. Now with this anointing Jesus becomes the ‘anointed One,’ ‘the Christ.’ It is in the power of his anointing that he carries out his entire ministry, that this was a permanent endowment is made clear by John ‘Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him”” Jn 1:32. This parallels the experience of David upon whom the Spirit came ‘from that day on.’ ‘So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power’ 1 Sm 16:13. John also makes it clear in Jn 3:34 oñ gar apestilen o’ qeoj ta. rhmata tou/ qeou/ lal ei(ouv gar ek me:trou didwsin to. pneuma. Thus Jesus, was conceived by the power of the Holy Spirit and anointed by the Holy Spirit at baptism for His entire life and ministry. Thus He was

anointed with power for ministry. It is also Peter's comment later in Ac 10:38. John the Baptist linked the baptism of the Holy Spirit upon Jesus very closely with the fact that Jesus would in due time endow others too with this power for the ministry of the Gospel Jn 1:32-33. Luke says, 'Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert' Lk 4:1, and then he continues saying, 'Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside' Lk 4:14. Here, Luke not only indicates that Jesus is 'full' which suggests again that the Spirit was upon him without measure, but at the conclusion of the temptations, he returned to Galilee in the power of the Spirit Lk 4:14. Interestingly, before he even began his ministry, the 'news report' about him spread Lk 4:14. Then, as he moves into his hometown Nazareth on the Sabbath day, he enters the synagogue and reads from the scroll of Isaiah and declares that the 'Spirit of the Lord' is upon him Lk 4:18-19. John records Jesus' statement, as Jesus begins his ministry, 'The words I have spoken to you are Spirit and they are life' Jn 6:63.¹⁸ He called men from their own livelihood to follow him, he sent out disciples and told them to be dependent on other people. He broke the laws that the religious leaders had developed over years, for he healed the sick on the Sabbath, he freed the demon possessed and mingled with "sinners" who had no connection with the formal religion of the synagogue Jews. He often spoke in parables and offered guidelines for the way that men should live, but individuals were left as to whether they would hear and obey. Thus similarly to the Old Testament, God in Jesus Christ did not become someone that could be owned. The challenge was to live up to the standard and yet remain true to the divine principle for living. The only way this could take place was by the indwelling power of the Holy Spirit. There was no question;

they needed to allow the Holy Spirit to permeate their lives in entirety. It was that which was to come following the ascension and glorification of Jesus. No wonder then that on the Day of Pentecost the Holy Spirit came like a 'rushing mighty wind' Ac 2:2. Thus Luke says, the Spirit brings power *dunamin* . Those on whom the Spirit comes receive the *dunamin* of Heaven. It is the Spirit who delivers the power of God. 'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' Ac 1:8.

2.5.2 THE SPIRIT IN THE EARLY STAGES OF THE MINISTRY OF JOHN AND JESUS

Both John the Baptist and Jesus started their life and their ministry under the special auspices of the Holy Spirit. Luke says of John, 'for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord' Lk 1:15-17. Then, in relation to Jesus, a yet greater miracle for the angel answered Mary, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God' Lk 1:35. This is the creative power of God at work as in Gn 1:2 the affirmation of the Spirit's activity in the birth of Jesus. John enters public life for just a short period of time, dying at the hand of Herod Mt 19-10. His miraculous birth and short

ministry were simply such so that he could be the voice preparing the way for Jesus Mk 1:2. Jesus started his public life being baptized by John in the river Jordan, and here the Spirit came upon him, ‘As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased”’ Mk 1:10-11. The Gospel writer Mark very clearly draws the distinction between John the Baptist and Jesus in that the former baptizes in water, the latter will baptize with the Holy Spirit and fire Mt 3:11. The signs of fire and winds are pictures associated with visitations of God, as seen both in the Old Testament and the New Testament Is 29:6; 30:27-28; Ezk 1:3. Wind is one of the most vivid representations of the Holy Spirit. Thus ‘the Spirit of God was hovering over the waters’ Gn 1:2, which is sometimes referred to as the ‘wind’ of God.¹⁹ The Hebrew word *XW* and the Greek word *pneuma* are variously translated ‘breath, wind or spirit’ of God, the exact meaning being determined by the context. Sometimes *XW* is better-translated ‘breath’ as in Ezk 37:5 where the context strongly suggests that this represents the Spirit of God. In Jn 20:22 where Jesus breathed on his disciples, it is a clear facilitation of the reception of *pneuma agion*. Fire is another outstanding symbol of the Holy Spirit Mt 3:11; Lk 3:16. Fire in these verses suggests the cleansing action as in Lk 3:17 that always accompanies the baptism of the Holy Spirit. Thus Jesus comes with the power to dispense the Holy Spirit but also with the sanctifying power of the Holy Spirit. Luke records the three dramatic symbolic signs Ac 2:2-4 on the day of Pentecost. One cannot avoid the fact that the first two, the wind and the fire are reminiscent of the Old Testament theophanies. Peter elucidates these aspects in Ac 2:19-20 which correspond to

the wonders and the signs that Joel announced²⁰ but more amazing is the exactitude with which this strongly echoes the theophany of Mt. Sinai Ex 19:18.²¹

There seems to be a reluctance of the Gospel writers to speak of the Spirit within the disciples, yet in Jesus and only in Him, has God entered into their lives. So John records, the Holy Spirit was with the disciples in the person of Jesus ‘the world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives *with* you and will be *in* you’ Jn 14:17. Thus Jesus is in very fact the bearer of the Spirit of God. This corresponds in many ways to the Old Testament in that the Spirit only lives in chosen people like the prophets. It is only in the end time that He will be poured out upon all flesh, the Spirit thus becoming potentially universal. Interestingly, Matthew quotes Jesus as saying, ‘But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you’ Mt 12:28. Jesus acts against demonic power by the power of the Spirit of God thus indicating that God goes out to combat and ultimately to conquer all evil. So, Jesus starts out with a dramatic encounter with the Spirit, who both sends him into and brings him out of the wilderness with Holy Spirit power. Luke alone records for us the text of his inaugural sermon as he enters into Galilee for the beginning of his public ministry, where quoting partially from the Old Testament prophet Is 61:1 he says, ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed’ Lk 4:18. Then in very cryptic words he states to the congregation, ‘Today this Scripture is fulfilled in your hearing’ Lk 4:21. It indicates that the experiences of the Old Testament prophet have become alive in him and in him the Spirit of God has become a reality.

2.5.3 THE SPIRIT OF RESURRECTION POWER IN THE LIFE OF THE DISCIPLES

The creative spirit of God is epitomized in resurrection. Paul states, 'Regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord' Rm 1:3-4. This same truth is reiterated again in 1 Tm 3:16 and 1 Pt 3:18. The key truth of the New Testament was that of the resurrection, thus Paul would later say, 'And if Christ has not been raised, our preaching is useless and so is your faith' 1 Cor 15:14. And Peter would say 'Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead' 1 Pt 1:3. Absolutely everything in the New Testament and for the Christian revolves around and rests in the resurrection truth and reality. The work of the Holy Spirit in the lives of the disciples and then in the life of the early church was declared to be resurrection power. Paul said, 'And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you' Rm 8:11. The Gospel writers understood this Holy Spirit power to be the strength for living, because through the Holy Spirit, God would give them not only life but power that could overcome all opposition. The Holy Spirit would assist them to withstand temptation Mk 14:38 so that whereas the flesh was weak, the Spirit would assist them in being strong. Even in times of trials, they would be given the very words to speak, Mk 13:11 and Lk

12:11-12. The Holy Spirit's power that would be given in Pentecost was power to witness to resurrection truth. This work of the Spirit is analogous with the prophetic inspiration of the Old Testament prophet. This is seen in yet an expanded form in the Acts of the Apostles, for Luke speaks of healings taking place because of 'Peter's shadow' and by 'handkerchiefs' sent by Paul Ac 5:15-16; 19:12. In both cases Luke refers to this as the 'power' of God, clearly 'power' and 'Spirit' are very closely related. Luke insists that miracles must be done 'in the name of Jesus' Ac 4:30; 9:34; 16:18; 19:13, perhaps this was to combat false miracles and there were and still are such. Again perhaps, Luke's emphasis is that a miracle has only occurred where the people subsequently come to knowledge of God by the proclamation of the word as well. Luke says in the story of the ten lepers that only one returned to give thanks, Luke records, that Jesus said to that one 'Your faith has made you whole' Lk 17:19. It is clear then that Luke conceives the action of the Spirit in Jesus as the power behind his proclamation of the message of the Gospel and also the power that is transferred to the disciples for ministry as well Lk 12:12. Luke then goes further than the prophets, saying that what they prophesied is now an actual reality. Jesus is greater than all the prophets and His resurrection from the dead has made him the ruler of the world so that he shall reign until all power had been put under his feet Eph 1:18-23.

2.5.4 THE SPIRIT IN THE TEACHING OF LUKE

It is Luke the historian who in his historical narrative delineates to a greater extent than any other Biblical writer the work of the Holy Spirit. Luke supports both a Charismatic theology and religion says Pinnock.²² Luke very clearly explains the differentiation between the work of the Holy Spirit in the life of the Christian and in the power expressly given for effective witness. Luke unlike Paul deals with the work of the Holy Spirit in relation to a believer's life, whereas Paul will deal with the work of the Holy Spirit in relationship to the church. Thus, these men do not contradict each other²³ but rather enhance the truth of the effectiveness of the work of the Holy Spirit. Apart from Luke, no other author develops the work of the Holy Spirit as it pertained to the birth of both John the Baptist and Jesus. Luke carefully and systematically takes the reader into the months prior to, even the conception of these two individuals and points out the influence of the Holy Spirit. For Zacharias it was the amazing angelic visitation while he was offering the incense, for his wife the amazing news from her suddenly speechless husband that even in her old age she would be pregnant. For Mary, the amazing angelic visitation was when the angel announced that the 'Holy Spirit will come upon you, and the power of the Most High will overshadow you' Lk 1:35. It was this anointing of course which allowed Mary to be the virgin mother of Jesus Christ. Then as the child Jesus is brought into the temple Lk 2: 28-32, 38, the amazing, far-reaching prophetic announcement of Simeon and Anna. Luke also delineates the anointing of the Holy Spirit, beginning with his baptism in the river Jordan that is going to endue the very Son of God for his ministry. Luke continues to tell the reader that it is the Holy Spirit that thrust Jesus into the wilderness for the temptation and then that the conquering, victorious Jesus comes out of the situation full of the Holy Spirit. The inaugural address is the declaration of Jesus himself, that he is the

one upon whom the Holy Spirit rests, who will fulfill the prophesy of Isaiah. Then there are the texts Lk 10:21; 11:13; 12:10; 12:12, which make no significant addition to the infancy narrative but do at least highlight the importance of the Holy Spirit in Lukan thought.²⁴ In his second volume, the book of Acts, Luke tells the story of the outpouring of the Holy Spirit on the day of Pentecost and then elaborates on four narratives which follow and explore the infilling of the spirit, upon the people at Samaria, the individual Saul, the household of Cornelius and the disciples at Ephesus.²⁵ It is clear then that Luke in his two- volume work, which is the largest contribution of any New Testament writer, has uniquely the work of the Holy Spirit in mind.

2.5.5 THE SPIRIT IN THE TEACHING OF PAUL

In 1881 Hermann Gunkel published his work, *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul*.²⁶ His view is that the Spirit was in the earliest church the explanation for certain charismatic experience of unusual, miraculous events. The emphasis in these manifestations falls on the phenomenal and miraculous nature of the experience and not on the edification of the church.²⁷ According to Gunkel ‘the reception of the Spirit is thus God’s witness to the existence of faith.’²⁸ Thus faith in Luke-Acts, thereby is not activated by the Spirit, but is a prerequisite for receiving it.²⁹ Interestingly as Von Baer writes on this, he states that the portrayal of the Spirit in Luke-Acts is without personality; it is the power (δυναμειj) God.³⁰ Thus together with Gunkel he would say that the Holy Spirit is primarily the source of missionary proclamation.³¹

F. Buchsel agrees with the notion that the Spirit is given to the disciples to accomplish their task as witnesses of Jesus.³² Buchsel list three main effects of the Spirit on the earliest church: (1) speaking in other languages; (2) prophetic speeches; and (3) religious, moral effects.³³ The moral effects are defined as boldness in confessing the name of Jesus, perseverance and the strength to endure sufferings.³⁴ Unfortunately Buchsel does not differentiate between Lukan and Pauline pneumatology, as did Gunkel. Eduard Schweizer finds a subtle distinction in Luke-Acts between Luke's use of *pneuma* and *dunameij* the former affects inspired speech and is not regarded as miraculous.

J. M. Penny³⁵ argues that the Spirit-baptism at Pentecost was a unique, eschatological event but also that it pointed forward to the future empowerment of the disciples.³⁶ Penny states prophetic inspiration of the Spirit for witness is not generally related to the content of the witness, which is relatively fixed in the instruction that Jesus gave them by the Spirit 1:2, but to the *parrhsia* (boldness) and the *dunameij* (power) by which they are given.³⁷ It can be said that most scholars find the significance of Lukan pneumatology in the concept of the Spirit of prophecy, and thus the Spirit is mainly associated with the church's mission, prophetic and inspired speech and empowering for mission.³⁸

When the miracle of Pentecost and Paul's teachings in Corinthians are examined we see the vocal demonstration of the Spirit in people, in the speaking in other tongues or in prophecy. As in Hosea's day the people said, 'The man of the Spirit is mad' Hs 9:7, so on the day of Pentecost when the folks from the upper room were filled with the Spirit and spoke in other tongues, the people said 'they were drunk' Ac 2:3, which was not too different than in Hosea' day. Pentecost started with wind and fire followed by tongues.

This seems to parallel in many ways the phenomena at the giving of the Law at Sinai, which suggests that, the wind and fire were simply the manifestation of a theophany of God. In Acts, Luke is describing how the Spirit of God broke into the community in a strange and surprising way. Peter as he preached on that day, said that it was the fulfillment of the prophecy of Joel. The experience obviously turned the fearful, helpless disciples into great messengers of the Gospel. It indicated also the insufficiency of John's baptism, but the sincere repentance and conversion to the word of God certainly echoed the Old Testament model. The writer in Hebrews describes the experience of those who come to God by faith saying, 'It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age' Heb 6:4-5. Paul throughout his writing emphasizes that all gifts are gifts of the Spirit. Paul claims to have ministered in the power of the Spirit. 'Our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction' 1 Th 1:5. 'My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power' 1 Cor 2:4 and 'I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said, and done by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ' Rm 15:18-19. Paul also reminds the church how the Spirit comes with a display of power, 'I would like to learn just one thing from you: did you receive the Spirit by observing the law, or by believing what you heard?' Gl 3:2. Likewise, Paul's comments to the Thessalonians 'Do not put out the Spirit's fire; do not treat prophecies with

contempt' 1 Th 5:19-20. Paul will also tell the church in Corinth the absolute necessity of the Spirit in every phase of Christian life 1 Cor 2:19-16.

It is evident that the New Testament believers experienced the flow of the Spirit of God as a reality in their everyday life and ministry among the people. God is life, and the Spirit of God that comes into man when he receives salvation and in renewed measure in the baptism of the Holy Spirit, causes man to realize that this is an encounter with the living Spirit of God. Freely determined by God and to be freely manifested in the life and ministry of the believer.

2.5.6 THE SPIRIT IN THE NEW CREATION IN JESUS CHRIST

The New Testament does not speak extensively about the work of the Spirit in creation it is a presupposed and an unquestioned fact. The emphasis of the New Testament community is on the necessity of the work of the Holy Spirit in the new creation. The concern was that the Spirit who now resides in man should be recognized and obeyed in daily life. Thus, the church confines itself to the effect of the Spirit within its own community where people are trying to live in obedience to the Spirit. The coming of the Spirit upon Jesus at his baptism by John intimates for the New Testament the beginning of the new and final creation. Paul in Col 1:15-20 gives the reader a hymn, which speaks of creation. It was in Jesus that every aspect of God's love was visibly seen. Paul now uses the term new creation, 'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come' 2 Cor 5:17. Paul is clearly referring to new birth in 'For we were all baptized by one Spirit into one body whether Jews or Greeks, slave or free-- and

we were all given the one Spirit to drink' 1 Cor 12:13. This is the new creation in Christ Jesus or the new birth. The clarity of this truth is seen in Jesus' conversation with Nicodemus, the teacher of the law. The rulers' question was 'How can a man be born when he is old?' Jesus' answer is very clear 'Jesus answered, 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit' Jn 3:5-8.

There is once again a clear indication of a sovereign move of the Spirit. John would continue this same truth in 'The Spirit gives life; the flesh counts for nothing. The words I have are life' Jn 6:63. 'Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified' Jn 7:38-39. The complete fulfillment comes later 'And with that he breathed on them and said, "Receive the Holy Spirit"' Jn 20:22. God makes clear his desire to give the Holy Spirit both in Matthew and Luke. The Holy Spirit is God's gift to the believer this is clearly evident in 'If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him' Mt 7:11. Luke with his emphasis on the Holy Spirit changes it slightly to say, 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Lk 11: 13. Thus, the heavenly Father delights to give good gifts to his children far more than an earthly father does. Evidently this precious gift of the Holy Spirit will be

given to those who earnestly desire it. The purpose is to provide the resources for ministry; whereas in this biblical story it was bread for another's needs. However that purpose can only be fulfilled by one who has been visited by the presence and power of the Spirit of the living God. It is this experience, which enables a powerful outreach ministry. The Holy Spirit became very clearly the guiding factor in the lives of the apostles, disciples and church as they went everywhere preaching the Gospel. A clear evidence of the moving of the Spirit of God also marked the beginning and continuing of the ministry to the Gentiles by Paul.

Whereas Luke demonstrates the outpouring of the Spirit basically upon individuals, Paul takes the work of the Spirit one step further and deals with the outworking of the Holy Spirit in the lives of believers in the church, in general ministry and in the demonstration of ministry gifts. He declares that he himself preached in 'the demonstration and power of the Spirit' 1 Cor 2:4. The Jesus he preached was the one who was crucified in weakness but lives in power, 'For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him to serve you' 2 Cor 13:4.

Luke understands the Holy Spirit in an Old Testament way. The gift does not so much create faith but rather grants those who already believe, the strength to do special things, above all the prophetic preaching of the word of God. Luke demonstrates more powerfully than anyone else that a community without a strong sense of mission is not led by the Spirit and must therefore constantly aspire to this gift and pray for it.

2.6 THE LOCUS OF THE HOLY SPIRIT

What then is the locus of the Holy Spirit, is it the Bible, the church or the human heart?

During the reformation, the Augsburg Confession of 1530 asserted that the Holy Spirit is imparted through the Word and sacraments. This, of course, ties the Spirit's operation to the church's services. John Calvin who tied it to the human heart, said that the secret or internal witness of the Holy Spirit, through which 'the same Spirit, who spake by the mouths of the prophets, should penetrate into our hearts, in order to convince us of the true tradition of the Word of God.'³⁹ By 1562, the Reformed church had already adopted

Calvin's concern and emphasized the role of the Holy Spirit stating that through, 'the preaching of the gospel and the prayer of faith and in receiving of the sacraments conveys invisibly and inwardly in the soul what the Word or sacrament is intended to give us.'⁴⁰

The Catholic Church sought the Holy Spirit's authority in the magisterium whereas the Protestant Church sought it in the Bible. 'In one case the guarantee was ordination to the church's ministry; in the other, a minister's expertise in expounding the Scripture.'⁴¹

However prophets who taught that the locus of the Spirit was within them have been around a long time. There were prophets who spoke in tongues under the impulse of the Spirit and to criticize them was to commit an unforgivable sin. In the middle of the second century, Montanus believed he was the embodiment of the Holy Spirit. He had a following of prophets and prophetesses who spoke in ecstasy and announced impending doom. Later some who called themselves the Little Ones refused to have anything to do

with the organized church and believed they received plenary inspiration of the Holy Spirit, which enabled them to see and hear what only celestial beings could hear.⁴²

Thomas Muntzer came under the influence of the prophets at Zwickau and came to believe in inner illumination that was more important than the Bible, and personal experiences of the cross more important than the doctrine of justification.⁴³

The authors of both the Old and New Testaments likewise attempted to express their experiences of the Spirit of God. However, the Biblical evidence is clear that the Holy Spirit is never subject to man's whims and wishes. The Spirit is the agent of life and power for witness and should be experienced in every day life. Man can never take control of the Holy Spirit, the only ability man has is to accept or reject the working of the Spirit of God within his own life. Today, we have so called charismatic groups springing up on every continent. In them we find prophetic revelations, speaking in tongues and the healing of the sick. Sometimes they oppose the institutional church and sometimes they form their own churches alongside of the others. Perhaps indeed men are once again seemingly taking control of God, confident that they know everything about the Holy Spirit. Human desire and divine powers seem to get so mixed up in charismatic circles that nobody can be really sure whether it is God who is at work or even whether the Holy Spirit is present. Whenever God is present the Holy Spirit is obviously present too, but because we cannot see Him, we tend to capture him within our own world in some formulae. It needs to be remembered and reiterated again that a man possesses a soul but he does not possess the Spirit, the Spirit possesses him.

2.7 IMPLICATION

The earliest Scriptures indicate that the Holy Spirit was present in the creation of the world for 'the Spirit of God was hovering over the waters' Gn 1:2. The Spirit of God is likewise at the close of the canon for John says, 'The Spirit and the bride say, "Come"' Rv 22:17. Thus it should not be strange to find the work of the Holy Spirit present within the Old Testament. The Spirit gave man life at the beginning, so that Job would say, 'The Spirit of God has made me; the breath of the Almighty gives me life' Job 33:4. Whereas the actual term 'Holy Spirit' is found only three times in the Old Testament, the work of the Spirit is evident in each period. In the period of the founding fathers the work of the Spirit was upon Moses and then subsequently upon the seventy elders, he was present individually with those who were the artisans of the Tabernacle. Throughout the three hundred and fifty years of judgeship the Spirit constantly rested upon judges for the purpose of endowing them with power so that God might defeat Israel's enemies. During kingship Saul, David and Solomon are anointed and even many kings during the whole kingship period were recipient of divine power. The period of the prophets was a period of individual anointing this is certainly clear if one were to characterize the period by choosing Elijah and Elisha. True prophets spoke their word from the throne room of Heaven; in contrast to false prophets who spoke out of their own hearts Jr 23:18, 22-23. Then the final periods of the exile and post exile were also characterized by the divine power. The Holy Spirit is from the beginning a creative power, putting breath in man and

every creature Gn 6:7. Job also points out that if God withholds his breath man dies Job 34:14-15. However, God has also given man the ability if he so wishes to reject the will and purpose of God. To do so is to walk in the ways of 'flesh' and this is disastrous but nevertheless the choice is left to man. The source of prophecy throughout Scripture is the Spirit but whereas in the Old Testament the Spirit seems to possess only individuals, be they artisans, judges, kings or prophets, Joel predicts that there is coming a day when the Spirit will be poured out upon all flesh and thus the Spirit is potentially universal as is the gift of grace Ac 2:39. Now the gift of prophecy is for the community of God's people, whereas formerly it was restricted to a few chosen people. Joel predicts this will begin in the latter days, so the prophet uses the word afterwards i.e. after death, crucifixion and resurrection. It is this, which Peter referred to on the day of Pentecost, 'Now this is what was spoken by the prophet Joel' Ac 2:16. The only reason it can be given in such an unlimited fashion is because God's requirements in relation to Calvary, resurrection and ascension have been completed. The close of the Old Testament period was followed by four hundred years of silence, one said 'The prophets have fallen asleep' Syr.Bar. 85:3. The silent years were years of dramatic changes in world powers and consequently in world philosophies. One of the most significant changes came with the Greeks who in their philosophy changed many of the ideas that had been accepted as factual for hundreds of years among the Jewish people. One of these involved the idea of the Spirit, which became for the Greeks but air or breath. This posed many problems for the believers but the New Testament declared that the Spirit and the body would receive a glorified status in the resurrection.

In the New Testament Jesus Christ was obviously the bearer of the Spirit, he was anointed at his baptism in the river Jordan Lk 3:23 and carried this anointing throughout His ministry. Stronstad states, that 'His incarnational experience of the Spirit ends when, after his ascension-enthronement (Ac 2:33-36), he pours forth the Spirit upon the disciples on the day of Pentecost (Ac 2:33). Thus, the Spirit is transferred from the unique bearer of the Spirit to his disciples for their ministry as his heirs and successors.'⁴⁴ Following his baptism in the Jordan, it was the Spirit who drove him into the wilderness for the temptation and Luke says he came out of these temptations still full of the Spirit. In his inaugural sermon in Nazareth, he declares that he is the fulfillment of the prophecy of Isaiah. The birth of John the forerunner and Jesus were announced by the Spirit, through an angel to Zechariah and then by an angel to Mary herself. Whereas the ministry of John as short-lived for he was beheaded by Herod Mt 14:10. Jesus was clearly different in that John said 'he would baptize with the Holy Ghost and fire' Mk 3:11. It is Luke who delineates in his historical narrative more than any other writer the work of the Holy Spirit. In the book of Acts, his second volume, Luke starts by narrating the story of the outpouring of the Spirit on the day of Pentecost but then he elaborates on the four stories which explore the infilling of the Spirit in like manner upon others. In both Paul and John we again see the visible demonstration of the Spirit of God upon individuals. Paul takes the work of the Holy Spirit primarily as a demonstrable power within the church community. Paul does not deal with the Spirit upon the individual, as does Luke, thus they are complimentary not contrary in teaching. The New Testament community believed that the Spirit now lives within the regenerated believer. Paul uses the term 'new creation' 2 Cor 5:17, and says 'we are all given the one Spirit to drink' 1 Cor 12:13. The

answer of Jesus to Nicodemus indicates that even new birth is indeed a sovereign move of the Spirit. It is this, which then is emphasized when Jesus breathed on them and said, 'receive the Holy Spirit' Jn 20:22. Indeed the Spirit is also God's gift to the believer to endue such a one for a powerful ministry of witness. Finally perhaps the key is the locus of the Spirit. It is not the Bible nor the church but rather the human heart, this does however allow for error to creep in for they have been prophets, as there are today, who claim to control the work of the Holy Spirit themselves. The truth is however nobody can capture the Spirit for the Spirit is never subject to man's whims and wishes. Indeed, whereas the locus of the Spirit is within man, man does not possess the Spirit the Spirit possesses the man.

CHAPTER THREE

**THE HISTORICAL BACKGROUND OF THE CLASSICAL AND
CHARISMATIC PENTECOSTAL MOVEMENTS THAT
LED TO THE FORMATION OF THEIR DISTINCTIVE DOCTRINE**

**3:1 THE HISTORY OF THE ROOTS OF THE PENTECOSTAL
MOVEMENT**

The Pentecostal Movement now stretches worldwide; this has taken place in a little less than a century. 'At the turn of the 20th century there was no Pentecostal Movement. Today, it consists of a community of more than ten million souls that can be found in almost every country under the sun.'⁴⁵ Theologically, adherents of the Pentecostal movement have united around an emphasis upon the experience of the Holy Spirit in the life of an individual believer and in the fellowship of the church itself. Brunner, in his book sums up the Pentecostal's *raison d'etre*⁴⁶ as being a salvation experience followed by a subsequent experience of the Holy Spirit with the initial evidence of speaking in other tongues. The key ingredient in the Pentecostal experience is the 'infilling of the Holy Spirit.' There is a primary concern in all Pentecostal movements for a definite

experience of the Holy Spirit.⁴⁷ British theologian Donald Gee says, that the experience is a ‘powerful, individual, spiritual experience.’⁴⁸ Pentecostals, believe that the book of Acts describes a power that can be encountered again, which will contribute substantially to the experience of the person and the church. The Pentecostals believe that this experience is for every believer, all can and should experience this Baptism of the Holy Spirit, with the speaking in other tongues as the Spirit gives utterance. It gives the individual a tangible, physical, personal experience. Pentecostals believe in the spontaneity of Apostolic Christianity with all its signs, wonders and the working of the power of the Holy Spirit. The worldwide extent of this Pentecostal experience has been recorded now by numerous historians so that it is without question the fastest growing movement in the world.⁴⁹ Pentecostals see their movement as superior to, and the successor of, the Reformation of the sixteenth Century and the Evangelical revival of the eighteenth century, and it has been called the ‘*third force*’ in Christendom.⁵⁰ The early preachers of Pentecost spoke of the early rain as the outpouring of the Spirit in the Apostolic church that brought the first fruits of the harvest and that the outpouring of the Spirit in the late nineteenth century was the latter rain referred to by the prophets Jl 2 :23; Jr 5 :24; Dt 11 :14; cf. Jl 2 :28-29; Ac 2 :17-21; Ja 5 :7. Naturally this brought with it a strong eschatological theological note in regards to the soon coming of Christ. Dr. Henry Pitt Van Dusen stated that ‘The Third Force in Christendom, Pentecostalism, lay alongside Roman Catholicism and Protestantism.’⁵¹

Methodism gave birth in the eighteenth century to the American Holiness movement in the nineteenth century, which in turn gave birth to the Pentecostal movement in the twentieth century. I. Vergara states, ‘Pentecostalism is primitive Methodism’s extended

incarnation.’⁵² However, regardless of this factor the doctrinal thrust of Methodism was a search for an experience of sanctification or a second work of grace that would follow justification. Later in the strict Holiness movement, this became an experience that was called entire sanctification. Wesley wrote, ‘in any place we do not know of a person receiving, in one and the same moment the remission of sins, the abiding witness of the Spirit, and a new, clean heart.’⁵³ Wesley would state that the remission of sins and the new heart are two distinct moments in the life of the Christian. Wesley explains, ‘but the work itself [of sanctification as well as justification] is undoubtedly instantaneous. As after a gradual conviction of the guilt and power of sin you were justified in a moment, so after a gradually increasing conviction of inbred sin you will be sanctified in a moment.’⁵⁴ Pentecostalism then, took from Methodism the concept of a subsequent and instantaneous experience and transferred them from Wesley’s sanctification to the Baptism in the Holy Spirit, and glossolalia, which would assure it. Thus, in Pentecost there was the desire for a spiritual experience subsequent to conversion, a unique conscious experience of the Baptism of the Holy Spirit.

In America, at the end of the nineteenth century and the beginning of the twentieth century there was the Great Awakening under Finney and Moody that shaped and characterized Christianity in America. This also shaped Pentecostalism, taking it from the tents and rented halls into the very churches themselves. This was a combination of Wesley’s experiential theology and the experiential methodology of revivalism. Charles Finney came after Wesley, and Brunner says, ‘Finney’s revival methodology was the shaping influence on Methodist theology in the Pentecostal churches and formed, with the holiness movement, of which Finney was an influential source, the major historical bridge

between primitive Wesleyanism and modern Pentecostalism.⁵⁵ Finney's theology included an experience subsequent to conversion, which he called the Baptism of the Holy Ghost. In his *Memories*, Finney discussed the inadequacies of his earliest mentor, the Rev. Mr. Gale, a Presbyterian minister: 'If he had ever been converted to Christ, he had failed to receive that divine anointing of the Holy Ghost that would make him a power in the pulpit and in society, for the conversion of souls.'⁵⁶ Thus, Finney combined the basic Methodist theology with revivalism, both of which became a vital part of Pentecostalism. The Holiness movement then became very prominent; the core of this Holiness movement had been drawn from its Wesleyan inheritance, of a second experience. This central experience was called the subsequent experience which was also called the Baptism in the Holy Spirit. Kendrick, writing about this says, '[this title] was popularized as the name for the experience of sanctification, or second blessing. All who came under the influence of the Holiness ministry became familiar with spiritual baptism'.⁵⁷ W. E. Boardman in his book *The Higher Christian Life*, which was very influential in the Holiness movement's writings states; 'There is a second experience distinct from the first – sometimes years after the first – a second conversion, as it is called.'⁵⁸ Through men like Asa Mahan, Walter Palmer, Thomas C. Upham, the holiness movement spread to England, where in 1875 the Keswick Movement was born. Thus, out of the worldwide holiness movements the Pentecostal movement was born.⁵⁹ J. Gilchrist Lawson wrote 'many within the evangelical circles since Wesley and Finney claimed to have had a second experience of holiness.'⁶⁰ R. A. Torrey says, Donald Gee gave the teaching of the Baptism of the Holy Spirit a new, and a certainly more scriptural and doctrinally correct emphasis stating that the power from on high was especially for

service and witness Ac 1:8. His logical presentation of truth did much to establish the doctrine.⁶¹ Ralph Riggs and E. S. Williams state in their standard Pentecostal treatment their agreement with Torrey's claim that regeneration by the Holy Spirit and the baptism with the Holy Spirit are not coterminous.⁶² Thus the development of Wesleyanism and then the revivalism of Finney, followed by the Holiness movement all stressed a personal experience, which was subsequent to what was called justification or conversion. This latter experience in the Pentecostal movement came to be called, the Baptism of the Holy Spirit. Despite the difficulty to fully integrate this into Scripture, there were many very prominent speakers who endorsed this Scriptural concept; F. B. Meyer, Andrew Murray, R. A. Torrey, then from America Robert Pearsall Smith, Hannah Witall Smith, Asa Mahan of Oberlin College and even the Anglican Bishop H. C. G. Moule who developed this teaching in his commentary on Romans.⁶³ Thus the Baptism of the Holy Spirit was not an eradication of sin but power to live life victoriously. This obviously contradicted the Wesleyan-Holiness tradition and so many parted company such as D. L. Moody, A. J. Gordon, A. B. Simpson and Alexander Dowie.

Finally, there came upon the church scene the Pentecostal movement with their own two stage approach born probably out of both the Wesleyan-Holiness movement and Reformed evangelical revivalism, these had really divided into three basis groupings. First, there were the Wesleyan-Holiness Pentecostals who developed a three-stage approach. They kept the tradition, which was conversion and then sanctification, when the heart became totally pure in love, but they added their own third stage for which they reserved the name the Baptism of the Holy Spirit. At first, it was even considered that the Spirit will only come to a purified heart, thus it could only come after the second stage.

Sometimes, this third stage was called a baptism by fire. Then to this, a new distinguishing element was added, glossolalia. The second aspect came from the Baptist Pentecostals; they were non-Wesleyan on sanctification but also opposed to Jesus only and so were Trinitarian. They were termed Baptist because they practiced adult baptism. William Durham of Chicago rejected the idea of sanctification as a second work of grace; teaching that when Jesus had said, 'It is finished' In 19:30 everything for salvation was indeed finished. This was really part of the Baptist theology. Durham stated that the second component was an equipping with spiritual power to witness and a deep desire to spread the Gospel.⁶⁴ More than half of the Pentecostal people accepted this Baptist teaching, which Durham purported. Still a controversy did arise as to whether tongues was the only initial evidence. This issue caused F. F. Bosworth to leave the Assemblies of God and join the Christian and Missionary Alliance. A third group developed which was called the Oneness Pentecostals; they believed that Father, Son and Holy Ghost were merely titles referring to Jesus. A dramatic showdown in this regards occurred with the Assemblies of God in 1916 in St Louis, the Assemblies affirmed their stand on the Trinity; some say, as a result the Assemblies lost one quarter of their pastors. The Oneness people went on to state that unless one was saved, baptized in the name of Jesus and filled with the Holy Spirit with tongues as the initial evidence they were not saved. In summation it was perhaps Donald Gee of the British Assemblies of God who enunciated most clearly the doctrine of Spirit Baptism.

The designation 'Pentecostal' arises from its emphasis upon a baptism in the Holy Spirit such as that recorded in Acts 2 as a separate individual experience, which is possible for all Christians subsequent to, and distinct from, regeneration.⁶⁵

Donald Gee was very clear that the distinctive testimony of the Pentecostal revival is a sacred trust, which must never be surrendered. He rejects the temptation to minimize tongues:

Experience has shown that wherever there has been a weakening on this point fewer and fewer believers have in actual fact been baptized in the Holy Spirit and the testimony has tended to lose the Fire that give it birth and keeps it living.⁶⁶

Donald Gee believed, that the most profound result of Spirit-baptism as a second experience after conversion was power to witness to Christ. Speaking in tongues was the appointed gateway to a life in the Spirit, which was seen as being a similar experience to that of the early church. There was opposition to Pentecostalism from many quarters. The Church of the Nazarene dropped the word Pentecostal from their official title to distance themselves from the fanatics. Oswald Chambers, a leader of the Keswick movement referred to them as Satanic Counterfeits.⁶⁷ Others referred to them as those who made everyone who did not have Spirit baptism second-class citizens of Heaven. 'Hence without Spirit baptism, one's Christian life is incomplete and one's ministry is hampered.'⁶⁸ John Stott who opposed Pentecostalism states, 'Some Christians give the impression that they hold a kind of 'Jesus plus' doctrine namely, you have come to Jesus, which is fine; but you need something extra to complete your initiation.'⁶⁹ F. Dale Bruner in his evaluation of Pentecostal doctrine, rejects the issue of subsequence, or tongues as the initial evidence and also any teaching that would suggest there are any pre-conditions for receiving the Spirit-Baptism. He feels basically that the heart of the Reformation doctrine of justification by faith has been impaired, whereas Bruner would

assess that Pentecostals are seeking to achieve something. Pentecostal preachers in general, however, do not preach a gospel of achievement. The initial sign of tongues speaking espoused by the Assemblies of God has not always been accepted. A minority of Pentecostals rejects tongues as the only initial evidence. The Swiss Pentecostal Leonard Steiner, pastor and editor of the periodical *Verheissung des Vaters The Promise of the Father* not only rejected the doctrine of subsequence called the “Zweistufentheorie” (*two-stage theory*) in German *but* also questioned the analogy of Spirit-baptism with that of the apostles in the book of Acts.⁷⁰ Bruner rejected the doctrine of subsequence, almost, if not quite, equating it with baptismal regeneration. Gordon Fee concedes the issue of subsequence but will not argue this from Scripture. He claims that, that which is important to Pentecostalism is the dynamic quality of Christian life, the empowering dimensions of life in the Spirit and openness to the gifts and openness to mission.⁷¹ He also discounts the normativity of the concept of subsequence as based on historical analogy or the episodes in Acts. Fee is of course limiting the normative or the precedent value of historical narrative. His main thesis is ‘that unless Scripture explicitly tells us we must do something, what is merely narrated or described can never function in a normative way.’⁷² Fee’s arguments in relationship to what may or may not be considered repeatable patterns and normative have been weakened considerably by the understanding of Luke-Acts as a genre of historical narrative.⁷³

As one moves to the Neo-Pentecostals or the Charismatic, one finds subtle changes. Although most Charismatics do speak in tongues upon receiving the Baptism of the Holy Spirit, they are not all prepared to go that route theologically. Vinson Synan suggests that they developed their own position on subsequence and the initial evidence. This gave

them a new respectability theologically and avoided dividing the church into have and have-not's. His opinion however is that, 'most Charismatics felt that their experience was somehow incomplete if they failed to speak in tongues.'⁷⁴ The fact was that all the forerunners of the Charismatic Pentecostals did speak in tongues and this was what caused the rift for some and the difficulties for others. Don Basham who might be called the authentic voice for Neo-Pentecostalism wrote *A Handbook on Holy Spirit Baptism* in which he said; '[It] is a second encounter with God in which the Christian begins to receive the supernatural power of the Holy Spirit into his life. [It] is further given for the purpose of equipping the Christians with God's power for service.'⁷⁵ Basham stays very close to the doctrine of initial evidence and he refers to the quotation by David Du Plessis, 'You don't have to buy, you will.'⁷⁶

3.2 THE CLASSICAL PENTECOSTAL MOVEMENT

At the turn of the twentieth century a new emerging Pentecost was ushered in. It came in obscurity but quickly mushroomed so that today it has become the largest Christian movement of the twentieth century.⁷⁷ Some even assess this movement in excess of 500 million people world wide, with perhaps 40 million in America.⁷⁸ Some writers even claim that the activities and the expressions of Pentecostalism have 'changed the face of Christianity around the world and ushered in a new era of Christian spirituality.'⁷⁹ Early critics of the movement called it the 'Tongues Movement' but this simply reduced it to one aspect of the core belief that the charismata have not ceased to operate today. Theologically the Classical Pentecostal movement emerged from the Keswick and Wesleyan Holiness Movements,⁸⁰ and soon the three phases: conversion, entire

sanctification and the Baptism of the Holy Spirit simply became two, as conversion was joined with sanctification as the initial experience of new birth.⁸¹ They assumed a solid, complete view of Scripture, which became the classical Assemblies of God conviction, declaring that, ‘the Bible is our all-sufficient rule for faith and practice.’ This reign of Biblical authority was to extend beyond the church to the personal life of the believer, apart from the gathered body.⁸² In the last two decades, there has been varied ongoing discussion of the methods of interpretation used by the early Pentecostals. However, in the dialogical relationship of experience and interpretation it is well understood that experience cannot be the starting point for interpretation, for this would certainly tend to usurp Biblical authority.⁸³

The beginning of Classical Pentecostalism was associated with the outpouring of the Spirit in the 1900's and is associated with the name of Charles Parham (1873-1929). In October 1900 he founded a short-term Bible training Institute, Bethel Bible College in Topeka, Kansas. In preparation for ministry some forty students studying the Gospel of Luke, came to the conclusion that the clear Biblical evidence of the Baptism of the Holy Spirit was speaking in other tongues.⁸⁴ Agnes N. Ozman (LaBerge) desiring to be filled with the Holy Spirit asked that Parham lay hands upon her and pray that she might receive the Holy Spirit. This he did and she received the Baptism of the Holy Spirit and spoke in other tongues on January 1, 1901. This convinced Parham of his initial evidence theory. Ozman’s experience, and the conviction in the mind of Parham that this was the evidence of the Baptism of the Holy Spirit, has remained essential to Classical Pentecostalism.⁸⁵ In the following weeks many received this initial evidence. This was taken as a sign that God had restored this gift to the church. William Seymour an African-

American Holiness preacher was disciplined by Parham in one of his campaigns in Houston. It was following this, that William Seymour preached this message of the Baptism of the Holy Spirit with the speaking in other tongues in a small mission in Los Angeles in February 1906, but the message was rejected and he was locked out of the mission on Sunday March 4. However, some who were sympathetic invited him to stay in Los Angeles and continue to preach. He started in the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street, soon because of crowds they moved to the former Stevens African Methodist Episcopal (AME) Church at 312 Azusa Street and this became home of the Apostolic Mission and the place of the start of the revival.⁸⁶ On April 9, 1906 the Spirit of God began to be outpoured upon the believers. Crowds soon gathered as this news spread like wildfire and gained both national and international recognition through the various publications of that day. Multitudes came to see what was happening and returned to spread the message in their home areas. Thus, undoubtedly Azusa Street sparked the growth of the Pentecostal Movement. The revival lasted only seven years 1906-13, but the whole character of the Pentecostal movement was formed during those years. The gifts of the Holy Spirit had been restored to the church. The major denomination that resulted from this revival was the Assemblies of God. In April 1914 three hundred people came to Hot Springs, Arkansas for an organizing convention. This resulted in a new co-operative fellowship that came to be called the Assemblies of God. It emerged in the years to come as the 'largest, strongest and most affluent white Pentecostal denomination in the world.'⁸⁷

Doctrinally the subsequent result was, that the Assemblies of God in USA advocated that the Baptism of the Holy Spirit was a subsequent experience from salvation, which would

be accompanied by the initial evidence of speaking in other tongues, as the Spirit would give utterance. This became the distinctive doctrine of the Assemblies of God.

More recently the argument over the doctrine of subsequence has been the issue in academic circles. Clark Pinnock and G. Osborne together with Gordon Fee argued for the Pentecostal experience without the initial evidence of speaking with other tongues, as a normative experience for believers, because they regarded Acts as simply narrative. However Roger Stronstad, together with I. Howard Marshall and Martin Hengel, have successfully argued that the genre of Acts is historical narrative. Thus, they argue that one is able to draw doctrine from this as from other such material.⁸⁸ It is interesting that this initial wave of the Spirit unlike those that have followed resulted in a very strong missionary movement around the world.⁸⁹

3.3 THE CHARISMATIC MOVEMENT (NEO-PENTECOSTALISM)

The Second Wave that developed in the middle of the Century is widely known as the Charismatic Renewal or Neo-Pentecostalism.⁹⁰ The historical roots of the Second Wave had its earliest stirring before 1960.⁹¹ This resulted in many in the mainline denominations receiving the Baptism of the Holy Spirit in the 1940's and 1950's. A Charismatic renewal was slowly but surely taking place in the mainline denominations.⁹² Those who were involved in prior revivals of the healing ministry spoke very clearly of a coming revival of Pentecost. Then, there were two people who distinctly paved the way for the Second Wave to emerge. David Du Plessis who in the 1950's was an observer of the ecumenical movement but consequentially began to share the Pentecostal experience

with many denominational churches and clergy, also Demos Shakarian who started the Full Gospel Businessman's Fellowship International.

David Du Plessis was a Pentecostal minister who took upon himself the great task of uniting not only world Pentecostals, but ultimately world Christians as well. Smith Wigglesworth had prophesied that this task should be his some years previous.⁹³ The interaction of David Du Plessis with half of the world church's representatives who had never seen a rational Pentecostal, greatly dignified the Pentecostal experience and message, in the minds of the once skeptical and belittling mainline church leaders. Towards 1950's Du Plessis became increasingly involved in the World Council of Churches (WCC), an emerging ecumenical movement.⁹⁴

Demos Shakarian in the mid-1950 started the Full Gospel Businessmen's Fellowship International FGBMFI. Shakarian was a Southern California Pentecostal businessman who had prospered during the 1940's. He, with the help of Oral Roberts, founded an international non-denominational fellowship among ordinary lay people known as the Full Gospel Businessman's Fellowship International. From its inception in 1953 the fellowship was closely associated with Pentecostalism. Its main focus was to let people share their unique experience of the full gospel, which included speaking in other tongues, healing, miracles and deliverance. This was done in an informal environment of prayer breakfasts and gospel luncheons.⁹⁵ This provided opportunities for the sharing of this message in a very informal manner, outside of the Pentecostal churches. A new awakening of Pentecostal truth resulted from this.⁹⁶ The Charismatic Movement emerged in full measure on April 3 1960 with the revelation that Rector Dennis Bennett of St Mark's Episcopal Parish in Van Nuys California, had together with his wife received the

Baptism of the Holy Spirit accompanied by speaking in other tongues.⁹⁷ Subsequently he resigned and was transferred to St Luke's Episcopal Church, Seattle, and a very small church. Some years later, this church became one of the largest, strongest charismatic denominational churches in the Northwest.⁹⁸ Further to this Harald Bredesen a Reformed Church pastor who after having been baptized in the Holy Spirit took the Pentecostal message to Yale University. This resulted in a genuine revival among both students and faculty. In London, England, Michael Harper was the rector of All Souls, an Anglican Church. He received the baptism of the Holy Spirit, with the speaking in other tongues, after having been introduced to this Pentecostal experience by Larry Christianson a Lutheran pastor in the USA. Thus, this Anglican Church now had a pentecostal charismatic pastor and the church quickly experienced phenomenal growth. A Charismatic renewal also took place in the Catholic Church, starting in Duquesne University in Pittsburgh. Professors had read David Wilkerson's book, *The Cross-and the Switchblade* and some had read John Sherrill's book, *They Speak With Other Tongues*. Soon the move spread to Notre Dame University, Indiana and then to the University of Iowa. Thus, after about three years there were probably close to ten thousand Catholics who had been baptized in the Holy Spirit with the initial evidence of speaking in other tongues.⁹⁹ Neo-Pentecostal, a term that had been coined and often used in regards to this outpouring inter-denominationally, was now changed and this move of the Spirit became universally known as The Charismatic Renewal.¹⁰⁰

These new Charismatics or Neo-Pentecostals who came from such a wide spectrum of theological backgrounds, desired to remain within their own respective movement. The Classical Pentecostals had in their day also desired to stay within their churches but had

been unable to do so because of very real opposition to their new doctrine, within their churches. However, sixty years had mellowed the public and ecclesiastical attitude to Pentecostals. The Charismatics while remaining in their denominations also wanted and sought to endorse a Pentecostal theology. They attempted to reconcile the Pentecostal dimension with the theological deposit of their own respective tradition.¹⁰¹

The attempted integration makes it very difficult to determine their hermeneutical presuppositions, which in many respects differed, depending on their denomination.

Moreover, in relation to their view of Scripture, Mark McLean states ‘there is a tendency for charismatic groups to abandon the canon for “fresh and authoritative revelations” of the Holy Spirit.’¹⁰² This was the beginning of Charismatic eisegesis where Scripture becomes subject to personal revelations. This characteristic is further developed in the subsequent waves of the Spirit.

3.4 THE RESULTANT DISTINCTIVE DOCTRINE IN LUKE

3.4.1 THE PENTECOSTAL BASIS FOR THE DOCTRINE OF SEPARABILITY AND SUBSEQUENCE

Acts is the story of the advance of the Gospel both geographically and culturally. Luke records the initial and subsequent outpourings of the Holy Spirit and clearly indicates the initial evidence of speaking in other tongues. Three aspects are involved, first the issue of separability and subsequence that is raised by even some Pentecostal scholars. The fact is, however that people today are still experiencing regeneration and then separate from

this also experiencing the Baptism of the Holy Spirit. It was certainly a legitimate and separate experience for Christians in the first century and therefore cannot be denied for Christians today. Still the issue remains a bone of contention in many evangelical churches. But the issue of whether the Baptism of the Holy Spirit is separate or not is totally denied by the Third and Fourth Wave proponents. By calling themselves the Third and Fourth Waves, they claim to be the continuation of the Classical and Charismatic Waves. Yet doctrinally they claim that both regeneration and the Baptism of the Holy Spirit are the same experience. Thus the claim of these proponents to be in the standard Pentecostal stream cannot be maintained. History has not given them sufficient time to elucidate their doctrinal position in writing, but it is not a new position. It has been clearly stated before by others perhaps most clearly by Dunn.¹⁰³ Howard Ervin in a detailed response to Dunn regarding this position has shown it to have many fallacies.¹⁰⁴ Brunner suggests the issue is really an issue of faith.¹⁰⁵

Secondly, the question of the need of the initial evidence of speaking in tongues is also the subject of much discussion. The advocates of the Third and Fourth Waves, who have dismissed the issue of separability and subsequence and thus the initial evidence, accept however the gifts of the Spirit, as spoken of in Corinthians and do not discourage anyone from speaking in other tongues for personal edification. Their writings cloud this issue since many people do not or cannot separate the speaking in tongues as the initial evidence and the gift of speaking in tongues within the assembly. Speaking in tongues as reported by Lk Ac 2:4; 10:46; 19:6, is an objective spiritual reality. It is not a practice like establishing church government, or even like celebrating the Lord's Supper or undergoing water baptism. It is a gift from God and not a human rite. Therefore, it is inappropriate to

include it in a discussion about applying practices within the early church to contemporary Christian practice, as some do, often with an implicit or explicit motivation of discrediting Pentecostal theology.¹⁰⁶ This cannot be included in the debate concerning the applicability of early church praxis to contemporary Christian experience.¹⁰⁷

Thirdly, the question is also raised as to the purpose of this Holy Spirit baptism. Many writers have sought to clarify the purpose of the baptism, as a second work of grace. These writers vary in opinion from those who claim it as a work of sanctification,¹⁰⁸ to those who claim it as power for an overcoming life,¹⁰⁹ and those who claim it as a release of empowerment for service.¹¹⁰ Pentecostals, who believe in this as a second work, deny that this experience of the Baptism of the Holy Spirit is the incorporation into the body of Christ. As I point out in the next chapter of this thesis, *life* and *power* are indeed two different entities dealt with in the Scripture. Pre-Pentecostal holiness advocates said that the second work of grace was power for sanctification. Some went as far as to espouse eradication of sin or entire sanctification. It appears clear however that sanctification is evidenced by the fruit of the spirit, by stable continuous spiritual growth, as Isaiah would say, '(they) will take root below and bear fruit above' Is 37:31. The Baptism of the Holy Spirit however is usually delineated as a separate work of grace evidence by the speaking in other tongues as a power for witness. This also leads to an increasing awareness of openness to the gifts of the Spirit as outlined in Corinthians. Stronstad has outlined this as he deals with the outliving of the Baptism of the Holy Ghost in word and work.¹¹¹

3.4.2 THE WAITING IS REWARDED: ACTS 2

On the Day of Pentecost after the Holy Spirit had come to the waiting disciples, Peter affirmed that the same gift of the Holy Spirit was promised to all who likewise repented and believed. By such repentance and faith there would be salvation; to such people the Holy Spirit was promised. This was of course the initial outpouring of the Holy Spirit on the day of Pentecost, when the disciples were gathered possibly in the temple courtyard for prayer.¹¹² Here the 120 waited in obedience to the command of Jesus, not really knowing what they were waiting for or what evidence would convince them it had happened. The subsequent events show us that when they were filled with the Holy Spirit with the evidence of speaking in tongues, nobody questioned whether this was what they had been waiting for or not. All 120 believers accepted that this was the promise of the Holy Spirit. The speaking in tongues was the factor that aroused such a commotion, because many people heard them speaking in their own languages ‘the wonderful works of God Ac 2:11.’ The speakers had been the recipients of the gift of the Holy Spirit for they themselves were not learned in the languages; neither did they understand the languages in which they were speaking. It seems to be clearly indicated here also that salvation must precede the baptism of the Holy Spirit. This is illustrated by Old Testament practices of consecration and cleansing. An examination of Ex 29:4, 21 indicates that Aaron and his sons were to be washed with water first and then sprinkled with oil in order that they might be consecrated to serve as priests. The washing was symbolic of regeneration, Tt 3:5; Ex 29:21 and the anointing symbolic of anointing or the baptism of the Holy Spirit. The cleansing of the leper is also the same; Lv 14:13-18 here the blood had to be applied and following this, the oil. The remainder of oil is then poured

upon his head. Thus the blood of Christ is the divine basis of the operation of the Holy Spirit. The juxtaposition and the order of statements in Peter's charge to the hearer in Ac 2:38 clearly indicates the necessity of the sequence of these experiences in the lives of believers. The stages indicated are very clear, repent and be baptized (this obviously refers to water baptism the outward indication to the general public of the inward transformation that has taken place in salvation) for the forgiveness of your sins and 'you shall receive the gift of the Holy Spirit' Ac 2:38. Ralph Riggs comments, 'at their repentance the Spirit would baptize them into the body of Christ (conversion). Then they would take a public stand for Christ by being baptized in water in His name. Following that, they would receive the gift of the Holy Spirit.'¹¹³ First, the Spirit who brings them to Christ converts them; this is symbolized second by baptism in water, and subsequently Christians would be baptized in the Holy Spirit thus spiritually filled. After Pentecost the command to wait in connection with the Holy Spirit is not repeated in the New Testament. The command to wait in Jerusalem, applied only to that unusual period in the Apostles' career between the final ascension of Jesus and his deliverance of the gift of the Spirit to the church at Pentecost. Subsequently Christians do not need to wait for the promise of the Father.

3.4.3 SAMARIA AMAZINGLY IS INCLUDED: ACTS 8

In Samaria Acts 8:14-19 Philip had been preaching and people believed¹¹⁴ and were baptized. Hearing of the revival that was taking place, the Jerusalem council sent Peter and John to review what was happening. These men discovered that these newly converted and water baptized people had not received the Baptism of the Holy Spirit so

they prayed with them Acts 8:16-17. They laid their hands on them and the people began receiving the Baptism of the Holy Spirit, since they were believers who had been baptized in water but who had not yet received the Baptism of the Holy Spirit. It indicates clearly that salvation and water baptism are not the same as the Baptism of the Holy Spirit.

