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The Journal of the Pentecostal Theological Association (JEPTA) is a peer-reviewed international journal which has a pedigree stretching back to 1981 when it began as the EPTA Bulletin. Despite its European origins JEPTA has interests in Pentecostalism world-wide. The journal welcomes interdisciplinary debate and dialogue It aims to promote and report research and scholarship in Pentecostal and Charismatic studies especially in relation to five fields of study:

Theology
Pentecostal / charismatic education
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Charismatic history
Missiology

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Editorial

After the themed issue that we gave you in the autumn of 2008, we present here a varied collection of papers with a mainly historical flavour. Raymond Pfister elaborates on the credible and long-established idea that Pentecostalism through the unifying work of the Holy Spirit offers an ecumenical reality. The ecumenism of the Spirit may be compared with ecumenism of liturgy or of ecclesiastical structures and, in this contrast, is the most vital expression of the prayer of Jesus for the unity of the church.

Jouko Rouhomäki analyses Pietist forerunners of Pentecostalism in Finland. Given that Pentecostalism was rapidly planted within Scandinavian countries at the start of the 20th century and that most Scandinavian countries are strongly Lutheran in temperament and constitution, it is not surprising that the earliest expressions of experiential religion which may be the proper ancestors of Pentecostalism in that part of the world are pietistic in nature. This article fills in important historical and theological details of our understanding.

Aaron Friesen considers Charles Fox Parham afresh, a man often mired in controversy and still today, a long time after his death, as the man who first saw speaking with tongues as the evidence of baptism of the Spirit. Yet, as Friesen article shows, Parham’s doctrine was not really transmitted intact into the Pentecostal denominations: what was transmitted, however, was his hermeneutic.

Geoff Craven takes us back to the early Quaker leader, George Fox, and shows him as a proto-Pentecostal or proto-Charismatic. Fox speaks to us today and would have been at home among the contemporary Spirit-filled congregations found all over the world. Here again, historical revision seems to be in order.

John Huckle’s gives us a careful analysis of the way in which contemporary prophecy operates in a group of churches in England. Here we have a good example of quantitative empirical work that will give you some hard information about New Testament prophecy and its role. This may not be the whole story and the figures may only apply with precision in Britain but, together with the supporting theological frame for this piece, we have a valuable contribution to debate.

William K Kay
Complex Pentecostal Identities

Reflection on the EPTA-Conference at Senec, Slovakia,
July 24-27, 2008

Paul van der Laan

The theme chosen for the 2008 EPTA conference was ‘Pentecostal Identity’. In 2007 I proposed this theme because of my desire to perpetuate our heritage. The theme helped to provoke challenging discussions and helped us to reflect on the complexity of who we think we are. The format chosen for this conference, presentations followed by discussion in small groups culminating in a plenary deliberation on the topic, proved most helpful. Initially the term ‘Pentecostal distinctives’ was frequently used, but as David Petts pointed out the word ‘distinctive’ seems to indicate some exclusive qualities, where in fact most of our identity is shared with other denominations or parts of the larger body of Christ. Our identity is shaped by Roman Catholic mysticism, Reformed Biblicism, Pietistic lifestyle, Wesleyan holiness, Darbistic eschatology, Afro-American folk religion etc. etc. Indeed we are standing on the shoulders of many of our esteemed predecessors and we are inclusive rather then exclusive.

In his opening address Paul Alexander stressed the importance of developing a ‘hidden curriculum’, by which we could pursue our primary goals in our educational institutions. This enables us to prove the validity of our policies and create an atmosphere by which it will become widely acceptable in our own rank and file. The last section gave some helpful tools by which a missional hidden curriculum can be introduced and sustained. In the group discussion it was pointed out that in fact the ‘hidden curriculum’ was our overriding purpose and for that reason cannot and should not be hidden. It is helpful however, certainly in our Pentecostal tradition, that we prove our point in real life before we have it approved by our constituency. By this we can develop our institutional program in such a way that it

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In my presentation on our theological identity I tried to prove that all of the Pentecostal books that have been written until now on the topic of systematic theology have not searched to articulate our particular position. We have endeavoured to develop an evangelical theology with extra emphasis on Pentecostal topics like Spirit baptism and charismata. In recent years some have tried to present an ecumenical Pneumatology. No one however has tried to include our specific theological contribution. Do we not dare to do this? Are we having an identity crisis? I suggested that our theology should include testimonies, must be sustained by Scripture, have a prophetic voice and include the intercultural elements of our global Pentecostal family. The development of such a theology is a herculean task, but as Pentecostal scholars are emerging quite rapidly these days it can and must be done. It has the potential to bring about a paradigm-shift in how theology can be done and certainly will give a voice to our so far hidden identity. In the discussion it came to the fore that this approach is easier said then done. Collectively we were able to bring a lot more questions then answers. It demonstrated that we have just started to scratch the surface to discover our theological identity. A lot more reflection and discussion is needed to find some common ground in our mutual perception. The critique that was brought in helped me to realize that the characteristics mentioned above do not necessarily need to be presented in a specific order as long they are included in each topic. This does imply that I have to rewrite my completed chapters of the textbook for Pentecostal Theology I am writing, but as we say in Holland ‘it is better to turn back on your steps halfway then to be lost all together’.

Ulrik Joseffson presented a thought-provoking paper on Spirituality. He noticed that we need to define and redefine what we mean if we use the term Pentecostal. Throughout the years this term is applied in many different ways. The same is true for the word ‘Spirituality’. It provides a holistic perspective on theology and needs to be experienced both personally and collectively. Our spiritual identity bears elements of our doctrines, our practices and our affections. If we do not separate these elements but approach them as a unity, spirituality can help us to understand what

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2 Veli-Matti Kärkkäinen, Amos Yong, Frank Macchia.
defines us as Pentecostals. In his response Raymond Pfister pointed out that Pentecostals tend to share their experience before they share their theology. They also wrongly define themselves by what they do, rather by what they are. This should be vice versa. Pentecostal spirituality should be looked at through the lenses of scripture, history and the contemporary context. At this point the conference probably reached its summit of confusion. Having arrived here we gazed at the beautiful panoramas around us. In this moment of utter amazement we all started to realize that at best we can only speak of various Pentecostal identities and spiritualities.

After we had reached this pinnacle of confusion and amazement, a necessary place for reflection and change, we now applied the conference theme to the more practical areas of our student life program and missions. Steven D. Jenkins presented the results of an extensive survey he had completed among students at Mattersey Hall Bible College with regards to the development of the Pentecostal identity in the course of their study. The statistics were most revealing and an eye-opener to all of us. It proved that we cannot take it for granted that students will grow in the use of spiritual gifts, just because they study at a Pentecostal institution. We need to be deliberate in our program to foster such a growth and demonstrate it by personal example. Students are eager to apply the spiritual gifts in their own life and ministry and become spiritually mature, but seem to miss the leadership and mentorship they had expected. In the group discussion it became apparent that most of our member institutions wrestle with the same challenge. The mutual exchange motivated us to devote more of our focus to this crucial part of our training.

It was appropriate that the last presentation dealt with one of the most characteristic elements of our Pentecostal identity: global missions. Pasi Parkkila exemplified in a power point presentation how the Iso Kirja College in Keuruu, Finland, maintains an extensive missions program. They offer a variety of educational programs for potential missionaries and work in close harmony with Fida International, the Finish Pentecostal missionary organization. In the open discussion that followed we agreed that Iso Kirja serves as a model of how an ideal missionary program can be set up and maintained. As we shared the various missionary programs of the member institutions, which were presented at this conference, it became evident that missions is still at the very heart of our raison d’être and certainly a focus we all share. Jukka Tuovinen, the director of the Iso Kirja missions program, gave us a profound insight in the practical elements by answering some of the questions I had prepared. Another Dutch expression is that one fool can ask more than ten wise men can answer. However, this one wise man
responded to more than one Dutch fool could think of. This presentation was a fitting closure of a conference that forced us to look in our Pentecostal mirror. It brought us back to the fact that indeed the Holy Spirit is given to reach the world for Christ pending His *parousia*.

Pondering over the scenic lake of Senec I was reminded of the song of Jean Valjean in the musical *Les Miserables* entitled ‘Who am I?’. After he was released from prison Valjean had to take up a new identity and position to become acceptable by society. What about my (our) identity? Have we betrayed who we are to become acceptable by the Church and society or have we simple come of age? We certainly have grown but at what price? This conference has reassured me to search for my original birthright. Walking back to our ‘Pension Bat’ I heard myself singing: Who am I? Who am I? I am … Pentecostal!
EPTA Conference 2009

Dates: Thursday 30 April – Saturday 2 May 2009

Location: At the European Theological College, Kniebis in the Black Forest, Germany.

**Theme:**
European Pentecostalism
Its history
Its sociology
Its theology

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An urgent plea for a real Ecumenism of the Spirit
Revisiting Evangelicalism and Ecumenism within Pentecostal-Charismatic Theological Education

Raymond Pfister

Abstract

The past orientations of Pentecostal-Charismatic education have often reflected a marriage of convenience with Evangelicalism while promoting the Great Divorce with regard to Ecumenism. This article argues that the ministry of unity of the Spirit calls for a pedagogy of reconciliation. Both the development of distinctiveness and of sameness should be reflected within a curriculum for theological education serving the whole of the people of God as the one people of one Spirit.

The 20th century has seen millions of lives affected by the worldwide Pentecostal and Charismatic Renewal. It has been referred to as the ‘century of the Holy Spirit’. Men and women came from various different ecclesiastical backgrounds, yet all believed that God ‘moves sovereignly by the power of His Holy Spirit in the lives of human beings, bringing new life, or revival.’

Henry Brash Bonsall (1905-1990), the founder of Birmingham Bible Institute (later renamed Birmingham Christian College), was such a man for whom the ‘presence and power of the Spirit was all important.’ At first a Presbyterian minister, he later joined a Pentecostal Church, yet the scope of

1 Raymond Pfister recent Principal of Birmingham Christian College, email: raymond.pfister@gmail.com. This paper was presented at the Warsaw EPTA Conference 2007
his vision about teaching and training in preparation for revival can best be understood in terms of ‘serving the whole Christian church in all denominations.’ An interdenominational bridge was built between evangelical doctrine and charismatic experience, between the *It is written* and the *There is power*.

One of the great weaknesses of the Pentecostal-Charismatic movements during the last century however has been their disregard for the ministry of unity of the Holy Spirit. More divisions and separations have devastated the Christian Church and affected its credibility than ever before. We are in need of an evangelical, charismatic *ecumenism of the Spirit* in theological education for the 21st century. If the Pentecostal movement is a movement of the Spirit, how does the Spirit move in Pentecostal-Charismatic theological education and training for the sake of unity within the Body of Christ?

If theology is best understood as a lifelong learning and conversation within the fellowship of the Spirit, what kind of a *spiritual* journey would such an *academic* journey be? Theological education in the 21st c. needs to enable students to move from indoctrination (told what to think) to education (learning how to think), from system-thinking (theology as a finished product) to creative thinking (theology as a ongoing dynamic enterprise), from systematic theology (formulating propositional truth) to historical theology (critical understanding of our heritage), from a ‘God-in-the-box’ theology (reducing God’s revelation to manageable, predetermined categories) to an innovative, constructive and prophetic theology (serving the needs of today’s Church in today’s world, by allowing for change and responding to new challenges), from a monopoly of the Spirit (a spirit of chauvinism advocating uniformity) to an ecumenism of the Spirit (a spirit of diversity advocating unity).

We need to rethink how we use words such as ‘Evangelical’, ‘Ecumenical’, ‘Pentecostal’ or ‘Charismatic’, all of which – though familiar – have been used or rejected by different segments of the Christian Church, at

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6 In this article I am always using the words ‘Pentecostal’ and ‘Pentecostalism’ in a generic sense as referring to a great many different Pentecostal and Charismatic movements around the world, and not limited to Classical Pentecostal denominations only, such as Assemblies of God, Apostolic Church, Elim, New Testament Church of God.
different times, in different places, and for different reasons. Words have a history, which is certainly also true for theological terminology.

1. Revisiting Evangelicalism

One way of defining ‘evangelical’ has been simply by taking its basic root meaning, coming from the Greek *euangelion*, or ‘good news.’ By this definition, all that is required to be an evangelical is that one believes in the Gospel, or the Good News. However, it goes without saying that this is contingent on what one means by ‘Gospel.’ Another way to define ‘evangelical’ has been according to geography. In Europe, historically ‘Evangelical’ was a follower of Luther (‘*evangelisch*’) 7, as opposed to ‘Reformed’ which implied following after Calvin. In Latin America, ‘*evangélico*’ means Protestant, as opposed to the majority Catholic population (i.e. all Protestants, whether liberal or conservative, are *evangélicos*). An even more expansive definition includes Pentecostals into this equation. Thirdly, ‘evangelical’ was coined as a moderate counter-term to fundamentalism. 8 Ironically, although ‘evangelical’ was supposed to differentiate itself from fundamentalism, often in the media today ‘evangelical’ is taken to mean ‘fundamentalist’ (or at least ‘conservative’). A fourth way to define ‘evangelical’ is in opposition to the word ‘ecumenical’, where the word ‘ecumenical’ has come to mean ‘liberal’ or ‘compromising one’s faith.’ However, this begs again the question of what ‘ecumenical’ really means, for whom and where. A fifth usage of the word ‘evangelical’ can be found in the contemporary Catholic understanding of mission, as they emphasise what some call the ‘evangelical mission of the Catholic Church’. 9

Evangelicalism as such is a modern phenomenon going back essentially to 19th and 20th c. Protestant history. Historical links explain why some would define themselves as Pentecostal Evangelicals. But not all

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7 In today’s usage of the German language, one distinguishes between *evangelisch* (referring to the pluralistic Protestantism found in Lutheran and Reformed Churches) and *evangelikal* (referring to conservative Protestantism, mostly found in free churches, comparable to Evangelicalism in the Anglo-Saxon world).

8 In the first half of the twentieth century, the fundamentalist-modernist controversy erupted, polarizing opposing camps.

Pentecostals are Evangelicals, just as not all Evangelicals are Pentecostals. Many early Pentecostals, like Leonard Steiner who in 1947 convened the first World Pentecostal Conference in Zürich, have seen themselves as ‘fundamentalist with a plus’ (i.e. baptism of the Holy Spirit). But how much evangelical can a Pentecostal be without giving up what is unique about him for the benefit of the whole Church? When Roger Olson describes some general characteristics of conservative Evangelicalism, they are also largely descriptive of European Pentecostalism.

\textit{a. Beyond fundamentalism: caught between Calvinism and Dispensationalism}

One of the most crucial problems with evangelical theology is that it has allowed itself to be trapped by its own distinctive theological systems. Modern Evangelicalism cannot be understood apart from Protestant fundamentalism. That is where its roots can be found, but is it where its future lies? Doing theology through unilateral, cultural lenses will always bring a special concern for salvaging one’s restricted worldview, instead of engaging the world, under the guidance of the Holy Spirit, in a proactive and constructive way. We may want to pay attention to Ben Witherington

\footnotesize{\begin{itemize}
  \item \textsuperscript{10} Sebastien Fath, \textit{Du ghetto au réseau : Le protestantisme évangélique en France (1800-2005)} (Genève: Labor et Fides, 2005), 300-302.
  \item \textsuperscript{11} Leonard Steiner, \textit{Mit Folgenden Zeichen: Eine Darstellung der Pfingstbewegung} (Basel: Verlag Mission für das volle Evangelium, 1954), 169-182.
  \item \textsuperscript{12} Olson, ‘Postconservative Evangelical Theology and the Theological Pilgrimage of Clark Pinnock,’ in \textit{Semper Reformandum: Studies in Honour of Clark H. Pinnock}, ed. Stanley E. Porter and Anthony R. Cross (Carlisle, England: Paternoster, 2003), 18. ‘A conservative evangelical places such value on the status quo that he or she is closed-minded with regard to theological creativity and innovation even when they are fuelled by faithful exegesis and believing reflection on God’s word. . . ‘Fundamentalism’ is being replaced with the label ‘conservative evangelicalism’ while retaining fundamentalistic habits of heart and mind. When a person proclaims himself or herself a ‘conservative evangelical’, more often than not it indicates commitment to strict biblical inerrancy, a fairly literalistic hermeneutic, a passionate commitment to a perceived ‘golden age’ of Protestant orthodoxy to be rediscovered and preserved, and a suspicion of all new proposals in theology, biblical interpretation, spirituality, mission and worship.’}
\end{itemize}
III’s lucid observation: ‘Those who do theology while constantly looking longingly into the rearview mirror are going to crash sooner or later.’

During much of the 20th c. Dispensationalism has been very influential, not only in North America, but also in European Evangelicalism and Pentecostalism. It would seem that in the 21st c. Calvinism is now playing a similar role. Both are a system of thought which developed a set of principles for the ‘proper’ understanding of Scripture and therefore of salvation history. Both have developed a basic hermeneutical pattern of interpretation with its respective theological presuppositions. They share very different views on the Church and eschatology, but both claim to be faithful to biblical Christianity and/or Reformed theology. But can we escape preconceived dogmatic schemes? Can we develop an approach to the Christian faith and theological education with a high view of Scripture, yet non-fundamentalist in outlook?

The fundamentalist mindset is no longer limited to its historical starting point – North-American Protestant Christianity, more specifically dispensationalism – but wherever it is found, it conveys the same mentality and shares the same characteristics. The complexity of modernity has produced fears and anxieties. The challenges of postmodernist pluralism have generated insecurities which go beyond merely the issue of mere faithfulness to scriptural evidence and the Gospel. Moving beyond fundamentalism means that it must be possible to be evangelical without remaining attached to a dualistic worldview plagued by narrow-mindedness, isolationism, authoritarianism, and reductionism. A view of reality which is kept alive by a permanent polemical tone, ultimately will not allow for real dialogue.

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b. Beyond the Bebbington quadrilateral

In seeking the essentials of evangelical belief, most roads today lead back to David Bebbington’s ‘quadrilateral of priorities that is the basis of Evangelicalism’, which many others use as a basis for a common understanding: 

**biblicism, crucicentrism, conversionism and activism.** Biblicism is a belief in the Bible’s divine inspiration, truth and ultimate authority. This led Evangelicals to encourage the devotional use of the Bible. Crucicentrism is a belief in the atoning death of Christ for sinners. Conversionism is the belief that one becomes a Christian by repentance of sin and acceptance by God through faith alone, not works. Finally, activism refers to the dedication and energy of Evangelicals in their quest to convert others, but frequently also involves social engagement. 

The present author believes that there is evidence for a Pentecostal Quadrilateral: experience, resurrection, baptism and community. Experience is the belief that the actual ‘receiving of the Spirit’ and its accompanying life transformation takes precedence over any doctrinal formulation or statement of faith. Resurrection is a belief that Christ’s overcoming death is what is most significant for the believer’s faith and life, since it is resurrection power – not the death of Christ on a cross as such – which establishes both the now of divine righteousness in his life and the then of his eschatological hope. Baptism is the belief that a conscious identification with Jesus and his followers – expressing what it means to 

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16 David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Grand Rapids: Baker, 1992). He is a historian from the University of Stirling in Scotland.

17 The Evangelical ‘quadrilateral of priorities’ is:
1. **Biblicism**, a particular regard for the Bible (e.g. all spiritual truth is to be found in its pages);
2. **Crucicentrism**, an emphasis on the sacrifice of Christ on the cross.
3. **Conversionism**, a belief that lives need to be changed;
4. **Activism**, the expression of the Gospel in deed;

18 The Pentecostal quadrilateral suggested by the present author is:
1. **Experience** (living relationship with God)
2. **Resurrection** (life transformation) = receiving God’s gift of eternal life
3. **Baptism** (life commitment) = give oneself as a gift to God [to be the people of God]
4. **Community** (family life) = fellowship, solidarity, sharing life [to live as the people of God].
become a new person ‘in Christ’ – is best demonstrated by a requested physical immersion into water. Finally, community refers to the involvement of God’s people with God’s worldwide project of a new society characterised by kingdom ethics, i.e. justice, compassion and equality.

