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REX DAVIS, LOCUSTS AND WILD HONEY: THE CHARISMATIC RENEWAL AND THE ECUMENICAL MOVEMENT.

KENNETH LEECH, THE SOCIAL GOD.

TYTTI TRAFF UND ERKKI PETMAN, SOLLTE GOTT KEINE WUNDER TUN? NIilo YLI-VAINIO, EIN ZEUGE GOTTES IN UNSERER ZEIT.

Two apparently unreconcilable movements—the charismatic and the ecumenical—mark twentieth century Christianity. What are the theological and practical implications of these two forces? How do they relate to each other? Rex DAVIS attempts to engage these two trends in dialogue so his subtitle is more descriptive of his goal than is his title.

Recalling the diet of John the Baptist, locust is for DAVIS a symbol of the charismatic renewal containing both the promise of sustenance and the threat of devastation to the churches while wild honey speaks of his hope of unity. The author longs for an ecumenism which leaps out of the confines of official negotiations and arrives at the kingdom, spirit led and united. This book then is an attempt to interface the locust with the wild honey.

To achieve his goal, DAVIS offers a mixture of personal cameos, shallow history, easy generalizations, and difficult questions. The first part of the book describes the author's own odyssey with the charismatic movement and his realization that formal ecumenism has almost ground to a standstill during the last ten years although the talk continues. He surveys the pentecostal landscape from Azuza Street to the African Kimbanguists at the WCC and, of course misses some important features in between. The Jesus Movement is carelessly swept into the charismatic survey without careful sociological or theological analysis, but the major pentecostal churches are almost completely ignored.
Yet after all the dissatisfactions have been expressed and the indigestions properly registered, the second half of the work presents more challenging insights and requires careful assimilation. Here DAVIS arrives at the basic difficulty of relating the "locusts" with its implied promises and threats to his "wild honey."

The contributions of the charismatic renewal are outlined as an animation in worship, a release of emotion, a greater expression through music, and a raised expectation. DAVIS is troubled by the challenge of lay leadership, the passion for prophecy, the role of women and the lack of social involvement. Perhaps reflected at the heart of his struggle is the profound issue of ecclesiology which continues to plague the flow toward organization union. "For either the charismatic renewal is a gift for the whole church or it is an aberration, a disharmonious interlude, which will have little lasting impact. For me that would be a very disappointing conclusion. I think any who have been involved in the charismatic experience, who carry a deep love for the church, and therefore, for the profoundly important gift of the ecumenical movement to the churches, would share this conviction" (p. 13).

The two forces do exist. They must relate to each other, but the charismatic movement in its purest expression is not something which man can use for his own sweet ends. It is rather a total abandonment to the God of the locust for his own purposes.


In his preface Kenneth Leech states that this book grew out of lectures and articles over several years and represents his thinking on a range of issues. However, his central message is constant and urgent, namely a theological renewal which "will involve a recovery of mysticism, of humanism, of socialism, and of transcendence in worship (p. 135)." He tries to synthesize a rejection of biblical conservatism with a high view of the Incarnation, and to regard mysticism, sacramentalism, and monasticism as providing a spiritual base for political revolution. The influence of Paul Verghese and Thomas Merton is everywhere apparent.

Leech strongly rejects both Augustine and the Reformation tradition that sin is natural to man in his present fallen state (pp. 26, 132), but nowhere comes to grip with biblical teaching on this theme. In fact any clear exegesis or frame of reference to the Bible is conspicuous by its absence. When he does seek the historical Jesus, which his view of the Incarnation eventually demands, his discomfort becomes obvious. He cannot deny that exorcism played a most prominent role in the ministry of Christ (p. 89), yet regards belief in the existence of demons as entities within individuals as a process of pseudo-spiritualisation (p. 92). The real demons are racism, poverty, powerlessness, self-depreciation.

In this context he claims, "Biblical
literalism of an extremely unintelligent type is very common, if not the norm among Pentecostals, and this can lead to irrational and often absurd interpretations of biblical concepts....The Pentecostal experience often seems to lead to a sentimentality and immaturity in human relationships, and an abdication of hard theological analysis in favor of pietism....In terms of social ethics, the movement is virtually barren....the description 'heretical' might not be too strong(pp. 93, 96).

The lack of awareness among Pentecostals in the area of social ethics might be a point well taken were it not for the kind of social ethics which Leech is advocating. Where Evangelicals, including Pentecostals, have recently become involved in the Nationwide Festival of Light, a pressure-group concerned with non-party moral issues such as pornography and abortion on demand, Leech does not even address the problems of abortion or pornography; his attack is reserved for the Festival of Light itself as representing "an extremely harmful type of Christianity....linked with irrationalism and fanaticism(p. 112)." "The resurgence of fundamentalism and of pietistic and moral and crusading styles of Christianity, while they have not been explicitly racist or fascist, could easily provide the raw material for a new religious fascism(p. 108)."

