The EPTA BULLETIN is published at the request of the European Pentecostal Theological Association. Please send all articles, news items, book reviews and books for review to the editor:

John KARSTEN
Centrale Pinkster Bijbelschool
Postbus 1005
3700 BA Zeist
The Netherlands

Please send all correspondence related to subscriptions and to business matters to the Assistant Editor:

Don SMEETON
International Correspondence Institute
45 Chaussee de Waterloo
1840 Rhode-St.-Genôse
Belgium

The views expressed in the EPTA BULLETIN do not necessarily reflect the views of the society. The right is reserved to refuse unsolicited contributions.

The EPTA BULLETIN is published quarterly and is sent free of charge to members of the association. Other subscriptions are available for 300 Belgian francs or $8.00 US.
I. BOOK REVIEWS

Richard B. Gavin, Jr. Perspectives on Pentecost.
Michael Goldberg, Theology and Narrative: A Critical Introduction.
Juhani Kuosmanen, Herätyksen Historia.
J.N. Norman, La Prière de Port-Royal.


Richard Gavin is a professor of New Testament at Westminster Theological Seminary and is a graduate of Calvin College, Grand Rapids. It is hardly surprising, therefore, that Perspectives on Pentecost, subtitled, "New Testament Teaching on the Gifts of the Holy Spirit," takes a negatively critical attitude towards the traditional Pentecostal approach to this subject. The audience for whom it is intended is "the wider community of all interested and serious students of Scripture" and "not especially professional theologians." Accordingly, footnotes have been dispensed with, which is a pity for the book is written in a style suitable for the scholar - and certainly not for the wider audience for which it is avowedly intended - and yet lacks the tools that scholarship demands.

The general plan of the book involves "a progressively narrowing exegetical focus on the subject of spiritual gifts" starting with an overview of the whole work of the Spirit in the church and gradually reducing the perspective through the concept of spiritual gifts in general to the gifts of tongues and prophecy in particular and the question of their cessation in the penultimate chapter. The final chapter is an attempt to draw some conclusions with regard to the "fundamental issues raised by the renewed..."
and intense interest of our day in spiritual gifts."

There are some healthy warnings against the very real danger of viewing experience as a source of Christian doctrine and an earnest plea that all experience and doctrine must be judged in the light of Scripture. It is, however, a sad reflection, either on the pentecostal/charismatic movement, or on the author's knowledge of it - and I suspect it is the latter - that Gavin seems to be of the opinion that pentecostal theology is derived from experience rather than from Scripture (whereas it has been pretty conclusively shown from the history of the twentieth century pentecostal movement that the reverse is the case). Further, Gavin seems to pay more attention to the few pentecostal extremists who deny that non-charismatics have any experience of the Spirit at all than to the great body of pentecostal theology which gladly acknowledges the gracious work of the Spirit in all believers without denying an enduement with power from on high that is distinct from regeneration.

Concerning spiritual gifts, Gavin's conclusions, which are by no means new, are that prophecy and tongues were revelatory gifts, temporarily given to the church during its foundational, apostolic era. They are inseparably linked with the ministry of the apostles and have since been permanently withdrawn, along with the apostles, from the life of the church. Modern manifestations of prophecy are seen as a "spontaneous, Spirit-worked application of the Scripture" and tongues as "Christian free vocalisation."

This is clearly an attempt to retain the doctrine that spiritual gifts are not for today and yet avoid the only logical conclusion, that any such manifestation, if truly supernatural and yet not from the Spirit, must come from the Devil. Gavin's explanation, though admittedly more charitable, fails to take account of the abundant up-to-date evidence of the genuinely supernatural character of such phenomena. In the light of such evidence, many readers will feel that Gavin should give serious reconsideration to the presuppositions upon which his whole pneumatology is based.
Michael Goldberg is an American Rabbi and Jewish theologian. He shows in this book that he is not only acquainted with his own tradition, but with works of contemporary Christian theologians as well. Apparently, this supplies him with the necessary credentials for writing on the subject matter of narrative theology, an art which finds its early formulation in the Old Testament, and has received new attention within the last decade or so.