In order to better understand how Pentecostal spirituality is different from Evangelical spirituality, we consider in particular how and why evangelical crucicentrism is replaced by what one might call ‘moving beyond the cross’. In his classical presentation The Cross of Christ\(^\text{19}\), John Stott, who is considered one of the most influential clergyman in the Church of England during the twentieth century, establishes the centrality of the cross for the Christian faith. This central focus on the crucifixion has brought about a cross-centred theology leading to a cross-centred life. This seems to be backed up by Paul’s writing to the Corinthian Church: ‘We preach Christ crucified’ (1 Cor 1:23)\(^\text{20}\); ‘For I determined to know nothing among you except Jesus Christ, and Him crucified.’ (1 Cor 2:2).

John Stott reminds us that ‘it is often asserted that in the book of Acts the apostle’s emphasis was on the resurrection rather than the death of Jesus’, but believes that ‘although they emphasised it, it would be an exaggeration to call their message an exclusively resurrection gospel.’\(^\text{21}\) Is however such a statement supported by the apostolic witness?

There is no Christian redemption story without a suffering Jewish Messiah dying so that the Scriptures might be fulfilled,\(^\text{22}\) or without making clear that ‘the ultimate purpose for which Jesus gave up his life in obedience to God was the redemption of God’s people, of which Jewish and Gentile believers... now form part..., that those belonging to God’s people might practice the righteousness God desired and demanded... with the help of the Holy Spirit.’\(^\text{23}\)

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19 John Stott, *The Cross of Christ* (Nottingham: Inter-Varsity Press, 2006), 23-56. Incidentally, the French translation of this book interpreted Stott’s *exclusively* by *essentially*, suggesting therefore that the apostolic message was not fundamentally a resurrection message.
20 All Scripture quotations are taken from the New American Standard Bible Update translation.
It must be said that this was not only the goal of Christ’s death, but also of his incarnation, his ministry, and his resurrection. To isolate the cross from the resurrection has had a number of most unfortunate consequences, as it has been rightly pointed out by Michael Green, Senior Research Fellow at Wycliffe Hall, Oxford, in his book *The Empty Cross of Jesus*. I agree with him when he says that with such a separation ‘the way is paved for a powerless orthodoxy.’ You may get the doctrine right, but not necessarily life transformation; the creed affirmed, yet no divine encounter secured.

The early disciples believed indeed that Jesus had died, but such ‘belief’ resulted in a most severe crisis until they realised that ‘God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power’ (Acts 2:24); ‘Now God has not only raised the Lord, but will also raise us up through His power.’ (1 Cor 6:14)

As a result of his resurrection, Jesus is alive as Lord and has been given the power to bring about the promised redemption. The gospel is the power of God for the salvation of everyone who believes in a resurrected Messiah: first for the Jew, then for the non-Jew/Gentile (cf. Rom 1:16).

Salvation through Jesus does not result directly from Jesus’ death, nor automatically from his resurrection, but by following him as members of his new community of God’s new people.

It is a personal life-changing encounter with the living God (cf. Paul in Ephesus was ‘solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ’, Acts 20:21), producing something radically and completely NEW: a new association with Christ:

- **a new faith** (identification with Christ = confession),
- **a new mind** (repentance towards God, turning from one’s own way to Christ’s way)
- **a new life-style** (righteousness of Christ = sanctification), and
- **a new family** (incorporation into the body of Christ = baptism).

In order to understand how God was reconciling the world to himself in Christ... so that in him we might become the righteousness of God (cf. 2 Cor 5:18, 21), we need to contemplate the twofold reality of an empty cross and an empty tomb.

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And He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2Cor 5:15)

He who was delivered over because of our transgressions, and was raised because of our justification. (Rom 4:25)

If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved. (Rom 10:9)

A fresh look at the Apostle Paul’s baptismal theology makes it clear that the theme of ‘death’ and ‘burial’ underlines the radical changes inherent to a life bound to freedom. There is an old life which is no longer in existence and a former identity which is no more relevant since they belong to the past. There is a new life which is graciously given and a new identity freely received by association with the resurrection of Jesus which belong to both present and future.

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him. (Rom 6:3-8)

Christian identity is centered on the resurrection work of the Spirit, first of all in Christ and then in the believer’s life. It is all about moving from a ‘because of sin’ dead end street to a ‘because of righteousness’ start of a new life journey. Resurrection power is at the heart of the Easter message, which in turn gives meaning and purpose to the Christian faith.

But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Rom 8:9-11)

If Christ has not been raised, then our preaching is vain, your faith also is vain. (1 Cor 15:14)
Paul’s single ambition: ‘that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,’ (Phil 3:10-11)

‘To be an evangelical Christian’, says rightly John Stott, ‘is not just to subscribe to a formula, however orthodox... The evangelical faith reaches beyond belief to behavior.’ 25 Theological education today can help redefine ‘being evangelical’ simply as being ‘Good News people’ of the reconciliation available in Jesus Christ, who are enabled to distinguish between essentials and adiaphora (i.e. things that don’t matter as much) for the sake of unity, to learn the lessons from history (including from Evangelicalism) with greater appreciation, in order to better take better possession of a new future without being trapped by any glorious past.

2. Revisiting Ecumenism

At its root meaning, the oikumene is the whole household or community of God. Pentecostalism has greatly affected most every Christian tradition all over the world and has become inherently a grass-root level ecumenical movement in its own right.

Pentecostalism is however a divided world itself in which one is very likely to associate with a particular group and therefore disqualify for fellowship altogether with another group; we are all likely, in somebody’s eyes, to be connected with the wrong people for the right reasons, or vice-versa.

Ecumenism has become for many Evangelicals and Pentecostals synonymous of the World Council of Churches out of Geneva (founded in 1948) and of ‘liberalism’, a term which is used to describe an attitude of compromises a propos the essentials of the Christian faith. At the very threshold of the 3rd millennium, the feeling of Orthodox scholar Constantine Cavarnos, that ‘ecumenistic Orthodoxy’... is a betrayal of the Holy Orthodox Church, a negation of its essence’26 is shared in a similar

26 Constantine Cavarnos, Victories of Orthodoxy: Homilies in which are discussed in a forthright and analytical manner Iconoclasm, Orthodox Mysticism, the False Union of Florence, the Calendar Change, Traditional Iconography, Sacred Music, and Ecumenism; and the stand of the Orthodox Church regarding these (Institute for Byzantine and Modern Greek Studies, 1997), 81.
way by many church leaders and their flocks when it comes to their own Christian traditions, including conservative Protestantism and Pentecostalism.

There are many misunderstandings about what the word ‘ecumenism’ actually means and about what the World Council of Churches actually is. Pro- and anti-ecumenical positions usually back two contrasting approaches to one’s understanding of the Christian Church. One places its emphasis on the exclusiveness of the Church in light of his own tradition. Here one defines the Church and its life by what it is not and looks at the other with suspicion, noting almost exclusively what is believed to be wrong in his faith and practice. The other approach considers the inclusiveness of the Christian Church in light of his own tradition. It rejoices in all truth found outside its own tradition and looks at the other to see what is right and true in another’s belief despite real differences, and seeks also to work constructively on what is believed to be untrue there. 27

What is true ecumenism and what is pseudo ecumenism? According to Bishop Lesslie Newbigin (1909-98), ‘the word “ecumenical”… properly speaking refers to the task of the whole church to bring the Gospel to the whole world.’ 28 He believes that it is important to recover the correct meaning of the words being used. He deplores also that many bodies call themselves interdenominational when they actually mean undenominational, because they do not allow for real participation and are not seriously interested in the particular witness of the separate confessions. 29

What kind of ecumenical commitment can be drawn from the prayer of Jesus in the Gospel according to John (17:21-22)? How can both unity and legitimate diversity in the Church be accounted for when dealing with the relations with other Christian churches like the Roman Catholic Church and the Orthodox Church? Just as the views on unity are many, so are the opinions on how the Holy Spirit is likely to bring the Church(es) together. The historical reasons behind the divisions within Christianity are manifold,

29 Newbigin, ‘Missions’. 
Ecumenism of the Spirit

some of which are the result of political and cultural factors, some the result of real doctrinal differences. What kind of theological education is needed to help all Christians grow out and beyond such divisions? How can the Church experience full communion, the koinonia of the Spirit, which reflects the life eternal from God above, truly faith, hope and love?

Pentecostal-Charismatic theological education needs to help learners-students-disciples in understanding the distinctive ecumenical contribution of the Pentecostal-Charismatic movements to the Church at large. In order to be able to share its benefits, it will need, first of all, to recognise that…

- in each Christian community the Holy Spirit has been active even during the centuries of separation;
- the missionary movement has been one of the earliest stimuli for collaboration in the history of ecumenism;
- missionary outreach is one of the central dimensions of the pilgrimage toward unity;
- the complex and often tension filled journey toward the unity for which Christ prayed demands responsiveness to the Holy Spirit;
- the accomplishment of the ecumenical task requires the power of the Holy Spirit.
- Comparing two Christian communities by emphasising the achievements of one and the weaknesses of the other is not an expression of God’s grace and mercy.

a. Ecumenical church history: Facing theological, cultural, political and ecclesiastical tensions

The study of Church history is also the study of the history of ecumenism. Such study has to start with an honest look at the development of Christian divisions from New Testament times onwards, as much as to the impulses toward ecumenical reconciliation over the centuries.30

i. Judaism v. Christianity: alienation from the Jewish roots of the Christian faith

The fully Jewish character of early Christianity has been long overlooked. The Jewishness of Messiah Jesus, his Jewish apostles and community of Jewish believers have been widely perceived – wrongly so! – as a relatively small chapter in Church history, closing shortly after the destruction of

30 Gros et al. Introduction to Ecumenism, 9-34.
Jerusalem in A.D. 70. It is commonly believed that Christianity became quickly a Gentile (non-Jewish) majority movement. Its attitude towards its Jewish roots has definitively not been a positive one for most of its history. Sad to say, the drama of Christian anti-Judaism – a story of hostility and rejection – is well documented.\textsuperscript{31} The often marginalised modern Messianic Jewish movement is instrumental in raising anew vital questions that have long been omitted. Is it possible to acknowledge the legitimacy of a Jewish identity for Jewish followers of Jesus? Is it possible to accept that both Jewish history and Jewish theology can positively challenge and nurture the faith of Jewish and non-Jewish believers in Jesus alike? Is it possible to overcome a negative reading of Mosaic Law that leads to its becoming \textit{terra incognita} of Christian theology? Is it possible for the Torah to be relevant for a Judaeo-Christian faith (righteousness) and lifestyle (holiness)?\textsuperscript{32}

\textit{ii. Eastern v. Western Christianity: alienation between the Latin West and the Byzantine East}

The so-called Great Schism is often dated at 1054, but differences between the two were many and separation was gradual. Their approaches to liturgy, spirituality, theology, church order were dissimilar, but most historians would now admit that it is not the debate around the \textit{filioque}\textsuperscript{33} nor Patriarch Cerularius’ excommunication by Cardinal Humbert, but the sacrilegious cruelty of the fourth crusade of 1204 that gave it its final blow.\textsuperscript{34} In countries where the majority of its population is – at least sociologically – Catholic or Protestant, Western Europe is still viewed as being synonymous with Western Christianity. This was never true however for European nations like Greece, Romania or Bulgaria, and it is certainly challenged by today’s rapidly growing migration movements from Eastern to Western Europe. It is most interesting how Michael Harper, now Dean of the Antiochian

\textsuperscript{31} Oskar Skarsaune, \textit{In the Shadow of the Temple: Jewish Influences on Early Christianity} (Downers Grove: InterVarsity Press, 2002), 442-443.


\textsuperscript{33} The \textit{filioque} refers to the phrase ‘and the Son’ added by the Latin Church to the Nicene-Constantinopolitan Creed, in referring to the Holy Spirit’s procession within the Trinity.

\textsuperscript{34} Gros, \textit{Introduction to Ecumenism}, 16.
Orthodox Deanery of the United Kingdom and Ireland, argues that ‘the original roots of Christianity in Britain are more Eastern than Western, and the sources of the Celtic Church were more Byzantine than Roman.’

Overcoming today the rupture of East and West within the Christian church is a challenge raised by a deep longing for Christian unity and renewed experience of the Holy Spirit, but also by the construction of Europe which is bringing East and West together in a new way.

iv. Catholic v. Protestant Christianity: alienation within the Latin Church of the West

When 16th century European Catholicism gave birth to Protestantism, it was but the beginning of ecclesiastical and theological developments that will bring forward a multiplication of new traditions and spiritualities. By way of reformation(s), revival(s) and renewal(s), it allowed more and more separate paths to define the faithful, individually and corporatively. It seemed more and more difficult to resist the swinging pendulum of truth as it goes back and forth between authority and autonomy, austerity and liberty, dependence and independence, separation and integration, clergy and laity, Scripture and tradition, Word and Spirit, law and grace, sovereignty and freewill, symbolism and literalism, liberalism and conservatism. If to be Protestant, for example, can be ‘translated’ by Lutheran, Reform, Anglican, Methodist, Mennonite, Quaker, Baptist or Pentecostal, one should not be too easily be tempted to believe that Protestant pluralism is now facing a monolithic Catholicism. There are, besides Roman Catholics (with various different spiritualities and liturgical rites), Eastern Catholics, Old Catholics, Anglo Catholics, and various independent Catholics. If true ecumenism is not likely to result in a single ‘Super-Church’ organisation, can it help build bridges where there are none between Christians of all horizons?

Theological education should be a constructive ecumenical education, helping replace clichés by understanding, condemnation by commendation, and disdain by respect. Pentecostal-Charismatic theological education in

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particular can help to realise that where the Holy Spirit is at work there is a
degree of tension, and that not all tension is bad.\textsuperscript{36}

\textit{b. Ecumenical theology: Overcoming divisions with a spirituality of
dialogue}

Are we willing in the 21\textsuperscript{st} century to engage in ‘a kind of Christian activity in
which each of the different confessions is invited to participate, bringing the
full truth of that confession as its people understand it without compromise
or dilution’?\textsuperscript{37} In the past, the concern for truth has often led to a pretended
monopoly of truth, a fabricated ownership of truth, thus a fictional golden
age of Christianity. For Newbigin, here is the question which we finally have
to face: ‘Is the truth ultimately in the Name of Jesus and there alone, or is the
truth only to be known by adding something else in the Name of Jesus?’\textsuperscript{38} If
indeed only Christ can be seen as the Absolute, what guiding principles will
bring about ‘a more authentic sharing of diverse gifts in a Christ-given
unity’?\textsuperscript{39}

Helpful guidelines can be found in various Christian traditions and
should be seriously reflected upon. Not least among them are those found in
John Paul II’s encyclical \textit{Ut Unum Sint} (May They Be One, 1995) in which he
delineated four among the various dimensions of dialogue in the Christian
community as ecumenically paramount:

\begin{itemize}
  \item Dialogue of charity: demonstration of mutual love
  \item Dialogue of conversion: openness to being changed by a receptivity to
        new dimensions of understanding
  \item Dialogue of truth: discerning and speaking the truth
  \item Dialogue of salvation: participation in the saving mission of the
        Church in the world.\textsuperscript{40}
\end{itemize}

\textsuperscript{36} Philip Zampino, ‘An Ecumenical Bridge’, \textit{Life In Jesus Community} (2002), in
\texttt{http://www.lifeinjesus.org/art_bridge.html}
\textsuperscript{37} Newbigin, \textit{Missions}, 9. This is his definition of the word ‘interdenominational’.
\textsuperscript{38} Newbigin, \textit{Missions}, 9
\textsuperscript{39} Newbigin, quoted in Gros, \textit{Introduction to Ecumenism}, 71.
\textsuperscript{40} Gros, \textit{Introduction to Ecumenism}, 114-115.
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i. Grass-root level v. institutional level
Having been for almost 15 years an active member of the theological commission of the Council of Christian Churches of Hamburg, Germany, I realise that one could easily aim at mere institutional interchanges. I know however how important it is to remind ourselves that ‘ecumenical life is not something that comes from the summit but will always come from the grassroots.’

A real ecumenism of the Spirit demands openness and responsiveness of the people of God to the ministry of unity of the Holy Spirit. To grow in Christ is also to come close in Christ in mutual appreciation, respect and love.

Such Spirit-led inner transformation (change of heart!) and community encounter (caring exploration!) needs an ongoing process of ecumenical formation.

ii. Unity v. uniformity
It is a great temptation to look at the Christian faith with our preconceptions and oversimplifications. We may think that because people look alike that they are the same, that because they talk the same way that they think the same way. We like to think that it is easier to be bound together by the allegiance to a perceived uniformity. Are we aware how much syncretistic thinking in our pluralistic world is affecting our own theology and therefore our ministry as educators? Theological education needs to help us look positively at Christian unity, producing a faith lifestyle which is different because it looks positively at diversity, rather than a frail manufactured ideology despite diversity. In plain English, it should help us learn to agree how we can best disagree.

iii. Reconciliation v. separation
The experiential world-view of Pentecostals has not only open wide the gates for a renewed understanding of Spirit-Baptism, signs and wonders. It has also open wide the gates for various streams going in many different directions, causing many hurtful divisions and dramatic separations. We urgently need to rediscover the Gospel message, not any longer as an individualistic salvation message guarantying one’s ticket to heaven, but as

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42 Gros, Introduction to Ecumenism, 91.
life-changing reconciliation with the Creator affecting all of one’s relationships. This always leads to a divine appointment since God Himself ‘gave us the ministry of reconciliation’ (2 Corinthians 5:18, NASB). Theological education can help face the challenge, how to be agents of reconciliation rather than agents of one’s culture and/or tradition. It can provide the necessary resources in order to build bridges rather than to build walls of partitions. To cultivate a sense of belonging together ‘in Christ’ (acceptance) rather than highlighting boundary lines of differences (rejection) are our choice to make as we conceive now the curriculum of our theological schools and training centres for our common future.

Jesus Christ is God’s Reconciler par excellence. Unity in the Church will be experienced only in proportion to its being an agent of reconciliation, reshaping Christians who practice ‘reconciliation as an action word.’ As early as 1969 Fr. John Meyendorff, Professor of Church History & Patristics at St Vladimir’s Orthodox Theological Seminary (1959-1992), had commented on this problem:

The future of true ecumenism lies in asking together true questions instead of avoiding them; in seeking the unity God wants, instead of settling for substitutes; in invoking the Spirit of God, which is not the Spirit of the world. Councils, assemblies, conferences and consultations provide the opportunities for doing so and should not therefore be altogether discarded. However, they will not create unity because unity ‘in Christ’ is not man-made; it is given in the Church and can be only there discovered and accepted’. If the unity of Christians is not, in the end, a human task, but a work of the Spirit, it is however our responsibility to yield to the Spirit. Obedience to Christ here means actively ‘being diligent to preserve the unity of the Spirit’ (Ephesians 4:3) with the clearly outlined objective to have us – followers of Jesus – ‘all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the


fullness of Christ’ (Ephesians 4:13). If Christian education has to do with helping students understand the broader picture of Church and society, it becomes no option to help them get involved in that broader picture. Such determination will ‘strengthen the ecumenism of the Spirit moving in us for the transformation of women and men, society and creation in God’s great purpose of reconciling and gathering in all things in Christ Jesus.’

Those who believe that we need to make ourselves available to the ministry of unity of the Holy Spirit will most certainly want to equip a new generation of men and women with such a renewed mind (Romans 12:20, Gk. nous), i.e. a new capacity to think and judge things providing the foundation for a new mentality, for a true ecumenism of the Spirit.

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The Call of Charisma: Charismatic Phenomena during the 18th and 19th Centuries in Finland

Jouko Ruohomäki

Abstract
This paper deals with pre-Pentecostal history in Finland and focuses on charismatic phenomena among several revival movements within the Lutheran state church in Finland during the 18th and 19th centuries. Each movement also experienced remarkable charismatic phenomena, especially at the beginning of each awakening.