Kenneth Leech feels concerned about pastoral counselling and spiritual direction, but regards a theology which aims primarily at helping the individual to be at peace within himself as missing the point of identifying the political and structural ills of society.

He is deeply attracted by mysticism, especially in the Eastern Church. He also appears to accept Zen Buddhism as a road to spiritual renewal and liberation(pp. 48-49). How this squares with a high view of the Incarnation and the redemptive work of Christ he does not say.

In political ideology Leech seems concerned to defend Marxism against its "alleged inadequacy" and assumes throughout that all forms of capitalism are inherently evil. He concludes that the racist fascism and the radical socialism of the East End of London can be viewed as "a microcosm of the options for British society(p. 126)." The future will obviously offer extremes but no middle of the road. Have the British really lost their genius for moderation and the compromise? And what was it the Buddha said about the "Middle Way?"

"Lives of saints" have long been a source of Christian history, communication and edification, and have, often unwittingly, developed a relatively standard form. Thus a patristics scholar who would read this biography of Niilo Yli-Vainio would be able to anticipate elements of structure, of narrative and of style; and conversely contemporary readers who respond to the powerful narrative of Träff would find themselves enjoying the Martyrdom of Polycarp as well as writings such as Gregory of Nazianzus' panegyric on his brother Caesarius.

The portion of this volume by Tytti Träff (Ch. 1 - 5, 10) were published in Finnish, Elämä voittaa. Niilo Yli-Vainio tarina (Tikkurila, Finland: Ristin Voitto, 1978) and in a Swedish translation, Livet Segrar, Berättelsen on Niilo Yli-Vainio (Stockholm: Förlaget Filadelfia, 1979). The author recounts the childhood, youth, war experiences, marriage, conversion, call to the ministry and his development from impoverished country church founder to internationally recognized evangelist and preacher. The Finnish and Swedish volumes are accompanied by 16 plates of photographs which add perspective to the text. The book was published (all three versions) before Yli-Vainio's death in Spain in November 1981.

Chapter 6, "Sollte Gott keine Wunder tun," (pp. 83 - 104) argues that God can still do miracles in the twentieth century and has indeed done so through the ministry of Yli-Vainio. Five narratives (testimonies) of healings in which Yli-Vainio had a part are presented as evidence.

"Diese Erweckung ist die Antwort auf Gebet und Fasten," (ch. 7 pp. 105 - 117), by Yli-Vainio himself is a theological programmatic essay on revival drawing on his own experience in ministry.

Alpo Renko contributed chapter 8, pp. 119 - 124, "Gott hat diese Erweckung schon lange vorbereitet," presenting a "history" of the spiritual renewal which he has seen, much of it owing its stimulus to Yli-Vainio.

This volume is an informative useful presentation of the life, ministry and


theological concerns of Niilo Yli-Vainio
and of interest for the history and
spirituality of the Pentecostal churches,
as well as of the charismatic movement
in the other churches, of Finland. It
is not a scholarly biography but is
a contribution for which the authors,
translators and publisher are to be
congratulated.

James D.D. DUNN, "Rediscovery of the Spirit,"
The Expository Times, Vol XCIV (October 1982)
9-18.

Tucked into the prosaic pages of The Expository
Times is an update to thinking of James D.D. DUNN,
who rocked the theological world by his Baptism of the
Holy Spirit (1970). In his earlier work, DUNN argues
for the normality and primacy of religious experience
in the N.T. The Spirit was understood by experience
before it was reduced to a doctrine and it is precisely
that experience which is the conversion-initiation of
becoming a Christian.

DUNN has not moved far from his original
affirmations in elaborating the non-rational (not
irrational), enthusiastic, prophetic, apocalyptic and
demonic implications of his original thesis. He then
recognizes the danger of false spirituality and suggest
three tests (recognized revelation, love, and community
benefit) to detect the spurious. "Only because
earliest Christianity took account of the ecstatic did
it also recognize the need for checks and balances."
His conclusion is that those who do theology from a
post-enlightenment viewpoint must not pervert the
significance of the Spirit's work. Finally, DUNN
offers a revised integration of the work of the Spirit
and his more recent, Christology in the Making. (1980).

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3This is not intended as a negative
comment, but an indication that that work
also needs to be done. A scientific
biography with an exhaustive list of
publications and relevant secondary
literature could be an important work.

Beginning with the warnings by the Apocalypse (2:20) against the misuse of prophecy, the author appropriates a variety of biblical texts from Old and New Testament to delineate the parameters of the use of prophecy within the church, concluding with the exhortation to be zealous but correct and to use it for the edification of the church. The office of "prophet" in Old and New Testaments and the church is conceived as a structural unity.

Peter DIPPL, "Ökumene aus biblischer Sicht," Information der charismatischen Erneuerung 1982 no. 1 pp. 5 - 6; no. 2 pp. 7 - 8; no. 3 p. 9; no. 4 pp. 6 - 7; no. 5 pp. 14 - 15; no. 6 pp. 13, 18.