Goldberg intends to address critical issues such as judgements of truth, assessments of rationality and questions of method in narrative theology. In order to begin in a proper fashion, he establishes in his introductory chapter the fundamental contention that an adequate theology must attend to narrative. He illustrates this in an original way by pointing to weaknesses in J. Fletcher's Situation Ethics, which according to M. Goldberg lacks the category of narrative.

The second chapter distinguishes different genres of narrative, especially fable, myth and history. The analysis focuses on the work of R.B. Braithwaite, John Dunne, Mircea Eliade and W.T. Stevenson.

It is the third and fourth chapters that are of particular interest to the Pentecostal reader. They investigate the truth value of biographical and autobiographical narratives. It is the Pentecostal tradition of "giving one's testimony," and the implications of life stories for theology that relate to Dr. Goldberg's analysis. He discusses the developmental theory of faith that James W. Fowler has elaborated under the influence of Piaget and Kohlberg, and compares the findings to the biography of Augustine of Hippo. The section on autobiography is particularly concerned to show some of the ways in which certain kinds of stories are necessary in order to provide background contexts in and against which our moral and religious convictions gain their meaning and significance.

The remaining half of the book studies biblical narrative and how narrative theology can be justified. The part on biblical narrative treats different hermeneutical approaches (H.R. Niebuhr, G.E. Wright, H. Frei, Paul van Buren, etc.) to paradigmatic stories for the understanding and transforming of human life.

The chapter on the justification for narrative theology is a fruitful substantiation of Goldberg's research. It considers primary conditions in terms of meaning, representative conditions in terms of truth, and affective conditions in terms of rationality. In the end the author pleads for a reasonable plurality in narrative theology, an argument that will certainly raise questions and needs further reflection.
Juhani KOUSMANEN, Herätysen Historia
(Tikkurila, Finland: Ristin Voitto,
1979), 408 pps. Reviewed by David
Bundy, Leuven, Belgium.

This volume has two major foci and
makes two major contributions to the
history and historiography of the Pentecostal
churches of Europe.

Firstly it is the most articulate and
comprehensive statement of Pentecostal
historiography yet written. Most of the
author's predecessors contented themselves
with the history of the Pentecostal move-
ment within their own countries (no mean
undertaking due to dispersed sources) or to
short surveys identifying with various
spiritual renewalist movements of the past.
Kuosmanen deals with efforts at spiritual
renewal from the second century to the
twentieth, emphasizing influences in Scandan-
navia in general and Finland in particular.

The traditional Pentecostal understand-
ing of the Church is that the Church moved
away from its "first love" after the apost-
tolic age (evidenced by disappearance of
miracles, glossalalia and other charisms,
institutionalization, development of a
hierarchy of priesthood, accommodation to
cultural norms). However, Pentecostals
(except for those who radicalized the
disjuncture pre/post 1906 revivals) have
argued that the "true faith" was preserved
on the fringes of the church within the
movements which the institutional church
declared heretical and persecuted. Thus
not unlike modern patristic scholarship,
the Pentecostals (although on the grounds of
psychological and sociological identification)
posed a re-evaluation of "heresy" as a
negative category.

Thus Kuosmanen traces rapidly (pp. 17-
72) the contributions of the Montanists,
Paulicians, Nestorians, St. Francis of Assisi,
Savonarola, the Lollards, the Cathari, Wald-
ensians carefully pointing out the differences
with the Roman church. There follows two
chapters (pp. 75 - 102) on the 16th and -17th
centuries discussing the Germanic reformation,
the Anabaptists, the English Puritans,
Baptists and Friends and French Huguenots
before beginning a survey of pietism. These
are the the weakest sections of the book
based almost totally on secondary literature
resulting in a rather uncritical exposition.

The second contribution is the analysis
of the theological heritage of European and
especially Scandanavian Pentecostalism.