Introduction
I would like to discuss the chain of revivals that had charismatic signs starting from the 1750’s. This chain of revivals can be followed almost as an unbroken series, sometimes even overlapping each other. These revivals can be divided into three great waves. The first wave is known as ‘a folk revival’, which began in the Western Finnish village of Kalanti in 1756. The beginning of the second wave can be dated to the early decades of the 19th century. This revival wave appeared in the Eastern part of Finland in Savo and Karjala and also in Pohjanmaa, which lies to the West of Savo. The third wave began in Swedish Lapland in 1845 and spread rapidly into Finnish Lapland and even to the southern population centers. A genetic connection can be traced between the third revival wave and the Pentecostal movement.

In the following paragraphs I aim to show how these revival movements can also be classified as charismatic movements. It is a commonly held opinion that in every Christian revival there has been a certain amount of

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charismatic phenomena in the beginning of each movement. In several cases those signs have still been present decades after the beginning of the revival.

**Folk revival and the 18th century**

It is worth noticing that the 18th century, especially its later part, was a fairly active period spiritually. At that time, Finland was still a part of the kingdom of Sweden; religiously, culturally and politically Finland was uniform. German pietism had not yet gained much footing in the country except in some of the returning soldiers who had been converted while abroad. In 1726 the government had issued a conventicle prohibition act in order to prevent pietistic influence in the kingdom. Nevertheless, Lutheran orthodoxy did not satisfy the spiritual hunger of ordinary people.

**The beginning of folk revival**

The Finnish church historians consider the year 1756 as the beginning of folk revival. A girl called Liisa Eerikintytär was reading Arthur Dent’s book ‘The Practice of True Repentance’ as she was shepherding the cattle of her village in a nearby forest. The message of the book concerned the last judgment and hell; it terrified her and, horror-stricken, she ran to the village shouting and lamenting. People of the village began also to lament over their spiritual state. This revival spread rapidly to the surrounding villages and then to the eastern and even to the northern parts of the country. Characteristic of this revival was ecstasy, eschatological expectation, and supplication. In the state of ecstasy people had visions and revelations. Ecstatic phenomena were considered a sign of the Holy Spirit’s immediate presence.

**Preaching in trance**

One of the peculiar characteristics of this folk revival was preaching while in a trance, and most of the trance preachers were female. Their preaching attracted many people travelling in even from great distances, to listen to their messages. Some famous trance preachers were Anna Rogel, Anna Lagerblad, and Juliana Söderberg; who all lived on the west coast, near the city of Pori. Anna Rogel, the first of this group of trance preachers, began

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preaching in 1770. According to the late professor Aarni Voipio, the activity of these trance preachers gained special attention. The activity of the trance preachers also meant that the revival movement reached deep and wide among the common people.

As the folk revival spread to new areas, new ecstatic phenomena occurred such as can also be seen in modern charismatic circles. If earlier ecstatic characteristics included agony over one’s sins, anxiety and horrors of hell, now ecstasy showed the joy of salvation. Awakened people became enthusiastic and began to clap and jump. In later stages of the folk revival there was also spiritual dance, and at the same time people sang: ‘kiitos, kiitos, kiitos’ etc. (‘thank you, thank you, thank you’ etc.). They found their justification from the Bible: King David’s dance in front of the ark of the covenant, Miriam’s dance, and Psalm 150 encourage people to praise the Lord with tambourines and dancing.

**Wiklund’s revival**

The folk revival which began in the Southwest soon spread to other counties and eventually reached the Valley of Tornio River in Lapland. This revival is known as Wiklund’s revival after a Lutheran assistant priest named Wiklund. The time of the revival dates back to the same decade as Anna Rogel’s trance preaching in southwest Finland. A Swedish researcher Carl J.E. Hasselberg, who has studied the northern revivals, tells that Grapes, the vicar of Ylitornio, and Wiklund, an assistant pastor, through skillful preaching and counseling prepared the ground for revival, which soon began with unusual phenomenon.

The first instrument of the revival was 13 year old Stiina Lauri’s daughter. She fell into a trance two or three times a day speaking to her listeners about the goodness of Jesus and urging them to repent. Her sermons generally lasted half an hour, and when she regained consciousness, she was happy and unaware that anything had taken place. According to Hasselberg, during this revival preachers began preaching they displayed jerky physical movements and after the sermons were over

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3 Heino, Hyppyherätys, 35.
6 *Suomen KHS toimituksia XII I*, Suomen uskonnollisten liikkeiden historia, 394.
the violent jerking resumed. Some taught that the presence of the Holy Spirit caused visible bodily movements including shaking and convulsions. Stiina’s sermons included please for divine mercy, calls to repentance and reprimand of sin. In addition, she even pronounced the blessed state of God’s children, unhappiness of damned souls and the horrors of hell.

There were several trance speakers during the revival, at its height they numbered 87. As the minister and assistant pastor favored the revival’s religious ecstasy, it became more intense. Ecstasy preaching began to have a strong influence on the listeners; arguments and lawsuits ceased, theft, drunkenness, magic fortunetelling, card playing and dancing decreased. Church attendance increased so that a new balcony had to be added to the church in Ylitornio.

The attitude of trance preachers towards the Lutheran church and priests was positive; there was no deviation from evangelical Lutheran doctrine. However, ecstatic incidents during the church services led to opposition from other churchgoers. As a result two ‘trance preachers’ were taken to Stockholm and put into a mental hospital. Both the minister Grape and his assistant pastor Wiklund were prosecuted. Grape was condemned to loose six month’s salary and to receive a strongly worded warning for bad administration of his office. Wiklund was totally dismissed from his office and had to leave the parish within 48 hours: this took place in 1776. Three years later, by a royal act, the sentence was revoked and Wiklund was allowed to work as a Lutheran pastor again.

Although the revival died out after the deaths of Wiklund and Grape, it did however, prepared the soil for a new, and stronger revival, which began 60 years after Wiklund’s death in 1785. This new revival, which begun in 1845, was strongly charismatic at its inception.
Charismatism in Northern Savo and Northern Karelia

 Wiklund’s revival might have a small genetic connection to the Northern Savo and Northern Karelia revival in the eastern part of Finland. This connection can be traced through a man called Juhana Puustijärvi whose home was in Ylitornio. Later he moved to northern Savonia, and became a leader of a new revival, which began with tongues, prophecy and visions, in the Savojärvi village in 1796.

This revival reached popularity and started to spread rapidly as a young peasant named Paavo Ruotsalainen became the leader as a matter of course for the movement; this took place in 1808 or 1809. During the same period, Finland was separated from the kingdom of Sweden and became a part of the Russian empire. However in Finland, pietistic revival went on among the peasants, but Ruotsalainen failed to accept the leadership of Puustijärvi. In a meeting of Pietists in 1809 Paavo proclaimed: ‘If we do not quickly return to the Lord, then the teaching of Lustig (Juhana Puustijärvi) will take us to hell.’

Paavo’s speech was effective. Many of his listeners fell down to the floor and began to speak in tongues and preach in the Spirit. This phenomenon resembled the Pentecostal incident in Savojärvi in 1796. Apparently, the incident had a great impact on Ruotsalainen, at the end of the meeting he concluded: ‘the hand of the Lord is not yet shortened.’

For Ruotsalainen this was equivalent to an endorsement from the Holy Spirit.

During the leadership of Paavo Ruotsalainen charismatic phenomena such as tongues speaking, prophesying and trance preaching took place again and again in various places among Pietist gatherings. He was a capable leader, and was able to control excesses in tongue speaking, once he warned them saying: ‘Give honor to God, but shame to men.’ Many church historians have interpreted Ruotsalainen’s warnings as prohibition of tongue speaking. His attitude and behaviour in Pielisjärvi in 1819 is referred to as an example of this, because there he calmed a group of enthusiasts. The group had praised, jumped and danced with lifted hands for several days, and

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Ruotsalainen was called from a far distance to come to calm these enthusiasts. When he arrived at the place, he sternly warned them saying: ‘Now the devil himself has come to your midst alive.’ Nevertheless, I believe that Ruotsalainen’s stern warnings should not be understood as a prohibition of tongue speaking, rather he controlled and guided believers as the apostle Paul did with the Corinthian believers.

The most active period of the Savonian revival was from 1809 to 1850. There are numerous instances where charismatic phenomena were so common that they can be counted as characteristics of the revival. They are also similar to the phenomena of the modern Pentecostal movement, especially speaking in tongues and prophecy. Wherever new revivals took place falling, tongues speaking, prophesying, visions and revelations were included. Mauno Rosendal, the writer of the four-volume history of this pietistic revival poses the question: ‘What was this “speaking in tongues”, that the documents concerning the Savonian and Karelian revivals mention again and again?’

Rosendal gives himself an answer by describing these phenomena:

People fell down, fell into some sort of state of ecstasy, where their sense of feeling became totally inert, they spoke continuously, incomprehensible for most people, speech like a foreign language or disconnected incomprehensible words, which little by little changed into syllables presented like sentences. Related to this “tongues speaking” was “speaking in the Spirit”, which sometimes was called “prophecying”. Prophesying also took place in an insensible state, but was given in logical sentences, speakers used comprehensible language, which was understood by everybody. Sometimes, especially later in the revival, the “speakers in the Spirit” gave long sermons like devotional speeches, these people were also called “tongues speakers”.

Savo Pietists believed their roots to be in the Savojärvi Pentecostal incident in 1796, and they also compared their experience to the apostolic Pentecostal experience. Julius I. Bergh, a priest friend of Paavo Ruotsalainen

18 Mauno Rosendal, *Suomen herännäisyyden historia XIX:llä vuosisadalla I*. (Oulu: Herättäjä, 1902), 59
19 Rosendal, *Suomen herännäisyyden historia XIX:llä vuosisadalla I*. (Oulu: Herättäjä, 1902), 159
mentioned in his introduction speech at a Lutheran priests conference in January of 1859: ‘Who has the Holy Spirit?’ Bergh alleged:

60 years have passed from the beginning of the movement which began in the Iisalmi parish, in Savojärvi village. This movement is one of the strongest movements in which the Spirit of God has wanted to pour new life into the stiff forms of Finland’s church. The movement was so full of vitality that scarcely anything in the history of Finland’s church could be compared with it, and its effects can still be felt today. Therefore, now that the Christian people of Finland have experienced one of the most beautiful Pentecostal miracles, it is a reminder for us of the foundation of our holy work and office, not only to our remote fatherland, but also to the entire world.  

Charismatic meetings in Suonenjoki

One of the most notable charismatic regions was Suonenjoki where a pastoral family, the Bergh family, was influential. The Bergh brothers had a sister, Maria Elisabeth Bergh, who became a famous tongues speaker. Her brother, J.I. Bergh, had tried to write down the utterances of tongues speakers in order to interpret their speech. During J. I. Bergh’s time tongues speaking was a common phenomena. Some prophesied, some spoke words of encouragement, and many prayed in a very animated fashion, for themselves and others. Interestingly, one member of the Suonenjoki church, Katarina Pakarinen, had ‘tongues speaker’ written by her name in the church register.

Tongue speaking continued in Suonenjoki Pietist gatherings until the beginning of the 20th century. People were known to have said that the meeting was nothing unless there was evidence tongues speaking. When the voice of a tongue-speaker was heard, reading stopped; or if there was a hymn being sung, it died away, and with devotion people listened to what

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22 Matthias Akiander, ‘Historiska Upplysningar om Religiösa rörelserna in Finland’ in äldre och senare tider VI, (Helsingfors: J. Simelius, 1862), 23, 24.
the trance preachers had to say. Usually priests were not invited; therefore layman led the meetings. There were several tongue speakers who lived up to the beginning of the 20th century, and this shows that tongue speaking had continued in that same region for at least one hundred years.

**Attitude of Paavo Ruotsalainen towards charismatic phenomena**

Paavo Ruotsalainen’s attitude towards charismatic phenomena was a positive one. He was a layman and therefore had no permission from the church to teach or to preach. In addition there was still a valid conventicler prohibition law, which meant that Paavo Ruotsalainen’s religious activity was illegal. His sole legitimacy was from God, the presence of charismatic gifts apparently gave him feeling that he had a divine right to preach the gospel. Paavo’s own daughter Eve was also a tongues speaker. Before Pietist gatherings Eve often spoke in tongues, and Paavo kept his daughter’s hand in his own and wept. In a letter Paavo wrote:

I believe that you may have many kinds of temptations caused by the inappropriate behavior of many weak Pietists; this kind of behavior often occurs during the first beginning of revival, especially [if] those who speak in tongues cause confusion among those who are inexperienced. If, dear friend, your situation would yield, such persons should be carefully looked after and with purity reprimanded so much as it is possible and the guiding principle of wisdom should surrender.

As a layman, Paavo Ruotsalainen showed skillful leadership. He was convinced that this phenomenon had a divine origin, and therefore it should not be prohibited. He therefore accepted criticism, but at the same time tried to guide those who possessed charismatic gifts. He stated: ‘It should be far from us that we would take our stand against God’s wise purposes, which are coming from the true Spirit, even though many weak people may misuse this gift for their own pride. Therefore these people should be reprimanded, but not the Spirit who has moved them.’

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24 Kalervo Koskimies, *Suonenjoen seurakunnan vaiheita*, (Kuopio: Kirjapaino Osakeyhtiö Savo, 1944), 152-164.
Paavo Ruotsalainen’s pneumatological understanding

What was Paavo Ruotsalainen’s pneumatological understanding concerning the person and divinity of the Holy Spirit, and what did Paavo teach about the spiritual gifts? The answer is not easy to find due to the sparseness of his written material. Conclusions can be drawn only from his 86 letters, which he did not write himself but were transcribed. Some information can be drawn from the writings of his critics. He speaks about the Holy Spirit in twenty of his letters, and because so few letters, it is obvious that the topic of the Holy Spirit was very important to him.

His comments on the Holy Spirit mostly deal with practical viewpoints. For Paavo, experience goes before doctrine. This was the case in the time of the New Testament and the early church. Doctrinal formation began with experience; the same can be seen in the Pentecostal movement. For Paavo Ruotsalainen the Holy Spirit was a personal God, who distributes gifts as it suits Him.28 Ruotsalainen wrote to an anonymous person: ‘Dear friend remember the words of the apostle: “Do not extinguish the Spirit…” This happens as a person fellowships with the worldly-minded and becomes “light-minded”. Then also the Holy Spirit flees away from their heart and there is left only “brain faith” and reproaching conscience.’

Criticism

The Pietist movement in Finland of the 19th century was critized by many leading clergymen of the Lutheran church, civil authorities and cultured people. The criticism led to severe actions, such as the famous Kalajoki district court sessions in 1838 – 1839. Several lower ranking Lutheran priests and many laymen, including Paavo Ruotsalainen, were accused and sentenced to pay heavy fines.

Charismatic phenomena, which occurred among the Pietists, were also strongly criticized. One famous critic was Henrik Renqvist, a Lutheran clergyman. His attitude towards visions, dreams and interpretation of dreams, and tongues speaking was extremely negative. In 1844 Renqvist wrote a book The Horror of Wrong doctrine and a Defense of right doctrine, a commentary. In the book he described the teaching of Ruotsalainen as devilish delusion. According to Renqvist the greatest heresy and ‘murder’ of

28 Saarisalo, Erämaan vaeltaja, 381.
souls was that Ruotsalainen was fond of tongues speakers.\textsuperscript{29} Without naming Ruotsalainen Renqvist calls him the head professor of tongues, and he also mocks tongues speaking as follows:

They even…want to enforce their heresy with a wrong miracle, which they call tongue speaking. A man or woman falls down and begins to murmur in a way that nobody understands; because it is not even a gypsy language, but more like a language that children and other foolish people speak, it is called gibberish.\textsuperscript{30}

Another critic was Elias Lönnrot, a medical doctor and famous collector of old Finnish poems and songs. Through him the cultured people in Finland heard about the Pietistic revival that spread in Savonia and Karelia. Lönnrot described Pietistic ecstasy as a sickness. In 1935 he wrote:

Disease appears, they say, suddenly without any preliminary signs. The troubled lie for an hour or half an hour unconscious, and after they have awakened they are well again, but they tell of all kinds of things and visions, which they had during the fit. Usually they tell that during the trance they had been to heaven or hell and many times met dead or dying people. There is a reason to believe that this abnormal state of soul, as it has developed once, is like an infectious disease, as it affects other people as well.\textsuperscript{31}

Concerning tongues speaking Lönnrot writes:

…as they sing they fall into some kind of trance, singing stops, and instead one hears them speaking in foreign tongues. Those who have had an opportunity to observe them affirm that they in that state know nothing of what happens around them…Regarding the language itself, which they speak, it does have real linguistic sounds, but it is still incomprehensible to the surrounding people.\textsuperscript{32}

\textbf{Self-understanding of the Savo Pietist movement}

The self-understanding of the Savonian Pietist movement in regards to charismatic phenomenon is commonly ambivalent. Although Pietists acknowledge these charismatic signs and documents describe them clearly,

\textsuperscript{29} Ruokanen, Paavo Ruotsalainen, 276.
\textsuperscript{30} Ruokanen, Paavo Ruotsalainen, 276.
\textsuperscript{31} Ruokanen, \textit{Paavo Ruotsalainen}, 276, 277.
\textsuperscript{32} Saarisalo, \textit{Erämaan vaeltaja}, 363.
Pietists and historians do not value the Pentecostal phenomena, they do not accept the argument that these phenomena would have been so characteristic of the Pietist movement.

The attitude of the leader of the Pietist movement, Wilhelm Malmivaara by the end of the 19th century was also ambivalent. On the one hand he admitted that the charismatic phenomena had had a positive effect on the revival. He said: ‘In spite of clear symptoms of illness these phenomena have been a strange call of God in a locality.’\textsuperscript{33} However five years later in 1893 he wrote in his magazine regarding charismatic phenomena, like tongue speaking and ecstasy preaching which occur especially among women, that the apostle Paul has reminded women to be silent and says that ‘It is true that the Spirit of God gives where there is a need, but it would be good, that He would never again need to use such gifts among the awakened people in Finland.’\textsuperscript{34}

\textit{Summary of the Savonian Pietistic movement}

Although tongues speaking and visions were phenomena, which occurred again and again during the Savonian revival, historian Mauno Rosendal argues that they were not essential signs of the pietistic movement in its early stages. This argument however seems to be contradictory to the facts he, himself, has recorded. In Rosendal’s frequent use of such words as ecstasy, ecstatic, trance, fanaticism, dreaming, excessively emotional, it becomes apparent that charismatic phenomena were continuously present and seem to be considered an unpleasant aspect of the pietistic movement.

\textbf{The Jumping Revival of Western Finland}

While the Pietist revival was spreading in the eastern part of Finland there was another strong revival flaring up in the west in the district of Eura. This revival is known as a jumping revival, which lasted twenty years from 1817 to 1836. The leader of this revival was a blacksmith named Juhan A. Uusikartano.\textsuperscript{35}

The main teachings of the revival were enlightenment of the Holy Spirit, prophecy, revelation, chiliasm, ascetism, self-torment, abstinence from

\textsuperscript{33} Hengellinen kuukausilehti, Dec. 1888, 190.
\textsuperscript{34} Hengellinen kuukausilehti 1893, 87-91.
\textsuperscript{35} Heino, Hyppyherätys, 75.
certain food and drinks, spiritual dancing, and jumping. One of the biggest problems to come out of this revival was the teaching on the relationship of the Holy Spirit to the Bible. The Bible was not considered the sole source of spiritual information. The visions, dreams and revelations became a second source of doctrine. When the jumping revival had reached its peak the use of the Bible was even forbidden.