Here the Baptism of the Holy Spirit came with the laying on of hands but there is no wind and fire as had been on the day of Pentecost. This was because the signs of the wind and fire were but indications of the theophany. The gift of the Spirit equips for discipleship. All are to be missionaries even the Samaritans, the despised group. There is no mention here of speaking in tongues but we are introduced to Simon a sorcerer to whom people had given great attention and declared 'This man is the divine power known as The Great Power' Acts 8:10. He had believed and was baptized under the ministry of Philip and was astonished at the miracles that Philip performed. The evident fact was that when Peter and John laid their hands on folk a visual and/or auditory sign was evident immediately. Simon saw this as a miraculous power he would add, if possible, to his own magic powers. What did he see and hear? The Scripture remains quiet, but when all other passages dealing with this experience indicates the evidence of speaking in tongues, it is logical to conclude that this is what Simon saw, heard and wanted, namely the power to dispense such a gift on whom he would. Here again is an interesting fact that even after Pentecost men could come to faith and be baptized in water without having been baptized in the Holy Spirit. This again points to the evidence that the Baptism of the Holy Spirit is a separate experience from being baptized in water, thus the necessity in one's life to move beyond conversion. It is noted that Simon was greatly impressed by what took place when the gift was bestowed; presumably the people spoke with other tongues. His

former use of magic equated this laying on of hands with a magical act, to be able to add this to his repertoire would indeed be valuable. Thus he offered money to Peter so that he might have the gift and was soundly and harshly rebuked. Peter was offended by the notion that the gift of God could be bought with money. Simon sought the gift of God thn dwrean tou/qeou/.

It is interesting to note that the verb which Luke uses for the means of Simon buying is dia. crhmatwn Ac 8:20 is found only in two other places ta. crhmata Mk 10:23 and ta. crhmata Lk 18:24 all of which have the meaning of possession, wealth or money. It is something which men have acquired, and can normally be offered and accepted as payment for something. However such cannot be offered or accepted to obtain the grace of God or it in turn ceases to be grace. The verb which Luke uses in this regards Ac 8:20 kta/sqai acquire, gain or buy is only used in three other places in Ac 1:18 where it deals with Judas, Ac 8:20 with Simon, and Ac 22:28 when it is used of a Roman tribune. In all three cases the procuring is connected with the price paid. Thus there is a commercial element involved. Luke however uses a different word for the receiving of the Spirit lhmyesqe cf. Lk 1:8; 2:33; 8:17; 10:47; 19:2. Thus Luke emphasizes that the gift of God is received, obviously referring to the Baptism of the Holy Spirit. Four words are used in Acts to guard the doctrine of the Holy Spirit, and all four guard against the error of a conditional understanding of the Holy Spirit epaggel ian 'promise' Ac 1:4; 2:33, 39; cf. Lk 24:49; dwrean 'gift,' Ac 2:38; 8:20; 10:45; 11:17; edwken 'to give', cf., 'he gave', Ac 5:32; 11:17-18; and lhmyesqe 'to receive', Ac 1:8; 2:38; 8:17; 10:47; 19:2. The Holy Spirit is the promise of the Father, the perfect free gift of the son, to believers who receive

him. At least one of these four decisive words is present in every context of Acts where the decisive giving of the Holy Spirit is described.

3.4.4 SAUL IS TRANSFORMED: ACTS 9

In Ac 9:6 Paul, trembling and astonished said, ‘Lord, what wilt thou have me to do’¹¹⁵ or ‘Lord, what dost thou wish me to do.’¹¹⁶ The NIV omits this phrase altogether and says ‘Now get up and go into the city, and you will be told what you must do.’ This incident on the road to Damascus certainly represents his conversion¹¹⁷ following which three days later Ananias is sent to him. Ananias lays his hands on him and he regains his sight and is filled with the Holy Spirit Ac 9:17. Then he arose and was baptized in water Ac 9:18. Luke here is emphasizing what he must do. Evidently zeal is not enough. He had possessed this in large measure, but he needed to be saved and filled with the Holy Spirit to fulfill the calling that God had given him. In this passage of scripture, nothing is said about Saul, who is to become Paul, speaking in tongues. However Paul does say in 1 Cor 14:18 ‘I thank my God I speak with tongues more than you all do.’ It is interesting that Paul makes his statement in the Corinthian church where there was an overabundance of gifts being used. It is speculation, as to when Saul/Paul began to speak in tongues, however it is well within the realm of possibility that this happened when he was baptized. Luke of course presents us with the parallel between the experience of Peter and Paul for both men are recorded as being filled thrice. Thus being filled with the Spirit is not a once and for all experience. The examples of Peter Ac 2:4; 4:8; 4:31 and Paul Ac 9:17; 13:9, 52 demonstrate the gift is potentially repetitive¹¹⁸ for God is concerned with equipping.

3.4.5 CORNELIUS ROCKS THE BOAT: ACTS 10

The story in this passage Ac 10:44-46 is the most extensive and telling of all the passages in that at its retelling to the Jerusalem council Peter makes very clear reference to the initial outpouring on the day of Pentecost. Cornelius and Peter in this passage receive visions, which bring them together at the household of Cornelius. Peter preached and the Holy Spirit fell upon those listening Ac 10:44 to the message and they began speaking in other tongues and exalting God Ac 10:46 parallels Ac 2:4. Peter concludes this is the same as at Pentecost. The similar terminology and parallel is evident since Ac 2:10-11 parallels Ac 10:46 both in the speaking in tongues and in exalting God.

As Peter was cognizant of the fact that he would be called to give an account to the council in Jerusalem of his visit to a Gentile home, he had taken six Jews with him as witnesses. He knew he would be called to Jerusalem to report and as Peter relates the events as they had happened, the interesting aspect is that Peter identifies the experience in Cornelius's household as being exactly the same as had taken place on the day of the initial outpouring of the Holy Spirit. Since they had all been there, the council members were personally acquainted with this experience. Peter states the total similarity of the two experiences Ac 11:15 as he does also on another occasion Ac 15:8 and asks 'who was I to think that I could oppose God' Ac 11:17. Peter said, perhaps unlike us God does not show partiality Ac 10:34. He welcomes the God fearer Ac 10:35. Since God therefore has made no distinction between Jew and Gentile, how can we?

The most telling comment is when the council heard that the household of Cornelius had spoken in tongues, as they themselves had done in Jerusalem. This settled the matter. Ac 11:18 'When they heard this, they had no further objections and praised God, saying, so then, God has granted even the Gentiles repentance unto life.' As far as the Jewish council was concerned the case was closed, the evidence was clear.

The question, when was Cornelius saved is continually raised in regards to this story.

Shelton argues that Cornelius was already a believer and that the Spirit manifestation in Ac10: 44 is comparable to the Samaria incident in Ac 8:14-17.¹¹⁹

- A. Ac 10:2 Cornelius was devout (thoroughly good), constantly fearing, constantly giving alms, constantly praying. This surpasses Peter's definition of a christian, Ac 10:34-35 where he says 'of a truth I perceive that God is no respecter of persons. But in every nation he who is constantly fearing and constantly working righteousness is accepted with him.' This word accepted is *dektoj autw* 'dektos' and it indicates I receive into, I approve, I admit.
- B. Had Cornelius ever heard the Gospel before? Ac 10:36 'The word which God sent unto the children of Israel, preaching peace by Jesus Christ who is Lord of all. Ac 10:37 'that word (rema) I say ye know, which was published throughout all Judea.' This word 'know' *umeij oidate swqhsh|* is *oidate* indicates a comprehensive knowledge. 'The word (rema) of faith that is in your mouth and in your heart: that is, the word of faith, which we preach. That if you confess with thy mouth "Jesus is Lord" and believe in your heart that God raised Him from the dead you will be

saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved' Rm 10:8-10.

C. Ac 11:14 'thy house shall be saved' $\sigma\omega\eta\sigma\eta\iota$ this is the 2nd person singular future, indicative passive of *sozo* I save. In the passive voice this word always means to be kept safely, or to be brought to a safe place, a place of security.¹²⁰ Paul uses this same word in Ac 27:20,21 & Ac 27:31 $\pi\alpha\sigma\alpha\ \tau\omicron\upsilon\ \sigma\omega\zeta\epsilon\sigma\tau\omicron\iota\ \eta\mu\acute{\alpha}\varsigma$ Paul said, 'unless they stay in the ship they cannot be saved' Ac 27:31 'sothenai' 1 Aor. infinite passive of *sozo* -I save. Nowhere in all Greek literature (outside of the NT and writing of the Greek fathers) is this verb *sozo* used of the salvation of a soul. It is used to mean to be brought to a place of safety from harm and danger. Cornelius was already saved and accepted of God, he was living up to the light that he had, but his past kept troubling him and he must have asked again and again, how do I know I am saved. Then God filled him with the Holy Spirit, and God's spirit witnessed with His spirit that he was a child of God.¹²¹

If Cornelius was not saved, then one must posit that the salvation experience and the baptism of the Holy Spirit coincided in the life of Cornelius and all his household members. Water baptism in their situation was something that followed their experience with the Holy Spirit. However, whether they were believers before Peter preached to them or not is an uncertainty in the minds of many, however, they certainly believed before they received the Holy Spirit. It was with their background

of repentance and faith Ac 11:18 that they received the baptism of the Holy Spirit as had the disciples on the day of Pentecost. Luke records ‘so God granted even the Gentiles repentance unto life,’ this clearly was the background for their reception of the Holy Spirit.

3.4.6 BELIEVERS IN EPHESUS GAIN A NEW UNDERSTANDING:

ACTS 19

In Ac 19:2 Paul asks, ‘Have ye received the Holy Ghost since ye believed?’ literally this reads *eīpen te proj autouj\ eiv pneu^{ma} a^gion el abete pisteusantejē oī de. proj auton\ a^ll̄ ou^d eiv pneu^{ma} a^gion estin h^kousamenā* ‘Did you, having previously believed receive the Holy Spirit?’ They had accepted Christ by faith therefore the Spirit had entered them and given them eternal life, and so put them into the body of believers. The baptism in the Holy Spirit followed their hearing and acceptance by faith through which they received salvation else Paul would not have baptized them in water Ac 19:5. Following this, since they were not yet baptized with the Holy Spirit, Paul laid his hands on them and prayed for them, that they might receive the baptism of Holy Spirit Ac 19:6 ‘Then, they spoke with tongues and prophesied.’ The English translation, ‘Have ye received the Holy Spirit since ye believed’ creates an entire misrepresentation of the question he asked. The tense of the verbs ‘received’ and ‘believed’ is the same so that it may be rendered ‘received ye the Holy Spirit when ye believed?’ According to the rules of Greek grammar it says ‘Having previously believed (or entered into the state of a believer) did you receive the Holy Spirit (which we would term the Baptism of the Holy

Spirit).’ Thus it is clear that for them the believing and entrance into the condition of being saved preceded the experience of the Baptism of the Holy Spirit. A. S. Worrell in his translation of the New Testament has it right. Acts 11:2 ‘He said to them, “Did ye receive the Holy Spirit, *after* having believed?”’

3.4.7 THE EXPERIENCE LIVES ON

Peter described the coming of the Holy Spirit as an *outpouring* of the Holy Spirit ‘Exalted to the right hand of God he has received from the Father the promised Holy Spirit and has poured out what you now see and hear’ Ac 2:33, this is Peter's description of what had just happened on the day of Pentecost. He has just quoted Jl 2:28-29 who uses the same terminology ‘...I will pour out my Spirit in those days.’ Joel mentioned diverse groups of people on whom the Spirit would be outpoured and it could well be that all were represented among the 120. Whereas, the initial group on the day of Pentecost were Jewish, the Spirit was also poured out on the Gentiles, perhaps initially when Peter preached to Cornelius and his household. The astonishment of the Jewish believers that this could happen to Gentiles is very clear in the passage. The other accounts in Acts do not include the word outpouring. Paul does however, declare to Tt 3:5-6 ‘he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior.’ If Paul in writing to Titus, is referring to the same outpouring then the outpouring, extended beyond Acts into the life of the early church.¹²²

Clement of Rome in his first letter (ca. A.D. 96) wrote ‘A profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all.’¹²³ The Epistle of Barnabas (not later than A.D. 130) begins: ‘all hail, ye sons and daughters, in the name of our Lord Jesus Christ... I rejoice exceedingly and above measure in your happy and honored spirits, because you have with such effect [or ‘so greatly’] received the engrafted spiritual gift... I truly perceive in you the Spirit poured forth from the rich Lord of love.’¹²⁴

3.5 IMPLICATIONS

The history of the first two waves of the Spirit indicates that Classical Pentecostalism was birthed out of the same hunger for God that was seen in Methodism and the American Holiness Movement. It was their search for God that propelled them to seek after salvation a further experience of sanctification, which was later, called entire sanctification. Wesley expressed it this way that there were two distinct aspects in the life of the Christian, one the moment of remission of sins and the second that of a clean heart. Finney’s revival theology stirred a fresh search for the things of God in the hearts and lives of people. Then the new revelation that people could receive the baptism of the Holy Spirit with the speaking in other tongues, added a new impetus. This had been initially discovered in Bethel Bible College in Topeka, Kansas followed closely by the outpouring of the Spirit in Los Angeles in Bonnie Brae Street Mission and then 312 Azusa Street. These experiences gave birth to a Biblical assumption that the Baptism of the Holy Spirit was a separate experience subsequent to the experience of salvation. Thus, this replaced the experience of sanctification or entire sanctification and became the

second experience after salvation. This aspect was not totally new, since Finney had spoken of the Baptism in the Holy Spirit. Many in the healing movement that had preceded this period of time, had spoken of an experience of the Baptism of the Holy Spirit. The thing that was new and that became the identifying phenomena was the accompanying manifestation of speaking in tongues. It was this that became the stumbling block for some and that caused some to reject Pentecostalism totally. However the experience that was separable and subsequent became the distinctive doctrine for the Pentecostal and Charismatic movements worldwide. In 1960 the Charismatic outpouring of the Spirit, was identical in its evidence to the previous wave, except that this time the outpouring of the Spirit did not come in the established Pentecostal churches but in almost every other denomination. Clearly this move of the Spirit in the denominational churches initially retained the distinctive emphasis. It was this emphasis, which again caused disruption and dismay in many denominational churches. Both the initial outpouring at Azusa Street and the outpouring of the Spirit on virtually every denomination sixty years later were undoubtedly the sovereign moves of God. They were clearly not the manipulation of men. In the early years of Charismatic movement there was little, if any, real question concerning the initial evidence of the baptism of the Holy Spirit. As the years passed and those of Charismatic persuasion and experience attempted to integrate this initial evidence with their own denominational doctrine, it became easier to adopt a less strict requirement. Thus the initial evidence was less talked about and sought after, and thus Pentecost became less of a stumbling block. However the evidence shows that as Donald Gee had previously stated, where this sacred trust is lost the movement itself diminishes in strength and vitality.

Classical Pentecostalism also exhibited strength in a strong missionary emphasis. In the initial years many people felt compelled to take the message to various countries of the world and they went often without or with very little promise of support. One of the reasons the brethren, of the organization that became the Assemblies of God, sought organization was to coordinate such world mission outreach. This has for the Assemblies of God been one of their main functions since their inception. It is noticeable that there was a lessening of this missionary endeavor with the Charismatic move. We do not have the record of many who went out compelled individually by the Spirit, nor do we have indication that the denominations became more inclined to make this a major entity within their denominations. It must obviously be stated, that the Christian and Missionary Alliance that distanced itself totally from the Pentecostal move, with the initial evidence, by stating 'teach not, forbid not' developed and maintained a very strong missionary emphasis. It is the general consensus that the purpose of the baptism of the Holy Spirit was to give power to witness, both locally and abroad.

In addition this chapter dealt with Luke's record, which he leaves with Theophilus. Contra to G. Fee, Luke can be used for doctrine since the genre is historical narrative. This has been clearly shown most recently by Stronstad and previously by Marshall.¹²⁵ Luke's biblical record in his two-volume work, Luke and Acts, shows clearly that Pentecost came as a fulfillment of the Feast of Pentecost. The Spirit was outpoured because the death, resurrection and ascension of Jesus Christ, as the offering for the sins of mankind had been completed. As shown in Chapter 4 the separation of the life or regeneration and power are very clear, that both are needed for the evangelization of the world. It is also evident in that Jesus, after his death, resurrection and ascension had been

completed, thus nothing more had to be done, He still commanded them to wait until they were endued with power from on high. It was this experience that galvanized them for the task that they must now perform, as they were transformed from fearful men into dynamic witnesses of the resurrection. It needs to be remembered that they were told to wait, but they were never told what would climax their waiting period. However, when they all spoke in tongues no one questioned whether this was the evidence of what God had promised or not, inwardly they knew that their waiting was over. The experience of the household of Cornelius and the Ephesians concur with the evidence manifested on the day of Pentecost. It was the Jerusalem council when once they had heard that Cornelius and the group at his house had spoken in tongues said the case is closed, there was no more need of examination or question as to what had happened. It was an open and shut case as far as the leader for the early church were concerned. The experience of the Samaritans and Saul while having no mention that they spoke in tongues is surrounded by evidence from Luke that virtually conclusively indicates the same thing.¹²⁶ The fact is that the ongoing evidence in the early church following Pentecost and even today accedes to the fact of the reality of the experience. Stronstad in his delineation of the period of the Old Testament in which the Spirit was evident makes three conclusions one of which indicate that,

‘...there is no experiential continuity between these five periods of the charismatic activity of the Spirit. With the exception of the time of the Judges, these periods of charismatic activity are clearly defined chronologically and are separated by gaps of up to two centuries or more. The texts demonstrate that the cessation of the Charismatic experience in any one period is never permanent or irrevocable.’¹²⁷

Thus it is therefore not hard to realize that despite the fact that from 330AD to 1900AD there was little if any real evidence of this experience it does not negate the outpouring that began at Azusa Street and continues to this very day. We need to take heed to the words of Donald Gee again, for he was very clear that the distinctive testimony of the Pentecostal revival is a sacred trust, which must never be surrendered. He rejects the temptation to minimize tongues. Experience has shown that wherever there has been a weakening on this point fewer and fewer believers have in actual fact been baptized in the Holy Spirit and the testimony has tended to lose the fire that give it birth and keeps it living.¹²⁸

CHAPTER FOUR
THE PENTECOSTAL UNDERSTANDING OF THE PERSON AND THE WORK
OF THE HOLY SPIRIT

4.1 THE SPIRIT AS THE AGENT OF REGENERATION

Every genuine revival or move of God must rest on sound Biblical and hermeneutical principles. What then is the Biblical Scriptural foundation of Classical Pentecostalism? An examination indicates that the Spirit's work in relation to mankind is primarily in two major areas. Evangelicalism agrees that the Holy Spirit is the one who gives spiritual life or is the agent in regeneration.¹²⁹ This experience is a life-giving experience for by this act of new birth a person becomes a new creature in Christ Jesus. Jesus, when speaking to Nicodemus, spoke very clearly of this factor.¹³⁰ This in its fullness can only be possible following Jesus' glorification Jn 7:37-39.

The Classical Pentecostal takes the position that there is also a second work of grace, subsequent to salvation, again the work of the Holy Spirit. It is a work both separable and sequential, often delineated as the issue of separability and subsequence. This is termed the Baptism of the Holy Spirit. This very clearly is not a life-giving experience but rather a power-giving experience. This gift of the Holy Spirit is also the supreme gift promised

by the Father, given by the Son following the fulfillment of his mission in relation to the given task of making possible salvation.¹³¹ Thus Jesus commanded the disciples to wait until they had been endued with power from on high, for work and witness.¹³² John the Baptist as the forerunner of Jesus had a single message, which was a call to repentance. Multitudes responded and were baptized in the Jordan, confessing their sins. John's message then was simple, repent be forgiven and as evidence that you mean it, be baptized in water. This baptism did not bring about salvation but John pointed to Jesus whom he designated, the Lamb of God, who had come to take away the sins of the world. This foreshadowed Peter's message on the day of Pentecost, 'repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins' Ac 2:38. The critical difference being in the name of Jesus. This was the one of whom John had proclaimed this is 'the Lamb of God who takes away the sin of the world' Jn 1:29. John then spoke of another aspect of truth 'He will baptize you in the Holy Ghost' Jn 1:33; Ac 1:5. This, however, cannot be until Jesus' death and resurrection was completed Jn 7:39. Only then could the significance of the baptism in the Holy Spirit parallel John's baptism. The purpose of this baptism would be witness and ministry. The order is obviously important, there must be first a taking away of sin before this baptism in the Holy Spirit can occur. The disciples needed new life within but the purpose of this Baptism of the Holy Spirit was so that they might reach the outside world by the empowerment of the Holy Spirit within their own lives. The Spirit would come and bring power that they might bear witness to the entire world.

4.2 REGENERATION DEFINED AND MADE EXPLICIT

Scripture is clear that no one can be born again apart from the work of the Holy Spirit who initially draws the believer and who then indwells every one who accepts the salvation, which Christ has offered. Regeneration may be defined in two ways. The reformed theologian L. Berkhof states: 'Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy,' to which he states must be added 'and the first holy exercise of this new disposition is secured.'¹³³ Then dealing with the external call L. Berkhof quotes Bavinck who says, 'Through the powerful application of the Holy Spirit the external call passes right into the internal.'¹³⁴ The only adequate view of regeneration is that the Holy Spirit is the efficient cause of regeneration. Thus the Holy Spirit works directly on the heart of man and changes its spiritual condition Jn 1:13; Ac 16:14; Rm 9:16; Phlp 2:13. Thus every believer must be born again of the Holy Spirit. It is an experience wrought by the Holy Spirit; 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit' Jn 3:5-6.

Paul teaches that new spiritual life is imparted to the believer through the indwelling Holy Spirit. 'But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his' Rm 8:9. Myer Pearlman states, 'One of the most comprehensive definitions of a Christian is that he is a man in whom the Holy Spirit dwells. His body is a temple of the Holy Ghost, by virtue of which experience he is sanctified as the tabernacle was consecrated by Jehovah's indwelling.'¹³⁵ Paul again states 'Do you not know that your body is a temple of the

Spirit, who is in you, whom you have received from God? You are not your own' 1 Cor 6:19. What, however was the divine relationship of those who served with Jesus Christ during his earthly ministry. Jesus said 'And I will pray the Father, and he will give you another counselor to be with you forever, even the Spirit of Truth, whom the world cannot receive because it neither sees him nor knows him, but you know him for he dwells *with* you and shall be *in* you' Jn 14:16-17. During, the earthly life and ministry of Jesus Christ, since the Holy Spirit had not yet been given, the Holy Spirit was with them in the person and power of Jesus Christ. However there would come a day when Jesus would be taken up from them into Heaven and then the person of the Holy Spirit would not dwell *with* them but would be *in* them. This experience of the Holy Spirit *with* and then later *in* the disciples is clearly spiritual life.

Paul states the Spirit is life because of righteousness thus 'zwh' Rm 8:10. Jesus is called the life because he is the source and the giver of life 'h' zwh' Jn 14:6 or Jn 6:63 to. pneuma, estin to. zwppoiouh(here with the participle being the verb participle present active nominative neuter from the verb to give life to, make alive. This in the present active indicates 'the one constantly making life.' This can be no one other than the Spirit. In Jn 14:6 I legei autw(to. uihsouj\ egw, eimi h' odoj kai. h' alhqeia kai. h' zwh, Jesus is called *the life*, indicating that he is the source and giver of all life, however in the church age he has delegated this life giving power to the Holy Spirit, so the Holy Spirit is now called *life* but not *the life* which is Christ. 'But if Christ is in you, your body is dead because of sin, yet your spirit is alive zwh. because of righteousness' eiv de. Cristoj en umih(to. men swma nekron dia. amartian to. de. pneuma zwh. dia. dikaiosunhn Rm 8:10. Some men and

women were clearly born again during the earthly life and ministry of Jesus despite the fact that the Holy Spirit had not yet been given because Jesus was not yet glorified Jn 7:39. Their salvation experience though real was different in measure from the Old Testament saints such as Abraham, but the same in essence as the salvation experienced after the glorification of Jesus. It appears therefore that during the actual 'life time' ministry of Jesus, prior to His glorification there was salvation, because of the actual visible presence of Jesus, in whom the fullness of the Holy Spirit dwelt.

4.3 REGENERATION DURING THE LIFE AND MINISTRY OF JESUS CHRIST

This unique period of time was when the Holy Spirit was present in the very person of Jesus Christ. There is no comparably period of time with this, either before the incarnational ministry of Jesus Christ, or following his ascension. This was a unique time in which a member of the trinity was present in bodily form with the people. Scripture makes it plain that apart from the work of the Holy Spirit, there is no possible salvation for it is the Holy Spirit who both draws a person to God and performs the work of regeneration on behalf of the Father and the Son Jn 6:44, 65; 16:8.¹³⁶ Scriptures make clear and obvious the fact that there was a unique relationship with the disciples and others, in regards to salvation.

- i. Lk 10:20 the disciples returned from ministry and declared even the demons were subject to them. Luke says in Lk 10:18-19, Jesus replied, 'I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and

scorpions and to overcome all the power of the enemy'. The imagery is that Satan falls from Heaven precipitously as the seventy heal and cast out demons. Then in Luke, 'At that time Jesus, full of joy through the Holy Spirit' Lk 10:21. The Greek here is *hngal liasato*, indicating a rejoicing beyond the ordinary in the Holy Spirit. This is the single reference to this, it is an occasion when He shared his ministry with the disciples and Satan is defeated and his captives are set free. The amazing factor however is that despite this very extraordinary statement, Jesus said to the disciples 'Rejoice more in that your names are written in Heaven' Lk 10:20. The verb tense of this word written, *eggegraptai* is from the verb to write or record and is perfect passive 3rd person singular of the verb. This would indicate that their salvation was already completed, their names already being written in heaven. However how could they be saved and have eternal life apart from the Holy Spirit who had not yet come, because in Jn 7:39 it says that the Holy Spirit had not yet come because Jesus was not yet glorified. Then Jesus said, 'I will pray the Father, and he will give you another comforter that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive because it sees him not neither knows him, but ye know him for he dwells *with* you and shall be *in* you' Jn 14:16-17.

How could their names be written down in Heaven, how could they be saved and have eternal life apart from the work of the Holy Spirit? They could not, thus it is evident that the Holy Spirit was constantly abiding with them in the person of Christ, who was and is *the life h' zwh*, Jn 14:6 and, therefore, the source of all

spiritual life. This then was prior to the Holy Spirit actually living *in* them, which followed the glorification of Jesus Christ. The Scripture, therefore, teaches wherever Jesus was present, He could declare the Holy Spirit to be present also. Thus 'He [the Spirit] dwells with you' Jn 14:17.

- ii. Jn 4:41 relate the experience of the woman of Samaria. Here, following the meeting of this woman with Jesus, she returned with many of the Samaritans and they believed in him *episteusan eij auton* Jn 4:39. In addition he stayed two days and many more believed Jn 4:41. Many more became believers, *kai. pollw/ pleiouj episteusan dia. ton logon autou/*. Obviously, these people were in reality believers prior to the cross and glorification. Thus this again is salvation, which can only be brought about by the work of the Holy Spirit, yet prior to glorification.
- iii. Jesus said 'Now ye are clean through the word that I have spoken to you' *h dh umei/j kaqaroi, este dia. ton logon o j l e l a, h k*", Jn 15:3. These brethren were picked out so that they could bear fruit and that their fruit would remain Jn 15:16. Jesus says; 'Henceforth I call you not servants for the servant knows not what His Lord does: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. You have not chosen me I have chosen you' Jn 15: 15-16, *ouc umei/j me exel exasqe(ai ll egw. exel examhn umaj* (*exel exasqe(* the verb is indicative aorist middle 2nd person plural). Thus, Christ declares He had picked out his disciples and ordained them to go and bear permanent fruit. This

once again would indicate that there were believers before Calvary and glorification.

- iv. The thought is clearly expressed also in Jn 17: 6-26, where in The Great High Priestly Prayer of Jesus, he says

Jn 17:6 Efanerwsa, sou to onoma toij anqrwpoij ouj edwkaj moi ek tou/ kosmouÅ
soi. hsan kamoi. autouj edwkaj kai. ton logon sou tethrkanÅ

Jn 17:9 Egw. peri. autwh erwtw(ouw peri. tou/ kosmou erwtw/ alla. peri. wn
dedwkaj moi(oti soi, eisin(

Jn 17:16 ek tou/ kosmou ouk eisin kaqwj egw. ouk eimi. ek tou/ kosmouÅ

All of which declare that these had been given to him were no longer of the world, but those who were God's own. This likewise is before the Cross and glorification.

‘Moreover if thy brother trespass against thee go and tell him his fault between thee and him alone, if he hears you have gained a brother, but if he will not hear you, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church *ekklesia*. But if he neglect to hear the church, let him be unto thee as a heathen man as a publican’ Mt 18:15-16.

Here, Jesus called his selected group *the church* Ac 5:11, kai. egeneto foboj
megaj eflv ojh thn ekkhhsian kai. epi. pantaj touj akouontaj tautaÅ

The brother is to go right away upage the verb here is imperative present active 2nd person singular. It is a positive command given by one in authority and so

demands immediate obedience. It is impossible to say this refers to disciples at Pentecost a year or two later. It is a present imperative, which is always considered to be in the present time of the speaker. The same is true with Mt 18:16, 17 where Christ says, ‘if he will not hear you take with you (para)labe, the verb is imperative aorist active 2nd person singular), one or two others that every matter may be established by the testimony of two or three witnesses’. Once again this is an obvious positive command given which must be obeyed in the present. Then if the brother does not hear, tell it to the church *eipe. th| ekkhhsia|*. Here again a present imperative indicates that the church is already in existence. The positive imperative commands are always present in their orientation. None other than A. T. Robertson says, ‘There never was a future imperative.’¹³⁷

Luke writes in Ac 2:47, ‘The Lord added daily to the church such as should be saved’, therefore the church must have been in existence. *‘ainouhetej ton qeon kai. econtej carin proj ollon ton laon| o’ de. kurioj prosetiqei touj swzomenouj kaq| hmeran epi. to. auto’*. The word ‘added to prosetiqei’ is the verb indicative imperfect active 3rd person sing, which indicates, as always that this is something added to something, which is already in existence. The church then must have been established and functioning before Pentecost. In addition ‘should be saved *touj swzomenouj*’ is the present participle accusative plural of *sozo* which expresses what was then actually happening.

4.4 REGENERATION FOLLOWING THE RESURRECTION-ASCENSION

The implication of Jn 20:22 is that Jesus must have ascended to the Father immediately following his resurrection. This was necessitated in that He must fulfill the type, as our High Priest presenting His own blood for the Father's approval and that He might completely fulfill the typology of the first three Jewish festivals. Once His blood was accepted by the Father He was able to descend again to the earth. This time He would breathe regeneration life into the disciples. Henceforth this would be the transfer from the *with* to the *in* experience of the Holy Spirit, that indwelling presence of the Holy Spirit in the heart and life of every true believer. This was the 'life *zwh*' experience of which Paul said, 'But if Christ is *in* you, although your bodies are dead because of sin, your spirits are alive because of righteousness' Rm 8:10-11 *de pneuma zwh*. What happened then in Jn 20:22 was that Jesus, who had now been glorified, breathed on them and thus gave to them spiritual life dependent no longer on his personal presence but dependent now on the indwelling presence of the Holy Spirit. Jesus said; *labete pneuma aigion* this is an aorist tense, which simply means that it took place right there and then, not some days or weeks later. 'If the Spirit of him who raised up Jesus dwell in you, he who raised up Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells *in* you' Rm 8:11.

First Scripture indicates that Jesus 'breathed on them and said receive you the Holy Ghost' Jn 20:22. The word *enefushsen* means 'I breathe into' Jn 20:22 *kai. touto eipwn*

enefushsen kai. legei autoij\ labete pneuma algion" and the word breathe is a unique word. It is the same as:

i. Gn 2:7 'And the Lord God formed man of the dust of the earth and

breathed into his nostrils the breath of life and he became a living soul' LXX

Gn 2:7 kai. eplasen o' qeoj ton anqrwpon couh apo. thj ghj kai. enefushsen eij to. proswnon autou/ pnohn zwhj kai. egeneto o' anqrwpoj eij yuchn zwsan. The same word enefushsen is used in Jn 20:22.

ii. 1 Ki 17:21 Elijah raised the dead boy by breathing life into him.

This word breathed is taken from the LXX 1st aorist of emphusao.

LXX 1 Ki 17:21) kai. enefushsen tw/ paidariw/ trij kai. epekalesato ton kurion kai. eiþen kurie o' qeoj mou epistrafhtw dh. h' yuch. tou/ paidariou toutou eij auton

iii. Job 33:4 'The Spirit of the Lord has made me and the breath of the Almighty

hath given me life' me pnoh. de. pantokratoroj. .

vi. Ezk 37:9, 10

LXX Ezk 37:9-10 kai. eiþen proj me profhteuson uie. anqrwpou profhteuson epi. to. pneuma kai. eiþon tw/ pneumatj tade legei kurioj ek twh tessarwn pneumatwn elqe. kai. emfushson eij touj nekrouj toutouj kai. zhsatwsan. kai. eprofhteusa kaqoti enetei,ato, moi kai. eishlqen eij autouj to. pneuma kai. ezhsan kai. esthsan epi. twh podwh autwh sunagwgh. pollh. sfodra.

~daũ!b, abñi xWh-l a, abñi yl æermaW^{WTT} Ezekiel 37:9-10
yaBá'tAxW [Bñamehvñy>yñla] Yrma'-hK) x,Wb-l a, Trñaw
yñi rvaK; ytáBñi>`Wxy>hLañ' ~yñWhB; xpñWx,Wñ'
l AdG' l ykñ~hñl g;-l [; 'ñm[;y WñW x,Wb' ~hb' ñAbTw
s `dañdam

These all indicate that when Christ breathed His life-imparting breath into his disciples, he gave life to the church as a collective baptism. This of course does not occur at Pentecost because Christ was not then giving life but he was giving power to the individual for successful personal witnessing for Him Lk 24:49; Ac 1:8.

Second, the verb in Jn 20:22 'receive ye' or 'take ye' is labete the imperative aorist active 2nd person plural of lambano I take or receive labete pneuma a[gi]on\ Now the aorist imperative always demands immediate obedience when one in supreme authority in the matter specified gives a positive command.¹³⁸ Thus only because at this time Christ had already been glorified could he issue such an order. It was something that happened immediately not fifty days later. Greek grammar indicates that when one in supreme authority gives a positive command in the imperative, and especially in the aorist imperative, it must be obeyed at once. Thus the command 'Take ye (labete) the Holy Ghost' was obeyed in its completeness immediately Jn 20:22 kai. touto eipwn enefushsen kai. legei autoi\ labete pneuma a[gi]on. .

In Lk 7:8 we have the story of the Centurion who, having given orders, expected immediate obedience because they were orders given by one in authority. 'I say to the one, go πορεύθητι which is the 1st aorist imperative singular and he goeth; and to another, come ἔρχου 2nd sing present imperative, and he cometh.' It was simply the case that these imperatives spoken by one in command demanded immediate obedience.

During Christ's lifetime, he was under the complete authority of the father. He would say in Jn 6:38 'For I came down out of Heaven, not to do my own will, but the will of Him that sent me'. It is, therefore, clear that not until after his death and his immediate ascension into Heaven was he fully glorified. For here he presented himself to the Father, as the sheaf of first fruits and placed his incorruptible blood on the mercy seat of Heaven to obtain eternal redemption for us Heb 9:11-12.

Not until that moment was it his prerogative to control the actions of the Holy Ghost, and not until then was Christ able to give such a command as in Jn 20:22. Now when Christ breathed on them, the Holy Spirit entered into them and gave each of them eternal life. The point of transition obviously had taken place; he who had been *with* them in the person of Jesus now was *in* them in the person of the Holy Spirit John 14:17. Swete says, 'It dwells *with* you,' describes the experience which was just about to end; 'it shall be *in* you,' that which was about to begin. Between the two there would be but the briefest interval; the going would be followed almost immediately by a coming.'¹³⁹

This was the point of their full conversion in that the Holy Spirit was now *in* rather, than just *with* them in the very person of Jesus Christ, as had been the case during His earthly ministry. Thus by the use of the aorist imperative, the Greek indicates that Jesus

completed all that He purposed to do for them; namely to give each of the disciples eternal life within themselves and thus fulfill his prediction of Jn 14:17. This cannot indicate the outpouring of the Holy Spirit on the day of Pentecost or Jesus would have used the present imperative, which would have meant take him now and continue receiving Him afterwards. However the aorist imperative demands a complete and immediate fulfillment. No one can read the action of Christ on the first evening after His resurrection, and consider the symbolic breathing on the disciples, and his words in conveying a new gift of the Spirit, without an impression that *these two acts were counterparts* - the one the original gift, the other the restoration of that which was lost.¹⁴⁰

The final words of Jesus to the disciples were about the Spirit that was to come. The message is encased in Ac 1:4-5. One may note three things, (i) there was the promise of the Father which can be none other than the Holy Spirit. Peter confirmed this Ac 2:33. (ii) Jesus said they had heard of the promise from His lips. (iii) This had to do with being baptized in the Holy Spirit. The promise of the Father was previously mentioned in Lk 24:47 where Jesus' injunction deals with repentance and forgiveness of sins. The next verse, states 'stay in the city, until you are clothed with power from on high.' It must be observed that repentance and forgiveness of sins must come first, they were to be witnesses and then they would receive power from on high for this task of ministry. All of this indicates that the disciples had come to repentance and had received forgiveness and hence had already entered into new life in Christ Jesus. As the community of the 'newborn' they were told to wait for the promise of the Father. Thus there must be a taking away of sin before this baptism in the Holy Spirit can occur.

4.5 RESURRECTION-ASCENSION IN JOHN 7 AND 20

The exegesis of both Jn 7:37-39 and Jn 20:10-23 and their interrelationship with Ac 1:8-10 and Ac 2:1-4 are paramount to elucidating these above factors.

Jn 7:37-52 tells us that the tensions of the week of the Sukkoth, culminated on the last day Jn 7:37. The Mishnah describes that day was one of intense joy.¹⁴¹ This water-libation ceremony of the seventh day (or the eighth day, on which there was no water-libation) provided the setting John needed for having Jesus proclaim in a very revelatory tone that all who thirst should come to him to drink Jn 7: 37b. The problem in Jn 7: 38b may be a targumic reframing of Ps 78:16 or Zch 14:8, the latter a reading for the feast of Sukkoth which refers to a spring flowing out of Jerusalem's temple on that day. The question of whether the rivers of living water will flow out of the believer or out of Jesus as the source is difficult. The sense of the paragraph in its context seems to be that the believer will drink of the Spirit, which derives from Jesus Jn 7: 37. After Jesus' glorification cf. Jn 2:22; 12:16 this gift of water will be given in profusion, but not until then.¹⁴² There are those who state that the festival lasted eight days, the eighth day being a holy convocation, a solemn assembly Lv 23:36; Nm 29:35f; Neh 8:18. It appears that the ceremony of the first seven days was not enacted on the eighth day, although a prayer for rain was recited then. The fact was, that on the day when no water was poured out, Jesus

stood and cried out declaring that spiritual and life-giving water was available to all that would receive it from him. The invitation that was voiced in Is 55:1 was now repeated with a personal reference. The traditional punctuation probably needs to be reversed,

‘If any one is thirsty, let him come to me;

And let him drink who believes in me.’

This was the message to the woman at the well in Jn 4:14, the concept being made very clear that rivers of living water shall flow from the innermost being. This well of water, which is to spring up, not only refreshes one's individual self but is also supposed to flow out and refreshes the lives of others. The only Old Testament references to this idea can be taken from Zeh 14:8 and Ezk 47:9, perhaps in the fulfillment of the prophecies of Jl 3:18 and Is 33:21. Lest the reader misunderstands, John in his passage adds ‘this he spake of the Spirit.’ According to some rabbinical interpretation this was the implementation of Is 12:3. However, here the Spirit could not be imparted until Jesus was glorified. Carson states that it is possible that the water pouring ceremony reflects not only thanksgiving for the fruitfulness which God's abundance of rain brings to the harvest, but also the people's hopes for the eschatological rivers of living water foreseen by Ezk 47:1-9 and Zch 13:1.¹⁴³

John's reference is the first of several references in this Gospel to the glorification of Jesus. Jesus' emphasis is that the Paraclete cannot come until He Himself takes His departure Jn 16:7, the first fulfillment of this promise is in Jn 20:22. Obviously the Spirit was already present, Jn 1:32 but was not present in the form in which Jesus here is promising.¹⁴⁴ W. Temple aptly comments, ‘No one can possess (or rather, be indwelt by)

the Spirit of God and keep the Spirit to himself. Where the Spirit is he blows forth; if there is no flowing forth, he is not there.’¹⁴⁵ The passages in Jn 20 seem to be dealt with very superficially by many commentators. Perhaps this is so because as they mention, it is a very difficult passage, however could it be that it suggests aspects of truth, which many are not willing to wrestle with? Carson states that taken as a whole, however the resurrection account provides a certain tension.¹⁴⁶ Indubitable Jn 20: 17 is one of the most difficult passages in the New Testament. The initial prohibition, *mh, mou a|ptou* can be taken several ways. This is so even in the various translations, AV. ‘Touch me not’, NIV ‘Do not hold on to me’, NASB ‘Stop clinging to me.’¹⁴⁷ The determining factor seems to be the force of the verb, the significance of a present tense prohibition, and the relation of this prohibition to the succeeding clause. The present imperative does not necessarily imply that she has already touched him, but it need only presuppose that she is trying to do it, and is in the process of doing it.¹⁴⁸ However, the meaning of this second clause is more controversial than the first.¹⁴⁹ A normal reading of Jn 20:1 indicates that Jesus ascended subsequently to Jn 20: 17, we cannot avoid this since Jesus tells Mary, ‘I have not yet ascended *‘oupw gar anabephka proj ton patera\''anabainw proj ton patera mou kai. patera umwh kai. qeon mou kai. qeon umwh*’ However, it is hardly convincing to say that the attitudes of Mary and Thomas were very different and that this is what accounts for why Jesus, did not allow Mary, but allowed Thomas to touch him. Bultmann says: ‘If the wording were pressed, it would follow that when he had gone to the Father he would subsequently present himself to his followers for fellowship and for physical contact and Jn 20: 27 could conceivably confirm this interpretation. But this can hardly be

right.’¹⁵⁰ Perhaps here one should ask why can this hardly be right? Leon Morris says, ‘Probably we should understand the Greek text here in the strict sense. The present imperative with a negative means “Stop doing something” rather than “Do not start something”. Thus it will mean stop clinging to me, rather than “Do not begin to touch me.” Evidently Mary in her joy at seeing the Lord laid hold on him, possible in the same way and for the same purpose as the ladies of whom Matthew writes.’¹⁵¹

If Jesus did not ascend then, but forty days later the Greek is indeed totally incorrect. Surely this is not simply the resurrected Lord saying, I am in the process of ascending which will take place and be completed forty days later when I finally return to the Father. There is no general agreement by commentators on how to interpret this verse. There are three basic categories suggested in the New Scofield Bible,¹⁵² (1) That Jesus spoke to Mary, acting as it were, as the High Priest fulfilling the Day of Atonement Lev. 16. Having accomplished the sacrifice, he was on his way to present the sacred blood in Heaven; and between the meeting with Mary in the garden and the meeting in Mt 28:9, he had so ascended and returned – a view in harmony with types. (2) That Mary was gently rebuked since Jesus was teaching her that she must now not seek to hold him to the earth but rather become a messenger of new joy. (3) That he merely meant ‘Do not detain me now; I am not yet ascended, you will see me again; rather run to my brethren.’¹⁵³ However, it would appear that category No (3) is virtually the same as (1).

There is the parallel passage in Mt 28:9, here it appears here that the women who had been first at the tomb hurried away, fearful yet filled with joy. Then following this Jesus met *them* at which time they clasped his feet and worshipped him. We are not told who these people are, however it does seem as though there is an interval between the initial

meeting with Jesus by the two Mary's and whoever this might be. James E. Talmage says, 'To Mary Magdalene Christ had said: 'Touch me not; for I am not yet ascended to my Father.' 'If the second clause was spoken in explanation of the first, we have to infer that no human hand was permitted to touch the Lord's resurrected and immortalized body until after he had presented himself to the Father. It appears reasonable and probable that between Mary's impulsive attempt to touch the Lord, and the action of the other women who held him by the feet as they bowed in worshipful reverence, Christ did ascend to the Father, and that later he returned to the earth to continue his ministry in the resurrected state.'¹⁵⁴

It is to be noted very clearly that after Jesus' resurrection Lk 24:51; Ac 1:9-10, Jesus was no longer continually with the disciples as in the days prior to the crucifixion. This then explains the passage of Jn 14:17, since the Spirit who had been *with* them in the person of Jesus was now *in* them as a life giving principle.

His final departure was, therefore, dramatic and decisive such that the finality of what was taking place might be clear. Jesus told Mary on the morning of the resurrection 'Go to my brethren, and say to them, I ascend *anabainw* *proj ton patera mou kai. patera umwh kai. qeon mou kai. qeon umwh*' unto my Father' Jn 20:17.

James Montgomery Boice says; 'I would suggest that whatever the particular tone of the words may be and whether or not Christ actually ascended to the Father many times between His resurrection and the final ascension from the Mount of Olives forty days later (I believe He did, though not for the reasons suggested by the first of the Scofield notes), the main sense of the passage is that Mary's relationship to Jesus (and also that of

the other disciples) is now different.’¹⁵⁵ However as far as I can ascertain Boice does not indicate his reasons, if Jesus ascended many times between the resurrection and the actual ascension in Acts, why Jesus did so. What was the significance in this passage other than that his relationship to others must now change? Such a simple explanation does not clarify the reason for these statements in this verse. That this ascension referred to here may be an earlier occasion than that described in Acts 1:9, when a cloud enveloped him and removed him from the sight of his watching disciples, seems to be obvious. D. A. Carson points out, ‘After His resurrection Jesus appeared to his disciples many times, but he was not continually with them as in the days before his crucifixion. His abode, his habitat, was no longer this earth; in his “spiritual body” (to use the language of Paul) he was no longer constrained as in “the days of his flesh” Heb 5:7, but was already glorified.’¹⁵⁶ His final departure was therefore dramatic and decisive and the ascension in Ac 1:9 brought to an end the series of resurrection appearances to them over a period of forty days. It is interesting to note that Whitelaw in *The Gospel of John* records the statement of C. H. Dodd, who speaks of his ‘feeling’ (cautiously he adds “it can be no more than a feeling”) that it has something indefinably first hand about it. It stands in any case alone. There is nothing quite like it in the gospels. Is there anything quite like it in all-ancient literature?’¹⁵⁷ Further consideration and clarification needs to be given to Jn 20:21-22, after saying this or when he had said this Jn 20: 22 links the saying with the commission given in the previous verse. Here the Holy Spirit *pneuma agion* is without the definite article yet this is not to be interpreted as impersonal, it is to be noted that the important saying Jn 7:39 also has Spirit without the definite article. Then this is followed

by 'he breathed on 'kai. touto eipwn enefushsen' which harks back obviously to Gn 2:7 and Ezk 37:9-10, where God is initially completing the creation of man, and then in the Ezekiel passage the quickening of the Spirit on the return of the Jewish people to their lands.

Thus, here is the impartation of new life through Christ's exaltation in death and resurrection. William Temple says: '*Receive Holy Spirit*' not '*the Holy Spirit.*' What is bestowed is not the Divine Person Himself, but the power and energy of which he is the source. Earlier it had been said '*Up to that time the Spirit had not been given, since Jesus had not yet been glorified*' John 7: 39. But now that glorification is complete, it is possible for the new divine energy, which operates through man's response to the manifested love of God to begin its activity.'¹⁵⁸ This is obviously not the symbolic promise of the Spirit given later at Pentecost. Calvin suggested that 'the Spirit was given to the apostles now in such a way that they were only *sprinkled* with his grace and not *saturated* with full power.'¹⁵⁹ However, others such as Wescott say; 'on resurrection day they received power for new life and at Pentecost power for service.'¹⁶⁰ Bengel views this as an 'earnest' of Pentecost. Bruce inverts the order, seeing the Easter gift as *empowerment for ministry* to be followed by the Spirit's gift of new life at Pentecost.¹⁶¹ This of course, totally ignores the context of the various passages, in which it cannot be gainsaid that Pentecost is never referred to as a life experience but rather as a power experience, see Lk 24:49 and Ac 1:8. Max Turner, in his book *The Holy Spirit and Spiritual Gifts*, in chapter six, '*The gifts of the Spirit to and in the Johannine Church,*' finds the idea that John was simply indicating a future reference very difficult. He points out that the Jewish readers would certainly understand an actual insufflation with the

Spirit.¹⁶² Thus Jesus on the resurrection evening gives the Spirit that brings life. Wescott spoke of a Paschal Gift as ‘New life communicated to them by Christ which was the necessary condition for the descent of the Holy Spirit on the day of Pentecost.’¹⁶³ This has been elucidated by H. M. Ervin to support the classical Pentecostal paradigm that new birth Jh 20 precedes the baptism in the Holy Spirit Ac 2. Dunn admits this appears to support this distinction although he thoroughly denies that such indicates a normative pattern for believers.¹⁶⁴ This is surely an evidence of pre-conceived ideas and formulation being imposed on a text. Indeed we must not bifurcate the Spirit in John from the Spirit in Acts, but Pentecostals have never suggested this in their doctrinal deliberations. Max Turner states: ‘First the Spirit through Jesus, brings the disciples to the new creation life of resurrected Israel, by imparting spiritual wisdom (in the two-fold sense of ‘objective’ revelation and ‘subjective’ understanding).’ This occurs in a long drawn out *process* which begins in the ministry, but it reaches a climax in the special moment of Jn 20:22. Secondly, following that, with the total removal of Jesus from the earthly scene, John envisages the coming of the Spirit as Jesus’ replacement: (i) as the means of his continued presence with the disciples, (ii) as the one who teaches about and who illumines the Christ-event, and (iii) as the one who uses [this is the quotation, but is not clear as to what Turner means] (iv) as the basis and means of witness to the world.’¹⁶⁵ ‘Whether or not the interpreter decided, John envisages this sending of the Paraclete as initiated by a single historical experience (such as Pentecost) or whether he prefers to understand it as several such experiences,¹⁶⁶ or even as a process gathering momentum, but with no perceptible initial or subsequent moments will depend largely on whether he believes the writer/editor of the Fourth Gospel was aware of the Pentecost tradition. In our view, with

the majority of commentators, it is probably that John knew the Pentecost tradition.¹⁶⁷ Thus many take Jh 20:22 as some sort of actual impartation of the Spirit, but define things in such a way as to allow room for Pentecost. Many think of some sort of preliminary endowment in anticipation of Pentecost.¹⁶⁸ Carson views the fact that ‘receive the Holy Spirit’ is the only reason fostering the view that Jesus was breathing *into* his disciples, thereby imparting the Spirit. He argues this way because he says the technical background of the verb *emphysao* is absolute in Jh 20:22, i.e. it has no auxiliary structure, not even a direct object. This he says referring to the episode as ‘*insufflation*’ is already begging the issue. However he agrees that most would agree that the action of Jesus was symbolic in some sense. What then is being symbolized? Is it the gift of the Spirit that is being imparted even as Jesus speaks, or is it the gift of the Spirit that has long been promised and that now is imminent? In short, there are three contextual reasons for thinking that this is a symbolic act that anticipates the future imminent bestowal.’¹⁶⁹ Some have seen a contradiction between the impartation of the Spirit in John on the night of the resurrection and Luke who speaks of the special coming of the Holy Spirit on the day of Pentecost. Obviously the spirit came on these occasions initially to give *life* and then to give *power*. But are we to suppose that there was no impartation of the Spirit in the lives of the disciples before that time? Peter had confessed that he was ‘The Christ the Son of the Living God’ Mt. 16:17; Mk 8:29; Lk 9:20, and Jesus had responded by saying, this had been revealed to Peter by the Spirit of God. Obviously this was the opening of Peter’s heart by the direct action of the Spirit upon him. Early on the resurrection morning John had entered the tomb and believed John 20:8. Was this achieved apart from the Spirit? The emphasis is surely that nothing can be done apart from the Spirit’s activity.

Maintaining that the disciples must have been Christians prior to Pentecost by their initial initiatory reception of the Spirit in Jn 20:22, the full reception then being at Pentecost, leads most naturally to the doctrine of subsequence. William G. MacDonald writes:

‘the apostles.... had several experiences chronologically of the Spirit. On Christ's resurrection He breathed out from Himself into them the 'Holy Spirit' John 20:22. Thus Christ's Spirit; this may be properly called their 'regeneration' or 'the renewal of the Holy Spirit' Tit. 3:5. Fifty days later these same men were 'filled with the Holy Spirit' Acts 2:4 and began to speak in other languages in evidence of this 'filling.'¹⁷⁰

Christ's breathing on them and imparting the Holy Spirit to His disciples reminds us again of the creation, in which the Almighty God breathed into the first Adam, so that he became a 'living soul.' Jesus is surely teaching that we must be created anew if we are to be truly His and serve him faithfully. The power for this 'serving ministry' must likewise come with the power of the Holy Spirit.

4.5.1 JESUS THE FINAL HIGH PRIEST

The outpouring of the Holy Spirit could not take place until Jesus was glorified, was Jesus glorified therefore prior to his ascension in Acts? Jesus by his ascension to Heaven simply fulfilled the Old Testament type of the High Priest and also fulfilled the initial three feast days, which Israel had been commanded to keep. Whereas it is normal to talk about the ascension as recorded in Ac 1:9, Scripture would indicate that the essential ascension that was necessary for Jesus to fulfill all the Law and the Prophets preceded this. The Gospel writer Jh 7:38-39 quotes Christ as saying on that great day of the feast 'whoever believes in me, as the Scripture has said, streams of living water will flow from

within him. By this he meant the Spirit, whom those who believed in him were later to receive, up to that time the Spirit had not been given, since Jesus had not yet been glorified.' The question is when was Jesus glorified? John states that 'Jesus was not yet glorified (εδοξασθη) Jn 7:39 but then follows this with the fact that Christ was really glorified on his resurrection day, John states in Jn 13:31 {Οτε ουκ εηλθεν(λεγει Ιησους)\ nuh edoxasqh o' uiōj tou/ anqrwpou kai. o' qeoj edoxasqh en autw|. The words nuh edoxasqh indicates that first 'now' means at this very moment is the Son of Man glorified. This is the indicative aorist passive of the verb. Thus Jesus was glorified not by his ascension but rather by the consequence of his death and resurrection. When Judas betrayed Jesus, as far as God was concerned the glorification of Jesus was as good as completed. It was Satan who had entered into Judas who was to bring about the betrayal and thus the crucifixion. The following verses indicate very clearly that this must be immediate, Jn 13:31-32 {Οτε ουκ εηλθεν λεγει Ιησους(Nuh edoxasqh o' uiōj tou/ anqrwpou(kai. o' Qeoj edoxasqh en autw|. kai. o' Qeoj doxasei auton en autw| kai. euquj doxasei auton. The Greek work euquj indicates straightway, does this word mean within the next few hours or forty days later at Ac 1:9?. Mt 3:16; Mk 1:12; 28; Jn 21:3 all show clearly that this word indicates something as beginning immediately, but permits a little time for the full completion, but only a few hours at the most. Thus Jn 13:32 indicates clearly that his glorification was to happen then, at once, and not forty days later. This is made even clearer by the New Testament usage of the word immediately, Mt 26:74 tote ηrxato kataqematizein kai. omnein oti Ouk oiδα ton anqrwpon kai. euqewj alēktwr εfωnhsen. Here the word euqewj indicates something which is begun and completed at

once, note also Mt 8:3. It is this adverb, which is always used to express Christ's immediate healings. Thus whereas, *straightway* allows a few hours to intervene between the announcement and the completion, *immediately* means exactly what it states. Jesus was glorified when he died and said, 'It is finished.' It was finished because blood had been offered and the blood was accepted.