Following J. Edwin Orr, he recognizes
the nexus of German revivalism and New England
revivalism (Jonathan Edwards) in Methodism.
During the 19th century the American synthesis
of revivalism and Methodist theology was
continuously imported into Europe where it
found a reception prepared by German and
Scandanavian pietism. It is precisely at
this point that Kuosmanen makes his most
important contribution. Most writers have
seen European Pentecostalism as a step-child
of North American Pentecostalism. However
the primary contexts were very different. The Assemblies of God USA and other North American Pentecostal groups grew out of a lower class White Holiness - Black Methodist and Baptist base. The European churches, especially in Northern Europe, had different heritages as Kuosmanen demonstrates. This was afforded by an informed pietist tradition influenced by the Reformed wing of the American Holiness movement (Finney, Moody, A.J. Gordon, R.A. Torrey and South African A. Murray).

These contacts with American revivalism are carefully explored, especially with regard to their influence and indigenization in Scandinavia. The development of the Pentecostal movements in Finland from their inceptions to the present (including the Charismatic renewal and Jesus movement) are analysed. It is an important synthesis based on primary sources (both books and periodicals). It marks a significant supplement to Wolfgang Schmidt, *Die Pfingstbewegung in Finnland* (Suomen Kirkkohistoriallisen Seuran Tiomituksia, 27; Helsinki, 1935) and Walter Hollenweger, *Handbuch der Pfingstbewegung* (Geneva, 1965). Unfortunately neither of these works were consulted nor were they included in the otherwise outstanding bibliography (pp. 398 - 404).

Kuosmanen's work is a major development in writing about the history of European Pentecostalism.


La Prière de Port-Royal purports to be a volume of meditation, history and doctrine which is a less than modest claim for its slim size, but it does nevertheless, have a certain significance for the Pentecostal reader as well as the Vatican watcher.

Port-Royal, with its houses in and near Paris, was the center of the strongly Calvinistic and moderately charismatic Jansenist movement of the seventeenth and eighteenth centuries. Jansenism could be described as a Catholic rediscovery of Augustine during the ritual, mechanical, sacramental and hierarchical emphasis of the counter-reformation.

The Jansenist prayers, if this selection is normative, could be characterized as personal ("C'est son propre salut qui doit être, pour chacun, la préoccupation essentielle." p. 16), individualistic ("Que mon coeur soit ni froid ni aveugle." p. 41), humble ("Je ne suis rien devant vous." p. 27), and interior ("Mon Dieu, quelle guerre cruelle! Je trouve deux hommes en moi." p. 52). The prayers express respect for the grandeur of God, center on grace and rebuke formalistic ritual.

Just as it is impossible to understand the dynamics of the English reformation by centering on Henry's wives, so one cannot grasp the meaning of Jansenism by reviewing...
the power struggle, both religious and secular, of eighteenth century France. This work helps the reader glimpse the soul of the movement. Of special interest to Pentecostals is a section of prayers for the sick (pp. 42 - 61). Sickness is viewed as just punishment, thus it leads to repentance but with healing grounded in the very nature of God. Although there were some remarkable healings reported at Port-Royal, these prayers center on what illnesses can teach the sufferer rather than on deliverance.

If one finds irony in Catholics returning to the prayers of a movement condemned as heretical, one must note this work is in a series on prayer which includes Jewish, Islamic, and Lutheran as well as more Catholic sources. One must see here evidence that the Roman Catholic church is trying to recover its own spiritual tradition. The prayers of Port-Royal represent a spirituality which has obvious parallels with contemporary "renewal" as part of the Second Vatican Council's "aggiornamento."

II. NOTES


The author discusses p. 207 the development of the various Pentecostal groups in Belgium, suggesting that in 1980 there were 70 organized churches in the country.


An article in two parts: (1) the significance of the term "conversion" in the Gospels; (2) the significance which that term assumes in the teaching and praxis of the church. The author deals with the implications of the Charismatic renewal for the Roman Catholic understanding of conversion.


This study of contemporary trends in the Pentecostal understanding of eschatology is based on the results of a questionnaire mailed to pastors, teachers and church leaders throughout western Europe. While noting a majority of respondents hold to a traditional pre-tribulation view, the author observes that there is considerable flexibility within the Pentecostal churches regarding the doctrine.

This article is an important survey of the history of the Pentecostal movement in Iceland from 1918 to the present, discussing the ministry and influence of Erik Asbó, Eric Ericson, H. Larsson, et. al. The growth of several churches is chronicled. There are a number of photographs.