One of the strongest revival centers was Luvia, in the parish of Eurajoki. At gatherings in Luvia, prayers were given with faces bowed to the floor, religious books and the Bible were read, but the main purpose was to get into a state of ecstasy by jumping, dancing, clapping, shouting and finally falling down to the floor shouting ‘Kiitos, kiitos Jumalan, Kiitos Herran Jeesuksen’ (Thank you, thank you God, thank you Lord Jesus).

The revival went on and eventually approximately 12% of the local population participated in the jumping gatherings. At this stage the parish priests began to oppose the revival. The matter was taken to the Luvia church assembly in July of 1831, where participants had an opportunity to defend their opinions. The matter was forwarded to the Eurajoki and Luvia district court sessions in September of the same year. Two revival leaders and 106 other people were summoned, they were accused of arranging illegal meetings, and misusing the precious name of Jesus for jumping and dancing, the accused were heavily fined.

The jumping revival lasted up to 1836, this year was crucial to the revival as the leaders had prophesied that in 1836 the Millenium would begin. As the prophecy turned out to be an error, it was a severe blow and disappointment to the believers of this revival.

The Supplicationist Movement of Western Finland

The jumping revival movement ended in 1836: however a new movement emerged from the old from 1840 onwards, which is known, as the Supplicationist Movement of Western Finland. Ecstatic features of the jumping revival became rarer, but praying became an increasingly

36 Heino, Huppyherätyys, 124.
37 Akiander, Historiska Upplysningsar on religiösa rörelserna i Finland i äldre och senare tider: III, (Helsingfors: J. Simelius, 1863), 274.
39 Heino, Huppyherätyys, 90-93.
distinctive expression of this new movement. A kneeling posture with the face downwards expressing humility, was preserved as the position for praying.\textsuperscript{40}

The movement was divided into two fractions, those who opposed ecstatic phenomena, and those who still supported them. By the end of the nineteenth century the Supplicationist Movement experienced a new revival, ecstatic phenomena increased in their meetings again.

\textbf{The Laestadian Movement and Ecstatic Phenomena}

As we follow the Finnish revival tradition and its charismatic phenomena in historical and chronological order we meet the Laestadian movement. From the Pentecostal point of view this movement is interesting, because one branch of this movement has a direct genetic connection with the beginning of the modern Pentecostal movement in Finland.

The Laestadian movement was, from its beginning, an ecstatic movement like its forerunner, Wiklund’s revival in the Tornio River Valley 60 years earlier. The Laestadian movement included visions, revelations, tongues speaking, trance preaching, and other ecstatic phenomena.\textsuperscript{41} The movement became known for its strong ecstaticism, which included showing emotions, jumping and shouting. The ‘awakened’ were called an abusive name, ‘hihhulilaiset’ (an expression for fanatics).\textsuperscript{42}

\textit{‘A sign of grace’ as a Charismatic phenomenon}

The concept of ‘a sign of grace’ belongs to the Laestadian Movement; the founder of the movement himself has used the phrase in his speeches and writings. From the very beginning, the revivalists linked the term with the conversion experience. Laestadius calls the signs of grace ‘sensations internae’, or inner feelings. It is connected with the reconciliation experience with God.\textsuperscript{43} Laestadius tells that a certain Lapp woman, the wife of Pekka Juhonpoika Piltto, experienced God’s merciful love so strongly that she started to jump high from the ground, and was scarcely able to describe the

\begin{itemize}
  \item Heino, \textit{Hyppyherätys}, 277.
  \item Hulkko, ‘Armonmerkki’ 36
\end{itemize}
feeling of heavenly joy which filled her heart. At the same time an earthquake occurred, which lasted for few seconds. This happened on the 5th December 1845; Laestadius recorded the event in his diary.\footnote{Laestadius, 

For Laestadius, the earthquake in connection with the first ‘sign of grace’, was a remarkable natural phenomenon. He also saw a connection to Biblical events such as the earthquake during the crucifixion of the Savior and his resurrection.

Fame of the incident spread. The ‘sign of grace’ became a model for others who had experienced awakening. Laestadius describes this sign as follows: ‘Savior “revealing himself” to his disciples.’ This happens in many various ways that are suitable for a disciple’s mental condition.\footnote{Martti E. Miettinen, *Lestadiolainen heräysliike I, Perustajan aika*, (Helsinki: Kustannusosakeyhtiö Otava, 1942), 212; L. L. Laestadius, *Kirkkopostilla*, 314.} According to Kullervo Hulkko, there is not always an ecstatic experience with ‘an experience of the sign of grace’.\footnote{Kullervo Hulkko, ‘Armonmerkki alkulestadiolaisuudessa’, *Kirkkokirjan vuosikirja*, Nro 35-47, 38.} In connection with the experience of the ‘sign of grace’ there may also be ecstasy, visions and revelations. This experience can also be described as follows: ‘Seeing the Savior in his suffering is a “sign of grace” if the repentant soul gets from it a blessed impression that the Savior has not forsaken him, because he sees that the Savior’s heart is bleeding with love.’\footnote{Miettinen, Lestadiolainen heräysliike, 213.} Furthermore, a ‘sign of grace’ can be experienced only in connection with the hearing of the Word of God.\footnote{Hulkko, ‘Armonmerkki’ 44; Miettinen, *Lestadiolainen*, 214; Laestadius, Lars Levi. *Breven till Peter Wieselgren*, Utgivna av kyrkoherde Erik Bäcksbacka, Bromar, (Göteborgs Stads Bibliotek, 1851), 12:5.} Also, experiencing the ‘sign of grace’ can be linked more with the exaltation of the soul, than with ecstasy.\footnote{Hulkko, ‘Armonmerkki’ 45.} The sign refers to the consciousness of a spiritually awakened person. On the subjective level, through visions or auditory experiences, the heart of Christianity conveyed through preaching ‘is
opened’ to a believer as a supernatural witness of the divine presence and reality of grace.\textsuperscript{50}

\textbf{‘Liikutukset’ of Laestadianism}

While the ‘sign of grace’ for an awakened person was a subject of subjectivity, there were also visible manifestations for outsiders. These were called ‘liikutukset’ which became a ritual for Laestadian believers. Those who experienced the ‘sign of grace’, also had strong feelings in their heart, which erupted as bodily phenomena, \textit{liikutukset} (bodily movements), of which there were two kinds: a move of sadness and move of happiness. The movements took place in worship services in connection with listening to sermons. Emotions of anxiety or joy might overcome the believers so that they start to make noises resembling animals. In the state of ‘\textit{liikutus}’ one may sway, stand up, jump, and dance.\textsuperscript{51} In connection with ‘\textit{liikutukset}’ there were many kinds of noises: shouting was common: ‘Thank you, Thank you!’ or ‘Lord Jesus be praised.’\textsuperscript{52} Also, heavy breathing and sighs often anticipated ‘\textit{liikutusia}’.\textsuperscript{53} The volume of noise varied a lot; one could hear sobbing, whimpering, groaning, howling, yelling, bellowing, cries of agony, shouts of joy, and laughing.\textsuperscript{54} The same researcher also lists several noises, which resembled animal noises: a dog barking or a puppy whining or yelping, a horse neighing, a cat miaowing, and even a pig’s grunting.\textsuperscript{55}

Besides various noises there were also many kinds of bodily movements like clapping hands, stamping feet, skipping about, swinging round, even by pairs. ‘\textit{Liikutukset}’ were at times so intense that they would jump on a table or bench, where he/she ‘danced’ and jumped up and down.

According to Miettinen there may have been tongues speaking at the beginning of the movement, and trance preaching also took place. Laestadius himself defended these experiences of the awakened, which were linked with visions, revelations and speaking in tongues. He even told of his own experiences of visions, which he received on Christmas Eve 1847 as

\begin{thebibliography}{99}
\bibitem{50} Räty, Risto, a seminar paper, Åbo Akademi, 2003.
\bibitem{51} Carl J. Hasselberg, \textit{Under Polstjärnan, Tornedalen och dess kyrkliga historia}, (Uppsala: Lindblad, 1935), 159.
\bibitem{52} Miettinen, \textit{Lestadiolainen}, 167.
\bibitem{53} Miettinen, \textit{Lestadiolainen}, 166.
\bibitem{54} Miettinen, \textit{Lestadiolainen}, 167.
\bibitem{55} Miettinen, \textit{Lestadiolainen}, 166.
\end{thebibliography}
he went to a Christmas service. He saw the road leading to the church full of people; it created a momentary sensation, which like lightening went through his heart, and was followed by a sudden thought: ‘should little me be a leader for these blind people?’ After a few seconds, he saw a great and bright flame rise from the roof of the church pointing to the South.56 Laestadius also told of the visions and tongues speaking experiences of the awakened, and how children under the influence of visions had been able to state exact Bible chapters and verses, and others in ecstatic states had spoken incomprehensible languages.57 Therefore, it can be concluded that there had been some tongues speaking at the beginning of the movement, but even more characteristic of this particular movement had been the ‘liikutukset’, visions, and revelations.

Conclusion

While The Finnish Pentecostal movement has its roots in the international Pentecostal movement through pastor Thomas B. Barratt from Norway it has roots also in the national religious soil of Finland. A phenomenological connection can be traced to the Pietist revival of Paavo Ruotsalainen and a genetic connection to the Laestadian movement at the beginning of the 20th century. A group from this revival movement visited T. B. Barratt’s meetings in Oslo and invited him to Helsinki. The first meetings of T. B. Barratt were arranged in 1911.

56 Laestadius, Huutavan ääni, 82
57 Laestadius, Huutavan ääni, 92, 93; Hasselberg, Under Polstjärnan, 154, 155
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The Called Out of the Called Out: Charles Parham’s Doctrine of Spirit Baptism

Aaron Friesen

Abstract

The origin of the doctrine of initial evidence in North American Pentecostalism has almost exclusively been traced back to Charles Parham, founder of the Apostolic Faith Movement in Topeka, Kansas. The story of Agnes Ozman and the students at Bethel Bible School is so famous in Pentecostal studies that it has taken on a mythic character as it has been passed along. Inherent in the story of Pentecostal beginnings was the search for evidence – irrefutable proof that one was baptized in the Spirit. A fresh reading of the book of Acts coupled with an outbreak of tongues speech left Parham and his students with a convincing answer: speaking in tongues was the Bible evidence of the Baptism in the Spirit. As inspiring as the story is to adherents of the Pentecostal faith, it is too simplistic to deduce from it Parham’s distinctive approach to Spirit baptism or his unique contribution to Pentecostalism. A thorough examination of Parham’s theology of Spirit Baptism shows that Parham’s understanding of the experience was adopted by later generations of Pentecostals only in word. Thus, Parham’s contribution to Pentecostalism should be understood to reside at the level of hermeneutics, not doctrine.

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An Independent Thinker

Parham’s understanding of tongues as the ‘Bible evidence’ of a person’s baptism in the Holy Spirit was just one doctrine in a detailed theological system of ideas that stood independent of his contemporaries. Parham did not mind pulling doctrines from a variety of sources, and he had no problem taking some and leaving others as he saw fit. B. H. Irwin, A. B. Simpson, John Dowie, Dwight L. Moody, and Frank Sandford were just some of the people who contributed pieces to a theological puzzle that Parham would not complete until the beginning of the twentieth century. Parham didn’t mind standing alone either if he felt he had strong scriptural support for his position. His perspective on speaking in tongues as the Bible evidence of a Christian’s baptism in the Holy Spirit was not the only doctrine that was unique. Leslie Callahan points out that ‘Parham modified characters, reorganized events, and interpreted the already difficult apocalyptic passages of the Old and New Testaments in ways that were singularly his own.’ Parham also zealously defended his father in law’s unpopular annihilationist perspective on hell – a view that significantly diminished his credibility in many of the holiness circles in which he preached. Callahan rightly observes, ‘Throughout his life, Parham demonstrated a willingness to dispense with orthodoxy, even taking proud pleasure in his unorthodox conclusions.’

The Need for a ‘Bible Evidence’

Parham was not the first to look at the experience of the apostles in Acts 2 as something that should be repeated in the lives of modern Christians who are baptized in the Spirit. Benjamin H. Irwin and the Fire-Baptized Holiness Church believed that those who were genuinely fire-baptized would

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4 Leslie D. Callahan, ‘Redeemed or Destroyed: Re-evaluating the Social Dimensions of Bodily Destiny in the Thought of Charles Parham,’ Pneuma 28 (Fall 2006): 207.

5 Callahan, ‘Redeemed or Destroyed,’ 224.
experience physical manifestations such as shouting, leaping, screaming, laughing, dancing, or shaking that represented the state of the apostles when they were supposed to be drunk.⁶ James Goff claims that even though Parham showed support for Irwin’s baptism of fire, ‘he never personally stressed the doctrine nor testified to having received it.’⁷ Yet, in March of 1899 Parham personally testified, ‘The Holy Ghost and fire, the real power of Pentecost, came in, and I have never had a pain or ache since, while hundreds have been healed in answer to the Pentecost prayer of the Holy Ghost through me.’⁸ Though physical manifestations are noticeably absent from his testimony, it seems that in 1899 Parham recognized with Irwin the need for the Pentecostal experience in Acts to be duplicated in the lives of believers, and he even saw himself as having received such an experience. Yet, it appears Parham was looking to other results besides the bodily manifestations championed by Irwin as evidence of the experience.

By the end of 1900, Parham honed in on one particular evidence that he believed would settle all disagreements on the subject once and for all: xenolalia. Though they are not named, Parham seemingly had Irwin’s Fire-Baptized church in mind when he criticized the hermeneutic of those who claimed shouting, leaping, and screaming to be the visible manifestations of the Spirit in imitation of the disciples in Acts 2. He offered speaking in tongues as an alternative evidence saying, ‘How much more reasonable it would be for modern Holy Ghost teachers to first receive a BIBLE EVIDENCE such as the disciples, instead of trying to get the world to take their word for it.’⁹ Speaking in tongues cut through all the difficulties inherent in subjective claims of spiritual maturity and functioned as an easily identifiable, objective criterion that had its basis in the experience of the apostles. With this newfound evidence came a new understanding of the two-fold blessing of Spirit baptism.

⁶ See B. H. Irwin’s exposition of Acts 2 in ‘The Pentecostal Church,’ Live Coals of Fire 1 (June 1, 1900): 2-3.
⁷ Goff, Fields White Unto Harvest, 55.
A Witness: The Purpose-Proof Link

For years, Parham had believed that the Baptism in the Holy Spirit accomplished two things in the life of a Christian: it ‘seal[ed] the Bride and bestow[ed] the gifts.’ The experience of his students in January 1901 led him to narrow his understanding of Spirit baptism. He still maintained that it sealed one as a member of the Bride of Christ to be raptured to heaven before the end-time tribulation. However, he now believed that a genuine experience of Spirit baptism would give the recipient one particular gift: the gift of tongues. This gift, he argued, gave one power to witness at home and in foreign lands in an unknown, unlearned language.

Douglas Jacobsen says that Parham believed the primary purpose of a Christian’s baptism in the Holy Spirit was to ‘dissolve away the normal human focus on one’s own needs and comforts and to make one truly other oriented,’ and that this was the main feature of the Pentecostal experience alongside the ‘Bible evidence’ of speaking in tongues that distinguished it from all other previous anointings. However, Parham’s identification of an outward orientation toward others as a distinguishing mark of Spirit baptism seems to have been a later development in his theology. From the first, Parham certainly recognized that according to Acts 2 the baptism in the Holy Spirit was given as ‘power to make witness’. But, early on Parham

10 This belief was included among Parham’s printed statement of the central teachings of the movement in his Apostolic Faith [Topeka, KS] periodical from March 1899 to April 1900.
11 Parham argued for the usefulness of speaking in tongues in one’s own native country in conjunction with the gift of interpretation as proof that the message one preached had its origin in God, not mankind. He went as far as to claim, ‘This is truly the acme of inspiration, prayed for every Sabbath and desired by all true ministers of God.’ Parham, Kol Kare Bomidbar, 31.
13 Though it is not directly traceable to Parham’s pen, in 1912 Parham’s Apostolic Faith proclaimed, ‘The meaning of Pentecost is to pour out. Brother, if you claim the second chapter of Acts experience and don’t literally pour out your life for the salvation of others, you have not the real thing.’ Prior to 1912, any orientation toward others that Parham’s Apostolic Faith organization connected to Spirit baptism seems to have been particularly tied to speaking in tongues. Apostolic Faith [Baxter Springs, KS] 1 (September 1912): 9.
14 Parham, Kol Kare Bomidbar, 28.
understood that the gift of tongues was not only the manifest presence of an internalized orientation toward others, but it was itself the power to witness. For Parham, it was clear that the only tangible evidence that distinguished the disciples’ post-Pentecost life from their pre-Pentecost life was the gift of tongues.15

This theological position led Parham to postulate that people like John Wesley, who was unanimously regarded as an ‘other-oriented’ minister, had still not been baptized in the Holy Spirit.16 Parham believed that the gift of speaking unknown languages would give missionaries immediate power to witness to people in foreign lands. He reasoned, ‘How much better it would be for our modern missionaries to obey the injunction of Jesus to tarry for the same power; instead of wasting thousands of dollars, and often their lives in the vain attempt to become conversant in almost impossible tongues which the Holy Ghost could freely speak.’17 Rather than being initial evidence, tongues, as Parham understood them, were the only evidence, and they constituted a proof that should be repeatedly manifest throughout the life of a Spirit-Baptized person.18 Without speaking in tongues the purposes of Spirit baptism, as Parham understood them, were impossible to accomplish.

In his chapter on Spirit baptism in Kol Kare Bomidbar, Parham took issue with the ‘thousands of Christians’ who professed sealing and the Baptism of the Holy Ghost, but for whom ‘the Bible evidence is lacking in their lives’. He provided them a comprehensive list of mistaken evidences of Spirit baptism: ‘mighty convictions, floods of joy, unctions, or anointings’,

16 Parham, Kol Kare Bomidbar, 32.
17 Parham, Kol Kare Bomidbar, 28. Parham’s reasoning was quite logical, and not unique to him. Mary Campbell, a follower of Edward Irving, sought the gift of tongues to aid her in her proposed missionary endeavours to the heathen over 70 years before. M. O. W. Oliphant, The Life of Edward Irving (New York: Harper & Brothers, 1862), 379-380.
'shouting, leaping, jumping, falling in trances', 'inspiration, unction, and divine revelation,' and 'the anointing that abideth'. Parham believed that all of these blessings fell short of being a valid evidence of Spirit baptism because the Bible was clear: 'By careful study of Acts 1:8, we find that the power was to make them witnesses.' Parham argued that it was only by speaking in tongues that this witness could become a reality. There was, for Parham, a functional connection between the purpose of Spirit baptism and the Biblical proof that such an experience had taken place.

Though Parham never went as far as to say that speaking in tongues was equal to the Baptism in the Spirit, the close connection he made between tongues and the purpose of Spirit baptism lent itself to this conclusion. In May 1906, W. F. Carothers, Parham’s Texas State Director, wrote in Parham’s Apostolic Faith, ‘The speaking in tongues is not merely the evidence of the baptism with the Holy Ghost, but it is the principle feature of the baptism. It is to cause us to speak with tongues that we are ‘baptized’ with the Holy Ghost.’ In language strikingly similar to Parham, Carothers argued that baptism in the Holy Spirit is clearly presented in the Bible as ‘something different from being ‘filled’, ‘anointed’ or otherwise influenced by the Spirit’. Carothers felt that a Christian in the process of being equipped for service may experience ‘the regenerating, sanctifying, anointing and witnessing power of the Spirit’ prior to one’s baptism in the Spirit, and that ‘it only remains for the baptism to cause us to speak in other languages’ for the work to be complete. Both Parham and Carothers saw a functional connection between the purpose of Spirit baptism and its evidence: speaking in other languages. No other work of the Spirit in the life of a Christian could suffice as proof of the experience.