The writer to Hebrews states that Jesus is our High Priest Heb 7:15-22, however to be this he must fulfill the type of the High Priest in the Old Testament. The supreme task of the High Priest of the nation of Israel fell on the Day of Atonement. On this day the High Priest had to be very careful both in his personal preparation and in his fulfillment of the exact details laid down by Moses under God. It was the day he presented blood for himself and the nation.

Three aspects stand out:

A. He must go alone and Jesus did this.

'No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel' Lv 16:17.

Did Jesus ascend alone? To fulfill the type of the High Priest he must have done so on the morning of his resurrection and so he was glorified forty days before Ac 1:9. In relation to the account of the bodily ascension that the disciples witnessed recorded in Ac 1:9, some scholars interpret Eph 4:8 as an ascension in which others accompanied Christ. The question also remains when did those who arose at the time of the death of Christ Mt 27:52-53 ascend to Heaven? It is unlikely that they rose to die physically again but there is no mention of when they went to Heaven. Is it possible that they

ascended with Jesus? If either of these suggestions is correct, then the account in Ac 1:9 cannot fit the type of the High Priest but indicate a previous ascension of Jesus Christ.

B. He must take blood and Jesus did this.

To be our High Priest Jesus Christ must also take blood into the presence of God. Peter says 1 Pt 1:18-19, he took his own incorruptible blood. The writer of Hebrews Heb 9:11-12 assures us that this was indeed factual. The offering of blood, which flowed upon the multitude of Jewish altars, in the Old Testament, would only be concluded in the one offering of the sinless blood of Jesus Christ. Then as our great High Priest and sin bearer he must enter Heaven with his own blood on resurrection morning, Heb 9:11-12, 24-25; 1 Pt 1:18-19. Finally He must sprinkle it on the mercy seat of the ark of Heaven. This was the only way he could secure eternal redemption for us.

Rv 11:19 Kai. hnoigh o' naoj tou/ qeou/ o' en tw/ ouranw/ kai. wƒqh h' kibwtoj thj diaqhkhj autou/ en tw/ naw/ autou(kai. egenonto astrapai. kai. fwnai. kai. brontai. kai. seismoj kai. calaza mega, hñ The expression, kai. wƒqh h' kibwtoj thj diaqhkhj is the same one used where the LXX speaks of the 'the ark' in the Tabernacle or Temple.

C. He must not be touched and Jesus followed this procedure.

Others must not touch Aaron once he was prepared for his task, or he would be contaminated. His preparation in cleansing must be repeated if he was touched Lv 16:17. Jesus, in order to comply, told Mary not touch him Jn 20:17. Do not touch me aƒtou(because I am just going up to my father anabainw. Jn 20:17 legei authj Vhsouj\ mh, mou aƒtou(oupw gar anabebhka proj ton patera\ poreupu de. proj touj

adel fouj mou kai. eipe. autoij\ anabainw proj ton patera mou kai. patera umwh kai.
qeon mou kai. qeon umwh

Thus his mission on that resurrection day was to offer himself to God as the sheaf of first fruits, as the great High Priest to enter the presence of God with His very own blood and then to place that incorruptible blood 1 Pt 1:18-19 on the mercy seat of Heaven itself, thus securing eternal redemption for us.¹⁷¹

4.5.2 PASSOVER, UNLEAVENED BREAD AND FIRSTFRUITS COMPLETED.

Secondly in ascending immediately following his resurrection Jesus also fulfills three of the Old Testament feasts, which followed each other very closely. These are clearly Passover, Unleavened Bread and First Fruits. The three Feasts in Israel's annual cycle of religious ceremonies were: 1. The Feast of the Passover 2. The Feast of Pentecost 3. The Feast of Tabernacles. These three feasts contained seven major events, three of which comprised the Feast of the Passover, Pentecost the one that stood alone, and then the three remaining events comprising the Feast of Tabernacles.¹⁷²

- i. The Passover Leviticus 23:5 was on the 1st month and the 14th day Dt 16:1.

It was to be a new beginning for the nation Ex 12:1,2. As from this date

Israel was to have a new calendar. God was going to deliver them from Egypt

Ex 3:7-8. It was a lamb without blemish for a household that needed to be

sacrificed Jn 1:29; 1 Pt 1:18-19. The lamb must be killed and the blood must

be applied to the top and sides of the door; there was thus individual appropriation by faith. Flesh must be eaten; thus the personal appropriation Jn 6:53-55, Lk 22:19. The blood was the sign Ex 12:13. Obviously, Christ fulfilled the concept of the Passover Lamb when he died on Calvary, 'Christ our Passover lamb' 1 Cor 5:7.

- ii. The Feast of Unleavened Bread was on the 1st month and the 15th day
Lv 23:6.

This feast and the Passover were so closely associated that they were regarded as being one Lk 22:1; Mt 26:17. Here by dying and taking care of the sin of mankind Jesus as it were took away the leaven. It must be conceded that leaven in the Old Testament does not consistently typify evil, but the figurative use of leaven in the New Testament always portrays evil. Mt 16:11-12; Mk 8:15; Lk 12:1; 1 Cor 5:6-8; Gl 5:9, the only other occurrence of leaven in the New Testament is Lk 13:21, where it is used in a parallel passage in the same parable. Jesus desired to eat the Passover with his disciples before he suffered Lk 22:1. He was about to introduce the disciples into a new order of worship and fellowship in the Spirit Heb 10:9; 1 Cor 15:46.

- iii. The offering of the first fruits was on the 1st month and the 16th day¹⁷³
Lv 23:10

This took place on the morrow after the Sabbath hence the 16th day. It is clear that Jesus rose the third day Mt 16:21; Lk 23:54-56; 24:46, thus this agrees with the generally accepted fact that he rose after three days Mt 27:63; Mk 8:31. Mark tells us 'Now when Jesus was risen early the first day of the week'

Mk 16:9. It was the beginning of the harvest season and when the fields were beginning to show the first signs of a ripening harvest, before there was any general harvest however, one sheaf was garnered and waved before the Lord on the first day of the week, during the Feast of Unleavened Bread. To Israel it was a reminder that soon the harvest was to be gathered in. Here, when Jesus returned to the Father he became the first fruit of resurrection, for no one had previously died and risen from the dead, never to die again. The apostle Paul states, 'But each in his own order Christ the first fruits and then at his coming those who belong to Christ' 1 Cor 15:23. Christ resurrection was the 16th day of the first month, the day the priest always offered the sheaf of first fruits to God. Jesus needed to do this because he must present himself as our sheaf of first fruits. Jesus had said 'except a corn of wheat fall into the ground and die, it abides alone: but if it die it brings forth much fruit' Jn 12:24. Except Christ die there could be no harvest, and the fact that He did die and rose again was positive proof that there would be a mighty harvest. The great harvest begins with the feast of Pentecost.

It follows that the feast of Pentecost, coming fifty days afterwards, is never to be confused with Passover for one represents life and the other power. Lv 23:15-16 states 'And you shall count from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, seven full weeks shall there be. Counting fifty days to the morrow after the seventh Sabbath; then you shall present a cereal offering of new grain to the Lord.'

Pentecost clearly was fifty days afterwards. Thus again the Scripture clearly indicates that Pentecost is talking about a power experience rather than a life experience. Pentecost stands for the completion of the harvest, and not for the beginning of anything. Thus Christ chooses this day to complete His church by baptizing each individual member with the mighty Holy Ghost power, so that each would be effective in witnessing for Him Ac 1:8.

In fact within Pentecostal circles the baptism in the Holy Spirit is not understood soteriologically but 'dynamologically.' Thus the experience is not necessary for salvation, it is necessary, however, for spiritual power Ac 1:8. E. S. Williams states in regards to Pentecost, 'the main feature of this promise is power for service and not regeneration for eternal life.'¹⁷⁴

The service for which power is provided by the baptism in the Holy Spirit is understood first of all evangelistically. Paul Rabe speaking in the 1955 Pentecostal World Conference said, 'by being born again we as individuals have been saved ourselves, but by the baptism of the Spirit we receive power, or shall we say power to save other... By being born again we have become the children of God, but by the baptism in the Spirit we become the soldiers of Christ.'¹⁷⁵ There is no question but that the rediscovery of this Pentecostal experience was the impetus to the remarkable missionary activity that followed the outpouring of the Spirit. David du Plessis developed this thought in his article on the mission of the Pentecostals in *Die Religion in Geschichte und Gegenwart*.¹⁷⁶ Donald Gee gives a comprehensive description of the major features that result from the Baptism of the Holy Spirit. This experience called the Baptism in the Holy Spirit and its purpose is not to impart life, but to impart power. Its characteristic accompaniments are

not fruit but gifts. Thus there is precedent and authority for the conviction that the Baptism in the Holy Spirit is an experience subsequent to and distinct from conversion. It grants the believer the benefits of a permanent, personal and full indwelling of the Holy Spirit, and thus providing power for Christian service, particular evangelism and with the equipment of the spiritual gifts.

‘Among the ancient Israelites, Pentecost was the second of three pilgrimage feasts, and marked the conclusion of the harvest,’¹⁷⁷ it was fifty days after Christ's resurrection day. Thus Pentecost stood for the completion of the harvest, and not for the beginning of anything. ‘Israel's festivals were communal and commemorative as well as theological and typological. They were typological in that they anticipated a greater fulfillment of the symbolism of the feasts.’¹⁷⁸

The feast of Pentecost is commemorated by the day on which the Spirit was poured out on the church. ‘Why was the Spirit given to the church on an agricultural thanksgiving holiday? The solution is to be found in Jl 2: 28-32; Heb 3:1-5.’¹⁷⁹ The catalyst for the book of Joel was a terrible locust plague that had left Israel destitute. Every type of crop, including grapes, olives, wheat, barley, figs, pomegranates, and apples had been ravaged Jl 1:7-12. The cattle were left without pasture Jl 1:18, and the severity of the catastrophe was compounded by a drought Jl 1:19-20. Even so, Joel held out the prospect of healing if the people would come together in a sacred assembly and then, having promised an agricultural healing, Joel abruptly proclaims that the Spirit will be poured out on all people regardless of gender, age and social status Jl 2:28-32. Joel links the concept of agricultural and economic abundance to spiritual restoration. For these prophets, therefore, a theological link existed between the material blessing of God seen in a rich

harvest and the spiritual benefits obtained when God, gives his Word and Spirit.¹⁸⁰ It marked the end of the barley harvest, and the beginning of the wheat harvest. Pentecost was regarded in later Judaism as the conclusion of the Passover rather than a harvest festival. Ac 2 records how the Holy Spirit was given to the first Christians on the day of Pentecost, which no doubt symbolized both the completion of the redemptive act of Good Friday and Easter and the beginning of the harvest of the nations.’¹⁸¹

What happens at Pentecost then is that the church of Ac 5:11 becomes a nation LXX Dt 4:10; 9:10; 18:16 and a community of prophets, achieving the status of nationhood.¹⁸² This parallels the national unity, for in Ex 19:6 the nation became a kingdom of priests.

4.6 IMPLICATIONS

An examination of the work of the Holy Spirit indicates clearly that the Holy Spirit is the agent of regeneration; this finds no disagreement among evangelicals. Pentecostals however take the position of a second work of grace, the baptism of the Holy Spirit with the initial evidence of speaking in other tongues as the Spirit gives utterance. This for scholars becomes the issue of separability and subsequence. These two aspects however have been clearly indicated in John’s pronouncements concerning Jesus as seen in the previous chapter. The statement of Bavinck is perhaps one of the clearest, ‘Through the powerful application of the Holy Spirit the external call passes right into the internal.’¹⁸³ Then Paul in the New Testament makes his unequivocal stand, ‘If anyone does not have the Spirit of Christ, he does not belong to Christ’ Rom 8:9. The period of the earthly ministry of Jesus must have been a very unique time. Individuals were certainly regenerated during his ministry as evidence from many passages of Scripture Lk 10:20;

Jn 4:41; 15:3; 17:6 - 26. This regeneration experience more closely is aligned with those who were regenerated in the early church as contrasted with those who lived prior to the incarnation. This is shown very clearly by John's two statements Jn 14:16-17 and 20:22. The latter reference is very significant and whereas many scholars seem to bypass it, the significance is clear and profound. Breathing on them Jesus declares 'receive the Holy Spirit', obviously since they were all already regenerated, Jesus was not referring again to this experience in their life. It is equally clear that this has no reference to the Baptism of the Spirit about which Pentecost speaks. It is only possible for it to be the changing from the *with* to the *in* experience. This is initially not necessary since Jesus was indeed *with* them but once he had departed and ascended to the Father then there must be a change to an *in* relationship if the Holy Spirit was still to be accompanying them. Then, the use of the word breathe is a certain indication of life as opposed to power, as seen by the references to breath in the rest of the Scripture. The tense of the verb indicates immediate action rather than a delayed action of some fifty days, which would take one to Pentecost. Up to this point Jesus has been under the authority of the Father, not until he offered his own blood in completion of the work he was given to do, can he take authority and give the Holy Spirit Jn 6:38; Heb 9:11-12. This boldly affirms that this is not the baptism of the Holy Spirit for this comes following the later injunction of Jesus to wait for the promise of the Father Lk 24:47 & Ac 1:8. One of the unique statements of Jesus occurs in Jn 7:37-39 when Jesus moved by the special occasion stood and cried out 'if anyone is thirsty let him come and drink.' Again Scripture clarifies the meaning by the following verse, indicating that Jesus was not yet glorified. 'On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and

drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified’ John 7:37-39. Scripture states that glorification would take place once death, resurrection and ascension had been completed. John speaking of this affirms that glorification takes place once Judas has retired from the last supper and the work is basically accomplished Jn 13:13-32; 12; 23,27-28.¹⁸⁴ Jesus told Mary ‘do not touch me’ Jn 20:20 and again Scripture clarifies itself for Jesus said, ‘Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, “I am returning to my Father and your Father, to my God and your God”’ Jn 20:17. Obviously this means that an immediate ascension must take place: it cannot be one fifty days hence. C. H. Dodd intimates this when he makes his comment on the verse which Whitelaw records in his *The Gospel of John* ‘C. H. Dodd speaks of his ‘feeling’ (cautiously he adds ‘it can be no more than a feeling’) that it has something indefinably first hand about it. It stands in any case alone. There is nothing quite like it in the gospels. Is there anything quite like it in all-ancient literature?’¹⁸⁵ At the very minimum it must be the transference from *with* to *in* with the absolute necessity of an immediate ascension. These factors are immediately enhanced by the fact that Jesus Christ our High Priest must complete the aspect of typology and must also fulfill the feast days. That Jesus Christ is the final high priest is emphasized by the very fact that at his death the curtain of the temple was rent in twain. Luke records, ‘And the curtain of the temple was torn in two’ Lk 23:45. The writer to Hebrews then adds, ‘Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the

curtain, that is, his body' Heb 10:19-20. The work of the High Priest was completed; to have fulfilled this, Jesus must have gone into the Holy Place alone, untouched and with blood. Since he commanded Mary not to touch him and then in the following period allows himself to be touched, he must have ascended to complete the type of the High Priest. Then, having been accepted by His father he returned and was able to bestow the Holy Spirit upon the disciples so that the *with* should now be *in* because his relationship with them had now changed. This is also made very clear in the Old Testament feasts, which the Jews were commanded to keep. Paul says, 'Jesus was our Passover lamb' 1 Cor 5:7; Jesus was also the first fruit of the resurrection 1 Cor 15:32. The feast in-between is the feast of unleavened bread and since this typifies the taking away of leaven, which represents sin, certainly Jesus Christ did this at Calvary. The feast of Pentecost was fifty days hence, thus there can be no confusion and there should not be an intermingling of ideas and facts in these two situations. There is clearly then an experience of regeneration to be followed by an experience of the Baptism of the Holy Spirit, which is both separate and subsequential.

CHAPTER FIVE
THE HISTORICAL BACKGROUND OF THE LAST TWO WAVES
OF THE SPIRIT THAT LED TO THEIR DOCTRINAL STANCE
IN RELATION TO THE BAPTISM OF THE HOLY SPIRIT

5.1 THE THIRD WAVE - THE SIGNS AND WONDERS OR THE
VINEYARD MOVEMENT

The rise of the Signs and Wonders or Vineyard Movement can be traced through the intersecting ministries of two individuals C. Peter Wagner, professor of Missions at Fuller Theological Seminary and John Wimber, pastor of the Vineyard Christian Fellowship in Anaheim, California. Initially it was called the Signs and Wonders Movement because of the influence of C. Peter Wagner who lectured at Fuller Theological Seminary. However it assumed the name the Vineyard Movement due to the fact that within a very short time period John Wimber joined a small Vineyard church which subsequently mushroomed very quickly. The Signs and Wonders Movement became prominent around 1980. Then in 1983, the term, the Third Wave was coined by Peter Wagner. Researcher David Barrett estimates that worldwide there are some twenty million believers who could be counted as fitting into the third wave pattern.¹⁸⁶ C. Peter Wagner initially, was adamantly opposed to the idea that the New Testament charismatic gifts operate in the present era. However, while serving on the mission field in Bolivia he was miraculously healed by Stanley Jones the famous Methodist missionary to India. This changed his perspective on

charismatic gifts.¹⁸⁷ He was subsequently challenged by Donald McGavran who was the Dean of Fuller School of World Missions, to discover where and why some churches were experiencing phenomenal growth. In following this challenge, he visited among others, the Jotabeche Methodist Pentecostal Church in Chile. Here he witnessed healing, speaking in tongues, concert prayer, baptism in the Spirit, dancing in the Spirit, prophecies and visions.¹⁸⁸ This forced him to recognize Pentecostalism as a driving force in much of world church growth. As a result of all this he wrote a book entitled *Look Out!! The Pentecostals are Coming*.¹⁸⁹ In it he documented the rise of Pentecostalism as a major force in missions and his own growing interest in the style and theology of the movement.

John Wimber a jazz musician was converted in 1962 at the age of twenty-nine.¹⁹⁰ In 1970 he joined the staff of Yorba Linda Friends church and also started attending Azusa Pacific Bible College, a college with a holiness emphasis.¹⁹¹ The turning point for this man in regards to the baptism of the Spirit came with what his wife's called her 'personality meltdown.'¹⁹² Soon a number of people were filled with the Holy Spirit and the leadership of Yorba Linda Friends church, which was Quaker by tradition, invited him to leave. As time went by, Wimber's new perspective was seen as he led a non-charismatic church, however he focused on miraculous healings and other supernatural gifts. Chuck Smith, pastor of Calvary Chapel, finally suggested that Wimber's group now quite large, disassociate from Calvary Chapel and affiliate with the Vineyard Movement. This was a tiny group of churches, which had previously separated from Calvary Chapel.¹⁹³

To obtain an understanding of the 'Third Wave' movement, which was the brain child of C. Peter Wagner, it is imperative to go back one hundred years in American church history. Wagner alleges there have been three unique descents of the Holy Spirit in this century that he designates as the three waves. He had in mind three major Pentecostal/Charismatic Waves in the past century. The Azusa Street revival of 1906 in San Francisco; the Charismatic outpouring of the Spirit associated initially in the 1950's with David Du Plessis, Demos Shakarian and Oral Roberts which in 1960 received its full impetus under Dennis Bennett. Finally the Vineyard Christian Fellowship that came into prominence in 1983. The Vineyard Christian Fellowship with its strong emphasis on Signs and Wonders, resulting from the ministry of John Wimber and C. Peter Wagner became the fundamental core of the Third Wave. The theology of the Third Wave was the development of C. Peter Wagner a reputed expert in the theories of church growth. He wrote the book, *The Third Wave of the Holy Spirit; Encountering the Power of Signs and Wonders Today*, which has become the primary for the Third Wave Pentecostal Movement since the 1980's.¹⁹⁴ The thesis of the book is two fold, first it is apocalyptic and second eschatological, so the Third Wavers say we are living in the last days and the Second Coming is imminent in this present generation. It is this, which leads to his emphasis on the spread the Pentecostal truth to all denominations, in order to do so he changed the theology of Classical Pentecostalism to make it more palatable. While the beginning of the Vineyard church goes back to 1978,¹⁹⁵ the form and substance of the Third Wave movement came into prominence in 1982 in a class taught by John Wimber with the assistance of Peter C. Wagner. The course was numbered MC150 and was titled Signs and Wonders. It was the most popular class ever taught at Fuller. A total of 2800

had enrolled before the course was cancelled because of its focus. It was over this four-year period that Wimber articulated and fine-tuned his Signs and Wonders theology. Wimber made a bold claim that the miracles of Jesus and the apostles performed can be and must be performed today. Wimber called this Power Evangelism. He held that the age of miracles had never ceased. He wrote the book called *Power Evangelism*¹⁹⁶ that defines the concept of Kingdom power and its relationship to evangelism. *Power Evangelism* is a presentation of the Gospel that is rational but that also transcends the rational. The Gospel is related to a person accompanied by a demonstration of God's power through Signs and Wonders. Power evangelism is a spontaneous, Spirit-inspired and empowered presentation of the God. Power evangelism is evangelism that is preceded and undergirded by the supernatural demonstrations of God's presence. It was not until Wimber left his position at Fuller Theological Seminary and moved the Vineyard Fellowship he was now pastoring to Anaheim that his church took off, growing to a membership of 5000. His services were high powered with the audience being fired up with typical high-energy non-stop singing followed by a high energy Pentecostal sermon. The audience then was fully charged for the Signs and Wonders session. They came to behold the supernatural at work where blind see, deaf hear, lame walk, demons are exorcised and the dead are raised. Wimber's Vineyard church quickly grew to a fellowship of more than 600 churches worldwide that hold membership in the *Association of the Vineyard Churches*, which was formed in 1986. In 1991 the network of the Kansas City Prophets joined the network of the Association of Vineyard Churches by the invitation of John Wimber. This in turn brought problem to the Vineyard association. Then on January 6, 1994 the Toronto Blessing had its beginning.¹⁹⁷ It was a small

insignificant Vineyard church with 120 members who met to hear a guest Randy Clark, a Saint Louis Vineyard preacher. South African Rodney Howard-Brown, one of the two sources for the Toronto Blessing laugh-ins, had recently anointed him. Then it happened! The Toronto Blessing suddenly descended. The laughing began, many swooned to the floor to do carpet time and more than a million people from around the world flew to Toronto in the hope of being touched by the Holy Spirit. It became the talk of the media and every religious magazine. Wimber was undoubtedly alarmed that his Anaheim Vineyard church was being upstaged by John Arnott's Toronto Vineyard church. John Wimber reacted in two ways; he sent letters to 600 Vineyard Fellowships worldwide announcing that the Toronto spirit excesses such as lion roaring and dog barking were not acceptable. Secondly, Wimber disassociated the Toronto airport church from the Vineyard Association of Churches after John Arnott ignored what had amounted to an ultimatum. However, Toronto simply formed their own association of Vineyard Fellowship churches. These two groups, the Kansas City Prophets who claimed to foretell future events and declared that Jesus will return in this generation, and the unique manifestation of Signs and Wonders at the Toronto Vineyard church, posed major difficulties for Wimber's Vineyard Association of Churches. Normally history teaches us that the transition from a sect to a church requires a generation or two after the demise of the founder, so it was remarkable that the Association of Vineyard Churches, one of the early prototypes of the New Apostolic Reformation churches in the United States declared itself a denomination in the first generation. Evidently a few years before he passed away Wimber thought it advisable to move into a denominational stream. In

taking this step Wimber was very aware of the need to stop short of some of the trappings of denominationalism that the new apostolic leaders dread.¹⁹⁸

5.2 A CLEAR DOCTRINAL SHIFT

Doctrinally, a distinct shift in emphasis is clear. This is understandable in that both C. Peter Wagner and John Wimber did not come from Pentecostal background and although they came into and initiated a movement that believed in signs and wonders, this did not necessitate their assuming the doctrine of the Classical Pentecostal Movement. Moreover they sought to be a modern day David Du Plessis, in that they wanted to take the move of God to all denominations. Peter Wagner said of this Third Wave: 'I describe the Pentecostal Movement as the First Wave of the power movement of God's spirit in the twentieth century. The Charismatic Movement as the Second Wave, and I see a Third Wave in which the Holy Spirit is manifesting the same kind of power in our traditional evangelical churches that we have seen in the first two waves, without requiring us to abandon our particular distinctive or traditions, in other words, without making our churches or denominations sick.'¹⁹⁹

In an interview Peter Wagner said that 'One of the key points of disagreement between Pentecostal and other Christians is the way that Pentecostals speak about the Baptism of the Holy Spirit. I think that I and the Charismatics and Pentecostals are talking about the same experience, but describing it in different language.' This clearly is not the case and Peter Wagner knows it is not true. He says 'I myself, prefer to think of Baptism in the Holy Spirit as occurring at conversion, when one comes into the body of Christ. After that there are one or many subsequent experiences of the infilling of the Holy Spirit, when the

power is activated in the life of a Christian who in the past hasn't been an open channel for that power and God begins doing a new things in his or her life.'²⁰⁰

Typical of this view is C. Samuel Storms who contends that Spirit Baptism is a metaphor that describes what happens when one becomes a Christian. Nevertheless, in his teaching this fact does not preclude multiple, subsequent experiences of the Spirit's activity.²⁰¹ It is, therefore, the contention of the Third Wave that speaking in 'tongues' is not the initial evidence of the Baptism in the Holy Spirit; neither is it necessary. The total work of the Holy Spirit takes place in conversion. This may indeed be followed by subsequent experiences, but these are not requirements for the baptism of any believer.

This is not the same doctrinal position as the Classical Pentecostals or the Charismatic Waves have propagated and taught. These two outpourings of the Holy Spirit, the outpouring initially at Azusa Street, which in time resulted in the formation of the Assemblies of God; and subsequently the outpouring of the Spirit, during the Charismatic outpouring in the 1960's on people in virtually every denomination, were dramatic and unquestionably sovereign acts of God. Both of these outpourings of the Spirit resulted in an experience for believers subsequent to their experience of salvation and were accompanied with the initial evidence of speaking in other tongues. This became the distinctive doctrine for the Assemblies of God and became the distinctive factor in the experience of the Charismatics. It is this then that is neither taught nor accepted as biblical in the Third Wave and subsequently the Fourth Wave.

The Third and Fourth Waves are distinct theologically from The Classical Pentecostal Wave and The Charismatic Wave in the rejection of the doctrine of separability and subsequence. The move was being made consciously or unconsciously to the doctrinal

position that was held prior to the outpouring of the Spirit known as the Classical outpouring.²⁰² It was a position that in reality had been held prior to the Holiness movement, a position that stated that there was one experience of the Holy Spirit in salvation. The proponents of The Third Wave and the Fourth Waves state that salvation and the Baptism of the Holy Spirit are one and the same experience.²⁰³ This is also the position of some scholars like Clark Pinnock and Grant Osborne²⁰⁴ and some modern Pentecostals today, such as Gordon Fee.²⁰⁵ However according to most Pentecostals and the Charismatics of the first two Waves, the Baptism in the Holy Spirit was a subsequent event to and, therefore, separate from the reception of the Spirit at conversion, the initial evidence of which was speaking in other tongues.²⁰⁶

The Third and Fourth Wave proponents having stated their doctrinal position follow it with compromise and concession. For instance, gifts can be stimulated without mentioning an experience of the gift and phrases like baptized in the Holy Spirit could and should be dropped. In addition, its proponents believe that all Christians can and should use the gifts without needing any special endowment of power. Third Wave proponents believe that all the spiritual gifts are functioning today, but their emphasis is on miracles and prophecy, not on the Baptism of the Holy Spirit with the initial evidence of speaking in other tongues.²⁰⁷ They do not deny this experience, but since the Baptism of the Holy Spirit and conversion are one and the same experience for them, obviously the experience is not necessary, perhaps even redundant.

Not only is it the doctrinal issue, which is at stake, but it is also the fact that John Wimber and C. Peter Wagner personally themselves developed the Third and Fourth Wave. Thus, it cannot be said that they are Waves of the Spirit as were the first two. It is my

experience that the majority of those who follow the Third and Fourth Waves are not told and do not know these clear distinction. Donald Gee says that when such a distinction is forgotten, soon the Pentecostal Movement will cease to exist.²⁰⁸ If Donald Gee is correct then this so-called Third and Fourth Wave are not Pentecostal in any measure.

The Third Wave stated therefore that they were concerned with bringing both the evangelicals and charismatics together for evangelizing and edifying the churches. They excluded the Baptism of the Holy Spirit and speaking in tongues as the initial evidence, since they were not biblical and were unnecessary, for every believer. But they believed and taught that all spiritual gifts of the New Testament are to equip the believers today.²⁰⁹ Their theology is also entwined with that of the kingdom so that they are called to speak God's words, and to do God's work in order to re-establish His reign on the earth. Power evangelism is a presentation of the Gospel that is rational but which also transcends the rational. Since Christians are becoming more aware of territorial spirit, the Vineyard churches believe that these demons must forcefully be cast out and that we must aggressively attack Satan in order to defeat him. This aspect comes into sharper focus in the Fourth Wave, where Apostles are meant to confront, and indeed delight to confront evil forces in order to free cities for evangelism and the Gospel.

It is quite clear that Peter Wagner uses the terminology of the Pentecostal Movement or The Charismatic - Neo Pentecostal Movement, but has drastically and deliberately changed the doctrinal basis. Peter Wagner, by equating the Third Wave to the previous two Waves of the Spirit, suggests that they have seeming equality. He clearly wishes to link this Third Wave with the first two. Consciously or unconsciously he is seeking to attempt to gain acceptance for the Third Wave by stating that it is in the same category as

the previous two. It remains to be seen whether he is hoping that by conjoining the three waves the reading audience will be unaware of what is actually being stated in the Third Wave position.

5.3 THE APOSTOLIC - PROPHETIC WAVE

Much more recently the church has seen the rise of a Fourth Wave of Pentecostal activity called the Apostolic-Prophetic Wave. J. David Pawson defines the Fourth Wave as the integration of two streams that is the evangelical and the charismatic.²¹⁰ Kelly Weiler calls the coming release of apostles and prophets a new wave. These are foundation layers and there will be a revolution of heart foundation with a new leadership and ministry, returning the church to the foundation of 'one body, one family, and one for all and all for one.'²¹¹ This appears to be similar to what C. Peter Wagner refers to as The New Apostolic Reformation. According to Wagner, the Reformation came into its own at the close of the twentieth century and to a significant extent is changing the shape of Protestant Christianity around the world. For the most part, the changes are taking the form of loosely structured apostolic networks. The centerpiece of the Reformation is the launching of the new apostles and prophets.²¹² Wagner is of the view that there is a significant role played by the prophets and the apostles as the foundation of the Body of Christ in the new century. Although some segments of the Body of Christ recognized the office of the prophet in their midst, it is only in the 1980's that they were accepted by a wider spectrum of the church.²¹³ With the recognition of the office of apostle in 1990's, the complete government came into place of the first time since the early centuries. A major reason that the New Apostolic Reformation could not materialize is that the

foundation of the church needed to be in place before God could begin to do all He wants in the new millennium.²¹⁴ Peter Wagner in his book, stated that in the New Apostolic Churches based on Ephesians 4, Jesus gave gifted people to the Church on two levels (1) the government level (apostles, prophets, evangelists, pastors, teachers in verse 11, and (2) the ministry of the saints in verse 12. When the government is in its proper place, the biblical unity of the saints emerges and 'every part can do its share'.²¹⁵ Wagner announced himself as a horizontal apostle, with a director type of role in which he has his hand in all of the structure and working of the movement that he decided to call The New Apostolic Reformation. There are those who claim to be apostles and prophets by their own word. Other claim it by showing signs, wonders and miracles. This so-called Signs and Wonders Movement is part of the effort to restore the five-fold ministry described in Eph 4:11.

Apostle John P. Kelly from Texas said that the Antioch Churches and Ministries (ACM) attempt to follow the New Testament pattern of government as a network. Only those who believe in the five-fold ministry pattern are allowed to join the network. The apostle and prophet bring synergy within the church because they are foundational ministries. The apostolic ministry focuses on building ministries, prophetic ministry focuses on blessings.²¹⁶ Similarly, John Eckhardt from Chicago, Illinois who is pastor of Crusade Ministries stated that the saints could not be fully perfected without the ministry of the apostle. It takes all five of the ministry gifts mentioned in Eph 4:11 to properly mature God's people for the work of the ministry. When the apostle is absent, the saints will lack the apostolic character they need to fulfill the Great Commission.²¹⁷ According to Eckhardt, the apostolic ministry is a ministry of great grace Ac 4:33, and it has no lack of

gifts 1 Cor 1:7. This is because of the apostolic anointing is a resource anointing. They are given a special ability to establish teams and activate people into their callings and giftings.²¹⁸ Thus the writers claim that according to 1 Cor 3:11, Christ was the foundation of the church but the apostles and prophets are now the foundation of the church because of their witness, their inspired revelatory witness Eph 3:5.²¹⁹ Cartledge states 'He understood that Apostles have the capacity to breakthrough, to release ministries, and set the church in order. Wherever Apostles are raised to leadership by the Lord there will be also a manifestation of supernatural signs.'²²⁰

Thus in the middle to late 1970's clusters of independent Charismatic churches began to form a minister's network on the basis of personal relationships. By the end of 1980s, new networks were multiplying. Networks are loose associations of leaders and ministers of independent charismatic churches who relate to each other for the purpose of fellowship, mutual encouragement, the sharing of information, insights, and ideas. There are hundreds of networks all across the United States.

Major examples are:

The International Fellowship of Faith Ministries (2000 churches)

International Convention of Faith Churches & Ministries (495 churches;
headquarters in Tulsa)

Faith Christian Fellowship International (1000 ordained ministers)

National Leadership Conference, Jim Jackson (represents other networks)

Network of Christian Ministries, Emanuele Cannistraci, John Gimenez, Charles
Green (represents other networks)

Fellowship of Christian Assemblies (101 churches)

Fellowship of Covenant Ministers & Churches, Charles Simpson (250 churches)

Association of Vineyard Churches, John Wimber (290 churches)

Charismatic Bible Ministries, Oral Roberts (1500 ministers)

Rhema Ministerial Association, Kenneth E. Hagin (525 churches)

Christ for the Nations (600 churches)²²¹

Networks are frequently led by groups of high-profile charismatic leaders whose ministries are recognized as having an apostolic²²² dimension. Network leaders are often pastors of large, dynamic churches and some have helped establish other churches. Members of networks submit themselves to one another in varying degrees of mutual accountability. Some networks leaders are more directive in their leadership than others, but in most cases, local church autonomy is highly respected. In 1988, the Network of Christian Ministries began calling forth and recognizing apostolic fathers, high-profile leaders who represent various streams and networks of independent charismatic churches who sit together as one board of governors. These board members, about seventy in number, meet together annually as a 'Congress of Elders' to address issues confronting the church and society. A second facet is that since 1986, Christian International has been conducting an International Gathering of Prophets Conference (CI-GOPC). In 1987 at the CI-GOPC a sovereign move of prophetic intercessory prayer, for God to raise up a company of prophets gripped the leaders and audience for over an hour. In 1988 during the conference there was another sovereign move of God that birthed the Prophetic Movement. A CI-COPG regularly has one thousand in attendance, including three hundred ministers representing many nations.²²³ One significant event was in 1989 when John Wimber linked up with Mike Bickle, Paul Cain and the Kansas City Prophets. Peter

Wagner mentioned a night in 1989 in which John Wimber thoroughly persuaded him that prophecy was for real and that he needed to tune into it. Since that day his appreciation for prophets and openness to receive prophetic ministry for his personal life has never stopped rising.²²⁴ C. Peter Wagner in the 90s observed that the fastest growing group of churches on six continents was what he termed New Apostolic churches. He used the term New Apostolic to refer to the amount of authority the Holy Spirit is perceived to delegate to individuals as opposed to groups such as boards, committees or presbyteries. No one seems to be able to clarify what amount of authority or how it is evident that the Holy Spirit delegates this to some and not others. The key word in his definition is authority. He defined 'the gift of apostle as the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.'²²⁵

On May 21-23 1996, Peter Wagner called together a National Symposium on the Post-Denominational Church, which took place at Fuller Seminary. Around 500 denominational representatives were present with many delegates from other nations. The consensus of the panelists was that there are still apostles and prophets in the Church, and that there is an emerging Apostolic Movement, which will revolutionize the 21st century Church.²²⁶ John Kelly, the co-author of *End Time Warriors*, felt the need for apostles to be part of some kind of structure that would facilitate peer-level apostolic communication. Thus, he handed over the reins of Antioch Churches and Ministries (ACM) in 1999 and this helped give birth to the International Coalition of Apostles (ICA). Local church pastors who belong to an apostolic network understand that they are

accountable to their apostles. This of course is very similar to the Shepherding Movement which was headquartered in Fort Lauderdale, Florida in 1969²²⁷ likewise a very real component of the Latter Rain movement that started in Star City Saskatchewan in 1935 and flourished in Canada for a very short period of time.²²⁸ The natural question is to whom are the apostles accountable? A head apostle who appoints an apostolic council to help administer his network obviously could not really be accountable to that council of subordinates. In 1999 in Red Deer, Alberta, Canada Peter Wagner received the revelation to start the New Apostolic Roundtable. It was to be a small group of apostles (not more than 25) with whom he had built personal relationships. The purpose would be to establish a structure that would periodically bring the members together in a peer-level forum. Meetings would be specifically designed to enable relationships to form and blossom. Presumably, functional accountability would eventually emerge. Members of these groups are not *under* anyone else because all members are peers. It is important to understand that accountability among the members cannot be superimposed from the top down, but must emerge spontaneously as relationships build over time. One tool that is used to foster such accountability is the public announcement of the names involved in the group. They state that this is not done to gain notoriety but rather to build integrity into the process.²²⁹ How this does not emphasize notoriety but rather build in integrity is very questionable. Theologically this Apostolic Prophet Wave claims their authority in the fact that they are re-establishing the five fold ministry of the Church Eph 4:11.²³⁰ Their writings are extensive. Unfortunately these writings have a very shaky and many even a totally non-hermeneutical basis. They take their starting point with a Scripture passage or verse and expound without attempting to do so exegetically. This undermines

the authority of the Word of God and leaves their own deductions from Scripture extremely questionable. They substitute personal prophecy and visions, for an individual's personal walk with God, which in turn produces Pentecostal-Charismatic people and churches with a very weak if not a non-existent Biblical foundation in this area. This obviously has far reaching implications.

The Fourth Wave does not have any unique basic doctrinal foundation. Since the leaders are the same as for the Third Wave it stands to reason that their doctrinal base is the same. Thus, their doctrinal base is not the same as the Classical Pentecostal and the Charismatic Wave. The more important fact is that the Fourth Wave is also not a wave of the Spirit at all but the interpretation of scriptures by one man. He has designed a new authoritative church governmental system of apostolic leadership, which is opposed to what is presently in most denominational churches. Based on most commentaries the new wave has used Eph 4:11 and other corresponding verses incorrectly to set up the Apostolic Prophetic Movement. In the process they equate present day apostles and prophets with Biblical apostles and prophets. Laying claim in the process to being the necessary foundational structure of the completion of the church today, without which Jesus cannot return.

5.4 IMPLICATIONS

The brief survey of these four Waves shows that the first two are distinctly different in many ways from the last two. The first two draw from Luke's writings in Acts, stating that the present Pentecostal experience is the same. The same as that which took place on the day of Pentecost and the following outpourings of the Holy Spirit in New Testament

times. The Third Wave avoids the book of Acts drawing principally from the Synoptic Gospels and Paul's epistles, thus they do not need to formulate statements or doctrine on the book of Acts. The first two write, talk and experience a doctrine of separability and subsequence, the Third Wave denies that this is the biblical pattern. This is a major difference in that whereas the first two Waves develop their doctrine from the understanding of the Keswick and Wesleyan Holiness movements, the Third Wave reverts back prior to this. This of course has been the basic stance of Fuller Theological Seminary from where the proponents of the Third Wave stem.

The second major distinction is that the last two Waves abandon the distinctive initial evidence of speaking in tongues maintained as essential by the first two. The third major distinction between these four Waves is that whereas the first two appear to be genuine sovereign moves of the Spirit, men have developed the Third and unquestionably the Fourth Wave. The final major distinction is that whereas, indeed after many years, scholars in the first two waves are seeking to exegete from Scripture. Those in the Third and Fourth Waves are drawing from experience and seeking Scripture to back up their ideas. Thus exegesis, which Pentecostals of the first two Waves have finally begun to deal with, has degenerated into eisegesis for the Third and Fourth Waves.

It can be seen very clearly that the Signs and Wonders or The Vineyard Movement, that was termed the Third Wave and the Apostolic-Prophetic Wave, which became the Fourth Wave, should not be classified as or with the previous Waves of the Spirit.

CHAPTER SIX

A CRITICAL ANALYSIS OF THE OFFICE OF APOSTLE AND PROPHET AND PROPHECY AS SEEN IN THE CLASSICAL PENTECOSTAL VIEW AND IN THE THIRD AND FOURTH WAVE

6:1 THE CLASSICAL VIEW OF THE OFFICE OF APOSTLE

Since there is the restoration in the church of many of the miraculous gifts today, many are questioning whether God is also restoring the ascension gifts or the five-fold gifts as outlined in Eph. 4:11. Some scholar's will suggest that there are really four gifts since Greek grammar seem to indicate that the last two gifts might well be conjoined as pastor-teacher.²³¹ However whereas the Scripture often discuss the role of both teacher and pastor it may be best to keep them separate and call this passage the manifold gifts of Jesus to the Church. There are relatively few voices raised in relation to other passages of Scripture dealings with gifts such as 1 Cor 12:28-30; Rm 12:6-8 but attention has been drawn by the Third and Fourth Wave proponents to Eph 4:11-12. Thus, there are a number of voices in the church today calling for the restoration of apostles and prophets with the stated implication that the offices of these people are key to the continued growth of the church.²³²

Historically the adjective apostolic has described (1) church bodies that attempt to trace their succession back to the original twelve apostles, as do the Catholic and Episcopal Church. (2) Oneness, or Jesus-Only Pentecostal churches who have used the term

Apostolic Faith to designate their distinctive doctrine (3) Churches that claim God has raised up present-day apostles in their midst, usually called The New Apostolic churches. (4) Churches that teach New Testament truth and claim that they are in one sense or another apostolic.²³³

The origin of the apostolic office is traced to Jesus in the Gospels, where Jesus designated the twelve apostles Mk 3:14-15; Mt 10:2 and Lk 6:13. This title was used by Luke Ac 6:6, and by Paul in 1 Cor 15:7. Jesus too is called an apostle and high priest Heb 3:1. The word apostle comes from the Greek word *apostolōj*, this is variously translated delegate, envoy, messenger or agent.²³⁴ The Hebrew-Aramaic word *shaliach* means much the same, it was a legal disciple 'a man's agent (*shaliach*) one like unto himself'.²³⁵ The modern concept of power of attorney is very similar. When it comes to apostles or agents, the important aspect is whom do they represent? The Gospels make it clear that the apostles represented Jesus, although trained earlier they required the Baptism of the Holy Spirit as the final preparation of their mission. They were granted spiritual gifting and empowerment required for the apostolic office. Then when Judas defected and died the twelve felt it essential to maintain twelve apostles as a symbol of the twelve tribes of Israel. In the filling of the vacancy two qualifying issues stand out. (1) The personal commissioning by the Lord (2) Thorough familiarity with the teaching of Jesus, thus any candidate had to have been with them for Jesus' entire ministry 'beginning with John's baptism' Ac 1:22. However it needs to be noted that after Pentecost there was no effort to replace any of the original twelve apostles or to perpetuate their number of twelve Ac 12:2.

Paul had a unique and special status as an apostle. His calling as an apostle came in a later and separate vision of the risen Lord, recorded three times in Ac 9:1-19; 22:4-6; and 26:9-18. This is often intimated in his epistles, e.g. Gl 1:12. He thus must have recognized that the apostolic office was conferred in the personal call of Christ through post-resurrection appearances 1 Cor 15:5-7. He regularly appealed to having seen Jesus 1 Cor 9:1. He worked harder than them all 1 Cor 15:9-10. He distinguished his apostolic authority by even rebuking Peter Gl 1:11-2: 21. He reminded the Corinthians that the signs of an apostle were evident in his ministry 2 Cor 12:12.

Some scholars distinguish between the Apostles of Christ and the Apostles of the churches.²³⁶ Paul spoke of unnamed brothers who are 2 Cor 8:23 *eite uper Titou(koinwnoj emoj kai. eij umaj sunergoj\ eite adel foi. hmwh(apostoloi ekklhsiwh(doxa Cristou\ 'apostoloi'*. Paul also writes about Epaphroditus Phlp 2:25 *anagkaion de. hghsamhn VEpafroditon ton adel fon kai. sunergon kai. sustratiw,thn mou(umwh de. apostolon(kai. leitourgon thj creiaj mou(pemyai proj umaj\ 'apostolon'*, however here the word is used in a generic sense of dispatching representatives on behalf of the senders.

The crucial issue in apostolic succession is can the apostolic office be passed on as an institutionalized office of the church. The New Testament makes clear that some offices were institutionalized and maintained. Deacons were chosen Ac 6:3, elders *presbuterouj(* were appointed in leadership roles Ac 11:30; 15:2; 16:4. Missionary churches established by Paul and Silas had elders appointed for leadership Ac 14:23. Paul addressed the elders of Ephesus as overseers *episkopouj* others were to be shepherds *poimainein* or pastors Ac 20:17,28. In Philippi we have overseers and deacons *episkopoj kai. diakonoj(* Phlp 1:1;

1 Tm 3: 1-12; Tt 1:3-9. There does not seem to be any provision for the replacement or continuation of apostles. The New Testament text does clearly designate other people, other than the twelve as apostles, James the brother of Jesus 1 Cor 15:7; Gl 1:19, Barnabas Ac 14:14, Andronicus and Junia Rm 16:7. But there is no instruction and no apostolic succession and no directions for such appointments. Paul's statement in 1 Cor 15:8 many have taken to mean that Paul was the last in succession.²³⁷

Thus the fact that apostles are named first among the offices of the church 1 Cor 12:28 and the ministry gifts Eph 4:11 because they are foundational, does not necessarily indicate that they are to be continuous leaders in the church. Eph 4:11 must be interpreted in light of Eph 2:20 'built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.' It is difficult to escape the conclusion as Brown states: 'One thing is certain. The NT never betrays any understanding of the apostolate as an institutionalized office, capable of being passed on.'²³⁸

In mentioning these gifts of the risen Christ to the church Paul neither diminishes nor elevates them above any other New Testament gifts in various gift lists. Not only are various Greek words used for gifts (*dwrean*, *domata*, *carisma*, *pneumatikwh*), but it has not been clearly determined that any one gift word has a greater significance than another. All gifts find their source in the grace 'carij' of God. Gifts are mentioned throughout the New Testament in various ad hoc combinations to affirm two primary truths:

1. to emphasize the importance of every member ministry in the body of Christ
2. to describe the diversity that exists within the Body of Christ

Consequently in Eph 4:11, Paul is not presenting an exclusive list of ministries, nor an administrative/authority structure for the present and future church, but rather affirming the fundamental value and importance of the grace given to 'each one' Eph 4:7 for the sake of the 'whole body' Eph 4:16 as 'each one does his work' Eph 4:16.

What is then the authority of an apostle? Jesus as the chief apostle set the standard by serving others Mk 10:45. He carefully avoided the trapping of political and institutionalized power. The apostles did indeed demonstrate possessed authority. The Early Church was formed around their teaching, confirmed by 'wonders and miraculous signs' Ac 2:42-43. They were recognized spokesmen before rulers Acts 4:8 and in such events as the death of Ananias and Sapphires Ac 5:1-11. Paul threatened to come 'with a whip' 1 Cor 4:21, gave stern directions for discipline 1 Cor 5:1-5. Paul also assumed the prerogative of imparting to folk spiritual gifts Rm 1:11. It does appear that they observed certain protocol in churches they did not even pioneer Rm 15:20; 1 Cor 3:10, they also crossed geographical boundaries. However, there is little evidence for their involvement in local administrative matters. James Dunn says 'apostolic authority is exercised not over the Christian community, but within it; and the authority is exercised... to equip the saints for the work of their ministry, for the building up of the body of Christ' Eph 4:12.²³⁹ The apostles at Jerusalem seem to have been scattered, whether because of persecution or not we do not know. Peter reported the conversion of Cornelius to the 'apostles and the brothers' Ac 11:1, who made up the council at Jerusalem. When Paul returned from his third missionary journey he called on James and all the elders Ac 21:18. The absence of apostles in Paul's last visit to Jerusalem Ac 21:8 is further evidence that the apostles were dispersed, the Jerusalem church did not provide for further apostolic replacement as they

had at the death of Judas Ac 1:12-26. No New Testament letter is addressed to an apostle, which would have been expected had the cities had ruling apostles. What were the marks of an apostle?

1. they had seen the risen Lord and been personally commissioned by Him, called apostles of Christ.
2. the personal call and commission had been consummated in the baptism of the Holy Spirit. Ac 2:1-4; Ac 9:1-17; Eph 4:11; 1 Cor 12:28
3. they were supernaturally equipped 1 Cor 2:4 and with the apostolic gift came miraculous spiritual gifts 1 Cor 12:8-10
4. the apostles were the authoritative teachers of the early church 1 Cor 15:3-4
5. apostles were commissioned as missionaries and church builders
6. suffering for Christ seems to have been a major mark of apostles 2 Cor 12:10; Col 1:24
7. apostles were pastoral and relational ²⁴⁰

In summation the New Testament does not provide guidance for the appointment of future apostles; evidently such contemporary offices are not essential to the health and growth of either the church or its apostolic nature. Some church bodies may name certain elder's apostles remembering that the New Testament uses the word in different ways,

1. The twelve disciples originally appointed were often called apostles of Jesus Christ
2. The Twelve plus Paul and even a larger group 1 Cor 15:3-8
3. Epaphroditus and other unnamed brothers Phlp 2:25; 2 Cor 8:23

4. It appears that the function of an apostle occurs whenever the church of Jesus Christ is being established among the unevangelized.²⁴¹

6:2 THE THIRD AND FOURTH WAVE VIEW OF THE OFFICE OF THE APOSTLE

The office of the Apostle in the Third and Fourth Wave can best be seen through the writings of C. Peter Wagner, particularly in his latest book ‘Churchquake.’²⁴² This book seems to contain a condensation of the views that had been expressed by all previous books by this author. Since Wagner is also the leading figure in the Third and Fourth Waves, few authors disagree with his writing and many parrot his ideas or actually quote him again and again. It is thus safe to examine the view of these Waves regarding the Office of Apostle from this book. Whereas it needs to be conceded there may be some minor variants, they are indeed minor.

The name that Wagner choose for a new course he was teaching at Fuller Theological Seminary was the ‘New Apostolic Reformation.’²⁴³ Ed Delph of Phoenix, Arizona who had started an organization calling it ‘Networking Apostolic Thrust Internationally and Nationally’ had used the title.²⁴⁴ Wagner declares that the reformation is not so much a reformation of theological principles but a reformation of practice. The current reformation is not against apostasy but against irrelevance.²⁴⁵

Wagner states, ‘In the early nineteenth century, a movement called ‘The New Apostolic Church’ started in England, led by Edward Irving and others, but it subsequently grew more in Germany than in the UK. Frederick Burklin says, ‘Ultimately, twelve men were

declared to be apostles and were solemnly ordained to that ministry on July 14, 1835, in London. The aim of these prophets and apostles was to unite the divided church according to the pattern established by Paul in the New Testament.’²⁴⁶

‘There is an Apostolic Church in Australia and New Zealand, which started 100 years ago as a result of the Welsh Revival.’²⁴⁷ The Azusa Street Revival started in 1906 in Azusa Street Mission Los Angeles, but the real name was the Apostolic Faith Gospel Mission. This was derived from the movement started by Charles Parham in Topeka, Kansas, in 1901, which he called the Apostolic Faith Movement. Wagner suggests there are three important nuances of Apostolic.

i. New Testament Christianity

He quotes Nienkirchen who says ‘Pentecostals, who were concerned to restore the supernatural powers of their first century apostolic predecessors, tended to collapse history into an apostolic age then, and its full restoration now. It made for a historicism, exclusivism, and sectarianism.’²⁴⁸

ii A Priority Outreach to Pre-Christian Populations

The root meaning of the word *apostolos* is one who is sent out with a commission.

Apostolic churches, by nature, give a high priority to reaching out effectively to the unchurched.

iii. The Gift and Office of Apostle

He recognizes that the New Testament office of apostle is alive and well in church today.²⁴⁹ He defines an apostle as one who has a spiritual gift, then he goes on to define the spiritual gift, ‘The gift of an apostle is the special ability that God gives to certain members of the body of Christ to assume and exercise general leadership over a number

of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.²⁵⁰ However one must not in his thinking mistake the apostle for the missionary. He states that ‘The gift of missionary is the special ability that God gives certain member of the Body of Christ to minister whatever other spiritual gifts they have in a second culture.’²⁵¹ Thus he declares that Peter was an apostle but since he did not minister cross-culturally he was not a missionary. Paul was one who had both the gift of apostle and the gift of a missionary since he ministered in a cross-cultural setting. David Cannistraci defines an apostle as ‘one who is called and sent by Christ to have spiritual authority, character, gifts and abilities to successfully reach and establish people in Kingdom truth and order, especially through founding and overseeing local churches.’²⁵² The question that needs to be asked is are we dealing with gift or title? Reinhold Ulonska a German Pentecostal theologian says, ‘If we understand that [apostle] means the ministry and not so much the title we may say: “Yes, there are apostles today.” ...Today the title apostle seems to have a ring of glory and authority, which true apostles would never claim for themselves.’²⁵³ But whereas many do not recognize apostles and prophets today, this does not derive from Biblical exegesis, but rather from entrenched ecclesiastical traditions. It is of course yet to be shown from Wagner’s material how exegesis proves the ongoing of the office of the apostle, but it is assumed from Eph 4:11.

Wagner distinguishes between the office and the gift of an apostle. Wagner states that ‘Any office is the public recognition by the Body of Christ that an individual has a certain gift and is authorized to minister that gift in what might be termed an “official capacity.”’²⁵⁴

Then in relation to the importance of apostles, he says the infrastructure of the Church, so to speak, may now be complete. The Church is much more prepared to advance the Kingdom with a speed and intensity that had not been possible before.²⁵⁵ The apostle has the delegated authority to represent the kingdom of God in a governmental, official capacity. It is not a religious, hierarchical authority given by man but a spiritual authority given by Christ.²⁵⁶ Wagner also believes that God assigns territorial spheres to apostles. Robert Liardon says, 'We know the apostles are divinely appointed to a given territory or region. Some of these territories make up cities or countries while others are regional, national or international. No man can determine his appointed territory; only God makes such appointments.'²⁵⁷ These statement and conclusion are drawn from Paul's statements in 1 Cor 9:2 and 2 Cor 10:13, which is obviously eisegesis.

Then as one continues to pursue what is written, it is evident that the office of apostle is what could be called a governmental office, with special authority. Networks relate apostles to each other; the apostle who establishes a network carries with him much greater authority. Apostles are of various categories, some are convening apostles, some are overseeing apostles or mobilizing apostles or territorial apostles or marketplace apostles. All these are horizontal apostles, but there are also vertical apostles such as ecclesiastical apostles, functional apostles, apostolic team members, and congregational apostles. One is left to wonder how Paul fitted into these categories and where these categories came from biblically. The movement has obviously moved to a descriptive functional administrative picture to accommodate present day situations. Apostles think differently, they see corporate visions, they see cities or have regional visions, they open up new frontiers for the army of God, they delight in the battlefield and welcome

confrontation with evil spirits, and they are task oriented, visionary and aggressive. They declare, that pastors have tried to take cities for God in the past by evangelism and other methods but they have failed, the reason being they did not have apostolic authority to confront the evil forces pervading each city now the task can be done.