This study is published thus far in six parts, one in each fascicle of the 1982 Information. The first article is a brief word study of the 15 appropriations of ökumene in the New Testament with observations about the Old Testament usage concluding that, "the biblical-ecumenical attitude knows no narrow mindedness, no class thinking, no egocentric competitiveness against other Christian groups, nor even against non-Christians (p. 8)."

Part two is about the body of Christ (all believing Christians); the identity of whom are known to Christ. Part three, "Unity and Diversity," explores the diverse forms and expressions of faith in community. The possible stances of the community vis-à-vis foreigners is examined in part four. The fifth section deals with relationships between Christians and Jews; part six describes the ecumenical behavior of the early Christian church.


The author defends the thesis that the "ministry is a divine vocation, a divine burden, a divine gift (p. 12):" (1) The ministry is received as a special gift of the Lord; (2) The ministry is understood as a supernatural task; (3) Those ministering are accountable for the job done. Cf. V.R. DOS SANTOS and M.S. MOUTINHO below.


This short but significant essay traces the beginnings of the Pentecostal church in Porto, Portugal as well as in Coimbra. Of special interest is the author's presentation of the Brazilian and Swedish connections.

Maj-Lis JOHANSSON, "Hinduismo, Religião com 300 milhões de deuses," Novas de Alegria 41 (Jan 1983), 8 - 11.

A rapid survey of Hinduism discussing its influence in India, its origins and cardinal doctrines including, harmony with the gods, transmigration of souls, and the cult of the...
cow. The function of images in Hindu temples, the multitudes and varieties of gods as well as the ascetic self-discipline of body, soul, and mind(yoga) are examined.

Manuel S. MOUTINHO, "0 pastorado," Avivamento 6,1(1982), 14 - 16.

This article presents a pastoral theology discussing the role of the pastor in the community, the implications of the "divine call necessary for such a ministry (p. 14)," a rapid survey of the various responsibilities of a pastor, and an exhortation to maintain biblical priorities.


Prof. Dr. MÜHLEN's article on the phenomenon of conversion and its meaning in the church and in the larger social matrix begins with a discussion of the concept of conversion in the New Testament and in the contemporary church, especially a church confronted with the decreased involvement of its traditional popular base.

He examines the relationship between baptism and the German fact of "state church" as well as the corresponding issue of conversion and the church. Two aspects of conversion are delineated: (1) Conversion and baptism as a punctiliar biographical beginning; (2) Conversion as a continuing process which involves continuously more aspects of the individual's life. The first is a potential which must be realized in the second.


This study draws on the author's unpublished Ph.D. dissertation, A.J. Scott and His Circle, University of Edinburgh, 1981. It examines the development of Scott's theological distinction between regeneration and baptism of the Holy Spirit; his influence on Edward Irving during his assistantship at the Regent Square Church; his influence on Mary Campbell (and hers on him) and on James and George MacDonald in Scotland; his heresy trial before the Church of Scotland's General Assembly in May 1831 (because of his denial of double predestination) and deposition as a minister; his refusal to accept the theological and liturgical synthesis of the newly formed Catholic Apostolic Church; the directing of his concerns for spirituality into the socio-political realm.


This article based on the author's paper, "A Pentecostal Perspective on Mary, the Mother of Jesus," presented at the 9th meeting of the Roman Catholic/Pentecostal dialogues at Vienna 4 - 10 October 1981, and presented at the Leuven Conference on Pentecostal History and Theology 29 December
1981, presents similarities and differences between the two persuasions on this issue. Similarities include: (1) belief in the virgin birth (conception); (2) acceptance of the title "Mother of God;" (3) the holiness of Mary; (4) "Mary as a model and example of Christian faith and trust." Differences include the concepts of (1) perpetual virginity, (2) the immaculate conception, (3) the assumption of Mary, and (4) the special veneration of Mary.


This article explores briefly the New Testament suggestions of a teaching, edifying, ministerial structure within the church discussing the role of: (1) Apostles and prophets; (2) Evangelists; (3) Pastors and teachers. The study gives an exegesis of Eph. 4: 11 - 12 and an analysis of the implications of that exegesis in the life of the church. Cf. G. GOMEZ and M.S. MOUTINHO above.


The author examines the significance of Paul's terminology "word of wisdom" and "word of the cross." The terms relate to the human/divine paradox in soteriology: "the wisdom of God in the scandalous and foolish extent to which he became involved in the world (p. 135)," and those who "attempt to reach God through their own wisdom (p. 35)." The dichotomy is carefully examined also in light of the cultural and theological situation in the Corinthian church.

D. BUNDY
III. RECENT PUBLICATIONS

Ronald E. BAXTER, Charismatic Gift of Tongues (Grand Rapids: Kregel, 1981), 142 pps.


Wolfgang MARGIES, Heilung durch sein Wort. II. Die geistliche Behandlung seelischen und körperlichen Krankheiten 3. Aufl. (Schriften Reihe der Geschäftsleute des Vollen Evangeliums Vereinigung, 5,2; Urbach: Stiva Verlag, 1980), 238 pps.


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