A Seal: Spirit Baptism as a Means of Separation

Edith Blumhofer has observed that even though both purposes for Spirit baptism – sealing the Bride of Christ and inspiring foreign tongues for the purpose of world evangelism – fit nicely into Parham’s eschatological framework, his actions clearly show that in practice he was more concerned

19 Parham, Kol Kare Bomidbar, 28.
with tongues as a seal. Parham relentlessly promoted the Pentecostal message and championed the implications of the message for the foreign mission field. Yet, neither he nor his students did much to evangelize anyone beyond their own English-speaking country. Leslie Callahan further points out that though Parham repeatedly advocated an evangelistic mission to the heathen he believed that it was a futile mission in terms of conversions. What it accomplished was an ushering in of the return of Christ on the basis of all nations having heard.

Parham’s focus on Spirit baptism as a seal is also seen in his preoccupation with identifying and calling out those who were and were not genuinely baptized in the Spirit. Speaking spontaneously in a foreign language provided Parham a seemingly foolproof way to know that one was numbered among the upper echelon of all Christians: the Bride of Christ. Spirit baptism, for Parham, was not about salvation, holiness, peace, inspiration to preach, ability to teach, feelings of joy, compassion, love, devotion, or giftedness. Spirit baptism was about separating the called out from among the called out. Within Parham’s schema, speaking in tongues functioned as the dividing mark of separation between the Bride of Christ and all other Christians. Parham had a clear idea about what the Bride would look like, and he had no problem excluding people from this group.

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22 Callahan, ‘ Redeemed or Destroyed,’ 206.

23 Aimee Semple McPherson used this language to separate Spirit-baptized Christians from other Christians, or Foursquare Pentecostals from other Pentecostals. She said, ‘The Lord is calling a called-out, of a called-out, of a called-out people who will escape to the mountains (rise up into the heights of God).’ Aimee Semple McPherson, ‘The Bride in Her Vail Types and Shadows,’ *The Bridal Call Pentecostal Monthly* 2 (March 1919): 5. She reiterates this same language in the ICFG convention notes claiming, ‘We of the Foursquare Gospel Movement are a called out of the called out!’ Yearbook: Report of the Twenty-First Annual Foursquare Convention and War Council (Los Angeles: ICFG, 1943): 5.
Parham believed that racial descent, physical health, intelligence, and persona were all variables of consequence in determining who would likely make up the Bride.\textsuperscript{24} The quickness with which Parham invalidated the claims to Spirit baptism by those at Azusa Street and elsewhere show just how eager Parham was to pronounce the supposed sealing of some to be null and void.\textsuperscript{25}

An emerging distinction in the Apostolic Faith organization between the ‘sign’ of tongues and the ‘gift’ of tongues further increased Parham’s emphasis on tongues as a seal and diminished the role of evidential tongues on the foreign mission field.\textsuperscript{26} For Parham, this distinction solidified the passive nature of the experience of being baptized in the Spirit. While spontaneous, inspired tongue-speech might be used in evangelization, the Baptism in the Holy Spirit was primarily God’s way of separating out from among the entire company of believers, the relatively small Bride of Christ.\textsuperscript{27}

\textbf{The Expanding Role of Spirit Baptism at Azusa Street}

Aspects of the Christian life that Parham attributed to sanctification and ‘the anointing that abideth’ began to be located in a broadening theological concept of Spirit baptism at Azusa Street. In a number of testimonies in \textit{Apostolic Faith} (Los Angeles) Spirit baptism is presented as a continuation of

\begin{itemize}
  \item \textsuperscript{24} Sanctification, for Parham, was physical as well as spiritual. Thus, the physical traits could indicate whether or not a person was sanctified. Without proper sanctification, a person could not legitimately be baptized in the Holy Spirit. Callahan, ‘Redeemed or Destroyed,’ 211-212. See also Leslie D. Callahan, ‘A Sanctified Body: Reassessing Sanctification in the Thought of Charles Parham,’ paper presented at the 33rd Annual Meeting of the Society for Pentecostal Studies, 2004: 5-12; \textit{Apostolic Faith} [Baxter Springs, KS] 1 (January 1912): 7.
  \item \textsuperscript{26} Parham’s \textit{Apostolic Faith} distinguished between the tongues that functioned as a seal, and those that should be sought for use in a foreign mission field: ‘Anyone going to a foreign field should seek the gift of the language of the country and should be able to use it and understand it when spoken by others, but those who have the Pentecostal sealing can only speak as the Spirit giveth utterance.’ ‘Baptism of the Holy Ghost,’ \textit{Apostolic Faith} [Baxter Springs, KS] 1 (October 1912, supplement): 9.
\end{itemize}
the work begun in sanctification. At times, Seymour’s own descriptions of the results of the Baptism in the Holy Spirit are indistinguishable from the results of sanctification to which many holiness people of the day testified. Seymour saw ‘the real Bible evidence’ of Spirit baptism in ‘Divine love’ and ‘the fruits of the Spirit’ alongside the destruction of the works of the flesh. Cecil Robeck convincingly argues that this and other statements show Seymour ‘clearly broadened his understanding of Spirit baptism to include an ethical dimension.’

Not only were some of the benefits of sanctification difficult to distinguish from the benefits of Spirit baptism at the Azusa Street Mission, the phase between sanctification and Spirit baptism that Parham understood as ‘the anointing that abideth’ became so fully absorbed in their understanding of Spirit baptism that it remained as a distinct experience only in theory. Parham firmly believed that there was an experience available to Christians that typically (but not always) succeeded sanctification and preceded Spirit baptism called the ‘anointing that abideth’. He explained, ‘Probably the greatest mistake has been of thinking

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28 Two statements from the September 1907 issue of Apostolic Faith show how in the minds of at least some at the Azusa Street Mission Spirit baptism was not qualitatively different from sanctification as much as quantitatively. One person noted, ‘In sanctification the unction of the Holy Ghost comes on you in speaking, but the baptism is power through your whole body day and night.’ Another noted, ‘When a man or woman gets the baptism with the Holy Ghost, they are filled with continual light. It is a greater light than when you were sanctified. It is the full blessings of Christ.’ Pentecostal Notes, Apostolic Faith [Los Angeles] 1 (September 1907): 3.


31 Parham observed, ‘The anointing of the Holy Spirit takes precedence to the Baptism of the Holy Spirit. When the vessel is cleansed and prepared as an instrument, then it needs something else.... The anointing of the Holy Spirit is sometimes given even before sanctification comes.’ Parham, The Everlasting Gospel, 17

32 In an article devoted to their National Camp Meeting, a writer for Apostolic Faith described the Word and Doctrine taught at the meeting, ‘Conversion, with the Spirit’s witness; sanctification that keeps the spiritual life in the ascendancy; the Pentecostal baptism preceded by the anointing [sic] that abideth, and evidenced by
“the anointing that abideth,” (1 John 2:27), which the disciples received in the upper chamber when Christ breathed upon them, (John 20:22), the real Baptism of the Holy Spirit.33 Parham claimed that the ‘anointing that abideth’ opened the door for a Christian to be taught by the Holy Spirit through the Scriptures and to have the Spirit’s teaching flow through one’s mouth to others, virtually bypassing the intellect.34 ‘This anointing,’ Parham said, ‘is sufficient under all circumstances for needed inspiration when speaking in our tongue, but if you desire a personal Baptism of the Holy Ghost, the sealing power, escaping plagues, and putting you in a position to become part of the Body, the Bride or the Man-Child, seek the Holy Ghost.’ For Parham, a preacher with the ‘anointing that abideth’ was just as likely to preach an inspired sermon in English from his pulpit as one who had been baptized in the Holy Spirit.

In contrast to Parham, Seymour’s periodical printed many articles referring to the benefits of the Spirit’s work as teacher and guide in personal Bible study and in witnessing that comes upon believers when they are baptized in the Holy Spirit. One article proclaimed, ‘The baptism of the Holy Spirit is power and understanding of the Word and the glory of God upon your life...The man that hears you speak a message right from the throne falls down and seeks God and gets up to report that God is in you of a truth.’35 Later, Seymour wrote, ‘Some one will ask: How do you know when you will get the Holy Ghost? He, the Spirit of truth, will guide you into all truth. St. John 16:13. The gift of the Holy Ghost is more than speaking in tongues. He is wisdom, power, truth, holiness.’36 For most Pentecostals, the Azusa Street revivals would mark the end of a belief in a distinct experience other than sanctification and Spirit baptism by which the Spirit imparted a lasting anointing to the believer. The experience and

33 Parham, Kol Kare Bomidbar, 28.
subsequent results of ‘the anointing that abideth’ would be seen as part of sanctification and Spirit baptism for the majority of Pentecostals that would come later.

The inclusion of praise, ethics, holiness, and insight into Scripture into the realm of possible results of Spirit baptism at Azusa Street dissolved much of the logical connection between the purpose and proof of Spirit baptism that Parham had articulated. At the Azusa Street Mission a more symbolic correlation began to emerge alongside their more inclusive understanding of the results of Spirit baptism. The ability to speak in tongues was understood as an avenue of praise to God that symbolized the heavenly praise that would soon be instituted in the rapture. The idea of tongues as a private prayer language also began to emerge in *Apostolic Faith* (Los Angeles) as a symbol of a direct communion with God reminiscent of Parham’s notion of ‘the anointing that abideth’. Speaking in tongues was increasingly seen as an experience that in different ways symbolized the many varied blessings and benefits of Spirit baptism testified to by people at Azusa Street.

**Parham’s Contribution to Pentecostalism**

In a one-page appendix to his book, *Fields White Unto Harvest*, Goff acknowledges shifts in Pentecostal theology after Parham. He identifies ‘three theological planks’ which Parham joined to form the first distinctly Pentecostal theology: 1) Tongue speech as the initial evidence of Holy Spirit baptism, 2) Spirit-filled believers as the ‘sealed’ Bride of Christ, and 3) Xenoglossic tongues as the tool for a dramatic end-time revival. Of these, Goff says that the first ‘plank’ was the only one that survived in its original form. Though Goff has accurately identified the key elements of Parham’s unique theological system, he does not sufficiently recognize the

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37 Parham articulates four purposes that are all easily connected to speaking in known foreign languages in ‘Baptism of the Holy Ghost,’ *Apostolic Faith* [Baxter Springs, Kansas] (October 1912, supplement): 8-9.
40 Goff, *Fields White Unto Harvest*, 173.
interdependence of the three planks in Parham’s thought. He gives the impression that one plank could remain in place without the other two. This, however, is not the case. The theological link that Parham made between tongues as xenolalia and the purpose of Baptism in the Holy Spirit must be recognized. Goff concedes, ‘Most Pentecostals abandoned the specifics of the early vision,’ but without the ‘specifics’ that Goff says were abandoned – tongues as xenolalia and tongues as a seal for the Bride of Christ – the ‘early vision’ is really no vision at all.  

As the Pentecostal movement moved out from under Parham’s control at Azusa Street, his views concerning both what it meant to be baptized in the Spirit and what constituted a genuine experience of speaking in tongues were not widely accepted. Thus, the first plank in Parham’s theological system can be said to have survived in its original form only in word, not in meaning. In word, Parham held a very similar doctrine to the doctrine of initial evidence that firmly planted itself in the movement. However, what exactly Parham meant by the words is different from the meaning given to those words by the majority of Pentecostals after 1908. Rather than attribute the founding of the Pentecostal doctrine of initial evidence to Parham, it may be more appropriate to say that Parham inaugurated the application of a distinct hermeneutic to the book of Acts. In short, he was the first to postulate that the experience of speaking in tongues by the first disciples in the Upper Room on the Day of Pentecost was meant to be repeated in the lives of modern Christians. Disagreement arose concerning the experience’s content, purpose, and relationship to the rest of the Christian life, but all early Pentecostals agreed that Acts 2 was not just an example of the power of the Spirit available to Christians in a prior dispensation but a description of what Jesus Christ desired His church to experience in the present.

Parham’s belief in tongues as a tool for evangelism was superceded by his focus on tongues as a seal of the Bride of Christ. Tongues functioned as a clear line of demarcation between those who were and were not part of the Bride. James Goff argues that Parham infused the Pentecostal movement with missionary zeal, but this appears to be far from the truth. In contrast to the Azusa Street Mission in Los Angeles, which heralded the spreading fire of the Spirit around the globe, Parham never seemed to express a

42 Goff, Fields White Unto Harvest, 72-9, 164.
desire for the heathen converts of Spirit-baptized missionaries to be baptized in the Holy Spirit. The purpose of Spirit baptism was the spreading the gospel to the ends of the earth quickly without having to waste time learning foreign languages. But more importantly for Parham, it ensured that those who were being sent out with this new gift would also be caught up with Christ in the rapture and escape the ensuing tribulation on earth. In the end, Parham was more interested in proclaiming who was excluded from the Bride than who was included. Such a mindset can hardly be described as ‘missionary zeal’. Again, it was Parham’s hermeneutic that, when taken up by later Pentecostals at Azusa Street, formed a basis for the movements emphasis on foreign missions.
George Fox

George Fox – Early Quaker Leader, Man of the Spirit

Geoff Craven

Abstract

This paper sets out to demonstrate that George Fox, the early Quaker leader, was a man of the Spirit and this is readily evident from his life and ministry. Fox stands as an important figure in Charismatic history because he operated within what has been described as ‘the unfailing stream’ of the Spirit. He was raised up by God as a prophetic voice, for his day and time. The 17th century was one of the most turbulent periods in the religious, political and social history of England. Against this background, Fox called for a return to simple, biblical, living faith in Christ. Fox’s calling proved costly, for he endured enormous personal vilification and persecution. His message – direct, unequivocal, Word-centred and Spirit-inspired – whilst bringing many to faith, antagonised his opponents.

Introduction

The life and ministry of George Fox (1624 – 1691), the early Quaker leader, is worthy of reappraisal in charismatic terms. Whilst Fox portrayed a diverse range of gifts, this essay gives attention to the prophetic elements of ministry that impacted upon his life’s work. Fox’s ministry fits well the writer’s understanding of the role of the prophet: one who speaks from God, an authoritative, revelatory message of life and power, which may be addressed to individuals, but more generally to the Church or fellowship; at times to the wider community or nation; a message prompted and inspired by God’s Spirit; above all, a message grounded in the Scriptures. Fox was Spirit-directed in his engagement both with the Church and with all levels in

1 Tutor, Mattersey Hall Distance Learning; Bethel AOG, Longton, Stoke-on-Trent. E-mail: gctext@talk21.com
society. He planted believing communities across England and beyond. He applied himself to preaching with energy and evangelistic zeal, frequently including a prophetic word, relating to the particular situation that confronted him. Fox’s efforts and achievements as a leader in the early Quaker movement were significant. His ministry in 17th century England was set against the backdrop of vicious persecution, a turbulent religious and spiritual climate and a time of political uncertainty, change and conflict.\(^3\)

**Quaker roots**

Puritan, Anabaptist and Camisard influences were at work within 17\(^{th}\) century Quakerism. Puritan influence was significant, for they had ‘wanted a further, purer Reformation within the church’.\(^4\) Puritan preachers, although often highly individualistic and confrontational in style, sought predominantly to communicate a Word-centred message. They differed from the majority of ordained preachers within the state church, who often sought to impress their congregations with witty and stylistic words, and frequent citations from the wisdom of secular authors.\(^5\) Fox, in his preaching, differed from both, for not only did he preach a Word-centred message, it was a prophetic, Spirit-empowered and illuminated one. J. I. Packer suggests that the Puritan goal was to complete what England’s Reformation began, by introducing effective church discipline, and by establishing righteousness in political, domestic, and socio-economic fields, and to convert the English ‘to a vigorous evangelical faith’.\(^6\) In these areas, the aims of Fox and the early Quakers were similar.

The early Quakers were also influenced by the Anabaptists who were ‘earnest searchers for religious truth who found no peace in existing ecclesiastical structures … they found it mutually helpful to meet regularly for prayers and Bible study’. Dissent in this period was widespread. Radical Christian groups seemed an attractive and viable alternative to established religion for large numbers of believers. Many of those who joined the

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Quakers did not remain within the established church. Fox called for a return to simple life and faith in Christ. He was unhappy with the church-state model (which had survived more or less intact from post-Constantinian times), and he was particularly vociferous when he observed that many clerics did not match up to the claims of Christ. Fox referred to them as ‘false prophets and priests, deceivers of the people’.7

Early Quakers roots can be traced to the Camisards,8 a group also known as the Prophets of the Cevennes, or the Cevennol Prophets, c.1700 A.D., who were based in Southern France. The Camisards were known for demonstrative worship, prophecy and tongues. Like the Quakers, they too were persecuted. Their claims to God’s direct inspiration, their enthusiasm and political resistance, made them targets of the wrath of King Louis XIV. Many fled to the mountains in the hope of finding refuge, some came to England, and others travelled further.9

Conversion and calling

At the age of twenty-two, George Fox realized that on the basis of his own experience and searching, he should make people aware that Christians are ‘born of God’.10 The stirring and catalyst for George Fox’s charismatic ministry – and the birth of Quakerism – began when the Leicestershire youth, the son of a shoe-maker and leather-worker experienced the work of God’s Spirit. This led him to Christ and to the Scripture. He came to possess ‘a living Spirit’.11 In temperament, ‘he had a gravity of mind and spirit’.12 As a lad of eleven, Fox understood well the Christian concepts of purity and faithfulness,13 and at the age of twenty, he determined to seek out God’s will

7 Margaret Fox’s tribute to her husband’s preaching in Fox, G., George Fox’s Journal, London, Isbister, 1905, p. xix.
8 This word is probably derived from the word ‘camise’ – a black blouse worn as a uniform.
10 George Fox’s Journal, p. 8.
11 William Carlyle’s tribute to Fox, in George Fox’s Journal, p. xxvi.
12 George Fox’s Journal, p. 1.
13 George Fox’s Journal, p. 2.
for his life. He soon learned that he had to rely ‘wholly upon the Lord Jesus Christ’,\textsuperscript{14} and after much seeking, found what he called ‘the inner light’, and with this came the conviction that truth had been born within him. He was converted, and from this time simply declared, ‘the Father of Life drew me to His Son by His Spirit and grace’.\textsuperscript{15}

Fox came to realize the Spirit’s ability to inspire and illuminate him with special insights to understand and to communicate the Scriptures. Many of his insights and preaching themes were as a result of the lengthy times he spent in prayer and solitude. He frequently walked in the fields in order to renew his inner strength, and it was at these times that the Spirit would prompt him to take a particular course of action, or to visit a specific place.\textsuperscript{16} His own commission came as he walked in the fields, at which time he felt God instructed him to preach the everlasting gospel and kingdom of Jesus Christ, the inward light, Spirit and grace.