6.3 IMPLICATIONS RESULTING FROM THESE VARIOUS VIEWS

It is very obvious that there is a vast divide between the two views of the office of Apostle. The Third and Fourth Waves have taken the passage in Eph 4:11 and made it applicable to the present church situation today. In so doing they have had to expand on the gift mentioned in Eph 4:11 changing it to become an office to accommodate that which they want to do today. In expanding the office they have gone to extremes in their ideas and have in the process destroyed a number of churches since they have totally changed the constitutional status of the church, making it a dictatorial (although they would not agree with this word for they would say it is the governing of the Holy Spirit) situation where the membership or even the elders of the church cannot and certainly would not think of going against the apostle who hears from Heaven. This then totally reverses the system of church government where the pastor is elected by the people and in measure governed by the board of the church. Whereas both have their own difficulties the new paradigm has opportunity for great tragedy with an overzealous apostle who wishes and does run everything within his own perceived divine leadership framework. George Ladd writes, "The authority of the apostles appears to have been exercised more at the moral and spiritual level and not to have been embodied in legal or institutional structures.

Apostolic authority was not an authority under the control of the apostles or at their disposal; the authority of the risen Lord and His Spirit controlled them. A true apostle... does not lord it over the faithful of his churches 2 Cor 1:24, does not exalt himself, but preaches Christ as a servant of those to whom he ministers 2 Cor 4:5. Therefore even the apostles are in a real sense judged by the church.²⁵⁸

Evidently, an apostle vested with absolute governing control over churches or over other apostles is not a biblical pattern. Paul never appointed apostles to govern the local church. Instead, in the early Church, bishop or elders were placed in charge Ac 14:23, 20:17,28; 1 Tm 5:17; Tt 1:5; 1 Pt 5:1-3. If it could be proved that the Apostle Paul was the epitome of the NT apostles, then to some extent, there is some truth in Wagner's definition of the gift of apostle, that apostles do have the right to exercise authority over spiritual matters. Yet, the right of an apostle to exercise general leadership still has a major question mark. The current misconception that the apostles' primary function is to govern churches needs to be rectified, that is, correct teaching needs to be instilled. The apostles today are simply sent out by churches as missionaries, church planters and function under the gifting of preaching, teaching, evangelism and accompanied by miraculous signs. Caution must be taken against those who claim to be the Lord's anointed apostles and operate in counterfeit signs and wonders 2 Th 2:10. All things must be tested 1 Th 5:21. The recognition and affirmation of apostles should not be placed on titles,²⁵⁹ but upon the relentless effort they put into their ministry.

6.4 THE CLASSICAL VIEW OF THE OFFICE THE PROPHET

The gift of the prophet to the church Eph 4:11 immediately following the gift of the apostle in the list of ministry gifts given by Jesus, these two gifts are closely linked throughout the New Testament. The link is seen in 1 Cor 12:28 and in Eph 2:20. They were complimentary gifts to the foundational era of the church. New Testament prophets appeared by name in Acts when a group, apparently residing in Jerusalem, sent to Antioch and one of their number Agabus, who accurately predicted the coming of a great famine Ac 11:27-30. Antioch soon had its resident group of prophets, Barnabas, Simeon, Lucius, Manaen and Saul (Paul) Ac 13:1. Two other Jerusalem leaders and prophets were chosen to carry the letters to Antioch, Syria and Cilicia Ac 15:22-23. Philip had four unmarried daughters who prophesied so evidently woman were active as prophets and recognized as such. In the Corinthian letters Paul deals with ordinary people who could be called prophets because they prophesied in the assembly of believers. Such prophecies were to be tested in public 1 Cor 14:29-32. This introduces people who prophesy in the assembly but such does not necessarily make them prophets. Woman were allowed to prophecy in Corinth in this category 1 Cor 11:5-6. The people in the church in Rome were to exercise the gift of prophecy in proportion to their faith Rm 12:6. Paul in Ephesians stated that apostles and prophets, ministry gifts to the church were also recipients of divine revelation Eph 3:5. When Timothy was set apart for ministry, he was the recipient of a gift given by prophecy with the laying on of the hands of the presbytery 1 Tim 4:14. So we can conclude that

1. There were recognized groups of prophets in the early church which were often closely associated with the apostles
2. The apostles themselves also functioned as prophets Ac 13:1; 15:32; Rv 1:3
3. These prophets did on occasion travel from church to church
4. Both men and woman were recognized as prophets
5. Prophet while never appointed to ruling functions did exercise spiritual influence with the apostles and the elders in belief and in the practice of the Early Church
6. The integrity of the prophet was maintained by authentic inspired utterance that was true to Scripture and apostolic doctrine
7. There was no provision for appointing or qualifying prophets as a part of a church leadership hierarchy for succeeding generations

The New Testament does not make provision for establishing the office of the prophet in the hierarchical governing structure of the church; this is also true of the office of the apostle. Further the content of prophesy should always be tested by and be subject to the superior authority of Scripture. Taking the Assemblies of God as a standard of solid Classical Pentecostal opinion, they state their position very clearly on these areas as follows:

‘Thus, within the Assemblies of God, persons are not recognized by the title of apostle or prophet. However, many who function within the church exercise the ministry function of apostles and prophets. Apostolic functions usually occur within the context of breaking new ground in unevangelized areas or among unreached people. The planting of over

225,000 churches worldwide since 1914 in the Assemblies of God could not have been accomplished unless the apostolic function had been present. In the Early Church, false apostles did not pioneer ministries but preyed on ministries established by others. Prophetic functions occur when believers speak under the anointing of the Spirit to strengthen, encourage, or comfort 1 Cor 14: 3. All prophecies are to be weighed carefully. A predictive prophecy may be true, but the prophet is false if his doctrine departs from biblical truth 1 Cor 14:29. A predictive prophecy that proves false leads to the conclusion that the person is a false prophet Deut 18:19-22. Finally it must be noted that titles are not as important as ministry itself.²⁶⁰ Grudem does not see the word prophet in the New Testament as referring to a special office in the church.²⁶¹ His bone of contention rests on the fact that the term prophet did not imply divine authority for their speech or writing²⁶² and the NT prophets were not a *'publicly recognized group.'* 'There was no evidence of or any kind of formal recognition before people could be called "prophets" in local churches. Neither do they speak with authority equal to the words of Scripture.'²⁶³ Revelation [*apokalyptô*] does not necessary imply divine authority 1 Cor 14:32-33.²⁶⁴ The prophet was not a distinct office in the early church Grudem suggests that it is more appropriate that the term prophet denote a function rather than an office. He contends that the use of the term prophet in both 1 Cor 12:28 and Eph 2:11²⁶⁵ are ambiguous and it is inconclusive to claim that these verses suggest offices simply because of the connection with the word apostles.²⁶⁶ The two groups, apostles and prophets in Eph 2:20; 3:5 may even refer to a single group of apostle-prophets. Grudem suggests that the New Testament apostles parallel the Old Testament prophets, and thus Eph 2:20 is to be understood as built upon the foundation of the apostles who are also prophets. If we are

talking about foundational prophets then Williams says they are no more.²⁶⁷ Prophets in the New Testament are never described as holding officially recognized position as in the case of pastors and evangelists. They spoke prophetically to the body for edification and admonition. When they prophesied under the inspiration of the Spirit, their ministry was noted. They could indeed have been called prophets without designating them as fulfilling an office. To guard against abuses Paul taught that all prophetic utterances in the assembly should be tested by the body 1 Cor 14:29. Though Paul and Barnabas were rightfully set aside by the Holy Spirit for an unspecified work Ac 13:2, the two men still had to hear the Spirit's direction for their specific assignments. If the prophesied words are from God, the Holy Spirit will also confirm the reality to the heart of the one set apart for the Spirit's work.

6.4.1 THE GIFT OF PROPHECY

More pervading than the office of prophet was the gift of prophecy, which energized the apostolic church. Peter when explaining Pentecost and its evidential tongues identified this as the fulfillment of Joel's prediction, repeating twice that sons and daughters, men and women would prophecy. Some scholars have said that Peter's sermon was clearly a prophecy inspired by the Spirit, due to the use of the verb *apefqqxato* which is a word usually used with inspired utterances Ac 2:14, which literally means to speak as a prophet. Undoubtedly the prophetic impulse is apparent in Peter words to the beggar in Ac 3:6, the Sanhedrin in Ac 4:8, and to Ananias and Sapphira in Ac 5:1-11. Stephen's eloquence and power are prophetic in Ac 7. It cannot be said that every utterance of a believer is prophetic; nonetheless the theme of Acts is that every believer is able to

receive the power of the Holy Spirit to be a prophetic witness. John of course notes that ‘the testimony of Jesus is the spirit of prophecy’ Rv 19:10. Stronstad, introduces the idea that whereas at Mt Sinai God introduced the priesthood of all believers Ex 19:6, the outpouring of the Spirit in the New Testament introduces us to the Prophethood of all believers²⁶⁸ Rm 12:6-8; 1 Cor 12:8-10; Eph 4:7-13; 1 Pt 4:10.

Paul makes it clear that not everyone will fill the office of a prophet or be recognized as such, yet he encourages every believer to seek to prophecy 1 Cor 14:1. The parameters are clearly given strengthening, encouragement and comfort 1 Cor 14:3. Thus we can clearly say that prophecy is an ongoing gift, which will be broadly distributed throughout a responsive church until Jesus comes. The Spirit sovereignly chooses and directs those who are sensitive to His gifts. In the proper setting and where genuinely used under the direction of the Spirit this is a wonderful gift to the church. However this has both in the past and the present be opened to abuse. The imparting of personal direction given by prophecy as so called Spirit given advice, contrary to common sense and even Scripture was during the (New) Later Rain and is today so frequent, that reckless giving of personal prophecies becomes an abuse in the body of Christ.

6.5 THE THIRD AND FOURTH WAVE VIEW OF THE OFFICE OF THE PROPHET

While we see the rise of apostles in the 1990s, the prophets came on the scene a decade earlier. The popular prophetic movement seems to be tapering off already, perhaps making way for the new apostolic movement. Wagner reasons that ‘the prophets first

had to open the curtain of God's revelation to key church leaders, allowing them to look through to see that when the apostles came, it was truly something the Spirit was saying to the churches.'²⁶⁹ Despite the fact that the emphasis on the prophets is diminishing Hamon insists that both the offices of apostles and prophets are crucial in the present time. These two offices are mutually interdependent and complement each other, 'their callings, ministries and destinies are linked together. They give each other their mutual respect and honor with each having acceptance and appreciation of the other.'²⁷⁰ It is generally understood in today's context that the prevailing definition of a prophet is one that predicts the future, or proclaims a word from the Lord.

The people of The Third and Fourth Waves instruct their people that there are various types of prophetic ministries. There is the Spirit of Prophecy where during corporate worship God's Spirit is present to communicate His heart to His people. The Holy Spirit will fall on those who are open, receptive and willing to be used. Sometimes there is a corporate anointing where God tends to release a spirit of prophecy over a group of people; it is the stirring of the prophetic mantle. The examples they give are in relation to Saul 1 Sm 10:10; 1 Sm 19:20-24 and Jahaziel 2 Chr 20:12-17. The gift is based on 1 Cor 12:8-10 where it is given by the grace of God and must consequently be judged by those present. It is not based on spiritual maturity or necessarily on sound judgment thus the necessity for judgment. However individuals are told to covet eagerly the spiritual gifts and to be eager to prophesy 1 Cor 14:1, 39. Then they introduce a Prophetic Presbytery where a group of people who are usually elders or top leaders will lay their hands on people for leadership, ordination or release into some special type of ministry. They draw this from 1 Tm 4:14. Whereas, some will say that all preaching is prophetic they

differentiate in that preaching is speaking Biblical truth, where prophecy is the release of spontaneous revelation knowledge. In preaching we proclaim the logos whereas in prophecy we are sharing with the people a rema. They teach that whereas the gift is to all believers, there is an office that is derived from Eph 4:11. This is an appointment by God, which gives the person so appointed authority to function in a higher realm. They may provide direction, 1 Ki 22:7; 1 Ki 5:10; or words of correction Ezk 3:18; or they may impart a spiritual gift or a special anointing for ministry 1 Tm 4:14.

What happens when we become prophetic? There is first a boldness, which is not arrogance, it will eradicate the work of the enemy, and their example is Elijah who eradicates the works of the prophet of Baal 1 Ki 18. This will then establish the purpose of God and extend His kingdom. How does a church become a prophetic church? The church will need to align with the prophetic Am 3:7, activate the prophetic 1 Cor 14:1 and apply the prophetic, thus the expression that the prophet is the cutting edge of the church 1 Cor 12:32.²⁷¹ They teach that there are five levels of the prophetic, A. The Spirit of Prophecy Rv 19:10; B. The Gifts of Prophecy 1 Cor 12:10; C. Prophetic Gifting; D. Prophetic Mantle – which involves a total lifestyle 1 Ki 19:19, 2 Ki 2:15 and E. Prophets Eph 4:11, 1 Cor 12:28.

6.6 IMPLICATIONS RESULTING FROM THESE VIEWS

Again it is not hard to see the gulf between these two ways of understanding the gift of the prophet or the ministry of prophecy. The mainline Pentecostal churches accept that there may be prophets today but that since there was no indication in Scripture of an ongoing direction to appoint prophets, they will likely be few in number. Whereas, the

people of The Second and Third Waves see this as a gift to be sought after and deem them as necessary for the functioning of the church today. There is no question that in their desire for the manifestation of this office of the prophet they have elaborated to various extremes in their development of what and how this gift should appear in the church. Then when one comes to prophecy that ties in with 1 Corinthians, all agree that this should be present today and can and should be sought by believers. The difference now lies in the fact that whereas the first two waves will promote to some extent such in the assembly using the prescribed Scriptural guidelines, the Third and Fourth Waves in expanding their vocalization of prophecy often do so without any Scriptural guidelines. In many instances these prophecies becomes personal prophecies dealing with personal matters of an individual's life. The major problem is that there is little indication of any personal prophecies in Scripture. Then it must be clearly understood that when a well-known individual gives a personal prophecy, it carries the weight of that person. Thus what could be profitable as a word of wisdom or as a word of knowledge becomes rather a divine directive, which must be observed. It is this, which causes untold damage in lives.

CHAPTER SEVEN
THE HISTORICAL HERMENEUTICAL PERSPECTIVE
OF PENTECOSTALS AND CHARISMATICS

7.1 THE NEED FOR HERMENEUTICS

In the early decades of the Classical Pentecostals Movement were not concerned with hermeneutics, it was common to be told you do not need scholarship, all you need is the spirit. This unfortunately applied to their Biblical study as well as to preaching. Thus, for many years Pentecostals were criticized and rightly so for moving in the gifts and the Spirit without a very sound Biblical base. What was inferred was that the preaching was not exegetical and also very poor hermeneutically. The early congregations of the Pentecostal churches were made up largely of uneducated people, thus nobody questioned the interpretation of Scripture, moreover the preachers of that period were so highly respected that not one dared to question them. As the decades passed and Pentecost became more respectable, both those in the pew and in the pulpit became more educated and the need for change was evident. The last few decades have seen a large number of Pentecostal scholars dealing with Biblical issues, so that Pentecostal scholarship on the whole is increasingly accepted in academic circles. The Charismatics in the 1960's did not really face the same issue, for they came into being later and for the most part, from established congregations who already were more conscious of hermeneutical issues and the need for exegesis. However with the advent of the Third and Fourth Waves their

proponents by and large, and their churches have reverted back in a very large measure to an absence of hermeneutics and a flood of eisegesis. The authors in this field claim again what early Classical Pentecostals claimed, the leading of the Spirit. However, today, it is somewhat different and more subtle for in these last two Waves we have prolific writers and new congregations made up, to a large extent, of a younger generation who generally have few values that anchor them in life and scarcely any Biblical background. Then since this is the feel generation, they are moldable and happy with anything that sounds and feels right. It can also be said, by and large that the newer congregations are not well grounded in the Word of God at all. Today it is experience that counts, if it feels good it must be right.

Thus the writings and developing theology of the Third and Fourth Waves of the Spirit raise real concerns about the veracity and genuineness of their hermeneutics. This merits serious consideration, as a new generation of very young believers is being molded for the future. This also raises questions as to the truth of the Biblical contents of what is written and what is being preached. Whatever one's view, the basis and exegesis of Scripture must be sound. We have many saying they are searching for truth today, but the fact of the matter, appears to be that they are simply seeking to find proof texts for their own pet doctrines. Therefore there is a great need for exegetical and doctrinal Biblical soundness as well as practical application. Everyone must discover where he or she stands in regard to the five different views of the manifestation of spiritual gifts in the church today namely:

- i. The Cessationist View²⁷²
- ii. The Pentecostal/ Charismatic View²⁷³
- iii. The Third Wave²⁷⁴
- iv. The Open But Cautious²⁷⁵
- v. The Roman Catholic View²⁷⁶

The turn of this last century saw the birth of a new outpouring, a modern Pentecostal movement. The recovery of the doctrine of the Holy Spirit brought a renewal of the operation of the spiritual gifts in the ministry of the Church. It is noticeable that the fulfillment of the missionary mandate became the operational norm for the Classical Pentecostal churches. This is not unusual for Scripture declared ‘and you shall be witnesses’ Ac 1:8. This does not seem to have resulted from the subsequent waves of the Spirit. If this is correct then we might well ask if indeed these subsequent waves are indeed genuine waves of the Spirit or conceived humanly. An examination of the exegesis of what the authors of these waves of the Spirit propose in their writings is also necessary. In any exegesis there must be initially a preliminary study of the text in its own literary and historical context. This then will enable one to determine the basic message in relationship to the immediate context and the totality of the book from which the passages in question are drawn. Every biblical writer has communicated by the use of grammatical, literary and historical-cultural elements. Only by interpreting this can one see and understand the text itself. Both the grammar and the literary forms, such as structure and figures of speech communicate the writer’s intent as well as the genre. As

one does an exegetical examination of the passage one must ask what is the biblical content, which will reflect the progression of thought?

Other questions also need to be asked. How does the immediate context better help one to understand the passage? What parallels are there to be found in other passages of Scripture? Every writer obviously communicates to his or her own culture and this factor must be clearly understood as we interpret Scripture. The expositor of truth must further inquire what steps determine how the message including its thought forms; introduce change into the contemporary culture. But the final step is in applying the Biblical standards and admonitions to the context in which one is working in this 21st century. We must identify the contemporary situation to which this teaching applies and develop an appropriate response. We must ask what changes in thought; attitude or behavior should be the result of applying these principles to our present cultural situation.

7.2 Contextualization

In contextualization, form and content provide the indispensable core. The debate is how free are we to translate a Biblical concept into its corresponding idiom? James Buswell delineates three levels in which contextualization functions. First there is *inculturation*, the contextualism of the witness. Next there is *indigenization*, the contextualization of the church and its leadership. Finally there is the *ethnotheology*, the contextualization of theology by indigenous theologians.²⁷⁷ Acculturation occurred as the church moved from a Jewish sect to a universal religion for all nations.

1. The council at Jerusalem Ac 15 ruled that Jewish cultic requirements, especially circumcision, could not be required of Gentiles; however, it asked Gentiles to respect Jewish customs. In short, cultural barriers were breached.
2. 1 Cor 8:1-10:22 shows that Paul accepted the basic cultural contingencies of Gentiles especially 1 Cor 9:19-23 but asked that such freedom be waived for the sake of the new believers.
3. 1 Cor 5:1-8 shows that Paul uses cultural regulations from society when they are conducive to Christian ethics.
4. Col 3:18-4:1 and the other social code passages illustrate situations when the church followed accepted social structures. Within this we note the tension reflected that the slave was at one and the same time to be brother of his master Phlm 16 and content with his situation 1 Cor 7:27. In other words, Paul refused to demand social change on the external scale but did demand an internal change on the relational level.²⁷⁸

We need to distinguish what form the Gospel presentations took in the first century and the theological core that provided the core of the Gospel message and its ethical ramifications. Biblical truth is absolute and must remain inviolate in any cross-cultural communication.²⁷⁹ Charles Kraft in *Christianity in Culture* indicates one cannot be absolved from recognizing the cultural relativity of theology Thus he suggests there are three types of passages in Scripture.

1. Culture-specific commands - head covering for woman
2. General principal 'thou shalt not covet'
3. Human universals 'love God and your neighbor'²⁸⁰

However Osborne suggests that when he has done this work he leaves very little which is indeed super cultural or actual textual.²⁸¹ This again indicates the difficulties facing those who are very strong in missiology. We must ask which is authoritative, the Bible or the receptor culture? Meaning must never be negated in the name of contextualization; we must not rework the content only the presentation of the gospel truth. Osborne in his detailed comprehensive text on Hermeneutics²⁸² spells out the challenge of doing a detailed hermeneutical exegesis on any passage of Scripture for preaching. He points out a number of times in his text, that no preacher really has the time for such detailed exegesis. Thus whereas perhaps few preachers follow all the guide lines, to throw all these to the wind is to fly in the face of common sense. Osborne in Part 1 of his book suggests that the initial task is establishing the text for the Old Testament which will likely be the Masoretic, or the LXX, where as in regards to the New Testament there are so many texts, the choice will depend on the passage with which one is dealing. There also needs to be a consideration of the external and internal criteria followed by the grammatical analysis of a text. In semantics, metaphors can never be used to define but only to illustrate and it must be noted that words have different meaning in different contexts. Osborne ends chapter three with a summary of a method for lexical study. He points out that preparing a sermon is much more complex than preparing a commentary, for it must blend exegesis with contextualization. This he deals with fully in Chapter 16.²⁸³ Roger Nicole says, 'Biblical theology is a foundation for systematic theology in that it provides the rich fruit of exegetical study conducted with a proper relation to the original context and the development of divine revelation.'²⁸⁴ It should be obvious that we cannot separate exegesis from application, meaning from significance, because they

are two parts of the same hermeneutical act. The preacher task is to ensure that the Word speaks as clearly today as it did in ancient times. Perhaps what the missiologists call 'contextualization' the preacher calls 'application.' It needs to be noted that, the priority of the text diminishes progressively as one moves away from a high view of scriptural authority.²⁸⁵ God's Word is the final arbiter of all truth and contextualization of necessity must recognize the inviolability of its truth. Barr typifies the relativism that is so pervasive among contemporary thinkers; there are no absolute truths, and modern readers must identify appropriate truths and transform the religious experience of the Biblical writers for themselves.²⁸⁶ If one alters the biblical message in order to establish communication or to apply the text to a specific need, truth can be sacrificed on the altar of relevance.²⁸⁷ This then is the factor that is so often part of the thinking of many of the writers of the last two Waves of the Spirit. They re-work the Biblical content in their presentation of truth and follow similar concepts such as Barr proposes. Thus, for them there are some truths, which are not absolute, so they can and do transform truth to apply to that which they want to see happening, or as they usually state it, what the Spirit wants to happen in the 21st Century churches. The writers of the Third and Fourth Waves have done exactly what should not have been done, they have contextualized truth, so that there is no absolute truth and in the desire to establish communication at any cost, they have applied Scripture to any and every particular need. In doing this they have moved totally away from exegesis and turned completely to eisegesis. The writers in the Third and Fourth Waves of Pentecost have spawned a plethora of material on spiritual life that plumbs the depth of individual texts on the basis of eisegesis rather than on hermeneutical consideration. Instead of using exegesis which means, to draw out of a text it's meaning,

they have read into a text what they want it to mean, which is eisegesis.²⁸⁸ Since a number of these writers do come from a missiological background, perhaps for them there is less absoluteness in regards to truth and thus they are more able to expound the experience of the Biblical writers in their own personal terms. Unfortunately the church at large and particularly the Pentecostal-Charismatic churches are not, but must be, made aware of the imminent danger of accepting and affirming a theology from the Third and Fourth Wave without examination of valid biblical truth. It would appear very clear that much of the teaching of the proponents and preachers in the Third and Fourth Wave are exegetically totally incorrect. Thus they are introducing into the Charismatic churches serious doctrinal error.

7.3 THE EISEGEIS AND HERMENEUTICAL ERRORS AS SEEN IN THE WRITING OF SOME THIRD AND FOURTH WAVE AUTHORS

It is not possible to review all the books written by the different author associated with the Third and Fourth Waves. The books chosen represent key authors of the Third and Fourth Waves from which many authors in these categories draw again and again in their writings. In my opinion the books chosen represent quite fairly the doctrines that are espoused in the Third and Fourth Waves. It will become evident that the prominence of eisegesis and the lack of hermeneutics are blatant. My method will be to take many of their quotations directly from their material, and to the best of my ability without taking their statements out of their context point out the weakness and fallacies. I will examine

their quotations in light of the totality of Scripture, which I believe will point out how incorrect, unbiblical and misleading they are to the reader. This will in turn reinforce the fact that the Third and Fourth Waves are not part of the First and Second Waves whatsoever and in their error they are leading many astray.

**7.3.1 Hamon, Bill 1990. *Prophets and the Prophetic Movement*.
Shippensburg, PA.: Destiny Image Publishers, Inc.**

7.3.1.1

Assertions in Chapter One

‘The main purpose of the Prophetic Movement is to restore Christ's ascension gift of the *prophet* [italics mine] into the Church ministry and structure as it was originally.’²⁸⁹

‘*The Prophetic Movement* [italics mine] has been designed by the Holy Spirit to bring full recognition, restoration and activation of the *prophet's* [italics mine] anointing, authority, calling, ministry and purpose; how the prophets relate to the other five fold ministers; and how we can properly respond with a right attitude towards God's *prophets* [italics mine].’²⁹⁰

‘Every Christian needs to believe in and know about the dimensions of the prophetic ministry - not just a few are called to be *prophets* [italics mine] but *all* [italics mine] believers have a part to play. Everyone in the Church is called to the opportunity to participate in one of three groups,
(1) those called to be *prophets* [italics mine] (2) those ministers not called to be *prophets* [italics mine] *who* [italics mine] nevertheless are called to become

prophetic ministers; and (3) all believers, who are called to move in the supernatural gifts of the Holy Spirit and to become God's prophetic people. *The Prophetic Movement* [italics mine] includes all realms of the prophetic: *prophets* [italics mine], prophetic ministers, prophetic people, personal prophecy, the prophetic presbytery, gifts of the Holy Spirit, prophetic worship, prophetic songs, as well as expressive praise signing and dancing, pageantry and numerous ways of worshipping God in the arts and drama Eph. 4:11; 1 Cor 12:7-11; Heb 2:3-4.²⁹¹

Evaluation

In the opening statements of his book the author is calling for prophets who will bring about the restoration of the office of the prophet to the five-fold ministry. He is also calling everyone in the church to be in some way characterized by the word prophetic. This obviously waters down the word prophetic immediately, since the word prophetic is not Biblically linked with ministers, people, personal prophecy, worship, and songs etc.

His quotations show a very poor use of Scripture. In Eph 4:11 Paul states that Jesus gave these five gifts to the church. No individual is signaled out as superior or for emphasis. The passage in 1 Cor 12:7-11 deals with the spirituals given to the church by the Holy Spirit, as the Spirit will. It is made very clear in 1 Cor 12:7, 11 that all these spirituals are for the common good of the assembled church body. The passage in Heb 2:3-4 speaks only of the great salvation testified too among other things by gifts of the Holy Spirit, distributed according to his will. Here the gifts that are not designated and distributed according to his will, would appear to be more closely linked with the Corinthians passage.

However many commentators would leave the qualification of these gifts in a very general category. The Scripture passages simply cannot be used to call for the reestablishment of the office of the prophet.

7.3.1.2

Assertion

Believe and Receive God's True Prophet [italics mine]. Believe God and be established in present truth; believe in and receive God's *prophets* [italics mine] and you will prosper and find yourself a friend of God. Our father Abraham was a *prophet* [italics mine], he was a friend of God 2 Pt 1:12; Gn 20: 7; Ja 2:23. Those who favor God's true *prophets* [italics mine] will find God's favor upon their lives.²⁹²

Evaluation

Again the references used do not suggest what the author states. Moreover the author by his wording is issuing a veiled threat that unless you receive God's prophets you will not prosper and you will not be a friend of God. 2 Pt 1:12 does not refer to this particular subject of prophets whatsoever. Gn 20:7 states that Abraham was a prophet, however the passage in Ja 2:23 states that Abraham was a friend of God because he believed God by faith. This verse within its context is referring to Ja 2:21 where Abraham in faith is prepared to offer Isaac on the altar. However, the author has joined the common word Abraham from two different verses, which in turn refer to two different aspects of the life of Abraham. This is not exegesis and for the unschooled suggests something which is false. If you receive a prophet, you yourself will find yourself a friend of God.

The opposite though not stated is implied that if you reject the prophet you are not a friend of God.

7.3.1.3

Assertions

God Loves His True Prophets [italics mine]. God takes special pride and interest in His *prophets* [italics mine]. He makes the emphatic declaration in Scripture, ‘Do my prophets no harm’ 1 Chr 16:22. Jesus is very sensitive about His ascension gift *prophets* [italics mine]. To touch one of His *prophets* [italics mine] is to touch the apple of His eye, for they are seers in the Body of Christ, To reject Christ's gift of Himself to the church as the *prophet* [italics mine] is to reject Christ Jesus. Jesus is still alive and functioning in His Church today as a *prophet* [italics mine]. He loves to communicate with His people and speak directly to them.

Jesus is excited about the restoration of His *Prophets* [italics mine]. He knows that the great company of *prophets* [italics mine] arising today will prepare the way for His Second Coming just as the *prophet* [italics mine] John the Baptist prepared the way for His first coming Is 40:3; Lk 1:17.²⁹³

Evaluation

These passages deal with John the Baptist. Lk 7:28 says, ‘I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.’ It is difficult to see how one can compare John the Baptist the forerunner of Jesus, with prophets whether those given as a gift to the church, Eph 4:11 or any others who may be prophets.

Here again the statements are out of line with Scripture in every instance. The reference 1 Chr 16:22 and the reference to the apple of His eye are taken totally out of context. The passage in Chronicles says indeed do my prophets no harm but this cannot be taken as a general statement regarding all prophets of all time but is rather concise in its reference and the genre is poetry. The verses which deal with the apple of God's eye, whether it be Zch 2:8, Dt 32:10 or Lm 2:18; do not have to do with the prophets at all but rather refer to Israel as a nation or Zion as a national concept. 1 Chr 16:12-36 is hymnic in structure, the emphasis of 1 Chr 16: 22 has application to the immediate situation but even then is a thought almost lost in the overall content of the hymn itself. Keil and Delitzsch says of this hymnic structure 'This hymn forms a connected and uniform whole. Beginning with a summons to praise the Lord, and to seek His face vv. 8-11, the singer exhorts his people to remember the wondrous works of the Lord vv. 12-14, and the covenant which He made with the patriarchs to give them the land of Canaan vv. 15-18, and confirms his exhortation by pointing out how the Lord, in fulfillment of His promise, had mightily and gloriously defended the patriarchs vv. 19-22. But all the world also are to praise Him as the only true and almighty God vv. 23-27, and all peoples do homage to Him with sacrificial gifts vv. 28-30; and that His kingdom may be acknowledged among the heathen, even inanimate nature will rejoice at His coming to judgment vv. 31-33. In conclusion, we have again the summons to thankfulness, combined with a prayer that God would further vouchsafe salvation; and a doxology rounds off the whole vv. 34-36.'²⁹⁴

Thus, this is a very general statement do not hurt the patriarchs, much more so

than dealing simply with the prophets. The statement that Jesus is excited about the restoration of His prophets, in that they are preparing His return, is the utter presumption of the author, without any reference to the Scripture, which does not even slightly hint at such a thing.

7.3.1.4.

Assertions

The author ends his first chapter with the statement. ‘You and I have the opportunity to be co-laborers with Christ in fulfilling His desire Mk 16:20; 1 Cor 3:9; 1 Sm 14:45; 2 Cor 6:1; Rm 8:17, or we can become a hindrance to His will and purpose for His *prophets* [italics mine].’²⁹⁵

Evaluation

This statement becomes a threat, the reader is risking divine wrath in opposing God if we do not go along with the author's concept of prophets, and attendant co-operation. These verses, which supposedly back up the statement, have again no clear reference to the ‘prophet’ at all but are simply verses garnered because of a word similarity or a ring of similarity to the authors intended thrust. Obviously the author is not exegeting Scripture.

7.3.1.5

Assertions

In Chapter 2 The Nature of a Restoration Movement the author continues;

The Church is a spiritual building of which Christ is the Chief cornerstone 1 Pt 2:4-6, and the apostle and prophet ministries are the foundation stones of that building Eph 2:20. ‘...why do they need to be restored? Because false religious

leaders and teachers deleted the truth and perverted supernatural practices until the Body of Christ deteriorated from the pattern, principles and practices of the first-century Church. God still has apostolic and prophetic work to do in the Church and the world today, which can only be accomplished, by the office of the apostle and the prophet as they are biblically, described.²⁹⁶

The *Prophetic Movement* [italics mine] is God's time for Christ to restore His ascension gift of *prophet* [italics mine] back into His Church, part of the times of restoration prophesied by Peter in Ac 3:21. The Holy Spirit has been commissioned to activate and propagate the prophetic ministry within the Church. Ac 3:21. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.²⁹⁷

Evaluation

The difficulty lies in the fact that the offices spoken of in Eph 2:20 and Eph 4:11 are really not defined in Scripture. David Cartledge in his book *The Apostolic Revolution* does a plausible study of the components of the prophetic office both biblically and in our present day.²⁹⁸ However, once again he is drawing from various sections of Scripture and making deductions, which however are fairly made. Nevertheless there is no clear-cut definition for the office of the prophet or any of the other office to which Paul refers. The factor that these are never defined suggests perhaps that Paul did not think of them as needing definition and prominence. The work of God needed to be done and there were various giftings that God designated to various people so that the work might be accomplished. The times of restoration referred to in Ac 3:21 are the final events

of history when God not Christ or the Holy Spirit will restore all things. Here again this is incorrect exegesis or rather eisegesis. Peter says, 'Now, brothers, I know that you acted in ignorance, as did your leaders. But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer. Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you-- even Jesus.' He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.' Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed. When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways' Ac 3:17-26. The restoration however is not through the holy prophets but rather recorded by the holy prophets.

7.3.1.6

Assertions

'The Law and the Tabernacle provided God's Covenant for a proper relationship with Him from the time of Moses on Mount Sinai until the time when Jesus died on the Cross. By His death, burial and resurrection Jesus fulfilled the Law and

the Old Covenant, and ushered in the New Covenant, which is identified with the New Testament in the Holy Bible. Prophets and the prophetic ministry were given a continuing position and ministry with the New Testament Church Gn. 17:10; Ex. 20:1-26; Lk 22:20.’²⁹⁹

Evaluation

Here again such generalizations are made that they become void by their generalization. Jesus fulfilled the Old Covenant and ushered in the New Covenant. How does one now equate the New Covenant with the New Testament and declare that prophets and prophetic ministry were given a continuing position in the New Testament Church? The verses given as proof texts, start with the covenant of circumcision, continue with the Decalogue and finally conclude with the Last Supper and the cup of the New Covenant in Jesus blood. These are hard to join together as expressing anything in particular; moreover there is nothing in these verses that even remotely suggests that the prophet or prophetic ministry has anything to do with the New Testament church.

7.3.1.7

Assertions

The title given to Chapter 3 is *God’s Providential Preparation and Principles for Restoration*.

The author now returns again to Ac 3:19-25, and ties it in with Mt 17:9-12 pointing out that Elijah must come first and restore all things. In Mt 17:10-12 the disciples asked Jesus, ‘Why then do the teachers of the law say that Elijah must come first?’ Jesus replied, ‘To be sure, Elijah comes and will restore all things.

But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.’ The author points out that John the Baptist who was a prophet came in the spirit and power of Elijah to prepare the way of the Messiah. ‘It is the *company of prophets* [italics mine] who will equip the Church in the spirit and power of Elijah to prepare the way for the Second Coming of Jesus as King. Mt 4:5; Mt 11: 7,15.’³⁰⁰

Evaluation

These verses make reference to John the Baptist coming in the Spirit and power of Elijah. However there is no Biblical reference, which suggests that the company of prophets is designated to or will carry on in the Spirit and power of Elijah to prepare the way for the Second Coming. This is pure conjecture with no Biblical backing at all.

7.3.1.8

Assertions

‘The reason why Christ didn't return already is clear. But let it suffice to say here that there seems to be a certain number of Church members Christ needs in order to make up the eternal body He desires. And those overcoming members who will rule and reign with Him must come to a certain place of maturity and ministry.’³⁰¹

‘And *the company of prophets is the key* [italics mine] that God has inserted into the lock of the Church to open up new revelation of the times for truth restoration

and fulfillment in the Church Amos 3:7; Lk 6: 22; 11:47-52; Eph 3:5. Surprisingly, some ministers have a difficult time with this divine principle'³⁰²

Evaluation

The reference given in Lk 6:22 does not apply in any way. The other three references are Am 3:7 'Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.' And Lk 11:47-52 'Woe to you, because you build tombs for the prophets, and it was your forefathers who killed them. So you testify that you approve of what your forefathers did; they killed the prophets, and you build their tombs. Because of this, God in his wisdom said, 'I will send them prophets and apostles, some of whom they will kill and others they will persecute.' Therefore, this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all. 'Woe to you experts in the law because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering' and Eph 3:5 'which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.'

It is again difficult to make the assumption that present day prophets are referred to in these passages, or that the revelation of the completed mystery, which was the uniting of Jew and Gentile into one body³⁰³, should be the work of present

day prophets. It is no wonder that some ministers have a difficult time with what the author calls a divine principle.

7.3.1.9

Assertion

‘Prophetic evangelism will reveal the secrets of the human heart and cause people to fall down and worship God and testify of His Mighty works 1Cor 14: 24-25. And in the days of Daniel, through the ministry of the prophet, whole nations will be turned towards God and will receive a testimony to his power Dn 4: 1-37. The prophetic and apostolic voice being added to the Church will begin to intensify both world evangelism and his perfecting work within his Church, which will prepare us to go in and take our promised possession. When the Church has put under its feet all enemies of Christ that He has ordained for them to subdue, then Christ can be released from heaven to return as the manifest head of the physically resurrected and translated Church. The church is his Body, so he has put all things under *our* [italics mine] feet.’³⁰⁴

Evaluation

Eph 1:22 ‘And God placed all things *under his feet* [italics mine] and appointed him to be head over everything for the church.’ There is no question here that God put under Jesus' feet all things and made Jesus to be head of the church. However the author’s statement is an aberration of truth and a misapplication of the truth of Scripture for his own intended purposes. First, there is no Scripture, which speaks of prophetic evangelism revealing the secret of the hearts of men. The Scripture in 1 Cor 14:25 deals with ministry within the church body and

states that prophecy can, indeed, reveal and convict. There is no attachment to evangelism here at all. One cannot just decide they like the verse and apply it wherever they desire. Then never has God placed anything under our feet but everything has been placed under the feet of Jesus. Never has and never will God put anything under our feet, we are but blood washed saints. Thus it is not the time for the church to start walking with conquering feet. The application is totally and deliberately misplaced.

7.3.1.10

Assertions

Chapter 4 is *A Brief History of Church Restoration*.

This concept of restoration becomes one of the major themes of these writers.

In this chapter, the author seeks to establish that each restoration movement restores one of the seven doctrines of Christ, which are listed in Heb 6:1-2. 'The author lists The Historic Movement 1500; The Holiness/Evangelical Movement 1800; The Classical Pentecostal Movement 1900; and Latter Rain - Charismatic Movement 1950. The last two are yet to be restored.'³⁰⁵ His estimation is that the prophetic and the coming apostolic movement are minor restoration movements that will be preparatory in bringing in the last two restoration movements of The Resurrection of the Dead and Eternal Judgement. The author ends his evaluation of the message of the Charismatic churches with reference to the 'the prosperity of the saints.'³⁰⁶

Response

One assumes that restoration movements bring blessing however, at least one, the *The Latter Rain Movement* which, began in Canada in the province of Saskatchewan brought much grief and died out after a few years so that only a smattering of Latter Rain churches now exists.³⁰⁷ It is extreme to say that this movement restored the laying on of hands. This was practiced before and during this movement but what did come for the first time with this movement was personal prophecy, which caused much damage to the hearts of lives of those prophesied over. The Prophetic Presbytery was talked about but not really part of the Latter Rain movement. Oral Roberts, Reginal Layzell and William Branham used the laying on of hands in their healing ministry. This in their writing is not referred to as prophetic healing but the use of the gift of healing, which God had given to them. Derek Prince and Kenneth Hagin dealt with demon activity and the message of extreme faith to such an extreme that they were rebuked by the church world. They themselves later repudiated a number of their teachings, although by the time of their repudiation their teaching had become wide spread by their writings. In regards to the prosperity message, which the author sees as the final restoration message, it was a message that faded very quickly when there was a down turn economically and financially in the USA. The church at large very quickly denounced this message of prosperity as unscriptural.

7.3.1.11

Assertions

The author's comment is that, 'the time has come to move on and the gigantic wave of restoration is coming with the prophetic apostolic wave. This will be greater than all previous restoration movement combined.'³⁰⁸

Evaluation

It is hard to see the parallel between a statement like this and a previous statement in the same chapter, which states, the prophetic restoration movement and even the coming apostolic movement are minor restoration movements. How the author can change the concept in a few pages staggers the imagination. The author also declares it will be like the days of the sounding of the seventh trumpet Rv 10:7. Regardless of how one interprets the book of Revelation and the symbols therein, the seventh trumpet is indeed a climatic moment unequalled by anything which has ever gone before. It cannot be compared to any restoration movement past or present. Yet the author says 'It will fulfill Ac 3:19-25 concerning the restoration of all things.'³⁰⁹ 'It will cause the kingdom of our Lord Jesus Christ and His Christian anointed Church to be established in the heavenlies and over all the earth.'³¹⁰ It is very difficult to accept what is said as logical from the Scripture, let alone exegetical.

7.3.1.12

Assertions

The Five Fold ministry is restored and the author in dating the Restoration Movements says: 'The 1950's were the Evangelists years thus Deliverance Evangelism, the 1960's were Pastoral thus the Charismatic Renewal, the 1970's were the Teachers years thus the Faith Teaching Movement; then the 1980's were the Prophets years thus the Prophetic Movement and the 1990's being the Apostles years and thus the Apostolic Movement.'³¹¹

Evaluations

These are written in his book as fact and truth whereas in reality they are one man's suggestions.

7.3.1.13

Assertions

'It was not until the restorational Latter Rain movement in 1948 that revelation and teaching was given concerning Apostles and Prophets. And even though those restoration brethren taught that there are prophets and apostles today, they never were willing to give public acknowledgement to those who had the gifted ministry of apostle or prophet.'³¹²

Evaluations

Understanding the devastation that the Latter Rain ministry brought about and the shortness of the span of this movement, one wonders if the stressed prophetic, apostolic gifts were indeed God given or not in their restoration. The devastation was brought about in the lives of multitudes of people who absorbed the teaching

of the Latter Rain, in which often the personal prophecies in regards to whom people should marry, where people should go as missionaries with the clear understanding that the language would be given them by the Spirit ended in dismal failure. Further when the movement within a few year collapsed those who had left Pentecostal churches to go with this new movement were ashamed to return and thus backslid, many of them not returning to church at all.³¹³

7.3.1.14

Assertions

The author's description of the last four decades is very cursory; the author makes some very sweeping statements concerning the ministry of evangelists and pastors. He highlights his view that pastors need to be apostolic in that God appoints them and not boards hence they should be the ones who run the church. His prime illustration is the Assemblies of God in Australia, which basically made the switch from a denominational movement to an apostolic movement. Then the author seeks to back up his argument by stating that these types of pastors really produced the Charismatic renewal.

Evaluation

The evangelist highlighted is Oral Roberts. He was certainly not the first of the healing evangelists nor was he the last. The emphasis on the office of the Pastor likewise is marginalized by the paucity of material dealing with this. His declaration that a pastor is not subject to anyone, simply appointed by God and must have freedom and authority to fulfill the vision God has given him is against any denominational grain and produces chaos the majority of time. It is

becoming clear that the message to the churches today is that the Apostle and Prophet are not subject to any board or any elders, since God appoints the Apostles and Prophets. Since they are doing a God given task they speak to the church for God in vision and direction and are above any legal system of elected government. This is clearly the case in the Australian Assemblies of God. It does appear to have been quite successful in Australia; however again this view depends on whom you are talking to. Moreover this would appear to be the exception rather than the rule. It maybe that Australia has chosen the right pathway, however it gives great authority to God given and appointed Apostles and Prophets to lead the church. The question is raised were the Apostles God appointed? If so what is the proof of this? Apart from mutual accountability there seem to be few checks and balances. The Australia story is recounted in David Cartledge's book.³¹⁴ The tendency is for those with Apostolic authority which they have either taken upon themselves or been given by some other apostle to feel in a real sense unaccountable to man. It is my opinion that in the days ahead this will bring chaos not unity into the church bodies. Then the author's statement that these kind of pastors produced the Charismatic renewal, is not proven in his book neither could it be proven by any historical records.

7.3.1.15

Assertions

'In the 60's and 70's churches would be started by Charismatic, restoration and faith ministries and within three or four years would grow to congregations of thousands. Thus pastors became the prominent ministry of the 60's. The 70's was

the decade of the teacher, 'The leading ministers of the Charismatic, and Faith Movements presented their truth more by teaching than preaching.'³¹⁵

Evaluations

There is no proof for this statement at all. It is a knowledgeable fact that many of these churches started by Charismatics started on the basis of transfer growth from other churches. Whereas a few may have grown to a thousand certainly very few grew to thousands. Thus the statement is very misleading in every sense of the word. There were pastors before this period with very large churches. Such simply negates the author' viewpoint altogether. Then to label the 70's as the teacher decade is very strange. The problem is that many of these teachers, which he refers to in his book, were entirely unscriptural; surely this cannot be associated with God's gift of the teacher to the church.

7.3:1.16

Assertions

'The prophet will be the one to reveal the last restorational truth that shall bring the Church to maturity and finalize the preparation of the Church-Bride for the return of his Bridegroom, Jesus. The office of the prophet magnified the vocal and revelation gifts of the Holy Spirit in the 80's. Thus the prophets will be a corporate body fulfilling the prophecy of Mt 4 for Christ's second coming, just as John the Baptist was the single prophet preparing the way for the Lord's first coming. The prophet will also bring revelation, restoration and preparation for the full magnification of the God ordained office of the apostle.'³¹⁶

Evaluation

These statements have no proof whatever and are exaggerated especially if one takes what the author says previously that there are still two restorational movements to come and this is only a minor one.

7.3.1.17

Assertions

‘The 1990's will be the decade for the apostle. The full restoration of the apostle in the 90's will bring a full apostolic authority and the signs and wonders of the gift of faith and the working of miracles. The Christ-ordained office and ministry of the apostle will be recognized and accepted and magnified mightily throughout the Christian world.’³¹⁷

Evaluation

Such statement cannot be evaluated since there are simply unsubstantiated personal opinions.

7.3.1.18

Assertions

In this chapter the author compares the Charismatic Movement to the Prophetic Movement. The exaggerated claims in this chapter are phenomenal. Take for example, ‘the Prophetic Movement has moved into the realm of the revelation of warfare praise, for pulling down strongholds of the enemy. We have discovered that prophetic praise to God is the jamming device to confuse the communication channels of the enemy so that they get confused and kill one another as the enemy armies did when Jehoshaphat's people went against them with warfare praise 2

Chr.20: 12-25. In the wilderness journey, the people were covered and protected by a cloud by day and warmed, enlightened and directed by a fire by night. But for the Prophetic Movement in Canaan, the Apostle is the covering and protecting cloud and the Prophet is the enlightening and directing fire. That is one reason why apostles and prophets must be restored before the Church can fulfill its predestined end-time purpose on earth.³¹⁸

Evaluation

Here again are the exaggerated claims, which seem so typical of the author in his book. The passage in 2 Chronicles seems to be an isolated incident, or one of the many ways in which God chose to deliver his people from their enemies. However, this cannot be thus interpreted as prophetic praise that jams the communication channels of the enemy. It needs clearly to be explained. It sounds wonderful but has no application to present truth.

The second paragraph exaggerates the ministry of the apostle and prophet to be equal to that of the protecting cloud of God and the directing fire of God. Such surely comes close to blasphemy.

7.3.1.19

Assertions

'The Role of Prophets in Restoration [Italics mine] The company of prophets will help restore the apostles back into their rightful place in the Church. The full restoration of apostles and prophets back into the church will then bring divine order, unity, purity and maturity to the corporate Body of Christ. The saints will be equipped and activated in the supernatural power of God to be a witness and

demonstration to all nations of the powerful kingdom of God. That will in turn bring about the end of this world system of humanity and Satan's rule. The fulfillment of all these things will release Christ, who has been seated at the right hand of the Father in heaven, to return literally and set up His everlasting kingdom over all the earth. The Prophetic Movement includes all realms of the prophetic: prophets, prophetic ministers, prophetic people, personal prophecy, the prophetic presbytery, gifts of the Holy Spirit, prophetic worship, prophetic song, as well as expressive praise singing and dancing, pageantry and numerous ways of worshipping God in the arts and drama.'³¹⁹

Evaluation

Here again are some exaggerated propositions such as, that the prophets will bring about the rightful place of the apostle and this in turn will allow Jesus to come back from Heaven for His Church. There is not one shred of evidence in Scripture that Jesus is waiting to come back until the Apostles and Prophets are restored to the church. The statements are indeed very close to blasphemy.

7.3.1.20

Assertions

In the appeal of the author that all covet the prophet ministry he uses a multitude of Scriptural passages, such as 1 Cor 14:39; 1 Cor 12:1; 1 Cor 12:31; 1 Cor 14:12; 1 Cor 14:1 also 1 Th 5: 19-20; Jl 2:28-29; Ac 2:17; Heb 1:2.³²⁰

Evaluations

Once again the author takes great liberties with the texts. All the passages quoted in 1 Corinthians deal with ministry within the church and deal simply with prophecy, which is a message in the language of the people given by the Holy Spirit as the Spirit wills. The quotation from 1 Thessalonians would seem to indicate that Paul is referring to the Corinthians context again. Peter quotes the text of Joel in his sermon on the day of Pentecost. The text from Heb 1:2 seems to be totally out of place in the prophesying context. The fact is however that many people seeing the many texts quoted will not take the time, or perhaps not be able to see that there is no correspondence at all between the texts used and the material given, and thus they will swallow what has been said as gospel truth.

7.3.1.21

Assertions

For the author, 'prophesying is expressing God's heart thoughts, desires, intents and specific words at the proper time in the right place to the person or people God has ordained to receive His message.'³²¹

Evaluation

This now broadens the use of the word prophesying to a new unbiblical dimension and will develop slowly but surely into personal prophecy.

7.3.1.22

Assertions

‘Paul declares that each Christian has received a special manifestation of the Holy Spirit namely the nine gifts of the Holy Spirit 1 Cor12: 7-11. These are not lent to the saints; they are *given* [italics mine].’³²²

Evaluation

This contradicts the passage in 1 Cor 12, in which the gifts are given, severally as the Spirit wills. The fact is that Greek does not use the word gift but rather spirituals. The unfortunate use of the word gift in our English language has given the connotation that the gift is something, which becomes the personal property of those who receive it. This does not appear to be the essence of the Scripture 1 Cor 12:11. 1 Cor 12:1 Peri. de. twh pneumatikwh(adel foi(ouw qelw umaj agnoei h thus these spirituals are not given they are indeed lent.

7.3.1.23

Assertions

The author sees this gift of prophecy as something different than Paul describes in 1 Cor 12. ‘A *prophet* [italics mine] has had his or her spirit enabled with the capability of Christ's prophetic Spirit or nature that made Him able to know things about people that cannot be known by the natural knowledge; to discern callings and ministries that God's people have received; and to speak the future counsels and purposes of God.’³²³

Evaluation

This might well be what some have called divine fortune telling. His Chapters 7-9 basically are balanced in regards to his view on this prophetic movement. One may disagree with his view but his statements are his views as the Lord has led him. However there is no Biblical proofing for the ministry in these chapters.

7.3.1.24

Assertions

‘Prophets will always have an ability to prophesy. They will vary in their gifts of the Holy Spirit, but they primarily move in the gifts of prophecy, word of knowledge, word of wisdom, discerning of spirits and sometimes healing. The typical prophet moves more in prophecy, word of knowledge and word of wisdom.’³²⁴

‘Ministers and other saints who are not called to the office of a prophet may manifest one or more of these gifts, but there is a difference in their anointing, authority and level of function. A saint manifesting the gift of prophecy to a congregation is limited to the general activities of that gift, which are edification, exhortation and comfort 1 Cor. 14:3. The prophet, when ministering with his or her gifted office and prophetic anointing, has the same authority for reproof, correcting, directing and instructing in the rhema word of the Lord as the four other ministers have in their teaching, counseling and preaching with the Logos Word.’³²⁵

Evaluation

There is no Biblical proof for his arbitrary statement concerning the outworking of the ministry of the prophet. Nowhere in the Bible are their categories, which are accompanied by difference in anointing, authority and function. His development of his own concept of the rhema and logos word, are again purely subjective. Thus his statements are not Biblically based at all.

7.3.1.25

Assertions

The author goes on to make a difference between those using the gifts as in 1 Corinthians 14:3 and the true prophet who operates in the same capacity as the God breathed scripture. 2 Timothy 3:16 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.'³²⁶ To clarify his position the author delineates what he sees, as the difference between the LOGOS - the written Word of God and the RHEMA - the word of God to specific situations and needs.³²⁷

Evaluation

For any one to say, that the word of those who have one or more of the five fold ministry gifts, operate in the same capacity as the Scripture raises the word of any of these five gifted individuals to the level of the inspired word of God. How can this be?

A person does not call or appoint oneself to any of the ascension gift ministries. The giving of these gifts is strictly the personal prerogative and gift of Christ Himself. His example, of the word of James at the Jerusalem Council, as being

equal to the authority of Scripture is clearly a misinterpretation. The experience at Cornelius's household of Peter and the six brethren was reported to the Jerusalem council. Peter in his concluding remarks explained that they had been baptized in the Holy Spirit and had spoken with other tongues, in exactly the same way, as had the one hundred and twenty in the upper room. Once this fact was stated, the matter regarding the Jews going into the Gentile house of Cornelius was no longer an issue. The issue regarding what God had done in the lives of the Gentiles was no longer discussed Acts 11:18. The decision of the council was not one gained by revelation or prophetic understanding; it was the simple realization of what the Holy Spirit had done. James in handing down his decision about the matter to the council that day said, this is my judgment Acts 15:19. This, also, was not a revelation to James, but the simple matter of common sense after what had happened.³²⁸

7.3.1.26

Assertions

‘God has revealed to me -- His divine principle of *‘the first shall be last and the last, first’* [italics mine] this has determined the order of restoration Mt 19: 30; 20:16; 1Cor 12: 28.’³²⁹

Evaluation

It is very questionable whether one can say this is indeed a divine principle. However when the author says God had revealed this to me, one is left either disagreeing with God or man. However in his quotation he puts the evangelist as

the last person whereas in Scripture the evangelist is always in the middle of the grouping. It remains a mystery as to why there is now the change of order.

7.3.1.27

Assertions

‘The Prophetic Movement is truly a God-ordained, Jesus-designed and Holy Spirit-directed movement. *There is a Restorational Prophetic Movement* [italics mine]. The Holy Spirit is continuing His commissioned task of bringing the Church into all truth and restoring within the Church all that was inactively there. The Prophetic Movement is ordained of God and headed by Jesus Christ for the bringing forth of His great company of prophets. The Prophetic Movement is preparing the way for the Apostolic Movement, which will finalize the full restoration and activation of all fivefold ascension gift ministers.’³³⁰ ‘*Response to the Prophets is Critical.* [italics mine] 2 Chr 20:20; Mt 10: 41; Lk 11:47-50 - are all final warnings to be very careful of judgment of the prophets lest you fall into the severe condemnation of God.’³³¹ *The Key to Knowledge* [italics mine] One reason for this book, then, is to help educate the uninformed and the innocent so that they do not sin unknowingly against God and His prophets.’³³²

Evaluation

To end a book on this solemn note is very pointed, it basically says agree with what I am teaching or you will sin knowingly against God. One wonders about the motive of an author who would end his book in such a way.