Doug JETER, unpublished papers presented in courses at the Assemblies of God Graduate School, Springfield, Mo. U.S.A. discussing French Pentecostalism and France. Bound at the ICI Library, Rhode St. Genese Belgium:

"Blaise Pascal - Christian Apologist Without Par," 1979, 22 pps.

Paul van der LAAN, "Tot aan de einden der aarde," Parakleet 2 no. 6(1982), 1 - 4.

This article discusses the missions concerns and activities of the Dutch Pentecostal churches. A survey of missionary enterprises is given together with an overview of the present situation.

+ + +


This article is a survey of renewalist efforts in the history of the church, arguing that, "cette démarche de ressourcement pascal et pentecostal est typique de l'histoire de l'Eglise. Elle a connu de nombreux précédents au cours des siècles." The period of the New Testament is discussed as are Catholic revivals in the Middle Ages and the revivals within Protestantism (George Fox, William Penn, John Wesley).

+ + +


The author presents the importance of "narrative" as a genre and form of communication, demonstrating its importance in the theological development of the Pentecostal movement and argues for its continued validity as an instrument of communication on psychological, linguistic and theological grounds.

+ + +

The French version of this famous tome contains a chapter heretofore not published, "Le mot de la fin," pp. 301 - 307, which provides a sort of post script. Also important are the two pages of biography and bibliography devoted to the translator, Emile Dallièrè, at the end of the volume (pages not numbered).

+ + +

Reinhold ULONSKA, "De evangeliserende gemeente," Parakleet 2 no. 6 (1982), 8 - 9.

The author presents a theological and programmatic study of the ground and development of an evangelistic consciousness within the local churches. It is written as an aid and encouragement for pastors.

+ + +


+ + +

D. BUNDY

III. RECENT PUBLICATIONS

Joyce Wells BOOZE, Into all the World: A History of Assemblies of God Foreign Missions. A Five-Lesson Course Designed to Encourage Missions Awareness in the Local Church (Springfield, Mo.: Assemblies of God Division of Foreign Missions, 1980), 74 pps.


John GUNSTONE, Pentecostal Anglicans (London: Hodder and Stoughton, 1982), 236 pps.
C. van der LAAN and P.H. van der LAAN, Pinkstern in beweging. Vijfenzeventig jaar Pinkstergeschiedenis in Nederland en Vlaanderen (Kempen: Kok, 1982).


IV. INDEX VOL. I

-A-B-

Acts of the Apostles, Commentary, 14
Africa, Pentecostalism, 44
ALMEIDA, A. de, 43
ANTTURI, K., 43
ASPRUSTEN, G., 14.
baptism, 14
BARATA, A., 43
BARRATT, T.B., 10
BARTH, K., 35
Belgium, Pentecostalism, 22, 75, 80
BENT, A.J. van der, 79
Bible. See individual books.
BITTLINGER, A., 61
Black Pentecostalism, (USA), 80
BÖHM, H., 43
BOMMEL, J.P., 13
BOCZE, J.W., 79
BOURLAND, M., 41
BRAEKMAN, E.M., 75
BRANDT, D. 28-31
BRANHAM, W.M., 58
BRATTERUD, H., 20
BRENDA, A.W., 43
BUNDY, D., 9-12, 20
22, 32-40, 41-42,
56-57, 58-60, 70-72, 75-78.

-C-

CANTALAMESSA, R. 75
CARTWRIGHT, D.W. 22
Centrale Pinkster Bijdelschool, 8, 20, 21
charismatic renewal, 38-40, 41, 59-60, 61, 66, 70-72, 74, 75, 77, 78, 79, 80
CHO, P.Y. 79
CHOI, J. 79
Christian education, 41, 53-55, 61, 76
Church, doctrine of, 14, 56-57
conversion, 75
COSNARD, J.L., 41
CUTRERA, S. 61
curriculum models, 53-57

-D-

DAHLENE, K. 58
DALLIERE, E. 78
DALLIERE, L. 35
DALLMEYER, H. 10
DAVIS, R. 61
DIETER, M.E. 79

-E-

EDIN, E. 13
EDWARDS, J. 71
EKORNESS, K. 14, 56
Elim Bible College, 6, 21
EMBREGTS, J.W. 22, 75
England, Pentecostalism, 9-12, 62, 41, 45
Charismatic renewal, 79
EPTA, 5, 6-7, 20
eschatology, 14, 22, 43, 75
eucharist, 38-40
European Bible Seminary, 7, 8
Evangelicalism, 44, 78, 79
evangelism, 49-52, 78