\textit{Unconventional prophet}

Fox’s radical, anticlerical, Word-centred, vigorous preaching, reproved sin, wickedness, idolatry and false worship.\textsuperscript{17} He believed that only one who lived an upright Christian life and who had been taught by the Spirit could be truly considered a pastor.\textsuperscript{18} He elevated the Scriptures above the rule of bishops and councils.\textsuperscript{19} The priests in the established churches simply enforced their interpretation [of Scripture] without feeling any need or obligation to explain it.\textsuperscript{20} This approach was contrary to Fox’s understanding of what was required, for he went to great lengths to assert the simple message of transforming life and power, available to all in Jesus Christ. On Fox’s methods and appearance, D. Smithers asserts:

\begin{itemize}
\item \textsuperscript{14} George Fox’s Journal, p. 9.
\item \textsuperscript{15} George Fox’s Journal, p. 13.
\item \textsuperscript{16} George Fox’s Journal, pp. 8, 9, 15, 29 & 57.
\item \textsuperscript{19} W. Klassen, (ed), \textit{Anabaptism. 140, Cf. G. Fox,}, in George Fox’s Journal, pp. 9, 12, 13, 21, 22, & 26.
\item \textsuperscript{20} W. Klassen, (ed), \textit{Anabaptism. 141. Cf. G. Fox}, in George Fox’s Journal, pp. 28, 29, 30, & 31.
\end{itemize}
George Fox

The methods and appearance of George Fox to some, seemed quite offensive and extreme. It is sometimes necessary for God’s prophets to be unconventional in order to thoroughly awaken the indifferent and hard-hearted.\(^{21}\)

On the work of the Spirit through Fox, Smithers further observes:

> It was his habit to wait in silence for the movement of the Holy Spirit and then begin to pray, causing whole congregations to be shaken and humbled under the hand of God Almighty… Through his ministry, a glimmer of apostolic power was revealed to seventeenth century England. He was a man of the Spirit in an age that emphasized theological and scriptural accuracy at the expense of the power of the Holy Ghost. He always stressed the importance of a Spirit-filled life and refused to let dead orthodoxy be a veil for the works of the flesh.\(^{22}\)

Fox’s numerous spiritual gifts, together with his powerful personality; frequently combined to challenge ordained priests, interrupting their sermons. He became notorious for his loud preaching and prophetic condemnation of the social ills and injustices of his day. For example, he contested the capping of farm labourers’ wages. He refused to swear oaths, he refused to doff his hat, and he sought to live as a pacifist, following Christ’s example, he tried ever to ‘live in the virtue of that life and power that took away the occasion of all wars’.\(^{23}\) By the middle of the 17\(^{th}\) century, Quakers generally refused to bear arms, and in their Declaration of 1660, stated simply that Christ’s Spirit being unchangeable, would never move them to fight, bear arms, or go to war against another.\(^{24}\) And, further, that ‘the Spirit of Christ destroys the ground of enmity in man’.\(^{25}\)

It is no coincidence that early leaders of the 20\(^{th}\) century Pentecostal movement in the UK – Donald Gee and Howard Carter,\(^{26}\) and others – like the early Quakers, were pacifist by inclination. One might reflect that


\(^{22}\) Smithers, ‘George Fox’, p. 1.


\(^{25}\) Hirst, The Quakers, p. 132.

\(^{26}\) W. K. Kay, Pentecostals in Britain, (Carlisle, Paternoster, 2001), pp. 28, 34 & 69.
evangelical Christians today have generally accommodated the church-state model with its military connotations and have become comfortable (with the exception of a few radical groups) with the justification of war from the New Testament. As a sad result, the western Church today has little voice on this vital issue because it has bought into materialism, the economics of which are geared to the wide acceptance of the military/armaments business; the profits from which are integral to the prosperity of western economies. Christian pacifism was, and where it exists today, is a true portrayal of Christ’s Spirit in the world. Not only did the Quakers promote peace, they also forgave those of their numbers who bore arms. This was a rare sentiment among radical groups. But Fox was by no means timid: he pleaded with Cromwell to intervene in the persecution of Quakers. Whilst in custody at Whitehall, he suggested to the soldiers holding him captive, that they should break their swords into pieces and come to the gospel of peace. When he pleaded the Quaker cause before King Charles II, the king released many Quakers from imprisonment.

Fox appealed to the many dissenters of his time, particularly when he asserted that God did not dwell in hand-built temples (‘steeple-houses’ as he called them), but in the hearts of the people of God. Fox believed that he preached the message of the gospel in continuity with the Early Church apostles. He was a special messenger and leader of a new move of God. In the early years, his message was communicated predominantly through preaching and in later years by written tract also. He preached with intense conviction, a message which denounced evil and sought to open up the way of truth from the Scriptures. Fox preached ‘primitive Christianity revived’ because it appeared to him that the professional Christianity of his day was unreal. He encouraged his hearers not to take their faith from others, but to be led by the Spirit of God for themselves. Under Fox’s ministry, Quaker believers were not content with a regular supply of ‘certified truth

28 ‘Higher Praise Greatest Preachers (George Fox)’, p. 3, 6/10/2005.
29 George Fox’s Journal, p. 22. This comment caused great consternation within the established Church.
31 Harvey, The Rise p. 54.
dealt out like medicine from a physician’s hand’, but from the fountain of all truth knowing the power and life of Christ in their heart. Fox taught that the power and light of God could go to the roots of the believer’s life and would keep them from evil. Sin could be constantly overcome by the indwelling power of Christ. To Fox, the world’s religions of his day and time, were without power, and his mission was to bring them into fellowship with ‘the Holy Ghost, the Eternal Spirit of God’. That Fox’s ministry was a work of the Spirit, is borne out by the measure of Fox’s compassion when he records that he looked out for poor widows, in order that he might help them with gifts of money. Fox sought to glorify and elevate Jesus Christ in all that he did.

Fox was introduced to prophecy at an early stage in his Christian life. In his Journal he records that a man named Brown, on his deathbed prophesied that he, George Fox, would undertake a life of service, enabled by the Lord. Following Brown’s funeral, Fox went through a process of heart-softening for a period of about fourteen days, during this time the Spirit prepared him for the ministry to which he was called. Crucial for Quakerism, was the prophecy which came to Fox, when he stood upon Pendle Hill, Lancashire, facing toward Cumbria, where, ‘the Lord let me see in what places he had a great people to be gathered.’ This prophecy was later fulfilled when Swarthmore Hall – the home of Judge and Margaret Fell, at Ulverston – in Cumbria, became the headquarters of the Quaker movement. (Margaret Fell later married Fox, following the death of her husband).

Not only was Fox’s work for God prophesied, prophecy itself became an integral part of his ministry. He writes, ‘the Lord’s power broke forth; and I had great openings and prophecies, and spoke unto them [the people] of the things of God’. Fox believed and proclaimed that was not possible to be in apostolic succession unless a person was ‘in the same power and Holy Ghost

33 Harvey, The Rise p. 56.
34 Harvey, The Rise, p. 63.
35 George Fox’s Journal, p. 31.
37 George Fox’s Journal, p. 7.
40 George Fox’s Journal, p. 19.
that they [the apostles] were in’.\footnote{Sharman, \textit{George Fox and the Quakers}, p. 80.} With ‘superabundant energy’, Fox brought a message of vitality and contentment for the soul, at a time when the social and religious life of England was in turmoil.\footnote{Noble, \textit{The Man in Leather Breeches}, p. 45.} He often verbally overpowered the priests with whom he clashed, claiming direct communication with God, for himself, and for everybody that would accept his message.\footnote{Noble, \textit{The Man in Leather Breeches} p. 45.}

Fox claimed that as he came increasingly in subjection to the Spirit of God, wonderful depths and insights were opened up to him, beyond description.\footnote{\textit{George Fox’s Journal}, p. 26.} The role of Spirit-inspired prophecy within Gorge Fox’s ministry was diverse in its application.\footnote{Sharman, \textit{George Fox and the Quakers}, pp. 64, 66 & 80.} His discernment helped him to ‘read’ difficult situations. He had the ability to sift through hostile crowds, often intent upon bringing him harm or violence. He delivered his message with a timeliness and relevance aided by his spiritual insights. He displayed an obvious compassion for those who were in need and he frequently brought a relevant word into the lives of those with whom he met, as he was inspired to do so.\footnote{Sharman, \textit{George Fox and the Quakers}, p. 67.}

Two incidents serve to illustrate Fox’s obedience when he received a word from the Lord. The first was to go to the Mansfield Law Courts, after which he was able to speak to a notorious drunkard and prostitutes’ pimp. Following a conversation in which Fox shared insights, the man reformed, to become honest and sober, much to the amazement of those who had known him previously.\footnote{\textit{George Fox’s Journal}, pp. 24-25.} On another occasion, when visiting Mansfield Woodhouse, Fox ministered to a ‘distracted’ [probably mentally or emotionally disturbed] woman, who had been brought before him bound, in order to restrain her. Fox, upon seeing her plight, ministered peace and tranquillity to her. He recorded of this incident, ‘the Lord’s power settled her mind, and she mended; and afterwards she received the truth, and continued in it to her death’.\footnote{Sharman, \textit{George Fox and the Quakers}, pp. 38-39.}

Noble includes several insights into the ministry of Fox. ‘He fasted, prayed, argued, meditated, he clarified his beliefs, guided – he was
convincing – by direct communication with God, without the help of any man, book or writing’. Further, ‘this young man spoke with the authority and in the language of an Old Testament prophet, denouncing professional ministers who failed to practise what they preached’.  

A significant factor in Fox’s credibility was his enthusiasm and zeal for the evangelistic and prophetic work that he was called by God to do. In this he was unshakeable throughout his life and many testimonies from his followers and opponents attest to this. As an evangelist, Fox was deeply committed to the centrality of the Bible, to its power through the work of the Spirit in his preaching, and to it as a source of final authority in matters of life and church doctrine. Fox was an evangelist by lifestyle. Durnbaugh depicts George Fox as a charismatic leader, who roamed around the British Isles, ‘driven by his inward callings’.

At Nottingham, Fox was moved upon by the Spirit as he listened to a sermon delivered by a priest. He promptly interrupted the priest to declare that it was the Holy Spirit by which holy men of God gave the Scriptures, whereby opinions, religions and judgements were to be tried. Fox believed that it was possible to have access to the Word, and at the same time resist the Holy Spirit and reject Jesus.  

It was such outbursts that antagonised the established church, for it was customary to speak out after, rather than during the sermon. Such instances serve to prove that Fox was unafraid to make public his own spiritual insights and not bow in any way to expediency or popular opinion.

Fox, in his writing makes numerous references to sicknesses of all types, for example in his ‘Book of Miracles’ there are around one hundred and fifty references to miracles of healing events of his ministry. He and other early Quakers ‘became patterns for later generations’ as they visited the sick, by this alerting them to ‘the reality of Christ’s healing presence and redemptive power’. Fox encouraged the use of medicines mingled with faith in his pursuit of healing for the sick. Whilst Fox was sceptical of miracles claimed by the established church (in Ireland he openly challenged the alleged

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51 George Fox’s Journal, p. 36.
miracle of the Mass), he was exercised in healings of mind and body, discernment of spirits, the ability to see clearly into a person’s heart and to tell their inner motives, and ‘to change people’s lives with a word of power’.

Pastoral work

Fox’s pastoral gifting was fully utilized in building up and encouraging the faith of Quakers nationwide. He made every effort to proclaim the name of Jesus Christ, perfect the saints, and edify the Body of Christ. His pastoral, teaching and leadership skills were tested repeatedly during the formative years of Quakerism. He visited and revisited the fast-emerging, scattered Quaker communities that he was able to encourage, motivate, discipline, and teach as appropriate for their immediate needs. The persecuted groups of believers often needed uplifting in their spirits and strengthening in their minds. In this task, Fox excelled, because of his prophetic insights into what was immediately required.

W. Penn, attesting to this aspect of Fox’s ministry, wrote that George Fox’s ministry was powerful in that he possessed ‘an extraordinary gift in opening the Scriptures. He would get to the marrow of things’. Fox argued – based on the teachings of Peter in Acts 2 & 3 – for the principle that all human beings are equal before God and should therefore enjoy the same rights, and further, that Spirit-filled Christianity would not be oppressive of people on account of race, sex, or class. He believed that the church had lost its way when it became institutionalized. Fox established a cornerstone of Quakerism, that belief is subjective; one must have a personal experience of God.

Persecution

54 G. Fox, ‘A Challenge to the Papists’ in Cadbury, George Fox’s Book of Miracles, p. 54.
55 Cadbury, George Fox’s Book of Miracles, p. xi.
56 Cf. Ephesians 4: 11-12.
57 William Penn’s appreciation of Fox in George Fox’s Journal, p. xxii.
The term ‘Quaker’ in the 17th century was used in a derogatory manner, and was intended to be offensive. The name was derived from the incident in which George Fox told a judge to tremble at the name of the Lord. Believers were often observed to tremble or quake when they attended early Quaker meetings in which God’s Spirit moved. Quakers were well known for their anticlerical views, and for their refusal to swear oaths and to pay tithes to the established church. This led to accusations of disloyalty to both church and state and caused vicious and persistent persecution. In the early years, Cromwell was unable to prevent this although he was later persuaded to do so by Margaret Fell and other leaders. Fell also accused those ordained of corruption and covetousness by their persecution of Quakers. When the Quakers would not pay their dues, their goods were often destroyed and their personal liberties curtailed. The Quakers often despaired that they could not win, hounded as they were by both church and state. Fox, and others, developed their skills in preaching, evangelism, and in writing tracts, which attracted further attention against them and the gospel they proclaimed. Frequent miracles of healing also attracted attention and criticism.

To be a Quaker (a member of the Society of Friends), in 17th century England, meant that persecution was inevitable. For Fox, a prominent leader in this move of God, it meant great personal loss, the repeated sacrifice of liberty, and subjection to hostility at every turn. Fox could not have envisaged that he would fall victim to brutal and vicious persecutions whilst in pursuit of his calling. He suffered numerous lengthy periods of imprisonment: he was incarcerated in Carlisle prison on the charge of blasphemy; at Launceston for trouble making; at Lancaster Castle on the charge of insurrection; at Leicester for refusing to take an oath of allegiance; at Scarborough in response to the act that attempted to suppress the Quaker

64 Cadbury, *George Fox* p. xiii.
movement; and finally at Worcester for a two year period. Fox was arrested many times during the forty years of his mission, and spent more than six years in prison. 

**Public scrutiny**

The nature of George Fox’s ministry – dynamic, public, controversial – like all such ministry, has to be able to withstand the rigours of scrutiny and criticism. Several questions emerge: How genuine was Fox’s prophecy? Were his prophecies fulfilled? Or, were they simply inventions for his Journal? Such questions might be answered by consideration of the early stirrings of God’s Spirit upon Fox’s young life. Without doubt, he had a special inclination in his heart and life towards prayer and righteousness. The demonstration of the Spirit was apparent in his preaching, in his prayers for the sick and in their deliverance. A man, who has suffered bitter persecution and incarceration in prison for his personal faith and preaching, would be unlikely to embellish his own stories, for that would bring upon him even more scorn, suffering and humiliation. The credibility of Fox’s prophecies is observed in their fulfilment. The record of Brown’s prophecy relating to Fox’s own ministry; Fox’s own prophecy on Pendle Hill, in which he depicted effectively, the birth and growth of Quakerism could not be construed as coincidental, for these prophecies materialized. It is unlikely that Fox’s miracles were inventions of his own imagination, for even from his youth, he would not join in with jokes or immature behaviour. It would be completely out of character for him to fabricate such evidence. After all, God’s saving power was clearly in evidence in his ministry, why not miracles of healing also. Whilst Fox’s miracles are worthy of a closer scrutiny – outside the scope of this essay – it is appropriate here to note a tide of scepticism, from those that we might now call Cessationists. Quakers were accused of ‘pretend miracles’, of being publishers of false: lies, miracles, visions, prophecies and doctrines. Then as now, not all prayers for the sick

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were answered and there was much criticism and vilification. But in this new move of God, Fox remained undaunted in his task, to preach, teach and to pray for the sick, irrespective of such criticism.

The contemporary relevance of Fox’s ministry

There are a number of challenges that emerge from this brief perusal of the life and ministry of George Fox: his simplicity of faith; his reliance upon the revelation of God as it came to him, reinforced by the Word; his commitment to prayer and to pacifism. In all he was a man of the Spirit, who responded to its leading and inner prompting. His first-hand knowledge of the power of God that was evident in his preaching, personal witness, prophecies, discernment and divine healing. There are parallels between Fox’s ministry in 17th century England and the expectation of Spirit-inspired ministry and leadership in the Church today. In terms of the contemporary Church leadership paradigm,68 Fox’s ministry was established upon the foundational truth of the Word of God; he lived a ‘kingdom lifestyle’ that impacted upon communities across England and beyond,69 at a time of great diversity in religious and social life. He established believing communities; he brought a radical, prophetic, revolutionary message; as an evangelist he gathered together many people; as a teacher of biblical truth, he instructed, informed and illuminated his hearers;70 as a pastor, he fed, protected and cared for the body of Christ;71 he was a fearless, entrepreneurial leader who took risks and initiatives to further the cause of Jesus Christ.72 Fox demonstrated strong and effective leadership within Quakerism as he operated under the direction of God,73 and as one who ‘lived as a man inspired from eternity’.74 For him, there existed no trappings of power or politics of leadership; no reliance upon personal prosperity, public standing

71 Cadbury, George Fox’s book of Miracles, p. 24. Cf. George Fox’s Journal, pp. xxiii, xxiv & xxv,
or popularity. Instead, he experienced only the rock and the hard place. His leather suit was not worn as a fashion accessory; he viewed it as essential, for he frequently slept out in the open air, under any convenient hawthorn hedge, tree or barn. The armies of hostility confronted him relentlessly, but he demonstrated an iron will, inner conviction, and deep assurance of his faith and salvation in Christ. He simply desired to elevate Jesus Christ, and his prophetic, inspired ministry was instrumental in bringing many into faith, restoration of spiritual life, assurance and healing. Anderson’s summary tribute to George Fox is fitting:

He was a radical prophetic voice speaking out against societal ills and injustice...a charismatic challenger of institutionalized religion...a visionary who had special access to divine leadings...with a ministry growing out of transforming encounter with the Power and Presence of God.75

As such, George Fox provides a relevant model of Pentecostal/charismatic ministry, for the contemporary Church of Jesus Christ. The words of J. Langlois (albeit within the context of the hymn-writer John Newton) are appropriate here, he writes:

The turning points of history have usually turned around just a few individuals. Where changes have been made for the better we usually see just a few people who were committed to noble ideals and a just cause, often burdened with much abuse and discouragement for many years.76

Fox was such a man. As the spiritual battle for hearts and minds today continues, it is appropriate for us to have in memory the lessons of Church history, being influenced as it is by individuals of the stature of Fox. His life and ministry illustrates well, one who was in succession with the ‘unfailing stream’77 of the Spirit and as a result, was inspired and led.

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75 Anderson, in H. J. Cadbury, p. xxv.


77 The ‘unfailing stream’ of the Spirit through the centuries of Church history is discussed at length in D. Allen, The Unfailing Stream, Tonbridge, Sovereign World, 1994. Revised in, There is a River, Milton Keynes, Authentic Media, 2004.
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The contemporary use of the gift of prophecy in gatherings of Christians in comparison with their use in the 20th Century

John S. Huckle

Abstract

This paper investigates the current use of prophecy in gatherings of Christians. Empirical evidence was obtained from emailed questionnaires concerning the contemporary delivery of prophecies with respect to environment, frequency, purposes, persons involved and judgement. Two groups of respondents were sampled – fellowships (n=19) and theological students (n=19). Response rates of 16.4% and 63% respectively were obtained.

The results show that a large proportion of Pentecostal and charismatic fellowships use prophecy for general edification (89.5%) and a reasonable proportion (65.8%) for general guidance. Prophecy is more prevalent in the major established Pentecostal movements compared with smaller fellowships. Nearly three-quarters of respondents would like more prophecies to be given in their fellowships. Prophecies provide a major focus in less than a quarter of the fellowships surveyed. Over half of the fellowships surveyed encourage personal edificational prophecies, but only about a quarter encourage personal directional prophecies.

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1. Introduction

The operation of the gifts of the Holy Spirit (also termed spiritual gifts - 1 Corinthians 12:8-10) is an integral and important part of Pentecostal Theology. The Assemblies of God Pentecostal Movement declared that ‘we believe in the operation of the gifts of the Holy Spirit and the gifts of Christ in the Church today’ (Assemblies of God, 2006).

Pinnock (2006:157) affirmed that ‘God communicates by the Spirit through one another in tongues and prophecy’, emphasising that God communicated more by prophecy than ‘the proclaimed word and/or ritual activity’. Regarding ritual activity, Pinnock’s conclusions seem reasonable. However, his implication that proclaiming the word (which in many cases would be termed preaching) is a lesser means of communicating God’s messages could be considered to be more controversial. Ritual activity is inherently repetitious and arguably a more difficult mode for God to communicate new ideas. Preaching, on the other hand, has traditionally been the most common mode of communicating the Word of God in a variety of churches. However, prophecy could be more prevalent in some churches, relegating the role of preaching.