7.3.2 Wagner, C. Peter 1999. *Churchquake How The New Apostolic Reformation Is Shaking Up The Church As We Know It*. Ventura, California: A Division of Gospel Light.

This is the most recent book by Wagner and it is really a compendium of what he has written in his previous books, with some amazing predictions for the church at large.

7.3.2.1

Assertions

‘The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century, which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990’s but with the roots going back almost a century, new forms and operational procedures began to emerge in areas such as local church government, inter- church relationship, financing, evangelism, missions, prayer, leadership selection and training, the role of the supernatural power, worship and other important aspects of church life.’³³³

Evaluation

The reader is immediately given an insight as to what is going to be his thrust throughout the book, which in one way or another, is a change from denominational church government to New Apostolic Reformation church government.

7.3.2.2

Assertions

‘By the end the 1980’s, missiologists had begun to observe at least three interesting phenomena worldwide. The first was the extraordinary growth of the African Independent Church. There are now an estimated 16,000 independent *denominations* in South Africa alone.’³³⁴ ‘The second missiological phenomenon is the surprising emergence of the Chinese house churches, particularly since the end of the infamous Cultural Revolution in the 1970’s. Estimates run up to 25,000 or 35,000 conversions a day. A figure of 100 million active Christians in China today is likely an undercount. The third phenomenon is the mushrooming of what Mike Berg and Paul Pretiz call ‘Latin American grassroots churches.’³³⁵

Evaluation

In regards to the figures given in the book they quickly become suspect. Should the figure of 35,000 per day be true, then, there would be more than 12 million a year. If we assume his figure of 100 million to be correct this would mean that however the figure was arrived at, one in every twelve Chinese are Christians, and presumably this is a growing number. One need only travel in China to realize this is far from true. It appears that everyone seems to copy everyone else’s statistics without any checks and balances. This is typical of statistical reporting by this group of authors. As we see such statistical guesswork, one tends to be skeptical about other things the author states.

7.3.2.3

Assertions

‘Kent Hunter of the Church Growth Center in Corunna Indiana has identified a cohort of pastors whom he calls post-denominational wanna-bes. Some of them remain in their denomination, but they have divorced their own churches and ministries from any significant participation in officially sanctioned denominational programs, unless a certain program happens to appeal to them. Other are proactively looking for a way out of their denominations and seeking new ways of affiliating their church with other churches of a like mind. These are the most likely candidates for both creating new networks and associations to joining existing ones.’³³⁶

Evaluation

A cohort of pastors, is a very vague term, it usually means a few, may be the author is using it to suggest many. The question is, how many? Another term that has been applied to them is loose canons. They usually want independence to do their own thing. This is not necessarily good. They often divorce themselves from denominational ties claiming that the denomination hampers what God wants to do in and through them.

7.3.2.4

Assertions

Wagner has chosen the name for these new churches, which he is describing as New Apostolic Reformation churches. This was also confirmed for him by the use of the note from *NetFax*, which used the term The New Apostolic Paradigm.³³⁷ He

was further buttressed in his idea when George Hunter had written about apostolic congregations, namely *Church for the Unchurched* and then Lyle Schaller used the term new reformation.³³⁸ The Charismatic Fellowship of Asia, led by prominent new apostolic leaders such as Joseph Wonsak of Thailand, Eddie Villanueva of the Philippines and Dexter Low of Malaysia has changed its name to Christ for Asia.³³⁹

Evaluation

The interesting thing is that in this Chapter he begins to define his understanding of Apostolic. The definition is so broad that it has little meaning apart from being different, for it spills over into the title and the office of the person he also calls an apostle. His choice of new prominent apostolic leaders is unfortunate, Joseph Wonsak caused great trouble in Thailand and is no longer in church ministry and Dexter Low is not a significant aspect in Kuala Lumpur, Malaysia.³⁴⁰

7.3.2.5

Assertions

The author now includes many churches, which he characterizes as charismatic and apostolic because of their size; despite the fact that he states not all would be happy with his designation. ‘...some 80 percent of the new apostolic congregations in this country are charismatic and some 20 percent are non-charismatic. Notable examples of the latter are the Crystal Cathedral, Willow Creek Community Church and Community Church of Joy.’³⁴¹

Evaluation

This now indicates to the reader that the author is broadening his terminology to include whether they agree or not large, vibrant churches within his own category. The status of these churches certainly enhances his terminology whether correctly or incorrectly.

7.3.2.6.

Assertions

The author states that Apostolic is not a new trademark. ‘In the early nineteenth century, a movement called The New Apostolic Church started in England, led by Edward Irving and others, but it subsequently grew more in Germany than in the UK. Frederick Burklin says, ‘Ultimately, twelve men were declared to be apostles and were solemnly ordained to that ministry on July 14, 1835, in London.’ The aim of these prophets and apostles was to unite the divided church according to the pattern by Paul in the New Testament.’³⁴²

Wagner suggests, there are three important nuances of Apostolic.

- i. New Testament Christianity, where he quotes Nienhirchen who says ‘Pentecostals, who were concerned to restore the supernatural powers of their first century apostolic predecessors, tended to collapse history into an apostolic age then, and its full restoration now. It made for ahistoricism, exclusivism, and sectarianism.’³⁴³
- ii Priority Outreach to Pre-Christian Populations
The root meaning of the word *apostolos* is one who is sent out with a commission.

iii The Gift And Office Of Apostle

Recognizing the New Testament office of apostle as alive and well in church today....³⁴⁴

Evaluation

There is little similarity between the early nineteenth century usage of the word Apostolic and the way in which the present author uses the term. His nuances of Apostolic are not clear in that early Pentecostals did not tend to collapse history into an apostolic age, rather they claimed that the experience they had was the same as that in the Bible thus apostolic. The normally accepted meaning of the apostle has almost always been the missionary, thus this idea of outreach was naturally to the unsaved. There has however up to this time been little agreement with the fact that the gift of Eph 4:11 was an office that needed to be maintained for the preparation for Jesus to return.

7.3.2.7

Assertions

In what the author calls the Five Compass Points of a New Apostolic Church.

Point iii deals with eschatology where he states ‘that churches will continue to multiply, that demonic strongholds will be torn down, that the power of darkness will crack open and that the advance of the kingdom of God is inexorable.’³⁴⁵

Then in Point v. the author states ‘The amount of spiritual authority delegated by the Holy Spirit to individuals’. This plays out on two levels: the local church level, pastors and the translocal level, apostles.’³⁴⁶

Evaluation

His statements are simply an expansion of the thinking that authority should not be in boards or committees but in individuals. What is needed in his thinking is a total overhaul of the church system, so that leaders are free to move with vision and within the church are only responsible to God and cannot be questioned as to vision or financing etc. This represents an extreme swing of the pendulum again. It was not so long ago that pastors were called the anointed of God and thus would scarcely be questioned. Major difficulties occurred in many church and denominations because of lack of accountability, thus boards were formed, which, together with congregations soon often overruled pastoral leadership in many areas. This too caused concern and difficulty. Now Wagner is suggesting churches need to go back to pastoral leadership with virtually no accountability to boards and congregations.

7.3.2.8

Assertions

In Chapter Six the author simply lists characteristics of apostolic churches, these are not democratically governed churches but churches where the pastor is the unquestioned leader and the staff are employees of the senior pastor. Senior pastors choose their own successors and dissidents in the church are invited to leave. The question of accountability is a very real question; most of them are said to have apostles in different parts of the States or the world to which they are accountable.³⁴⁷

Evaluation

History in due time will reveal the efficiency and value or difficulty of this type of ecclesiastical system. It is not better than, simply different than normal churches of the majority of denominations.

7.3.2.9

Assertions

The most confusing chapter in this new book is Chapter 5, where the author seeks to clarify his understanding of the Apostle and Apostolic Ministry. His statements indicate that it is not clear at all and really it can be whatever you want it to be.

Initially he returns to one of his key statements that it revolves around ‘the amount of authority the Holy Spirit is perceived to delegate to individuals as opposed to groups such as boards or committee or presbyteries.’³⁴⁸ ‘An apostle is a spiritual gift as listed in 1 Cor 12; Eph 4:11, however the ones in Eph 4:11 constitute offices.’³⁴⁹ His definition is ‘The gift of an apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.’³⁵⁰ ‘We must not confuse the gift of apostle, with the gift of missionary, the gift of missionary is a special ability that God gives to certain members of the Body of Christ to minister whatever other spiritual gifts they have in a second culture.’³⁵¹ ‘Peter had the gift of apostle; Paul had the gift of Apostle and the gift of missionary.’³⁵² He then quotes David Cannistraci who says ‘the apostle is one who has special spiritual authority, character, gifts and abilities to successfully

teach and establish people in Kingdom truth and order, especially through founding and overseeing local churches.’³⁵³ The author states the difference between office and the gift of apostle is that an office is the public recognition by the Body of Christ that an individual has certain gifts.³⁵⁴ Then he asks, ‘How important are Apostles?’ his answer “the infrastructure of the church may now be complete”. The Church is much more prepared to advance the Kingdom with speed and intensity that has not been possible in previous generations.’³⁵⁵ Again, he quotes David Cannistraci ‘How the enemy dreads the apostle! How he fears the full restoration of this ministry! A New Testament apostolic function fully deployed within the Church today would significantly impact the dominion of darkness. Satan knows this, and I’m sure all of Hell shudders at the prospect of a revitalization of apostles and apostolic people.’³⁵⁶ Then he quotes John Kelly who states ‘When the apostles begin to arise by the thousands, we will be able to take the nation for Jesus Christ. The harvest cannot be brought in apart from this foundational office.’³⁵⁷ In relation to qualification, apostles have similar qualifications as bishops.

Evaluations

These issues are dealt with in many of the author’s books. The terms used are vague like the amount of spiritual authority the Holy Spirit is perceived to delegate. The obvious question is how do you measure such and who perceives this? Then because of the challenge by some that Apostle is equivalent to missionary, the author decided that one is applicable in one’s own culture versus one with ability in a trans-culture situation. Scripture cannot clarify the statement,

because Scripture does not make these distinctions. He quotes, Cannistraci as saying, the apostle has special ability to establish folks. The devil dreads Apostles, and then Kelly, who suggests they (apostles) will arise by the thousands. Presumably then the other four gifts will need to rise by the thousands too? All of these statements are without any Scriptural backing simply the thinking of these men, which I would deem to be incorrect Scripture deductions. The statement that the qualifications are the qualifications of bishops indicates very clearly that the author knows that Scripture does not state the qualification for any apostle, other than the original twelve, so the author conveniently puts them in the category of bishops. Nowhere, did Paul appoint Apostles but rather he appointed elders in the churches he established. It therefore shows again that the author is grasping at straws in the dark for what he wants to see and as a so-called Scriptural basis for those he has himself appointed as Apostles in various churches. He is making subjective statements not Biblical empirical definitions.

7.3.2.10

Assertions

The author states that Apostles are translocal, 'God usually assigns certain territorial spheres to the apostolic leaders He chooses.' Then he quotes Roberts Liardon who says, 'we know that apostles are divinely appointed to a given territory or region. Some of these territories make up cities or countries while other are regional, national or international. No man can determine his appointed territory; only God makes such appointments His basis is 2 Cor 10:13.'³⁵⁸ His viewpoint in relation to denominations is that they are administratively controlled

whereas apostolic grouping are spirit controlled by apostles who in turn appoint their successors. He points out that the Vineyard Churches became a denomination in 1983. But the desire of Wimber is that these apostolic networks avoid becoming a denomination, his suggestion to affect this, is to limit the number of churches that one can meaningfully oversee. However he goes on to point out that this will vary greatly when one evaluates the personality of the various apostles and the network they supervise. He uses Calvary Chapel as an example, which is overseen by Chuck Smith as allowing churches to develop their own mission program, educate their own pastors, plant daughter churches. The arrangement is very loose. It is not clear at all that Chuck Smith would wish to designate his church as Apostolic. Then he says, Paul the biblical apostle however did not want anyone with him, there was only room for one apostle, so his network was very small, the evidence is clear he disagreed with John Mark.³⁵⁹ The author feels God has called many apostles to start their own apostolic networks. His final appeal is to the example of change in Australia from the Assemblies of God to an apostolic network of churches. Interestingly he quotes David Cartledge who was perhaps one of the prime movers in the change over. It has resulted in a new growth in the church in Australia but perhaps not to the extent that is portrayed in David Cartledge book.³⁶⁰

Evaluation

His initial statement that Apostles are translocal has no basis in Scripture, the further statement in this regards from Liardon based on 2 Cor 10:13, again has no exegetical basis. Paul in answering the questions of his detractors in this passage is simply saying that he has right to exercise authority in the church at Corinth because under God he had been the founder. His simple statement that denominations are administratively controlled and apostolic networks are spirit controlled would be correct. The question remains as to whether this independent concept of Apostolic pastors running the churches will in the long run be beneficial? Two of the main reasons why the Assemblies of God, for example did organize and become a denomination in the first place, were the matters of doctrine, credentials, a unified mission thrust and overall Bible School uniformity of teaching material. These are all old fashioned, for these new apostolic churches do their own thing in all these areas. The fact was that the Vineyard Church did become a denomination very quickly. The Apostle Paul's network was very small because the author implies he was jealous of his territory, this Biblically has no foundation at all. To highlight the veracity of his point of view, he uses the churches in Australia. However, whereas the movement did grow significantly, their General Secretary Andrew Evans says in his letter, 'David has a great ministry and will be a blessing but you need to appraise what he says by his tendency to get on the next bandwagon. His message does inspire and challenge and may rock a few boats, but a little talk of caution from some of the brothers

will help modify him. I found him always submissive and spiritual but with strong opinions, that help us re-think our positions which is always good.’³⁶¹

7.3.2.11

Assertions

Chapter Eight deals with Outreach and he lists four central tasks for apostolic churches, (1) expanding the local church (2) planting new churches (3) mercy ministries in the surrounding communities and (4) cross-cultural missions. He illustrates by using Saddleback Valley Church in Southern California and Hope of God church in Bangkok. The shift from denomination to apostolic causes most Apostolic churches to fund their own programs rather than be loyal to a denominationally initiated program. They are reaching significant numbers of people. The church is geared to the unchurched. Most of the new apostolic churches talk about reaching the unreached not transfers growth. The author talks a great deal about planting churches. He also stresses that the desire of apostolic churches is to reach out to the needy, homeless and oppressed of their neighborhood. He suggests that in mission, Third World Missions are picking up the challenge whereas the Western Missions are now declining. He quotes from a friend of his, David Wang who reports of a training program near Tibet. The entrance requirements are that students must have 5,000 – 10,000 believers under their leadership first. The school is packed. He quotes John Kelly, as suggesting, that the Western missionaries must now be short-term missionaries able to train nationals who can then do the job.³⁶²

Evaluation

Nobody will quibble with his first three tasks, it is unfortunate that he uses the Hope of God church in Bangkok, simply because the man who headed this up, whom he calls in another section of his book an outstanding apostle, became one who fell out of the graces of his own brethren in Bangkok and Thailand and eventually left the church in disgrace some years ago.³⁶³ One needs to check references before one highlights certain brethren, to avoid implying what is not correct. Then his remarks about David again are very questionable in relation to the school on the borders of Tibet.³⁶⁴ Then whether these churches are reaching the unreached is a very real question.

7.3.2.12

Assertions

Chapter Nine advocates home grown staff, lay preachers, simple ordination, the bypassing of seminaries for local church training, and then in Chapter Ten states a wonderful thing that Apostolic churches have plenty of money to do what they desire to do.

Evaluation

These things are actually happening in some apostolic churches. The question remains what will be the result of some of these practices in the future and what will history record for us about these aspects?

7.3.3 Eckhardt, John 1957. *Moving In The Apostolic California, Ventura: Renew Book.*

The forward of this book by C. Peter Wagner states '*Moving in the Apostolic*' is not a repetition or rehash of what other authors are saying. John Eckhardt just happens to have the gift of an apostle and the gift of a teacher. 'John Eckhardt is my role model for ministry today.'

The author in this book uses Scripture sparsely but yet makes some very bold statements about the Apostolic anointing and gift. When you consider his statements, they have little if any backing of Scripture and are obviously simply his opinions. Nevertheless his opinions are framed in his writing as divine truth.

7.3.3.1

Assertions

'The church in the book of Acts was first and foremost an apostolic church. Evil spirits must be dealt with. Prophetic utterances must be released. Many believed the commission is an evangelistic commission. Although evangelism is an important part, the commission is essentially *apostolic*, [italics mine] incorporating evangelism to fulfill it. Sent ones do more than evangelize. Sent ones preach, teach prophecy and do the work of Jesus. The dominating anointing in the book of Acts was apostolic, and it was the anointing that governed what they did.'³⁶⁵

'Those believers called to the five-fold ministry Eph. 4:11-12 will have a greater dimension of the Holy Spirit's anointing in the gift to which they are called. The

apostles will have a greater measure of the apostolic dimension upon their lives to impart and stir up this anointing in the saints. It is the responsibility of the apostle to release and stir up the apostolic dimension in every believer through teaching, preaching, prophesying and the laying on of hands. All ministers are sent by the Lord Rm. 10:15 but the very heartbeat of apostleship is the concept of being sent. When the church loses this dimension, it loses its sense of divine purpose and mission.’³⁶⁶

Evaluation

It is clear from these quotations that in the author's opinion nothing equals the apostolic gift. The author believes that the dominating anointing was apostolic. Whatever this may be defined as, it is said to be greater upon those who are called into the five-fold ministry, and much stronger upon those called to be apostles. Apostles are called to stir up the apostolic dimension in believers. What the author means by this is unclear and it is never defined. To lose the heartbeat of apostleship is to lose the sense of divine purpose and mission. All of these statements may sound spiritual, but since there is no definition of the terminology used it is simply words expressing ideas, which results in a blur of words without meaning.

7.3.3.2

Assertions

‘I have emphasized the words *restore* [italics mine] and *years* [italics mine] in Joel's *prophecy* [italics mine] Jl 2:23,25 NKJV. Not only is God restoring apostolic ministry to the Church, but also He is restoring the years that were lost

during the relative absence of this important office. In other words the harvest of souls that was lost during these years will be reaped in our lifetime.’³⁶⁷

Evaluation

Here the author is very clearly stating that because the apostolic ministry has been lost for many centuries the harvest of the kingdom of God has suffered blight and mildew. Only now will the harvest, which was lost, be reaped. Presumably the harvest is the souls of men and women, if it is true that the harvest was lost then how can one reap what has been lost. If they have been lost they have been lost. Moreover, the author is comparing the years that the locusts have eaten to the years in which there have been no apostles in the church. There is no Biblical basis for this.

7.3.3.3

Assertions

‘The apostolic office was never designed to cease; it was intended to be a perpetual office throughout the Church age. The eleven apostles understood by the prophecy of David that this office must be filled when vacant. “Let his days be few, and let another take his office” Ps 109:8.’³⁶⁸

Evaluation

Firstly, there is no Bible call equal to that of the twelve apostles; they were unique in their calling and appointment. Thus, should there be apostles in the present day, the office of the twelve cannot be compared to any so called present day apostles. Other writers point out that the disciples chose two from whom God was allowed

to pick one as recorded in Ac 1:23-26. Thus the disciples felt that by lot God had chosen Matthias; yet interestingly he is never again mentioned in Scripture.

7.3.3.4

Assertions

‘Calling a bird of prey from the east, the man who *executes* [italics mine] my counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it Isa 46:11. To execute means also to bring to fruition, to complete, to fulfill. Apostolic ministry is a necessary part of fulfilling the Great Commission. The Church needs apostolic power and authority in order to fulfill and carry out the instructions left by our Lord. Therefore, a restoration of apostolic ministry is absolutely necessary in order for the Church to complete its mission on earth.’³⁶⁹

Evaluation

He makes his word into a deed, His idea into a reality. **רָאָה** is a word used particularly by Isaiah, to denote the ideal pre-formation of the future in the mind of God cf., Is 22:11; 37:26. The feminine suffixes refer in a neuter sense to the theme of the overthrow of idolatrous Babel, upon which Cyrus comes down like an eagle, in the strength of Jehovah. So far we have the nota bene for those who are inclined to apostasy. They are to lay to heart the nothingness of the heathen gods, and, on the other hand, the self-manifestation of Jehovah from the olden time. That is to say, of the One God who is now foretelling and carrying out the destruction of the imperial city through the eagle from the east.³⁷⁰ Obviously the bird of prey, the one

that executes my counsel is Cyrus - not one with an apostolic ministry. Thus this passage has not the slightest application to what is being stated.

7.3.3.5

Assertions

‘The nineteenth and twentieth centuries have seen 150 years of increasing restoration for the church. The order of this restoration has roughly corresponded to a reversal of 1 Cor 12:28 with the last things restored first and the first last Mt 19:30.’³⁷¹

Evaluation

This is a similar statement to the one that Bill Hamon makes in his book, but one, which has no exegetical basis in this context at all.³⁷²

7.3.3.6

Assertions

‘The Lord is honoring the office of the apostle by putting His glory upon it in this hour. As we honor what God honors, we receive the blessing and fullness of what the Lord has reserved for the last-days Church.

With the restoration of the office of the apostle, there is a restoration of apostolic doctrine, apostolic binding and loosing, apostolic revelation, apostolic government and apostolic boldness. According to the prophet Haggai, the glory of the latter temple (the Church) shall be greater than the former see Hg.2: 9.’³⁷³

Evaluation

There is no biblical basis for the statement that the restoration of the office of the apostle is that which God has reserved for the last-days church. The author is also

suggesting that the glory of the post-exilic temple referred to in Haggai, is parallel to the glory, which is brought about by the restoration of the apostolic-prophetic office. How these correspond is very difficult to even suggest, as there is no comparison between the temple and an office. If indeed one could make a comparison, the author is saying that the glory of the restoration of the apostolic-prophet era is greater than anything that has gone before.

7.3.3.7

Assertions

The author takes the story of 2 Ki 6:5-7 and then says that the ax head that was lost represents the anointing that was submerged under religion and tradition for so many years. Through a miracle, the ax head was recovered, with the apostolic and prophetic anointings being returned to the Church, we are seeing a return of the ax head. These are cutting-edge ministries that give the church the ability to build.³⁷⁴

Evaluation

This is a fanciful piece of symbolism; neither the ax head nor its recovery has anything to do with the apostolic, prophetic anointing in the New Testament. It is also a matter of personal conviction whether the apostolic-prophetic anointing forms the cutting edge of church ministries today.

7.3.3.8

Assertions

‘Apostles and prophets have a unique ability to penetrate. They carry an authority and power in the Spirit to break through. The traditional way of sending missionaries to foreign lands will not do. The Lord is raising up a new breed of

believers with an end-times apostolic anointing to shake nations and establish strong local churches. It will take the end-times anointing of the apostles and prophets to penetrate the darkness. Apostolic ministry operates at a rank that is high enough to speak on behalf of heaven. Even the principalities and powers must acknowledge this rank because it is spiritual. Apostles are usually the first ones to go into a geographical area to preach and establish and plant churches. They are often the first to preach certain revelations that God is releasing to the Church. Evil spirits recognize rank. Every believer has the rank to cast out devils. Apostles walk and minister in the highest rank. Evil spirits and angels recognize this rank. Apostles have enough rank to command, decree and rebuke with authority. Their rank is within their sphere of authority.’³⁷⁵

Evaluation

In the author's thinking, obviously every missionary endeavor that has penetrated the darkness of heathendom around the globe has been very minimal and in fact has not succeeded. What has been needed all along was the apostolic anointing. The status given to these apostles and prophets outshines anything that has been given by God before in terms of a mantle for ministry. However the fact is that even today the apostles and prophets are not going into the darkened place of the earth: they are leading major churches and thousands of people in very nice places. Evidently apostles carry the highest rank among those appointed by God. Presumably this is taken from the fact that they are mentioned first. However many exegetes suggest that this is not necessarily an order of rank but just offices within the church.

7.3.3.9

Assertions

‘Apostolic preaching and teaching has this penetrating power. There must be a breakthrough in finances, television, radio, publishing, building projects and other areas. We must be able to break the tradition, religion, ignorance, poverty, witchcraft, pride, rebellion and other obstacles. The apostle has the anointing to break through these things that people might be set free to walk in the truth. ‘Nations, cities and regions are opened up to the Gospel because of this breakthrough anointing. Without this anointing these areas will remain closed to the truth.’³⁷⁶

‘Apostles are spiritual commanders of the church. The church needs apostolic leadership to help set the Church in order. Apostolic churches strike fear into the kingdom of darkness.’³⁷⁷

Evaluation

Presumably for centuries the church has not had power to strike fear into the kingdom of darkness and have breakthroughs in the areas mentioned? This naturally flies in the face of history should the author choose to examine such, which of course he does not because it would demolish his thinking and reasoning.

7.3.3.10

Assertions

Quoting from Isaiah 46:10-11 the author states; ‘God calls the ravenous bird of prey to execute His purposes. This is a prophetic symbol of the apostolic ministry. The ravenous bird is the Hebrew word *ayit* meaning a hawk. It also means to

swoop down upon. The hawk is a symbol of war, representing the militaristic aspect of the apostle's mantle. The bird symbolizes the militant, aggressive warlike aspect of the apostolic ministry. It is needed to execute God's plans.'³⁷⁸

Evaluation

The word used $\text{j} \text{y} \text{C} \text{i}$ indicates a bird of prey, the KJV suggests a swooper, which may be a ravenous bird, but nothing suggests a hawk. However even assuming the author is correct this verse in Isaiah has nothing to do with the so-called restoration of the prophetic ministry. Here again, as is so often the case with these writings we have the use of a verse to authenticate what the author wants to say.³⁷⁹

7.3.3.11

Assertions

'The Lord is preparing the church to complete its task, and the apostolic ministry is absolutely essential to prepare the Church for this purpose. Without the ministry of the apostle, the Church will lack the necessary grace, power and authority to finish or complete its mission.'³⁸⁰ 'When apostolic anointing is lacking or absent, the Church can easily be led astray from truth into error. The apostolic anointing serves as a buttress against error.'³⁸¹ 'Because the apostolic dimension is so necessary for the local church to function properly, each local church must develop a strategy for accessing apostolic grace. There are two ways a local church can access apostolic grace. The first and primary way is to have an apostle as the senior elder (pastor) of the local church. The second way for a local church to access apostolic grace is to be in relationship with an apostle.'³⁸²

Evaluation

Having established in his own writing the necessity of the bold assertive power of the apostolic ministry as a necessity to the completion of the mission of the church, the next logical step is how to get this into practice in the local church. There are two ways according to the author. A church must either have a personal apostle as the head of the church or the church must come under the headship of an apostle, even though that church may have a pastor. This system is very similar to the shepherding movement of the 1980's which was shortly afterwards repudiated, after having done great damage to many people and churches.³⁸³

7.3.3.12

Assertions

Referring to Apostolic Authority - the author refers to Mt 10:1-2 and says, power in this passage is not *dunamis* but the Greek word *exousia*, meaning ability, privilege, force, capacity, competency, freedom, mastery, delegated influence, authority, jurisdiction, strength.³⁸⁴ 'This authority is recognized in the spirit realm by angels and demons alike. It is released through preaching, teaching, prophesying and the overall ministry of the apostle. And it is desperately needed by the Church to fulfill the Great Commission, and without apostolic authority, the Church will be unable to complete its mission.'³⁸⁵

Evaluation

The ironic factor here is that what was delivered on the day of Pentecost was *dunamis* power, the dynamic power of the Holy Spirit. The *exousia* power is

allowed power, different in purpose and different in dimension. Thus the author has chosen the wrong word for his purpose in this passage.

7.3.3.13

Summation

Thus, the author is very loose in his exegesis. He simply states his point of view and then finds some Scripture supposedly to support it. This is not exegesis but eisegesis. This method allows anyone to say with the so-called backing of Scripture whatever he or she wishes and to the spiritually undiscerning it sounds wonderful and biblical.

7.3.4 Jacobs, Cindy 1995. *The Voice of God - How God Speaks Personally and Corporately to His Children Today* Ventura, California; Regal Books.

This book is Cindy Jacob's personal experiences with God and her calling to be a prophetess. There is not too much Scripture used as proof reference to her material thus one cannot prove something exegetically correct or incorrect. It depends on the reader's viewpoint and persuasion as to whether one accepts what is written.

7.3.4.1

Assertions

Her initial chapter starts with her experience as a child asking for a baby sister. In due time her mother did indeed have a child, the author interprets this as having had foreknowledge of her sister's birth, or having a prophetic word about her sister.

This she believes was the start of the prophetic in her life. Her proof text is Ac 2:17 which refers to sons and daughters giving prophetic words. This was the beginning of her being used in the area of prophecy and prophetic intercession.³⁸⁶

Evaluation

The question remains whether At 2:17 in its reference to sons and daughter means little children. Whereas such is possible I have never seen any commentary speak of it in this fashion. To suggest that her request, which parallels many children's request for a baby brother or sister, is prophetic intercession is simply ridiculous.

7.3.4.2

Assertions

The author states that personal prophecy is delivering a prophetic word from God to an individual. Corporate prophecy is delivering a prophetic word to a body or congregation of believers. The corporate prophecy is found in 1 Cor 12-14 but however 1 Cor 14:24,25 clearly speaks of prophecy for an individual revealing the secrets of the heart so that the individual confess 'God is really among you.'³⁸⁷ The author states that 'Dr. Bill Hamon has during four decades, laid hands on and personally prophesied over multiple thousands of people. These range from small infants to international church leaders, from farmers to politicians and professional people of all types.'³⁸⁸

Evaluation

It would appear quite clear that the chapters in 1 Cor 12-14 are dealing with the context of the church corporately. The spirit gives the gifts mentioned in this passage for the edification of the church. The author is using eisegesis when she

says that 1 Cor 14:24, 25 is speaking about prophecy for the individual. The passage states in 1 Cor 14: 22 that tongues are a sign for the unbeliever; in light of 1 Cor 14: 21 the sign functions in a negative way. They receive no revelation from God so they cannot be brought to faith. Contrary wise 1 Cor 14: 24 says that prophesy will convict the sinner. It is because of its revelatory and intelligible character. However there is no indication at all that this is personal prophecy from a believer to an unbeliever.³⁸⁹ This gives no authority for personal prophecy, which is scarcely mentioned throughout the New Testament. However it is to be noted that most if not all of the prophets of today major on personal prophesy often to great individual damage. One indeed wonders why Dr. Bill Hamon has had to prophesy over so many people, since the rent veil opened the way for all children of God to have personal access. It is similar to Cartledge saying 'I prophesied over Wally Odum and when he visited Australia he returned the favor and prophesied over me and all my family.'³⁹⁰

7.3.4.3

Assertions

The author states that all Prophets are intercessors. 'Using the Scripture, Jr 27:18 which someone gave her, she thought therefore I am called to intercede prophetically. She states, there are strong links between intercession and the prophetic. Thus she states, prophetic intercession is the ability to receive an immediate prayer request from God and pray about it in a divinely anointed utterance. Biblical examples can be found throughout Scripture Gn 18:20-23; Ex 32:7-14; Dn 9:1-4, 20-22; Lk 2:36-38; 22:31; Jn 17; At 9:10-17; 22:17-21.'³⁹¹

Evaluation

All these verses do not refer to what the author is stating. Gn 18: 20-23 perhaps could be interrupted as God seeking Abraham to intercede for Sodom, although this is not stated, and therefore must be inferred. Ex 32:7-14 is the intercession of Moses for Israel after they had made the golden calf. The passage in Dn 9:1-4 speaks of Daniel going to prayer concerning the ending of the seventy years. There is no indication that he is prompted by God, neither is there indication that he interceded for the Jewish nation despite the fact that he prophesied concerning their future. He was seeking God for the ending of the seventy years of captivity. However in his answer God expanded the thinking of the prophet in an eschatological direction. Lk 2:36-38 Whereas, Anna was indeed a prophetess she cannot be put into the category as suggested by the author.

Lk 22:31 says here Jesus intercedes for Peter. It stretches truth to make this say, that God stirred the heart of Jesus to prophetically intercede for Peter. Jn 17 is the high priestly prayer of Jesus and as such is not in the category the author suggests at all. Ac 9:10-17 is the story of Saul struck blind and Ananias going to pray for him. Once again this does not illustrate her point at all.

The passage in Ac 22:17-21 indicates God giving direction to Paul in a vision.

Once again, these chosen passages are excellent examples of eisegesis, which is often the method of this group of authors. They will refer to a large number of passages of Scripture as biblical proof of what they are saying, while in reality these passages have no relationship to the suggested truth at all.

7.3.4.4

Assertions

One important role of the prophetic intercessor is that of being a watchman for the body of Christ. At times, most prophetic intercessors will stand in each of these watchmen anointings. The author then lists the type of watchmen that are mentioned in the Bible. ‘The Jeremiah Watchman Jr 1:9; The Harvest Watchman Is 1:8; The Warrior Watchman Ezk 4:2; (i.e. what I describe as one who is called by God to ‘stand guard’ in prayer for a group of people or a nation).’³⁹²

Evaluation

To the prophetic role, the author added intercession and now also the task of being a watchman over a city, or a people. The watchmen are described according to verses that are chosen for this purpose. The Bible does not designate the types of watchmen; the author has just inferred the name from the passage. I may make for fascinating reading but is totally unscriptural.

7.3.4.5

Assertions

The author in Chapter 3 begins to develop the concept of generational sin. Her example is David. David who says in Ps 51:5 Behold, I was brought forth in iniquity, and in sin my mother conceived me. I was always curious about the dynamics of how a man of God such as David could fall into terrible sins of adultery with Bethsheba. Amazingly, I discovered that David was a direct descendant of Rahab the harlot Mt. 1:5-6. Perhaps this left a weakness that not only

affected David, but also, as a result of his sexual sins, with his son Solomon, who had serious problems in his relationship with many, many women.

‘Generational sin and iniquity were like incurable diseases in the Old Testament. Praise God for Jesus who came and bore our iniquities. Many people are confused about iniquities because they do not know there is a difference between sin and iniquity. Sin is basically the cause, and iniquity includes the effect.’³⁹³

Evaluation

The teaching of ancestral curses is not Scriptural. The reason for the popularity of the concept of the generational curse is that most people are reluctant to take the blame for their wrongdoing. Those dealing with generational curses usually treat the term iniquity as a synonym for generational curse. Marilyn Hickey another writer suggests that ‘If a sin is repeatedly committed, it becomes an iniquity which can be passed down through the bloodline.’³⁹⁴ However, is iniquity a special category of sin? The plain fact of Scripture is that there is no difference between sin and iniquity Ps 32:5; Heb 10:17; Lk 13:27. Only one family is totally affected by sin or iniquity and that is the human family. Paul says that, by one-man sin entered into the world Romans 5:12. Human blood may transmit physical disease, but it cannot carry spirits or iniquities.³⁹⁵

7.3.4.6

Assertions

It is quite clear throughout the book and again very clear in Chapter 4 *Is That You God?* that by far the largest numbers of prophecies are personal prophecies. In addition the author states that in responding to the prophetic word, ‘Once you are

fairly certain that the prophetic word you have been given is from God, you need to know how to interpret the word accurately. Many people have received prophecies that were accurate, but these people have gotten a lot of trouble through misinterpretation or misapplication of the prophetic words. Thus, she suggests that such words should be taped, recorded, written shared with someone you respect or an 'elder' in the Spirit. Thus the constant need to tape-record, write them down, check them with elders is the constant challenge.³⁹⁶

Evaluations

Where is the evidence of the abundance of personal prophecy in the Scripture? The writer refers to Paul's statements in the book of Corinthians in regards to the challenge to prophecy or covet to prophecy, but the context of all of these verses is prophecy in the church not personal prophecy. The verses in 1 Cor 12:31; 14:1,3,18,29,31,39 all refer in some measure to the gift of prophecy. However it can clearly be seen that Paul in writing is seeking to emphasize the intelligibility of the gift to the assembly, the edification of the church, the growth of the church corporately. The admonition that two or three prophets must speak and then wait for confirmation as to correctness, indicates this very clearly, 'At best one can argue that prophecies did not have independent authority in the church, but must always be subject to the corporate body, who in the Spirit were to determine the sense or perhaps the viability of what has been said'³⁹⁷ The fact of the matter is that in reality, personal prophecy has a much freer hand in its pronouncements and is far more directive than any use of the biblical gift mentioned in 1 Corinthians. It

has become unfortunately a repetition of that which took place in the Latter Rain Movement with disastrous results.

7.3.4.7

Assertions

In dealing with New Testament prophecy the author gives the viewpoints of Wayne Grudem, Donald Bridge and Donald Gee, all of whom she states say, that prophecy is not proclaiming a Word from the Lord. Then she goes on to say ‘I personally have had times when what I received from the Lord was so strong, clear, detailed and intimate that I felt I was under the inspiration of the Holy Spirit giving the prophecy. There have been times when I have used the first person and believed I could confirm it as something that the Lord had spoken to me. When this happens to me, it seems there is a coupling with the gift of faith for the thing prophesied to come about.’³⁹⁸

‘Although New Testament prophecy never has authority equal to Scripture in our lives, it can carry with it revelation for the hour or present time about which the Holy Spirit wants the church to know.’³⁹⁹

Evaluation

The problem is that the author, together with present day prophets, are the majority of the time prophesying ‘This is the Word of God,’ it is not couched as a word of knowledge or a word of wisdom, it is as though God were directly speaking. Such I have witnessed again and again and it carries with it a definite dimension of authority, you had better do this or else. There is little, if any Scriptural basis for

this whole phenomenon of personal prophecy that has appeared with the Third and Fourth Waves.

7.3.4.8

Assertions

In Chapter 6 the author deals with mentoring, stating that there is a great need for mentoring. The Elijah Principle in essence, God is searching for Elijahs to fulfill MI 4:5-6, 'Behold I will send you Elijah the prophet before the coming ... day of the Lord. And he will turn the hearts of the fathers to the children and the hearts of the children to their father, lest I come and strike the earth with a curse.' I believe we can apply it to a spirit of Elijah or those who have a mentoring spirit who will raise up end-time Elisha's - those to be mentored. The spirit of Elijah will bring a healing between the generations. God is a tri-generational God, the God of Abraham, Isaac and Jacob Ac 3:12,13. Because of a lack of mentoring, a great woundedness [sic] exists between the generations.'⁴⁰⁰

Evaluation

It is impossible to exegetically draw from MI 4:5-6 and the use of Elijah as the forerunner of Jesus in this passage as a parallel to or with mentors. Again the author is simply pulling Scripture to conform to what she wants to say. This is straight eisegesis. There is no sense in which mentoring is an Elijah Principle.

7.3.4.9

Assertions

The author quotes Peter Wagner in *Lighting the World*⁴⁰¹ saying, 'the spiritual gift of prophesy is mentioned in Rm 12:6 and 1 Cor 12:10, and the *office* of prophet

which is second only to the apostle, is mentioned in Eph 4:11 An office means that the church has recognized a person's particular spiritual gift and that the person is authorized to engage in open ministry centered around the gift. Agabus and the others had both the gift and the office because they were recognized prophets.⁴⁰² The author then goes on to say, this prophecy in Ac 11:27, 28 is important to us as a precedent setter. Prophecies given through the simple gift of prophecy will not be as detailed and rarely include any *foretelling*. The author then gives a series of detailed prophecies foretelling about natural disasters. In relating the story of Jonah and Ninevah the author says, 'God changed his mind? Absolutely!'⁴⁰³

Evaluation

This section is full of statements without Scriptural foundation. They sound very good and plausible, but the content depends totally on one's understanding of or definition of the office of the prophet. In relationship to Ninevah did God change his mind? The common understanding is no, God does not change his mind. It was the circumstances, which changed, thus warranting a different response from God. Thus throughout the book where there is little Scriptural backing, one cannot quibble with the thoughts or expression of another person. What is difficult is that basic assumptions are made about the office of the prophet and the gift of prophecy and the resultant ongoing responsibilities, which are exegetically incorrect. This naturally leads to a multitude of deduced errors too. Also all is stated as biblical truth but it is based on this crumbling foundation.

7.3.5 Cannistraci, David 1996. *The Gift of The Apostle - A Biblical Look At Apostleship And How God Is Using It To Bless His Church Today.* Ventura, California. USA: Regal Books.

7.3.5.1

Assertions

In his introduction the author takes Ac 3:21 as proof that a restoration movement is in the process and will take place. God promised that prior to the Second Coming of Christ, a restoration would occur - a setting back in order - within the Church. The author states that the restoration that is now occurring is the restoration of the prophetic ministry, but '*we still need the office of the apostle to manifest in its fullness.*' [italics mine] We must have unity, and we must return to the kind of power the Early Church had if we plan to complete the Great Commission. To fulfill these priorities, we must see the gift of apostleship restored and added to the places of prominence equal to the other gifts.

Evaluation

The initial question, which arises even in his introduction, is the exegesis of Ac 3:21. This word, *apokatastasewj* has occasionally been regarded as including the universal salvation of mankind⁴⁰⁴, however is not used as a restoration movement, but rather then end of all things.

7.3.5.2

Assertions

Chapter 1 is entitled *An Apostolic Wave Is Coming*

In Mk 5, we read the story of an encounter between the Lord and a man named Jairus. The author then goes on to relate the story how Jesus raised his daughter from death. ‘This account can be viewed as an encouraging prophetic picture of the Church in the final moments of the twentieth century. The damsel can be seen as a portrait of the Body of Christ, who *seems* [italics mine] to be lying at the point of death. There is still life in us. Like the damsel, our most exciting years are yet ahead. By His life-giving touch and some solid food, the Church is going to arise and change the world.’⁴⁰⁵

Evaluation

In his first chapter the author uses allegory, since there is no sense in which the story of Mk 5 apart from this method is prophetically looking towards the restoration of the dying church. As many authors point out the use of allegory allows an author to interpret scripture in any way he wishes. Thus the use of allegory should be severely limited.

7.3.5.3

Assertion

‘When the disciples received the Holy Spirit at Pentecost, a massive wave of God’s power hit the earth. Civil and religious authorities tried to control what was already uncontrollable. Peter defined it: God’s Spirit was being poured out on all flesh. He also confirmed the glorious fact that the promise of Joel; was for *future generations* [italics mine] as well. Additional outpourings of the Spirit were coming, and the results would parallel the Day of Pentecost. For the first time in history, apostolic men, changed by the power of God, preached the Gospel with holy intensity. And

for decades afterwards, entire regions shook under the influence of the Spirit of God with similar results, until the apostles gained the reputation of being those through whom the known world was turned upside down Acts 17:6.’⁴⁰⁶

Evaluation

Again, the author takes great liberty with the Scripture. It may well be that civil and religious authorities tried to control the activities of the day of Pentecost, but there is no record of this. The author is suggesting that there were going to be future generations who would be influenced by the spiritual outpourings whose results would parallel the day of Pentecost. Since the day of Pentecost was the fulfillment of the prophetic word of Joel, it is unlikely that there will be other occasions of the same fulfillment. Future outpouring of the Holy Spirit have and will take place, but few if any parallel the day of Pentecost since this was the initial outpouring of the Holy Spirit in accordance with divine prophecy.

7.3.5.4

Evaluation

The author then writes about The Present Apostolic Wave. An explosion of apostolic proportion is hitting the world. The author then goes on to write about the destruction of the Berlin Wall and the dissolution of the USSR, which has caused the gospel to pour freely into Russia and the former Soviet States. ‘What looked hopeless in sub-Saharan Africa during the rise of Islam has now been reversed, as Christianity has become the dominant spiritual force there. Reports from behind the Bamboo Curtain in China and in other parts of Asia, state that multiplied thousands of believers are added to the church daily. Since 1980 reliable

estimates point to a wave of conversions worldwide totaling some 80,000 souls coming to Christ every day, and a minimum of 20,000 of them are converting daily behind the Bamboo Curtain of Communist China.’⁴⁰⁷

Evaluation

Despite the fact that he quotes several sources⁴⁰⁸ there are no factual figures, which account for such; all these are guesstimates. The author listed authors who basically work in the same field all seem to quote each other on these types of facts. Whereas we pray that these factors might be true, the reality of these figures cannot be factually accounted for but are guesstimates of what may be happening. If we take the figures given for the growth of the church in China, and do some simple multiplication and then take a visit to any city in China, one can observe that the figures given for the number of Christians cannot be substantiated.

7.3.5.6

Assertions

The author then points out that, our definition of apostle, however, is somewhat different. ‘In this book, we are defining an apostle as one who is called and sent by Christ to have spiritual authority, character, gifts and abilities to successfully reach and establish people in Kingdom truth and order, especially through founding and overseeing local churches. Apostles are the first in the ministry of the Church 1 Cor 12:28. Apostles are an essential part of the team God has formed so the Church can be built up Eph 4:11-17. Apostles are the wise master builders God has given, so the Church can be properly built 1 Cor 3:10. As we shall see, a restored function of New Testament apostles is not only important but it is also critical. Apostles are an

essential part of the team God had formed so the Church can be built up Eph. 4:11-17. The team without the Apostle is incomplete, and the church cannot be properly built. Apostolic people are Christians who support and participate in apostolic ministry, but are not actual Apostles. Apostolic churches are churches that recognize and relate to modern-day Apostles and are active in varying forms of Apostolic ministry. The Apostolic movement is the Holy Spirit's worldwide activation of Apostles and Apostolic people to come together as a part of a great revival on earth.’⁴⁰⁹

Evaluation

Typical of the author's manner of writing is the broad generalization in which the Apostle and the apostolic ministry cover a very wide range of people that includes all and excludes hardly anyone. This in effect dilutes the fact that Paul says in Eph 4:11 ‘and he gave some apostles,’ since according to the author everyone is now part of the Apostolic movement. The absolute necessity of the Apostle would seem to enhance the author’s own position as an Apostle.

7.3.5.7

Assertions

In chapter two the author uses allegory again, describing the coming of the Apostolic move as a second Pentecost, as a wave breaking upon the shore, as a parallel to courtship, marriage, intimacy and the birth process. The author talks about Pentecost as the birth of the church and those who gathered in the upper room as intercessors. ‘He then states that we must make four sincere commitments if we are to catch this Apostolic wave.

- i. We must be receptive to what God is doing in our day
- ii. We must desire what God is doing
- iii. We must be committed to what God is doing
- iv. We must be sensitive to the call.⁴¹⁰

Evaluation

The use of allegory again is subject to abuse and his parallels are very unsound, as you examine carefully what he is saying. The fact that Pentecost was not the birth of the church subtracts from his image. Then he ends this chapter by the subtle challenge, which is often in the writing of these people, that unless you follow this line of thinking you will be left out of the last move of God.

7.3.5.8

Assertions

‘Follow me and I will make you fishers of men Mt 4:19. The challenge was magnetic, drawing them like so many fish in a net. An innate instinct compelled them, and they purposed to follow the apostolic call.’⁴¹¹ This is then linked to, *The Wisdom And Power Of The Apostolic Call* where such passages of Scripture as Eph 4:11-16; Lk 11:49; Eph 3:4-10 are referred to. Thus the conclusion ‘the apostolic call that is going forth today from Christ must be obeyed. Every time a person answers the apostolic call - every time another net drops to the ground - that person is aligned with the wisdom and the power of God's eternal plan, and further secures the victory over the enemy.’⁴¹² Then are listed seven observations of Scripture, which are supposed to solidify our understanding of the process. ‘No 4 *The calling of an apostle is personal and specific.* Jesus told Peter and Andrew that he would

make *them* fishers of men. As Christ transfers the apostolic Spirit and call, he does it with purpose and precision; his virtue is not wasted. However not everyone is an apostle 1 Cor. 12:29. No 6. *The apostolic call touches and transforms*. It carries the same transforming power that created the heavens and the earth from nothing. Christ does not call people because they possess apostolic character, but chooses them and releases the apostolic calling upon them, which changes their characters.’⁴¹³

Evaluation

The author in these passages assumes that the call to be fishers of men is strictly an apostolic calling. Commentators never speak of this as an Apostolic calling but rather the calling of the disciples by Jesus. Jesus called Peter and Andrew at the same time, Peter becomes an apostle, and Andrew never does. Why is this? To say that Jesus conveyed the apostolic call at this juncture is not correct. Paul says in Ephesians that ‘He gave to the church’ and this statement infers this fact after his ascension spoken of in the book of Acts. The comparison between the transforming power in creation and in apostolic calling is certainly beyond reason.

7.3.5.9

Assertions

‘He (Paul) knew that God was calling him as an apostle because God had shown it to him personally Gl. 1:15’.⁴¹⁴ Jesus has told Ananias while he was in prayer that Paul was a chosen vessel. Paul’s understanding that God was calling him was confirmed through another. Outside confirmation is an important key in the process of identifying and substantiating the apostolic call. Then the author continues, ‘As

the apostles prayed at Antioch, Paul and Barnabas were singled out by the voice of God as chosen instruments Acts 13:20. This tells us that the appointment of apostles is a Spirit-led activity' The final impartation came to Paul in that same corporate gathering as hands were laid upon him Acts 13:3.⁴¹⁵

Evaluation

Again the generality of the application of apostolic appointment, anointing and calling is very vague. The passage in Galatians does not mention in any way an apostolic calling for apostleship. Whereas Jesus did indeed tell Ananias that Saul was a chosen vessel again an apostleship is not even hinted at. In Ac 13, it was not only the apostles that prayed and set apart those who were going to be sent out for ministry. In the final impartation of blessing nothing is mentioned about the apostles. Here again, in the desperate attempt to give biblical support to their idea of imposing the calling, gifting, ministry and importance of the Apostle, scriptural passages are chosen which slightly infer something of a similar nature. Unfortunately to the average reader this would be assumed to be correct.

7.3.5.10

Assertions

Chapter 5 lays the foundation for the ongoing chapters, in that within this chapter the author states that whereas all sent people who carry the Gospel are apostolic. Apostles have a unique and dependent relationship with the Holy Spirit.⁴¹⁶

Evaluation

This clearly lays the foundation for a unique, superior calling in the church for some who are called apostles. They are said to have a unique relationship with the

Holy Spirit and are superior to others in the body since they are specially called and chosen for a particular task and share His power. This destroys the fact that all are equal in Christ, all have different gifts, but gifts nowhere in the New Testament establish priority of position or relationship to the Holy Spirit.

7.3.5.11

Assertions

‘The Apostle is distinct from the other ministry gifts mentioned in the Scripture and appears to possess a unique place, function and importance in God's plan. Apostles are considered God's first appointment in the membership of the body 1 Cor 12:28-30; Eph 4:11; 1 Cor 3:10; Eph 2:20.’⁴¹⁷

The author, quotes Peter Wagner, who (he states) offers an excellent definition of an apostle, ‘The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches. Apostles are those whom God has given especially to pastors and church leaders. They are those to whom pastors and church leaders can go for help. They are peacemakers, troubleshooters and problem solvers. They can make decisions that may sound autocratic but that are gladly accepted because people recognize the gift and the authority it carries with it. They have the overall picture in focus and are not restricted in visions to the problems of one local church.’⁴¹⁸

Evaluation

Here the author is using many Scriptural passages to define his understanding of the apostle. He further amplifies the apostles' gifting, his place in the church and his relationship to the last day restoration movement. The exegesis is very questionable. There is a need to differentiate between function and office and Christ's gifts to the church and *carismata* that are given by the Spirit, severally, as he will. Gordon Fee deals with this matter extensively and clarifies the issues. Fee suggests that the several occurrences of the term apostle in our letter 1 Cor 1:1; 4:9; 9:1,2,5; 12:28, 29; 15:7, 9[2x]; cf. 2 Cor 1:1; 8:23; 11:5, 13; 12:11, 12 demonstrate that it had already become a fixed term in the Pauline churches to designate a particular group of authoritative people. It also includes the Twelve, but also goes considerably beyond them 1 Cor 15:5-7; Rm 16:7. Even in Paul writings the term apostle is still a considerably flexible term, referring both to function and position, in at least some semi-official sense.⁴¹⁹

7.3.5.12

Assertions

The author delineates in Chapter 7 the two main functions of an apostle that of planting and watering. Then he develops seven main characteristics such as; 'Overseeing and Strengthening, Developing Leaders, Ordaining Ministries, Supervising and Coordinating Ministries, Managing Crisis and Networking with other Ministries.' The author stresses that part of this ministry will be writing and he says 'although the Scriptures are complete, apostles still need to write down their lasting record of important truth for the benefit of others.'⁴²⁰ In regards to

planting he states Paul made it his aim to preach where others had not preached, as he wanted to reach the unreached.

Evaluation

The inspired Word of God does record the ministry and activity of the Apostle Paul, thus one might be able to compose a job description for church planting. Present day Apostles and Prophets encourage the writing down of prophetic insight to guide and direct people today implying that they also have been divinely inspired. They repeatedly state that to disobey their apostolic, prophetic writings, is tantamount to disobeying God. It is unacceptable for present day writers, be they apostolic or otherwise to claim divine inspiration. The second very interesting factor is that present day apostles do not seem to follow Paul example of seeking to preach and plant churches in new places, rather they establish themselves in communities where they continual build on the foundations of others.

7.3.5.13

Assertions

The author spends two chapters, Chapters 9-10 dealing with the characteristics of an apostle, and what he calls the 'fathering' role. He also outlines the characteristics of a false apostle.

Evaluation

Whereas these may be characteristics of apostles they are not unique to apostles, thus he defeats his purpose.

7.3.5.14

Assertions

In the chapter dealing with *Understanding Apostolic Authority* the author again states some characteristics, which are applicable to a wider sphere. He deals with the request of James and John. Then the author deals with apostolic authority stating that there probably was an informal ranking among the apostles of the early church. He then indicates that each apostle was given a sphere of rule (or sphere of authority).⁴²¹ Then based on J Danielou's book *The Christian Centuries*⁴²² he states that, St Augustine became known as the Apostle to England and St Patrick the Apostle to Ireland. Then the author draws the conclusion that apostles today are over regional or territorial areas. It appears obvious to him that apostles settled doctrinal questions and made decrees etc.⁴²³

Evaluation

Here a number of simple mistakes appear in relation to James and John's request. Matthew records that it was their mother who made the request, Mark records that they themselves asked. Then in regards to informal ranking, the author states Paul regarded super apostles⁴²⁴ as false apostles. Scripture does not delineate who was included in this group of super apostles. The statement that each apostle was given a sphere of rule is never stated nor even suggested in the New Testament. The Scripture which is used is 2 Cor 10:13-14, but again this has to be stretched to make it say what they desire. The statement that apostles settle doctrinal questions is very questionable since there is no record of this down through the centuries.

7.4 IMPLICATIONS

Some things become obvious as one considers the books of which we have just reviewed and others written by this group of authors. They are certainly very readable books and upon initial reading the average undiscerning reader would be excited with the contents. It is not until you begin to read carefully that it becomes very evident that the authors are not at all concerned with exegesis of Scripture. They rely rather on rhema, God's word to them, which for them is almost if not equivalent to divine inspiration. It can set precedent in matters of the application of truth, which they consider then to become totally valid for the church today. There is a distinct shift from the exegesis of the Word, to eisegesis. What one feels and experiences, or is taught personally by the Spirit often supercedes the Divine Word. There is no sense in which the various authors seek to find out what Scripture itself says in accordance with the totality of the Word. The discerning reader will also note the subtle change in doctrinal stance from the Classical Pentecostal position to a pre-Classical, and perhaps even pre-Holiness position, for salvation and the Baptism in the Holy Spirit are unified as one experience. The shift from denominationalism to apostolic leadership, where leadership is accountable in practice to no one will have its negative effects in years to come. It becomes evident that their terminology in regards to various aspects is often very fluid, adjusting to whatever set of circumstance they find themselves in. Their writings are often very dogmatic, to the extent that if you do not agree with them you will likely come under the judgment of God. Often their point of view is implicit not explicit, and underlies all that they say, thus the reader has to be very astute to catch the implications. Whereas certainly in charismatic circles their writings are

taken for Gospel truth, it is certainly not so, in fact much of the time their ideas and statements are in opposition to the living Word of God.