FINLAND, Pentecostalism, 70-72
FLETCHER, J. 68
FOGLIO, D. 61
FOWLER, J. W. 69
France, Pentecostalism, 34-37, 62, 76
FRANKE, O. 10
FREEMAN, J. M. 14
FREUD, S. 30
Fundamentalism, 44
FÖRLAND, L. 14

GALATIANS, commentary, 44
GARIN, E. 42
GARRIGUES, J.-M. 41
GAVIN, R.B. 64, 65-67

Germanschaftsbewegung, 9-12, 62
GEREST, C. 42
Germany, Pentecostalism, 9-12, 43, 58-59, 62
GILASON, E.J. 76
GILPIN, G.W. 6, 20
Glossalalia, 14, 61, 65, 70, 78
GODIN, A. 28-31
GOLDBERG, M. 64, 68-69
GORDON, A.J. 72
GRAN, M. 14
GRASSO, D. 62
Greenland, Pentecostalism, 32-33
GUNSTONE, J. 79

- J -
HAARBECK, T. 11
HANSEN, G.S. 14
HARTELL, L. 8
healing, 44, 74
history, concept of, 70-73
HOLLENWEGER, W.J. 8, 20, 22, 41, 43, 48, 49-52, 72
Holy Spirit, 14, 38-40, 42, 44, 45, 65-67, 78, 80
HOPKINS, E.H. 14

- L -
LAAN, C. van der, 8, 80
LAAN, P. van der, 8, 22 76-77, 80
LANGE, D. 9-12
LARSSON, S. 44
LEARY, D.J. 48, 53-57
LEBEAU, P. 77
LEPPÄNEN, P. 44

Institute of University Ministry, 6, 8, 22
Instituto Bíblico de Portugal, 6, 20
International Correspondence Institute, 6, 20
Italy, Charismatic renewal, 61

-K-
Jansenism, 73-74
JARVLANG, O.B. 14, 75
JELLINGHAUS, T. 10
JETER, D. 76
KARSTEN, J. 23-27, 53-57
KAUKOMAA, M. 44
KELLER, S. 10
KOENIG, J. 62
KOLENDA, J.P. 43
Korea, Pentecostalism, 79
KRAAN, K.J. 44
KÜNG, A. 13
KUOSMANEN, J. 64, 70-72
KUSMIC, P. 21
KVALVAAG, R. 58

- N -
narrative theology, 68-69, 77
NDIOKWERE, N.T. 44
Netherlands, Pentecostalism, 8, 22 76-77, 80
NILSON, O. 14
NORMAN, J.N. 64, 73-74
Norway, Pentecostalism, 58

ÖSTBY, J. E. 71
Overstone College, 8-21

LEPSIUS, J. 10
LILE, D. 80
Luke, commentary, 43
MACHADO, A.R. 44
MARSDELN, G.M. 44
MARTINSSON, E. 13, 32-33
MAYRE, F.M. 14
MENSBRUGGHE, F. van der, 44
messianism, 45
Methodism, 71-72
missions, 32-33, 43 77, 79
MÖLLER, F.P. 21
MONEON, A.-M. de, 43
MONTAGUE, G.T. 44
MOODY, D.L. 10, 72
myth, 49-52

-N -
- O -
CONTENTS

I. BOOK REVIEWS ............. PAGE 64

RICHARD B. GAVIN, PERSPECTIVES ON PENTECOST ............ PAGE 65

MICHAEL GOLDBERG, THEOLOGY AND NARRATIVE .......... PAGE 68

JUHANI KUOSMANEN, HERÄTYKSEN HISTORIA .......... PAGE 70

J.N. NORMAN, LA PRIERE DE PORT-ROYAL .......... PAGE 73

II. NOTES ........................................ PAGE 75

III. RECENT PUBLICATIONS .......... PAGE 79

IV. INDEX VOL. I ............... PAGE 81