Pinnock (2006:157) made an important point in recognising that ‘all believers have an opportunity to contribute to the life of the body through the gifts with which the Spirit equips them’. This view is consistent with the scripture ‘now to each one the manifestation of the Spirit is given for the common good’ (1 Cor 12:7). Paul listed nine spiritual gifts: ‘the message of wisdom… the message of knowledge’ (1 Cor 12:8); ‘faith …gifts of healing’ (1 Cor 12:9); ‘miraculous powers… prophecy… distinguishing between spirits…speaking in different kinds of tongues… the interpretation of tongues’ (1 Cor 12:10).

The current use of these gifts in the Church is important because ‘the manifestation of the Spirit is given for the common good’ (1 Cor 12:7), especially with prophecy, which ‘edifies the church’ (1 Cor 14:4). Paul exhorted believers to ‘try to excel in gifts that build up the church’ (1 Cor 14:12). Tongues without interpretation is only for personal edification (1 Cor 14:4). In contrast, Cessationists argue that such gifts ceased to operate after the death of the apostles, or ‘their immediate disciples’ (Ruthven 1969:23). Grudem (1994:1043-4) and Lee (2001:159), for example, have refuted the cessationist view.

2. Method

2.1 Methods of data collection
The research analysed the following, qualitatively and quantitatively:

- Empirical data from questionnaires
- Primary sources, for example statements of faith and websites
- Secondary sources

2.2 Questionnaires

Empirical data was obtained by self-completed emailed questionnaires and analysed using SPSS for windows. Most questions were answered using five point Likert scales. Where appropriate, respondents were given the option of writing an alternative response to those provided by the Likert scale. Respondents were given opportunity to write further comments. The questionnaire was piloted with a small number of respondents and the results analysed.

Data were collected in two distinct samples.

Sample 1

Email addresses of churches were found by using an appropriate search engine (Google). Some websites and email addresses were located through published church directories. The search engine additionally provided web addresses of non-Pentecostal churches, even when the key search words were ‘Elim’ and ‘Assemblies of God’.

The Google search for ‘Elim’ yielded twenty-eight churches, comprising fourteen Elim Churches, one Assemblies of God, six other Pentecostal Churches, one Church of England, two New Testament Church of God, one Baptist, one United Reform, one ‘Multicultural Evangelical’ and one Methodist Church. The Google search for ‘Assemblies of God’ yielded eighteen churches, comprising five Assemblies of God Churches, one other Pentecostal Church, five Christian Centres or Fellowships, one ‘Evangelical’, two Methodist and four ‘New Life’ churches.

Questionnaires were emailed to the forty-six churches found from the two Google searches. Confidentiality was assured. Questionnaires were also emailed to a further seventy churches whose websites were listed in the Assemblies of God Year Book 2006. (A questionnaire was emailed to every fifth church).

Although the research was originally intended to involve only British Pentecostal Churches, questionnaires were sent to all the churches for which the web address was valid because of the relatively small numbers of web addresses found with these searches. Also, churches that are not Pentecostal in name may well be Pentecostal in practice and comparative data could be obtained.
Sample 2
This involved postgraduate theological students (many who were pastors or missionaries) from many parts of the world who were currently studying in England. This provided information from a wide diversity of cultural and geographical backgrounds.

2.3 Details of samples
In sample 1 (churches), 116 questionnaires were sent out. The number of respondents was 19, giving a response rate of 16.4%. 79% of the churches were Elim or Assemblies of God.

In sample 2 (post graduate theological college students), 30 questionnaires were sent out. The number of respondents was 19, giving a response rate of 63%. 58% of the churches were Elim or Assemblies of God.

Combining the two samples gave a total of 38 respondents - a total response rate of 26%. 68.4% of the total number of churches were Elim or Assemblies of God fellowships and 31.6% were other fellowships.

2.4 Analysis of data
SPSS for windows (version 14) was chosen for the statistical analysis of data because of the greater scope of analysis available compared with software such as Microsoft Excel. Tables of frequencies of responses for each question were generated. Cross-tabulation between various variables was performed as appropriate. The Chi-Square test for statistical significance was undertaken where necessary. Chi-Square values (p) of 0.05 or less were deemed statistically significant. The data was analysed under the following categories: delivery of prophecy (including frequency, location and category of person prophesying and whether permission is required); judging and application of prophecies; publication of prophecies; the use of personal prophecies.

Results

3.1 Delivery of prophecy
36.8% of respondents accepted speaking in tongues with interpretation as being equivalent to prophecy, 52.6% did not and 10.5% declined to answer. 33.3% of sample 1 accepted this compared with 50% acceptance of sample 2, although this difference is not statistically significant (p= .324). There was no statistically significant difference in the views on this issue between ministers/pastors and non-ministers/pastors (p= .774).
68.4% of fellowships had prophecies given at least once a month, and 42.1% had them given weekly. Only 7.9% had prophecies yearly, or less frequent. This shows that for most fellowships, prophecy is an integral and frequent part of church life. However, 77% of Elim and Assemblies of God fellowships and only 50% of non-Elim and Assemblies of God fellowships had prophecies given at least once a month. This difference in the frequency prophecies are given between the two categories of fellowships is statistically significant (p=.021).

In 26.3% of fellowships the numbers of prophecies given over the last year had increased a little, but in 57.9% they had remained the same. 34.6% of Elim and Assemblies of God fellowships had a slight increase in numbers of prophecies compared with only 8.3% of the other fellowships. 73.7% of respondents would like to see an increase in the use of prophecy in their fellowships. However, 85.7% of ministers/pastors would like to see an increase in prophecies compared with 58.8% of non-ministers/pastors. This difference is statistically significant (p=.034). This may be due to differences in the numbers of prophecies given in different fellowships, rather than the aspirations of individuals. However, there is no statistical difference in responses between the two categories of fellowships (p=.289) which suggests that ministers and pastors in particular are seeking a greater use of the gift of prophecy within their fellowships.

Prophecies were mainly given in main fellowship meetings and in prayer meetings in 42.1% and 21% of fellowships respectively. House groups and convention meetings were the least frequent main locations for prophecies (2.6% of fellowships for each location). There is no statistical difference between the two categories of fellowships (p=.359).

However, prophecies were given in house groups and prayer meetings in 44.7% and 63.2% of fellowships respectively, although this was not necessarily the main location for prophecies in these fellowships. Prophecies were given in main meetings (not necessarily the main location) in a greater proportion of Elim and Assemblies of God fellowships than in the other fellowships (92.3% and 66.7% respectively). This difference is statistically significant (p=.044).

Other places and situations where prophecy was given included committee meetings, elders meetings, leadership forums, staff meetings. One respondent cited ‘any gatherings, even phone calls’, whilst another said that prophecy could be given whenever the fellowship met. One person said that prophecies were ‘handed in by individuals’. One Elim pastor commented that ‘prophecy is given a large role in church - we have prophetic ministries and conferences regularly’. A particular interesting
response was the citing of special ‘prophecy meetings’ in which prophecies could be heard.

In 34.2% of fellowships prophecies were mainly given by a member of the congregation. In 26.3% of fellowships they were mainly given by pastor or senior pastor. They were given by an elder or a person acknowledged as a prophet in only a few fellowships (2.6% and 5.3% respectively). There is no statistical difference between the two categories of fellowships (p=.843). Only 2.6% of fellowships were in favour of only allowing persons acknowledged as prophets to give prophecies. 7.9% were undecided and 89.5% were against such restrictions. There was no statistically significant difference in responses between ministers/pastors and non-ministers/pastors (p=.509).

Prophecies were given by a member of the congregation in a greater proportion of Elim and Assemblies of God fellowships than in the other fellowships (92.3% and 66.7% respectively). This difference is statistically significant (p=.044). There were no statistically significant differences between the two categories of fellowships concerning prophecies given by people having the other roles within the fellowships.

In 28.9% of fellowships no permission was needed to give a prophecy. In 31.6% of fellowships permission was mainly given by a pastor or senior pastor. In 18.4% of fellowships permission was mainly given by an elder or leader. There is no statistical difference between the two categories of fellowships (p=.669). There were also no statistically significant differences between the two categories of fellowships concerning permission being given by people having the above roles within the fellowships.

**3.2 Judging and application of prophecies**

In 71% and 63.2% of fellowships the Senior Pastor and Pastor respectively were involved in judging prophecies. However in over one third of fellowships (36.8%) this responsibility could be undertaken by a member of the congregation. There is no statistical difference between the two categories of fellowships. However, concerning the prevalence of Pastors judging prophecies the figures were 73.1% (Elim and Assemblies of God fellowships) and 41.7% (non Elim and Assemblies of God fellowships). This is close to being statistically significant (p=.062).

There was a considerable difference between the incidence of members of the congregation normally judging prophecies (7.7% of Elim and Assemblies of God fellowships and 25% of non Elim and Assemblies of God fellowships). It would seem that in these well established traditions, the leadership feels less comfortable in delegating this judgement role primarily
Contemporary use of the gift of Prophecy
to the congregation. They probably would feel more secure with the role in
the hands of the leadership. This apparently is not the case with the
independent and smaller fellowships.

In 94.7% of fellowships prophecy is judged by Scripture. However, whilst 100% of Elim and Assemblies of God fellowships used Scripture in
this way only 83.3% of non Elim and Assemblies of God fellowships did so. This difference is statistically significant (p=.032). More Elim and
Assemblies of God fellowships utilised other prophecies to judge prophecies
(34.6% as opposed to 8.3% of other fellowships). This is close to being
statistically significant (p=.087). Similar proportions of both categories of
fellowship used personal judgement (53.8% of Elim/Assemblies of God and
50% of the other fellowships). More Elim and Assemblies of God
fellowships utilised other statements of beliefs to judge prophecies (15.4% as
as opposed to 8.3% of other fellowships).

Other methods of judging prophecy included assessing the current
context in which the prophecy was given in connection with the general
flow of the meeting and the strategic position and direction of the church.
One respondent insisted that prophecy ‘has to be for edification’, whilst
another used the ‘witness in the spirit to those who are discerning’. The
latter method would link with the spiritual gift of discernment of spirits.

Prophecies were mainly used for edification purposes in 57.9% of
fellowships. 89.5% of fellowships did use prophecy for edification, although
this was not necessarily the main purpose. No fellowship had confirming or
influencing doctrine as the main purpose of prophecy. No fellowship used
prophecy to influence doctrine, whilst only 13.2% of fellowships used
prophecy to confirm doctrine. The results were similar for both categories of
fellowship (Elim/Assemblies of God and the other fellowships).

Almost one and a half times as many Elim and Assemblies of God
fellowships used prophecy for general guidance as the group of other
fellowships (73.1% in the former group compared with 50% in the latter).
However, the difference was not statistically significant (p=.163). 65.8% of
all the fellowships used prophecy for general guidance. There was also no
statistically significant difference between the views of ministers/pastors
and non-ministers/ pastors (p=.493). Other ways in which prophecies were
used include personal direction and decision making in life and ministry
(using personal prophecies); corporate decision making (direction or
confirmation) and church ministry; direction regarding employment and
healing.

The Senior Pastor is normally responsible for the application of
prophecies to the practice and direction of the fellowship in 57.9% and 63.2%
of fellowships respectively. There are similar figures for Pastors (57.9% and 50% respectively). This role was rarely taken up by either a member of the congregation or a person acknowledged as a prophet (10.5% and 5.3% of fellowships for practice and 5.3% and 2.6% for direction respectively).

There was no significant difference between the two groups of fellowship (Elim/Assemblies of God and the other fellowships) regarding responses for application to direction. However, in 16.7% of non Elim/Assemblies of God fellowships, persons acknowledged as prophets were normally responsible for the application of prophecies to the practice of the fellowship compared with no Elim/Assemblies of God fellowships. This was statistically significant (p=.032).

3.3 Publication of prophecies

15.8% of fellowships used written leaflets to publicise prophecy and 10.5% used notice boards. Prophecies were contained in church magazines in 15.8% of fellowships but only 7.9% disseminated them on the church web page. There is no statistical difference between the two categories of fellowships (Elim/Assemblies of God and the other fellowships). The value of p ranges from .715 for no written publications to .946 for web pages.

Other methods of dissemination included, word of mouth, tapes and compact discs, leadership reports and sharing from the pulpit in sermons. Written and audio recordings would preserve the integrity and accuracy of the prophetic material. However, when prophecy is disseminated orally, either by word of mouth, either on a one-to-one basis, or delivered to the whole congregation, the potential for distortion and misinterpretation is considerable. 18.5% of respondents thought that prophecies should not be publicised in written form, whereas 42.1% thought they should be.

25% of respondents who replied that their fellowship did not encourage personal directive prophecies agreed that prophecies should not be publicised in written form and 39.3% gave a neutral response. However, 60% of respondents from fellowships encouraging personal directive prophecies supported written prophecies (40% neutral). Although this difference is not statistically significant (p=.322), there does seem to be a connection between the two different manifestations of a more liberal approach to the use of prophecy, that is encouraging personal directive prophecy, and publicising written transcripts of prophecies.

3.4 The use of personal prophecies
Personal prophecies were frequently given in 50% of fellowships. The church leadership encouraged personal prophecies for edification in 57.9% of fellowships, but this proportion was reduced to 26.3% when these prophecies were intended to give direction to people.

The difference in responses between categories of fellowships concerning personal edificational prophecies is close to being statistically significant (p=.068). A greater proportion of non-Elim/Assemblies of God fellowships (66.7%) encourage such prophecies compared with Elim/Assemblies of God fellowships (53.8%). However this is reversed for the proportion of those who are undecided (42.3% of Elim /Assemblies of God fellowships as apposed to 16.7% of other fellowships).

More non-ministers/pastors (64.7%) said their fellowships encouraged personal edification prophecies compared with ministers/pastors (52.4%). This is close to being statistically significant (p=.089). There was less disparity between these groups concerning personal directional prophecies (p=.135). Nevertheless, 35.3% of non-ministers/pastors said their fellowships encouraged personal directional prophecies compared with 19% of ministers/pastors.

The views of these categories of fellowships concerning personal directional prophecies are less disparate (p=.829), compared with the views on edificational ones. 23% of Elim/Assemblies of God fellowships encourage the directional ones compared with 33.3% of the other fellowships. However, a greater proportion of Elim/Assemblies of God fellowships is undecided on the matter (46.2% compared with 33.3%).

When analysing views of specific fellowships, the well established Pentecostal movements, for example Assemblies of God and Elim, do tend to discourage personal directive prophecies. This may be due to established doctrine and tradition which veers away from this kind of prophecy. Of those fellowships which encourage personal directive prophecy, 55.6% accept that tongues with interpretation is equivalent to prophecy. In fellowships which do not encourage personal directive prophecy, only 36% accept that tongues with interpretation is equivalent to prophecy. This difference, however, is not statistically significant (p=.307).

3.5 Focus and priority of prophecies

Although prophecy had a high perceived priority for corporate directional purposes in 44.7% of fellowships, about a third (34.2%) of respondents gave a neutral response. 21% of respondents did not feel that prophecy did have a high priority in determining fellowship direction. 42.3% of Elim and Assemblies of God fellowships gave high priority to this use of prophecy.
compared with 50% of the other fellowships, although this difference is not statistically significant (p=.261). However, considerably more Elim and Assemblies of God fellowships gave a neutral response (42.3% compared with 16.7% of the other fellowships). 38.1% of ministers/pastors said that prophecy had a high priority in this area compared with 52.9% of non-ministers/pastors, although this difference was not statistically significant (p=.222).

34.3% of respondents thought that prophecies provided a major focus in their fellowship whereas 43.1% expressed a neutral viewpoint. 19.2% of Elim and Assemblies of God fellowships perceived a major focussing role in prophecy compared with 33.3% of other fellowships but this difference is not statistically significant (p=.262). There was no statistically significant difference in the views on this issue between ministers/pastors and non-ministers/pastors (p=.863).

Only 7.9% of respondents thought that prophecies given in their fellowships mainly concerned the future, whilst 57.9% thought they did not. There was no statistical difference between the responses of Elim and Assemblies of God churches and the other fellowships (p=.531).

One respondent, an Assemblies of God Senior Minister, had the view that ‘Prophecies should speak of the future, otherwise it's just word of knowledge’. This is an interesting distinction between these two spiritual gifts. One could argue, however, that the actual title of the gift in operation is of little importance – it is the message given through the gift which is of value.

**Discussion and conclusions**

In the fellowships surveyed, prophecy had an important role in the ministry of the church. Prophecies were given particularly in main meetings and prayer meetings. Prophecy was more prevalent in the major established Pentecostal movements with 77% Assemblies of God/Elim fellowships having prophecies at least once a month compared with 50% of other fellowships. In the former group there is a long and well established practice of actively using spiritual gifts which could explain this considerable difference in prophetic activity.

Although most prophecies did not occur in the house group setting, they were given here in nearly half of the fellowships surveyed. The main Pentecostal movements, Assemblies of God and Elim, had a statistically significant prevalence of prophecies given in the main meetings compared with other fellowships. It may be that strong ecclesiastical traditions still have a considerable influence in this area and the full gathered church may...
be generally perceived to be the most appropriate place for prophetic delivery, in line with 1 Corinthians 14:26 – for ‘the strengthening of the church’. It is also possible that some fellowships encourage the giving of prophecies in main meetings, as more control can be exerted in judging and applying the prophecies given (c.f.1 Corinthians 14:29). However, no permission to give a prophecy was required in nearly 30% of fellowships surveyed.

71% of fellowships surveyed had an established Pentecostal identity, so prophetic ministry could be expected to be popular. Therefore, not surprisingly it was found that members of the congregation were involved in prophesying in over four fifths of fellowships surveyed - and this responsibility was not just left to the pastor. However, people with the title ‘prophet’ had given prophecies in the last year in less than a quarter of fellowships sampled and were the prime communicator of prophecy in only one in twenty fellowships. Only one of the thirty eight respondents acknowledged themselves as a ‘prophet’ and ‘prophets’ were responsible for applying prophecy in less that 3% of fellowships. This is somewhat surprising as the doctrinal statements of the major Pentecostal movements made reference to the contemporary ministry of prophets. In contrast, pastors have been involved in giving prophecies in over 60% of fellowships sampled.

The use of personal prophecies in the fellowships sampled is by no means uncommon and the majority of fellowships have no objection to their use in edifying people. However, prophecies, or pseudo-prophecies which claim to give specific direction or instructions concerning an individual’s life and behaviour can be problematic. A mis-guided word in these situations could have disastrous consequences. Careers (which may be God-directed and be fulfilling God’s purpose for an individual) may be ruined and family life unnecessarily disrupted. People can become disillusioned when so-called prophetic guidance proves false and this can damage a person’s faith and walk with God. It is therefore not surprising that personal directional prophecies were only encouraged in about a quarter of fellowships sampled - and fewer ministers said their fellowships encouraged such prophecies compared with non-ministers. Also, less Assemblies of God and Elim Fellowships (23%) encourage personal directional prophecies compared with other fellowships (33.3%). It would seem that the well established Pentecostal movements are more cautious in this area.

There is disparity between the fellowships surveyed in the conduct and mechanisms of judgement of prophecies. In over a third of fellowships members of the congregation were allowed to judge prophecies. This makes
sense in situations where leaders may not be present, for example small prayer groups. However, there could potentially be numerous judges over a period of time which calls into question the issue of parity, although having several judges of prophecy is consistent with 1 Corinthians 14:29 which refers to ‘the others’ evaluating the prophetic words. This area would benefit from further research because it is not clear whether members of the congregation have to fulfil any selection criteria other than just being present. Such criteria could include formal church membership or specific discipleship training.

To give a balanced view, in the majority of fellowships (74% of the 23 fellowships who answered the question), it was the pastor or senior pastor who normally judged the prophecies. If members of the congregation were allowed to fulfil this role it seems to be more of an exception, rather than the norm. Having only a small number of people normally involved would help ensure parity of judgement and the spiritual experience of the pastor would be invaluable in these situations.