CHAPTER EIGHT

**PREVIOUS HISTORICAL MOVEMENTS INCORPORATED IN
THE THIRD AND FOURTH WAVE DOCTRINE AND PRACTICE**

8.1 Introduction

The leaders of the last two waves, have, as already mentioned, not only appropriated names that allow them to claim a continuity with previous outpourings, but have also simply incorporated the doctrinal teaching and practices of the (New) Latter Rain, the Shepherding Movement and the Prosperity movement. Carl Brumback, the Classical Pentecostal historian in his evaluation of the New Order of the Latter Rain, in the mid fifties said, ‘the New Order has practically come to naught’⁴²⁵ this was basically true. The same could be stated about each of these three religious movements. They were very short lived in their effectiveness and could well be said, to have been destructive in the lives of many of their followers. Destructive in the sense that in the (New) Latter Rain personal prophecy abounded, some prophecies assigned marriage partners, many of the young people who followed the prophecies divorced within a few years, causing personal and family related problems. It was and is very hard to reject a prophecy when it is supposedly given by the divine voice of God. Some divorced their wives to marry their spiritual wives. Some people were assigned as missionaries and told, as had been others in the early years of Pentecost that God would give them the language when they arrived. Their heavenly tongues would indeed be the language of the people to whom they were to minister. This too was not new⁴²⁶ and turned out to be disastrous, with people returning

disillusioned and disheartened. The personal prophecies soon invaded every aspect of personal life. They involved buying and selling of houses and cars but only under the implicit direction of the prophet. For many families these prophecies brought division when the wife wanted to follow the prophecy and the husband did not. In many of these instances the prophecies were incorrect and the outcome was tragic. The leaders of the movement deliberately recruited people from other Pentecostal groups, which had in their opinion stagnated. For instance they waited at the train station in Saskatoon for Pentecostal Bible School student to disembark and persuaded them to come to their new school of the Spirit. The result was that hundreds of people simply changed churches and when some three years later the (New) Latter Rain began to fail,⁴²⁷ godly people were ashamed, ceased to go to church and lost out spiritually. The newly instituted autonomy of the local church also caused disasters, for some churches dropped their previous affiliations. These churches were now governed by traveling Apostles, and came under the authority of those with Ascensions Gift Ministries. This often became a form of leadership, which was dictatorial. It was and is still hard to say 'no' to someone who claims they speak with direct authority from God. Such directives were all supposed to be directives from God, but when they brought trouble, people began to question not only the leaders but also the whole movement, and sometimes even God Himself.

The Shepherding Movement started out with good intentions seeking to draw believers into small groups over which was appointed a shepherd. However this quickly degenerated into the shepherds becoming dictators to the people in every aspect of their lives. This too left in its wake disgruntled and disappointed people with the so-called church. It is especially in these times that all churches are classified as one so that all

bear the brunt of the unhappiness of the people involved. It was said of some that they could do nothing, unless they got approval from their shepherd. The Prosperity Gospel attracted many people, everybody would like to be rich, all went well until the economy in the United States took a downturn and stocks and bonds fell. Many seeking riches in an instant manner spent their savings and lost everything. It was inevitable that the Prosperity Gospel would likewise suffer a serious decline and many would be disappointed financially and the church would be blamed. The simple fact therefore, is that since the Third and Fourth Waves are repeating what has proved to be disastrous, it is inevitable that their followers too, will face the same consequences.

It must be clearly stated that every generation needs a fresh revival. Yesterday's bread is never fresh the following day. Approximately fifty years after the Azusa street outpouring of the Spirit, some Pentecostal leaders began to feel that Pentecostalism was becoming something other than what it initially set out to be. Nils Bloch-Hoell concluded in his study on Pentecostalism, they were simply protesting that the movement was 'developing in the direction of the very type of religious body ... against which it originally arose as a movement of reform'⁴²⁸ David DuPlessis, general secretary at the First World Pentecostal Conference in Zurich, Switzerland in 1947 ended his opening statement with the same sentiments.⁴²⁹ First generation leaders were passing away⁴³⁰, the second-generation leaders left many feeling something was lacking. A. G. Ward wrote in

The Pentecostal Evangel,

'The church must be presented with a more challenging program than the one she has before her at this hour – a program which only the most daring leaders will venture to advance ... leaders who will dare to be reckless adventurers in God leaders who will be strategists rather than tacticians.'⁴³¹

Perhaps the greatest tragedy is that when God does not chose sovereignly to grace us with a genuine revival, man seems to concoct one for him. The church seems incapable of developing on the solidness of the Word of God, it would rather generates its own truth via eisegesis, thus weakening rather than strengthening the church itself. It is very likely a correct estimation that congregations in general, most church leaders and even pastors know little if anything of Church History. Likely, at least ninety percent of the people in the congregations of present Third and Fourth Wave churches in the West and especially throughout Asia are totally unaware that the basic doctrine of the Holy Spirit has been changed, and further, that the leaders of these movements are promulgating exactly the same erroneous doctrines that caused much division and consternation in the church in bygone years, following doctrine and practices that were eventually repudiated.

8:2 THE HISTORY, DOCTRINE AND PRACTICE OF THE LATTER RAIN

The 1948 Latter Rain movement originated with an outpouring of God's Spirit at Sharon Orphanage and Schools in North Battleford, Saskatchewan,⁴³² where about seventy students gathered to pray, fast and study God's Word. There had already been an emphasis upon the miraculous, a strong sense of unity of believers in Christ and an expectation of the immediate coming of Christ. This had to some extent been precipitated by the campaigns of William Branham in Vancouver B.C. in the fall of 1947. His demonstration of the gifts of healing accompanied by his knowledge of the illnesses of those present made a deep impression upon the teachers of the Sharon Bible School in North Battlefield, Saskatchewan who precipitated a revival at their school upon return

from the Branham meetings.⁴³³ George Hawtin called upon the Sharon community to renew their efforts at fasting and prayer with the hope that revival might come to North Battleford. In three months the visitation arrived. On February 11, 1948, a young woman prophesied that they were on the very verge of a great revival. All they had to do was to open the door and enter in, in response, Hawtin rose to his feet, confessing: 'Father, we do not know where the door is, neither do we know how to enter it.'⁴³⁴ The next day Hawtin's younger brother, Ernest gave further instructions.

'These are the last days, my people. The coming of the Lord draweth nigh and I shall move in the midst of mine own. The gifts of the Spirit will be restored to my church. They shall be received by prophecy and the laying on of the hands of the presbytery.'⁴³⁵

In time it was clear that the new emphasis was upon laying on of hands with prophecy and the insistence upon the present-day existence of apostles and prophets the latter particularly brought considerable controversy in many Pentecostals circles.⁴³⁶ In addition the church government format in use by the Independent Assemblies of God, which stressed the autonomy of the local church, often of Swedish origin⁴³⁷ and the emphasis upon a new thing Is 43:19 found their way into the North Battleford movement very quickly.⁴³⁸ Interestingly both the early Pentecostal Movement and the Latter Rain Movement recognized apostles, prophets, evangelists, pastors and teachers.⁴³⁹ The fact was that an early prophecy had been given in the Los Angeles, Azusa Street Revival in 1906 to the effect that a great revival would begin in Northern Canada.⁴⁴⁰ The Latter Rain Movement looked upon the events at North Battleford as the fulfillment of this prophecy.⁴⁴¹ The people associated with the work in North Battleford, were George and Ern Hawtin, P.G. Hunt, Herrick Holt, and George Hawtin's brother in law Milford

Kirkpatrick. Folk had begun to seek God in earnest in November 1947, and three months later on February 12 1948 the revival began.⁴⁴² Accompanying this outpouring were the manifestation of the gifts of the Spirit, which seem to have diminished over the years after the initial outpouring in Azusa Street. The leaders in the Latter Rain Movement seemed to be able to impart gifts by the laying on of hands. George Hawtin wrote on April 1 that ‘A new era is dawning’⁴⁴³ March 30 through April 4 was the annual Feast of Pentecost and because of the outpouring, folks gathered from all over Canada and some from the USA. It was a time when ‘the sick were being healed, the devils are being cast out; sinners are being saved.’⁴⁴⁴ This Latter Rain Movement soon became a storm of tremendous controversy. In May George Hawtin referred to this in their magazine.⁴⁴⁵

However despite the controversy that was stirred the revival spread quite rapidly. Local revival broke out in Saskatchewan;⁴⁴⁶ A. W. Rasmussen left the camp meetings to take the message to the Eastern United States.⁴⁴⁷ Jim and Phyllis Spiers traveled to Hibbing in Northern Minnesota.⁴⁴⁸ The message gripped congregations in Alberta, both in Calgary and Edmonton.⁴⁴⁹ J. Mattson Boze an independent Assemblies of God preacher took the message to Chicago, Illinois.⁴⁵⁰ Reg Layzell invited the Hawtin brothers to Vancouver to the Glad Tiding Temple and the message continued to spread.⁴⁵¹ Dr. Thomas Wyatt the pastor of Wings of Healing Temple in Portland Oregon invited the Hawtin brothers for a convention and subsequently Wyatt promoted the message.⁴⁵²

Following, the summer of 1949 the center shifted to Detroit and the Bethel Missionary Temple in Detroit, Michigan. The pastor Mrs. Myrtle D. Beall had traveled to Vancouver to the meetings held in Reg Layzell’s church. Here the Hawtin brothers had called her to

come forward: they laid hands on her and prophesied, ‘They shall come to thee from the ends of the earth and shall go forth from thee as lions equipped as from a mighty Armory.’⁴⁵³ She returned to Detroit and called the church to fasting and prayer that God would bring the revival there also. Stanley Frodsham the editor of *The Pentecostal Evangel* traveled to Mrs. Beal church in Detroit to see what was happening and was so overwhelmed at the move of God, that he endorsed this outpouring of the Spirit much to the chagrin of the brethren at the Assemblies of God.⁴⁵⁴ Mrs. Beal dedicated her new church the armory on February 13, 1949, and a revival began in Detroit. The building was filled, a 1,000 people were in the basement and it was estimated that 1,700 were turned away.⁴⁵⁵ The crowds continued and soon they moved to the Coliseum, which seated 10,000. Still thousands stood outside to listen.⁴⁵⁶ Other well-known people carried the message to their areas. Bill Britton carried the message to Springfield, Missouri and started the Latter Rain Center there. Ivan Q. Spencer, founder of Elim Bible Institute in Lima, New York and President of the Elim Missionary Assemblies endorsed this same message.⁴⁵⁷ Lewis Pethrus pastor from Filadelfia Church in Stockholm, Sweden investigated the revival in mid- 1949 and accepted it as a real spiritual visitation and on his return to Sweden he recommended it to his Swedish homeland.⁴⁵⁸ In March 1950 *The Pattern*, the official organ of The Bible-Pattern Church Fellowship reprinted his report of his trip to North America and thus endorsed this revival to the Free Pentecostal Churches throughout the British Isles.⁴⁵⁹ Thus the history is clear and has been well recorded by many.⁴⁶⁰

It’s doctrinal beliefs are however more complicated as they are a combination of a new emphasis upon what were existing Pentecostal teachings, and some ideas which had

surfaced briefly but which were subsequently rejected. It started with Henrick Holt the founder of the orphanage preaching that God was about to do a 'new thing'.⁴⁶¹ George Hawtin elucidated what became the new thing as a fresh outpouring of the Spirit in a mighty final worldwide revival. This was to be accompanied by new truth.

'The next great outpouring is going to be marked by all these other truths from justification by faith to the Pentecostal outpouring plus such a demonstration of the nine gifts of the Spirit as the world, not even the Apostolic world, has ever witnessed before. This revival will be short and will be the last before the Rapture of the church.'⁴⁶²

It was in essence a Restoration movement. It was marked by many characteristics perhaps the key one was, fasting and prayer, which became real to Ernest Hawtin by his reading of Franklin Hall's booklet *Atomic Power with God with Fasting and Prayer*. A second teaching, which characterized the movement, was the laying on of hands. George Hawtin had declared at the beginning of the movement that it would be a restoration of the gifts but he did not know how to implement them.⁴⁶³ His brother's prophetic word on February 12, 1948: 'They shall be received by ... the laying on of hands' proved to be the catalyst.⁴⁶⁴ This most probably was the result of J.E. Stiles book *The Gift of the Holy Spirit* in which the author stated that we did not need to tarry for the baptism any longer, Pentecost had come therefore the baptism of the Holy Spirit would be conferred directly by the laying on of hands, there was no more need to tarry for this experience.⁴⁶⁵ While the movement claimed all nine gifts, Ernest Hawtin declared; 'The Gift of Prophecy is in particular prominence in these last days.'⁴⁶⁶ The prophecies usually contained a 'word of knowledge' of past events in the person's life that was unknown to the person speaking, and a 'word of wisdom' revealing events of future ministry.⁴⁶⁷ This became known as the

act of impartation or confirmation.⁴⁶⁸ Then very early in the revival the leadership began to claim the restoration of the Ascension Gift Ministries.⁴⁶⁹ In particular this restoration was the restoration of the gift of apostle and prophet. The apostle was to establish churches and was responsible to convey the faith to these churches. But this ministry embodied the other ascension gift ministries as well. The prophet was to prophesy 'the mysteries of God: it is not their voice that is heard, but it is the voice of God.'⁴⁷⁰ The prophet was understood to embody many if not all of the other ministries except that of the apostle. They designated three classifications of prophets, first those who function in the local church, second those who were given authority to minister to the church at large, and thirdly those whose ministry was extraordinary. They would be raised up like Samuel, Elijah, Moses and Ezekiel, they will not be limited to the church but will prophesy to the world as well. In some issues of the *Sharon Star*, Hawtin outlined his clear views on Apostles and Prophets.

'There were only two ways in which the church can be governed, firstly, by the denominational system, secondly by an apostolic ministry and authority. The denominational system has no foundation in God's Word.... Denominationalism is the very essence of disunity. Apostolic ministry is the very essence of unity...so furthermore; he [Paul] says in verses 16, 'Be ye followers of me' or as Goodspeed puts it, 'Follow my example.' As we have said before, the only way unity can come to the church is by the apostolic ministry. Anything else will lead us into wilderness and divisions that we have experienced under the cursed systems of the past.'⁴⁷¹

He went on to say, 'An Apostle must be ordained of God. There are far too many men in this movement who are making claims of apostleship. Oftentimes they base their claim upon the fact that someone prophesied the ministry of an apostle to them. With all emphasis I wish to declare that this is not proof of a man's apostleship'. 'An Apostle of

the Lord must be granted free access to all the churches at all times.... I can predict (and I feel I have the mind of God) that the hour has come when God will take the sheep away from these false shepherds if they fail to recognize the ministries which God hath given for the edification of the body.’⁴⁷² When the concept of Prophet is dealt with, Hawtin is not as lucid as to his view. However he does say clearly:

‘These pseudo-Prophets have prophesied gifts and callings, and ministries to hundreds upon hundreds of people without the slightest authorization from the Spirit of God. Rashly they have prophesied great ministries to men and rashly they have laid hands “suddenly” upon them.’⁴⁷³

It was taught that the prophets there would be few in number because they would be unique in so many ways.⁴⁷⁴ The evangelist, pastor and teachers were all under the authority of the apostle and prophet that were to function as traveling ministries.

He affirmed, to a certain extent the congregational pattern of church government that was the practice of the Pentecostal churches in Sweden that had been assumed by the Independent Assemblies of God, in Canada and the United States of America.⁴⁷⁵ In reality Hawtin believed and taught that whereas elders and deacons were to have jurisdiction over local affairs, they were to come under the authority of any of the traveling Ascension Gift ministries.⁴⁷⁶

The leaders of this movement believed sincerely that the introduction of the five-fold ministry would bring visible unity to all churches, bring in one universal church creating a message that Christians everywhere would accept. This very fact was soon clearly not to be realized. George Warnock lamented: ‘It is becoming apparent that only a remnant are returning to Jerusalem.’⁴⁷⁷ This really resulted in a narrowed concept of those who would be called the faithful remnant. Thus the revival would prepare a group of people

who would be overcomers equipped to prepare the Church and the world for the second coming of Christ. Those who did not accept would be like those who died in the wilderness, they shall not see the good heritage of the Spirit.⁴⁷⁸ Those however, who would overcome were called the true church, the Overcomers, the sons of God but the most popular name became The Manchild or The Manifested Sons of God.⁴⁷⁹

The final aspect that is noteworthy in relation to what is happening today is that the people at the Sharon Camp Meeting talked about 'Sacred Space,' this to some extent coincided with Warnock's book the Feast of Tabernacles. The initial entry had been by prayer and fasting, now a third dimension was added, that of praise. The literature abound with reference such as 'Praise opens the door,' and 'Praise unlocks the door.' James Watt wrote an article in which he stated:

'...Fast and pray over God's word and you will receive the manna from heaven. The feast of Tabernacles is upon us... Jerusalem is about to be made a praise in the earth, and the waters of Zech. 14:8 are about to flow. Now cometh the day of the manifestation of the Sons of God.'⁴⁸⁰

The key phase in the discussion was Jerusalem is about to be made praise in the earth. For James Watt, Jerusalem meant the restored church was to be made the praise of all the earth.

8.3 IMPLICATIONS

The Latter Rain which began in 1948, failed to take any deep root in Saskatchewan, where it started. The doctrines of the movement did spread to some other parts of Canada and to the USA and in a small measure to Sweden and the British Isles, but the lasting

impact was very scattered and weak. It too, as many other movements, claimed to be the fulfillment of a prophesy given in the early days of Pentecost. It very quickly developed from an emphasis on fasting and prayer, to a movement that gave new emphasis to the laying on of hands usually accompanied by prophesy. Church government became an issue so that denominations with their accompanying oversight over the denomination became labeled as evil. They promoted instead a type of apostolic leadership. They quickly recognized the restoration of the Ascension Gift Ministries, with emphasis on the Apostles and Prophets. Prophets were to embody many if not all the other gifts, however the Apostle was to be a translocal leader. These ministries were to equip the church for the Second Coming. Those who accepted this doctrine and became the Overcomers were to be known as The Manifest Sons of God. Prophecy, which was highly regarded among the gifts, became frequently if not always personal prophecy. Thus direction was given to people for their lives and ministry by this means, often with dire results. Finally to fasting and prayer was added the new dimension of praise, which they claimed was the door opener into the very presence of Jesus.

8.4 THE HISTORY, DOCTRINE AND PRACTICE OF THE SHEPHERDING MOVEMENT

The Shepherding Movement, sometimes referred to as the Discipleship Movement, represents, a specialized group within the charismatic movement that arose in the early 1960s. The Shepherding movement⁴⁸¹ was in essence a movement centered in the exploration and renewal of church structure. It was a movement impassioned to discover

new ways of doing church that would produce visible, counter cultural Christian communities.⁴⁸² Shepherding is a term applied to the teachings and persons coming from Shepherd's Church in Fort Lauderdale, Florida. The principal teachers in the movement were the leaders of the Fort Lauderdale congregation, which include Bob Mumford, Charles Simpson, Derek Prince, Don Basham, Ern Baxter, and John Poole. The official name of their organization was Christian Growth Ministries, and its major publication was the *New Wine* magazine.

Initially when the charismatic movement began and grew, most of those who were swept into the movement maintained denominational affiliation. However when people discovered that the doctrine and practice, espoused by Pentecost, differed from their own denomination, many slipped out of their denominational churches to find fellowship elsewhere. The Classical Pentecostal churches generally welcomed these people and some Protestant churches accommodated the charismatics. However there arose some groups of people who feigned non-denomination to glean from the falling out. One such group was this organization committed to shepherding called the Christian Growth Ministries, (CGM) headquartered in Fort Lauderdale, Florida. This group mushroomed due to the sound teaching of the Holy Spirit that was published in the *New Wine* magazine. The leadership was composed of six men Derek Prince, Bob Mumford, Charles Simpson, Don Basham, Ern Baxter and John Poole whose main teaching was delegated authority and covenant loyalty. Simpson had received his Baptism in the Holy Spirit through Ken Sumrall. Derek Prince had worked with the Assemblies of God until he developed a strong demonology theology and he then quickly moved to the Full

Gospel Business men's Fellowship circuit. Bob Mumford published *The Problem of Doing Your Own Thing*⁴⁸³ and this was perhaps the key to making their discipleship doctrine a national phenomena.

In 1975, the Charismatic Renewal's ecumenical character was nearly split asunder by the Shepherding movement and the controversy over its teaching and practices.⁴⁸⁴ The five popular Bible teachers were very regular speakers on the Charismatic and conference circuit. Three annual Shepherd's Conferences between 1973 and 1975 helped create an association of leaders and churches that were submitted to the five men. Critics saw this movement as the starting of a Charismatic Denomination in which the five teachers would be the leaders,⁴⁸⁵ whereas, Mumford and the four others vehemently denied the charges. Nevertheless, they found themselves leading a rapidly growing house church movement, a network, they always said, they never intended to start.⁴⁸⁶ In their view, they were simply stewarding a sovereign response to their ministry. It did fill a vacuum and the five individually began to travel and teach on the need for individual discipleship, training and accountability. Many Charismatics were leading small prayer groups and home meetings, yet were untrained and feeling isolated. Moreover, the Jesus People movement, which was strongly influenced by the Charismatic emphasis, had created a vast number of groups of young people looking for leadership. Both of these groups responded to teaching by Mumford and the others, seeking to submit to their authority so that they might be discipled and trained for the ministry. At its height, the Shepherding Movement grew to 100,000 adherents according to one estimate and included as many as 500 churches.⁴⁸⁷ The concept of discipling, was related to the goal of encouraging and

measuring growth in Christian discipleship through the behavioral change, that would result from a consistent application of biblical principles, to personal and corporate Christian living. Mumford taught, that, the shepherd is to nurture discipleship through a three part program, this included baptism by water, discipleship by a man 'commissioned by God,' and acknowledging the abiding presence of Christ, with both the shepherd or disciple maker and his disciples. He further advocated avoiding spiritual independence that would lead to religious anarchy, in favor of embracing the yoke of Christ as a symbol of discipleship.⁴⁸⁸ In typical discipleship communities, household fellowships gathered in closed weekly meetings. Often the leading shepherds in a community would have been directly trained by one of the above named leaders. The members were often obliged to submit to covenantal norms, such as tithing, obedience to the authority of the community which also may have authority in the area of male, female relationships, and the requirements of holding a job for all but married women. It needs to be stated that often the untrained folk who were leading home meetings, and many of the Jesus People, needed a strong authority structure. Many came out of the hippy generation that had generated a total lack of self-discipline and complete looseness of life and living. Thus, the Shepherding group did provide discipline that was needed for this group of people.

Undoubtedly the problems stemmed from the fact that a host of charismatics were loose and under seemingly no accountability, so this group taught a covenant love evidenced by devotion to God and submission to some man. However, it very quickly became a pyramid of sheep and shepherds. The order went down and the tithes went up the pyramid. When under the proper covering of authority, a minister could be effective, but

the headship and husband authority must be in place. Women needed shelter and protection under the covering of a man's ministry of spiritual gifts. The churches that became part of this network were non-traditionally structured, with an emphasis on small cell groups or house churches. These cell groups were led by lay shepherds who in turn submitted to a lead pastor, who was in turn in submission to one of the five principal leaders or an appointed representative. The churches or groups associated with shepherding strongly emphasized the teaching of pastoral care and discipleship. The churches also stressed the importance of commitment loyalty. Especially characteristic of the five's teaching from 1971 to 1977 were their repeated references to a restoration of the New Testament church order and practice. They were convinced that their teachings, particularly as relating to church government, were a part of God's ongoing renewal process. God was now in their day restoring the ecclesiological dimensions of New Testament life. The restoration centered around church leadership and structure, with special emphasis on the role of the pastor or shepherd as they termed it.⁴⁸⁹

However, it was not long before the wide influence of the five key leaders, who were very gifted communicators, gave rise to heated controversy over the movements teaching on authority and submission and translocal pastoral care. It soon became known as the shepherding controversy or the discipleship controversy.

The concept of discipling itself was not something new: some trace the roots of discipling to the Roman Catholic Spiritual Directors of the 5th Century who taught in their monasteries and convents that trainees must reveal their most secret thought to their Spiritual Director and submit totally to the decision of the Spiritual Director. In the early Reformation, men like Spenser used small groups (*collegia pietatis*), which were strictly

supervised. John Wesley, impressed by these small groups started the Methodist societies with the Anglican churches. These soon became a church within a church. The discipling concept was certainly not incorrect, except that those within the inner circle soon came to be superior to others outside their grouping. Another root of the authoritarian approach to discipling can be found in the writings and influence of Watchman Nee. He is the favorite theologian of many modern charismatics. Nee, taught that each person must have a covering in the Lord. He used that term for a person who has delegated authority, who must be obeyed unconditionally, and who must be imitated. He also taught that Christians must confess their sins to the person who is their covering.⁴⁹⁰ Jerram Barrs explained that the doctrine of covering means that ideas, decisions, and lifestyle must be covered by someone higher in the chain of command; thus the covering one gives instructions on many secular matters and not just on matters of faith.⁴⁹¹ The leaders of the Discipleship Movement extensively expressed their views on their roles. They were concerned with the integrity of the shepherds, especially their motivation to serve God uncompromisingly. They were also concerned with the need to develop disciplined Christian leadership for shepherding communities that can withstand moral oppression and economic havoc from the contemporary society. In their attempt to avoid founding a new denomination, they emphasized the realization of the kingdom of God that transcends existing ecclesiastical structures. They often pictured their role in military terms; they were captains of the Lord's army.

One of the chief Biblical texts used by the Shepherding Movement was Eph 4:11, which designated for them men called and equipped to give oversight and care to God's people.

Discipling was seen as a comprehensive word that denoted a God given authority. Each shepherd understood that he would give account of his stewardship to the chief shepherd. Just as Jesus regarded few of the professional religious leaders of his day as true shepherds, so the leaders of the Discipleship Movement often found unacceptable, the ministry of those who were exercising ecclesiastical authority over people in their day. This criticism recalls that of Christian sectarian leaders in past history, such as Montanus, the Spiritual Franciscans, the Anabaptists, and the radical pietists. Thus the theology of covenant relationship with a distinct ecclesiological dimension became the unique and central doctrine of the shepherding movement. To the shepherding leaders, a believers' relationship with God is rooted in God's covenant love demonstrated by Christ's sacrificial death. Consequently believers were to commit themselves with the same kind of self-sacrificial love and loyalty to their leaders and to other believers. Some even viewed covenant relationship as a lifelong commitment. As they developed their exegesis of Eph 4:11-12, a strong emphasis was placed on the five-fold pattern of church office ministries. The movement taught that apostles and prophets were present day translocal ministers; so, at the invitation of local churches, apostles and prophets could exercise governmental authority. So their leaders practiced translocal pastoral care. The five teachers pastored other leaders around the United States who in turn pastored other leaders. However the intense and sometime rigorous shepherding principle brought about much criticism, which eventually caused the breaking apart of this Ft. Lauderdale grouping of five men.

David Moore states that the issue was really an issue of ecclesiology, which was rooted in their view of the Kingdom of God.⁴⁹² In their view, the Kingdom of God spoke of the reign and rule of God. This of necessity raised the issue of authority; man must be brought into a willing obedience to the order of God. At Christ' ascension and enthronement, he gave gifts to people, that is the five fold gift as delegated authority Eph 4:9-12. Then drawing from Ps 110, the movement believed that Christ was to remain seated in heaven until his enemies were subdued by the activity of the redeemed community, whereby he would establish God's sovereign right to reign on his own redeemed earth.⁴⁹³ The church therefore was the key to the establishment of God's Kingdom. The delegated authority in the church then served to mediate God's rule through the exercise of spiritual authority, believers were submitting to God.⁴⁹⁴ Despite the fact that they worked at revitalizing the historical institutional churches, they did believe that the current church structures were adequate to manifest fully, the church in its role of demonstrating the Kingdom of God. The natural outcome of this was that the church needed to provide practical spiritual authority to provide leadership to the believers. This then was provided for by the post ascension gifts given to the church, especially that of the teacher or the shepherd. They drew their pattern from Jesus' relationship with the Twelve. Thus, a shepherd was to disciple a small group of men, spending time not only teaching them, but also training them by example and assignment. What distinguished the movement was it's teaching on shepherding care. Every believer was to have a personal, definite, committed relationship with a shepherd affirmed by a verbal, and occasional written, covenant agreement. The movement taught that submission to a shepherd provided spiritual covering by being in right relationship to

God's delegated authority in the church. This responsibility included not just their spiritual well being, but their full development emotionally, educationally, financially, vocationally and socially.⁴⁹⁵ In the movement, house churches or cell groups led by shepherds, were the fundamental building blocks of the church structure. These small groups were not auxiliary, but the very center of church life. Senior pastors who submitted, often translocally to one of the top five men or his apostolic designate, led churches. It was very clearly a pyramidal structure in practice.

Some years prior to their breakup the issue of discipleship, shepherding and submission, came under attack. Pat Robertson wrote an Open Letter to Bob Mumford on June 27, 1975, in which he complained about abuses associated with the discipleship-shepherding-submission teaching. He mentioned individuals who submit to shepherds instead of becoming responsible church members. He mentioned those who have little to say about Jesus, but much about their relationship and submission to their shepherd. He told of a secretary at the Christian Broadcasting Network who had been turned into an emotional cripple by this movement. He said, that she scarcely could type a letter without a long distance call to her shepherd. Robertson went on to tell about wealthy Christians being forced by their shepherds to reveal confidential details of their financial and family life. He told of one individual who was warned that he would miss out on the Kingdom of God and be ruined spiritually, physically, and financially if he did not submit to the shepherd's authority. Finally, Robertson quoted a key figure in the shepherding movement who said that if God spoke to him and he knew that it was God speaking, but his shepherd told him to do the opposite, he would obey his shepherd.⁴⁹⁶ The result was that the

Shepherds of Fort Lauderdale met in Oklahoma City in March of 1976 and issued the following 'Statement of Concern and Regret'.

'We realize that controversies and problems have arisen among Christians in various areas as a result of our teaching in relation to subjects such as submission, authority, discipling, and shepherding. We deeply regret these problems and, insofar as they are due to fault on our part, we ask forgiveness from our fellow believers whom we have offended. We realize that our teachings, though we believe them to be essentially sound, have in various places been misapplied or handled in an immature way; and that this has caused problems for our brothers in the ministry. We deeply regret this and ask for forgiveness. Insofar as it lies in our power, we will do our best to correct these situations, and to restore any broken relationships.'⁴⁹⁷
(Don Basham, Ern Baxter, Bob Mumford, John Poole, Derek Prince, and Charles Simpson signed the statement).

One cannot help look back and regret what happened. The problem was that the movement's lack of a formal church polity meant that there were no structures to adjudicate disputes and grievances. Combined with the highly relational and vertical pastoral relationships, this lack of polity contributed to an almost total inability of the followers to challenge the leaders. The Shepherd's emphasis on the vertical oriented pastoral relationship easily led to authoritarian tendencies. The fact was that the system led to the abuse of the privileges of the shepherd. Again the lack of legally formalized polity for the movement made dissolution inevitable as the movement was openly tied together by relationships. As a result of all this Charles Simpson took on an increasing leadership role in the late 1970's and in 1978 Christian Growth Ministries was renamed Integrity Communications and the publication *New Wine* moved from Ft Lauderdale to Simpson's base in Mobile, AL. By 1980 many leaders and their followers were leaving the movement. Derek Prince withdrew quietly in 1983 making his exit public in 1984, no longer able to support the movement's belief in translocal pastoral care for leaders. In

1986 the four remaining leaders dissolved their formal relationship in effect ending the Shepherding Movement. The facts are however that the concept of shepherding had caught on especially among many parachurch ministries. Robert Weiner is known as the Father of Maranatha Christian Churches and Campus Ministries. He built his campus movement along the same lines as the Shepherding Movement. As a result of his vision and the basis of his roots in the Shepherding Movements' teaching, God raised up many faithful world changing churches and ministries and sent hundreds of laborers into the harvest. Robert Weiner's ministry was marked by the release of apostolic faith, signs and wonders. His vision was to win one billion souls before Jesus returned! Again, although Maranatha reportedly disbanded, many of its churches and groups did not. According to an article in the March issue of *Charisma and Christian Life* magazine, Maranatha leaders decided at a July 1989⁴⁹⁸ board meeting that too much of a spirit of control had entered the ministry. The supervisory board eventually forced him to decentralize in 1989, as they felt the leadership was becoming too prominent. The article also noted that four Maranatha elders suggested Weiner take a sabbatical⁴⁹⁹ during which time he would evaluate his personal character. Weiner accused the committee of having an anticharismatic bias. This decentralization was intended to lead to eventual abandonment of the Maranatha Ministries but it was not to be as the following shows. In 1977 Don Pfothenauer had become a member of the Fort Lauderdale Five's secretive General Council. The qualifications for membership were two-fold, 'There are two qualifications for entering into the Council: either being a head elder of a community or having a apostolic ministry (in the broad sense of "apostolic")'.⁵⁰⁰ Don Pfothenauer went from here to become part of the Maranatha Ministries. His first church was called the Way of

the Cross. In 1980, Don was released from full-time pastoral duties to devote himself to the growing number of churches and pastors that were seeking his counsel. This developed into the United Network of Christian Churches and Ministries to which he provided apostolic oversight, including churches in Eastern Europe. Thus, while it has been suggested that the shepherding movement ceased when Maranatha disbanded current facts reveal otherwise. It still flourishes, as information obtained from an individual, who was removed from Maranatha in March 2000, stated, Apostle Don Pfothenauer is the apostle and spiritual covering of Maranatha Christian Church, the campus church on the University of Minnesota whose pastor is Bruce Harpel. Don had started Maranatha at the U of M in 1982. He had refused to repent when the whole Maranatha church structure was investigated between 1982-1984 and supposedly disbanded in 1989.

The Shepherding Movement was also connected very closely with the Roman Catholic Church from its beginning. Beside the Five who were the basic instigators of this movement; other ecumenical members of their General Council who were selected included Dick Key, Tom Monroe, Ray Ostendorf, Steve Clark, Ralph Martin, John Poole, Larry Christenson, Kevin Ranaghan, Jim Cavnar, Dick Coleman, Paul DeCelles, Bruce Yocum, Cardinal Suenens and others. Ralph Martin, a member of the Ft. Lauderdale General Council since at least 1974 and perhaps prior to this, is president of Renewal Ministries, a Catholic charismatic mission organization dedicated to evangelization and renewal. Ralph Martin, considered by many to be the most effective Catholic evangelist since Bishop Fulton J. Sheen, and founded Renewal Ministries in 1980. During the mid-

1960s, Ralph had served as a national leader of Cursillo, a Catholic renewal movement, and helped it grow to national prominence. In the 1970s, he emerged as one of the main leaders of worldwide Catholic renewal. He worked closely with Cardinal Leon Joseph Suenens, of Belgium, to establish an international office for renewal in the Church. He is presently a leader of The Word of God, an ecumenical Christian community in Ann Arbor, Michigan.

8.5 IMPLICATIONS

The Shepherding Movement arose in the early 1970s in an attempt to solve shortcomings in the modern church. Many newly converted Christians were not properly disciplined, or taught how to grow in the faith. They were largely left on their own to study the Bible, to learn how to pray, and to live a lifestyle that is pleasing to the Lord. As a result, many converts became casualties, and dropped out of the Church. The Shepherding Movement was an attempt to correct the situation by saying that each Christian should have a shepherd for everyday guidance. This shepherd became the person's spiritual leader, counseling him and even making decisions for him. It was taught that the shepherd was God's delegated authority and therefore his advice was always to be followed. The shepherd was like God's ambassador who communicated God's messages to the disciple. To disobey God's messenger would be to disobey God, and therefore a person was to trust in the shepherd's judgment rather than his own. Because of the tremendous amount of authority given to a shepherd, Christians were taught to seek God to find the shepherd that the Lord wanted for them. It was stated that when the right shepherd was found, he became the person's covering, or protection. As a result of the divine relationship with

this shepherd, a person was supposed to be protected from making wrong decisions affecting the disciple. The shepherd was also supposed to protect the disciple from Satan, who might influence a person into making a bad decision. One of the leaders of the Shepherding Movement summed it up like this: ‘We are protected by the authority to which we submit. Unsubmitted, we are unprotected.’⁵⁰¹ Thus whereas there was a measure of truth and blessing that comes from the principle of submission, it appears that the movement very quickly became out of hand and was thus to a large extent dissipated.

8.6 THE HISTORY, DOCTRINE AND PRACTICE OF THE HEALTH AND WEALTH GOSPEL OR THE PROSPERITY MOVEMENT

Edward Irving a powerful Scottish preacher perhaps introduced the roots of the health and wealth gospel.⁵⁰² Irving believed that miracle healings, speaking in tongues and other spectacular gifts were not exceptional but belonged to the church of all ages. In 1831 Mary Campbell a young Scottish girl who was gravely ill suddenly broke into tongues as she prayed with some friends and a few days later rose from her bed declaring she was healed. Irving upon examination of these facts believed them to be real and began to promote tongues and healing but was rejected by the Church of Scotland. He died in 1834 with very minimal success.⁵⁰³ However three Christians on the continent picked up the message of divine healing and were more successful than Irving had been. Dorothea Trudel, a Swiss peasant woman began to pray for sick invalids. Her results shocked the doctors of her day.⁵⁰⁴ In Germany, a Lutheran minister Johann Christian Blumhardt began his ministry of healing in 1842 by casting out an evil spirit from a woman. Karl Barth

made mention of this man and acknowledged his powers in this area.⁵⁰⁵ Then a Swiss, Otto Stockmayer, was called the theologian of the doctrine of healing by faith used Is 53:4 claiming that God would take away our infirmities.⁵⁰⁶

This concept of divine healing moved to America first through a Boston physician who had read about Dorothea Trudel; stirred by it he prayed for one of his patients who was miraculously cured of a very painful tumor in three days.⁵⁰⁷ It was Charles Cullis, the doctor who, in turn influenced A. J. Gordon who popularized his view in his book *The Ministry of Healing*. Gordon was an academician who researched his material well, and he stopped short of saying that healing was implicitly in Is 53, but did indeed state that Jesus was our sickness-bearer as well as our sin-bearer.⁵⁰⁸ In 1887 A. B. Simpson founded the Christian and Missionary Alliance, the first major movement with physical healing among its basic beliefs. His main work on this topic was his book *The Gospel of Healing*. One person stated, ‘this was the greatest exponent of divine healing that the Church has seen in a thousand years.’⁵⁰⁹ This too, was solid biblically although he did tend to believe that if one had faith, one would not use medicine, but rather rely on faith for healing.⁵¹⁰ John Alexander Dowie also became a preacher of healing, after his experience with his church members during the bubonic plague in 1875 in Sydney, Australia. He reported that after many people in his congregation had died, he began to pray for the sick of his congregation, those he prayed for recovered, and it was reported that there were no more deaths after Dowie began to teach and pray for healing.⁵¹¹ He finally settled in Chicago USA and began an outstanding ministry, such that he has been called the father of ‘healing revivalism in America.’⁵¹² He taught and preached that all sickness was devilish and all one needed was faith. However unfortunately his work

produced great controversy and he died physically paralyzed. Nevertheless he did open many to the whole idea of healing. At the beginning of the outpouring of the Spirit at Azusa Street, Charles Fox Parham brought clear attention to the spectacular gift of ministry, which included divine healing. However, the baptism of the Holy Spirit accompanied by the initial evidence of speaking in other tongues took center stage and divine healing although taught and practiced seems to fade into the background until after World War 2. During these years Aimee Semple McPherson attracted crowds as an evangelist and a faith healer. Smith Wigglesworth became a great proponent of healing and his success spread the message of healing.⁵¹³ F.F. Bosworth once involved with Dowie developed his gift of healing as a pastor in Dallas and in 1924 wrote *Christ the Healer*, a book that had a great impact upon Kenneth Hagin, and T. J. McCrossan published *Bodily Healing and the Atonement* in 1930.⁵¹⁴ In 1934 Kenneth Hagin a teenager was miraculously healed of an incurable heart deformity and immediately he began to preach.⁵¹⁵ In 1937 he received the Baptism of the Holy Spirit and began his ministry as an Assembly of God itinerant evangelist. In 1968 he had gained recognition and moving to Tulsa began to print and distribute his newsletter the *Word of Faith*.⁵¹⁶ Oral Roberts who had been healed a year following Hagin's personal experience of healing rose to prominence very quickly. In 1947 he began his ministry of healing and in his very first campaign many folk were healed.⁵¹⁷ He moved very quickly to Tulsa and in 1954 took a bold step and went on television. Undoubtedly he thrust divine healing into the arena of public attention again.⁵¹⁸ Katherine Kuhlman followed closely behind and by 1948 she too was preaching divine healing, with significant results. Even *Redbook* reported very favorably on her meeting and the results.⁵¹⁹ In the late 1960's many saw

America's most prominent healing revivalist as A.A. Allen. Oral Roberts by this time had joined the Methodist church and was building his university. The public ministry of Allen soon fell into disrepute because his life style degenerated greatly and he proposed some very outlandish doctrine on healing that did not stand up under scrutiny.⁵²⁰ Kenneth Hagin and his son Ken, Jr. seems destined to have success as they capitalized on the healing movements. His monthly letter saw a steady circulation growth; the Rhema Bible Training Center had over 2000 students enrolled in 1980-81, and his correspondence course reported 11,400 students by 1982. His ministry had an effect on nearly every major faith teacher.⁵²¹ As the ministry moved into the scope of Kenneth and Gloria Copeland, they took the same viewpoint of Hagin but with a notable and new accent on financial prosperity. Kenneth Copeland preached, how a believers rights and privileges make it possible ... to live a victorious and successful life, such a life was deemed to be financially prosperous. As the name Positive Confession or Word Faith implies, this movement taught that faith is a matter of what we say, more than in whom we trust or what truths we embrace and affirm in our hearts. The term Positive Confession refers to the teaching that actual words have creative power. What you say, Word Faith teachers claim, determines everything that happens to you. As you state, claim and pray with faith God is required to answer you. 'Believe it in your heart; say it with your mouth. That is the principle of faith. You can have what you say.'⁵²²

The Copeland's soon influenced Jerry Savelle another faith teacher whose emphasis was on financial prosperity. The message had by now taken a distinct turn so that financial prosperity was the key feature. All this originated with what was known as positive confession. There seems to be a definite link between positive confession and the writing

on divine healing. E. W. Kenyon seemed to be the influence that made this clear connection. Certainly his writings were a clear source of positive confession.⁵²³ Interestingly, F. F. Bosworth, T. L. Osborne and Kenneth Hagin all were influenced by his writing, and quoted from his material.⁵²⁴ Hangraeff in reference to the book *How To Write Your Own Ticket with God*, by Hagin says,

In the opening chapter, titled 'Jesus Appears to me', Hagin claims that while He 'was in the Spirit' just like the apostle John on the isle of Patmos, a White Cloud enveloped him and he began to speak in tongues. 'Then the Lord Himself appeared to him' and Hagin says 'He stood within three feet of me', and spoke what sounded like a casual conversation about such things as finances, ministry, and even current affairs, then Jesus told Hagin to get a pencil and a piece of paper. He then instructed him to 'Write down: 1,2,3,4'. Jesus then allegedly told Hagin, 'if anybody, anywhere, will take these four steps or put these four principles into operation, he will always receive whatever he wants from me or God the Father'. That includes whatever you want financially. The formula is simply: 'Say it, do it, receive it, and tell it.'⁵²⁵

It seems clear that Kenyon himself did not teach or promote financial prosperity; but Hagin states that he learnt the message from God himself.⁵²⁶ Oral Roberts likewise said one morning my eyes fell on 3 Jn 1: 2 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' Later he wrote it was one of the final concepts of abundant life that has changed the thinking of millions of people. He believed that this would be the key to unlimited financial blessing for many.⁵²⁷ Gordon Lindsay author and founder of Christ for the Nations Institute in Dallas joined the group with his book *God's Master Key To Prosperity*. By 1960 Osborn and Hagin had totally embraced the prosperity message.⁵²⁸ Thus it seems to be correct to say that their theology could be summed up in the phrase; you can be healthy and wealthy if you just claim it. Perhaps it was a logical extension of the desire for healing to be catapulted into the realm

of a desire for finances. Some certainly took hold of this idea. Frequently, the proponents would use the Scripture Mk 10:29-30 where Jesus replied, 'no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields-- and with them, persecutions) and in the age to come, eternal life.' Gloria Copeland took this promise literally, at least as far as possession were concerned. She says, that it gives us, if we have enough faith to receive it, the right to believe for a return of one thousand dollars on a ten-dollar contribution.⁵²⁹ Her husband, Kenneth in his book, *The Laws of Prosperity* says, 'Do you want a hundredfold return on your money? Give and let God multiply it back to you. Invest heavily in God; the returns are staggering, 100 to 1. Every man who invests in the Gospel has a right to expect the staggering return of one hundredfold.'⁵³⁰ The Word-Faith teacher's lifestyle was clearly identified by opulence, luxury, riches and the assurance that all of this can be his follower's as well, if only certain principles are applied. Robert Tilton on a Trinity Broadcasting Network in 1990 said:

'Being poor is a sin, when God promises prosperity. New house, new car that's chicken feed. That is nothing compared to what God wants to do for you.'⁵³¹

Their doctrine is equally based on Abraham's blessing from Gn 17, from which they claim that since Paul in Gl 3:13-14,29 said we are Abraham's seed his blessing of riches are ours too. Then since Christ has redeemed us from the curse of the law Gl 3:13 this is a release from poverty and sickness.⁵³² Then Oral Roberts key verse 3 John 1: 2 is used very frequently, for them it indicates we can expect prosperity. The problem with all these texts is that their hermeneutics is sadly lacking however they teach and feel that they are

quite secure in their use of eisegesis. Whereas they attempt to make universal laws out of isolated Biblical texts they have revealed their major flaw. They seem to leave the sovereignty of the guidance of the Holy Spirit totally in the background.

This Prosperity Gospel is now resurfacing in the Third and Fourth Wave and along with it the concept of the deification of man. Faith teaching based upon passages like Jn 10: 31-39 and 2 Pt 1:4, indicate that Christians are little gods. Copeland says, now Peter said, 'Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature.' All right then we are a class of gods!⁵³³ Benny Hinn declares, 'God came from Heaven, became a man, made men into little gods, went back to Heaven as a man.'⁵³⁴ Of course while man is glorified, God is humiliated in and by the faith system. Copeland declares, 'Adam was a copy, looked just like (God). If you stood Adam beside God, they looked just exactly alike. If you stood Jesus and Adam side by side, they would look and sound exactly alike.'⁵³⁵ Certainly the preaching of a prosperity gospel has increased some giving programs both legitimate and others less than legitimate. God does bless faithfulness, but the blessings are not always financial gain. There are spiritual principles of sowing and reaping, but to draw money from the poor to support an affluent lifestyle is unconscionable. If we one day will have to give an account of every idle word Mt 12:36, it seems reasonable that we will have to give account of every dollar solicited by dubious method. A biblical teaching should be applicable in every neighborhood, culture, society, and country of the world.

The positive confession comes from the meaning of the word confess, to acknowledge, or to own; to acknowledge faith in. Confession is also described as affirming, something,

which is believed, testifying to something known, and witnessing for a truth, which has been embraced.

This view, as stated above goes further and divides confession into negative and positive aspects. The negative is in acknowledging sin, sickness, poverty, or other undesirable situation, the positive confession is acknowledging or owning desirable situations.

While there are variations of interpretation and emphasis concerning this teaching, a conclusion seems to be that the unpleasant can be avoided by refraining from negative confession. Anyone making positive confessions can enjoy the pleasant. Thus, the believer who refrains from acknowledging the negative and continues to affirm the positive will assure himself of pleasant circumstance. He will be able to rule over poverty, disease and sickness. He will be sick only if he confesses he is sick. This view as it moves subtly from confessing health to confessing wealth, advocates that God wants believer to wear the best clothing, drive the best cars and have the best of everything. Believers need not suffer financial setbacks. All they need to do is tell Satan to take his hands off their money. The believer can have whatever he says whether the need is spiritual, physical or financial. It teaches that faith compels actions.

Thus, what a person says determines what he will receive and what he will become. Thus people are instructed to start confessing even though what they want may not be realized. If a person wants money, he is to confess he has it, even if it is not true. If a person wants healing, he is to confess it, even though it is obviously not the case. People are told they have whatever they say, and for this reason great significance is attached to the spoken word. It is claimed that the spoken word, if repeated often enough, will eventually result in faith, which procures the desired blessing. It promises a life free from problems and its

advocates seems to support it with passages of Scripture. Problems develop, however, when Bible statements are isolated from their context and from what the rest of Scripture has to say concerning the subject. When the positive confession teaching indicates, that to admit weakness is to accept defeat, to admit financial need is to accept poverty, and to admit sickness is to preclude healing, it is going beyond and is contrary to Scripture. The positive confession doctrine, which indicates a person can have whatever, he says, fails to emphasize adequately that God's will must be considered. God's will can be known and claimed by faith, but the desire of the heart is not always the criterion by which the will of God is determined. Getting what the believer wants is not as simple as repeating a positive confession. God's will, must have priority over the believer's plans and desires.

In the spring of 1992 Peter Wagner was guest speaker in Calgary, Alberta. He is quoted as saying, 'according to an international expert on church growth, God has his hand on four North American cities. The four will lead a North American spiritual renewal on the next decade. They will witness a decrease in violent crime, poverty, pornography, alcoholism and drug abuse and an increase in physical healings, peace and prosperity. One of these cities is Calgary.'⁵³⁶ In June of the same year at the same church Clive Pick was the guest speaker and he prophesied,

'I sensed in my spirit that God was about to do something quite unique here is 1st Assembly.' 'And I know that God is birthing something here in Calgary that is going to affect the whole world. I believe that as a result of the conference this week-end as the tapes go out it is going to change Calgary and beyond.' 'And as the church in Calgary puts this message into implementation and start to get the window of heaven opened you are going to see something birthed in Calgary that is going to affect the whole of Canada and the US and beyond.' 'We have been invaded by poverty. It has been with us for 2000 years.' 'God's kingdom never intended there to be poverty or debt. 'What is poverty and what is debt?' Well poverty and debt are both spirits. They are principalities.'(Rev 2:29) We have to listen

in the spirit to what God is saying to the church in 2000. God is speaking re holiness and righteousness. The reason God is speaking re righteousness is because Jesus is coming back for a perfect Bride. We have to be righteous to handle the financial harvest we are about to reap.⁵³⁷

In Langley, British Columbia in the fall of 2002 Clive Pick was the guest speaker also.

This was his prophetic word;

‘You are a church that has a destiny for the nations. You are going to affect Canada. From Pensacola we saw the conviction of sin. From Toronto we saw the Father’s blessing. Somewhere there’s got to be an economic move of God. It happened in 1st Assembly (Calgary). I believe something is going to happen here. You are going to see an economic move of God. There will be debts cancelled. There will be finances released from unexpected sources so that you can actually move into a prophetic position and apostolic position financially. Because when you move into that position what will happen. Poverty and debt will fall around this area. Poverty and debt are unclean spirits. We have the authority to break their power over this nation. You can sometime see poverty operating literally, sometimes there’s a border or a river or something like that – one side the people are all right – on the other side of the river in cities there’s poverty. Why because that a different territory, and these spirits work very much on territorial authority and this is what I’m talking about – the apostolic.’ ‘Now when we talk about wealth, we are not necessarily talking about money. Money comes as a result of wealth and wealth creates money. And what I sense in my spirit that there’s going to be some very large finds of gas, oil, gold, nickel and precious stones in Canada. And that’s going to be part of the countries wealth that God is going to use. So we’ve got to start praying for righteousness in our government so that these guys can handle the wealth that God is assigning Canada. God is waiting to release unexpected wealth. Two years ago the Lord said to me we’re going into a seven-year corridor of favor. We’re in year two now. We have only five years left I believe of experiencing this divine favor from God. So we really have to get radical.’ ‘[Acts] is where we see the connection between the apostolic and the financial. You know, the two things that are being discussed in the church at the moment are Apostolic and financial. Because they are linked. And this is why God is releasing the apostolic anointing back into the local church because it will activate the wealth transfer. And so being an apostolic church, you are going to have to see the financial anointing released with it; one can’t go without the other. So when the church starts to move into the financial its you – so it will be you that moves forward into a new financial season because of the apostolic anointing that’s in this house.’ ‘When I first went into the ministry the Lord said that whenever I say “window open” there

will be a response from on high and that's part of the anointing God gave me to confirm and release the blessing – but only if you are one who is tithing.'⁵³⁸

8.7 IMPLICATIONS

The movement that began as a healing movement soon degenerated into a financial Prosperity Movement. It is debatable whether this is a logical progression or not, certainly for those who claimed healing based simply on one's declared word could take the next step into financial prosperity. However there were those involved in the healing ministry who began and stressed healing declaring that if a person was not healed their faith was lacking. There was however for the initial proponents of faith healing no tinge of financial prosperity attached. There were also however, those who claimed healing but still allowed the sovereignty of God to intervene as He chooses. It was not until the advent of Kenneth and Gloria Copeland to some extent followers of Kenneth Hagin, that the accent began to be placed on financial prosperity. Faith for them was more than a matter of what we affirm in our hearts but what we declare with our mouths. Thus positive confession became to mean creative power. We could have what we claimed. Others followed the lead so that soon positive confession was linked almost solely with financial prosperity. So Hagin preached, the formula is simply: Say it, do it, receive it, and tell it. Oral Roberts caught this concept and believed that it would bring unlimited financial blessing to many. It finally became very basic teaching that taught 'Invest heavily in God; the returns are staggering, 100-1.'⁵³⁹ To be poor was sin, they laid hold on the concept of obtaining Abraham's blessing, which was prosperity. There was no

stopping the juggernaut because who did not want to become rich? It is a teaching, which rises and falls according to the proponents and the financial climate. It is rising again.

8.8 A COMPARISON OF ELEMENTS IN THESE THREE OLDER MOVEMENTS WITH THOSE IN THE THIRD AND FOURTH WAVES

It is truly amazing to see how the Third and Fourth Waves have lifted from history almost the entire structure of the doctrine and practice of the Latter Rain Movement, have encapsulated the shepherding concept in the new church cell structures and have begun to imbibe the prosperity aspect in the most recent moves often classified under the charismatic waves. The concepts, which the latter two waves have adopted, make the present structures but replicas of the old. On examination of the final two waves one must ask, has this been a deliberate move in the strategy of the proponents? Wagner claims to have spent thirty years as ‘professor of church growth’ with Fuller Theological Seminary. It is impossible that such a professor would be ignorant of such previous movements, yet he starts his most recent book with the words ‘The greatest change in the way of doing church since the Protestant Reformation is taking place before our very eyes.’⁵⁴⁰ He talks about ‘the constant need for new wineskins,’⁵⁴¹ whereas in reality he has only gone to the basement to pull out some old skins that were discarded many years ago by the church, at large. The cover up is phenomenal, to say the least, yet the church has once again hidden its head in the sand like the proverbial ostrich and swallowed this hoax. On the other hand, perhaps the whole return to the Latter Rain Movement is not surprising since Bill Hamon began attending a Latter Rain Movement church in 1952, was prophesied over,

attended a Latter Rain Bible College in Portland, Oregon and then attended the Crescent Beach Conferences, which taught the function of prophetic presbyteries. He was one of two in the whole year of 1953 who was prophesied over.⁵⁴²

Anyone studying the Latter Rain Movement cannot help but be struck by the characteristics, which made it distinctive. It began with a renewed emphasis on fasting and prayer, at that time stirred up by Franklin's Hall book *Atomic Power with God and Fasting and Prayer*. Fasting and prayer was stressed in all the early writings of these movements. Prophecy took on a new dimension of importance for the outpouring of the Latter Rain was claimed as the fulfillment of a prophecy given many years previously, during the Azusa Street days.⁵⁴³ The Brownsville Revival was claimed to be the fulfillment of a prophecy given by David Yonggi Cho.⁵⁴⁴ The Toronto blessing claimed to be in fulfillment of prophecy given as well.⁵⁴⁵ It is also obvious from all reports that the links between Toronto and Pensacola are very strong. The evangelist Steve Hill has acknowledged that he had spent considerable time with a leader of the Toronto movement at the Holy Trinity Brompton church in London. When *Charisma* magazine endorsed the Brownsville revival they linked it implicitly with Toronto under the headlines, *Toronto Blessing Spreads Worldwide*. The question that has to be asked in relation to the Latter Rain, is can something that started as a result of a divine prophecy, come to such a devastating end, and ruin so many lives? History tells us it did. The prophetic words of the Latter Rain soon developed into personal prophecy. However many prophecies simply dealt with personal aspects of individuals lives. Mrs. Myrtle Beall is one example, she had hands laid on her and the prophecy was that what was happening in Saskatchewan would also happen for her in Chicago.⁵⁴⁶ As she returned she claimed it and it did indeed

happen. Likewise in the days of the Third and Fourth Waves, prophecy has become a focal point in ministry and personal prophecy is extensive. Peter Wagner is said to have prophesied over thousands.⁵⁴⁷ In their meetings it is nothing to start the preaching time with an hour of personal prophecy sometimes of the wildest kind of nature.⁵⁴⁸ As the new movement of the prophets arose a few years ago, many if not most of the prophecies became of a personal nature given in public and often accompanied with the laying on of hands. Here was the restoration of the gifts especially the gift of prophecy.⁵⁴⁹ Why prophecy is picked out of the list is never really explained. Many, if not most of them were and are 'Thus saith the Lord' type of prophecies which obviously carry a significant weight.⁵⁵⁰ It made them almost equivalent to the command of the Lord. This again comes directly from the Latter Rain Movement, which in the days of that movement was what caused so much personal grief to many as has been pointed out.

As the writers began to move towards the apostolic idea, which was a logical progression, since they were going in the reverse order of the Ephesians 4:11 passage. They appointed many to apostolic leadership, which to a very large extent was simply, although not initially but certainly evident in their later writings, indicative of a shift from denominational leadership to autonomy of the local apostolic leadership.⁵⁵¹ This again was a strong emphasis of the Latter Rain movement. It was this, which was supposed to bring about a worldwide revival and sweep multitudes into the kingdom of God and bring about the return of Jesus Christ. The five-fold ministry they claimed and proponents still claim must be complete before Jesus can return. As we examine the pronouncements of these last two waves, they are always declared as new truth. These new truths very

quickly become equivalent to, if not superior to, the completed canon of Scripture.⁵⁵² The revival they state will be short but will be the prelude to the rapture of the church.⁵⁵³

The revival of what is termed the Ascension Gift Ministries refers exclusively to Eph 4:11, which makes way for the scriptural basis for the Prophet and the Apostle.⁵⁵⁴ The Third and Fourth Waves teach that the world will be conquered through an elite group of Overcomers who produce signs and wonders unlike anything ever seen, even in the early church by the Apostles. They believe this will lead to the greatest revival of history, the end time harvest when billions of souls will be won to Christ.⁵⁵⁵ The last two waves of the Spirit have further copied the Latter Rain movement, in that the office of the Prophet embodies all other ministries except the office of the Apostle. There were three classifications of Prophets those, which were local, those who were translocal and those who were extraordinary.⁵⁵⁶ The key ministry of the apostles however was to establish churches. Both the prophet and the apostle were traveling ministries. The restoration of the fivefold ministry will bring unity to the church and in their understanding and teaching and those involved will become the Overcomers the Manchild, the Manifest Sons of God.⁵⁵⁷ Finally to the Latter Rain movement was added the dimension of praise, praise that unlocks the door to God.⁵⁵⁸ This too has been adopted totally by the last two waves.

As one examines the Shepherding Movement their key elements have also been adapted wholesale. Churches became part of an association of leaders and churches that submitted to the five key men. It was something, which grew quickly.⁵⁵⁹ They taught that spiritual independence leads to anarchy. Tithing, obedience to covenantal laws and often, home cottage meetings must be strictly complied with. The process of submission was in fact a

pyramidal structure. People in this system were supposedly protected under the authority of the head person and unprotected if they were not submitted.⁵⁶⁰ The key question was the integrity of the shepherds. Here again the key Scriptural passage was Eph 4:11 except that the emphasis now was on the teacher, but still in their structure and writing the apostle and prophet were translocal. The key issue was ecclesiology.⁵⁶¹ Jesus was in heaven; the church would bring in the end time. The fundamental building blocks were the groups or cells led by shepherds. This seems to be part of all the churches in the Third and Fourth Waves. But the difficulty was and is they have no structure to adjudicate grievances and disputes, there is no church polity. The qualification for leadership was that one had to be head of a community or the elder of a grouping, or an apostle who was translocal. The clear example of this was Don Pfotenhauer who having become a member of the Fort Lauderdale Five's secret council in 1977 went on to become the apostle and the spiritual covering of Maranatha Christian Church. The Third and Fourth Waves have adapted this type of structure in their leadership patterns and their church cell based structures.

The Prosperity movement grew out of the healing ministry of people like A. J. Gordon, A. B. Simpson, Aimee Semple McPherson. Certain people like Kenneth Hagin, Kenneth and Gloria Copeland and Jerry Savelle changed it to a name it claim it movement which evolved into Positive Confession and Word Faith, thus people were told 'say it, do it, receive it, tell it.' The key again was personal revelation as opposed to exegesis, thus the key became personal revelation from God that tended mostly to eisegesis. The returns on such faith were supposedly 100 – 1. This eventually degenerated further until men became little gods Jn 10:31-39, 2 Pt 1:4 thus deifying man. This too is now present in the

Third and Fourth Wave proponents. Clive Pick is a clear example of a recent so-called Prophets in this health and welfare concept. Whereas most will not recognize the theology, this is really Dominion Theology. Instead of looking for Jesus, they are claiming that by their insistence that they can speak anything into existence, thus they are becoming folk who act out the role of God. It is the strong dominion mindset and the increasing prevalent teaching on the believers' god-likeness that will eventually draw a bulk of the Positive Confession people into the Kingdom Now camp. Gary North in his book *Unholy Spirits* demonstrates how the reconstructionists have influenced the charismatics and more especially the Positive Confession Movement without being aware of the historicity of the Dominion Theology.

Some of the charismatic groups believe in tightly knit church covenants. The reconstructionists have been the major theologians of the biblical Covenant. Other charismatics have preached personal financial victory and health through prayer and by obeying God's 'principles,' the reconstructionists have been the major defender of the continuing legitimacy of God's law in the New Testament times. Some of these 'positive confession' charismatics (also called 'word of faith') have begun to preach that the optimism which God offers to individuals also applied to God's other covenanted association; families, churches, And civil governments. This represents a major break with the traditional pessimistic eschatology of fundamentalism, called dispensationalism. These charismatic leaders have not self consciously made the break from premillennialism to postmillennial optimism, but the term 'dominion' implies it. Again, the reconstructionists are the only Protestant theologians to have forthrightly preached postmillennialism after 1965. Thus, the ideas of reconstructionists have penetrated into Protestant circles that for the most part are unaware of the original source of the theological ideas that are beginning to transform them.⁵⁶²

The concept of dominion fits the Positive Confession mold. If all that is necessary for the Church to take dominion is to speak and act in faith, then the only problem is to get enough Christians to do so. While Positive Confession has no definitive

eschatology, it has established certain teaching that prepares Christians to accept Dominion Theology. There is no question we have seen the return of these three old movements again. Unfortunately many do not recognize them, since they have no knowledge of Church History. Unfortunately many of the Third World Christians are first generation believers easily swayed by that which sounds logical and seems to have Biblical foundation. May God help us all.

CHAPTER NINE

REFLECTIONS AND CONCLUSION

9.1 The Work of the Holy Spirit in Scripture

The Pentecostal foundation is firmly founded on the truth that it is the Spirit who performs the act of regeneration in the life of a believer. Jesus enunciated this in his conversation with Nicodemus. Classical Pentecostals believe in a separable and subsequent experience called the Baptism of the Holy Spirit. This is the infilling of the life of a believer with the Spirit, not in terms of life but in terms of power. This power is necessary for the outworking of the great commission given by Jesus to his disciples. John the Baptist had declared these two aspects of ministry in that he declared Jesus was the Lamb of God that would take away the sin of the world Jn 1:24; also that He would baptize with the Holy Ghost Jn 1:33. John affirmed that personal salvation, the Spirit coming to live within one's life, cannot take place until Jesus had ascended which indicated a finished work Jn 7:37-39. At His ascension Jesus presented to the Father his own blood and it was accepted Heb 9:24.

The Holy Spirit was with the disciples during the earthly ministry of Jesus, as he had said in Jn 14:16-17. This was made possible because Jesus was with them in person and because he was fully endued with the power of the Holy Spirit. The Gospel affirms that people were saved during the life and ministry of Jesus Lk 10:20; Jn 4:41, 15:3,15-16; 17:6, 9,15; 17:6. When Jn 20:22 says Jesus breathed on them, he gave them life in a new sense, for the Spirit was now no longer just with them but actually in them, so the

implication is clear. After His death and resurrection Jesus must have ascended to the Father to present his own blood, and having been accepted could then return to breathe into the disciples the life giving Spirit. The Greek clearly indicates that this is an ascension prior to the visible one spoken of in Ac 1:9. This is strengthened by the command to Mary, 'do not touch me,' for as Dodd says, 'he has a 'feeling' that there is something indefinably first hand about this. It stand in any case alone.⁵⁶³ This experience of the Spirit for the disciples was certainly separate and different from the experience on the day of Pentecost. The thesis has outlined that the first is a life experience and the second is a power experience. Max Turner says that the Jewish reader would certainly understand the insufflations of the Spirit.⁵⁶⁴ These factors clearly support the Pentecostal position of a separable and subsequent activity of the Spirit in the hearts and lives of believers. Jesus Christ was also the one who completely fulfilled the duties of the High Priest of the Old Testament, and also brought to a completion the major feast days of the Jewish people 1 Cor 5:7, 1 Cor 15:23. Thus Scripture clearly shows that there are two experiences of the Spirit for the believer.

The thesis concludes that since the record of Luke, there is no question that for the early believers the issue of the Baptism of the Holy Spirit was separable and subsequent to regeneration. The only issue that remains is whether this is a legitimate experience for the present day. This thesis shows that it was and is not a question for those in the Classical Pentecostal Movement, neither for those in the Charismatics or Neo-Pentecostals Movement. Some did indeed raise the issue of whether tongues were the initial evidence, but even these individuals were few in number. However with the advent of the Third and Fourth Waves the question has been raised because the proponents of the last two Waves

declare that there is no subsequent experience of the baptism. They declare there is simply one experience of regeneration. Despite the fact that the Third Wave people want to call themselves Pentecostal, they have chosen a doctrinal position which is the complete reversal of the Pentecostal position. They also therefore deny a separate experience of the Baptism of the Holy Spirit that has been the hallmark of Pentecostal believers worldwide since the outpouring of the Spirit in 1906.

This forces a fresh examination of the Lukan background as to whether Luke affirms or denies what has been called the issue of separability and subsequence. More and more scholars are advocating that Luke clearly outlines a second work of God within the life of a believer. This has been outlined in this thesis as the clear definition of the life of Christ and the power of Christ manifested in a believer. The thesis examined five major passages in Acts showing without question, that in three Ac 2; 10; 19 the evidence of the experience of the Baptism of the Holy Spirit with the initial evidence of speaking in other tongues is clear cut. The Baptism of the Holy Spirit is not only a secondary work of the Spirit in the life of a believer but also speaking in other tongues accompanies this as the initial evidence as given by the Spirit. The two remaining passages in Acts 8 and 9 are clear in their advocacy of a second work of the Holy Spirit, however not definite, in relation to the evidence of speaking in other tongues. Howard M. Ervin makes a clear case for this position over against James D. G. Dunn.⁵⁶⁵ The fact is that still around the world today, there are men and woman who are saved and then filled with the Holy Spirit, who do speak in other tongues as the initial evidence of that infilling. While not allowing for practice to dictate doctrine, it does indeed bear witness to the fact that what happened in the Luke, was evident in the Classical and Charismatic Waves and is still valid today.

The Third and Fourth Wave have chosen a different theological stance yet desperately want to be included as a Pentecostal Wave of the Spirit.

9.2 Genuine Waves of the Holy Spirit

A century has now passed since the beginning of the Classical Pentecostal Movement and almost half a century since the beginning of the Charismatic Movement or Neo-Pentecostalism, giving adequate time for reflection and assessment. Both of these movements have been thoroughly studied and examined by historians and theologians. It would be reasonable and fair to conclude that both were historical since their historicity is without question. Both movements clearly arose from a desire within the hearts of men and women for a greater outpouring of the Holy Spirit that would satisfy the longings of their hearts. The initial Classical Pentecostal move of the Spirit arose as a distinct outpouring of the Holy Spirit during what might be termed the latter part of the Holiness era. The terminology of the Baptism of the Holy Spirit was already in use but in a very limited circle of theological groups. However, the concept of the Baptism of the Holy Spirit with the initial evidence of speaking in other tongues was as yet not a part of the theological thinking. When this move of the Spirit began and people so endowed spoke in other tongues, those involved immediately associated it with the New Testament Pentecostal experience. Initially those in Bethel Bible College had been searching for the evidence of being filled with the Holy Spirit from the book of Acts.⁵⁶⁶ Once this began to be evidenced in the lives of people, it soon became the common occurrence in those filled with the Spirit. People thus sought for an experience with the Spirit of God that would be accompanied with the initial physical evidence of speaking in other tongues. This

experience became a divisive element as the established churches for the most part rejected the Baptism of the Holy Spirit especially the necessity of the evidence of speaking in other tongues. As a result people were driven out of many denominational churches. They formed independent groups of Spirit-filled people. Eventually, in the United States, a large number of these people very reluctantly formed a fellowship for the preservation of unity and the establishment of common bonds for the ongoing of the work. They needed to buy printing presses to print their publications, to establish Bible Schools for training, to regulate doctrine, and to formulate regulations for ordination. This group became the Assemblies of God, which has prospered, grown and developed phenomenally.⁵⁶⁷ This outpouring of the Spirit was not confined to the United States but spread very quickly to almost every continent.

In the beginning few questioned the aspect of the initial evidence. In general such was accepted as indeed the necessary initial evidence of being filled with the Spirit. The Assemblies of Sweden and the Elim Assemblies of Great Britain from their inception stated that speaking in tongues was but one of the evidences of the baptism of the Holy Spirit.⁵⁶⁸ It was also the conviction of some in the very early days of the outpouring that the tongues were an actual language, as a result of which the recipients were enabled by the Spirit to minister in another country where they could immediately speak the language of that country.⁵⁶⁹ This very quickly proved incorrect and the idea faded from the scene. There were few academics in this early group of people, so few questioned whether the exegetical truth of what they declared was correct. The final historical factor that must be noted is that this initial Wave of the Spirit resulted in the immediate growth of a

phenomenal missionary thrust worldwide. The results are still evident and continue to expand in many areas of the world.

When the Charismatic outpouring took place, the Pentecostal Movement had been developing for almost sixty years. There had already come an amelioration of the attitude towards Pentecostals. Though denominational churches still disregarded the Pentecostal Movement in general there was no longer as much antagonism. The denominational churches simply rejected those who preached and taught the baptism of the Holy Spirit with the speaking in other tongues. However, the Charismatic outpouring under the divine hand of God flooded the mainline churches of almost every denomination. Chapter Three outlines how God did this through a number of individuals. It was again a unique move of the Spirit of God. Pentecostal people were surprised that the Spirit would move in churches that did not believe and had opposed Pentecostalism for so many years. The amazement was heightened when the Spirit was also poured out in the Roman Catholic Church. The facts speak for themselves; it was a genuine outpouring of the Spirit in virtually every denomination.

Since this experience of the Spirit had been present for some sixty years there was not now the same resistance as before. Nevertheless most denominational churches were not happy. Some churches sought to integrate the experience within their own ecclesiastical boundaries, but experienced great difficulty. For the most part they allowed such to continue as a separate entity, hoping that in time it would disappear. Some churches asked those so inclined to leave quietly. The Roman Catholic Church for many reasons sought to contain it within their own denominational structure.

History records that everyone who came into this Pentecostal experience expected to and did speak in other tongues, as had been the classical Pentecostal tradition. Again it was this experience, which caused so many to be thrust out of their churches. As time progressed many watered down the experience, perhaps to make it more amenable to the church, or perhaps seeking to cause fewer disturbances within their own circles. As time progressed, the distinctiveness of the Baptism of the Holy Spirit with the initial evidence of speaking in other tongues lost its cutting edge in many of these churches. However, wherever this move developed and grew tongues was retained as the initial evidence of the Baptism of the Holy Spirit.

Many of those who came into the Baptism of the Holy Spirit during the Charismatic Wave stayed within their own churches and denominations or at least tried to work out a satisfactory solution. Others left their churches and denomination, some finding their way into established Pentecostal churches. Others established small independent prayer or house fellowship groups. In time, often the independent groups of people became unsatisfactory because of lack of teaching and pastoral leadership. Those who did remain within their own churches and denominations often found increasing difficulty in maintaining their own experiences. The clergy also found increasingly difficulty in maintaining their own congregation with what was still considered a divisive element within. Those who joined with Pentecostal congregations, found acceptance, but often the Pentecostal denominations discovered that these new Pentecostal believers were not very amenable to being taught. They, like the initial Classical Pentecostal believers, believed that being led by the Spirit was more important than rules and regulations, which had developed in most Pentecostal denominational church after sixty years of ministry. It is

very evident that both of these outpourings were the direct response of God to the hunger of man for the things of God, and not the work of men. A theological formulation took some time to develop, as it always does with any new move of God. The new aspect of speaking in tongues was accepted as the initial evidence of the baptism and continued to be so generally.

Some maintained there were other evidences of the Spirit, yet they still looked for the initial evidence of speaking in tongues. The Classical Pentecostal movement had resulted in a major missionary thrust that diminished to some degree with the Charismatic move. The reason may well have been that many denominations had their own denominational missionary programs, which were not really enhanced by those who had been baptized in the Spirit, because they were seen as divisive rather than a blessing to the denominations.

9.3 The So-Called Waves of the Holy Spirit

Whereas we do not have a large time span of history to examine these waves, there is enough writing, development of thought and background to make some very clear conclusions. Perhaps the very thing that has aided this is the prolific writing of their leaders, which shorten the time needed to make an assessment. In the 1980's the Signs and Wonders Movement became prominent. This nomenclature was changed in 1983 to The Third Wave.

The emphasis began to be on signs and wonders, which were now expected in ministry because of the resurrection power of Jesus Christ evident in believers. Both the co-leaders of this movement C. Peter Wagner and John Wimber were non-Pentecostal. In fact perhaps they had been anti Pentecostal until miraculous incidents happened in their

lives to change their way of thinking. The outcome however has indicated that they did indeed retain their bias against a Pentecostal position of a separate and subsequent work of the Holy Spirit following conversion. The words that appear often in their writings are compromise and concession or even more telling 'we want the same kind of power that we have seen in the first two waves in our traditional evangelical church, without making our churches and denominations sick.'⁵⁷⁰ Indeed this has been the pattern, with the clear result that we have those who are called Pentecostal groups who are not Pentecostal in doctrine at all. When reading their material one gets a definite sense that they want their cake and they want to eat it too. They declare that all of the gifts are for the believers but there is no need for the baptism of the Holy Spirit.

More recently the Fourth Wave has been introduced as the Apostolic-Prophetic Wave. This stems from the same key people and has therefore the same doctrinal basis. Its emphasis is the restoration of the Prophet and the Apostle, both of which they assert stem from the Biblical base of Eph 4:11-12. The claim by the proponents is that when these two offices are reestablished, the church will be made ready for Jesus to return.⁵⁷¹ Their claim does not take into account the fact that Paul in the Ephesians passages and in the Corinthian passages, when dealing with the same material, is most probably dealing with gifts as opposed to offices. The Fourth Wave advocates a move from a denominational setting to an apostolic setting, which works in association with networks rather than within any denominational structures.⁵⁷² It is in one sense an independent move that allows churches and people to do things independently of a denominational structure altogether. This in their understanding brings a new liberty for the work of the Spirit. Apostles are in their context called of God but appointed by men. The major problem

with this wave is their eisegetical understanding of the passages of Scripture, which they choose to use as their platform for the development of their ideas. This thesis concludes that neither the Third Wave nor Fourth Wave are genuine Waves of the Spirit, nor are they Pentecostal in doctrine.

9.4 The Restoration of the office of the Apostle and Prophet

The Third and Fourth Wave proponents have indicated the necessity of the reestablishment of the office of Apostle and Prophet. This is necessitated because if the five-fold ministry Eph 4:11 is not fully reinstated the church cannot be made ready for the return of Jesus Christ. The concept of the necessity of the office of the Prophet was established first in the 1980's followed a decade later by the office of the Apostle. Wagner says 'the prophet first had to open the curtain of God's key revelation to key church leaders, allowing them to look through to see that when the apostles came, it was truly something the Spirit was saying to the churches.'⁵⁷³ Bill Hamon insists that both offices are necessary for the church to function properly.⁵⁷⁴ The Third and Fourth Wave insists that all people are prophetic. They are forced into this concept because Paul says in 1 Cor 12 and 1 Cor 14:1,39 that all people can prophesy. However, this then necessitates a differentiation between the gift of a Prophet and the gift of prophecy. Whereas the Third and Fourth Wave seek to limit the gift of prophecy to the biblical pattern of edification, exhortation and comfort, they do not limit the prophecies of the Prophet. So in reality many prophecies become personal prophecies to individuals. These are often spoken in public, obviously putting the individual on the spot, because nobody wants to prove the prophet wrong. Many times what happens is that when the prophecies do not come true,

then the individual seeks to make them come true, often resulting in great difficulty. The difficulties surrounding these concepts are many, since the Bible gives no indication that Paul established prophets in every church. We have also very few indications of personal prophecy in Scripture. Agabus is quoted most often in relation to personal prophecies. His prophesy concerning the famine was correct, but it was national rather than personal. His prophecy concerning Paul was not prophecy in that Paul already knew that what he prophesied was going to happen. This would be better classified, as confirmation of what Paul knew. The fact is, that in the development of this gift and office, the proponents have by passed the very legitimate development of the gift of the Word of Knowledge or the gift of the Word of Wisdom.

Wagner states that the gift of the Apostle is given to the one who has ‘special ability given of God to assume and exercise leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneous recognized.’⁵⁷⁵ There is no basis for this in Scripture regardless of how one examines and interprets the passages in the New Testament. Thus, this is conjecture on the part of Wagner but suits his desire to change the way of governing churches. Since the Church generally has equated the term Apostle with that of missionary, Wagner then has to indicate that this is not so. He does so by stating that the missionary is different than the Apostle in that he ministers in a cross-cultural setting.⁵⁷⁶ The office of Apostle is also territorial in that God assigns spheres or regions to these Apostles. Some are regional and some are international. This is further developed into various categories of Apostles such as horizontal and vertical depending on the situation in which the Apostle operates.⁵⁷⁷ The office of the Apostle is absolutely essential in that they are endowed with the special power of God to overthrow

demonic forces that reside in cities. This power is not available to those who hold the other four gifts or offices.

There is a great divide between those who accept this viewpoint and almost all others. It would appear Apostles are a structured governmental authority, although such is claimed to be very untrue by the Third and Fourth Wave. They certainly are in churches where they rule the boards of deacons or elders; likewise the people are totally subject to their vision and goals. The problem is that their assumptions cannot be found within Scripture certainly they are not conforming to a known New Testament pattern.

The gift to the church of the Apostle and the Prophet is clearly mentioned in Eph 4:11. There were Apostles other than the twelve, but the Third and Fourth Waves have developed these gifts into offices and functions within the church that cannot be supported by Scripture. The concept of the restoration of these offices is not even new since these concepts were present many years ago in the (New) Later Rain movements.⁵⁷⁸

9.5 The Absence of Hermeneutics in the Last Two Waves

Pentecostals have not been concerned with hermeneutics over the years, but over the last few decades this has changed. Today we have many scholars functioning in Pentecostal truth hermeneutically. This has been clearly recognized. Unfortunately the Third and Fourth Wave writers, who are prolific in their writings, have returned to the place where they do not bother with hermeneutics, feeling rather that they are led by the Spirit and have the rhema word from God. Although full exegesis is time consuming and detailed, the basic principles are easily applicable. Exegesis demands an understanding of the text in the context in which it is stated, and then an application of that truth into a present day

context. Truth should not be changed in contextualization, neither should it be changed to make it more palatable, neither should we be able to adjust it because we have had a word from the Lord. Yet, these authors in the Third and Fourth wave do change and adjust truth in this way continually. Perhaps missiologists have not helped in some of these areas as they have sought to contextualize Scripture. C. Peter Wagner is a missiologist by training. The question always needs to be asked and must be asked, which is authoritative, the Bible or a receptor culture? For many writers today the swing of the pendulum is towards the receptor culture. The problem then arises: is there any base standard on which to build principle and truth. It has been stated that the priority of the text diminishes progressively as one moves away from a high view of scriptural authority.⁵⁷⁹

If there are no absolute truths, then we are free to identify and interpret religious truth for ourselves. Truth then is sacrificed on the altar of relevance.⁵⁸⁰ The Third and Fourth Wave writers have sacrificed truth for a communication of truth as they see it. This introduces doctrinal error very quickly into the body of Christ. In a careful reading of many of the books written by the Third and Fourth Wave proponents, a close examination of a few indicate very clearly that the authors are eisegetical. There is enough truth to be like the lure for the fish but the error is the hook that takes hold and eventually drags the fish out of water leading to inevitable death. There are a number of common characteristics, which are evident.

1. They consistently quote each other, thus minimizing the reliability.
2. They make veiled threats, and even sometimes state that if you do not agree with what is being said, you are grieving the Spirit or will be

condemned by the spirit. For example, 'We are at divine risk if we do not agree.' 'If we honor the Apostle, we honor God.'⁵⁸¹

3. They use verse or word similarity to propose similarities in truth. In actual fact the verses or words chosen do not uphold the truth proposed.
4. The Biblical references that are given very often do not state what the author claims. This is misleading. The references that are given often just do not apply to the point in question.
5. In an attempt to emphasize the restoration of the Apostle or the Prophets, the Third and Fourth Wave totally exaggerate what they intend to say, 'the prophetic- apostolic movement will be greater than all previous restorations combined.'⁵⁸²
6. They generalize many times which in turn nullifies the ir expressed points.
7. Statistics quoted often do not tally with the actual facts. It appears that these authors copy other authors, who copy other authors and no one stops to evaluate the correctness of the statistics given.
8. Statements like 'prophetic praise jams the communication channels of the enemy'⁵⁸³ sound wonderful but have no Scriptural basis. Statements like 'The harvest cannot be brought in apart from this foundational office of Apostle'⁵⁸⁴ cannot be substantiated.
9. The prophecies talked about are almost equivalent to divine fortune telling.
10. The desire to go independent is because they believe that independence from the governance of denominations will automatically bring tremendous growth. Whereas this may be evident in a number of churches,

this is not an overall pattern. Perhaps we have rather some leaders who are using good business practices to run the church. The fact that the Vineyard church very quickly became a denomination spoils the pattern, but it is remarked that Wimber was very hotheaded. The suggestion left is that maybe indeed Wimber made a mistake in forming a denomination.⁵⁸⁵

11 The inclusion of some very well know mega churches, whether Pentecostal or not is their desire to be all-inclusive and not miss anyone and not aggravate anyone.⁵⁸⁶ Certainly even this principle is not Scriptural.

12 They switch from democracy to dictatorship in church leadership. However, no account is taken of the fact that because some major difficulties arose in dictatorship type leadership churches, there was a clamor some decades ago for a more democratic system with governing boards and elders.

13 Statements such as ‘we know that apostles are appointed to a given territory or region’ or ‘only God makes these appointments’⁵⁸⁷ often lack any Biblical basis. These may sound plausible but have no Biblical basis.

14. Prophecy becomes personal, so that the statement is made that Bill Hamon has prophesied over multiplied thousands of people.⁵⁸⁸ Obviously if people need this personal prophecy to direct their lives, something drastic has happened to the personal access each individual has in terms of the priesthood of every believer.

15 Some of the writers deal with exaggerated ideas, such as the idea that iniquity is passed down through the bloodline and that generational sin and iniquity are different things altogether.⁵⁸⁹ Such has no basis in the Word but are simply ideas.

This thesis point out that these characteristics raise major questions about the doctrine and teachings of the Third and Fourth Waves. The total exclusion of any tenet on the Baptism of the Holy Spirit with or without tongues in this list indicates what is evident. The Third and Fourth Wave writers, scarcely touch on the Pentecostal doctrine, which in reality they have rejected. They do not want to publicize this fact regarding doctrine because those who follow them are for the most part Pentecostals and Charismatics. However, they still claim to be Waves of the Spirit in line with the previous ones, which in fact they clearly are not. The material that the Third and Fourth Wave writers publish is also simply not exegetical, thus any concept of hermeneutics has evaporated.

9. The Inclusion of Failed Spiritual Movements

Perhaps the most amazing factor is that, consciously or unconsciously, and I think it must be the former; the Third and Fourth Wave have adopted the positions of the (New) Latter Rain, the Shepherding Movement and the Prosperity Movement. They have done this rejecting, however, the clear doctrinal stand of the Pentecostal experience subsequent to a salvation experience with the speaking in other tongues. This Pentecostal stand was very much a part of the (New) Latter Rain, and of the leaders of the Shepherding Movement, but perhaps not so true regarding those of the Prosperity Movement. Since C. Peter Wagner is a professor and has been for some time at Fuller Theological Seminary, he is

not unaware of these movements, in fact sometimes he mentions these movements, albeit briefly. Since the (New) Latter Rain, the Shepherding Movement and the Prosperity Movements came into being enough time has been given us to evaluate their contributions or otherwise to the religious scene. A clear unbiased examination reveals a sad scene of disarray, which followed these three movements within a short space of time. The Third and Fourth Waves propose nothing new despite the fact that they claim that what they propose is something new. This in reality is untrue. They have copied almost exactly the ideas and concepts of the (New) Latter Rain. The (New) Latter Rain emphasized the ascension gift ministries of the Apostle and Prophet. They talked about bringing in the kingdom by this new Wave that would gather all Christendom together under one banner, uniting the church so that Jesus could come back again. They eschewed denominationalism and spoke of independent apostolic networking, which was of the Lord. They believed and practiced personal prophecies to a very great degree. They believed in fasting and prayer as being the answer to everything that God wanted to do. One of their key booklets *The Feast of Tabernacle* highlighted the feasts of the Old Testament and changed the eschatological dimension, believing that a new breed of regenerated youth would bring in the Kingdom of God upon earth.⁵⁹⁰ The Apostles and Prophets were trans-local, having jurisdiction over other assemblies wherever the assembly might be located.⁵⁹¹ They believed that the new music of praise and worship would unlock the door to God and Heaven's blessing. All these aspects of the Latter Rain are clearly evident in the Third and Fourth Waves.

This thesis indicates clearly that these Waves have also assimilated the doctrine of the Shepherding Movement which also choose Eph 4:11-12 as their basis and applied to a

strong shepherding concept stating that everyone needed a shepherd. This is very similar to the cell structure of most if not all of the Apostolic Prophetic churches. The leaders of the Shepherding Movement believed in trans-denominational ministries of the leaders so that it too was a type of a pyramidal movement as is the Apostolic Prophetic Wave. In the present Wave the Apostle is the head of the five-fold ministry structure, with all others below in the structure. Unfortunately again this Shepherding movement fell into disrepute because of the strong thrust in regards to discipleship. Whereas it is carried on in measure, in some avenues, the church as a whole repudiated it very quickly as being unscriptural. Even its leaders recanted of what had been said that was unscriptural. Those who have studied the movement say, in reality it was rooted to a new issue in ecclesiology, thus their different view of the Kingdom of God.⁵⁹²

The Prosperity Movement began as a Divine Healing Movement but quite quickly moved into a Health and Wealth Movement. Healing which obviously is very biblical, was associated with some very well known names but came into difficult times when some people like John Alexander Dowie preached that all sickness was of the devil and that all one needed was faith. This obviously drove people to a position where if one did not get healed, one did not have faith. Thus it became popularized as a name it claim it doctrine. Whereas faith is undoubtedly a very important proponent in healing, lack of healing does not necessarily indicate lack of faith. In itself this did not draw a great deal of attention, but when Kenneth Hagin, and his son and daughter-in-law, Kenneth and Gloria Copeland came into prominence the name it claim it concept quickly became attached to material wealth.⁵⁹³ Thus the verse ‘Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth’ 3 Jn 2, suddenly took on new meaning. If one

had faith, one could claim material possessions and financial prosperity even as ones soul prospered. It really meant that if one believed in their heart, one could say it with their mouth and it would happen. It reached some bizarre proportions, so that some TV evangelists prospered greatly while individuals gave, expecting vast returns, but really received little if anything in return. The principle was obviously not scriptural. Yet this too has found resurgence among the Fourth Wave people. Again it is being said that the problem is that if anyone has not claimed financial blessing by faith it is our own fault for it could be ours in reality. However since this concept is not Scriptural this too will fade before too long.

9.8 Conclusion

The thesis therefore concludes that whereas the First and Second Waves of the Spirit were genuine outpourings of the Holy Spirit, the Third and Fourth Waves are not genuine Spirit outpourings but were conceived and concocted by man. Since the last two Waves are also not in line theologically with the first two, they do not merit the name Pentecostal. The reason being that they deny the Pentecostal truth of separability and subsequence having returned to a pre-Classical Pentecostal theological stand. Their emphasis on signs and wonders and the restoration of the Apostolic and Prophetic office again is not correct according to Scripture. Their writings for the most part are eisegetical leaving much to be desired in their interpretation of Scripture. They are in fact false prophets who have not stood in the counsel of God but have spoken out of their own imaginations. The proponents of the Third and Fourth Waves are repeating the doctrine and practices of movements that failed and left many casualties along the way. This is

reprehensible. A large percentage of the people they are ministering to, do not have the background to know and recognize the wholesale repetition of the so-called moves of God that have failed. Many of the Christians in the Third World are first generation Christians who have no background to evaluate such things. The published material is subtly laced with Biblical phrases which sound totally biblical to the unsuspecting, so that many readers are duped into swallowing what seems to be truth. It is my opinion that those who seek the moving of the Spirit and seek to propagate such need to find themselves a solid biblical basis which cannot be refuted. The New Testament and the Apostle Paul spent much time in teaching the Church the necessity of refuting error both within and without the church. Peter in his second epistle spoke of the great danger of false doctrine within the church. We face the same problem today with the Third and Fourth Waves, and someone needs to warn the church and unashamedly proclaim the truth. A critical analysis of the Third and Fourth Waves shows them to be in error, non-biblical and not in line with the previous two Waves of the Spirit. The warning needs to be clearly sounded in the church today.

ENDNOTES

¹ Hildebrandt (1995:18-19)

Hildebrandt says: The first occurrence of $\text{rû}^{\text{a}}\text{H}$ in the Hebrew canon is in Genesis 1:2, where the phrase ‘and the Spirit of God [$\text{rû}^{\text{a}}\text{H} \text{ ’élôhîm}$] was hovering over the waters’ indicates the presence of God in creation

² Hildebrandt (1995:20)

Here a distinction must be made between the wind simply as a cosmological force and the breath of Yahweh, which is at times equated with the $\text{rû}^{\text{a}}\text{H} \text{ ’élôhîm}$

³ Hildebrandt (1995:24)

From the period of the judges to the era of the monarchy, the activities of the $\text{rû}^{\text{a}}\text{H}$ continues to be evident. In 1 Samuel, the coming of the $\text{rû}^{\text{a}}\text{H}$ on Saul is evidenced by a two-fold consequence. First Saul prophesies when the $\text{rû}^{\text{a}}\text{H} \text{ yhw}$ rushes on him (cf. 1 Sam 10:6,10;11:6;19:20,23; Judges 14:6, 19; 15:14), second, Saul is changed by the $\text{rû}^{\text{a}}\text{H}$ (10:6)

⁴ Swete (1931:3) also Hildebrandt (1995:22)

“But when the need for assistance in leading Israel becomes evident, Moses is directed by Yahweh to call seventy elders and leaders together who then have the $\text{rû}^{\text{a}}\text{H}$ out upon them (Num 11:16-7, 24-26). The $\text{rû}^{\text{a}}\text{H}$ that is understood to be on Moses is now distributed among the seventy elders. In this context Moses expressed the programmatic desire that Yahweh place the $\text{rû}^{\text{a}}\text{H}$ on all God’s people (11:29).

⁵ Keil & Delitzsch (1962:Vol 5, 1265-66)

⁶ Hildebrandt (1995:23)

⁷ Keil & Delitzsch (1962:Vol II,46)

⁸ Hildebrandt (1995:27)

⁹ Hildebrandt (1995:27)

Here the nature of $\text{rû}^{\text{a}}\text{H}$ and the prophetic word is evaluated by determining whether prophecy is inspired by Yahweh or by a lying $\text{rû}^{\text{a}}\text{H}$. (cf. Mic 2:7)

¹⁰ Hilderbrandt (1995:26)

As noted previously, the rû^aH ywh is shown to be active in the Elijah and Elisha narratives. Concerning Elijah, Obadiah queries where the rû^aH may carry Elijah.

¹¹ Hilderbrandt (1995:32)

¹² Hilderbrandt (1995:58)

‘Breath is God’s gift that initiates life and respiration. Isaiah 57:16 includes both terms: ‘I will not accuse forever, nor will I always be angry, for then the spirit rû^aH of man would grow faint before me – the breath nûšāmâ of man that I have created. If a distinction is to be made between the terms, rû^aH would be considered as featuring the dynamic vitality of life, while nûšāmâ distinguishes between life and death.’

¹³ Hilderbrandt (1995:56)

¹⁴ Hilderbrandt (1995:94-95)

Here the author deal with the concept of a ‘New Spirit’ in great detail. So that even though the prophets had in measure avoided the term rû^aH, Ezekiel introduced it again in relation to the new hope ‘I will give you a new heart and put a new spirit rû^aH in you; I will remove from you your heart of stone and give you a heart of flesh. And I will out my spirit rû^aH in you and move you to follow my decrees and be careful to keep my laws.

¹⁵ Schweizer (1978:30) quotes Strack-Billerbeck (1: 127)

¹⁶ Swete (1931:51)

He quotes H. J. C. Knight, *Temptation of our Lord*, p13.

¹⁷ Hilderbrandt (1995:202)

¹⁸ Swete (1931:116)

‘as the mission on which he is sent goes deeper into the heart of things than that of the Old Testament priest or prophet, so the anointing he has received is no mere formal appointment to an office, or even a...special gift of prophetic power, but the flooding of his whole humanity with the light and power of the Divine Spirit.’

Swete (1931: 58) ‘Whether He taught the multitudes in parables, or delivered the new law of liberty to His disciples or gave commandment to His chosen Apostles, the Spirit of God, it was plain, spoke by his lips.’

¹⁹ Hilderbrandt (1995:20-21)

²⁰ Stronstad (1999:56-70)

In the footnotes 3 & 4 Roger makes very clear that whereas interpreters are reluctant to

identify the wonders and signs which Joel announced with the wonders and signs which Luke reported on the day of Pentecost (Acts 2-4) they are a counsel of despair. In footnote 4, 'Contra Richard D. Israel, 'Joel 2.28-32 (3:1-5 MT): Prism of Pentecost', In Cecil M. Robeck, Jr (ed.), *Charismatic Experiences in History* (Peabody, MA.: Hendrickson, 1985: 2-14). Roger states 'Further, the point of contact between these two texts [Acts 2.1-4 and Joel 2.28-32] are far closer than between any other Old Testament prophecy about the giving of the Spirit and Luke's description of the phenomena described in Acts 2.1-4.'

²¹ Stronstad (1999:56-58)

Here Roger adds the theophany also of Elijah on the mountain of God (1 Kings 19:8).

²² Stronstad (1984:vii)

²³ Stronstad (1984:vii)

²⁴ Stronstad (1984:46)

²⁵ These incidents will be dealt with in a later chapter so are only mentioned here.

²⁶ Gunkel (1979:Introduction)

²⁷ Gunkel (1979:11-30)

²⁸ Gunkel (1979:17)

²⁹ Gunkel (1979:18)

³⁰ Von Baer (1926:48)

³¹ Von Baer (1926:108)

³² Buchsel (1962:236)

³³ Buchsel (1962:242-52)

³⁴ Buchsel (1962:252)

³⁵ Penny (1997)

³⁶ Penny (1997:100-103)

³⁷ Penny (1997:69)

³⁸ Shelton (1991), Stronstad (1984) (1999)

³⁹ Calvin (1946:89-90)

⁴⁰ Cochrane ed. (1956:13,257-58,281-284)

⁴¹ Schweizer (1978:5)

⁴² Robinson (1977:339-45)

⁴³ Franz (RGC 4,1183-4)

⁴⁴ Stronstad (1999:43)

⁴⁵ DuPlessis (1960:22) a further statistical review is given by McDonnell (1966:608-29)

⁴⁶ Bruner (1973:20-21)

But the Pentecostal finds his distinct *raison d'être* in what is crucial to him: his faith in the supernatural extraordinary, and visible work of the Holy Spirit in post-conversion experience of the believer today as, he would insist in the days of the apostles. Pentecostalism wishes, in brief, to be understood as experiential Christianity, with its experience culminating in the baptism of the believer in the Holy Spirit evidenced, as at Pentecost by speaking in other tongues. This experience with the Spirit should continue, as in the early church, in the exercise of the spiritual gifts privately, and then publicly in the Pentecostal meetings where the gifts have their most significant sphere of organization.

⁴⁷ Duffield (1957:15-16); Winehouse (159:27); Kendrick (1961:16)

⁴⁸ Gee (1949:30)

⁴⁹ Hollenweger (1966:310-20); McGavan (1963); McDonnell (1970:34-45); Read (1969)

Bruner (1970:346-376), has an extensive three part bibliography

- i. To The Understanding of the Pentecostal Movement (Primary Sources)
- ii. To The Understanding of the Background of the Pentecostal Movement
(Secondary and interpretive Sources and the Historical Tradition)
- iii. To The Understanding of the New Testament Doctrine of the Holy Spirit
(Biblical and Theological Sources).

⁵⁰ Synan (1958:29)

⁵¹ Van Dusen (1958:13)

⁵² Vergara (nd:127-28) *El Protestantismo en Chile*, It should be noted that in Chile it was a Methodist. . . . Pastor W. C. Hoover who began the Pentecostal movement. The European father of Pentecostalism was the Norwegian Methodist pastor T. B. Barratt.

⁵³ Wesley (1952:24)

This is further elaborated in Harold Lindstrom, *Wesley and Sanctification: A Study in the Doctrine of Salvation*" (1946:99, 102, 120-22, 178, 217-18)

⁵⁴ Wesley (1931:221-22)

⁵⁵ Bruner (1973:40)

⁵⁶ Bruner (1973:40-41)

⁵⁷ Kendrick (1961:33)

¹³ Boardman (1984:73)

⁵⁹ Conn (1956:27), Kendrick (1961:33), Nicol (1996:5-7)

⁶⁰ Lawson (1911:34), Often the second experience of Holiness was variously called the baptism of the Holy Spirit, perfect love, sanctification, the deeper experience or victory.

⁶¹ Gee (1949:4-5)

⁶² Riggs (1949:47), Williams (1953:59)

⁶³ Packer (1948:161)

⁶⁴ Synan, (2001:64-65)

Durham was ejected from the Upper Room Mission in Los Angeles over his new theological teaching called the 'Finished Work.' This teaching repudiated the holiness doctrine of sanctification as a second work of grace and instead declared that everything a believer would ever need was included in the work of the Christ on the Cross.

⁶⁵ McNamee (1947:48)

⁶⁶ McNamee (1947:50-51)

⁶⁷ Nichol (1966: 208)

⁶⁸ Conn (1956:136)

⁶⁹ Stott (1975:10)

⁷⁰ Hollenweger (1972: 552)

⁷¹ Fee (Fall 1985:87-89)

⁷² Fee (1982:97)

⁷³ Stronstad (1995: 37-43), Marshall (1970:56)

⁷⁴ Synan, (1984: 121)

⁷⁵ Basham (1980:21)

⁷⁶ Basham (1980:85)

⁷⁷ Wacker (1987:16-21); Robins (1980:885-91); Spittler (1988:135-54)

- ⁷⁸ Barrett (1977: 24-25)
- ⁷⁹ Cox, (1995)
Reflects on one of his themes of interpretation. ‘The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century’
- ⁸⁰ Bruner (1970:35-55); Kendrick (1961); Harper (1965); Bloch-Hoell (1964), all deal with this theme. Bruner also has a three part bibliography
1. To the Understanding of the Pentecostal Movement
 2. To the Understanding of the Background of the Pentecostal Movement
 3. To the Understanding of the New Testament Doctrine of the Holy Spirit
 - 4.
- ⁸¹ Burgess & McGee (1988:378-9)
W. H. Durham 1908 returned to Chicago and reduced the three stages to two stages. He was subsequently expelled from the Apostolic Faith Church.
- ⁸² Burgess & McGee (1988:380-381)
- ⁸³ Burgess & McGee (1988:384-385)
- ⁸⁴ Blumhofer (1989:83-5. Vol 1)
- ⁸⁵ Burgess, McGee and Alexander, “Introduction” in *DPCM*, 3
- ⁸⁶ Atter (1962), Bartleman (1925), Brumback (1961), Frodsham (1926); Gee (1949) Kendrick (1961) are all authors who deal with this theme.
- ⁸⁷ Blumhofer, “Assemblies of God”, in *DPCM*, 28-33 (23), Brumback (1961), Kendrick (1961) Menzies (1971)
- ⁸⁸ Pinnock and Osborne (1971:16-385-387), Fee (1983), Marshall (1970), Hengel (1980), deal extensively with this particular thought.
- ⁸⁹ The baptism with the Holy Spirit according to the late Dr. R A. Torrey is ‘an operation of the Holy Spirit from and subsequent additional to His regenerating work, an impartation of power, and the one who receives it is fitted for service ,...not merely for the apostles, nor merely for those of the apostolic age, but for ‘ all that afar off, even as many as the Lord our God shall call as well; i.e., it . is for every believer in every age of the church’s history.’
Brumback quotes Torrey's answer to a Pentecostal question. (1947:184)
Carl Brumback in his compliment to the above states that:
‘...this definition of the baptism also represents the basic Pentecostal Movement toward the experience. However, in addition to the three fundamental points cited by Dr. Torrey, we believe that this baptism can be described as a charismatic experience; i.e. it is of a transcendent and miraculous character, producing extraordinary effects which are visible to the onlooker, its initial oncoming being signalized by an utterance in other tongues.’
- ⁹⁰ Parker (1996 Appendix 1 207-8)
Synan (1987) distinguishes the following five major streams within Pentecostalism:

1. Classical Pentecostal Movements. These refer to groups that arose around the turn of the Century and owe their origins to the teaching of Charles Parham and William Seymour. These Movement hold that the speaking in tongues is the 'initial evidence' of the baptism of the Holy Spirit and tend to be institutionalized in their own denominations.

2. Mainline Protestant Charismatics. The Charismatic movement in the mainline churches began in the early 1960's. It has historical connection to the classical Pentecostals (Bruner 1970) but the people in this grouping elected to stay within their own denominations. They tend to reject the idea that speaking in tongues is the initial evidence of the baptism of the Spirit, arguing that the Holy Spirit baptism is evidenced by charisms other than speaking in tongues. They were sometimes called 'neo-Pentecostals'.

3. Catholic Charismatics. These are group that also emerged in the 1960's and have chosen to remain with the Catholic Church.

4. Independent Groups. These groups can have their roots in either the earlier classical Pentecostal groups or the later charismatic movements. They may have broken away from these earlier groups or may have simply started independently around some 'magnetic' leader.

5. Indigenous 'third world' groups. Some third world Pentecostals may be associated with one of the historic Pentecostal groups and are much more indigenous to their region. Their classification as Pentecostal may be on the basis of 'superficial similarities in worship and the practice of glossolalia'. These groups are among the fastest growing Pentecostal movement in the world (Synan 1987). Wagner (1988) points out that in Latin American countries Pentecostalism is second only to Catholicism in its number of adherents.

⁴⁷ Burgess and McGee eds. (1988:130)

Already in the late 1940's, healing evangelists, such as William Branham, Oral Roberts, Gordon Lindsay, and T. L. Osborne were instrumental in spreading 'Spirit Baptized' Christianity beyond explicitly Pentecostal milieu.

⁹² Burgess and McGee eds. (1988:130)

⁹³ Harper (1965:51)

⁹⁴ Plessis (1961:9-29)

⁹⁵ Shakarian (1986:129)

⁹⁶ Quebedeaux (1983:60), Burgess and McGee eds. (1988:132)

⁹⁷ Burgess and McGee eds. (1988:133)

⁹⁸ Moriarty (1992:69-70)

⁹⁹ Burgess and McGee eds. (1988:134-235), Hummel (1993:33)

¹⁰⁰ Hocken (1986:184-5)

¹⁰¹ Burgess and McGee eds (1988:379)

¹⁰² Burgess and McGee eds (1988:381), McLean (1984:35)

¹⁰³ Dunn (1970)

¹⁰⁴ Ervin (1984)

At the close of his book his concluding summary lists his twelve points, for clarification.

¹⁰⁵ Brunner (1970)

¹⁰⁶ Stronstad (1999:33-34)

¹⁰⁷ Fee and Stuart (1993:108-109)

¹⁰⁸ Hills (rpt.1984)

¹⁰⁹ Boardman (rpt.1984)

¹¹⁰ Torrey (rpt.1974)

¹¹¹ Stronstad (1999:85-113)

¹¹² Stronstad (1999:55 ft2)

¹¹³ Riggs (1949:55-56)

Thus this indicate three baptisms (1) The baptism of penitents by the Spirit into the body of Christ at conversion; (2) the baptism in water, as confession of Christ; and (3) the baptism of believers by Christ in the Holy Spirit as the Pentecostal experience.

¹¹⁴ Dunn (1970:65)

Says the Samaritan faith was simply assent to Philip, they did not really believe in Christ. This is simply a refusal to see the facts of the passage since Philip would not have baptized on the basis of simple assent. Simon also believed, but there is nothing in the text to suggests that his faith and baptism were not genuine Certainly the apostles at Jerusalem believed in the authenticity of the reports. In Acts 11:1 the same terminology 'received the Word of God' is used and their genuineness of faith is not questioned.

¹¹⁵ King James Version of the Holy Bible

¹¹⁶ Young (1995)

¹¹⁷ In the first account in Acts 9 Saul simply says, 'who are you, Lord?' (v.5), which could be translated as 'Sir' (as in Acts 16:30 'Sirs' [NASB] because Saul did not know the identity of the speaker According to I. H. Marshall. ' 'Sir'... is the reverential address one would expect to be used in replying to a heavenly figure [10:4]' (The Acts of the Apostles, TNTC, 169). However, it is apparent from the account in acts 2:10 where 'Lord' is twice used, that this word signified a new relationship to Jesus Christ. William Neil says, 'in Paul's own account [Acts22], after Jesus had disclosed his identity he [Saul] calls him *Lord* with the full significance of the term' (*The Acts of the Apostles*, NCBC, 129). Hence on the road to Damascus Saul gave himself totally over to Christ. In the words of A. T. Robertson, 'Saul surrendered instantly. This...was the conversion of Saul.' (*Word Pictures in the New Testament*, 3:117)

- ¹¹⁸ Stronstad (1984:54)
- ¹¹⁹ Shelton (1991:131-133)
- ¹²⁰ Liddell and Scott' Unabridged Lexicon
- ¹²¹ McCrossan (1937:126-128)
- ¹²² Charles L. Holman writes that 'language and context of Spirit reception in these two verses point back quite distinctly to the Pentecostal outpourings described by Luke in Acts, and especially to the initial outpourings on the day of Pentecost'. ('Titus 3:5-6 A Window on Worldwide Pentecost, In *Probing Pentecostalism*), 55. The same Greek work is used by Paul in Romans 5:5 and maybe the larger context of Romans 5:1-5 may refer to an ensuing experience of the Holy Spirit.
- ¹²³ Ante-Nicene Fathers (1:5) *The First Epistle of Clement to the Corinthians*, 2:2
- ¹²⁴ Ante-Nicene Fathers (1:137) *The Epistle of Barnabas*.
- ¹²⁵ Stronstad (1999:23-24 &29)
- ¹²⁶ Ervin (1984), Stronstad (1984)
Both of these authors outline with clarity the five incidents in Acts that speak for Pentecost.
- ¹²⁷ Stronstad (1984:16)
- ¹²⁸ McNamee (1974:50-51)
- ¹²⁹ Strong (1907:814), Hodges 1981:Vol, 532), Buswell (1979:262), Erickson (1983:872)
- ¹³⁰ John 3:4-18; 1 Corinthians 12:13; Acts 4:12
- ¹³¹ It is the 'supreme' gift of the Father. Acts 2:39 the expression, the promise *thn epaggelion* It is found in Luke 24:49 'And behold I send the promise of my Father upon you.' All other promises in the New Testament are merely promises, but this 'upon' baptism for 'power' is called 'the' promise, meaning that this is in God's sight His most important promise to his children this church age, and the greatest of all His promises.
- ¹³² Chandler (nd: 13 see footnote 5)
- ¹³³ Berkhof (1962:469)
- ¹³⁴ Bavinck (1894:215)
- ¹³⁵ Pearlman (1939:306)
- ¹³⁶ Henry (1931:179)
The effectual calling is 'the calling of the living, sovereign, and almighty God which makes us partakers of the life eternal which Jesus Christ earned for us'.
John 3:3 & 5 'unless one is born of water and the Spirit, he cannot enter into the kingdom of God'

Since 'the kingdom of God' is the sphere of salvation. It is essential the same thing to say that one cannot see salvation and enter into it except through rebirth. For regeneration to occur, a man must know that he is lost (Ephesians 2:12). Only the power of the Spirit can open the eyes so that man can move from the darkness into light. Barth writes that a person now "sees what he did not previously see as a blind man, hears what he previously could not hear as a deaf man.. because it was presented to him only outwardly and not inwardly. Barth, Karl, *Church Dogmatics* IV/3, 512.

¹³⁷ Robertson (1914:876)

¹³⁸ Kuhner and Gerth (1955:946)

The Greek grammarian, Kuhner (Greek Grammar, Sec 258) says 'The imperative denotes the immediate expression of the will being used in commands.' Robertson, A. T. 946 says 'The imperative is the mood of the assertion of one's will over another.' 'Thus the imperative denotes the immediate expression of the will, being used in commands.' Kuhner (Greek Grammar Sec. 258)

¹³⁹ Swete (1931:151)

¹⁴⁰ Smeaton (1980:17)

See Basil on breathing upon Adam and upon the apostles. (Against Eunomius, v.119)

¹⁴¹ The Mishnah states; [The rites of the *Lulab* [lit., palm branch, but here mixed with myrtle and joined to citron] and the Willow -branch [continue] six and sometimes seven days; the *Hallel* [Pss.113-118] and the Rejoicing, eight days; the *Sukkah* [arbor] and the Water-libation, seven days; the Flute-playing, sometimes five and sometimes six days; (*M. Sukk. 4.1*) ... This is the flute playing at the [place or the act of the] Drawing -of-the water [Heb. term uncertain as to the meaning], which overrides neither a Sabbath nor a Festival day. They have said: He that never has seen the joy of the Beth ha-She'ubah [the term above] has never in his life seen joy (*M. Sukk. 5:1*).