Nearly all of the fellowships surveyed (nearly 95%) used scripture to judge prophecies which is consistent with declarations made in doctrinal statements. Prophecies can help people to apply the word of God to a situation, or emphasise the blessings of God as expounded in Scripture, but they should not be viewed as additions to the written scriptures. If they are equated with Scripture, the dangers of heretical doctrine being propagated are very real.

Personal judgement of prophecies occurs in over half the fellowships surveyed. This is a reasonable approach because, whilst Scripture does give general principles of proper conduct, with numerous examples, it does not give explicit, focussed guidance for every personal situation of life, for example who to marry and which job to take. Therefore personal judgement must be exercised in the application of scripture. This principle of personal judgement can also be validly applied to the judgement and application of prophecy.

However, personal judgement by definition is subjective, and if so, will vary in accuracy and consistency between individuals (and within the same individual on different occasions). Therefore a balance must be struck between, on one extreme, being over cautious (and potentially missing out on what God is saying) and, on the other extreme, being naïve and accepting without question every word that is uttered in the name of prophecy. This balance is summed up in 1Thessalonians 5:20,21 ‘do not treat prophecies with contempt. Test everything. Hold on to the good’.
Over a quarter of fellowships surveyed use other prophecies to judge a new prophecy. This is rather disturbing because it makes the assumption that the other prophecies are right, thereby elevating them to a special category of ‘approved prophecies’. Furthermore, should these prophecies also happen to be written down, by implication they may be treated in the same way as the Scriptures. This is a dangerous stance and is condemned by Scripture itself (c.f. Rev 22:18).

Historically, there has been opposition (particularly in the major Pentecostal movements) to writing down prophecies in case people begin to put them on an equal footing with the scriptures (Hathaway, 1963:72; Holdcroft, 1979:169). There is still considerable reservation demonstrated on this issue and nearly 40% of fellowships surveyed are undecided on the matter. However, as an example, one large well established Elim fellowship has published a major prophecy in leaflet form. This has been a focus of prayer and church direction for several years and has provided encouragement and vision for the fellowship.

To conclude, the research has shown that the giving of prophecies is an integral part of Pentecostal and Charismatic fellowships. Despite a relatively poor response rate from fellowships to the emailed questionnaires, a reasonable cross section of views has been obtained. Several key areas of interest in relation to the contemporary use of prophecy have been identified and would be suitable areas for future research, particularly by means of interviews to probe responses in greater depth. These areas include the effect of leadership direction and control on the delivery of prophecies, the prevalence and use of special prophecy meetings, the use of written prophecies in the United Kingdom and overseas, the variation in use of personal prophecies between different church affiliations and the judging of prophecies by members of the congregation.

The frequency of prophecies generally is remaining static at present although nearly three quarters of respondents would like more to be given in their fellowships. However, prophecies only provide a major focus in less than a quarter of fellowships. If more prophecies were to be given, it would make sense to focus more on their content. This should not in any way be to detract from the ultimate authority of the Bible, but rather to allow a better understanding of what God is saying to the churches today – and what His will is. It is encouraging to note that a large proportion of fellowships are using prophecy for general edification (89.5%) and a reasonable proportion (65.8%) for general guidance.

The Holy Spirit glorifies Jesus (John 16:14), therefore the proper operation of the gifts of the Spirit in a church will bring glory to Christ. If the
message of true prophetic words is followed, the teaching of Jesus is put into action concerning the wise person who ‘hears these words of mine [Jesus] and puts them into practice’ (Matt 7:24). Not all who prophesy in God’s name ‘will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven’ (Matt 7:21, 22). The exhortation of James to all believers is ‘do not merely listen to the word, and so deceive yourselves. Do what it says (James 1:22)’. Whilst not all believers may have the gift of prophecy, all have the Spirit of God within them (Rom 8:9). The Holy Spirit can illuminate the words of prophecy to the believer, enriching worship and bringing comfort, challenge and personal spiritual edification.

Select Bibliography


Reviewed by Anne E Dyer

This is an ambitious book. It aims to describe and account for the origins and spread of Pentecostalism in the years before the First World War - on a global scale. He does recognise the limitations the size of a single book puts on this goal.

He provides a framework of three sections: the first gives the context historically, theologically and socially, the second covers how the missions spread, and the third is an analytical evaluation of the Pentecostal mission theories of the time. Anderson has managed to digest an enormous amount of primary sources and place before us this account. With little to compare it to by other researchers the estimation of this work has to be positive in that it provides a starting place for evaluating this primary characteristic of Pentecostalism: mission.

The origins of Pentecostalism are only dealt with tangentially. It is the means of Pentecostalism’s spread that is reported on here. Many have dealt with theories of origins since Hollenweger and Anderson is following in his footsteps in this and his position in Birmingham University: he imbibed his mentor’s views and extended them. He writes in a narrative and even subjective style. He is aware that his methodology has had to become more sophisticated than in his earlier book Global Pentecostalism. A historian’s stock in trade is the awareness of what the sources reveal consciously and subconsciously.

He reveals quite consciously (p8-9, p.290) that he aims to correct the prevailing view of American predominance in the initial spread of Pentecostalism, and to correct the highlight of western missionaries at the cost of the unmentioned, unnamed ‘nationals’ who made things happen for the missionaries. It is also an unashamedly personal crusade to promote the underrepresented workers of mission. All to the good and he succeeds to the degree that the primary sources allow (e.g. see p.129ff for China, 269).

Pentecostalism is a global phenomenon. Anderson comes from the Global South and yet to promote that perspective he had to move to Britain – the global north?

Much of the work done by Pentecostal Missionaries seems to have been involved in getting other missionaries and local Christians to receive the Baptism of the Holy Spirit – not in direct evangelism.

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although this did give some impetus to that. Anderson shows what conflict this caused and yet how Pentecostals proliferated throughout the world independently setting up their own groups. This has often been a cause for criticism globally but the pragmatic and yet radical nature of their enthusiasm meant the Pentecostals soldiered on. The stories show how they wandered; if they started in the Middle East they ended up in Hong Kong (p152), Alaska to Hawaii and on to South Africa. Anderson continues into South America confessing his lack of expertise here yet overcoming it. His analysis section focuses on the Pentecostal emphases on eschatological motivation along with Holy Spirit power for service (ch 8); the response in hard mission fields did change when the power of God was revealed. Pentecostalists the world over know that is the case. Logically therefore, healing has had a major role to play. Nothing new here but it is well described.

Chapter 9 deals with areas of more controversial nature in missiology even today; Anderson attempts to place other religions, culture and the demonic within the cultural attitudes of the day. Signs and wonders were needed among the missionaries and were often manifested. He does attempt to bring conclusions into the present era, highlighting the need for further research to be able to re-write history from the unknown people who spread Pentecostalism; unknown? Hence the question what practical problems occur in finding those research sources to do this work? Usually Anderson has had to reply on reports by the western missionaries. His reference to statistics of Pentecostals globally as growing most in the ‘global south’ is surely in need of a context. It is precisely because most people, let alone Christians, live there and since the entire world’s population growth swings geographically, southwards, and east towards India and China, that this is inevitable. Population growth is highest there not in the ‘West’. Islam could also be said to be bigger in Africa than in 1900. Towards the end (p289) he questions Barrett’s figures of Pentecostalism and yet ends rather triumphally for Pentecostalism; it is responsible for shaping non-western Christianity as the now predominant form of global Christianity.

The not quite nine pages of bibliography are useful as is the index, though I prefer footnotes to his endnotes. No doubt there are odd items that could be corrected. Polhill’s return to the UK should have been earlier than Anderson’s 1908 – twenty years after his arrival in Gansu (p.124). However, without that presence in 1908-9 - ideology and finance - one wonders if Boddy would have had the means of creating the British based Pentecostal Missionary Union with its subsequent missionary legacy to
the British AoG in 1925. Anderson does not make such an equation, despite ploughing through all the PMU Minutes at the Donald Gee archives.

It is a worthwhile book for scholars and non-scholars to peruse. What is exciting is to see the enthusiasm, the empowering of so many ordinary, even fault-full, people willing to follow their concept of a missionary calling to serve God’s kingdom globally. I trust that the early 21st Century will see a wave of the same.


Reviewed by Carl Simpson2

Paul Schmidgall has previously produced informative works on German and European Pentecostalism. This book, published only in German, was written to celebrate the centenary of the Pentecostal Movement in Germany, and is a much larger and more comprehensive study of Pentecostal History than anything the author has written before. Schmidgall’s dating is not universally accepted, as some German scholars prefer to designate the orderly Hamburg Conference of 1908 as the beginning of German Pentecostalism, rather than the shameful events of Kassel in July 1907 as the origin. The author analyses and discusses the dating options under the heading ‘Terminus a quo’, and concludes in favour of Kassel, with the various phases of the 1907 revival examined in detail. This is set against a backdrop of the development of worldwide Pentecostalism, including Topeka, Kansas, Azusa Street and the Holiness antecedents.

A Pentecostal history inevitably makes reference to theology and as Schmidgall is a classical Pentecostal he addresses the issue of glossolalia as initial evidence of Spirit-baptism. Under the heading Pentecostal Spirituality is a clever graphic illustrating aspects of Theology, Theopraxy, Theopathy and Sacrament linked to the five-fold ministry of Eph. 4:11.

Of great value to the Pentecostal historian is the wide-ranging historical overview which traces the development of the Pentecostal Movement in Germany. This single volume provides critical information of the various denominations and groups and their charismatic leaders many of whom barely known outside of Germany. In addition there is a catalogue of the various theological seminaries and Bible Schools founded and sponsored by the Pentecostals, and a summary of the social ministries and mission works in which Pentecostals are engaged.

2 Europäische Theologische Seminar, Kniebis, Germany.
It is unlikely that any other such comprehensive work exists which brings together all these emphases, and which includes very recent events and developments. As a reference text for German Church history, and the Pentecostal Movement in particular, this book is an invaluable tool. There is also an abridged version (pp.171, cost 20 €, ISBN 9873883094106) the length and price of which would appeal to the student reader.


Reviewed by Riku Tuppuräinen

Jerome H. Neyrey’s work is a welcome addition to an ever-growing volume of commentaries on the Fourth Gospel. Neyrey (University of Notre Dame, Idiana) is an outstanding scholar who has written on several New Testament authors and books including Paul, Peter, Luke and Matthew applying different methodologies including the cultural, historical and sociological. Now he has chosen to write on John from a socio-rhetorical point of view (1). This reading model has led him to ask and tackle the questions which have not been previously asked or which have not adequately been addressed in previous works on the Gospel of John.

The book is divided into three parts: first part is the introduction to the Gospel. Here Neyrey outlines socio-cultural concepts which functions as key components to unlock the story and which at the same time introduce the work’s point of view as a whole. Next, a brief section contains an annotated bibliography of recommended reading. The final and largest section is the commentary itself. The commentary does not follow verse by verse structure, but a topical (section by section) structure, which is more usable for socio-rhetorical reading. It also contains several (34) ‘closer look’ reading scenarios, which relate to meaningful socio-cultural, historical, literary, or rhetorical realities. The book includes Scriptural and subject indexes. The socio-rhetorical approach to the text has been increasing among biblical scholars in recent years (cf, Vernon K. Robbins, Ben Witherington III). The problem with the phrase ‘socio-rhetorical,’ however, is that it means different things to different practitioners. For Neyrey it means that the text is read against its socio-cultural and rhetorical backdrop. The socio-rhetorical elements are seen to be used by the author to formulate the text (story) and thus being key

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elements to unfold its meaning. This is only a part of the socio-rhetorical reading model developed by Vernon K. Robbins (cf, *The Tapestry of Early Christian Discourse*, 1996), whose model as an interpretive analytic goes beyond Neyrey’s application of socio-rhetorical reading. In some respects, Neyrey’s socio-rhetorical commentary is closer to the social-scientific commentary of Malina-Rohrbough (*Social-Science Commentary on the Gospel of John*, 1998) than that of Robbins’ socio-rhetorical reading model applied to the Gospel of Mark (*Jesus the Teacher*, 1984), for example. A reason for this might be that Neyrey is actively involved in the Context Group and has been working closely with Malina. Neyrey’s approach has some ‘colouring’ effects. First, Neyrey’s socio-rhetorical reading is not (and is not even meant to be) comprehensive; the introduction is not exhaustive in terms of covering major introductory topics usually dealt in historical-theological commentaries, like discussion of authorship, date and place, and theology. The commentary discusses and comments on topics which are relevant for socio-rhetorical reading. Namely, the text is interpreted against the socio-cultural categories like patron-client, honor-shame, role-status and knowing-not knowing, and literary-rhetorical realities like statement-misunderstanding-clarification. This minimizes his dealings with the Old Testament and other ancient texts as intertexts (cf. scripture index).

Second, in some places the socio-rhetorical components dominate the reading of the text, and thus its formulation of meaning. For instance, the sociological brokerage model is utilized on several characters including Jesus and the Spirit-Paraclete. However, as Neyrey applies it to the Spirit-Paraclete, one may ask rightfully whether it explains the role of the Paraclete accurately as being a broker’s broker (cf, 244-246, 248). Another example of this is Neyrey’s in/out-group and ‘controlling-the-knowledge’ reading. In my judgement, his reading goes too far, making Jesus to be a leader of the esoteric group who deliberately keeps outsiders ignorant of the truth (cf, 12-13, 76-77).

After all considerations, Neyrey has produced a scholarly commentary which is a needed contribution not only to the current methodological debate, but also to give insights to the reading of John’s Gospel. Especially rewarding features of this commentary are the ‘closer-look’ reading scenarios which help to better understand the exposition of the text. The commentary itself provides the possibility for one to contextualize the story well with its first century Mediterranean socio-cultural setting and so helping to paint a big picture of the story (though only with certain colours). And finally, the annotated bibliography is helpful for readers and students of the Fourth Gospel.
I recommend Neyrey’s work to be included in the list of required reading for the students and ministers of this Gospel.


Reviewed by Matthias Wenk

Divine and human interaction has become more and more a subject of interest in theological studies. This book, originally presented as a PhD thesis, has as a twofold working hypothesis that: 1) discernment is ‘the process of reflective thought leading to decision and choice’ (p.11), and that 2) for Paul true knowledge, as a prerequisite for discernment, is dependent on the renewal of the believer. Hence, the task of this study is to ‘describe the impact of the Spirit on the believer and identify the role of the natural faculties’ (p.14). Discernment then is defined as having both an interpretative (establishing meaning) as well as a corrective role (qualifying knowledge). After having established the working hypothesis as well as the questions to be answered, the conceptual approach to the topic is delineated. After the introduction, the second part of the book deals with the question concerning the objects of evaluation in Pauline theology. This section is again divided into three parts: the discernment of ethical questions; of spirits; and discerning all things: the structure of Paul’s epistemology. This is probably the strongest part of the book. In the section on discernment of ethical questions, Munzinger deals with the issue of the normativity of eschatology for Paul’s overall theology and comes to the conclusion that neither eschatology nor the use of traditions (i.e. the law) represents the locus for Paul, but rather the renewed mind: ‘True knowledge is tied to an inherently different type of existence ... the norms and traditions which were part of Paul’s plausibility structure now require discernment’ (pp. 41 +44).

The next issue to be approached is the quest for discernment of spirits. Munzinger first outlines the positions of both Dautzenberger (discernment as a process of interpretation) and Grudem (discernment as evaluation) and then proposes an alternative reading of διάκρισις / διακρίνω that allows for an interpretive element as one aspect of it: ‘In deciding the meaning of something, an interpretive element is an essential and integral part’ (p.55). However, he later states: ‘In discernment of prophecies ... the content rather

4 Institut Plus Switzerland
than the opinion is the most important criterion for the evaluation’ (p.62). This assessment might be problematic, since what is at stake in most biblical texts addressing the issue of false prophets, is exactly that: false prophets and not false prophecies. This whole section, while putting the discussion on discernment and prophecy forward, could have been strengthened by taking a closer look at the nature of prophecy, since the nature of a subject in part defines what it means to discern it.

In his last section of the second part, Munzinger defines the structure of Paul’s epistemology and comes to the conclusion that according to Paul 1) the pneumatikos can discern everything and 2) ‘everything can be understood only in tandem with an existential transformation, which in turn must mirror the contingent nature of the gospel’ (p.97).

In his third part Munzinger addresses the question of how discernment can and should take place. In order to answer it, he first looks at the context and background of Paul (Judaism in general, Philo of Alexandria in particular because he represents a mixture of both Jewish and Hellenistic thought on the issue, and stoicism). He then relates his findings to Paul and finds both agreement and difference.

The last section then is concerned with the question how Paul believes discernment should take place. Here Munzinger addresses the issue of criteria by looking at the role of external norms and the interaction of spirit and mind in Paul’s theology. This section is very helpful, however, in talking about the deconstruction of perceived reality, Munzinger reads at times a highly cognitive approach into Paul and might, thereby, miss the narrative dimension of the reframing process; at the heart of the believer’s new perception of reality (the ‘new grammar’, including values, convictions, etc) is a new story. Later Munzinger picks up on this in passing.

Towards the end of the book many old Pentecostals might be reminded of some of the holiness preaching ‘way back’, when Munzinger argues that for Paul ‘the Spirit translates the Christ-event into the believers by empowering them to live in a similar manner’ (p. 174), or, ‘the emphasis is on the transformation of the whole person and not on an adherence to individual duties, criteria or norms’ (p. 183). His final conclusion that ‘discernment is dependent on a dispositional change’ (p. 184) and thus mind and Spirit are not in opposition, might ring a bell again for many who have their roots in a Pentecostal-Holiness environment.

This very helpful and stimulating study deserves not only attention from New Testament scholars and students, but also from all who are interested in matters of spirituality and divine-human interaction in general.

*Revolution, Revival and Religious Conflict in Sandinista Nicaragua*
Calvin L Smith

Reviewed by William K Kay

This fascinating book tells the story of the relationship between Pentecostals (for the most part) and Sandinistas in Nicaragua at a time when revolution was in the air. Calvin Smith, Principal of Midlands Bible College, England, is bilingual in English and Spanish and able to present a well researched account of these contested events. Not only does he read the literature in the original language but he is able to interview participants and, in a study that is clearly based upon extensive fieldwork and a discerning analysis of ideologically-driven bias, he presents a convincing narrative.

Nicaragua, previously held under the corrupt and brutal dynastic regime of Samoza dynasty, was challenged by the Sandinista National Liberation Front, a party formed in 1961. Eventually economic and social conditions, as well as murders of any opposition figures, grew to the extent that the Sandinistas took power in 1979 and began ruling a country with a vast debt, crippling war casualties and a huge homeless population. However the Sandinistas were condemned by Ronald Reagan who saw them as a hotbed of Marxist rebels. The US administration began to finance the Contras, or anti-Communist factions, and, in the midst of this, Christians were caught up on both sides of the conflict, either being seen as left-wing radicals by the North Americans or as right-wing opponents by the Sandinistas. This is a political arena fraught with accusation and counter-accusation and a mass of detailed political polemic.

Smith guides us through the events in the literature in a masterful manner and concludes that evangelicals and Sandinistas were rivals and that a considerable portion of Pentecostals opposed the Sandinistas (although the figures are not easy to determine with exactitude but probably run to about two-thirds). What makes analysis more complicated is that the Sandinistas were partly inspired by Marxist-influenced liberation theology that was supported by some (or many) Roman Catholics so that, in some of its manifestations, this is a Protestant-Catholic struggle as much as a right-left struggle. Nevertheless because Pentecostals and Sandinistas displayed rival eschatological systems and because both appealed to the poor as their natural constituency, it is unsurprising that Pentecostals felt themselves to be persecuted by the Sandinista regime. This, indeed, is the point of greatest contention. Yet, the conclusion that ‘we can say that throughout the 1980s, while being abused, sidelined and generally maltreated, the Pentecostal movement grew rapidly and eventually a substantial
percentage voted against the Sandinistas’ (p 273) strikes this reader as sound and valuable.
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