¹⁴² Sloyan (1988:90)

¹⁴³ Carson (1991:332)

¹⁴⁴ Bruce (1983:389-390)

¹⁴⁵ Kanagaraj (2000:192)

¹⁴⁶ Carson (1991:641)

'On the one hand, Jesus' resurrection body can be touched and handled (v. 27; Lk. 24:39), bears the marks of the wounds inflicted on Jesus' pre-death body (Jn 20:20, 25,27), and not only cooks fish (21:9) but also eats it (Lk. 24:41-43). On the other hand Jesus' resurrection body apparently rose through the grave clothes (Jn 20:6-8), appears in a locked room (vv. 19, 26), and is sometimes not (at least initially) recognized. The closest we are likely to come to an explanation is 1Cor. 15:35ff'.

¹⁴⁷ Bultman (1971:687-9)

The present imperative does not necessarily imply that she has already touched him, but it need only presuppose that she is trying to do it, and is in process of doing it. Torrey 324 considers that

v17 is a wrong translation from the Aramaic; correctly it would have run 'do not touch me' (rather) before I ascend (literally: so long as *am* not yet ascended) to the Father, go to my brothers.'

¹⁴⁸ Bultman (1971:687 footnote 1)

Included here is the fact that Torrey 324 considers that v17 is a wrong translation from the Aramaic; correctly it would have run 'Do not touch me; (rather) before I ascend (literally: so long as I not yet ascended) to the Father, go to my brothers'.

¹⁴⁹ Carson (1991:643-5)

McGehee and Porter, Stanley E. p 356. Deals with $\gamma\alpha\rho$ but by doing so eliminates the need for the prohibition. Zerwick (476) links $\gamma\alpha\rho$ with the prohibition but suggests that the following phrase is parenthetical.

Brown (2. 992-993, 1011-1016) states that indeed Jesus had not yet ascended when Mary approached him, but had apparently ascended and returned by the time he had to deal with Thomas. The question he poses is if there is an ascension and then return here why is this not mentioned? Thus he attempts to resolve it by referring to John's technique in fitting his theology of resurrection/ascension together.

¹⁵⁰ Bultman (1971:687)

He goes on to prove his point saying that 'Of a surety, Jesus' $\text{Anabai}\eta\omega$ is something definitive and his promised ($\rho\alpha\lambda\iota\eta$) $\epsilon\rho\kappa\omicron\mu\alpha$ 14:3, 18, 23 is not a return into an ordinary mode of life in this world.'

¹⁵¹ Morris (1995:39)

¹⁵² New Scofield Bible (1156 fn)

¹⁵³ *The New Scofield Reference Bible* (1967), Fowler (1975:16-25)

¹⁵⁴ Talmage (1997:682)

¹⁵⁵ Boice (1985:1409)

¹⁵⁶ Carson (1991:645)

¹⁵⁷ Whitelaw (1933:435)

¹⁵⁸ Temple (1961:368)

¹⁵⁹ Calvin (1961:205)

¹⁶⁰ Wescott (1950:295)

'Touch me not; for I am...](comp. Matt. xxviii.9) The reason by which the Lord checked this expression of devotion can be differently apprehended. The "for" may refer (1) to the whole

sentence which follows (I am not ...your God), or (2) only to the first clause (I am not ..Father). In the first case the imminent, though not realized, ascension of the Lord would be regarded as forbidding the old forms of earthly intercourse. In the second case the ascension would be presented at the beginning and condition the new union. The latter seems to be unquestionably the true view, and falls in, with the moral circumstances of the incident’.

¹⁶¹ Bruce (1983:392)

¹⁶² Turner (1947:92-102)

¹⁶³ Wescott (1950:295)

¹⁶⁴ Ervin (1960:25-33), (1987:14-21)

¹⁶⁵ Turner (1947:100-101)

¹⁶⁶ Hatina (*Bib* 74 :1993: 196-219 & 200-1:204-6),

¹⁶⁷ Turner (1996:100-101)

He goes on to relate that ‘It is the function of the Spirit as author of charismatic wisdom and understanding (that is, of course, the Spirit acting as the Spirit of prophecy) that most closely unites (John 20:22) and the Paraclete promises into what is theologically ‘one’ gift, even if with two (or more) chronological foci.’

¹⁶⁸ Carson (1994:651-3)

He point out that Calvin sees it as that the disciple are first sprinkled with grace but not saturated with the enduement with power until Acts 2. Wescott thinks that power of new life is bestowed here and power for ministry in Acts. M. M. B. Turner envisions two comings of the Spirit: John 20:22 as the complement and fulfillment of 17:17-19 and Acts 2 as the fulfillment of the Paraclete promises.

¹⁶⁹ Carson (1994:651-3)

¹⁷⁰ MacDonald (1964), Williams (1953 Vol 3:42), Murray (18838:323)

¹²⁵ The interesting thing is that (Revelation 11:19) pictures the naos of the temple in heaven with ‘the ark of the covenant’ Kai. hnoigh o’ naoj tou/ qeou/ o’ en tw/ ouranw/ kai. wfqh h kibwtoj thj diaqkhj . autou/ en tw/ naw/ autou/ kai. egenonto astrapai. kai. fwnei. kai. brontai. kai. seismoj kai. ca/aza . mega/ hñ The use of the definite article would indicate that this is THE ark of the covenant. Thus in order to fulfill the type Jesus must place his blood here. (Hebrews 9:12; 1 Peter 1:18-19). The reality that the work was finished is emphasized by the fact that our High priest sat down (Hebrew. 10:12) outoj de. mian uper amartiwh prosenegkaj qusian eij to. dihnekej ekaqisen en dexia/. tou/ qeou/ . Paul emphasizes this again in Ephesians in relation to Chirst and then also in relation to the effect of this finished work in our own lives. (Ephesians 1:20) hñ enhrghken en tw/ Cristw/ . egeiraj auton .ek nekrwh(kai. kaqisaj en dexia/ autou/ en toij epouraniqij((Ephesians 2:6) kai. . sunhgeiren kai. . sunekaqisen en toij epouraniqij en Cristw/ Vhsou/

¹⁷² 1. Feast of Passover consisted of:

- i. The Passover (Ex 12:1-23; Lv 23:4,5; Dt 16:1-3)

- ii. The Unleavened Bread (Ex 12:18; 23:15; Lv 23:6-88; Dt 16:3-4)
- iii. The Sheaf of First fruits (Lv 23:10-14)
- 2. Feast of Pentecost or Feast of Weeks, of Harvest of First fruits
(Ex 23:16; Lv 23:15-21; Dt 16:9-12; Acts 2:1)
- 3. Feast of Tabernacles, or Feast of Booth, or of Ingathering
 - i. The Blowing of Trumpets (Lv 23:24-25)
 - ii. The Day of Atonement (Lv 16; 23: 27-32)
 - iii. The Feast of Tabernacles (Ex 23:16; Lv 23:34-44; Dt 16:13-15)

¹⁷³ Keil & Delitzsch (Vol.1:890)

‘(the morrow after the Sabbath) signifies the next day after the first day of the feast of Mazzoth i.e., the 16th Abib (Nisan), not the Sabbath which fell in the seven days' feast of Mazzoth.’

¹⁷⁴ Williams (1953:111), Nichol (1996:90,116-119)

Indicate clearly the non-soteriological character of spiritual baptism apart from a very few minority and mostly ‘Jesus Only’ Pentecostal groups.

¹⁷⁵ Rabe (1956:8-9)

¹⁷⁶ DuPlessis, David. *Die Religion in Geschichte und Gegenwart*.

The reason for this [missionary] growth is not the ability or the education of the missionary or the use of new methods. The reason is simply the fact that the apostolic methods of the New Testament were followed very faithfully. Every new convert was encouraged ‘to receive the Holy Spirit’ and then become a witness to Jesus Christ (cf. Acts 1:8). By offering their converts two distinct experiences - the meeting with the living Christ unto ‘regeneration’ and the filling with the Holy Spirit unto ‘power for service’ - the missionaries of the Pentecostal movement have succeeded in establishing indigenous churches much faster than those missionaries who inevitably have had to transplant a particular doctrine or theology’.

¹⁷⁷ Schaff-Herzog's Religious Encyclopedia (Pentecost)

¹⁷⁸ Elwell (1996:249)

¹⁷⁹ Elwell (1966:251)

¹⁸⁰ Elwell (1966:251)

¹⁸¹ Douglas (1978:763)

¹⁸² Stronstad (1999:70)

Thus, the pouring out of the Spirit on the day of Pentecost inaugurates nothing less than God’s prophethood of all believers. Luke’s Pentecost narrative reports this inauguration of the prophethood of all believers, and, in his narrational strategy, becomes programmatic for the ministry of the disciples as an ever-growing company of prophets.

¹⁸³ Bavinck (1894:215)

¹⁸⁴ Williams (1990:Vol 2:175)

f65.' Still later, after Judas had left, Jesus prayed, 'And now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made' (17:5) Although the word 'now' is used, it is evident that this full glorification 'in thy own presence' could not occur until Jesus had returned to Heaven'.

¹⁸⁵ Whitelaw (1993:435)

¹⁸⁶ Burgess and McGee(1988: 844), Moriarty (1992:101)
Peter Wagner, of the School of World Missions at Fuller Theological Seminary labeled the movement the 'Third Wave' in 1983, to distinguish it from the 'First Wave' (Classical Pentecost) and the "Second Wave" (Charismatic Movement).

¹⁸⁷ Wagner (1988:22)

¹⁸⁸ Wagner (1987:43)

¹⁸⁹ Wagner (1973)

¹⁹⁰ Charisma (1985:29)

¹⁹¹ White (1988:164)

¹⁹² Wimber (1986:48)
The turning point for Wimber came in 1977 when his wife Carol was dramatically healed of what she called a 'personality meltdown.' While asleep she was dreaming that she was filled with the Holy Spirit and then woke up speaking in tongues! This produced a change in Wimber's attitude from skepticism to openness concerning the miraculous and divine healing.

¹⁹³ White (1988:166)

¹⁹⁴ Wagner (1988:61-63)

This is the personal testimony of Wagner regarding the "Third Wave" movement, of which he sees himself as a leader. It is absolutely a dangerous book, as Wagner takes a pragmatic stance on if something is of God, rather than having Scripture to back it up. For example, concerning spiritual warfare against "territorial spirits," he seems to base his theology concerning it off of the reports of folks in the mission field who have used various techniques that seem to work, and allow their churches to explode in growth. Wagner tries to pretend he takes a "undecided" stance on such a doctrine, but the more you read, the more you see he's attempting to pull the fleece over your eyes. Review by James T. Humphrey II.

¹⁹⁵ Note the time line of the Vineyard Movement

1964-1970 John estimates that he and Carol led hundreds to Christ. John becomes co-pastor of the Quaker church. Carol is an elder

1974 Wimber offered a job by Peter Wagner to help establish the Charles E. Fuller Institute of Evangelism and Church Growth

1974 [Kenn and Joanie Gulliksen](#) move to Los Angeles from Calvary Chapel, Costa Mesa, to plant a church that they will eventually name the Vineyard.

October 1976 Carol and some of the leaders of the Quaker church start a home meeting. Bob Fulton facilitates and Carl Tuttle leads worship because he's the only person who can play guitar. The meeting grows from 12 to 50 in a few weeks.

April 1977 The group has grown to 100 and John has become the leader.

In **1977** the Vineyard, started by the Gulliksens, had gone through several different locations, produced two additional church plants and was in Westwood being attended by a budding young musician/songwriter named Keith Green, who received Christ at Kenn's Bible Study.

Mother's Day, May 8, 1977 Wimber's group becomes the Calvary Chapel of Yorba Linda with 150 in attendance. John is designated pastor and continues his work with Fuller Evangelistic Association.

March 1978 After ten months of preaching and praying without anyone healed, Wimber and team see their first healing.

1979 John Wimber and Kenn Gulliksen meet.

Fall 1979 Todd and Debbie Hunter are the first church planters sent out from Wimber's church. They plant a church in Wheeling, West Virginia.

On **Mother's Day 1980** Lonnie Frisbee was speaking at Calvary Chapel Yorba Linda and said, "Come, Holy Spirit."

January 1982 The first MC510 course held at Fuller Seminary called Signs Wonders and Church Growth taught by John Wimber.

April 1982 Calvary Chapel of Yorba Linda becomes a Vineyard.

May 1982 Wimber becomes head of Vineyard movement.

May 1983 Vineyard Ministries International (VMI) is born.

May 1984 First Fruits Magazine the first Vineyard Magazine begins.

June 1984 MC510, a class on the supernatural started at Fuller Seminary in January 1982, goes public. It soon goes out worldwide.

October/November 1984 John and team go to England. Hundreds of churches are touched by their ministry.

1985 Mercy Records was formed along with Mercy Media

1985 The Association of Vineyard Churches (AVC) was incorporated.

1986 Inner healing emphasis at Anaheim Vineyard.

1986 The Vineyard grows to 200 churches.

1987 Equipping the Saints replaces First Fruits magazine.

1988-1992 The prophetic period in the Vineyard.

January 1994 The "Toronto Blessing" period of the Vineyard begins.

January 1995 John Wimber installs Carl Tuttle as Senior Pastor of VCF Anaheim.

Spring 1997 Voice of the Vineyard (VOV) magazine replaces Equipping the Saints.

July 1997 Todd Hunter becomes Acting National Director of AVC-USA.

November 17, 1997 John Wimber dies from massive brain hemorrhage

¹⁹⁶ Wimber (2000:Vol8:1)

¹⁹⁷ Cartledge (2000:57)

Dr Cho had prophesied over Canada in 1975 and nine years later the 'blessing' fell.

¹⁹⁸ Wagner (1999:137)

The Association of Vineyard Churches – for better or worse- is a denomination. We see this primarily in the area of regional structure that provides accountability, cohesion, and encouragement ... By 1984 the number of Vineyards was growing rapidly. We made the decision to formalize the structure that had evolved. Until then, we really worked under Vineyard Ministries International. But VMI was a renewal organization, so we formed AVC for church planting and to provide oversight. Historically, we probably became a denomination when we incorporated AVC, appointed Regional Overseers, called a board of Directors, and began ordaining ministers. John Wimber, "The Vineyard Movement: Steering a Course Between Chaos & Traditional Denominationalism," *Vineyard Reflections* (October/November/December 1993) 1.

¹⁹⁹ Wagner (1988: 8), Reddin (1999:8)

²⁰⁰ Wagner (Interview 1983:4)

- ²⁰¹ Grudem (1966:176)
- ²⁰² The Keswick and Wesleyan Holiness movements taught a two-fold *ordo salutis* of the Christian experience which were conversion and a sanctification experience which in some circles was an entire sanctification experience. The Pentecostals who initially were Wesleyan Holiness Pentecostals maintained a three- fold *ordo salutis* which included conversion, entire sanctification and the baptism of the Holy Spirit.
- ²⁰³ Dunn (1970), Ervin (1970)
In this book Dunn elaborates on his stand that there is only one experience in the Holy Spirit that of salvation. Ervin, who highlights the errors, inconsistencies and exegetical fallacies committed by Dunn, ably rebuts this.
- ²⁰⁴ Pinnock & Osborne (1971:16:1)
Whereas they allowed for glossolalia in the church today, they denied that Luke had any theological intent in writing Acts beyond the preservation of the historical record of the exploits of the leading apostles. Therefore they found it unreasonable to turn to the Acts narratives as the sole basis for establishing a normative Christian experience
- ²⁰⁵ Burgess & McGee (1988:386)
Gordon Fee undermines the Pentecostal doctrine of the baptism of the Holy Spirit as subsequent to conversion and tongues as initial evidence of the experience as seen in the *Dictionary of Pentecostal and Charismatic Movements*.
- ²⁰⁶ Ervin (1948)
This book is the classic reply to a one time experience with the Holy Spirit at conversion as opposed to two, the second being a subsequent experience following conversion.
- ²⁰⁷ Grudem (1966:25)
- ²⁰⁸ McNamee (1974:50-51)
- ²⁰⁹ Grudem (1996:11), Pawson (1992:58)
- ²¹⁰ Pawson (1993:12)
- ²¹¹ Weiler (1997:2)
- ²¹² Wagner (2000:21)
- ²¹³ Wagner (2000:18-19)
- ²¹⁴ Wagner (2000:23)
- ²¹⁵ Wagner (2000:15)
- ²¹⁶ Wagner (1998:33-34)

²¹⁷ Wagner (1998:47)

²¹⁸ Wagner (1998:48)

²¹⁹ Gruden (1996:12)

²²⁰ Cartledge (2000:67)

²²¹ Pousson (1992:64)

²²² This word ‘Apostolic’ never seems to be clearly defined, this makes it difficult in many ways to assess.

²²³ Hamon (1997:182)

²²⁴ Wagner (2000:85)

²²⁵ Wagner (1999:105)

²²⁶ Hamon (1997:10)

²²⁷ Burgess and McGee eds. (1988:784-6)

²²⁸ Burgess and McGee eds. (1988: 532-6)

²²⁹ Wagner (2000:69-70)

²²³ Whereas they see this as a new factor in reality it is not new. Pentecostals have taught a five-fold leadership pattern since the beginning including apostles and prophets. The Latter Rain taught the use of the five-fold ministry in 1948. Don Basham and Derek Prince taught the plurality of elder in the Discipleship movement. Their thinking now is that two offices, that of the Apostle and the Prophets have been missing. Bill Hamon sees the prophets being restored in 1990’s and the apostles are coming next.

²³¹ Pastor-Teacher

In the grammatical structure of Eph 4:11, the term “teacher” does not have a definite article, as do all the preceding terms for the ministry gifts to the church. Thus, it seems that “teacher” is to taken together with “pastor”. The overlap suggests that Christian teachers ought always to exercise a pastoral role; shepherds should always communicate accurate content.²³¹ This does not mean that the terms are interchangeable, as there may be teachers who are not pastors, but there cannot be pastors who are not teachers (Acts 20:28-30).² The word “pastor” or *poimen*, used to refer to the spiritual leader of a local church, is found only once in the New Testament (Eph 4:11).³ However, the figure of the church as a “flock”, and of the work of “shepherding the flock of God” is found in Jn 21:15-17; Acts 20:28; 1 Peter 5:14. Jesus uses the figure of the shepherd and

sheep, as He is the Good Shepherd (Jn 10). Thus, “pastors” or shepherds watch over the flock, trying to lead all in right ways, feed the sheep with the Word of God which is the staff that guides and disciplines the sheep (Acts 20:28; 1 Pet 5:1-4). Some have thought that each expression denotes a separate office, but coupled as they are together, it is better to regard them as indicating two functions of one office.⁴

The ministry of the teacher is important, as teaching is the principal goal of the Great Commission (Matt 28:19,20). Moreover, Acts 2:42 refers to the “apostles teaching” as part of the daily ministry of the church in Jerusalem.⁵ Teachers have to instruct the church in sound doctrine and protect the flock from the destructive teachings of false teachers. The church today needs to have the balanced ministry like the church in Antioch, where prophets and teachers administered anointed exhortation and evangelism and anointed teaching. The church needs pastor-teachers who will teach the whole counsel of God, and prevent abuses like the “prosperity gospel” from taking root in the church. (Elwell,1996. 351. ² Duffield and Van Cleave, 1987. 354. ³ Ibid. ⁴ Spence and Exell, 1980. 149. Other passages include Acts 5:42, 11:26; 13:1; 15:35; 20:20; 28:31; 1 Cor 4:17; Col 3:16; 2 Tim 2:2.)

²³² Wagner (2000:8-9)

Peter Wagner Peter Wagner asserts .for generations we have been running our churches in reverse order (i.e., as if pastors, teachers and evangelists were the foundation). ... As we begin this twenty-first century, I believe it would be better to shift the Church into forward gear²³² and even into overdrive! Such renewed emphasis is centered on the understanding that only such restoration will bring the church to the stage of perfection in Ephesians 4:13 – ‘...until we all reach unity in the faith and in the knowledge of the Son and become mature, attaining to the whole measure of the fullness of Christ. Wagner believes that not only are apostles and prophets the foundation of the Church (Eph 2:20), the Scripture is explicit in the specific order: apostles first and prophets second (1 Cor 12:28).

²³³ AG Position Paper (2001:7)

²³⁴ Danker (2000:122)

²³⁵ Brown (1975: 1:126-136)

Tractate Berakoth 5.5 and several other places in the Mishnah, the oldest portion of the Talmud. While the earliest rabbinical references date from the second century, it seems likely that the institution was much earlier. However, some scholars trace the concept of the 'to send' language both of the Old Testament itself and secular Greek.

²³⁶ Ellis (1989:38)

²³⁷ AG Position Paper (2001:20-23)

²³⁸ Brown (1998:578-9)

²³⁹ Dunn (1998:578-9)

²⁴⁰ AG Position Paper (2001:30-33)

²⁴¹ AG Position Paper (2001:41-43)

²⁴² Wagner (1999)

²⁴³ Wagner (1999:34)

²⁴⁴ Wagner (1999:35)

²⁴⁵ Wagner (1999:37)

²⁴⁶ Burklin (1978: 68)

²⁴⁷ Wagner (1999:43)

²⁴⁸ Nienkirchen (1994:119)

²⁴⁹ Wagner (1999:45-6)

²⁵⁰ Wagner (1994:123)

²⁵¹ Wagner (1994:233)

²⁵² Cannistraci (1996:29)

²⁵³ Batson (Autumn 1996:17)

²⁵⁴ Wagner (1999:109)

²⁵⁵ Wagner (1999:111)

²⁵⁶ Hamon (1999:73-74)

²⁵⁷ Liardon (January 1997:3)

²⁵⁸ Ladd (1996:420-1)

²⁵⁹ Wagner (2000:63)

Wagner writes, 'One of the ways to be positively aggressive is to start using the title 'apostle' more than we have been. We should continue to use 'apostolic' as an adjective. We can even try to make this into a noun and talk about 'the apostolic.' But we should also recognize and affirm 'Apostle So and So' whenever the opportunity arises.'

²⁶⁰ Wagner (2001:46-7)

²⁷ Grudem (2000:61)

Besides, the apostles, Grudem asserts that those that held distinct offices were the 'elders' (overseer/bishop) and 'deacons' as they were publicly recognized and there was a clear ceremony of ordination for these people.

²⁶² Grudem (1994:1052-4)

His definition of divine authority is the ability to speak and write with authority equal to the Words of the Scripture. The following passages were cited as basis of his argument – Acts 21:4; 21:10-11; 1 Thes 5:19-21; and 1 Cor 14:29-38.

²⁶³ Grudem (1994:1052)

²⁶⁴ Grudem (2000:64-5)

Revelation [*apokalyptô*] is not human activity but when such 'revelation' is reported in mere human words, that is, the prophet's own words, it does not carry the any divine authority.

²⁶⁵ Grudem (2000:46)

²⁶⁶ Grudem (2000:161)

Grudem writes '*there is nothing in the context to show whether office or just function is intended.*'

²⁶⁷ Williams (1990:335)

Williams asserts that the *edôken* ('gave') of Eph 4:11 and the *etheto* ('placed') of 1 Cor 12:28 are in aorist tense and signify completed action. Whereas *didotai* ('is given') of 1 Cor 12:7 is in present tense and points to an ongoing activity, signifying continuous bestowment.

²⁶⁸ Stronstad (1999:71-84)

²⁶⁹ Wagner (2000:75)

²⁷⁰ Hamon, (1997:139)

²⁷¹ Brochure 'An Introduction to the Apostolic and Prophetic Ministries' –Singapore. June 2004.

²⁷² Grudem (1988:10)

²⁷³ Grudem (1988:56)

²⁷⁴ Grudem (1988:58)

²⁷⁵ Grudem (1988:12)

²⁷⁶ Laurentin (1978:51)

²⁷⁷ Buswell (1978:87-111 NB. 90-98)

²⁷⁸ Osborne (1991:320), Hesselgrave (1978:74-79)

²⁷⁹ Osborne (1991: 321)

²⁸⁰ Kraft (1979:139-43)

²⁸¹ Osborne (1991:322)

²⁸² Osborne (1991)

²⁸³ Osborne (1991:19-92)

²⁸⁴ Nicole (1978:185-93)

²⁸⁵ Hesselgrave & Rommen (1989:Chapter 11.)

Larkin relates three 'roots' behind the crisis in biblical authority in non-evangelical missiology. Following the World Council of Churches was the 1971 Louvain statement on 'The Authority of the Bible': (1) modern society's rebellion against authority mitigates against acceptance of Scripture as a standard, and this is compounded by the tendency to treat the Bible like any other book; (2) the contradictions within Scripture (according to the historical-critical method) make it difficult to choose which aspect is authoritative; (3) the historical and cultural distances between

the ancient text and the modern context cause many to doubt whether the Bible has any relevance whatsoever for our day (1988:136)

²⁸⁶ Osborne (1991:323)

²⁸⁷ Osborne (1991:323)

²⁸⁸ Osborne (1991:41)

Osborne deals with this concept in depth in Chapter two of his book, his concern is stated in the fact that the process is complex and forms the heart of the hermeneutical theory, which seeks first to determine the author's intended meaning and then to apply it to one's own life.

²⁸⁹ Hamon (1990:11)

²⁹⁰ Hamon (1990:13)

²⁹¹ Hamon (1990:13)

²⁹² Hamon (1990:15)

²⁹³ Hamon (1990:15-16)

²⁹⁴ Keil & Delitzsch (1963:Vol 4. 233)

²⁹⁵ Hamon (1990:19)

²⁹⁶ Hamon (1990:20)

²⁹⁷ Hamon (1990: 21)

²⁹⁸ Cartledge (2000)

²⁹⁹ Hamon (1990:22)

³⁰⁰ Hamon (1990:31)

³⁰¹ Hamon (1990:33)

³⁰² Hamon (1990:34)

³⁰³ It need to be noted that these writers believe that the mystery is not as above but rather the re-establishment of the offices of the apostle and the prophets.

³⁰⁴ Hamon (1990:34-35)

³⁰⁵ Hamon (1990:42)

³⁰⁶ Hamon (1990:42)

- ³⁰⁷ The difficulty brought about by the (New) Latter Rain is dealt with in Chapter 8
- ³⁰⁸ Hamon (1990:43)
- ³⁰⁹ Hamon (1990:44)
- ³¹⁰ Hamon (1990:45)
- ³¹¹ Hamon (1990:45)
- ³¹² Hamon (1990:46)
- ³¹³ This is dealt with in more detail in Chapter 8
- ³¹⁴ Cartledge (2000)
- ³¹⁵ Hamon (1990:47)
- ³¹⁶ Hamon (1990:48-9)
- ³¹⁷ Hamon (1990:49)
- ³¹⁸ Hamon (1990:57)
- ³¹⁹ Hamon (1990:59-60)
- ³²⁰ Hamon (1990:60-61)
- ³²¹ Hamon (1990:63)
- ³²² Hamon (1990:72)
- ³²³ Hamon (1990:73)
- ³²⁴ Hamon (1990:169)
- ³²⁵ Hamon (1990:170)
- ³²⁶ Hamon (1990:170)
- ³²⁷ Hamon (1990:173)
- ³²⁸ Hamon (1990:179)
- ³²⁹ Hamon (1990:183)
- ³³⁰ Hamon (1990:218)
- ³³¹ Hamon (1990:223-4)

- ³³² Hamon (1990:224)
- ³³³ Wagner (1999:5)
- ³³⁴ Wagner (1999: 9-10)
- ³³⁵ Wimber (1996:10)
- ³³⁶ Wagner (1999:3)
Wagner quotes from Kent Hunter, "The coming of the post-denominational age," *The Church Doctor Report* (Winter, 1997) 1
- ³³⁷ Wagner quotes from NetFax published by the Leadership Network of Tyler, Texas, on September 4, 1995
- ³³⁸ Schaller (1995:13.), Wagner (1999:33-36)
- ³³⁹ Wagner (1999:40)
- ³⁴⁰ Personal knowledge of Thailand and Malaysia and correspondence with various people in these countries.
- ³⁴¹ Wagner (1999:40)
- ³⁴² Wagner (1999:43)
Quoted by the author from: Frederick O. Burklin "The New Apostolic Church" *Dynamic Religious Movements*, David J. Hesselgrave, ed. (Grand Rapids: Baker Book House, 1978), 68.
- ³⁴³ Wagner (1999:44-5)
Quoted by the author from: Charles Nienhirchen, "Conflicting Views of the Past," *Charismatic Christianity as a Global Culture*, Karla Poewe, ed. (Columbia, S.C.: University of South Carolina Press, 1994), 119.
- ³⁴⁴ Wagner (1999:45-6)
- ³⁴⁵ Wagner (1999:70)
- ³⁴⁶ Wagner (1999:75)
- ³⁴⁷ Wagner (1999:125-154)
- ³⁴⁸ Wagner (1999:103)
- ³⁴⁹ Wagner (1999:104-5)
- ³⁵⁰ Wagner (1999:127)
- ³⁵¹ Wagner (1999:233.)

- ³⁵² Wagner (1999:106)
- ³⁵³ Cannistraci (1996:29), Wagner (1999:107)
- ³⁵⁴ Wagner (1999:109)
- ³⁵⁵ Wagner (1999:111)
- ³⁵⁶ Wagner (1999:79)
- ³⁵⁷ Wagner (1999:112)
Kelly John in an informational packet for Antioch Church and Ministries, [sa] Sl.
- ³⁵⁸ Lairdon (1997:3), Wagner (1999:127)
- ³⁵⁹ Wagner (1999:145)
- ³⁶⁰ Cartledge (1998:1), Cartledge (2000)
- ³⁶¹ Personal correspondence between Andrew Evans and Thomas Trask, dated November 07,2002.
- ³⁶² Wagner (1999:183-207)
- ³⁶³ Personal correspondence from three sources in Thailand in addition to my personal knowledge.
- ³⁶⁴ Personal correspondence with personnel in Hong Kong who know David, my personal knowledge of the area since,my wife was born in Tibet.
- ³⁶⁵ Eckhardt (1957:22-23)
- ³⁶⁶ Eckhardt (1957:24-5)
- ³⁶⁷ Eckhardt (1957:29)
- ³⁶⁸ Eckhardt (1957:31)
- ³⁶⁹ Eckhardt (1957:34)
- ³⁷⁰ Keil and Delitzsch (1962 Vol. 7:593)
- ³⁷¹ Eckhardt (1957:34-35)
- ³⁷² Hamon (1990:183)
- ³⁷³ Eckhardt (1957:35)
- ³⁷⁴ Eckhardt (1957:36)
- ³⁷⁵ Eckhardt (1957:40-45)

³⁷⁶ Eckhardt (1957:53)

³⁷⁷ Eckhardt (1957:63)

³⁷⁸ Eckhardt (1957:65)

³⁷⁹ Keil and Delitzsch (1962 Vol. 7. 593)

³⁸⁰ Eckhardt (1957:72)

³⁸¹ Eckhardt (1957:81)

³⁸² Eckhardt (1957:105)

³⁸³ This is dealt with in Chapter 8

³⁸⁴ Eckhardt (1957:123)

³⁸⁵ Eckhardt (1957:124)

³⁸⁶ Jacobs (1995:19)

³⁸⁷ Jacobs (1995:20)

³⁸⁸ Hamon (1990:2)

³⁸⁹ Fee (1994), Gruden (1994:416)

. Fee dealing with this matter suggests that, 'Thus, tongues and prophecy *function* as 'signs' in two different ways, precisely in accord with the *effect* each will have on the unbelievers who happen into the Christian assembly.' He suggests no indication that this is 'personal prophecy' at all. p241-2.

Gruden simply suggests that all this proves is that 'God himself is present'.

³⁹⁰ Cartledge (2000:52)

³⁹¹ Jacobs (1995:38-9)

³⁹² Jacobs (1995:46)

³⁹³ Jacobs (1995:63-4)

³⁹⁴ Hickey (1997:12, 50)

³⁹⁵ Reddin (1999:190-208)

In chapter 10 of this book the author deals with a clear definition of the terminology used with 'Generational Curse' people. She points out that it is not Biblical. She states that one cannot 'disown' the sins of one's ancestors. The reason is that you do not own them. There is no 'demon' in the child of God. God has not given us authority to cast demons in the pit. She continue pointing

out that Ezekiel 18:2 and Jeremiah 31:29 was replied to by God who declared it null and void Ezekiel 18:3-4 10:20 and 31:30. Then she asks, who places a 'curse'? Parents cannot do it so only God can do this and therefore God can break this curse in Jesus Christ. 190-208.

³⁹⁶ Jacobs (1995:85)

³⁹⁷ Fee (1994:216-8,220,252)

Gordon Fee argues persuasively for the fact that the gift of prophecy is for the body of believers, as is the gift of tongues, which must be interpreted. There is no evidence whatsoever that this gift of prophecy is directed at or for individuals. Should this be the case the passage regarding evaluation and correction if that were necessary by 'others' is totally invalid.

³⁹⁸ Jacobs (1995:101)

³⁹⁹ Jacobs (1995:103)

⁴⁰⁰ Jacobs (1995:115-6)

⁴⁰¹ Jacobs (1995:108-9)

⁴⁰² Jacobs (1995:109-10)

⁴⁰³ Jacobs (1995:110)

⁴⁰⁴ Williams (1992:472 n 116)

For the word *apokatastasew* see EDT , 87

⁴⁰⁵ Cannistraci, (1996:22)

⁴⁰⁶ Cannistraci (1996:22-23)

⁴⁰⁷ Cannistraci (1996:25-26)

⁴⁰⁸ Winter, Hathorne (1922:220), Wagner (1994:28), Shibley (1989:13-14), Dawson (1989:13-14)

⁴⁰⁹ Cannistraci (1996:29)

⁴¹⁰ Cannistraci (1996:35)

⁴¹¹ Cannistraci (1996:45)

⁴¹² Cannistraci (1996:49)

⁴¹³ Cannistraci (1996:49-50)

⁴¹⁴ Cannistraci (1996:51)

⁴¹⁵ Cannistraci (1999:52-3)

⁴¹⁶ Cannistraci (1999:68)

⁴¹⁷ Cannistraci (1999:82)

⁴¹⁸ Wagner (1979:118-182), Cannistraci (1999:90-92)

⁴¹⁹ Fee (1994:191)

Paul in 1 Corinthians 12:27-31 joins both persons and ministries as well as some of the charismata spirit manifestations from verses 8-10.

Gordon Fee comments, "as before, at issue is neither *instructions* about gifts and ministries, nor *ranking*, them. Rather the preceding illustration implied that the body has both different kinds of parts and differences within the same kind" (187):11

In regards to Ephesians 4 Fee states:

First, we note that Paul lists *people*, who *function* in certain ways, not gifts or ministries per se. Noticeably missing is the term charismata, but neither is there any other term designating who they are (gifts, ministries, leaders, offices, etc). As in (1 Cor 12:28 and Eph 2:20) (3:5) and especially in light of v. 7 and of the function as the ministries in v. 12 to "equip the saints," the enumeration almost certainly has to do with *function* not with office. P706-7 (see also 688)

[Also] Nor are the people (e.g., apostles, pastors) actually called charismata; to be sure, they are 'gifts' to the church, as (Eph 4:11) shows, but only their ministries, not the people themselves are legitimately terms charismata, in terms of Pauline usage. 887

In relationship to (1 Corinthians 12:28) Fee again comments:

"Thus, whether Paul intended so or not, this list includes personal ministries, charismata, and deeds of service, concluding with tongues. These represent a whole range of 'ministries' in the church and were probably chosen for that reason. What one is to make of this mix is not certain. At best we can say that the first three emphasize the persons who have these ministries, while the final five emphasize the ministry itself. (In his footnote he makes mention of the fact that 'Whether some functions were permanent or occasional may or may not be true, but the text itself does not make that claim').

But in truth Paul lists gifts and deeds not persons. That therefore probably suggests that the first three items therefore are not to be thought of as 'offices,' held by certain 'persons' in the local church, but rather refers to 'ministries' as they find expressions in various persons likewise the following 'gifts' are not expressed in the church apart from persons but are first of all gracious endowments, given by the Spirit to various persons in the church for its mutual upbuilding.

Why, then does Paul rank the first three? That is more difficult to answer; but it is almost certainly related to his own conviction as to the role these three ministries play in the church. It is not so much that one is more important than the other, or that this is necessarily the order of their authority. 189-190 (Grudem, *Gift* 56-57).

Apostles:

Its several occurrences in our letter (1:1; 4:9; 9:1,2,5; 12:28, 29; 15:7, 9[2x]; cf. 2 Cor 1:1; 8:23; 11:5, 13; 12:11, 12) demonstrate that it had already become a fixed term in the Pauline churches to designate a particular group of authoritative people. It also includes the Twelve, but also goes considerably beyond them (15:5-7; Rom 16:7).

However Fee also says:

Even in Paul it is still (apostle) a considerably flexible term, referring both to *function* and *position*, in at least some semi-official sense. 191.

There is no other evidence of any kind that Paul thought of the local church as having some among it called 'apostles' who were responsible for its affairs. Moreover, and of special interest for our purposes, there is no special place in Paul where there is a direct connection between the Spirit and

apostleship. His apostleship is received 'from Christ' (Rom 1:4-5) and 'by the will of God' (1 Cor 1:1); it is never suggested to be a 'charism' of the Holy Spirit, as though the Spirit gifted some people for this 'office.' 191-2

⁴²⁰ Wagner (1979:100)

⁴²¹ Cannistraci (1999:153)

⁴²² Danielou ([sa]:39)

⁴²³ Cannistraci (1999:155)

⁴²⁴ Fee (1994:191,401)

'.. in the argument of 2 Cor 10-13, where the 'super-apostles,' whom Paul obviously considers not genuine, are partly so because they work in his field rather than found churches themselves'.

⁴²⁵ Brumback (1961:333)

⁴²⁶ McGee (2004:24)

⁴²⁷ Warnock (1951:90)

⁴²⁸ Bloch-Hoell (1964:177)

⁴²⁹ DuPlessis (1950:6)

"There is nothing that can ever take the place of the Holy Spirit in the Church. Let us pray for a greater outpouring than ever, and remember when the flood comes it will not keep to our well prepared channels but it will overflow and most probably cause chaos in our regular programs'

⁴³⁰ Gee (nd:218-9)

In 1947 three of the first generational leaders passed away; Charles Price, Smith Wigglesworth and Dan Williams. Donald Gee wrote: 'After some forty years it has become inevitable that one by one some of the outstanding leaders of the Pentecostal Movement should slip away from the scenes of earth, and very soon hardly any were left who had taken any prominent part in the beginning of the Revival'.

⁴³¹ Ward (1941: 3)

⁴³² Riss (1979:202)

⁴³³ The Sharon Star (1 January 1948: 2-3)

⁴³⁴ Hawtin (1950:1)

⁴³⁵ Hawtin (1950: 3)

⁴³⁶ Brumback, (1961:333)

⁴³⁷ Rasmussen (1948:1-3)

⁴³⁸ Jaenen (1950:85-87)

⁴³⁹ Frodsham (1948)

⁴⁴⁰ Jaenen (1950:85)

⁴⁴¹ Jaenen (1950:85)

⁴⁴² Hawtin (1948:3)

⁴⁴³ Hawtin (1948:2)

During the past six weeks we have enjoyed a great visitation of the Spirit of God. Finally the 'Break Through' came and the spiritual gifts began to operate among us. The Gifts of the Spirit is definitely being restored to the Church. A new era is dawning.

⁴⁴⁴ Hawtin (1948:2)

⁴⁴⁵ Hawtin (1948:4)

Even now while I am writing, one of the denominational pastors of this city where our meetings are being held and where many are actually receiving spiritual gifts, is calling his superintendent to have him decide whether or not the teachings of God, and he says he will abide by the Superintendent's decision. Men who have been praying for twenty years that the gifts would be restored to the church are now afraid to enter in because of the opposition from the organization.

⁴⁴⁶ *The Sharon Star* (1948: 2)

⁴⁴⁷ *The Sharon Star* (1948: 2)

⁴⁴⁸ Rasmussen (1948:2-3)

⁴⁴⁹ Hawtin (1948:2)

⁴⁵⁰ *The Sharon Star*. (1 Oct 1948, 4)

⁴⁵¹ 'Advertisement', *The Sharon Star*. (1 Nov 1948, 4)

⁴⁵² Watt (1948:3)

⁴⁵³ Beall, 'A Hand On My Shoulder,' Chapter 37. *The Latter Rain Evangel* [Detroit].

⁴⁵⁴ Frodsham, letter to J.O.Savell, August 5, 1949.

⁴⁵⁵ Beall, 'A Hand On My Shoulder,' Chapter 38. *The Latter Rain Evangel* [Detroit], 4, (June 1955), p13-14 and *The Latter Rain Revival* (Detroit, MI.: The Evangel Press, Inc., [sa]) 5.

⁴⁵⁶ Beall, 'A Hand On My Shoulder,' Chapter 40, *The Latter Rain Evangel* [Detroit], (August, 1955), 13.

- ⁴⁵⁷ Meloon (1974:147-154)
- ⁴⁵⁸ Pethrus (1949:10-11)
- ⁴⁵⁹ Pethrus (1950:3-4)
- ⁴⁶⁰ Dr. Paul Lewis – A paper presented at the 9th Annual William Menzies Lectureship in January 2001 at the Asia Pacific Theological Seminary in Baguio, Philippines.
D. William Faupel *From the Ends of the Earth to the End of the Earth: The cope of the New Order of the Latter Rain.* n.d, n.p. Copy held by writer and also in the Lorne Philip Hudson Memorial Library, Western Pentecostal College, Abbotsford, B.C.: Canada.
- ⁴⁶¹ Jaenen (1950:87)
- ⁴⁶² Hawtin (1948:3)
- ⁴⁶³ Hawtin (1948:1-3)
- ⁴⁶⁴ Hawtin (1948:3)
- ⁴⁶⁵ Stiles ([sa]:79-89)
- ⁴⁶⁶ Hawtin (1948:3)
- ⁴⁶⁷ Horton (1934:58)
Had already stated this as standard Pentecostal understanding, that the Word of Knowledge was a revelation of past happening and that the Word of Wisdom was the revelation of things or events in the future.
- ⁴⁶⁸ Hoekstra (1950:39)
... had taught ‘By the laying on of hands and prophecy, gifts are imparted, and ministries are confirmed.’ (This was taken from Acts 6:6; 1 Timothy 1:18 and 1 Timothy 4:14).
- ⁴⁶⁹ Hawtin (1948: 2)
The Ministry of an Apostle was spelled out in a series of articles beginning with “The Ministry of the Apostle,’ in the April-May issue of *The Sharon Star*.
- ⁴⁷⁰ Ungren (1950:5)
- ⁴⁷¹ Hawtin (1951:1-3)
- ⁴⁷² Hawtin (1951:1)
- ⁴⁷³ Hawtin (1951:1)
- ⁴⁷⁴ Ungren, ‘The Prophet, His Ministry and Office’ 10.
- ⁴⁷⁵ Rasmussen (1948:3)

- ⁴⁷⁶ Hawtin (1948:3-4)
- ⁴⁷⁷ Warnock (1951:90)
- ⁴⁷⁸ Warnock (1951:121)
- ⁴⁷⁹ Warnock (1951:119-21), Grubb ([sa]:5)
- ⁴⁸⁰ Watt (1950:2-3)
- ⁴⁸¹ This is called either the Discipleship or Shepherding Movement. The term 'Shepherding movement' was used as descriptive of the movement's emphasis on personal pastoral care. For Charles Simpson and those who continue the movement's heritage, the term 'Covenant movement' is preferred.
- ⁴⁸² Moore (Fall 2000:249-270. 249)
- ⁴⁸³ Mumford (1973:82-83)
'When God said, "Let every soul be subject...", He meant just what HE said. When I am called to a certain area to teach, I go first to my brothers to whom I am submitted in Fort Lauderdale. After prayer and laying on of hands, I feel that I may go out and serve with the blessing of God upon my ministry. The husband cover the wife and the children but they must receive that covering
What about persons who are not in a 'home' situation – the singles, the widows, the divorced? I often wondered why God commanded His people to ... 'take care of the widows, visit the fatherless.' Now I am beginning to understand this was not just to make sure they had money and food in the house. God was calling on the men in leadership of the church to take care of those who had no covering...'
- ⁴⁸⁴ McDonnell (1980:2:116)
- ⁴⁸⁵ McDonnell (1980:2:120)
- ⁴⁸⁶ Hadway, Wright & DuBose (1987:30)
There were a few serious attempts to understand its ecclesiology, one called it 'the most extensive expression of the house church movement in the United States'.
- ⁴⁸⁷ Barrett (1982:722), Digitale (1990:40)
- ⁴⁸⁸ J. S. O'Malley *Elwell Evangelical Dictionary*
- ⁴⁸⁹ This concept is elaborated on in a 1979 message by Mumford. The title of the audiocassette was *Decline/Dark Ages/restoration of the Church, Part I* (Oklahoma City. OK: September 1977).
- ⁴⁹⁰ Nee (1972:61-74)
- ⁴⁹¹ Barrs (1983:39-57)
- ⁴⁹² Moore (2000:257-260)

- ⁴⁹³ Baxter (1975:2)
- ⁴⁹⁴ “Forum: God’s Government,” *New Wine Magazine*, June 1974, 30.
- ⁴⁹⁵ Baxter and Mumford (1975:5)
- ⁴⁹⁶ Vinzant. *The Shepherding Movement*
- ⁴⁹⁷ Vinzant. *The Shepherding Movement*
- ⁴⁹⁸ Charisma and Christian Life Magazine. (March 1989)
- ⁴⁹⁹ Christianity Today (10 Aug 1984)
- ⁵⁰⁰ General Council Minutes, Dec 17-19, 1975, Ann Arbor, Mich.
- ⁵⁰¹ Simpson (1973:29.)
- ⁵⁰² Gentile (1999:303-312)
- ⁵⁰³ Oliphant (1962:199)
[The Pentecostal outbreak is dealt with on 129-130, 190-22.1]
- ⁵⁰⁴ Gordon (1882:146-52), Biederwolf (1934:203-4)
- ⁵⁰⁵ Gordon (1882:158-162), Kelsey (1973:235-36)
Note his reference to Barth 23, 236-237
- ⁵⁰⁶ Gordon (1882:162-64), Biederwolf (1934:170-171)
- ⁵⁰⁷ Gordon (1882:17-174), Biederwolf (1934:207-8)
- ⁵⁰⁸ Gordon (1882:16), Bailey (1977:200-210)
- ⁵⁰⁹ Tozer (1943:79-80)
- ⁵¹⁰ Simpson (1926:39 and 57)
- ⁵¹¹ Lindsay (1951)
- ⁵¹² Harrell (1975:13)
- ⁵¹³ Frodsham (1948:147)
- ⁵¹⁴ Harrell (1975:14-15), (Hagin 1979:71)
- ⁵¹⁵ Hagin (1972:9-26)
- ⁵¹⁶ Hagin (1972:47-48.)

- ⁵¹⁷ Roberts (1961:89-97)
- ⁵¹⁸ Roberts (1961:130-140)
- ⁵¹⁹ Buckingham (1976:117, 122-23, 195)
- ⁵²⁰ Morris (1973:23-53)
- ⁵²¹ Hagin (1983:21)
- ⁵²² MacArthur (1992:281, 285.)
- ⁵²³ Gossett & Kenyon (1981:208-210)
- ⁵²⁴ Bosworth cites Kenyon in *Christ the Healer*, 148. Osborne cites Kenyon in *Healing the Sick*. 112.
- ⁵²⁵ Hangraeff (1977:74-75)
- ⁵²⁶ Hagin (1985)
- ⁵²⁷ Roberts (1995: 87-89)
- ⁵²⁸ Roberts (1955), Lindsay (1960)
- ⁵²⁹ Copeland. G (1978:48-52)
- ⁵³⁰ Copeland. K (1947:67,87)
- ⁵³¹ MacArthur (1992:285)
- ⁵³² Copeland. G (1978:38-39)
- ⁵³³ Hangraeff (1977:116)
- ⁵³⁴ Hangraeff (1977:382)
- ⁵³⁵ Hangraeff (1977:137)
- ⁵³⁶ Wagner (1992:28)
- ⁵³⁷ Pick (2000)
- ⁵³⁸ Verbatim excerpts from preaching at CLA Langley in the fall of 2002.
- ⁵³⁹ Copeland. K (1947:67,87)
- ⁵⁴⁰ Wagner (1999:5)

⁵⁴¹ Wagner (1999:15)

⁵⁴² Hamon (1997:67)

⁵⁴³ Jaenen (1950:85)

⁵⁴⁴ Strom (1966)

“Revival broke out at Brownsville Assembly of God in Pensacola Florida, about 16 months ago and continues to this day. Or so we’re told. This “sovereign move” of God is spreading like wild fire through the United States, fulfilling a heretofore unannounced prophesy given to super-church builder and mystical teacher David Yonggi Cho’.¹

⁵⁴⁵ Cartledge (2000:57)

⁵⁴⁶ Beall (1955:12)

⁵⁴⁷ Hamon (1990:2)

⁵⁴⁸ Jacobs (2001: June 21)

⁵⁴⁹ Hamon (1997:11-113), Hamon (1990:25)

‘The present company of prophets is preparing the way making ready a people for Christ’s return to earth again. They are preparing the way for Jesus Christ to establish His kingdom over all the the kingdoms of this world. God declares that their ministry is so consequential that if they don’t fulfill their prophetic destiny, God will have to curse the earth to utter destruction’.

‘ The prophetic movement restorationally crossed the Church over its Jordan river just as the Protestant Movement brought the church out of its religious Egyptian bondage’.

‘ The prophets are being brought forth to fulfill their part in preparing the Bride-Church for her day of presentation to her heavenly bridegroom, Jesus Christ. Jesus is rejoicing with great joy over the part the prophets are playing in preparing His Bride. When the prophets have finished their ministry, He will be released to descend from Heaven with a shout and be fully and eternally united with His bride’.

⁵⁵⁰ Hamon (1997:123-4)

‘The specialty of prophets is their God-given ability to speak for God, not just to preach the Bible truths about God and His Son, Jesus Christ. They have a special calling to speak a “thus saith the Lord”.

⁵⁵¹ Wagner (1999:128-9)

‘Apostolic networks are different from most denominations because in networks, *relationships* (not policies and rules) are the main source of organizational strength. Only minimal legal and financial controls are imposed. In the apostolic network to which I belong, the function of government is accomplished largely through the partnership of prayer, discussion, planning and visionary leadership. The most effective networks are more than ministerial fellowships, because the purpose is to accomplish apostolic ministry and not merely to facilitate camaraderie’ Thus the author states: ‘The network serves; it does not control.’ ‘The author also states: ‘ In a way, this new apostolic movement may actually turn out to be *predenominational* as it grows

and expands’.

⁵⁵² Hamon (1997:17-18)

‘The Lord Jesus showed me a great Book. Its title was *The Book of the Mortal Church on Earth*. He was giving me responsibility of keeping an overall perspective and making the progressive purposes of God known to His corporate church’.

⁵⁵³ Hamon (1997:2)

‘When the truth finally dawns upon them, millions of saints will begin to make a continuous cry to Heaven, “God reactivate your prophets and apostles into your church so that all things can be made ready and a people prepared for your second coming”’

⁵⁵⁴ Hamon (1997:143)

‘Apostles and Prophets have a coequal ministry in bringing Christ’s Church to full maturity and ministry. Therefore, the full restoration of prophets and apostles is essential to God’s purpose being fulfilled’.

⁵⁵⁵ Joyner (1988:122-3; 128-9)

‘It was said that the Apostle Paul that he was turning the world upside down; it will be said of the the apostles soon to be anointed that they have turned an upside down world right side up. nations will tremble at the mention of their name’ .

‘Angelic appearances will be common to the saints And a visible glory of the Lord will appear upon some for extended periods of time as power flows through them. There will be no plague, disease, or physical condition, including lost limbs, AIDS, poison gas, or radiation, which will resist the healing and miracle gifts working in the saints during this time’.

⁵⁵⁶ Wagner (1979:127)

‘The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches’.

⁵⁵⁷ Hamon (1981:385)

‘ The Earth and all creation is waiting for the manifestation of the sons of God, the time when they will come into their maturity and immortalization. When the Church receives its full inheritance and redemption then creation will be redeemed from its cursed condition of decay, change and death, the church has a responsibility and ministry for the rest of creation’.

Britton ([sa] Sl:42)

‘I see the great year of Jubilee, when we shall pass through the veil into the very presence of the fullness of God, to be filled with this fullness and go forth proclaiming liberty to all of creation Romans 8 calls this the “Manifestation of the Sons of God” and says the whole creation is groaning and crying for this day’.

Warnock (1951:14-15)

Speaking on the feast {Passover, Pentecost, and Tabernacles} says: ‘They typify the whole Church Age, beginning with the death of Jesus on the cross, and consummating in the “manifestation of the Sons of God”, the “Overcomers” who will become perfected and step into immortality in order to establish the Kingdom of God on earth’.

- ⁵⁵⁸ Wagner (1999:171-3)
‘In the new apostolic churches, a worship service once characterized by *peacefulness* has become an atmosphere better described as *pulsation*’.
‘Music is replacing the written liturgy with which many Christians grew up. It is a setting in which Christians praise and adore God’.
- ⁵⁵⁹ Wagner (1999:87-9)
‘The pastor casts the vision. The New Apostolic pastor take the biblical analogy of sheep and shepherd seriously. The pastor makes the decision and the sheep follow the pastor.
‘The pastor makes top-drawer policy decision and delegates the rest’
- ⁵⁶⁰ Simpson (1973:29)
- ⁵⁶¹ Moore (2000:257-260)
- ⁵⁶² North (1963:374-5)
- ⁵⁶³ Whitelaw (1990:435)
- ⁵⁶⁴ Turner (1947:90-102)
- ⁵⁶⁵ Ervin (1970)
- ⁵⁶⁶ Blumhofer (1989:83-5 Vol.1)
- ⁵⁶⁷ Brumback (1961), Kendrick (1961)
- ⁵⁶⁸ Hollenweger (1972:552)
- ⁵⁶⁹ McGee (2004:24)
- ⁵⁷⁰ Wagner (2000:85)
- ⁵⁷¹ Hamon (1990-15-16, 139)
- ⁵⁷² Wagner (1993:3)
- ⁵⁷³ Wagner (2000:75)
- ⁵⁷⁴ Hamon (1997:139)
- ⁵⁷⁵ Wagner (1994:123)
- ⁵⁷⁶ Wagner (1994:233)
- ⁵⁷⁷ Lairdon (Jan 1997:3)
- ⁵⁷⁸ Frodsham (1948)

- ⁵⁷⁹ Hesselgrave and Rommen (1989:chap 11)
- ⁵⁸⁰ Osborne (1991:323)
- ⁵⁸¹ Eckhardt (1957:35)
- ⁵⁸² Hamon (1990:43)
- ⁵⁸³ Hamon (1990:57)
- ⁵⁸⁴ Wagner (1999:112)
- ⁵⁸⁵ Wimber (1993:1-2)
- ⁵⁸⁶ Wagner (1999:40)
- ⁵⁸⁷ Liardon (January 1997:3)
- ⁵⁸⁸ Cannistraci (199:155), Liardon (1997:3)
- ⁵⁸⁹ Jacobs (1995:63-4)
- ⁵⁹⁰ Warnock (1951:119-210, Grubb ([sa]:5)
- ⁵⁹¹ Hawtin (1948:3-4)
- ⁵⁹² Moore (2000:257-260)
- ⁵⁹³ MacArthur (1992:281,285)

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